



**JUDAISM**

**DISCOVERED**



וירא ישראל את ה' הגדולה אשר עשה יהוה במצרים ויראו  
העם את יהוה ויאמינו ביהוה ובמשה עבדו ימין יהוה נאדרי  
בכזו ימין יהוה תרעץ אויב ימין יהוה רוממה ימין יהוה עושה  
זויל

A pattern for making a thaumaturgic amulet,  
from a rabbinic book printed privately in the Israeli state.

# Judaism Discovered From Its Own Texts

[Entdecktes Judenthum: Aus Ihren Eigenem Werken Gezogen]

**A Study of the Anti-Biblical Religion of  
Racism, Self-Worship, Superstition and Deceit**

By **MICHAEL HOFFMAN**



Kiddush Levanah

**INDEPENDENT  
History and Research**

**Anno Domini 2008**

In Memory of our Friend  
and Colleague

CHARLES D. PROVAN  
1955-2007

*John 1:47*

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*Jubatan Discovered*  
A Study of the Anti-Biblical Religion of Racism, Self-Worship, Superstition and Deceit  
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והיה אם שכה תשכה את יהוה  
והלכת אחרי אלהים אחרים  
ועבדתם והשתחווית להם  
העדתני בכם היום  
כי אבד תאבדון  
כגוים אשר יהוה מאביד מפניכם  
כן תאבדון עקב לא תשמעון  
בקול יהוה אלהיכם

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\*

\*Verse 3 is from the Latin Vulgate according to Douay.

“Woe unto you lawyers, for you have taken away the key of knowledge.”

**Luke 11:52**



“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* (1939)

“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...Those, therefore, who in this work expect to find Talmudic law, will be much disappointed. I do not even mean to mention the names of those men, whose oracles are held up to us in the Talmud; nor indeed of the rabbis in general...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...I have nothing to do with the law of the present Jews...”

Johann David Michaelis

*Commentaries on the Laws of Moses\**

\*Vol. 1, pp. 51-52; published in Britain in four volumes in 1814. Originally published in German as *Mosaisches Recht*, in six volumes (1770-1775). Michaelis was Professor of Old Testament exegesis, Hebrew antiquities, Mosaic law, and Semitic languages at the University of Göttingen from 1745 to 1791. Goethe spoke highly of his “knowledge and talent.” *Mosaisches Recht* was considered the Enlightenment-era encyclopedia of the Torah. Michaelis also served as editor of the preeminent publication for Biblical research in Europe, the *Orientalische und exegetische Bibliothek* (“Oriental and Exegetical Library”).

“At no period of his life was D’Israeli a rabbinist or Talmudist; a large and liberal\* philosophy raised him...above all the exclusive, intolerant and anti-social glosses with which the authors of the Mishna and Gemara have encumbered and distorted the Mosaic legislation.”

W.C. Taylor

“Memoir of the Late Isaac D’Israeli”\*\*

\*In *Curiosities of Literature* (London: George Routledge and Sons, 1893), p. viii.

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\* “Liberal” in the Victorian sense of generous and open-minded.

“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 Yitzhak Rabin

\*New York Times, November 27, 1995

“Citing a tale from the Talmud in which the rabbis tell God, ‘You gave us a document to interpret, and a methodology for interpreting it. Now leave us to do our job,’ (Harvard Law Prof. Alan) Dershowitz sees a lesson for Americans.”

Karen J. Greenberg

“The Letter and the Law”\*

\**Washington Post*, Feb. 7, 2008

“If they get you asking the wrong questions, they don’t have to worry about the answers.”

Thomas Pynchon  
*Gravity’s Rainbow*



### ***Babylon: The Cradle of the Talmud***

The cities of Sura and Pumbedisa (also spelled Pumbeditha) are reputed to be the places where the *Tanna'im* and the *Amora'im* concocted Judaism's authoritative Talmud. In Sura was allegedly established, circa the third century A.D., the foundational "Yeshiva Gedola" which functioned for hundreds of years but fell on hard times after the Christian conquest of Mesopotamia. Only with the subsequent Muslim conquest were the many decrees and limitations that had been placed on Babylon's rabbis lifted. Other important Talmud centers in Babylon cited in the legends of the Gemara include Neharde'ia and Mechoza. Shortly after the U.S. invasion of Iraq, sixteen commandos from the U.S. Army's elite "MET Alpha" unit, under the command of Col. Richard R. McPhee, were dispatched on a mission to search Baghdad in order to locate rabbinic antiquities, including "one of the most ancient copies of the Talmud in existence, dating from the seventh century."\*

\**New York Times*, May 7, 2003

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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 : גְּכַרִּי שְׁעוֹסֵק  
 בַּתּוֹרָה חֲפִיב מִיָּתָה, <sup>4</sup> שְׁנֵאמַר :  
 "תּוֹרָה צְנָה לָנוּ מִשָּׁה מוֹרְשָׁה"  
 — <sup>5</sup> לָנוּ מוֹרְשָׁה וְלֹא לָהֶם.

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

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."<sup>1</sup> 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

<sup>1</sup> Cf. Moshe Halbertal, *People of the Book* (Harvard Univ. Press, 1997), p. 125.



as to demonstrate that the preceding tractate Sanhedrin is no longer in effect, have neglected to consult the rabbinic “fine print” –

**נְכָרֵי שְׁעוֹסֵק 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 nonsense. One only has to read further in Sanhedrin 59a, where the Gemara 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.”<sup>2</sup>

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<sup>2</sup> *Canadian Jewish News*, June 30, 2005.

## Introduction

Rabbi Jacob Neusner: “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.”<sup>3</sup>

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. The Pharisees did not yet have a hold over the majority of the people of Israel; though the Pharisees did represent a potent underground current of corruption that had existed within Israel since the time of the Golden Calf. 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...”<sup>4</sup>

Another example of the rabbis' theological casuistry is even more egregious. Chazal at BT Avodah Zarah 4b state that the Jewish people only worshipped the golden calf to give a theological “opening” (*pischon peh*)<sup>5</sup> to future *baalei teshuvah* (Judaics who never knew Judaism or who gave up Judaism and who subsequently join, or return, to the fold). If this seems too far-fetched, Rashi concocted an alternate escape clause: blaming the worship on incitement by the “*erev rav*,” a racially “mixed multitude of clever trouble-makers and rabble-rousers who used sorcery and accompanied the Jewish people when they left Egypt.” Hence, a spell was placed on Jews and that is why they worshipped the golden calf. Bottom line: it wasn't their fault. Sound familiar?

In contradiction to this rabbinic assertion, the reader will recall the famous scene in the Book of Luke when the Pharisees, using their sly ability

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<sup>3</sup> Jacob Neusner, *Rabbinic Judaism: Structure and System* (Minneapolis, Minnesota: Augsburg Fortress, 1995), pp. 205, 209.

<sup>4</sup> [www.yeshiva.org.il/Shiurim/shaleshides/rzmelamed/Ekitissa61.htm](http://www.yeshiva.org.il/Shiurim/shaleshides/rzmelamed/Ekitissa61.htm)

<sup>5</sup> Literally, “opening of the mouth.”

to twist words, which has remained with their spiritual heirs to this day, try to ensnare Jesus, when they ask Him, "By whose authority do you teach?" And Jesus countered by asking of them a question in turn, "By whose authority did John 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 common "people" of Israel, the *am ha-aretz*, 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 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." - *אמ הארץ הוא מי שלא למד תורה ולא עשה מצוות*

BT Pesachim 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."

"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." - *אמ הארץ לא יאכל בשר חיה וטורף*

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

*אם הארץ יאכל בשר חיה וטורף  
אם הארץ יאכל בשר חיה וטורף  
אם הארץ יאכל בשר חיה וטורף*

“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 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!

“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 Pesachim 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!” Modern Orthodox Judaism interprets BT Pesachim 49b as stating that “Jewish ignoramuses are greater antisemites than Gentiles.” The Kabbalah (Zohar: Exodus 7b) teaches that at the “end of days” the *am ha'aretz*, these “wicked Jews” will become the allies of the enemies of Klal Yisroel.”

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. The depressingly familiar litany of tedious smears (“bigoted-antisemitic-Jew-hatred”) may be set forth as justification for the suppression. Because we expose Judaism, this work may be regarded as beyond the pale, beyond intellectual consideration, and beyond the normative protections of freedom of speech and press. How many persons will be able to penetrate this charade and discern that it is actually a function of rabbinic cozenage, is anyone’s guess. There are hundreds of Muslim-bashing books on the market, in libraries and schools and hawked prominently on display

*Copy  
to [unclear]*

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 seeking 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 vocation.

Critics of Islam however, 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." <sup>6</sup> 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 effusive (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.

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<sup>6</sup> *New York Times*, Aug. 29, 2007, p. B8.

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. But we can't help noting the deafening silence of all of these "courageous" crusading Christian authors and "politically incorrect" intellectuals when it comes to the "dark side" of what the Talmud "really teaches." When it comes to Judaism they are as pusillanimous and spineless as any candy store *schlemiel*. 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, rabbinic-approved crusades against the hated Muslim.

The book you hold in your hands is dedicated to a dissuasion from Judaism, and no matter how erudite, it will not — without a huge, groundswell-populist surge from the grassroots — receive any attention whatsoever from the Establishment's house organs, whether in Manhattan or Milwaukee; or from the glossy Christian magazines and theology journals. We would be glad to be proved wrong, but this has been the pattern in the recent past. Our book crosses the perimeter of America's thoroughly Talmudic culture disguised as an intellectual forum. The gatekeeper is an 800 pound gorilla, that shrine of the sacrosanct, Judaism.

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."<sup>7</sup>

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<sup>7</sup> 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*.



This relates not just to the actual ordeal of Talmud study but to its corollary: *absolute submission* on the part of Judaics to the rabbinic “Torah scholars,” the so-called *talmidei chachamim*. From this submission one may trace the spirit of the Soviet commissar and the New York bureaucrat.

We refuse to pander to the turning of the tables at which the rabbis are expert. To tighten their yoke on countless Judaic persons harnessed to the legal codex based on the Mishnah and Gemara, these oppressors turn the tables and accuse researchers such as this writer of hating the very people we would free from the grip of the rabbinic tyranny.

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 fantastic 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. *Umitalmidei yoseir mikulam*. (In a sense we are all partakers in the dilemma of squandered talent and wasted energies. Our Creator endowed each of us with a talent which it is our task to discover and bring to fruition. No less than Judaics, we are all prone to being sidelined, gulled and snared).

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 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 which flowed our salvation.

Judeo-Churchianity, in its Satanic partnership with the rabbis in keeping Judaic souls enslaved to racial-nationalism and pride (the personification of which is the Talmud), 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 scruve them 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 apostatise to their former Jewish Errors which they had quite renounced. And do not they still work even by the self-same Money Engine? preferred by too many Christians, before Christ himself and Christianity.

**William Prynne, *A Short Demurrer*, (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 regurgiate 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 themselves who are the world’s most flagrant and virulent Judaic-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 two volume study of Judaism, *Entdecktes Judenthum*<sup>8</sup> 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."<sup>9</sup> It is repeated over and again 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." 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 Judaics, that it is difficult to find any "good" whatsoever in it. Still, in fairness, we freely concede that Judaism holds (rabbinic) *books* and (rabbinic-approved) *reading* in high regard. The one who has mastered those books is regarded as a scholar and possesses high status in Judaic society. The most prestigious husband for one of the beautiful and affluent Orthodox Judaic

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<sup>8</sup> 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.

<sup>9</sup> Moses Mielziner, *Introduction to the Talmud* (Funk and Wagnalls, 1903), pp. 103 and 106. Dr. Mielziner was Professor of Talmud at Hebrew Union College.

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*.<sup>10</sup>

The downside to this scholarship 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 5691/1931 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 US 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...*”

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. The Talmudists are often exceedingly generous in taking care of their own leaders, scholars and causes, which is more than can be said for many wealthy gentiles.

These are the two positive attributes 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 the eponymous (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 stumbled 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

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<sup>10</sup> -A man should always marry his daughter to a scholar.”

from sea to sea.”<sup>11</sup> 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, at least in this particular instance, tried to search for what there was that was good in his bitter enemy, and that is a trait we admire.

We will conclude this section with the observation that, of all the rabbis we have encountered in the pages of history, we are most intrigued by Aharon of Titiov (1740?-1827), one of the shrewdest in all of Judaism; a master of magic, masquerade, the false-face and the false-front. Everything about him was shrouded in illusion. Of him we would state what Charles H. Fort said of Cagliostro, that he was a personification of the inherent trickiness of the material universe. The old proverb has it that one needs a long spoon to dine with the devil. As Robert Littell writes, “You’ll notice the proverb doesn’t suggest you shouldn’t dine with the devil.<sup>12</sup> On the contrary, it assumes you will one day be obliged to, and merely advises you to take a sensible precaution.”<sup>13</sup> If we could converse with Rav Aharon among his *talmidei* at Staro Konstantinov (Old Constantine) in Ukraine, over a bottle of schnapps, (using a long straw of course), there would be some questions we would dearly wish to put to him.

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<sup>11</sup> Pope Pius IV (reigned 1559-1565).

<sup>12</sup> Luke 7:36; 14:1.

<sup>13</sup> *Vicious Circle: A Novel of Complicity* (2006).

### To the Judaic Reader

This is a book of compassion and concern for you and the fate of your soul. In our home, from an early age, we were instructed “to hate the sin, but love the sinner.” You are heavily stressed by the 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.

The notoriously voluble rabbis will calumniate the author of this book with rhetoric which, if past reactions are any guide, will approach superheated declamations of rage, rhapsodical in their paroxysms of vitriol. Remember that what the Talmudists rant about this writer is *premised on their own paranoid malicious imaginings*. About these people, the Christian-Israelite prays, “Protect me from violent men whose heart is bent on malice: they continually gather together for war. They sharpen their tongues like a serpent” (Psalm 140:1-3).

Our mission is your salvation and freedom from the shackles of Talmudic evil and rabbinic oppression. With regard to you, our attitude is one of *pidyon shevuyim*.<sup>14</sup> 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 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 techniques, published photographs of Rabin wearing an SS officer’s uniform. Historians Norman Finkelstein and Israel Shahak have also been smeared as Nazis and “antisemites” by Talmudic religious fanatics and Zionists zealots.

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<sup>14</sup> Redemption of the captive.

There is no pleasing, mollifying or pacifying Orthodox rabbis and Zionist zealots except through *total* submission to their supremacist doctrines and dictates.

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 Sephardic ("Judaic") descent, does the work of the devil.*<sup>15</sup>

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 groups 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 rabbinic groups and the ADL.

The fact is, some of the best 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 Yiddish 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. There is a huge machinery in place to brand these Judaic freethinkers as infected with moral turpitude; mentally and

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<sup>15</sup> One may be a strictly secular, Labor Socialist Judaic atheist and *kibbutz*nik, and be almost as racist, intolerant and genocidal as any rabbi, as we shall see when we examine in these pages the career of Moses Hess.



spiritually diseased, just like that “sick *mamzer Yoshke*” (viz., that “bastard Jesus,” as Orthodox Judaics refer to the Christian savior<sup>16</sup>).

Powerful Zionist media outlets such as the *New York Times* lavish extensive adulation and coverage on Christians and Muslims who quit their religious faith. For example, in “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 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 *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 must be absolute. We do, however, have a bone to pick with the hidden agenda of the Zionists who cynically pose as high-minded opponents of all forms of religious fanaticism and fundamentalism but in actuality only oppose it in order to weaken the creed of their enemies, even as they whitewash Judaism, including its most fanatical and fundamentalist elements, while equating loyalty to Judaism with the continuing existence of the Judaic people themselves. On April 30, three days after 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 (dedicated exclusively to *one holocaust against one group of people*): “From Auschwitz, a Torah as Strong as Its Spirit,” by James Barron, was clearly intended as a morale booster to adherents of the religion of Judaism, making a connection between allegiance to 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. Mr. 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

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<sup>16</sup> 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.

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 view of the *NY Times*, the main considerations with regard to Islam are "feminism, reason, freedom." When it comes to Judaism however, those considerations are not even 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 or attack Judaism. The April 30 *NY Times* article, "From Auschwitz, a Torah as Strong as Its Spirit," states: "Three nights before the Germans arrived, the 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."<sup>17</sup>

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<sup>17</sup> "The back story of how a Torah got from the fetid barracks of Auschwitz to the ark of the Central Synagogue at Lexington Avenue and 55th Street is one the pastor of the Lutheran church down the street sums up as simply 'miraculous.' It is the story of a sexton in the synagogue in the Polish city of Oswiecim who buried most of the sacred scroll before the Germans stormed in and later renamed the city Auschwitz. It is the story of Jewish prisoners who sneaked the rest of it — four carefully chosen panels — into the concentration camp....This Torah, more than most, 'is such an extraordinary symbol of rebirth,' said Peter J. Rubinstein, the rabbi of Central Synagogue. 'As one who has gone to the camps and assimilates into my being the horror of the Holocaust, this gives meaning to Jewish survival.' On Wednesday (April 30), the restored Torah will be rededicated in honor of Holocaust Remembrance Day, which for more than 20 years the congregation of Central Synagogue has observed in conjunction with its neighbor, St. Peter's Lutheran Church, at Lexington Avenue and 54th Street. ...A Torah scroll contains the five books of Moses, and observant Jews read a portion from it at services. Its ornate Hebrew must be hand-lettered by specially trained scribes, and it is considered unacceptable if any part is marred or incomplete. ...This Torah remained hidden for more than 60 years, buried where the sexton had put it, until Rabbi Menachem Youlus, who lives in Wheaton, Md., and runs the nonprofit Save a Torah foundation, began looking for it about eight years ago.....The project was underwritten by David M. Rubenstein, a co-founder of the Carlyle Group. Mr. Rubenstein was tied at No. 165 on the *Forbes* 400 last year with a reported fortune of \$2.5 billion... Over two decades, Rabbi Youlus said, the foundation has found more than 1,000 desecrated Torahs and restored them, a painstaking and expensive process. This one was elusive. But Rabbi Youlus was determined. He had heard a story told by Auschwitz survivors: 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...." "This really is an opportunity to look up to the heavens and say, he who laughs last, laughs best," Rabbi Youlus said. "The Nazis really thought they had wiped Jews off the face of the earth, and Judaism. Here we are taking the ultimate symbol of hope and of Judaism and rededicating it and using it in a synagogue." —James Barron, "From Auschwitz, a Torah as Strong as Its Spirit," *NY Times*, April 30, 2008.

All but the most obtuse will be able to perceive the moral blackmail the *Times* is promoting with the equation they are setting forth: those who reject or attack 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 *NY 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." Such a statement by a Judaic would be viewed as the precursor to "another Holocaust."

The Talmudic mentality insists on 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 *NY Times*,<sup>18</sup> while Judaic women like Miriam Shear, who was beaten on an Israeli bus by

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<sup>18</sup> 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. Mark Landler, "Germans Split Over a Mosque and the Role of Islam," *NY Times*, July 5, 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 which Orthodox Judaism is guilty of on both counts, yet with the selective outrage that is a hallmark of the *Times*, Kristof draws no such parallels. Dan Bilefsky and Ian Fisher, "Across Europe, Worries on Islam Spread to Center," *NY Times*, October 11, 2006. Elaine Sciolino, "Teacher in Hiding After Attack on Islam," *NY Times*, Sept. 30, 2006. (With regard to Sciolino's article, the *Times* has taken little interest in reporting on Zionist terrorists who target "Holocaust" revisionists and critics of Judaism, having published little more than squibs on the near fatal beating of Prof. Robert Faurisson in France in 1989, the bombing of the Institute for Historical Review in California in 1984 and the burning of the home of Ernst Nolte in 1995. 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, 2006; Oct. 25, 2004; Nov. 20, 1995).

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 *NY Times*.<sup>19</sup>

David Mamet, the playwright celebrated by the liberal American intelligentsia, has written a disgraceful book, *The Wicked Son: Anti-Semitism, Self-Hatred, and the Jews*, in order to intimidate, shame and excoriate Judaic freethinkers. Mamet is both a celebrated man of letters and one of the most chauvinist and ethnocentric Zionist nationalists extant. If a militant traditional Catholic were to say in favor of the papacy and the Church what Mamet says in favor of Judaism and the Synagogue, he would be denounced as a reactionary bigot and hardly taken seriously in the literary salons of America. Instead, by some sleight of hand he may have picked up from his stage-magician pal Ricky Jay, Mamet's Talmudic jingoism is transformed into a "progressive appeal." To what? To blind faith in Judaic dogma and ideology as a path to salvation. Did anyone ever hear of the Enlightenment? Thank God for Nicholas Donin, Johannes Pfefferkorn, Baruch Spinoza, Israel Shahak, Simone Weil (1909-1943), Noam Chomsky, Evelyn Kaye, Norman Finkelstein and all the other "apostates" who have had the courage and integrity to break free. One reads Mamet's book as a case study in megalomania and psychopathology from one of the grandees directing contemporary culture in America. His heresy-hunting thesis is outrageous, but it has not dented his reputation as a deep thinker and benevolent beacon of insightful humanism.

Yet, in spite of the efforts of Mamet and other guardians of orthodoxy, *we have found 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. A case in point: the *allegations* (we do not know if the alleged crimes attributed to the individuals named below are true or false), made by the following New York Judaic who wishes to remain anonymous and who we will call Goldberg, are typical of the alienation and disaffection of many Judaic persons:

"There was another Joel Teitelbaum, who was a cousin of the rebbe. He came over after the war, and called himself the Satmar Rebbe. He raised

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<sup>19</sup> As of June 17, 2008.

money, until his cousin and other people from Satmar came, and put an end to his fraud. He changed his name to the Kirhauser Rebbe. He was uncovered to be a kapo, or a Nazi collaborator, during the war. In other words, he beat the hell out of fellow Jews and worse. When one of his kids were doing a *shidduch*<sup>20</sup> and the prospective *machatunim*<sup>21</sup> met, the *machatainester* fainted on the spot because she recognized him as the kapo that beat her almost to death. No, this *shidduch* did not take place. He established a shul, and became a "mover and shaker" in the nursing home business. He "moved" dead bodies from freezer to freezer, collecting their social security checks in the meanwhile. The ones that were still alive, he "shaked" whatever money they had out of them, by stealing their mail and bank accounts. He defrauded the government and every single investor that trusted him. After all, he was a rebbe!<sup>22</sup> He should rot in hell!

"The Spinka Rebbe was whisked away one *Shabbos*<sup>23</sup> during *davening*, by the police, he screamed *Shabbos, Shabbos!* The people he abused in his nursing homes had nobody to scream to when he abused them, stole their social security checks, and gave them rotten food. When the old people died, this great *zaddik*,<sup>24</sup> may he rot in hell, froze their bodies, to be able to keep collecting the government stipends. He was part of the notorious Bergman family, or the "Nursing Home Mafia" as described by the New York Times. Bernard Bergman, Israel Braunstein and Moses Braunstein went to jail.

"There is another Braunstein in the news, government auditors are looking into millions of dollars of medicaid money that can not be accounted for from his nursing home. It's in their blood, they are sick!

"...the mitzvah of burying the dead within twenty four hours of death goes in the garbage when there is money to be stolen. The mitzvah of 'escorting the dead' to him meant, escort, 'after' all the money was sucked out of the family and the social security number. His two *behaimeshe* gangster *mamzeirim*<sup>25</sup> run Spinka today. Monkeys in black garb. Hertz Frankel, aka

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<sup>20</sup> Match-making to bring together suitable, prospective marriage partners.

<sup>21</sup> The in-laws of the prospective *kallah* (bride) and *chosson* (groom).

<sup>22</sup> Rabbi.

<sup>23</sup> The sabbath.

<sup>24</sup> Holy man; saint.

<sup>25</sup> "*behaimeshe* gangster *mamzeirim*" = kosher gangster bastards.

the 'Satmar Gonniff stole tens of millions of dollars throughout his thirty years at Satmar. The government finally caught up with him, he plea bargained, and stayed out of jail. Do not tell me that the Rebbe did not know where all these millions came from. Leib Pinter, the notorious Bnai Torah fraudster, stole millions of dollars for non existent government lunch programs. Every single Chassidic Mosad participated willfully and knowingly with Pinter. Munkasz, Vishnitz, Ger, Belz, Satmar, Skver, Bobov, and all the other midgets with fur hats and long filthy black bathrobes, had a direct hand in this and all other government frauds through Pinter and his cohorts. Pinter went to jail. Pinter has been indicted again for mortgage fraud. He is the 'energizer' *goniff*<sup>e</sup>, he keeps stealing & stealing & stealing . . . When they got caught, these nice guys, rebbes, threw the front men to the dogs. There was drug money laundering, and drug selling through Bobov. Maher Reiss went to jail. The Munkaczer's brother, the Dinover Rebbe, brother in-law of the Vyepoler Rebbe (Frankel's *shul*<sup>f</sup> in Flatbush), was caught drug smuggling. But they have pretty *shuls* and fancy homes. Every single time records had to be produced, all of a sudden the files somehow got destroyed by fire....Skver, Bobov, Munkasz, Satmar, Gur....all had fire sales.

"You criminals alter the Torah to suit your dementia. You all belong in mental hospitals when you get out of jail. You guys sicken me. There is not an honest person among you! I have more respect for Al Capone than I have for you. He did not hide his fraud and theft behind God.

"Shlomo Halberstam, the first misfit of Bobov, landed in New York after the war. He had his butt fired at the first *shul* that hired him...This holy genius moved to Crown Heights and ran a kindergarten. His job was to give the kids candies. I swear this is true, I spoke to one of those 'kids.' A few lunatic admirers of this Don Juan, decided to move him to Boro Park. So what that he had no clue about learning. He made them feel good, what else matters? He was a master at his game....his father advised his *kehilla* in Poland not to worry about the Nazis, and assured them that no harm would come to them. He was a "holy" man, surely his *bracha* had G-D's seal of approval. Well, you know the end of that story. The 'holy' men from Gur and Belz gave the same advice to their followers. They would do and say anything

\*\* Con-man.

\*\* Synagogue.

to hold on to their little kingdoms. Can you not see that these guys are meaningless people, who without the soap box you put them on would be wagon drivers?

“The fight going on at Bobov...is about money and power, it has nothing to do with G-D. One guy is a bigger retard than the other. Take away the real estate and money, they both would be driving cabs. Years ago, Stoliner Chassidim crowned a nine year old kid as their rebbe. You tell me that these guys are normal. The Chabad telethon sums up the present day status of that group. The Rebbe’s picture is their *avoda zara*.<sup>28</sup>

“...A historical note of interest. None of the direct descendants of the first Lubavitcher Rebbe, R’ Shneur Zalman, are *frum*.<sup>29</sup> In matter of fact one of his sons converted to Catholicism.

“...If you will continue to rely on people for all that is wrong in your life, why not put true *ehrlliche Yiden* at the helm? Why settle for ignoramuses and thieves? Do away with these purveyors of idiotic dogma and rituals.” (End quote).

What do we say to “Goldberg”? That he should keep his mouth shut? That for telling his side of the story he hates himself (“self-hating”)? That combating spiritual and mental tyranny, servility and alleged corruption have no place in American letters, no right to be heard? That it must solely and exclusively be shuttered in the claustrophobic containment of Talmudic family secrets?

If we examine such a see-no-evil suppressionist position closely, we find that it devalues Judaics, who only have value in western society when they support Zionism and when they at least exhibit some cerebral nostalgia for the Talmudic “sages.” However, when they break free from that pattern, they become non-persons fated for the memory hole of oblivion, because their *cri de coeur* does not fit any neat pigeon-hole that the mythology has made available for them. The fact that Alan Dershowitz of Harvard University School of Law attempted to intimidate the publisher of Finkelstein’s book *Beyond Chutzpah*<sup>30</sup> into suppressing it; the fact that Dershowitz helped to get Finkelstein denied tenure at DePaul University – none of these outrageously

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<sup>28</sup> Idol worship.

<sup>29</sup> Observant (i.e. obedient) of Talmudic *halacha* (law).

<sup>30</sup> Norman G. Finkelstein, *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History* (University of California Press, 2005).

inquisitorial acts has harmed Dershowitz's credibility or standing with the American media, where he continues to be regularly called upon for interviews, as an "expert" on a host of subjects pertaining to human rights and moral and ethical issues. Dershowitz's wealth and affluence, reputation, power and access to an audience of millions is unimpeded, while Finkelstein the scholar has been marginalized to the fringes of impoverishment and obscurity. A similar process has afflicted Dr. Tony Martin, Professor of African History at Wellesley College.

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* (heretics). *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, British, Canadian and American governments deeply influenced by Talmudic propaganda and Zionist politics and graft, 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 duty of all of the "watchdog" (espionage) thought police groups aforementioned (and many more in addition to the ones listed), to ensure that Judaic heretics remain silenced and marginalized, in part because charitable acts toward them, performed with compassion and understanding for their predicament, undercuts the ridiculous and incessant agit-prop that declares that exposure of the evils of rabbinic Judaism constitutes "Jew hate." That incredible *con* has been highly effective in intimidating people from exploring, investigating and questioning the rabbis and their Judaism. In point of fact, as this book intends to show, Orthodox Judaism is representative of some of the most savage, entrenched and virulent hatred on our planet. Hyperbole? Let us examine by way of corroboration, the *halachic* (legal) ruling from one of the highest rabbinic sources:



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, 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),<sup>31</sup> 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 *chessed* 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 from the Pharisaic ideology to an ugly, bigoted stereotype: the wicked "Jew," spawn of Satan, parasite and traitor, who must be hunted and hounded and brought to ground. This too is a tradition of men which betrays the Gospel of the Lord Jesus Christ. It was He who was kicked in the teeth by Jew and Roman alike. He did not kicking in return. For some reason that datum was forgotten by certain campaigners who, on the basis of race, assigned to Judaic people and not just the rabbinic ideology, indelible qualities of cosmic evil. It was through that type of 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.

In truth, the rabbis are the archetypal persecutors, haters, killers and racists, but through the oafish clumsiness and downright stupidity of some of

<sup>31</sup> Torah = Talmud in rabbinic theology. "...follow false doctrines" — follow doctrines inimical to the rabbis.

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.

The blundering *racial* animus that has been borne for individual Judaics has paid enormous dividends for the rabbis. The senile chess game, “The Merchant of Venice” melodrama laden with race-baiting apocalyptic innuendo, are mostly all scene flats from the rabbis’ own alchemical, human behavior laboratory, carefully seeded throughout the ranks of their alleged enemies. For any scholar who wishes to educate 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 spirituality.

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, wife-beater, 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

strongest racist tradition in world history; the same one responsible for first linking the African race to perpetual enslavement, as we shall see.

You say you detest rabbinic ideology? Then don't practice or condone racism in any form, pro or contra, because to do so is quintessentially rabbinic. All 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. Quite a perverse irony! Quite a descent into a rabbinic snare!

To our dearly beloved Judaic reader we say, the truth cannot harm you and only a liar and a spiritual heir of the Father of Lies would accuse us of being a "Jew hater." *If this writer were a "Jew hater" we would leave you to stew in your sins*, as many of the Protestant preachers, Catholic bishops and Blueblood "Aryan" aristocrats who cooperate with the rabbis, extol the Talmud and support Israeli leaders from their perch inside the masonic and other occult societies, are pleased to do. Classic Jew-hate is sown by the rabbis themselves. They render notorious (and thereby advertise) texts like the *Protocols of the Learned Elders*, while keeping people ignorant of Eisenmenger's *Entdecktes Judenthum*.

### *The Unholy Land*

The Zionist regime in Palestine is Satanic to its core. By what criterion is this regime the "state of Israel," Yahweh's eternal holy sovereignty? This brazen usurper's coinage is itself only 108 years old.<sup>32</sup> It was newly minted by Satanic Talmudists who hate all Judaics who do not follow their own abominable, prideful, rabbinic defiance of Yahweh. Their "love" for you as a Judaic is *entirely conditional on your obedience to their Satanism*. You can be loved by them and hated by Yahweh, or loved by Yahweh and hated by them.

It was the appropriately named Rabbi Avraham 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."<sup>33</sup> What was actually accomplished by the Zionist blasphemy was the demonization of the Land of Israel. Without divine permission, the rebuilding of a hypothetical Israelite commonwealth would be, as Baruch Spinoza had the prescience to

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<sup>32</sup> Rabbi Elyakum Shlomo Shapira, *Or la-yesharim* (Warsaw, 1900), pp. 56-57.

<sup>33</sup> Rabbi Abraham (Avraham) Isaac Kook, *Orot ha-kodesh* (Jerusalem, 1964).

foresee as far back as the seventeenth century, dependent on *the prior secularization of the Judaic people*.<sup>34</sup> 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, U.S. President Harry S. Truman. These three were the “angelic benefactors” of the alleged “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*.

The Zionist regime is a “Last Days” project of the Talmudists, dependent on the imminent emergence of the *Moshiach* (Messiah). It is the Kabbalistic incarnation of a Satanic entity in a land satanized by this very act of incarnation. This is deliberate. The *Moshiach* becomes not a man, but the transcendental and miraculous “state of Israel,” the idolatrous Zionist regime itself, which, as a god of this world, is immune from criminal prosecution, and cannot commit a war crime that can be prosecuted before the World Court, the United Nations or any other western-dominated legal tribunal accustomed to judging everyone else, all goyim and Christians, all Germans, Japanese, Serbs, Africans and Muslims.

Only a tsunami wave of propaganda can hide the fact that the Israeli now presents to the world the image of the aggressive-killer, no longer ensconced within the cocoon of the “exiled, hunted Jew” image. The Israeli is now the *hunter* and the *exiler* of others. US and European media often mask this fact with a deluge of movies, newscasts, government ceremonies and enactments, and magazine, newspaper reports and other literature, but these outpourings do not effectively persuade the populations of Asia, Arabia, Latin America, Africa and Russia. The people of those lands view the Israeli Zionist for what he is, the king not of spiritual redemption but of corporeal stratagems and cluster bombs.

The Kabbalistic strategy is eschatological and judges that our age is the “End of Days,” which signals 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

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<sup>34</sup> Ze’evi Levi, *Spinoza u-musag ha-yahadut* (Tel Aviv, 1972), pp. 28-29.

Alkalai, the Judaics have been freed not by God, but by the *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')." <sup>35</sup>

In the Third World, "The Jew" is no longer the passive and pitiable scholar whose beard is yanked by the jackbooted Nazi. He is rather himself a jackbooted Zionazi. Very little has been written about this momentous transformation of the Judaic image on the world stage, or the consequences of it for the many Judaics who are not oriented to violence, military conquest and subjugation of other peoples through imperialist colonialism and crusading. Like the occult Elizabethan regime that saw the storms and British naval prowess that turned back the Spanish Armada as divine benediction upon the Protestant regime, the Zionists hold that their military victories over the Arabs are also a sign of divine favor. This appropriation of heavenly approbation is the worst kind of politicized religious delusion. The Armada was sailing to gain religious freedom for a large population of brutalized English Catholic "recusants" compelled to attend Elizabeth's Anglican church service; whose Catholic books were burned while English Catholic priests were tortured and hacked to death. What is more, the Spanish and English sailors on both sides of the conflict were Christians. Whose side is a politicized "God" supposed to take in such an encounter? The whole "God is on our side" mystification disseminated by military conquerors is demonic deception. Had the storms alone destroyed the Spanish fleet it might in some manner be appropriate to tentatively surmise that God's hand may have been in it, but when carnal means are employed to carry the day and burn and bomb the Christians of Spain at the hands of the Christians of

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<sup>35</sup> Rabbi Judah Alkalai, *Kitvei ha-Rav* (Jerusalem, 1944), p. 529.

England, it is an occult jest to announce that God is responsible and that the English Christians enjoy heavenly approbation.<sup>36</sup>

This partisan anthropomorphic depiction of God and the heavenly host has deep roots in the kingdoms and governments of the West and was applied as recently as the early twenty-first century to the administration of President George W. Bush by millions of militarized, crusader “evangelical ‘Christians.’” Zionism is both secular and religious. Rabbi Kook taught that Zionist politics represented a messianic process, the “State of Israel” as “an embodiment of redemption.” When cooler heads had prevailed back in 1891, the Rosh Yeshiva of Volozhin, Rabbi Naftali Zvi Judah Berlin “feared a harsh gentile backlash” as a reaction to this forcing of Judaic messianic agitation as entailed by Zionism.

When Jesus said that Jerusalem was the “killer of the prophets” (Luke 13:34-35), He was indicating a satanic 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 in a land where the *sitra ahra* (evil force) is more powerful than anywhere else in the world, including the diaspora lands where Judaics formerly resided prior to making *aliya*. The immensely profitable image of pious Judaic sages and saints spending their lives exclusively engaged in holiness, purity, study and prayer under Islamic (or other gentile) rule in old Palestine, has been replaced by the reality of Zionist murderers engaged in a Herodian project of the massacre of Palestinian innocents.

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<sup>36</sup> The founding psych-shaping/shifting imprint of this legend of the deification of the Elizabethan regime, with the concomitant demonization of Catholicism, is found in George Carleton’s highly influential 1624 work of 302 pages, *A Thankful Remembrance of God’s Mercy in an Historical Collection of the Great and Merciful Deliverances of the Church and State of England since the Gospel began here to flourish from the beginning of Queen Elizabeth* (enlarged in 1627 in the third edition, with the addition of twenty-one magnificent half-page illustrations from copper plates by Friedrich van Hulsen, one of which portrays Elizabeth I as the Biblical Deborah and King James I as Solomon). Carleton (1559–1628) was bishop of Chichester, and understandably much in favor with King James.



**“The Massacre of the Innocents”**

Incunable woodcut from *The Vita Christi* by Ludolph of Saxony  
(Antwerp: Gerard Lieu, 1487)

The Kabbalistic understanding of the Zionist enterprise is that “Satan has chosen Jerusalem to seduce and corrupt the entire world wrapped in the mantle of Jerusalem’s glory.”<sup>37</sup> Kabbalistically, Palestine without Christ is an evil land for people inclined toward evil. It is under such circumstances that this “land consumes its inhabitants.” This is the “temple sacrifice” in Kabbalah, since Judaics under Kabbalistic auspices are under the dominion of the *sitra ahra*. In these circumstances, terrible spiritual decline befalls Judaics who reside there. Hence, if such a thing were possible, the Zionist-

<sup>37</sup> Joel Moshe Teitelbaum, “Yishuv Eretz Yisrael,” in *Va-Yo’el Moshe* (Jerusalem, 1978).

Talmudist is more evil than the Talmudist. His evil metastasizes in the land of "Israel." Here is Satan's glory and the destruction of Judaics. The Kabbalah makes reference to the evil forces that will control Eretz Israel "in the secrecy of the steep," when the spirits of the former zealots become reincarnate, forsaking their post-Second Temple exile to take up residence in Jerusalem yet again. As long as they were exiled "in the lands of dispersion" then the "others enjoyed prosperity and tranquility." Once they returned from exile, this was reversed.<sup>38</sup>

This reversal overturns our normal understanding of holiness. In Kabbalistic terms, "Evil forces attach themselves to holiness." Patently, what is being called "holy" is not in accord with any Christian understanding of holiness, but rather in the pagan (Tantric) understanding that "defilement is a source of holiness." That Jerusalem is the gateway to hell is celebrated in this mystical sense, since it was known to and admitted by the rabbinate for centuries, that the evil forces are "most powerful in the Land of Israel, particularly in Jerusalem," with the land's "awesome powers" facilitating the process of demon worship and the resulting acquisition of material power on earth.<sup>39</sup>

"We shall not be drawn into exposing ourselves, our wives and our children...to die for the sake of the Zionist idolatry. It is inconceivable that wicked...utterly irresponsible heretics should come along and drag the entire population, several hundred thousand Jews, like sheep to the slaughter, because of their false, insane ideas..."<sup>40</sup>

Oh, but it is being done. It is very much underway and in full swing in Jerusalem, because, like the Judaics trapped under the Nazis, it is all part of the magical sacrifice that must be implemented in Molech's fire, in this instance, nuclear fire, at the behest of the "evangelicals" of Churchianity, the neocons of the Republican and Democrat parties, the atheists and hedonists

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<sup>38</sup> *Zohar* 184b.

<sup>39</sup> Yehezkel Rabinowitz, *Knesset Yehezkel* (Bunden, 1913), p. 52. Moshe Halamish, "The Land of Israel in Kabbalah" in A. Ravitsky (ed.), *Eretz Yisrael*, pp. 215-232. H.E. Shapira, *Divrei Torah*, 5:24; 6:25. Mendel Piekartz, *Hasidut Polin*. Jeremiah 32:31-32: "For this city (Jerusalem) hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face. Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem."

<sup>40</sup> Amram Blau, *Torat Rabbi Amram* (Jerusalem, 1977) p. 17.



of the European Union, the brilliant Kabbalists, the *frum* Zionists and all the other much-ballyhooed “friends and allies of the Jewish people,” who would never harbor an “antisemitic” thought in their heads, and who are, in fact, at the forefront, indeed at the very head of the march against “the Jew-baiting diatribes of Michael Hoffman.”

We trust that the Judaic reader will embark upon his or her journey through the following pages in the seeker’s spirit of good will, marked by the willingness to allow one’s self to be surprised by truth.

## To the Christian Reader

Judaism is a kind of cosmic red line even for the wealthiest, the most famous and most powerful movers and shakers on this planet. Astonishing, is it not? There are men and women of steel and kings of the business deal who will face down any foe or competitor, but flee in dread from the least sign of rabbinic opposition. They won't cross that red line. They know it means the termination of their reputation, career and business, no matter who they are or how much they command in resources and materials. Presidents, popes, prime ministers and moguls all fall down like dominoes before Talmudic supremacy. In our colleges and universities Talmudic and Zionist thought cops are on patrol, vigilantly detecting the least whiff of critical investigation and skepticism toward Judaism's claims about itself, quick to expose this "slander" and document that "chilling" account of academic freedom "misused" to question the facade which Orthodox Judaism projects to the world.

One of these thought police is Amy-Jill Levine, a professor at Vanderbilt Divinity School. Her 2006 opus, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus* is an exegesis based on the intellectual equivalent of rabbinic masturbation fantasies as applied to the gospel of Christ. Her book's subtext is a guilt-trip imposed on her fellow professors to ensure that they conform to the red line in their teaching and studies: "Ms. Levine's chilling tales of casual anti-Judaism among scholars who should know better rekindles the urgency of the task...Ms. Levine's documentation of the insouciance with which liberal Christians slander Jews and Judaism is perhaps the book's most important contribution."<sup>41</sup> We note that those same scholars are free to exhibit "casual" anti-Catholicism and "slander" Muslims without fear of public censure or threats to their tenure.

There is something in the preceding scenario that we find terribly wrong, and more than that, a kind of ritual defilement and mockery of the promises of Christ. We claim to be Christians, we claim the power bequeathed to us at Pentecost by the Holy Spirit, and yet we utterly tremble when we even consider setting straight rabbinic mendacity and supremacy. If a book is worthy of its mission, if it is studied by men and women of good will,

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<sup>41</sup> Julie Galambush, *New York Times*, Jan. 1, 2007, p. B7. Galambush is Professor of Religious Studies at the College of William and Mary.

then it can indeed undercut and eventually overthrow the horrible and cowardly idolatry of the soothsaying scions of renascent Babylon, whom the world calls “rabbis.” In a field that others more qualified than this writer have abandoned, we have ventured into the vacuum.

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. <sup>42</sup>

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, 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 writing 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.’

“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*

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<sup>42</sup> This itself is a subject for a book and we will not importune the reader with an attempt at an exposition in these pages. For further expansion of this point, cf. this writer’s introduction to Johann Andreas Eisenmenger’s *The Traditions of the Jews*; also cf. “The Russian Roots of Nazism” in *Revisionist History* newsletter no. 39.

*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." <sup>43</sup> (End quote).

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

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<sup>43</sup> Yehuda Bauer, "God as surgeon," *Haaretz*, June 1, 2007.

transgressed and did all sorts of things that should not be done. They had been reincarnated in order to atone.’<sup>44</sup>

“...Tullia Zevi...a leading figure in the European Jewish Congress...said in response to Yosef’s remarks, “The idea that the Nazis were divine instruments to punish Jews for being reincarnated sinners is intolerable.” This 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.”<sup>45</sup>

Why wouldn’t rabbis identify with Nazism? Both Judaism and Nazism (“National Socialism”) begin from the same premise of racial supremacy, as stated 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 justify 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 Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or the German race.”<sup>46</sup>

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 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 benevolent and humanitarian creed, 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 alleged righteousness: “Thank you Lord for not making me like that Talmud-following Judaic. I am so much better than he is!”

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<sup>44</sup> “Israeli rabbi says Holocaust victims were reincarnated sinners.” Associated Press, Aug. 6, 2000.

<sup>45</sup> Naomi Segal, *The Jewish News Weekly of Northern California*, Aug. 11, 2000.

<sup>46</sup> *The Mystical Body of Christ and the Reorganization of Society* (first published in 1939 in Waterford, Ireland by Browne and Nolan; reprinted in 1995 by the Christian Book Club of America), ch. viii, pp. 149-150.

No authentic Christian has the right to say or think any such thing, and as soon as we do, we are heading down the road that leads toward the political parties, the ideologies and the cults that traffic in seeking partisan advantage and superior position and status in society, on the basis of comparisons between themselves and Judaics. Let us pray we do not succumb to that exhausted, histrionic trope.

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." 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 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 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, tribe or people.

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

Throughout much of their storied history, *Chazal*<sup>47</sup> have controlled their opposition, so that investigation of the *halakot*<sup>48</sup> has been made synonymous with "Jew hate" and, after Wilhelm Marr in the nineteenth century, with "antisemitism," the parlous category of his pseudo-scientific taxonomy, which,

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<sup>47</sup> An acronym connoting the collective authority of the early rabbinic authors and interpreters of the Oral Law. In English translation, "Our sages of blessed memory."

<sup>48</sup> Rabbinic law.

*pilei pilei plaim*, was subsequently adopted as a pejorative adjective by Zionism and the rabbis.

From their position within Judaism, 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."<sup>49</sup> This is the prevalent view and it 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 an "Esau" seizing on any flimsy pretext to defame and destroy the hated "Jacob."

This book is a departure from that old story. "Jew hate" is almost entirely irrelevant as an issue, since there is serious doubt about these racial claims to being the blood-divine on the part of Israelis, American Zionist Brooklynites and the descendants of the tribes that settled historically in the ghettos 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 atheist-Communist mass murderer Joseph Stalin and President Harry Truman, the two unholy gentiles most responsible for the founding of the Israeli entity in 1948. 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

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<sup>49</sup>Arutz Sheva (Israeli news agency), Sept. 24, 2007. [www.israelnationalnews.com/News/News.aspx/121893](http://www.israelnationalnews.com/News/News.aspx/121893)

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, since believers in this demonic 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.

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 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 implicated in all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah.

Ku Klux Judaism and neo-Nazi Zionism are calmly and 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 biggest 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 the whole of their contemporary teaching on the Jews and 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.<sup>50</sup>

It is easy and reflexive to respond to this hypocritical 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 gets lost. In the following pages we confront, through a process of discovery, human beings like ourselves, *ensnared by an ideology and it is this ideology and not the pitiable persons trapped by it*, that is the subject of this book; all cavillations about our motives and intentions, notwithstanding. 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 only hope. Their flesh will not save them. Rather, they direct much hateful falsification against Paul because he was a *me-shumad* (a convert to Christianity). A *me-shumad* is considered one of the worst of all “traitors to Judaism.”

They are not Abraham’s children who gain for those who bless them a blessing from God and upon those who curse them, a curse from God: “Jesus said unto them, ‘If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.’ Then said they to him, ‘We be not born of fornication; we have one Father, even God.’ Jesus said unto them, ‘If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word” (John 8:39-43). And neither can the Protestant TV and radio preachers who perpetually mouth the mantra that God blesses those

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<sup>50</sup> Alexander Schiffner, “Flesh Merchants,” in *Prophetic Herald* (Spokane, Washington), vol. 1, no. 3, March 1971.

who bless the rabbis and Zionists, and curses those who curse them. Jesus answered this false proposition in John 8, but all too many who use His name in vain do not understand His speech and cannot truly hear His words.

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 handled exactly as non-Judaic criminals are handled: 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 criminalize them or 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. Even though many Protestants historically have posed as martyrs of Catholic persecution and seldom acknowledged their record as persecutors themselves, a product in part of the Elizabethan mythos promoted by Hollywood and contemporary British cinema,<sup>51</sup> the fact is that in addition to Protestants torturing and killing Irish Catholic peasants and English Catholic recusants and banning all Catholic prayer rites and worship in Britain from the reign of Edward VI (1547) onward; Protestants relentlessly persecuted and repeatedly imprisoned George Fox and his Society of Friends (“Quakers”) in the seventeenth century. Catholics and Protestants alike destroyed Christian dissenters like the Mennonite and Amish “Anabaptists” (upholders of adult or “believer’s” baptism).

The Sermon on the Mount provides us with clear instruction on how we are to treat with those who persecute us, be they the Catholic or Protestant hierarchies, the masonic lodge, the Communist, Nazi or Zionist party,

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<sup>51</sup> The movie director Shekhar Kapur is shamefully heedless of historical facts in his two laughably inflated panegyrics to Queen Elizabeth I, “Elizabeth” (1998) and “Elizabeth: The Golden Age” (2007). Some recent establishment “history” books are of the same cartoonish Protestant tenor.

Muslim governments or the Talmudic rabbinate. Among the hymns sung by the Amish as found in the *Ausbund* hymnal, is one written circa 1520 by Hans Büchel, a shoemaker from Salzburg, on the occasion of a polemic against the Anabaptists having been visited upon them by Lutherans, which Büchel witnessed. As dangerous as life was for the Anabaptists in Lutheran territory, Büchel admonished his fellow believers against revenge, and the words of his hymn have resounded among generations of Mennonite and Amish believers who have embraced them as the preeminent application, in their own historic experience, of Christ's teaching:

Den Feind, der dich betrüben thut,  
Sollt du sanftmüthig speisen,  
Barmhertzigkeit, o Bruder mein,  
Thu jedermann erzeigen  
Gleich wie der Vater dein.

Wie du in Vater Unser hörst,  
Vergib die Schuld wie du begehrt,  
Trag brüderlich Mitleiden.  
Erspiegel dich im Herren Christ,  
Leb auch also ohn arge List...

Dein Feind lieb auch, aus Herzens Grund...  
Das ist der grund und Fundament  
Dabey ein Freund des Herren  
Hie soll werden erkennt.

(Your enemy who seeks your hurt,  
You shall in kindness feed him,  
Mercifulness, O brother of mine,  
To all be demonstrating,  
Just as your father does.

As in the Lord's Prayer you hear,  
Forgive the debt as you'd desire,  
In brotherly compassion,

Show in yourself Our Lord and Christ,  
And live without angry desire...

Love your foe too, within your heart...  
Such is the base and principle  
By which a friend of Heaven  
Shall here be recognized).<sup>52</sup>

Let it be said of all who make the journey of discovery of Judaism in these pages, that we pledge to hate the sin while forgiving the sinner, with love in our heart, mirroring the mercy which God has for our own innumerable sins and offenses, so that by exemplifying Jesus in this way, we may *...soll werden erkennt...ein Freund des Herren*.

“The Mahomedan imposture was professedly to be spread by the sword...But to propagate the Christian religion by terror or arms, is to deny it. It owns no such spirit....Ambition, pride and revenge make very good use of violence and persecution; but they are the bane of Christianity, which always sinks when persecution rises.”<sup>53</sup>

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 also to us, with regard to instructing and witnessing to rabbis, Judaics and the gentiles allied with them. 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. And while some pacifist Christians place great emphasis on

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<sup>52</sup> Cf. John L. Ruth’s helpful book, *Forgiveness*, (Herald Press, 2007), from which we derive this information. We note however that Mr. Ruth makes the error of terming the Amish “Protestant,” which they are not. There are Protestant and Catholic elements in Amish belief, but in sum the Anabaptists are a uniquely primitive Christian community different from both of the ecclesiarchies.

<sup>53</sup> John Trenchard, *The Independent Whig: Or, A Defense of Primitive Christianity* (Hartford, 1816) p. 78; (first edition published in 1721). John Trenchard was the co-author of the famous *Cato’s Letters* (London, 1722), the treatise on freedom that was influential among the American Founding Fathers. The letters were named for Cato the Younger, a defender of the Roman Republic against Caesar’s tyranny.

the Apostle Paul's words about how we should present ourselves to society and maintain the good opinion of other people, everything that Paul teaches on this subject must first be understood and applied in light of Jesus Christ's teaching and example.

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); *poisonous vipers*<sup>54</sup> (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).

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. 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 then 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?

By Christ's example, *every Christian has the right to speak to the leaders of Judaism as Jesus did*. Jesus was good and He hated vice: "*Oderunt peccare boni virtutis amore*" (The good hate sin because they love virtue).<sup>55</sup> The fallen children of Adam, regenerated through the spirit of Christ, can strive after the perfection of His nature, and part of that perfection is to tell the truth, if necessary even to the most powerful and dangerous members of unregenerate human society.

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 pre-meditated. They have sought to execute effectual vengeance on any perceived enemy, from French writer Robert Faurisson to German scientist Germar Rudolf. The continuing refusal, over millennia, of God's truth and grace, has hardened the leaders and adherents of Judaism and led them into ever more spiteful lying, sin and

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<sup>54</sup> Pliny, in his *Natural History*, x.lxxxii, associated vipers with vicious ingratitude because they are reputed to kill their parents at birth.

<sup>55</sup> Horace, *Epistles*, I. xvi.

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*. It is an act of charity to rescue Judaics from Judaism 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 who *share in and continue 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 even 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, Judaism is the killer of the prophets. At most, an argument can be made that Judaism’s heretical step-brother, Karaitism, which the rabbis declare to be advocacy of *divrei minus u-kefirah be-farhesya*, is a creed based,

at least tangentially, on the Old Testament prophets.<sup>56</sup> Judaism is not. Judaism is heir to the killers of the prophets. Yahweh, the God of the Prophets, is not the deity of Judaism. Judaism's god is in the lower case, a devil-idol, the spirit that entered Judas (John 13:27). If one were to ask this writer to distill all that we know about Judaism's object of worship to one sentence, we would reply as follows: The god of Judaism is their own self-pride, or ego.<sup>57</sup> This self-pride is the idol at the core of rabbinic propitiation. Everything in Judaism exists for the Judaic ego and for it alone. God has nothing to do with it. Their egocentricity led them to choose Caesar as their king and to reject Christ the King (John 19:15).

Though the reactionary Right wing labels Talmudists as hereditary subversives and revolutionaries, when it suits their purposes, *rabbanim*, *Talmidei chachamim* and *Baalei batim* can be the most loyal and reactionary of 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 law). And, on the other hand, 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 Communism. Churchill wrote:

"This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster,<sup>58</sup> has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters

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<sup>56</sup> "Tangentially" because the Karaites reject Jesus Christ and ultimately must therefore reject the Prophets who wrote and foretold of Him. Though written in the sixteenth century by a Lithuanian Karaite, (Isaac of Troki), *Hizzuk Emunah*, an anti-Christ treatise, was highly prized by the rabbis.

<sup>57</sup> That part of the mind most conscious of self and most obsessed with self-interest.

<sup>58</sup> Nesta H. Webster, *The French Revolution; A Study in Democracy* (London: Constable and Co., 1919).

of that enormous empire. There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution...With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel (Petrograd) or of Krassin or Radek -- all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.”<sup>59</sup>

According to Sever Plocker, writing for the Israeli “Ynetnews” agency: “Almost 90 years ago, between the 19th and 20th of Decemher 1917, in the midst of the Bolshevik revolution and civil war, Lenin signed a decree calling for the establishment of The All-Russian Extraordinary Commission for Combating Counter-Revolution and Sabotage, also known as Cheka. Within a short period of time, Cheka became the largest and cruelest state security organization. Its organizational structure was changed every few years, as were its names: From Cheka to GPU, later to NKVD, and later to KGB. We cannot know with certainty the number of deaths Cheka was responsible for in its various manifestations, but the number is surely at least 20 million, including victims of the forced collectivization, the hunger, large purges,

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<sup>59</sup> “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. V.I. Lenin was also of Judaic ethnicity. Lenin’s maternal grandfather, Israel Blank, was Judaic (cf. Dmitri Volkogonov, *Lenin: A New Biography*, p. 112). Lenin wrote, “The clever Russian is almost always a Jew or has Jewish blood in him.” Lenin was surely referring to himself. Cf. “The Prop Masters” [www.revisionisthistory.org/communist.html](http://www.revisionisthistory.org/communist.html)



expulsions, banishments, executions, and mass death at Gulags. Whole population strata were eliminated: independent farmers, ethnic minorities, members of the bourgeoisie, senior officers, intellectuals, artists...Lenin, Stalin, and their successors could not have carried out their deeds without wide-scale cooperation of disciplined 'terror officials,' cruel interrogators, snitches, executioners, guards, judges, perverts, and many bleeding hearts who were members of the progressive Western Left and were deceived by the Soviet regime of horror and even provided it with a kosher certificate....And us, the Jews? An Israeli student finishes high school without ever hearing the name 'Genrikh Yagoda,' the greatest Jewish murderer of the 20th Century, the GPU's deputy commander and the founder and commander of the NKVD. Yagoda diligently implemented Stalin's collectivization orders and is responsible for the deaths of at least ten million people. His Jewish deputies established and managed the Gulag system. After Stalin no longer viewed him favorably, Yagoda was demoted and executed, and was replaced as chief hangman in 1936 by Yezhov, the 'bloodthirsty dwarf.' Yezhov was not Jewish but was blessed with an active Jewish wife.

"In his Book *Stalin: Court of the Red Star*, Jewish historian Sebag Montefiore writes that during the darkest period of terror, when the Communist killing machine worked in full force, Stalin was surrounded by beautiful, young Jewish women. Stalin's close associates and loyalists included members of the Central Committee and Politburo Lazar Kaganovich...Many Jews sold their soul to the devil of the Communist revolution and have blood on their hands for eternity....Leonid Reichman, head of the NKVD's special department and the organization's chief interrogator... was a particularly cruel sadist. In 1934, according to published statistics, 38.5 percent of those holding the most senior posts in the Soviet security apparatuses were of Jewish origin...Turns out that Jews too, when they become captivated by messianic ideology, can become great murderers, among the greatest known by modern history. The Jews active in official communist terror apparatuses (in the Soviet Union and abroad) and who at times led them, did not do this, obviously, as Jews, but rather, as Stalinists, communists, and 'Soviet people.' Therefore, we find it easy to ignore their origin and 'play dumb.' What do we have to do with them? But let's not forget them. My own view is different. I find it unacceptable that a person will be considered a member of the Jewish people when he does great things, but not

considered part of our people when he does amazingly despicable things. Even if we deny it, we cannot escape the Jewishness of 'our hangmen,' who served the Red Terror with loyalty and dedication from its establishment.”<sup>60</sup>



**Samuel Oppenheimer, book censor and “Chief Army Factor” (financier) of the Holy Roman Empire**

As we attempted to demonstrate in our introduction to Eisenmenger’s *Traditions of the Jews*, 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

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<sup>60</sup> Sever Plocker, “Stalin’s Jews: We mustn’t forget that some of the greatest murderers of modern times were Jewish.” [www.ynetnews.com/articles/0,7340,L-3342999,00.html](http://www.ynetnews.com/articles/0,7340,L-3342999,00.html) Dec. 21, 2006.

were scrupulously loyal to Emperor Leopold I, Rabbi Shimshon (Samson) Wertheimer and the fabulously wealthy Shmuel (Samuel) Oppenheimer.

Wertheimer was so cunning that Rabbi Yair Bachrach of Worms (the "Chavas Yair") said of him, that no one exemplified "*Torah ugedulah bemakom echod* as he did!" In 1684 Wertheimer took as his second wife, Frumet Oppenheimer, the daughter of Rabbi Yitzhak Brillin of Mannheim, the widow of Nosson Oppenheimer. Samuel Oppenheimer subsequently brought Rabbi Samson Wertheimer to Vienna, seat of the Holy Roman Empire. He was soon overseeing Oppenheimer's Vienna operations for the princely sum of 24,000 thalers a year. It was not long before the rabbi 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.



**The Wertheimer House, in Austria, at the entrance of the ghetto.**

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, Wertheimer's mansion-house in Vienna was "guarded day and night by ten imperial soldiers assigned to that duty by the emperor." Officially, Catholic Austria forbade residence to Judaics, under an old law passed in 1670 at the behest of the young and short-lived Catholic empress. However, Emperor Leopold created exemptions for Talmudic "business people." By registering a large number of Talmudists as his

employees, Oppenheimer managed to create a burgeoning *kehilla* in Vienna. Rabbi Wertheimer augmented the effort by registering Judaics as banking employees, servants and relatives, eventually helping to establish a Viennese *kehilla* of some 4,000 Judaics. 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 an Orthodox rabbinic newspaper, Cheshvan 5768.**

The spurious dogmatic assertion that Judaics are inherently Leftist or inherently Rightist is a function of the Left-Right dichotomy, itself a Kabbalistic invention<sup>61</sup> 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, with the division of the French National Assembly into Left and Right seating arrangements, in 1789. Zohar, Introduction 13a, after noting that the *Shekhinah* takes under its wings those who separate themselves from "impurity," states: "Let the earth bring forth a living soul after its kind." The expression "after its kind" denotes that there are many compartments and enclosures one within the other in that region which is called "living,"

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<sup>61</sup> Cf. Craig Heimbichner's speech on this subject, "The Double Mind in Occult Philosophy," available on audio CD at [www.revisionisthistory.org](http://www.revisionisthistory.org)

beneath its (the *Shekhinah's*) wings. Her Right wing has two compartments, which branch out from it, symbolizing two other “nations” who are most likely to be infiltrated by Judaism i.e. Christianity and Islam, and therefore have entré into these compartments. Underneath her Left wing there are two other compartments which are divided between two other nations, namely “Ammon” and “Moab.” All these are included in the term “soul of the living.”

Leftists and Rightists never fail to fall for assuming partisan positions under one or the other of goddess Shekhinah’s Kabbalistic “wings,” vehemently staking out, with simian, chest-thumping fervor, their “turf,” as *The Left* and *The Right*. Patrick J. Buchanan in his 2004 editorial in favor of the reelection of George W. Bush to the presidency, exhibited a serious case of this Kabbalistic delusion, associating support for the Right wing with support for one’s family and tribe: “There is a final reason I support George W. Bush. A presidential election is a Hatfield-McCoy thing, a tribal affair. No matter the quarrels inside the family, when the shooting starts, you come home to your own.”<sup>62</sup>

The Kabbalistic Right/Left swindle is reflected throughout history, not just in modern times, in the “opposing schools” found within philosophical and political movements wherein rival dialecticians staked out sectarian intellectual and religio-political territory that partisans were expected to defend, extending as far back as the neo-Platonic Proclus: “The habit of marshaling philosophical texts into opposing ‘schools’ was of course ancient. Diogenes’ mention of the division between sceptics and dogmatists...had been taken up in the fifteenth century...Proclus’ distinction between the partisans of Body and the partisans of Mind...was adopted in Berkeley’s *Siris*...and in the fourteenth century, rival dialecticians had defined themselves as ‘nominalists’ and ‘realists,’ to be retitled, on the defeat of the latter, the *via moderna* and the *via antiqua* respectively.”<sup>63</sup> This patrimony culminated in the Left/Right 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 party categorization. It 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],

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<sup>62</sup> “Coming Home,” *The American Conservative*, Nov. 8, 2004.

<sup>63</sup> Jonathan Rée, “The End of Metaphysics,” in A.J. Holland (ed.) *Philosophy, Its History and Historiography* (Dordrecht, 1985), p. 24.

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, 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 parents’ 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). However, the Bible is neither Right nor Left, 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).<sup>64</sup>

How did Scripture become a plaything in a mutually annihilating war between rival dialecticians, rigged so that ultimate victory goes to neither? Rather, on this chessboard, victory accrues to those with the Zohar’s “knowledge of the equilibrium,” who are “above duality” and who use the conflict of their black and white, pillar of mercy/pillar of severity, Leftist and Rightist pawns, to fabricate the new synthesis that propels and shapes the next indelibly Janus-faced, pagan and wrong, but enterprising and new, hubristic and modern, conservative and progressive, traditional and scientific, thesis/antithesis era, erupting by calculated design into the stream of history, *ad infinitum*.

We are reminded of certain “traditional Catholic” editors who almost immediately 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.” One such Orthodox rabbi has been promoted by Pat Buchanan and many other Rightists. 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. In a November, 2006 press release from one such rabbi, which some Rightist

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<sup>64</sup> New American Standard Bible version.

Catholics were promoting so as to embarrass Leftist Catholic bishops, the rabbi boasts, “I am just returning from Jerusalem, where I represented over 1,000 Rabbis in a coalition of Christians, Jews, and Muslims who have—for the first time—defeated an effort by homosexual activists to organize a World Pride parade through the Holy City.”

What the goyim don’t know is that the homosexual parade was defeated because certain Israeli rabbis threatened to put a black magic spell on the Judaic homosexuals, the *pulsa d'nura* curse, in which, by sorcery, “angels” from hell are called upon to kill the intended victim within a year. This is the Kabbalistic voodoo that “stopped the homosexual parade.” Furthermore, the parade was opposed not because it was homosexual, since certain rabbis have a record of routinely molesting boys (and each other in their ritual baths),<sup>65</sup> but because it gives away a hidden reality: the profoundly homosexual nature of the culture fostered by Orthodox Judaism generates homosexual tendencies in Talmudists who, in modern times, often come out of the closet and parade as part of an openly “gay” Judaic movement that sprouts in the rabbinic capital of Jerusalem, seriously threatening Orthodox Judaism’s pious image as strictly heterosexual. That is why the parade was obstructed. Homosexual Judaics were manifesting their orientation in public, for the world to see, not because rabbinic Judaism has an ethical objection to sodomy – Talmudic adherents may sodomize little boys under the age of nine and have anal intercourse with their “meat from the butcher shop” (the Talmud’s name for a Judaic wife), as they please.<sup>66</sup>

Judaism is a form of social engineering for the goyim involving a multi-tiered system of statements that do or do not have validity depending on at which body 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 is an infant. Here is what Judaism actually teaches about pre-marital sex: “*Akdamos*, an academic journal on Jewish thought published by Beit Morasha, analyzed the

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<sup>65</sup> We are not claiming or implying that the rabbi who issued the press release about the Jerusalem homosexual parade controversy is guilty of any crimes, or of any homosexual practice or advocacy.

<sup>66</sup> Cf. BT Nedarim 20. In the Talmud a wife is also known as her husband’s “basket,” wherein his “loaf” (genital member) has an assured place; cf. BT Yoma 18b.

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 *pilegish*, or concubine. Neither the man nor the woman has any obligations or rights, but both must adhere to family purity (Niddah) laws in accordance with *Halacha*.”

When “traditional Catholics” promote a press release of an Orthodox rabbi, they are symbolically telling the world that they accept the Papal-Vatican/Protestant-fundamentalist equation, that there are common values shared by Judaism and Christianity (i.e. the “Judeo-Christian ethos”). What insanity. What fellowship hath light with darkness? (2 Cor. 6:14). What connection 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 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 outrageous effrontery, 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 non-Judaics on Talmudic holidays! This sinister nonsense 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, according to John-Henry Westen, that Orthodox Judaics allegedly say on behalf of gentiles. In fact, the 12th Amidah prayer curses Christians. In fact, Orthodox Judaics are ordered to curse Christian graves, curse Christian houses of worship and curse the crucifix. These facts are notorious among Talmudic rabbis. Levin's remarks were not only not challenged, they



were praised and amplified, first by Mr. Westen in the interview itself <sup>67</sup> and then, beginning March 29, on the website of a conservative Roman Catholic newspaper where it appeared as a “guest column.” <sup>68</sup> As of May 1, 2008, in spite of protests, the column containing Rabbi Levin’s Talmudic disinformation, continued to be featured prominently on the newspaper’s website:

“...conservative pundit Ann Coulter spoke on air with CNBC’s Donny Deutsch about her desire for all people, Jews included, to become Christian...Deutsch called Coulter’s comment uneducated, ‘hateful and anti-Semitic’...But why the hue and cry about Christians hoping the Jews will convert? Wouldn’t it be obvious that Christians, true Christians, who believe in and follow Christ as ‘the way, the truth, and the life’ would want all people to know the truth? It would be obvious to true believers of any religion, but not to relativists. Orthodox Jewish Rabbi Yehuda Levin, the spokesman on moral issues for some 1000 Rabbis, explained this to me once in an interview on the Coulter kerfuffle. Rabbi Levin noted that Coulter’s remarks could not be construed as anti-Semitic and that Jews who practice their faith were not scandalized by the remarks. ‘The Orthodox are very comfortable in their beliefs of their religion and their practices,’ he said. ‘The Jews who would be more offended by this are those that are not involved in day to day practice of Judaism’ ....Levin pointed out moreover that true followers of Judaism, like true Christians and sincere believers in several other religions, feel they have the fullness of truth, and thus in charity hope for a day when all people will embrace the fullness of truth. He explained that especially on Jewish holidays special prayers are said, even several times a day, especially for non-Jews, that they will come to accept the truth.”

Many non-Judaics find it hard to grasp the magnitude of rabbinic charlatanry and their 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

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<sup>67</sup> John-Henry Westen, “Pope’s Baptism of Prominent Muslim Sends Message: Be Not Afraid to Acknowledge Christianity as the Truth,” [www.Lifesitenews.com](http://www.Lifesitenews.com)

<sup>68</sup> [www.remnantnewspaper.com/Archives/archive-2008-0331-muslim-baptism.htm](http://www.remnantnewspaper.com/Archives/archive-2008-0331-muslim-baptism.htm)

best definition comes not from a lexicon but from an old Yiddish proverb: “*Chutzpah* is when a Jew who kills both his parents throws himself on the mercy of the court on the grounds that he’s an orphan.”

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 family values. This is not only profoundly defective thinking (assuming any thought goes into it at all), it is also a grim joke on their readers and supporters who depend upon these people as sources of alternative information and counter-intelligence. These conservative campaigners snatch defeat from the jaws of victory. This is a Kabbalistic process and it is operating inside the “Right wing.” One proof of their schizophrenia: if one were to poll the Catholics and Protestants who unite with and promote these “social conservative” rabbis, many of these Christians would profess to being opposed to Judaism! 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. 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, the Resurrection etc., forbids speaking and teaching about Phariseeism as Jesus did; and make no mistake — the Judaism confronting us in this age is *petrified* Phariseeism.

The European Union, the government of Canada and the United Nations outlaw authentic Christian preaching and witnessing that is 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. This false gospel is promoted in the U.S., as “proof” that “America is still a Christian nation.” Yet the vast majority of the churches in America are guilty of partnering with the rabbinic establishment to effect 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 Word (Matt 5: 10-13).

*Loving Our Enemies and Doing Good to Them*

Where those who have thought they were doing the work of God in violently opposing Judaics and Judaism have gone astray is in marching to the lockstep of the various state religions that have made military warfare on Judaics and Muslims in the name of God. There is no Christian organization on earth that has the right to bear arms, other than as police acting against murderers, rapists, kidnappers, invaders, bandits and frauds, as a law-and-order function of the civil police power, referred to in Romans 13:3-4. Christians cannot take up the sword to advance the kingdom of God. There is no possibility of Christians engaging in “holy war” with guns, troops, missiles, rockets and other carnal means, as do Muslim fundamentalists and Zionists, because Christ told us in no uncertain terms that His kingdom is not of this world. “If my kingdom were of this world then would my followers fight.” Hence, we have no warrant for fighting wars in the name of Christ, as Churchianity has been doing since the reign of Constantine, thereby creating grievous scandal in the eyes of non-Christians, by associating the gospel of Jesus with bloodshed and conquest; causing them to imagine that this was what Christ preached and therefore causing them to decide they wanted no part of Christ.

It is a shameless act of cant for the various Zionist and Judeo-Churchian promoters of persecution of Muslims to write whole volumes dedicated to exposing as fallacious the claim that Islam is a religion of peace, and indicting it as a religion of war, when they in turn instigate latter-day “preventive” first-strike wars such as George W. Bush launched on Iraq on the rabbinic holiday of Purim, 2003, while identifying as “Christian

crusaders” the officers and front line troops who had undertaken the invasion and subjugation of Iraq. Though some Protestant and Catholic theologians have claimed it to be a uniquely Anabaptist heresy, the non-Anabaptist exegete John Glas also decried the concept of state Christendom as vigorously as any Mennonite: “Christianity never was, nor could be, the established religion of any nation without becoming the reverse of what it was when it was first instituted...Christ did not come to establish any worldly power, but to give hope of eternal life beyond the grave to people he chooses of his own sovereign will.”

No matter how much the atheists and agnostics with their finite intelligence scoff at the Bible, *the reality is that the Bible is a book of science*; not just the science of diet, hygiene and physiology (commanding circumcision on the eighth day when the coagulating element in vitamin K is highest in the infant, for example), but also of behavioral science and psychology. *True Christianity is hard-wired, by the intentional design of Yahweh, Our Father in Heaven, as implemented by His only divine Son, the Messiah of Israel, to advance in evangelizing, only with spiritual weapons.* By violating the divine plan by resorting to force of arms, we gather unto ourselves corruption, and carnal-minded hordes of “converts” who dilute the gospel and destroy the ecclesia through their wielding of the carnal sword in a spiritual war. Armed warfare for a spiritual objective is self-defeating. Those who use the sword will be defeated by the sword. This was known to the ancients, as they observed upon what weak foundations their rulers’ violent regimes were built: “*Qui sceptrā saevus duro imperio regit. Timet timentes, metus in auctorem redit.*”<sup>69</sup>

The story the rabbis repeat to generations of Judaic children is that the world hates them and that true Christians seek to silence and murder them. Since the end of the early Church era, this brilliant rabbinic ploy has almost never been successfully countered. It is an irony that Luther the Protestant pioneer wrote with the mind of the medieval Catholic Church on the subject of Judaism and God’s wrath, in his landmark work, *On the Jews and their*

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<sup>69</sup> “Who harshly wields the sceptre with tyrannic sway, fears those who fear: terror recoils upon its author’s head.” (Seneca, *Oedipus*, 705-706).

*Lies*.<sup>70</sup> Luther was correct in his analysis of the divine wrath under which the Judaic leadership dwells, but he erred in the remedy he applied: advocating the administration of that wrath by the instrument of the Christian ruler. The Christian ruler “bears not the sword in vain” against rapists, perjurers, kidnappers, usurers, thieves and murderers. Where rabbis and Zionists, no less than gentiles, are guilty of any of those crimes, they must be subject to the penal law of the nation in which they reside, just like everyone else. Their famous clout must not be allowed to interfere with application of the law in this regard. The rule of law applied equally to Judaic and gentile is certainly not persecution, but the use of police-force against Judaics *merely because they are Judaics*, does indeed constitute persecution and aids the cause of the rabbis. For, where “The Church” or “Christian” rulers have been a terror unto Judaics or rabbis, simply because they were Judaics by reason of the perception that they constituted a race or ethnicity, then, in that instance, the Christians played into the hands of the rabbis who portray such race-repression as the prophetic fulfillment of the infliction of persecution upon Judaics by gentiles — an inevitable, perpetual condition of the life of the superior, hunted and holy Judaic forced to dwell among the hateful, envious and demonic non-Judaic majority: *Halacha hi beyoduah she'Eisav soneh l'Yaakov*.<sup>71</sup>

The fulfillment of this paranoia by the Christian and gentile powers historically buttressed the rabbis in the segregation and separatism which they sought to impose as a control mechanism on their victim-population of fellow Judaics. This gambit also functioned as a means to erase or obscure from historic memory the long record of rabbinic persecution of Christians and gentiles. Without the violent persecution of Judaics, Judaism would not have one-tenth the power it exerts in the world today. Christ did not intend for us to assist the rabbis by violently persecuting them based on human wisdom and tactics, as opposed to the science of the New Testament as

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<sup>70</sup> For more on the Catholic side of Luther cf. Jaroslav Pelikan, *Obedient Rebels: Catholic Substance and Protestant Principle in Luther's Reformation* (Harper & Row, 1964). English historian Clare Asquith, in an interview with “EWTN Bookmark,” televised April 30, 2008, stated that Luther did not permit the iconoclastic vandalism which was prevalent in 16th century Protestant Britain. A Redemptorist priest informed us a few years ago that Luther never violated the “seal of confession,” in which a priest solemnly pledges not to reveal the contents of what a penitent has confessed.

<sup>71</sup> See p. 63.

espoused by Jesus and His apostles. Make no mistake, this is a science: with every violent victory of the Zionist occupation army over the Palestinian resistance, the Zionists take one step closer to their own annihilation. The Palestinians, by following the example which the West has proudly placed before the world, of the much-celebrated terrorism against German occupation in World War II on the part of the French Resistance, and the “partisans” of eastern Europe, have brought untold grief and misery to their people.<sup>72</sup> Both groups of violent combatants, Zionist colonizers and indigenous Palestinian resisters, are mutually draining their enemy and themselves of blood, treasure and most damaging of all, their humanity, since this killing entails the dehumanization of the opposing force and the brutalization of one’s own, as ever more blood accumulates on the hands of combatants on both sides. No authentic Christian engages in this pagan, uroboros, victim-into-executioner cycle. We need not cite theo-logic to prove this point, but bio-logic. Peace pays the greatest dividends. All who live by the sword die by the sword (Matthew 26:52).

We have dealt here with *persecution*, i.e. the unjust torment of a people. But what must we say of believers in Judaism, frequenters of the synagogue, followers of the Talmud and its esoteric, occult rigamarole and their unjust animadversions against Jesus Christ and His saints? Is it also a case of an unchristian *rage militaire* to seek to hinder the rabbis in spreading their lies and blasphemies and subverting our society?

#### *Judaism in Western Civilization and Government*

To answer this question we turn to the debate over the political science of the American Founding Fathers and the shape and direction of the Constitutional Republic they brought into being. It is often argued by secularists in America (who are nonetheless protective of the Israeli-Zionist theocracy, even to the extent of resorting to force of arms to enforce its rule

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<sup>72</sup> “Our people can’t distinguish between resistance and terrorism. We’re fighting for the liberation of our land from an occupation. When people in Europe had to fight the Nazis, they were honored, later, as freedom fighters. No one would have called Charles de Gaulle a terrorist.” —Mahmoud Zahar, the last surviving founder of the Islamist group, Hamas. *Spiegel Online International*, June 22, 2007. In a 2003 assassination attempt, an Israeli Air Force aircraft attacked Zahar’s house, wounding him, and killing his elder son Khaled. The Israeli assassination attempt occurred on September 10, 2003. Israeli F-16 fighter jets dropped a several-ton bomb on Zahar’s home in Rimal, in Gaza City, breaking the back of his wife, and injuring one of their daughters. Their home was destroyed. On Jan. 15, 2008 the Israelis killed Zahar’s other son, Hussam, 24.

over the Palestinians), that the Founding Fathers of the United States of America created a strictly secular nation in which rabbis and Christian ministers had the same privileges and prerogatives. This is frequently argued in the pages of the *New York Times*, bastion of fidelity to the militant Zionist state in the Middle East, while advocating strict secularism in America and Europe. According to a Judaic magazine, “The small but powerful group of neo-con Jews for whom support of Israel’s expansionist policies was the fulcrum of their worldview on almost all other domestic and international issues had powerful ties that shaped the consciousness of the *New York Times* op-ed page, culture sections, book review, and magazine and through that managed to intimidate many publishers into a narrow view of ‘what would sell’ which dictated what books they’d publish...”<sup>73</sup> While firmly defending the theocratic *Judaic* nature of the Israeli nation against the claims of the indigenous inhabitants of Palestine, the *New York Times* scoffs at any conception of a Christian America, as in this editorial, titled, “A Nation of Christians Is Not a Christian Nation”: “...In an interview with Beliefnet.com...(US Senator) John McCain repeated what is an article of faith among many American evangelicals: ‘the Constitution established the United States of America as a Christian nation.’

“...The only acknowledgment of religion in the original Constitution is a utilitarian one: the document is dated ‘in the year of our Lord 1787.’ Even the religion clause of the First Amendment is framed dryly and without reference to any particular faith. The Connecticut ratifying convention debated rewriting the preamble to take note of God’s authority, but the effort failed. A pseudonymous opponent of the Connecticut proposal had some fun with the notion of a deity who would, in a sense, be checking the index for his name: ‘A low mind may imagine that God, like a foolish old man, will think himself slighted and dishonored if he is not complimented with a seat or a prologue of recognition in the Constitution.’ Instead, the framers, the opponent wrote in *The American Mercury*, ‘come to us in the plain language of common sense and propose to our understanding a system of government as the invention of mere human wisdom; no deity comes down to dictate it, not a God appears in a dream to propose any part of it.’ While many states maintained established churches and religious tests for office — Massachusetts was the last to

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<sup>73</sup> *Tikkun*, September/October 2007, p. 36.

disestablish, in 1833 — the federal framers, in their refusal to link civil rights to religious observance or adherence, helped create a culture of religious liberty that ultimately carried the day. Thomas Jefferson said that his bill for religious liberty in Virginia was ‘meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mahometan, the Hindu, and infidel of every denomination.’

“When George Washington was inaugurated in New York in April 1789, Gershom Seixas, the *hazan*<sup>74</sup> of Shearith Israel, was listed among the city’s clergymen (there were 14 in New York at the time) — a sign of acceptance and respect. The next year, Washington wrote the Hebrew Congregation of Newport, R.I., saying, ‘happily the government of the United States ... gives to bigotry no sanction, to persecution no assistance. ... Everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.’ Andrew Jackson resisted bids in the 1820s to form a ‘Christian party in politics.’ Abraham Lincoln buried a proposed ‘Christian amendment’ to the Constitution to declare the nation’s fealty to Jesus....The founders were not anti-religion. Many of them were faithful in their personal lives, and in their public language they evoked God. They grounded the founding principle of the nation — that all men are created equal — in the divine. But they wanted faith to be one thread in the country’s tapestry, not the whole tapestry...” — *NY Times*, October 7, 2007.

Because the *Times* synthesizes in a few paragraphs the main arguments of Judeo-American secularism, we will take the time to look at this editorial closely, for in doing so we may dispose of the main theses propounded by these secularists and uncover *the foul trick at the heart of the vacuum created by the secular system which they champion, the desire to obtain unfair Talmudic religious advantage over Christians*. We will take the fallacies in the *Times* in the order in which they appear: “...the federal framers, in their refusal to link civil rights to religious observance or adherence, helped create a culture of religious liberty that ultimately carried the day.”

The use of the word “civil rights” here invokes images related to race tolerance and the Civil Rights movement of the 1960s pertaining to amelioration of race-based discrimination in housing and employment. The forgotten absolute consideration in the thinking of the American Founders

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<sup>74</sup> Hazan = Cantor.



was their utmost disgust and abhorrence at the blood-drenched, fratricidal wars of religion that engulfed the Old World. Most were united in seeking to avoid the establishment of any church, denomination or sect as the state religion of the U.S. in order to prevent just such an evil from arising in the New World. We moderns are far removed from the horrors of “Christian” civil wars and may not fully appreciate the depth of fear and disgust the spectre of such wars raised on our shores. Perhaps the sight of Iraqi Sunni Muslims killing and terrorizing Shiites, and Shiite militias responding in kind, may reacquaint us with what sectarian warfare entails in all its cruel dimensions of limitless blood lust in the name of God.

Contrary to the insinuation of the *New York Times* however, the American Founders generally had no special affection or fondness for Judaism and the rabbis. They guaranteed everyone, be they Hindus, Turks, Papists or Presbyterians, equal rights under the law. We cannot find any broader construction of the “all men are created equal” phrase than this: equal rights before the law. The United States after the American Revolution was not equalitarian: black and white slaves<sup>75</sup> were held in chattel bondage, landless whites did not have the same rights as those granted to men of property, and women of any color or creed were disenfranchised. To project a late twentieth or early twenty-first century democracy onto the eighteenth century Republic is a cartoon.

Judaics and rabbis had equal rights under American law. A culture of religious liberty was created during a period in America when rabbinic power and numbers were still low. Once rabbinic power and the population of Talmudists increased in the U.S., it was inevitable that, given a level playing field, the Talmudists would work to turn America into One Nation Under the Rabbis. This is why, in other Christian nations of the past, equal rights were denied to followers of the Talmudic book of lies, racism, fraud, deceit and self-worship. It is certain that the majority of the Founders would have quickly and permanently expelled Talmudists from these shores if they could have foreseen the future their liberality toward Judaism would bring about. The *New York Times* states: “Thomas Jefferson said that his bill for religious liberty in Virginia was ‘meant to comprehend, within the mantle of its

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<sup>75</sup> Cf. Hoffman, *They Were White and They Were Slaves: The Untold History of the Enslavement of Whites in Early America*.

protection, the Jew and the Gentile, the Christian and the Mahometan, the Hindu, and infidel of every denomination.”

Jefferson said that as a prophylactic against wars of religion, not because he favored Judaism or Hinduism or admired or found anything in those idolatries that was worthy of regard or emulation. The world view of the *New York Times* and the Zionist establishment media generally, is often predicated upon lies of omission. We see one here. In quoting Jefferson in this manner, as seeking a mantle of protection for an idolatrous religion such as Judaism, the *Times*, through omission of Jefferson’s most potent statements about Judaism, which he uttered in 1803 and 1813, gives the distinct misimpression that America’s third president was indifferent to Judaism’s evil, or that in protecting it from pogroms he found its beliefs honorable or creditable. The record shows otherwise. Jefferson viewed Jesus Christ as a standard-bearer of “reason, justice and philanthropy.” He felt that upholding these three attributes was the best way to convert Judaics and to demonstrate the correctness of Christianity over the evils of Judaism. The *New York Times* relates nothing of this. It clearly implies that Jefferson was indifferent to the struggle between Judaism and Christianity. But here is what Thomas Jefferson wrote:

“I should...take a view of the deism and ethics of the Jews, and show in what a degraded state they were, and the necessity they presented of a reformation. I should proceed to a view of the life, character, and doctrines of Jesus, who, sensible of the incorrectness of their ideas of the Deity, and of morality, endeavored to bring them to the principles of a pure deism, and juster notions of the attributes of God, to reform their moral doctrines to the standard of reason, justice and philanthropy” (Letter to Joseph Priestly, April 9, 1803).

#### *The Influence of Brucker and Enfield on Jefferson*

Influenced by the scholarship of Johann Jakob Brucker and William Enfield, ten years later Jefferson wrote at greater length on this subject, indicting the Talmud by name, describing the “low state” of its “moral philosophy” and the “wretched depravity” of Judaism:

“...the philosophy of the Hebrews must be inquired into, their Mishna, their Gemara, Cabbala, Jezirah, Sohar, Cosri, and their Talmud, must be examined and understood, in order to do them full justice. Brucker, it would seem, has gone deeply into these repositories of their ethics, and Enfield, his

epitomizer, concludes in these words: ‘Ethics were so little understood among the Jews, that in their whole compilation called the Talmud, there is only one treatise on moral subjects. Their books of morals chiefly consisted in a minute enumeration of duties. From the law of Moses were deduced six hundred and thirteen precepts, which were divided into two classes, affirmative and negative, two hundred and forty-eight in the former, and three hundred and sixty-five in the latter. It may serve to give the reader some idea of the low state of moral philosophy among the Jews in the middle age, to add that of the two hundred and forty-eight affirmative precepts, only three were considered as obligatory upon women, and that in order to obtain salvation, it was judged sufficient to fulfill any one single law in the hour of death; the observance of the rest being deemed necessary, only to increase the felicity of the future life. What a wretched depravity of sentiment and manners must have prevailed, before such corrupt maxims could have obtained credit.’ ...It was the reformation of this ‘wretched depravity’ of morals which Jesus undertook.”<sup>76</sup>

Brucker (1696-1770) was the author of *Historia critica philosophiae a Mundi incunabulis ad nostram usque aetatem deducta* (five volumes, Leipzig 1742-1744; second edition with supplementary sixth volume, 1766-67). This work was abridged and translated by William Enfield as *The History Of Philosophy From The Earliest Times to The Beginning Of The Present Century* (two volumes, London, 1791). “Brucker’s theme...(which he) elaborated...with exceptional diligence, elegance and philological skill...was that his work, as a ‘history of the human intellect,’ must also be ‘the index of its errors’...so as to rise ‘above the unwholesome atmosphere of tyranny, superstition and bigotry....”<sup>77</sup> “For Kant and for the French Encyclopedists, Brucker’s immensely learned and detailed history was the principal authority.”<sup>78</sup> Brucker covers three main periods, From The Earliest Times to the Decline of the Roman Republic, To The Revival of Letters, and, To The Beginning of the Present Century. His *History* also includes a lengthy

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<sup>76</sup> Jefferson to John Adams, Oct. 13, 1813, in *The Writings of Thomas Jefferson* (Washington D.C: Taylor and Maury, 1854), vol. 6, p. 218. The original passage which Jefferson is quoting is found on p. 207 of vol. ii of Enfield’s *The History of Philosophy from the Earliest Times to the Beginning of the Present Century Drawn Up from Brucker’s Historia critica philosophiae*, pp. 208-209.

<sup>77</sup> Jonathan Reé, *Philosophy*, p. 12.

<sup>78</sup> *The Encyclopedia of Philosophy*, vol. vi., p. 227.

chapter on the Kabbalah. The translator, Enfield (1741 - 1797), was noted as an influential Dissenter's theologian and tutor at the Warrington Academy in England.

Brucker and Enfield were exceedingly disdainful of Judaism, identifying its pagan root: "They first suffered their doctrine to be corrupted with Egyptian philosophy" (v. 2, p. 210), and asserting that the rabbis "...relied more upon tradition than reason, and by the help of allegorical interpretations, found in their sacred books whatever tenets they had either borrowed from others, or framed in their own imaginations. In the writings of men who thus forsook the pure doctrine of revelation in search of fictions..it is in vain to expect much that can deserve the name of philosophy." (v. 2, p. 207). On the Kabbalah they wrote: "The esoteric or concealed doctrine of the Jews was called the Cabbala...That this system was not of Hebrew origin may be concluded, with a great deal of probability, from the total dissimilarity of its abstruse and mysterious doctrines to the simple principles of religion taught in the Mosaic law..." (vol. 2, pp. 211-212).

Any claim, implied or stated outright, that Jefferson held Judaism to be equal to Christ's gospel is Orwellian disinformation. Here was Jefferson, an enlightened classical liberal, regarding Judaism as "wretched depravity." One of Jefferson's correspondents, John Adams, wrote to Jefferson concerning the Talmud on Nov. 15, 1813: "To examine the Mishna, Gemara, Cabbala, Jezirah, Sohar (Zohar), Cosri and Talmud of the Hebrews would require the life of Methuselah, and after all his 969 years would be wasted to very little purpose."<sup>79</sup> Concerning Judaism, no such Jeffersonian sarcasm, or Adamsian levity can be issued by any American statesman in our time without risking withering censure, media libel, blacklisting, etc.

Rabbis and Zionists have responded to the American Enlightenment by imposing an inquisition in America, with Zionist and Talmudic supremacy over the Federal government and U.S. foreign policy, the end result.<sup>80</sup> Jefferson thought it an exercise in futility to try to combat Judaic priestcraft using the priestcraft of Churchianity and other "manias of demoralized

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<sup>79</sup> Ibid., Adams to Jefferson, Nov. 15, 1813, p. 253.

<sup>80</sup> Cf. James Petras, *The Power of Israel in the United States* (Clarity Press, 2006). John J. Mearsheimer and Stephen M. Walt, *The Israel Lobby and U.S. Foreign Policy* (Farrar, Straus and Giroux, 2007). "The Israel Lobby," *Tikkun*, September/October 2007, pp. 33-39; 74-85.

Europe.”<sup>81</sup> The votaries of secularism of the *New York Times* variety, deliberately conflate Jefferson’s refusal to ignite a new inquisition, with the strong suggestion that he was, in matters of creed, indifferent; thus leaving the reader to imagine that Jefferson viewed Christ’s gospel, and Judaism, as having equal validity or non-validity, when in fact the record shows he viewed Judaism as a perverse religion and the teaching of Jesus as personifying the most “sublime and benevolent” ideals.<sup>82</sup>

The *New York Times* further asserts: “When George Washington was inaugurated in New York in April 1789, Gershom Seixas, the *hazan*<sup>83</sup> of Shearith Israel, was listed among the city’s clergymen (there were 14 in New York at the time) — a sign of acceptance and respect.”

“Acceptance and respect”? From what cloud cuckoo land is that enormity drawn? The rabbis, cantors and other Talmudists of eighteenth century New York were *tolerated*. The American refusal to silence or expel them does not denote “acceptance,” much less “respect.” The *Times*: “...(George) Washington wrote the Hebrew Congregation of Newport, R.I., saying, ‘happily the government of the United States ... gives to bigotry no sanction, to persecution no assistance. ... Everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.’”

In this instance, Washington was undoubtedly under the influence of the Freemasonic affiliation he would later discard. Freemasonry is an adjunct of Kabbalistic Judaism and as historian Craig Heimlichner has revealed, “The servitude to Judaic interest is baldly stated in the Royal Arch ritual, in which the line ‘for the good of Masonry generally, and the Jewish nation in particular’ is recited.”<sup>84</sup> The most flagrant blooper in the preceding quote attributed to Washington is “none shall make him afraid.” A goodly number of the bad figs from the accursed fig tree have made many Americans very afraid to speak freely and openly, about the evils of Judaism, the Talmud and the Israeli regime; fearing reprisal on the job and in the media. This

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<sup>81</sup> Ibid., letter to Adams, June 11, 1812, p. 62. This letter also contains extensive remarks by Jefferson on American Indians and in praise of the Cherokee.

<sup>82</sup> Op. cit., Jefferson to Adams, Oct. 13, 1813, p. 219.

<sup>83</sup> Hazen = Cantor.

<sup>84</sup> Cf. Heimlichner, *Blood on the Altar: The Secret History of the World’s Most Dangerous Secret Society* (Independent History and Research, 2005).

intimidation is a betrayal of the American ideal and one we think would have appalled our first President.

Another *New York Times* factoid: “Andrew Jackson resisted bids in the 1820s to form a ‘Christian party in politics.’ Abraham Lincoln buried a proposed ‘Christian amendment’ to the Constitution to declare the nation’s fealty to Jesus....”

Jackson may not have formed a Christian party but he took direct Christian action in fighting the institutionalized usury represented by the Bank of the United States by appointing the incorruptible Roger B. Taney to be the first Roman Catholic Attorney General of the United States, and subsequently the first Catholic Chief Justice of the Supreme Court; and Taney was a man who took his faith seriously. The *New York Times* omitted all that from Old Hickory’s *curriculum vitae*. Lo and behold, we are told only that he “resisted” the “Christian party...”

When it comes to Mr. Lincoln, the *Times* has him exactly right. He was anti-Christian (except as a rhetorical device) and unlike Andy Jackson and Roger B. Taney, served the interests of the mercantilist usury of the robber barons throughout his career as a lawyer for the railroad magnates. Any idea that because Lincoln espoused or opposed something he was automatically on the side of the “angels of our better nature” presupposes charter membership in the idolatrous Lincoln personality cult, to which this writer does not subscribe. The *New York Times* adds this observation: The founders were not anti-religion. Many of them were faithful in their personal lives, and in their public language they evoked God. They grounded the founding principle of the nation — that all men are created equal — in the divine. But they wanted faith to be one thread in the country’s tapestry, not the whole tapestry...”

Ah, yes, the “I’m personally opposed to abortion but I would never let my personal beliefs interfere with my fealty to Planned Parenthood,” line, which the *Times* expects of its favored “Christian” officials and politicians. At the same time that it grooms lukewarm “Christian” candidates of its liking for government office, the *Times* will brook no dissent from the rigid dogmas of its own hallowed Zionism. In the autumn of 2007 a Judiac journalist testified, “I was asked by the (*New York*) *Times* to do a review of a book on Israeli settlers. Without any shame, my editor insisted that I change what I had written so that it would accord with his politics. I was never again given a chance to write a review for *The Times*. Hundreds of other liberal Jews have

had similar experiences trying to write for *The Times* op-ed or book review—the voices of those of us who are seriously and intensely critical of Israeli policy...are rarely part of the acceptable discourse.”<sup>85</sup>

This is the duplicity of the Zionist establishment as represented by the *New York Times*, which demands from Christians secularist neutrality in public policy and cultural matters, while enforcing strict discipline over fellow Judaics who are desirous of more freedom of expression and liberty to dissent from Judaism’s sacred Talmudic/Zionist doctrine.

William F. Buckley’s death Feb. 27, 2008 was marked by a series of *New York Times*’ panegyrics fit for a rabbi, and no wonder. As the leader of a branch of American conservatism (that came to be mistakenly identified as the conservative ideology of America), Buckley got his *National Review* magazine off to what appeared to be a good start in the 1950s in spite of the moral blemishes on his *curriculum vitae* (CIA service in Mexico under E. Howard Hunt and unrepentant membership in the proto-masonic secret society, Skull and Bones). However, he soon turned his journalistic ship on course with the prevailing winds of the *zeitgeist*, as Buckley’s former employee, columnist Joe Sobran recounted in a 1993 retrospective:

“When Bill Buckley published the first installment of his book *In Search of AntiSemitism* a couple of years ago, I was invited to respond to the first chapter, which was about me. I wasn’t given all the space in the world, understandably, so I wrote that I’d tell my side of the story more fully later, on. For now I’ll confine myself to the part of the story I think will be most interesting to readers... It concerns a dinner I had with Bill in early 1986, just before he went on his annual sojourn to Switzerland. Bill called me one day and asked me if I was free for dinner that night. I was, and I met him at Paone’s, a favorite *National Review* hangout, after work. I could tell something was up. As Bill tells the story, he was troubled by the columns I’d been writing about Israel and the American Jewish lobby and decided he’d better try to divert me from the dangerous course I was on. True, sort of. At least I’m sure that’s the way he remembers it. He laments that he was unsuccessful that night in persuading me to change my evil ways, which led him to publish a formal statement, six months later, denouncing my columns

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<sup>85</sup> Op. cit, *Tikkun*, p. 78.

on these touchy subjects as having created the appearance (misleading, to be sure, but culpably reckless) of anti-Semitism.

“As I say, that's probably the way he remembers that evening. But I remember a lot of details which he forgets to mention, and which for me gave the evening its whole point, especially in retrospect. Bill's manner was serious that night. He said he had a couple of items to raise, by way of advising me for my own good before he flew off to Gstaad. One was a health matter. The other was that I should stop antagonizing the Zionist crowd. It was this second item that was clearly uppermost in his mind. He told me it was lethal, in the column-writing business, to get a reputation as an anti-Semite. As if I didn't know. ‘But I'm *not* an anti-Semite,’ I said. ‘I know that,’ Bill said, ‘but you can't afford to become *known* as one.

“Now concretely, this all turned out to mean that Norman Podhoretz,<sup>86</sup> editor of *Commentary*, was hopping mad about the things I'd been writing. I already knew from the grapevine that he'd been raging about me behind the scenes, accusing me of anti-Semitism and so forth. Well, nobody likes to be called unpleasant names, which is Norman's chief contribution to the intellectual life of the late 20th century, but on the other hand it didn't exactly freeze my blood. As far as I was concerned, I was just judging Israel by conservative principles' and American interests, and if Norman didn't like it, too bad. I really wasn't saying anything *National Review* hadn't said in its earlier, feistier days, before it decided that Israel was a precious little ally, whose espionage operations against the U.S. should be discreetly overlooked.

“Bill didn't disagree with anything I said on this head, then or later. He knew I was on firm ground. And he didn't suggest that I was doing anything *wrong* — certainly not that my writings were imperiling the Jews. His thrust was that I was imperiling myself. (He volunteered in passing, for some reason, that he had no intention of writing about the Israeli abuse of Christians. I hadn't raised the subject: he did, and I still don't understand why, unless he was arguing with his own conscience. He knew more than he usually lets on.)

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<sup>86</sup> Neocon Norman Podhoretz was for many years the editor of *Commentary*, the publication of the American Jewish Committee. His son, John Podhoretz, was a speech-writer for President Ronald Reagan. His son-in-law, Elliott Abrams, was National Security adviser to President George W. Bush. Podhoretz is an advocate of aggressive war. He is what is known in Yiddish as a *shtarker* (intimidator; tough guy). He advocated the invasion of Iraq in 2003 and the bombing of Iran in 2007.



“I actually thought this warning was a little hysterical. I never thought the Jewish lobby was all that powerful. But I was missing the unspoken point of the evening. The Podhoretz crowd was putting the heat on Bill, and he thought I was imperiling *him*. I still don't know what, if anything, they threatened him with, but I gather he got the message. I have never known anyone, anti-Semitic or otherwise, who was as nervous about the Jews as Bill.

“So the hint I failed to pick up that night was that when the chips were down, when the Pod(horetz) crowd opened fire on me with public smears a few months later, Bill would take their side. As, in effect, he did. I wasn't naive about them; I was naive about him. I completely trusted him. It never crossed my mind that he'd turn 15 years of loyalty — and I mean devoted loyalty — against me. You never expect that of a friend.

“But by the time the affair erupted into print I was in an impossible position, just because my career was so centered at *National Review*. And to some extent I excused Bill, both for old times' sake and because I knew how afraid he was of that crowd. If you caught his interview with Norman on *Firing Line*<sup>87</sup> recently, you could see his embarrassing deference. (At one point he even called his guest ‘Irving Podhoretz,’ obviously conflating the two leading neoconservatives — Norman and Irving Kristol<sup>88</sup> — into one deity.)

“Anyway, our conversation at Paone's rambled around, not without a few jokes; as usual. But the most remarkable moment was yet to come. It had nothing directly to do with the other topics of the evening. I had just met a dear old Irish Catholic couple, by the name of Sullivan, at my friend Kevin Lynch's house (Kevin had also written for *National Review* for many years). The Sullivans were big fans of the magazine, Bill and me. And they told me one of the sweetest things I've ever heard: that they prayed for me in their daily rosaries. I thought that Bill would find this moving too, so I told him about it. If I live to be 100, I'll never forget his reaction:

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<sup>87</sup> Buckley's syndicated television talk-show featured his entertaining repartee and opened with the sublime sounds of J.S. Bach's Brandenburg Concerto.

<sup>88</sup> Founder of the Zionist neoconservative movement. His son William, a *NY Times* columnist, was an intellectual architect of the 2003 U.S. invasion of Iraq. Irving Kristol stated: “Ever since I can remember, I've been a neo-something: a neo-Marxist, a neo-Trotskyist, a neo-liberal, a neo-conservative; in religion a neo-orthodox even while I was a neo-Trotskyist and a neo-Marxist.” Like Mr. Buckley, the elder Kristol was a recipient of the Presidential Medal of Freedom.

“His face just *curdled* in contempt, and he snarled, ‘You don’t need those people.’ I was stunned. ‘Those people,’ I thought, were *our* people - the kind of devout Catholics who had supported Bill and the magazine from the start, back when some of his current friends were still calling him a Nazi. It wasn’t just a matter of ‘needing’ them, though we did; it was a matter of gratitude and loyalty. We *owed* them. But I was too shocked to say anything at the time; when I told Kevin, he was shocked but not surprised. He knew from long experience that Bill wasn’t courting the Irish vote anymore. Well, as I look back on it, that was the real point of our whole evening at Paone’s. Bill was trying to tutor me in who counted, whose good side I should stay on. I didn’t need the Sullivans; I needed the Podhoretzes. Sound career advice from the master. It was advice I’m glad to say, I never took.

“So in a way, that was the night I really met Bill Buckley — 15 years after we first met socially. It should have told me what to expect later. I don’t think he had any idea how he looked and sounded when he sneered at the Sullivans, whom of course he’d never met. There’s a lot more to Bill than snobbery, and he can be the sweetest guy himself. But that social ambition of his runs deep. You have to beware of it. And he devotes a lot of energy to what’s now called networking — linking up with the people who can do you the most good. In New York; that means mostly Jews, especially the Zionist apparat. He will *never* cross<sup>89</sup> them.

“A couple of years after the night at Paone’s, I tried a little experiment. I brought a news clipping from the Catholic press to an editorial conference at *National Review*: The secular press hadn’t covered the story. I wanted to see if Bill was interested. What had happened was this. The Pope had appointed a native Palestinian bishop on the West Bank, which enraged the Israeli government. So Israeli soldiers beat up a parish priest. And when his parishioners planned a protest march the following Sunday, soldiers broke into the church and shot it up *during* Mass. Would this story move Bill to at least a little mild indignation? I handed him the clipping. Nothing came of it.

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<sup>89</sup> “Crossing’ them means, for example, applying conservative principles to Israel. As a socialist state that assigns Christians (along with other non-Jews) to inferior status, Israel would seem on its face not to qualify for conservative approval...It’s shameful that so many Christian conservatives allow themselves to be satellized by the Zionist apparat here, and refuse to criticize Israel out of fear and opportunism posturing as interfaith amity...If Christians stick to their principles and are loyal to their own, they will attract Jewish allies — and the right kind.” Joseph Sobran, *The Wanderer*, newspaper (St. Paul, Minn.), Oct. 28, 1993.

Not a word in his magazine or his column. (Pat Buchanan wrote about it, by the way). Well, he'd told me, hadn't he, that Arab Christians weren't his beat? In Bill's version of all this, his chief motive was selfless concern for the survival of the Jews. I remember it a little differently."<sup>90</sup>

Buckley's kosher conservative movement and the *New York Times* newspaper are but a small part of the crooked Talmudic deck which is dealt to the American people on the level playing field created by the Founding Fathers, not because the Founders "accepted" or "admired" Judaism, but because they sought to avoid replicating in the New World the pattern of bloody Old World religious wars. Yet, when one side is playing mostly fair and the other is using every dirty trick to manipulate the system in order to gain unfair competitive advantage, Christians lose and Talmudists gain. The American Founding Fathers erred when they failed to openly state as the foundation of the Constitution and its government, the philosophy of Jesus Christ. No favoritism toward any denomination and no persecution of any dissenter is inherent in such a declaration. James M. Willson summarized the classic Christian critique concerning what the Founders omitted from the Constitution: "How...can a government be so acknowledged which puts no restraint upon the open enemies of the Most High, pays no regard to the prerogatives of Christ, and throws open its honors, and thus gives 'power' to

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<sup>90</sup> Joseph Sobran, "My Dinner with Bill," *The Wanderer* newspaper (St. Paul, Minn.), Sept. 30, 1993. In an Oct. 21, 1993 *Wanderer* column, Sobran added: "It even transpired that he'd actually let Norman Podhoretz tell him what he could put in his own magazine...about certain Jewish topics..."

the avowed despisers of His law?...Surely the rights of God and of Christ are not less worthy of recognition than human rights..."<sup>91</sup>

The notion of a "level playing field" created for every religion to "compete equally," with no special rights relegated to Jesus Christ, almost always results in rabbinic, Communist or Zionist supremacy.

This is why, in 1290, King Edward I of England, and in 1492 Queen Isabella of Castile and Aragon, expelled all Talmudists from their realms. The English suffered their presence so long as the Talmudists did not attempt to dominate the economy, as stipulated in the Statute of Jewry of 1275. This statute had possessed some of the liberality which the American Founding Fathers sought to extend five centuries later. The Statute of Jewry allowed Talmudists to trade fairly with English gentiles. Mercantile trade was allowed to them and therefore the old canard about Judaics being "forced" into usury because they had no other means of making a living was in this case, false. The Talmudists took advantage of the freedom, however, to ensnare the gentiles in mounting debt. They broke the law with their persistence in gaining supremacy through usury, which at that time was prohibited by Biblical, ecclesiastical and civil law. Their law-breaking resulted in their banishment until the time of Elizabeth I, the first monarch to bring these illegal aliens back to England, overtly at first (as a coterie of

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<sup>91</sup> James M. Willson (1809-1866), "An Essay on Submission to the Powers that Be," an appendix to Samuel B. Wylie's *The Two Sons of Oil* (Philadelphia: 1850), p. 113. Wylie (1773 - 1852) was a member of the Reformed Presbytery and from 1828 to 1845, Professor of Hebrew and Greek at the Univ. of Pennsylvania. He was a native of Ulster and offered the classic Covenanter critique of the American system of government: "Civil government does not, as some modern politicians affirm, originate either in the people...or in the vices consequent upon the Fall...It flows immediately from God Creator, as the Governor of the Universe...it is among the things committed to him (Christ) by the donation of the Father (Eph. 1:22)." ...The fact that the authors of the Constitution did not formally recognize Jesus Christ is not any proof however, that America was not a Christian nation. The pilgrims, pioneers and patriots who built America and wrote its governing compacts were overwhelmingly Christian. It was these Christians and their heirs who founded America and comprised the vast majority of its people from 1776 onward. Our interest in James Willson's essay should not be construed as an uncritical endorsement of Prof. Wylie's interesting book, the first edition of which was published six years before Willson was born, in 1803, and caused considerable controversy henceforth. In 1812, Christian activist William Findley (ca. 1741 - 1821), one of the founding fathers of the Pennsylvania state constitution and the longest serving member of the US House of Representatives at that time (he was in the second through the fifth Congresses and the eighth through the fourteenth and was known as "Father of the House"), endeavored to answer Wylie in a learned and engaging work titled, *Observations on the Two Sons of Oil* (reprinted in 2007 by Liberty Fund of Indianapolis). It offers unique insight into the Christian political science of America's governing class. A comparative study of Wylie, Willson and Findley would offer an enlightening exposition of the debate in the early republic concerning the allegiance Christians owed to the state and federal governments.

alleged “physicians”) and then, after exposure of this ruse by Christopher Marlowe, as covert policy.

Though ever since the Talmudic ritual murder of William of Norwich in 1144 no love was lost between the English yeomanry and the Judaic mercantile class, the expulsion in England in 1290 was enforced humanely. Aaron of Vives, for example, was allowed to sell and pocket the proceeds from his extensive property holdings in London. Cok Hagin, among other wealthy Judaics, was extended the same privilege. All other Judaics of whatever economic status were granted safe passage to port cities where they boarded ships. No riots or pogroms were inflicted upon them as they decamped. The Judaics had been given ninety days to leave. Their departure date was set for All Saints Day (November 1). After they departed, a kind of jubilee was declared, by which the interest on all loans due to Talmudic lenders was canceled throughout England.

Since the Talmud permits its adherents, under certain conditions, to act as rapacious fraudsters toward the citizens of the West (*kochi ve’otzem yadi*), from 1275 to 1775, any experiments in liberality or level playing fields afforded equally to Talmudists, have proved little more than a boon to their dominion. Expulsion of Talmudists is nothing new in history: St. Cyril “drove out of Alexandria the Jews, who had formed a flourishing community there since Alexander the Great. But they had caused tumults and had massacred the Christians, to defend whom Cyril himself assembled a mob. This may have been the only possible defense, since the Prefect of Egypt, Orestes, who was very angry at the expulsion of the Jews was also jealous of the power of Cyril, which certainly rivaled his own. Five hundred monks came down from Nitria to defend the patriarch.” (*Catholic Encyclopedia*). The “Holocaust” lobby has made much of these expulsions, weaving them into the tale of hereditary woe that supposedly comprises “the shameful chronicle of antisemitic outrages throughout history.” The history of *massacres of Christians by Talmudists and Zionists* is typically omitted in these weavings.

In our own view, mass expulsion, rather than selective banishment, is problematic and in most cases immoral, in that the many Judaics of good will are also lost to the country. The Harold Pinters, the Shahaks, the Chomskys would all be lost to us in any such revival of these expulsions in our time. Meanwhile, gentile and pseudo-Christian agents of the rabbis would remain in the land. What is the point of expelling Judaic rabbis while masonic

gentiles remain? Moreover, the expulsion of one minority paves the way for the forced exodus of *any* minority. We think of the dispossession and expulsion of the ethnic Germans of eastern Europe after World War II by the victorious Communist and Allied powers in places like Poland and Yugoslavia; of the expulsion of the Palestinians beginning in 1948, or of the expulsion of the Huguenots from France in the seventeenth century. Mass expulsion is a dangerous precedent to establish because it is a weapon that can be turned on anyone as the winds of fate shift the balance of power in our world.

A statement in the Constitution that America is a Christian nation would have been the affirmation of a patent truth. Whether deist or not, all of the Founders with a tiny handful of exceptions (such as occultist Benjamin Franklin and agnostic Ethan Allen) were Christians, however heterodox. America's Anglican, Puritan and Roman Catholic<sup>92</sup> roots cannot be gainsaid by twenty-first century atheists determined to make of Thomas Jefferson a Christ-hating modern rabbinic sympathizer, which is a demonstrable falsehood, but does suit the myth of a rootless, deracinated United States which is nonetheless somehow perversely obliged to serve and shield a militantly racial-nationalist Israeli theocracy.

The Founders' decision to treat rabbinics as equal partners in the marketplace of ideas was motivated by enormous anxiety over "prelatical despotism," i.e. the "priestcraft" of Churchianity's clerical bureaucracy which, in the eyes of early Americans, had served as an engine for the destruction of hundreds of thousands of Christian dissidents and "heretics" over the centuries. The revulsion on the part of the American colonists at the persecution of fellow Christians by the hierarchy of Churchianity was intense and nearly universal. Any attempt to create a law code that discriminated against any belief, including Judaism, was viewed as a prelude to the imposition in the New World of priestly tyranny.

Where the *New York Times*-type of Judaic-secularists have it wrong is in their portrayal of early America as a Republic that viewed Judaics and rabbis similar to how modern Americans with their Spielbergian Hollywood lenses view them, and that is, frankly, nonsense. Whatever masonic buncombe Washington regurgitated to a handful of rabbis in America about fig trees (an

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<sup>92</sup> On the Roman Catholic influence on the Founders, cf. Hoffman, "Jesuits and Freemasons in Early America," *Revisionist History* newsletter no. 36.

unlikely tolerationist image, in light of what Jesus said about the accursed fig tree in connection with the Pharisees), the American people by and large viewed Judaism as priestcraft, and this too was their view of “popery” (Roman Catholicism). Depending on the individual, other denominations also came in for scrutiny and abuse. Jefferson regarded Presbyterianism as the most potent priestcraft on earth.

American statesmen in the Age of Enlightenment sought to break the Old World pattern of persecuting one’s ideological and spiritual rivals. Hence, Roger Brooke Taney, a Catholic child born in colonial Maryland in the reign of King George III, was not allowed to attend a Roman Catholic school. As soon as the American Revolution was successful he was free to attend the “papist” academy of his choice. The freedom to pursue a Roman Catholic education in the early Republic did not connote approval or admiration of Catholicism. It denoted the strict adherence of the Founders to a concept of governance that eschewed the institutionalization of persecution of unpopular ideas, be they papal or Judaic. For *New York Times* writers to claim that this tolerance signaled approval or acceptance is either sheer ignorance or willful deceit. As we have shown, Jefferson had no use for the Talmud or rabbis. Under the influence of Joseph Priestly and other “freethinkers,” many of the Founders were in search of a reform of the reformed (Protestant) Christianity, in which the pure precepts of Jesus Christ would shine through the accumulated detritus of eighteen centuries of institutional Churchianity. This is a perpetual project in which every Christian generation has been engaged, including within institutions such as Roman Catholicism that did not lack for reformers from Francis of Assisi to Francis of DeSales in spite of being stereotyped as the archetype of “priestcraft.” The Freemasons were among the foremost abusers of the “priestcraft” epithet – they wielded it against Christianity in service to Judaism; even as the Freemasons were hogtied to Kabbalistic sorcery, superstition and a priestcraft so far sunk in the dust of antiquity it would be difficult to distinguish it from the prestidigitation of the Pharaohs.

God commanded that we are to have “no strange gods” before Him. Judaism with its self-worship of the Judaic male as personified by the *gedolim*, was certainly beyond a doubt just such idolatry. We live now in an era that is the near-culmination of Talmudic and Zionist supremacy, wherein it is a criminal offense in much of Europe, and a career-ending ticket to

financial ruin and a destroyed reputation in America, to speak forthrightly of the errors of Judaism and rabbis in the same manner in which Judaics speak freely, and write and teach in public, of the defects of Nazis and Germans, Arabs and Muslims. The priestcraft of rabbinic Judaism is a protected idol in twenty-first century America to an extent that the Founding Fathers could never have envisioned and would never have countenanced. We live in an America where the huge menorah of Chabad-Lubavitch Judaism is mounted in Union Square, San Francisco, every December, while the Mary, St. Joseph and baby Jesus nativity manger scene of Christianity is banned from that very same public space. This is but one symptom of the extent to which Judaism has become the defacto state religion of the otherwise agnostic West; the main instrument for the encroachment of this rabbinism into our civic life and culture being the religion of Judaism-for-gentiles which this writer terms, Holocaustianity. If anyone is so delusional as to imagine that this state of affairs was the intent of the American Founding Founders, then their grasp of our nation's history is somewhat less than zero.

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. We react to the Christian-haters with the remedies of Jesus Christ, education, charity and mercy.

Surely, we are human and often we have it in us to strive and achieve, and some of that ambition causes us to seek the realm of military combat. It almost seems shameful at times not to pick up a weapon, particularly when we intuit that we would be proficient at so manly an art, which the world associates with honor and glory. These are natural sentiments and feelings. Christians are not natural, however. If we were, then handsome young Christian husbands and beautiful young Christian wives would have multiple bedmates whenever it seemed "natural" to do so. To be faithful to one wife or one husband is decidedly unnatural in a world saturated with relentless allurements to the contrary.

When Christians wish to go to war on the Greek, Roman, Zionist, Muslim or WWII "Greatest generation" model, because "manhood demands it" and it would be "shameful cowardice" to do otherwise, let us consider the terrible shame that was heaped upon Jesus, who was crucified half-naked on a piece of wood; or the scene of Him standing humiliated before Pilate, even



as legions of angels were at hand to instantly obey His bidding, with the power to turn Palestine into a smoldering cinder. How did Christ comport Himself under the circumstances? "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be handed over to the Jews" (John 18:36).

Those who gain greater knowledge of the perfidy of Judaism from this book should likewise grasp enough discernment in these pages to avoid falling into the devilish trap which the rabbis themselves have prepared, of behaving as so many ungodly crusaders and vigilantes have done in the past, and blasphemously so, in the name of God, to launch a violent struggle, as did some (but not all) Germans under Hitler, and as some (but not all) Muslims prosecute under Islamic fundamentalism, against rabbis and Zionists. Such a road is the pathway to defeat. There is victory over darkness only through spiritual weapons. Live, prosper and overcome through faithful adherence to the scriptural truths that form the knowledge (*scientia*, i.e. science) that Jesus imparted to those who have ears to hear and eyes to see His word.

If Yahweh chooses to visit His wrath on the Zionists and rabbis through the instrument of the Muslim fundamentalists, in that case it will be an act of God, and not by our hand. Personally, our prayer has been first and preferably, that God in His mercy would reform and convert the Zionists and Talmudists, and if not, that He would otherwise remove them by a means of His choosing. For God to use the Muslim fundamentalists in this fashion would not make them our allies, anymore than the Romans who visited God's wrath on the fledgling Judaism of A.D. 70 were any friends of Christians. Neither should any Christian claim (as certain rabbis themselves have done in stating that Hitler was a punishment from God on wayward modern Judaics), that the Nazis were the instrument of the wrath of God. Simplistic reductionism like that should be avoided, in part for the occult reason that behind Nazism and Hitler were the guiding hands of the Kabbalah and the rabbis, and behind Islamic fundamentalism are the cat's paw intelligence agencies of the West, which were patterned from their inception, after the Kabbalistic gnosis first conveyed to the British secret service by the Bohemian Rabbi Judah Loew and his disciple, Queen Elizabeth I's Astrologer Royal, Dr. John Dee. Where there is war (murder + lies) there too is the father of murder and of lies. Keep separate from these bloody men; work with

spiritual weapons alone, thereby keeping *halt dich pur, lauter, keusch und rein* ("pure, sweet, chaste and clean").

The weapon employed by this book is truth. Let it be for the reader an inducement to go forth and share with others the facts we have excavated, with sincere compassion and prayer for the pitiable Judaic souls, and those who ally with them, trapped in webs of violence, sin, lies, deceit and death. Let all who would misuse the information in this book for any other end, agenda or pretext, be known for the rabbinic *agents provocateur* which they, consciously or unconsciously, undoubtedly are. We condemn without reserve any act of persecution against any person, whatever may be their religion or race. We wish for the rabbis, as well as ourselves, to have in the words of the Christian poet John Milton, "the liberty to know, to utter and to argue freely according to conscience, above all other liberties." More often than not, the rabbis and Zionists seek to withdraw those rights from us. Yet we are confident that it is through Christian liberty and its author, Jesus the Messiah of Israel, that Talmudists and Zionists will find the truth, if they be of good will. *Judaism Discovered* is the result of our God-given desire to know, utter and argue freely, by the light of the Scriptures and our conscience. Our Christian faith impels us to advocate this freedom for all mankind, as God sees fit to use this writing toward that end.

We make no apology. We court no human favor or respect. We write what we write not for a "sectarian cause," or "party," least of all for a cause of resistance to Judaism. All of that is so much dust and ashes. We write because we believe that what we write is the doctrine of the Bible in service to the only cause of which we wish to be counted, the cause of Jesus Christ.

Your Christian brother and companion in tribulation,

MICHAEL HOFFMAN

Oh blindness to the future! kindly giv'n,  
That each may fill the circle mark'd by Heaven;  
Who sees with equal eye, as God of all,  
A hero perish, or a sparrow fall,  
Atoms or systems into ruin hurl'd,  
And now a bubble burst, and now a world.

Alexander Pope  
*An Essay on Man* (I: 85-90)

## A Note to Would-Be Plagiarists

Though this book, *Judaism Discovered*, is printed with ink, it is a different sort of ink, the ink of adversity. The energy that it has taken to produce it has necessitated all we had to give. In light of the struggle that has been required, however, we advise that the would-be plagiarist would consider carefully what he or she risks when plundering the information in this book for his or her own aggrandizement and tactical agenda. After our first work on Judaism, *Judaism's Strange Gods* was published in the year 2000, we were contacted by a journalist for a conservative Roman Catholic publication. This writer was much smitten with the book, expending a good deal of energy singing its praises. This led us to believe that he would review or recommend the book to his readership, or perhaps mention the book in public, in connection with some of the facts he had represented to us as being "so informative and valuable." Yet, when he published his own essay on Judaism in the Catholic magazine, our book was nowhere cited; nor was this writer's name mentioned. However, we noted that our assertion that Judaism was not an Old Testament religion, at that time a fairly novel proposition among the generality, was published, but without sourcing *Judaism's Strange Gods*. He used instead, a technique for backtracking through our footnotes to find a reference we had not specifically cited and he used that reference (which our book had inspired him to search for), as the footnote in his own writing. We inquired of him concerning why he had undertaken this elaborate process of evasion. If our book had inspired his search, why was all mention of it suppressed in his published essay? Was our own writing somehow suddenly diminished in his eyes — perhaps not as edifying as his initial assessment indicated?

Oh, no, he replied. It was nothing of the kind. Our research was quite valuable. The problem was that Michael Hoffman was not "respectable" and therefore, in front of a "respectable" audience (the readers of the conservative Catholic publication to which he contributed), neither *Judaism's Strange Gods* nor its author could be cited or credited. To quote Michael Hoffman would be to render the Catholic publication disreputable in the eyes of its readers. This Catholic journalist was so oblivious to his act of appropriation that he could not see that what he had done was an injury. His intellectual dishonesty was complete.

Another practice in which plagiarists engage, is to rifle our text for its rare and never-before seen facts and data, and then write a book, essay, pamphlet, newspaper, newsletter article or Internet manifesto showcasing this esoteric information as being their own discovery, thereby obtaining credibility for the rest of their text, which more often than not, is a lazy patchwork of personal enthusiasms absent scholarly substance or any indication that they had toiled in the archives. Why perform such toil when one can give the appearance of having done so, by “borrowing” from Hoffman’s book? By plundering our work they gain credibility for their own work.

This plagiarism would be a fairly easy process to overcome and expose if this writer were well-known and our books were published by major houses in a print-run of a hundred thousand copies. This is not the case, however. This writer is obscure and our book will be printed in an initial print run of just a few thousand copies. It is a hassle-free transaction for someone who has a website that has good traffic on the Internet, to purloin the choicest quotations and citations from this book and pawn them off as their own work. This has happened repeatedly with a pamphlet co-written with Charles D. Provan, “The Truth about the Talmud.” We posted it on the Internet with a prominent copyright notice. Our names were quickly stripped from it, the way locusts strip the grain from a ripened field of wheat. Spurious material was added to our work. Our pamphlet has since metastasized online into a shadow of its authentic self and this falsification and latter-day scribal interpolation suits the Cryptocracy very well indeed. Plagiarists are very much like the interpolating scribes of old about whom Jesus declared, “Woe unto you scribes.”

Among social justice activists and authentic Christians, there is a growing sense that the immunity from skepticism and investigation which has been enjoyed by Orthodox Judaism since the end of World War II has done great harm to world peace and western civilization. Unfortunately, this field of study is also being exploited by ambitious hustlers trying to collect some cash and make their mark in the world. Just knowing the bare bones concerning the recondite information which our book *Judaism’s Strange Gods* placed before the public in 2000: that the Talmud is pornographic, blasphemes Jesus and Mary and is anti-Scriptural, is not enough for these hustlers to succeed in accomplishing their ambitious goals. They need more

information. *Scientia est potentia*. They can obtain it the old-fashioned way, by searching the archives on their own, for close to eight years, as we have done since 2000, or they can steal it. The latter is a particularly attractive route because American society does not regard the theft of information with the same jaundice it views the theft of money or goods. The problem with the appropriation of the information we publish in these pages is that it removes the author of the information from the originating stream. In other words, when a plagiarist purloins our data on Rabbi Moses Maimonides, for example, but then in a follow up point/counterpoint confrontation with an opponent, is asked to elaborate on why he (the plagiarist) believes Maimonides' defense against atheism does not relieve Maimonides, in Thomistic terms, of the other liabilities that are assigned to him, what will the plagiarist say, by way of rejoinder? He is a thief, not a scholar. He cannot reply to a sophisticated challenge with the requisite scholarship. If he is challenged in a public forum, the thesis of this book and the cause of truth itself will needlessly suffer, indeed, even appear to be discredited, since the plagiarist can only copy and then add his own distortions. This entire process serves the rabbis well. Another case: very few persons, including even Orthodox Judaics, are aware that the rabbis put a formal curse on the nation of Poland. Just possessing that fact alone could cause a latter-day P.T. Barnum who is short on knowledge but long on public relations wizardry and self-promotion, and who advances this fact about Poland at just the right time and place, to gain an audience, or enlarge the one he already has obtained.

We will relate the relevant data here (to the best of our knowledge it is being published for the time anywhere, outside of the most recondite rabbinic literature). After many decades of controlling the Polish aristocracy, the rabbis fell out of favor with the royals. There is a common tendency for the aristocracy to use and then turn on rabbis, only to return them to favor at a later date. It's an interesting phenomenon worthy of a book in itself. Otto von Bismarck cultivated Edward Lasker, Ludwig Bamberger and the Bleichroeder banking house which facilitated the split with the *Fortschritts-Partei* and the founding of the National Liberal Party, leading in 1866 to German unification. Between 1877 and 1879 Bismarck dispensed with his backers and craftily rode the wave of populist revulsion against politicians and speculators of Judaic extraction. His political expediency has been

mistaken for statesmanship by the Right wing ever since; an old pattern of chicanery. In Poland something somewhat similar occurred after a dark night of bondage to rabbinic influence. It became expedient in the waning years of the eighteenth century for the rulers of Poland to assuage their people's rising demand for freedom by publicly burning Rabbi Yaakov Yosef's *sefer*, *Toldos Yaakov Yosef*. The Hasidic shetl of Polnoye soon circulated a miracle story containing a motif familiar to students of rabbinic pronouncements and controversies, in which God or a Biblical prophet is shown to intervene and justify the position of the particular rabbinic protagonist. In this case, Hasidic rabbinic legend has it that Rabbi Yosef, "appealed to heaven that the injustice be severely punished. 'Examine my *sefer*,' he cried out. 'See whether even one letter in it was written without proper intent.' In heaven they checked through the *sefer* and found that his contention was correct, and a ruling went out that the kingdom of Poland that had decreed against the *sefer* would cease to exist. Not long after...Poland lost its independence. This happened on October 24, 1795, when the 'Third Partition of Poland' divided up whatever was left of Poland between its three neighbors, Russia, Prussia and Austria, and Poland ceased to exist as an independent state (except briefly during Napoleon's time), until 1918."

Our hypothetical plagiarist would lift this data from these pages and make hay with it. He could omit this book as his source and choose the alibi that is most opportune: "Hoffman is too disreputable to be cited," or he may take the data without a face-saving excuse of any kind, confident that he will get away with his plagiarism undetected, or that if it at some point it is detected, no one will care. The difficulty with that attitude from the point of view of the cause of truth, apart from any personal considerations of our own, rests on the question, how will the plagiarist defend this information? Does he know what a *sefer* is? Does he know the contents of the *Toldos Yaakov Yosef*? Can he explain why it was banned and what was found to be offensive within its pages?

If all he can do is selectively pull our material and present it as his own, what happens if he wins a wide audience and is challenged on "his" data? How will he respond? Parrots can only repeat. By means of plagiarism, urgent intelligence is muddled, and dumped into a dead-end where it is made hostage to the very process we are deconstructing. These same unscrupulous hustlers maintain an air-tight boycott against everything related to our books

and website, just as the Cryptocracy does, even as they profit handsomely from exploiting our information. Awareness of our rights under the copyright law, is necessary in order to protect the right of readers to access the source of the information for genuine guidance and follow-up, from its originator. For purposes of legal action against plagiarists, adequate copyright notice is required. The extent to which the plagiarist who presents himself to the public as a scholar of Judaism's errors, responds inadequately to inquiries, he brings disrepute on the movement to document the iniquity of Judaism. If our ambitious hustler wins a wide audience he does so at the expense of the one who excavated the data in the first place. Our audience is at present relatively small. It is an exhausting and seemingly constant struggle to raise even the minimum amount of funds necessary to continue our research and publishing. Hence, it is not a matter of personal conceit or egotism for this writer to insist on the right to be credited for the data we have unearthed and presented in these pages, after many years of hard work. This writer is the investigator best qualified to answer the opposers who contend against and seek to contradict the theses and research contained in these pages.

This is the normal course of response for authors whose publishing companies have high-profile websites or who can arrange interviews for the author on television, radio and in newspapers and magazines. The author becomes sufficiently identified with his research in the mind of the public, that most plagiarism is discovered and the plagiarist is disgraced and discredited. But without the protections which connection with a large publishing company affords, an author is vulnerable to the crooks and cheats who would unscrupulously purloin the corpus of his book.

We wish to contend for the contents of this book before the bar of history and public assessment. We will be thwarted in that mission if plagiarists become recognized as the leading skeptical inquirers, researchers and investigators into Judaism based on the renown our research obtains for the plagiarist. We are as entitled to the fruits of our labor as much as any carpenter would be from a house he had constructed. "The laborer is worthy of his hire" (Luke 10:7; 1 Tim. 5:18). Scripture, common law and human decency testify to that. Unfortunately, in the Right and Left wings, which constitute two appendages of a predatory bird of ideological prey, ethics and decency are often missing, and intellectual dishonesty is sometimes the norm.



It is our conviction that God wants this book to achieve maximum undiluted effect, and if this is to happen, then it will be necessary for readers to cooperate with the author so that he may become rightfully known as the source of the information in these pages, long before the plagiarists can appropriate it, while pretending that they have never heard of *Judaism Discovered* or its author.

“All the things in this world carry in them such evident marks of imperfection, are so liable to be infected with error, good is separated from evil by such slight partitions, and the deflection from what is right is so easy, that even undertakings which should seem most exempt from danger are yet insecure in their conduct, and uncertain in their issue.”

Hannah More

*Christian Morals* (1813)

## First, a few Words from the Rabbi

We thought it prudent to publish some representative detritus from a prominent Orthodox rabbi who writes a regular column for the Israeli flagship newspaper, *Jerusalem Post*. Most readers who first begin to seriously study Judaism will encounter similar camouflage, recycled to fit the particular situation, audience or challenge which Judaism is faced with at a particular time. But in its essentials, it is safe to say that the following statement by Rabbi Boteach is the formula disinformation issued by the rabbinate in our time. Almost every word he writes in the following essay from the *Jerusalem Post* is untrue. It is a time-tested exercise in the famous, brazen *chutzpah*. It plays on the ignorance of the reader and uses the authority of the rabbi who wrote it to render palatable some exceedingly outrageous and palpable falsehoods.

### *Can a Jew rescue a non-Jew on Shabbat?*

by Shmuley Boteach, *The Jerusalem Post*, Aug. 19, 2007

...The light of Judaism is meant to illuminate the earth and it cannot do so if it teaches reprehensible racism, something which is and should forever be an abomination to our faith. Is the Jewish religion really so heartless as to give a Jew pause before rescuing a non-Jewish life on the Sabbath? Could it be possible that a religion that so courageously declares, at the very beginning of its Bible, that all humans are equally created in the image of God suddenly reverses itself and declares a non-Jewish life to be not only inferior to that of a Jew, but scarcely worth saving? Of course not.

The Talmud was written at the time of the vicious Roman occupation of the Holy Land. The unbearable cruelty of the Romans led to two Jewish rebellions that were quashed so mercilessly by Rome's mighty legions that millions of Jews were slaughtered in cold blood. Indeed, the utter ruthlessness of the Romans is something clearly evident to any non-Jew through the horrible and gruesome death by crucifixion they inflicted upon an innocent Jesus and approximately 250,000 other Jews.

The Talmud's discussion, therefore, centered on whether brutal, gentile oppressors like Roman centurions, who were the principal non-Jews with whom the Jews had contact at the time, ought to be saved on the Sabbath. It

is in the context of the fate of deadly, sworn enemies of the Jewish people that the Talmud's debate must be considered.

If the rabbis alive at the time of the Holocaust had debated whether Germans — who democratically elected Hitler into power and then remained silent while he exterminated millions of innocent people — ought to have the Sabbath violated for their physical salvation, we would perhaps be forgiving of their slight feelings of contempt for their German neighbors. While this has always been my understanding of this talmudic pronouncement, it was Rabbi Menahem Genack, one of American Orthodoxy's leading lights, who recently shared with me something very similar said by the great talmudic exegete Rabbi Menahem Meiri (1249-1310): that the Talmud's reference is to a pagan defiler of the faith.

During World War II, great and moral men like Franklin Roosevelt and Winston Churchill, who saved the world from Nazi tyranny, decided that it was moral to bomb German cities, especially Berlin, Hamburg and Dresden, in raids that killed hundreds of thousands of civilian non-combatants. Harry Truman then authorized the atomic destruction of Hiroshima and Nagasaki, thereby killing hundreds of thousands more.

Now, few would construe these actions as proof that these great Western leaders believed that a German or a Japanese life was inferior to an American or British life. Rather, these decisions were made in the context of Germany and Japan being the sworn enemies of the West, who were dedicated to democracy's destruction. The same is true of why the Talmud questioned whether the Romans, who were similarly committed to the enslavement of the earth, were worth saving.

But when it came to everyday non-Jews, the Talmud was emphatic about their equal place before God and the equality and sanctity of every human life. Indeed, talmudic pronouncements on non-Jewish life are a model of universalism and egalitarian thinking that preceded Western ideas of equality of all races by nearly two millennia.

The sages of the Talmud declared in their most important ethical tract, *Ethics of the Fathers*, "Do not despise any man" (4:3). They went further. In a pronouncement that is as astonishing as it is inspiring, they declared, "Even a gentile who studies God's law is equal to a high priest." Incredible.

At a time when ecumenical thinking was absolutely unheard of and nearly every religion declared that only members of its own faith would go to

heaven, the greatest rabbis were declaring that a righteous non-Jew is as holy as the Jewish high priest. The rabbis of the Talmud further declared that any righteous individual — Jew or gentile — is guaranteed a place in eternity just so long as he has led an ethical life: “The righteous of all nations have a share in the world to come” (Tosefta Sanhedrin 13).

The same thing applied to the question of proximity with God. It was righteousness, rather than Jewishness, that granted us a relationship with the creator: “I call heaven and earth as witnesses: Any individual, whether gentile or Jew, man or woman, servant or maid, can bring the Divine Presence upon himself in accordance with his deeds” (Tanna Devei Eliahu Rabba 9).

Witness the fact that Judaism is the only religion that does not actively proselytize people outside the faith, because we do not believe that a non-Jew upgrades his existence by becoming a Jew.

That this attitude is true not only in a legal sense but a practical one is demonstrated in how the tiny State of Israel, with its extremely limited resources, is always at the forefront of sending doctors and medical personnel to regions hit by natural disasters, most notably the December 2004 tsunami. This commitment to the welfare of non-Jews is the direct result of Judaism's advocacy of the equal sanctity of every human life, notwithstanding race, color or creed. (*End quote from Shmuley Boteach*).

We are not going to deconstruct Rabbi Boteach's imposture line by line, since our book should accomplish that feat over the course of the next several hundred pages. We will expose this supposed holy man, however, who years ago was rock singer Michael Jackson's “spiritual advisor” and is the author of self-help manuals on “sacred sex” in the Talmudic tradition.

The *raison d'être* of the Talmud and Orthodox Judaism is the essential spiritual and racial superiority of the Judaic over the non-Judaic. Boteach and countless frontmen like him, claim for Judaism everything that it is not: that it possesses “universality” (the same law for everyone, whether Judaic or gentile; a pretense so blatantly preposterous on its face that it could only be made to an audience of peasant donkeys, one step below the *Am ha'aretz*).

Boteach conflates the Bible with Orthodox Judaism, making reference to the Pentateuch and pretending that it is not contradicted by the Talmud. “Could the religion of Judaism be so heartless as to be reluctant to save non-

Judaic life?,” Boteach asks. We’re delighted that he admits that if this proposition were true, it would indeed be “heartless.” Since it is undeniably true, we have Boteach making our case for us.

*The loophole Shmuley Boteach has devised to extricate Judaism from this dilemma is to claim that its proscriptions mainly apply to the Romans: “... the Talmud questioned whether the Romans, who were similarly committed to the enslavement of the earth, were worth saving...The Talmud’s discussion, therefore, centered on whether brutal, gentile oppressors like Roman centurions, who were the principal non-Jews with whom the Jews had contact at the time, ought to be saved on the Sabbath. It is in the context of the fate of deadly, sworn enemies of the Jewish people that the Talmud’s debate must be considered.”*

Boteach wants to assure his Christian readers that the Talmud’s dreadful, homicidal bigotry is not directed principally at Christians, but rather at the brutal, oppressor Romans. He can get away with this by capitalizing on the abysmal ignorance of Christians regarding the actual contents of the Talmud and the long tradition of censoring and encrypting its contents. When the Talmud was first translated into English much of it was translated in code, using euphemisms for Christians. Subtract the footnotes from the Soncino English version of the Talmud and the reader will imagine that the Talmud is extremely hostile mainly to the “Cutheans,” the “Akum” and the Romans of yesteryear. The misperception is fostered that the Talmud’s hatred is mostly aimed at long dead or long-lost tribes, nations and empires. Even students of the Talmud working only or predominantly with English sources long ago penetrated this ruse, however. The Talmud in uncensored English versions like the partially completed Steinsaltz edition, excoriates Christians (and in other passages, gentiles in general). Prior to Steinsaltz and a handful of candid modern translators like him, “Cutheans,” “Akum” and the “Romans” of yesteryear, were the code-words imposed on the text by translators seeking to mislead the “prying” eyes of Christians. Boteach exploits that old tradition of encrypted, deceptive rendering of rabbinic texts in his *Jerusalem Post* column, which is an insult to the intelligence of any scholar of Judaism.

סרק יא

## HILCHOT MELACHIM U'MILCHAMOTEIHEM

וכי יש מבשול גדול מזה, שכל הנביאים רכרו שמישהו גואל ישראל ומשיעם, ומקבץ נרחיהם ומחזק מצותן, וזה גרם לאבד ישראל כחרכ, ולפור שאריהם ולהשפילם, ולהחליף התורה ולהטעות רב העולם לעבד אלוה מבלעדי ה'. אבל מחשבות בורא העולם אין פה באדם להשיגם, כי לא דרכינו דרכיו ולא מחשבותינו מחשבותיו;

וכל הדברים האלו של ישוע הנוצרי ושל זה הישמעאלי שעמד אחריו, אינן אלא לישר דרך למלך המשיח, ולחקן העולם כלו לעבד את ה' ביחוד, שנאמר: "כי אז אהפך אל עמים שפה בורה לקרא כלם בשם ה' לעבדו שכם אחד."

*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.)

**"The original text reads 'Romans' and refers to the Christians."<sup>93</sup>**

Boteach reanimates a tired scam with his shady allegation that when the Talmud speaks *against* saving gentile lives, it is referring mainly to *Roman* lives. This bigotry is supposedly justified because the Romans were vicious persecutors of the eternal victims, the Judaics, which brings us to scam no. 2: when outright denials — "The Talmud contains nothing bigoted against other peoples" — are no longer credible, the fall-back position is that, if there is indeed a "little bit" of hatred for non-Judaics in the Talmud, it is due to "vicious persecution by the Romans." This has been the classic rejoinder whenever gentiles learned that the revered Rabbi Shimon ben Yohai really did teach that, "Even *the best of the gentiles* should all be killed."

<sup>93</sup> Rabbi Eliyahu Touger, notes to *The Mishneh Torah of Maimonides* (Jerusalem, 1987), Hilchot Melachim: 11.

In Yohai's case it can't be said that he was referring "mainly to the Romans," but his co-religionists do claim that Yohai made his savage call for the extermination of the gentiles, *because of the Romans*; because they allegedly "persecuted" him so viciously.

A similar self-exculpatory alibi is used in the case of the Golem stories, a collection of "colorful legends" about Judah Loew, the Chief Rabbi of Prague who marshals a non-Judaic monster for "protection" against the gentiles. It is clear that in these stories of the monster triumphing over "deceitful Catholic priests" and slaughtering "antisemites," considerable satisfaction is taken by the Judaic student of these stories. The Golem stories contain elements of sadistic violence, cruelty and Judeo-nationalism. Stories with those themes in Christian and German folklore are almost always the subject of considerable finger-pointing by morally superior Judaics. But in the case of the Golem and the 16th century "Maharal" (Loew), the slaughter and sadism he commits are excused on the basis that the Golem is "the protector of the Jewish people during times of persecution." The Golem "help the Jews fight false accusations of ritual murder--the infamous blood libel." <sup>94</sup> It's not violence, you see, it's just self-defense. A similar tack is taken with Israeli army violence against Palestinians. It is never an Israeli war crime or an atrocity; it's always retribution — a "retaliatory" raid in response to violence by those wicked antisemites.

Note that rabbis don't take responsibility for any of the evil. It's always the other guy's fault. Boteach wants his cake and eat it too. He wants to say that Judaism is a creed of universality; everyone is equal before God. At the same time, Boteach's mentality gives sub-rosa evidence of his belief in the superiority of the Judaic, when, in the course of exhibiting his mental state, we see that he assumes immunity from responsibility for any evil Judaism perpetuates. If Judaism does commit evil, it's the gentiles' fault (in this case, the Romans). His own mindset reveals the untenability and hypocrisy of his claim that Judaism is equalitarian.

Therefore, according to Rabbi Boteach, it was brutal gentile oppressors like the Romans at which the Talmud was directing its hateful invective; certainly not at Christians. He subtly implies that Christians and Judaics are on the same side: the Romans slaughtered Judaics and, remarkably, Rabbi

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<sup>94</sup> Yale University Press advertisement for *The Golem and the Wondrous Deeds of the Maharal of Prague*; 2007 Judaica catalog (under "Literature").



Boteach announces that they killed “an innocent Jesus.” Here Rabbi Boteach’s mind begins to divide before our very eyes. He is defending the Talmud *and* Jesus, yet the Talmud says Jesus was a sorcerer and an idolater who deserved to be killed. Is the Talmud wrong? It can’t be, since Boteach is using it as the basis of his argument. If it was wrong about Jesus could it have been wrong about the Romans? If it was correct about Jesus, what is Boteach doing declaring Jesus innocent?

He makes this declaration because he wants us to believe in the Judeo-Christian myth: Judaics and Christians united against paganism. Too bad his Talmud doesn’t believe that. What does it say about Boteach that he doesn’t tell us what the Talmud really teaches about Jesus? Apparently he imagines that his gentile readers are so far beneath contempt, and any level of literacy worth considering, that they are ignorant of not only the Talmud but the New Testament. Before the Apostle Paul became a Christian on the road to Damascus, he was a Pharisee, a member of Orthodox Judaism as it was emerging at that time. As such, he attacked and persecuted Christians, possibly even killing them if, as it is sometimes surmised, he had a hand in the murder of Stephen.

But do our eyes deceive us? Is it not true, by the light of Shmuley Boteach, that it was the Romans who were the awful persecutors, while the meek-as-lambs Judaics were the pure as snow, innocent victims? How then can we reconcile Paul’s testimony that he, as a Jew and a Pharisee, had persecuted Christians, with Boteach’s myth of sole Roman responsibility? We can’t, of course, and he doesn’t even bother to make a gesture at reconciling the contradiction. In fact, the Romans are not regarded as wholly evil in the New Testament. They protected Paul against those Jews who would have killed him had it not been for his Roman citizenship. Jesus Christ meanwhile, prophesied the destruction of the Temple as a punishment for the sins of degenerate, carnal Israel, and the Romans were the instruments of God’s wrath in Jerusalem in A.D. 70, a fact Boteach dare not mention.

Roman persecution of Jews and Judaism has been much exaggerated: “...the broad brush employment of ‘antisemitism’ obscures the high degree of tolerance (by the standards of the times) that the post-70 (A.D.) Jews received from the Roman authorities until the time of Constantine. Granted, there were special taxes on the Jews, but under most Roman administrations they were able to hold some public offices and were exempted from

performing non-Jewish civic rituals that offended their religious sensibilities. It is clear that the Jews of several diaspora cities suffered because of the revolts of 115-117 CE and, following the ill-fated Bar Kokhba revolt in Palestine in 132-135 CE, Jerusalem was plowed under and Jews were banned. Harsh as these occurrences were, they were part of the maintenance of civil order (as perceived by the Roman authorities) and were not religiously motivated. They were not part of any plan to exterminate the Jews. This situation stands in sharp contrast to the various persecutions of Christians in the first three centuries of their existence, the goal of which seems to have been their extirpation as a religious group. As late as 303 C.E., Diocletian instituted a war of annihilation against the Christians.”<sup>95</sup> In addition to this little known rapprochement between the Roman Empire and the Jews, the heirs of the Jewish Pharisees were actively involved in persecuting and killing Christians in this era: “...during the Bar Kokhba revolt...it appears that significant numbers of Christians who lived in the region of Jerusalem refused to join the revolt (wherein Bar Kokhba was declared to be the Messiah) and were tortured and probably put to death.”<sup>96</sup>

From the Romans, Boteach jumps to the Germans. Judaics are justified in hating Romans and they are justified in hating Germans. Who wouldn't deny medical care to injured Romans and Germans, asserts Boteach. German women and children were rightly burned alive in World War II due to the fact that they “remained silent while millions were exterminated.”

Only the most deranged Talmudic fantasist would claim that millions of Germans had knowledge of the alleged Auschwitz homicidal gas chambers *during* WWII. The vast majority learned about it *after the war, from the Allies*. The German government and media never admitted the allegation during the war, so how would millions of German civilians become worthy of being burned alive in their schools, homes, hospitals and churches by the firebombs of Churchill and Roosevelt? With that excuse gone, all Boteach has to justify mass murder of German civilians is that they voted for Hitler in 1933, at a time when Hitler gave the impression of being a peace-loving patriot seeking to rebuild the shattered German economy. Since democratic elections were suspended after that, the Germans never had an electoral

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<sup>95</sup> Donald Harman Akenson, *Surpassing Wonder* (Univ. of Chicago, 2001), p. 277.

<sup>96</sup> *Ibid.* By the Jews who continued the traditions and practices of the Pharisees.

opportunity to repudiate Hitler. For their mistaken vote in 1933, 600,000 women and children (some of whom weren't even alive in 1933), deserved to be burned to death? Here is the sadistic Talmudic mentality of pure vengeance, unmediated by compassion of any kind, justifying itself with a wicked twisting of the facts.

The rest of Rabbi Boteach's column is devoted to disgraceful dissembling about Judaism, claiming that it teaches the fundamental equality of Jews and non-Jews. In the following pages we hope to put paid to that perennial lie, recycled from newspaper to newspaper, newscast to newscast, Spielberg movie to Spielberg movie, church pulpit to church pulpit, university lecture hall to university lecture hall. It is the predominant myth about Orthodox Judaism and it has no sand or substance, being invented out of whole cloth and promulgated solely on the *ipse dixit* ("I told you so") basis of rabbinic authority and prestige.<sup>97</sup>

Rabbi Boteach writes, "In a pronouncement that is as astonishing as it is inspiring, they declared, 'Even a gentile who studies God's law is equal to a high priest.' Incredible."

What's so incredible about equality? Equality is only "incredible" in a belief system that is so extraordinarily racist that equality is an anomaly compared with what the rest of the belief system teaches. If it were indeed true that a gentile who studies the law is equal to a (Judaic) high priest, this *would be* incredible. What *is* incredible, however, is that this decoy text appears credible in the eyes of its intended victim audience of gentiles, most of whom accept it at face value, on no corroborating evidence; just as they accept the public claim (or at the very least, the insinuation), of those who call themselves "Jews" that they are in fact the genetic descendants of Abraham, Isaac and Jacob. Evidence? Proof? Not required. The Zionist's *ipse dixit* is sufficient.

The Virgin Birth? The Resurrection of Christ? Unscientific twaddle, according to the modernists.

Judaism's assertion that twenty-first century Israelis and Judaics from the shetls of Eastern Europe are indeed descended from Abraham, Isaac and

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<sup>97</sup> Thomas Jefferson attributed the destructive fiat of *ipse dixit* to lawyers in general, not just rabbis. Cf. his commentary on the origins of the law of King Alfred as misrepresented by subsequent judges and lawyers, in his letter to John Adams of Jan. 24, 1814, in *The Writings of Thomas Jefferson: Definitive Edition* (Washington D.C., 1905), vol. 13, pp. 72-75.

Jacob — this is both an empiricism not to be denied, and the grounds upon which these self-proclaimed “Jews” are to be accorded deference by the mentally incapacitated, among whom we numbers million of Americans in the misnamed “Bible Belt.”

### *Decoy Text*

When apologists for Judaism quote the saying of R. Meir in BT Abodah Zara 3a (“a gentile who studies God’s law is equal to a high priest”)<sup>98</sup> they do so in the expectation that their target audience has never heard of BT Sanhedrin 59a, “A non-Jew who engages in the study of the Torah is liable for execution.” Most goyim are too ignorant to perceive that 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” and even in that case, the “equality” is tightly circumscribed by the rabbinic doctrine in Tanya 1:1 that decrees “any good done by the gentiles is for selfish motives.” Actually, the supposed equality of divine-law student gentiles proffered in the decoy text BT Abodah Zara 3a, is overthrown entirely by BT Bava Batra 10b: “Even the kindness of gentiles toward Jews is a sin.”

As we hope to demonstrate in the following pages, we have discovered that Orthodox Judaism teaches a sophisticated exegetical system of cues and codes that signals to the Talmudic insider which rabbinic text is a decoy intended to deceive gentiles and which is the authentic rabbinic directive intended for Judaic Talmudists. Prior to the publication of our work, most of the goyim knew nothing of this, so that the presentation to them of a humanitarian-sounding, one-line “proof-text” purporting to expose as liars those who assert that the rabbinic sacred books teach a savagely racist doctrine about non-Judaics, has indeed managed to persuade gentiles that this is not the case.

There is a second “proof-text” the rabbis like to put on display for public consumption, as Boteach does, Tosefta Sanhedrin 13: “The righteous of all nations have a share in the world to come.” The gullible imagine that the rabbinic definition of “righteous gentile” is one who adheres to Biblical standards of honesty, charity and so forth. But *nothing* is considered “righteous” by the rabbis which does not advance *Klal Yisroel* and the traditions of *Chazal*. Hence a “righteous among the nations” who has a place

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<sup>98</sup> A parallel text is found at BT Bava Kama 38a.

reserved for him or herself in the rabbinic heaven (“the world to come”), is that person who upholds the divine nature of the Mishnah and Gemara along with the prerogatives to dominion of God’s chosen Israeli real estate dealer 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 the elaborate masquerading function and counterfeiting apparatus of rabbinic Judaism, wherein the “Noah” being referenced in “Noachide” as used by Judaism, 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.

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 many gentiles, no amount of evidence to the contrary will be sufficient to offset the credibility of the duplicitous equalitarian platitudes put forth by an Orthodox rabbi writing in the *Jerusalem Post*. For them, if the 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<sup>99</sup> 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, but possessing lesser authority.

- The Gemara. The commentary on the Mishnah. We refer almost exclusively to the Gemara of the authoritative *Babylonian* Talmud (abbreviated as “BT” here), which has significantly greater authority in Judaism than the *Yerushalmi* (Jerusalem or “Palestinian”) Talmud.

- The Kabbalistic *Zohar*. Attributed to Rabbi Shimon Yohai but greatly enlarged over the centuries by subsequent *gedolim*.

- The Commentaries of Rashi on the Chumash and the Talmud. Rashi (Rabbi Shlomo Yitzchaki; 1040-1105) is revered in 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 used as a totem and hence, may be utilized for everyday use without special ritual care concerning how it is handled and placed). Rashi’s *commentary* is regarded as equal to or greater than the text of the Pentateuch, since without Rashi (and succeeding *gaonim*<sup>100</sup>) the Pentateuch cannot be understood. Due to the bureaucratic prolixity of Judaism, there are commentaries on Rashi’s commentaries, ad infinitum, the most noteworthy being the “Panim Yafot” of Rabbi Pinchas Halevy Horowitz (ca. 1730-1805).

- The *Mishneh Torah* of Rabbi Moses Maimonides (1135-1204; who is known by the acronym, the “Rambam”).

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<sup>99</sup> The divine law of Judaism is known as *halacha*; also spelled *halakha*.

<sup>100</sup> Plural of *gaon* = rabbinic genius and prince of the Judaic people in the diaspora.

- *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 work resembles the *Hilchot* of “the Rif” (Rabbi Isaac Alfasi; a Sephardic lawyer-rabbi). And let us not forget “the Ran” (Rabbeinu Nissim ben Reuven Gerondi; c. 1320-1380; Spain).

The Rosh is consulted both as a halachist <sup>101</sup> and as one of the last of the tosafists.<sup>102</sup> His son Rabbi Jacob (Yaakov) ben Asher (1270-1343), the “Ba’al ha-Turim,” compiled the *Arba Turim*, first printed in 1475. “Tur” is used as shorthand for both the title of the whole work 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 *Shulchan Aruch*. The four-part structure of the Tur and its division into chapters (*simanim*) were adopted by Karo in the later code, *Shulchan Aruch*. Each of the four divisions of the work is a *Tur*, so a particular passage is cited as Tur Orach Chayim, siman 22, denoting Orach Chayim (or Orchos Chaim) division, chapter 22. Often the citation is abbreviated as “O.C.” The four Turim are as follows: Orach Chayim (Path of Life) laws of prayer and synagogue, Sabbath, holidays. Yoreh De’ah (pedagogy; abbreviated as “Y.D.”) miscellaneous ritualistic laws, such as *shechita* (ritual slaughter) and *kashrut* (kosher foods). Even Ha’ezzer (Rock of the Helpmate) laws of marriage and divorce. Choshen Mishpat (Breastplate of Judgment) 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 codification of rabbinic law. He chose to craft it 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

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<sup>101</sup> Codifier of rabbinic law.

<sup>102</sup> Interpreter of the Talmud after the school of Rashi.

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 Torah 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 fallacious, 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 meet:

- *The Bach* of Rabbi Joel Sirkes; (“the Bach,” 1561-1640) whose Halachic codification of the Tur, “Bayit Chadash” (Bach) and 250 responsa, consume the attention of ever more enslaved *bochurim*, 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 (“the Taz”; 1586-1667).

- *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 (early, pre-1550 authorities), and especially Acharonim (later authorities). Epstein considers the glosses of Rema on 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, Epstein tends to take a lenient view (*le-kula*), but decidedly without compromising in any form on the power and rule 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. Aruch HaShulchan has a much wider scope than the Mishnah Berurah.

- *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 Caro’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.”<sup>103</sup> The *Encyclopedia Judaica* calls it “...the main handbook for Ashkenazi Jewry...”<sup>104</sup>

- *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 later Aruch HaShulkhan (“Laying the Table”) of Rabbi Epstein.

- *Responsa*: subsequent rabbinic rulings mainly (but not limited to) the application of the law in the daily and practical sphere.

- Derivations of the legal corpus peculiar to factions within 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 and his dogmatic treatise, “Tanya.” Also cf. Moshe Feinstein’s “Igros Moshe.”

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<sup>103</sup> Jack E. Friedman, *Rabbi Shlomo Ganzfried: His Kitzur and His Life* (Jason Aronson, 2000).

<sup>104</sup> *Encyclopedia Judaica* (Jerusalem, 1978) vol. 7, p. 314.

- *Torah*. This word is wielded like a weapon. It is Judaism's badge of authority. The rabbis boast that they have the Torah, they have mastered the Torah, they base their laws on the Torah and that they are Torah-true. Actually, these claims of theirs are a play on words, for the "Torah" they study, base their laws upon and truly uphold is the formerly Oral Traditions and Laws of the Pharisees which is known among them as the *Torah SheBeal Peh*. Consequently when the rabbis are telling the gentiles all about their relationship with the "Torah," the gentiles imagine that the rabbis are referring to the Hebrew Covenant or Old Testament, known as the *Torah SheBichtav*.

Judaism is not true to the *Torah SheBichtav*, but rather to the *Torah SheBeal Peh*. If Christians and gentiles could keep this *hester* (concealed) distinction uppermost in their minds when dealing with rabbinic claims, demands and boasts of authority and knowledge, it would go a long way toward clearing up the spiritual and epistemological smog that is at the very heart of Judaism — its posturing as a Biblical, i.e. "Torah" faith. When faced with this claim on the Torah, one should always ask the claimant, *which* "Torah" is it to which you are loyal? According to Jesus Christ, one cannot be loyal to both (Mark 7:9).

### **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 *halakha* but still possessed of teaching authority, include wild fantasies embroidered around Bible figures, patriarchs and narratives as found in the "Midrash" (the most famous of which is the Midrash Rabba), and the "Aggadah"; and lesser status folk literature, such as the notorious "Toldeth Yeshu." Here is a sample of the 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.<sup>105</sup>

- *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 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).

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<sup>105</sup> Cf. Avraham Yaakov Finkel, *Ein Yaakov* (Jason Aronson, 1999), p. 342.

תנו רבנן 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 Talmud, that their specialization is a good way of studying, but it is not as good a way as they could have found, because the other fields of Torah study are superior to it. It may be said about those students who occupy themselves with studying Mishnah but not Talmud, that their specialization is a good way of studying, and they are destined to receive a reward from God for their efforts. It may be said about those who occupy themselves with studying Talmud, that there is no greater way of studying than this.

שממעטו הלכות החילו דורות [אחרונים] למצו. תלמוד - כבד פירשתי למעלה שהוא לחם לב להבין סמיכות עמי המשנה מה הם, וכשמים סופרות זו אם זו יצן למדך שיהיו שמיך קיימות, או לרעת דברי התנאים התלוקים בדבר, וגימא: הא מני - פלוגי חכס הוא.

**The three levels of study in Judaism**  
**The Bible is the lowest form. The next best is the Mishnah.**  
**The highest is the Talmud (the Gemara).**

**Photographically reproduced from the Steinsaltz Talmud**

As noted above, while Judaism pays elaborate lip-service to the Bible (*Tanakh*), 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 (Deuteronomy 4:2; 13:1; Matthew 15:2-3; Colossians 2:8).<sup>106</sup> 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 oral law over the written law of the Bible, and goes even further, acknowledging what is to be expected from a religion of self-worship, 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 of course portray God as conceding His inferior status:

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<sup>106</sup> 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....what the apostle calls the tradition of men, namely, what men, unauthorized by God, have taught as doctrines received from him. Our Lord frequently refers to and condemns these traditions."

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 hyperbolic 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 is "bound" by the "expositions and decisions of the Rabbis."  
God quotes Rabbi Eliezer.

## 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 *Ta’nnaim*. During this period the laws, doctrines and traditions of the Pharisees processed from oral to written form as the Mishna and 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”<sup>107</sup>: Yose ben Yoezer and Yose ben Yohanan; Yehoshua ben Perahyah and Nittai the Arbelite; Judah ben Tabbari and Simeon ben Shetah; Shemayah and Avtalyon; and Hillel and Shammai). Hillel’s seven *middot* (rules of interpretation) form the basis of rabbinic exegesis.

- The *Amoraic* (or *Amoraic*) 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. The Babylonian edition eventually became authoritative; the Jerusalem (sometimes called “Palestinian”) version devolved into a supplement of considerably lesser authority. In Judaism, the Gemara alone bears the denomination, “Talmud.” Historically, Christian 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 inspiring 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,<sup>108</sup> based on the vast body of legal

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<sup>107</sup> Cf. Jacob Z. Lauterach, “Midrash and Mishnah: A Study in the Early History of the Halakah” in *The Jewish Quarterly Review*, Oct. 1915.

<sup>108</sup> Because of lingering disputes about their provenance, the geonic *Responsa* do not generally carry the authority of later *Responsa*.

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, in favor of the Talmud, which may explain the rise of the Karaite resistance in this period. 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 ("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 era 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 Joahannes 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 applied infallibility to Acharonim.

### Deceit Mechanisms

As part of the enduring process of dissimulation and masquerade which is the intrinsic matter and methodology of Judaism in its response to tangible trespass 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: “Not only did the author of the *Shulchan Aruch* not guard himself against the influence of the Kabbalah, he listened to it willingly as far as a great *hahakhic* scholar like him could reconcile his views with it.”<sup>109</sup>

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 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 rabbinic “Biblical” law. But, pay heed to the operating principle of these master deceivers: were this fact about the relationship between the Kabbalistic Zohar and rabbinic law well-known, it would be

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<sup>109</sup> Y. Katz, *Halakah ve-Kabbalah* (Jerusalem, 1983), p. 67.



conceded by the rabbis; <sup>110</sup> 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*. Moreover, rabbinic prestige and supremacy, and the fear and awe they generate, are so formidable and all-pervasive, that the goyim generally, together with the clergy of Churchianity, dare not expose or contest Judaism on any basis, including its pagan-Kabbalistic roots. 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.’” <sup>111</sup>

### Defense Mechanisms

The claims of Talmudic apologists when faced with a critique of sacred Judaic texts reverberates among them with astonishing uniformity of envenomed spleen. The tack they take runs like Jeremy Dauber’s, in his work, *Antonio’s Devils*: “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 Dauber’s book 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 cannot bring himself to list *Entdecktes Judenthum*, Eisenmenger’s towering, anti-Talmudic masterwork, in his bibliography; at least not in the 2004 first edition (“original printing”), wherein he jumps from “Eisen” to “Eisenstein” on p. 323.

“Context” is everything for the defenders of the Talmud. Fair enough. But by “context” they do not mean 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

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<sup>110</sup> The Kabbalistic basis for the rules and practice of the Kabbalah-drenched Hasidic 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 Hasidic Judaics, our nation has been -- not cannibalized, but *kabbalized* -- in the pagan image and likeness of Judaism.

<sup>111</sup> David Lazarus, *Canadian Jewish News*, Nov. 7, 2007.

“polemical” purposes. But no polemic against Judaism is permissible, however *authentically contextual* it may be. 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 Bible interpretation: doing violence to the plain meaning of the texts.

The rabbis even deny in many cases that there is a plain meaning. Dauber, with the insouciance born of extreme Zionist chauvinism, is oblivious to the absurdity of his remark. It is enough that he states it and gentiles believe it; anything else is “antisemitic.” This pattern of intimidation and thought control is repeated with monotonous effect, by thought cops and apologists for Judaism. It is a stock response, intended to frighten off the opposition, premised mainly on the moral authority of the declarative sentences issued by the “expert” on Judaism. Debate (“polemic”) on the part of informed skeptics and critics of Judaism is not permitted, since it constitutes the “misuse” of a scholar’s knowledge of rabbinic texts. Debating tactics and polemical tools are reserved solely for rabbis and their allies, along with just a dash of permissible dissimulation to leaven the burden of swallowing the pottage. And 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.*”<sup>112</sup> Now we appreciate what Mr. Dauber means by “context” — deceit that is permitted to Judaics and forbidden to their critics (on pain of being tarred as “antisemitic”). Therefore, the first principle that must be grasped in any study of this religion: 1. Judaism is fundamentally totalitarian; its leaders and advocates *don’t accept the legitimacy of opposition.* 2. It’s a special linguistic world, with its own semantic values, even apart from what is literal and what is figurative, and until even very advanced students of Judaism have discerned and mastered the linguistic devices and semantic values peculiar to Judaism, they are bound to go astray in their study of it.

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<sup>112</sup>Dauber, p. 142; emphasis supplied.

This writer contends in the following pages that Judaism is not the religion of the Old Testament or of the God of Israel, but rather that 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.

This book is intended for the benefit of all mankind, but due to the temporal power exerted by adherents of the ideology it unmasks, it may become a target of proscription and vilification. I ask those who would suppress it or subject its author to obloquy, the question Paul asked of the Galatians, "Have I now become your enemy by telling you the truth?"

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.

"...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..."<sup>113</sup>

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, *Jewish Babylonia between Persia and Roman Palestine: Decoding the Literary Record*. The content of the book is described in the following words, "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

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<sup>113</sup> 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.

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

*It is the pagan Talmud* — consisting of abominable wickedness, prodigious filthiness and superlative vileness forged in the melting pot of rabbinic Babylon — *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.”<sup>114</sup>

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. The Orthodox believe that they are the sole practitioners of the Jewish religious tradition...Orthodoxy involves submission to the demands of *halakhah* as enshrined in the written and oral law and in the subsequent codes and *responsa*.”

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<sup>114</sup> Robert Goldenberg, “Talmud,” in *Back to the Sources: Reading the Classic Jewish Texts* (New York: Simon and Schuster, 1984), pp. 166-167.

Moreover, 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...”<sup>115</sup>

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.”<sup>116</sup>

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

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<sup>115</sup> “Majority of Jews will be Ultra-Orthodox by 2050.” University of Manchester (Manchester, England), press release, July 23, 2007.

<sup>116</sup> *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).

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 Jews exhibit nearly the same chauvinism and racism as believers in the Talmud, by their racial solidarity with fellow Jews without regard to their religious views, and their embrace of the ideology of Zionism: “Secular...Israeli Jews hold political views and engage in rhetoric 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 sizeable 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.”<sup>117</sup>

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 Jews 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 Jews were alike and that the charges made against the sacred texts by scholars of the stature of Eisenmenger were false. However, 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

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<sup>117</sup> Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel*, (London: Pluto Press, 1999), pp. 11-16.

Mendelssohn denied the concepts of Jewish covenant and special destiny; on the contrary he connected revelation with the special destiny of the Jewish people.”<sup>118</sup> 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. We will have more to say about this.

### No “Judeo-Christian” Tradition

The early Church recognized Christianity as having been founded by Israelites and representing the only true religion of the Bible. It is Christians who are “a chosen generation, a royal priesthood, a holy nation...” (I Peter 2:9). Judaism was not viewed as the repository of the spiritual truths or knowledge of the Old Testament, but as a post-Biblical, Babylonian cult totally at variance with Biblical Christianity. True Israelites could only be Christians, not followers of Judaism. The followers of Judaism are anti-Biblical; they had to violate the Old Testament in order to reject Jesus, for the “Scriptures testify of me.”

One need only start with the historic Christian attitude toward sex and the body and contrast it with Judaism’s teaching in these matters, to discover a vast and unbridgeable chasm which is nowadays obstructed and falsified in a frantic effort to appease and placate rabbinic power. Augustine, in his *Tractatus adversus Judeos* declared rabbinic Judaism to be the counterfeit of true Israel. Augustine declared that Judaism was “Israel according to the flesh,” carnal Israel.

For Christians, the essence of the human being is the soul, for Judaics it is the body, hence their worship of their own race as the type of God.<sup>119</sup> Virginity is highly problematic in Judaism where defilement is defined as failure to engage in the sex act. “Anyone who does not copulate, it is as if he

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<sup>118</sup> Dauber, op. cit., p. 140.

<sup>119</sup> Daniel Boyarin, “This We Know to be the Carnal Israel,” *Critical Inquiry*, vol. 18, pp. 474-505; and David Biale, *Eros and the Jews*, (New York: Basic Books, 1992).



had spilled blood.” The rabbis forbid virginity.<sup>120</sup> On this subject of sexuality alone it is impossible to speak of a “Judeo-Christian” tradition. That Christ and His Gospel are betrayed by those who declare an alleged “Judeo-Christian” tradition, is of no discernible concern to the ministers, popes and pundits thus engaged. They are Jewish Pharisees in all but name, engaged in the standard modern apologetic misinterpretation of Judaism, out of “fear of the Jews”<sup>121</sup> and a need to ingratiate themselves with the “god of this world.” John Chrysostom: “The Jews disdained the beauty of virginity, which is not surprising since they heaped ignominy on Christ himself, who was born of a virgin” (“Homily On Virginity”).

There is no fundamental opposition between spirit and matter in Judaism. When Jesus declared in John chapter 6 that “the flesh profiteth nothing” he was violating the oral tradition of the Pharisees: “Rabbinic anthropology differs in this respect from...Christian-anthropology...there is not a fundamental metaphysical opposition between (body and soul)...”<sup>122</sup> Judaism celebrates the body to such a sordid extent that it even has a defecation prayer which every Talmudic male is commanded to recite every time he relieves himself: “Blessed art thou O Lord...who has made the human in its orifices and holes.” Everything about Orthodox Judaism is either a distortion or a falsification of the Old Testament because it 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.

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<sup>120</sup> Yebamot 63b. Shulhan Arukh, Even HaEzer 1:1. William Wright, *The Homilies of Aphraates, the Persian Sage* (London: 1869, vol. I, The Syriac Texts), p. 355.

<sup>121</sup> John: 7:13, 19:38, 20:19.

<sup>122</sup> Alon Goshen-Gottstein, *The Body as Image of God in Rabbinic Literature* (Berkeley, Calif: 1991.

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 Jewish 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 prolix cogitations, 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. Most of the laws of the religion of Judaism have no Biblical warrant; they contradict and nullify the word of God.

Where the sufficiency of Scripture is denied, the fallacies and imaginings of man come to the fore. The Talmud is one of the largest collections of such fancies and human error; sometimes intriguing and colorful, titillating the senses with the phantasmagoria of the Aggadah, but more often sordid, blasphemous and asinine, in spite of the intellectual prestige accorded its rabbinic authors. 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 other forms of fraud and thinly veiled taxation foisted on them by their 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 man-made tradition. The joke is related herein because it illustrates rather well the type of Talmudic “reasoning” that became authoritative when the Pharisaic party rejected Israel’s Messiah, and formally codified the anti-Scriptural precepts of the elders, by committing them to writing as the basis of the novel religion of Judaism, as opposed to the exclusively Old Testament foundations of Christian Israel. The joke is occasioned by the bitterness of the 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*. 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?”<sup>123</sup>

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 *kippah*, or 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?”

The rabbi’s “reasoning” via his own imagination is very familiar to those acquainted with the works of Karo, Rambam, Rashi and Hillel, to say nothing of the oeuvre of the Gentile-hating mystagogues of the Kabbalah, such as Isaac Luria, Nachman of Bratslav and Shneur Zalman of Lyady.

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 *tanna'im* and *amora'im* and that by seizing on one portion of the controversy and upholding that passage as authoritative, the critic errs, for no legal sanction is given to either side of the debate in Talmud. This 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. Karo’s having supplanted Maimonides’ ruling is derived from and justified by the Talmud.

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<sup>123</sup> Rabbi Joseph Karo, *Kesef Mishneh*. Karo’s ruling is still in effect and Israeli Talmud students are supported by a type of welfare.

How Talmudic law is deduced and adjudicated is often a mystery to the non-Judaic mentality, but that it constitutes *halakhah* is undeniable. The key point here is that the appearance of Talmudic indeterminacy does not preclude law-making by majority rabbinical 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 elders as presented in the Mishnah (*halakhah lemosheh misinai*), as well as the subsequent *Mitzvot derabanan* (rabbinical commandments) found in the Gemara, arising from the deductive process known as *Middot shehatorah nidreshet bahen*.

As a public relations ploy, certain rabbis and Zionist leaders pretend otherwise, revealing the low opinion they have 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. But in practice the investigator need only examine the historic discipline and practice of Judaism from its codification after the crucifixion of Jesus to the rise of liberal-apostate Judaic groups during the eighteenth century European Enlightenment, to ascertain that a body of law codified in the Talmud exerted the most profound command over individual Jews and governs their behavior. Following the trail of that body of law begins with linking it to the corresponding Orthodox Judaic practice that has arisen from it. By this means we discern the synthesis of seemingly opposing tendencies that forms the Talmudic dialectic.

What is disputed in the Talmud is often the *Yud Gimmel Midot*, not the *Halacha l'Moshe MiSinai*. In presenting the Talmud to the public this distinction is often not made. Debates about which dishes can be washed on *shabbos* 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*, they may do so, but by doing so they reveal themselves as *rachmana litzlon* (an uneducated simpleton). Rules of derivation and procedure (*Yud Gimmel Midot*) cannot compare with the oral law itself, which rabbinic legend has it that God gave to Moses (*Halacha l'Moshe MiSinai*).

*Chazal* never disagree concerning the dogma of *Halacha l'Moshe MiSinai*; they often disagree on procedural matters that derive from the *Yud Gimmel Midot*. To the *rachmana litzlon* they insinuate that the Talmud is a debating society where everything is on the table. This insinuation reveals their contempt for the non-Judaic who dares to check into this matter.

If it is *Halacha l'Moshe MiSinai*, it must be accepted, but if it is derived from the *Yud Gimmel Midot*, it can be debated. 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 Talmudic exegesis that provides that if a lenient case has a stringency, the same stringency should apply to a stricter case. The *Kal Vachomer* states that, "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. 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 numerous gentiles troubled by the theses of critics of Judaism, when given a line of malarkey about the Talmud being a series of debates swallow it because they swallow 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 western ethic. The Agudath Israel rabbinic publication *Hamodia* summed it up 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."

### **Judaism's Hermeneutic of Concealment in Theory and Practice**

*"The Talmud is just a series of Debates"*

Because gentiles often stumble into the vast subject of 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 they 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 silliness 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* to contradict an *Amora* ended when Rabbis Ashi and Ravina formally pronounced the contents of the Talmud. What the dim-witted gentiles with their debating society fable don't know is that only those rabbis who participated in the real-time *Halachic* debates of the ancient Babylonian academies were considered the lords of rabbinic tradition (*Baalei Mesora*). Once the debate is reduced to writing, the ebb and flow of exchange is frozen and the opportunity to overthrow the traditional majority consensus and precedent is gone forever. Even God is subservient to them. The rulings of the Mishna and the Talmud as decided by the subsequent consensus of *Chazal* through their supernatural power of *siyata dishmaya*<sup>124</sup> 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. There is no authentic debate about the gentiles having no souls, (though there may be a bogus one rigged for gentile consumption where and when necessary, as the situation requires). That gentiles do not have souls is the fixed sacred law and dogma of *Gedolei Yisroel*. How the law that gentiles have no souls is applied is certainly subject to discussion and contestation in the Mishneh Torah, Kesef Mishneh and a thousand lesser texts. The law itself is incontestable. When Judaics point to debates about how *halacha* is to be interpreted as evidence that the *halacha*

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<sup>124</sup> Supreme cosmic divine insight, exceeding even that of God Himself.

itself is being debated, they are playing a cruel prank on their *goyische* dupes, which behind the scenes is the subject of much mirth.



**(L-R) Rabbi Eli Mayerfeld, Executive Director of Yeshiva Beth Yehudah; Rabbi Yehiel Kalish, National Director of Government Affairs of Agudath Israel of America; and Rabbi A. David Motzen, Ohio Regional Director of Agudath Israel of America.**

**Agudath Israel, premier lobbying arm of Orthodox Judaism <sup>125</sup>**

*Masters of Public Relations: Judaism “for the sake of appearances”*

Let us take another example for purposes of illustration. For a Judaic male to shake hands with a gentile woman violates 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 women so as to have the opportunity of gazing at her...he shall not escape the punishment of *Gehenna* (fiery destruction).” So this is a soul-killing offense. Yet Orthodox Judaic Senator Joseph Lieberman

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<sup>125</sup> The invocation to God at NY Governor David Paterson’s 2008 gubernatorial inauguration was delivered by Rabbi Shmuel Lefkowitz, of Agudath Israel. Supreme Court Justice Antonin Scalia is an ally of Agudath Israel and was the keynote speaker at their 86th annual dinner, June 1, 2008. Also present was Rabbi Yaakov Perlow, head of the “Council of Torah Sages.”

shakes hands with gentile women and Judaic women to whom he is not related on a regular basis. The principle is not at issue: it is wrong to shake hands with a woman. A higher consideration is, however: those times when, if one were to fulfill this law, then the fundamentally ugly, sexist truth about Judaism would be revealed to the world. Camouflage and deceit are everything. The cover cannot be blown off the pious pose of the universal humanitarianism/religion of the prophets mythos. Hence, in the *responsa* of HaGaon HaRav R. Hayyim Berlin, son of the *Netziv*, 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 wrote 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.<sup>126</sup> Where the gentiles have no power over the Judaics or where Judaics are in a position of superiority and dominion, they may return to the most rigorous application of the law and refuse to shake a woman’s hand. The propriety of this is the subject of on-going rabbinic discussion. The underlying Taliban-like law: that men must not shake hands with women, is not subject to debate. The higher consideration of maintaining Judaic survival and dominion however, trumps the hand-shaking proscription under certain circumstances (what those circumstances are *is* subject to debate).

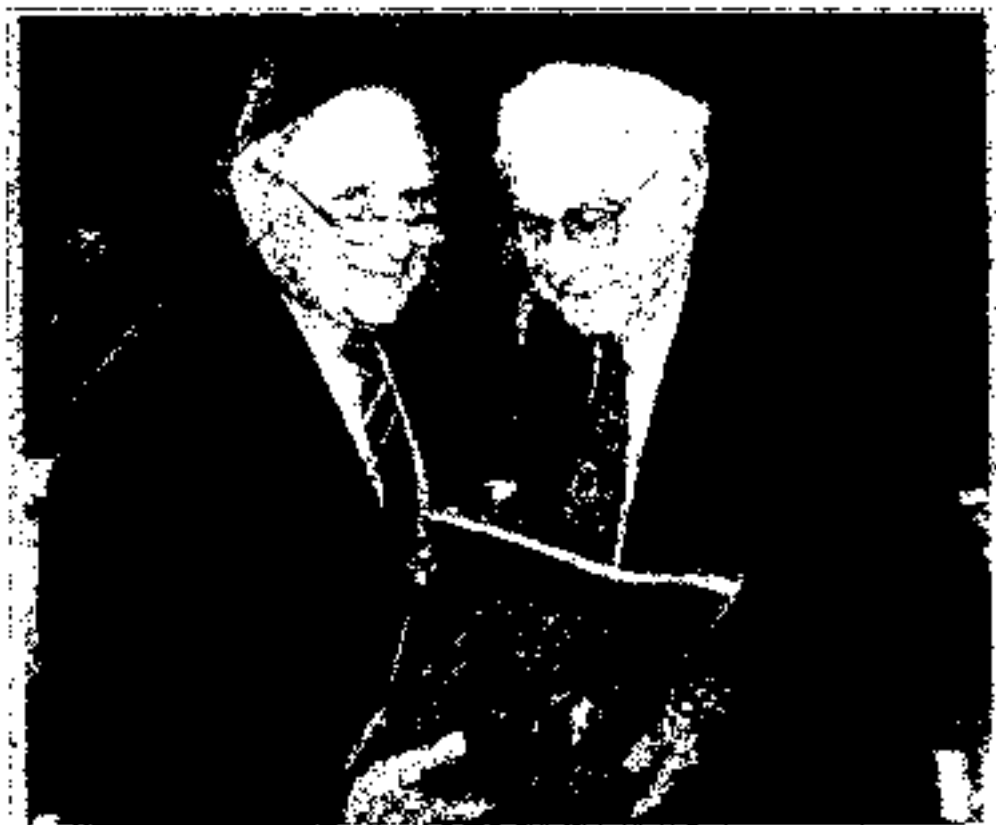
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<sup>126</sup> Nishmat Hayyim 135:6.



### Power Over the Court System

While it can be accurately said that orthodox Judaism consists in living a life for this world through the body, the means by which this living is implemented are psychotic. Sexuality in orthodox Judaism is mediated by thousands of regulations, because Talmud is the essence of the bureaucratic mentality, a fact that emerges as America and Britain abandon Christian-Israel's Biblically-inspired Anglo-Saxon jurisprudence and Common Law and embrace the Talmudic law of Big Brother bureaucracy. The American system of jurisprudence has degenerated from courts that ruled according to God's law, to courts that make the law through judicial interpretation and case law (precedent). The latter is entirely Talmudic and reflects the subversion of our nation: "The growth of Talmudic Law, in all its aspects, was for the most part, the work of judicial interpretation rather than of formal



(L-R) Senator Carl Levin being presented with a gift of talleis and tefillin by his cousin and close friend, Federal Judge Avram Cohen, at the Yeshiva Beth Yehuda Dimer.

legislation...The judge served in effect as a creator of law and not only as its interpreter..."<sup>127</sup>

*Halachic permissibility of bribing judges*

The rabbis put a high value on manipulation of judges and courts. 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 achievement and maintenance of power. It will come as a surprise to many persons to learn that 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. Before we begin our study of this subject, the reader should be aware that the topic is so sensitive that it is camouflaged even in the original Aramaic and Hebrew texts. In fact, if you are unaware of Judaism's deceitful practices you could quote Moses Maimonides' prohibition against bribing non-Judaic judges and let the matter rest there. But if you did, you would be a victim of Judaism's hermeneutic of concealment. The definitive rabbinic teaching on bribery is not found in Maimonides because he made his ruling for the benefit of disarming potentially hostile and literate critics in his time and his ruling was 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 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 Judaic's boundary claim. The *poskim* (rabbinic legal decisors, also spelled *posikim*) explain a model case 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

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<sup>127</sup> Rabbi Ben Zion Bokser, *The Wisdom of the Talmud* (New York: Philosophical Library, 1951).

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 says a great deal about the mentality of self-deception that is instilled in Judaism's adherents. Transparently dishonest tactics are explained away with alibis that would shame a 12-year-old. We conclude this section with an Orthodox Judaic text:

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.

שו"ת משנה הלכות ח"י"ב סי' שע"ו.

Apologetics for the Mishnah, Gemara etc. run the gamut from outright misrepresentation and dissembling to a more subtle epistemological spin based on a fallacious notion of Talmudic indeterminacy. In public discussions of treatment of gentiles in Judaism, apologists refer to *halachic* rulings as “opinions” and they posit one “opinion” against another “opinion,” which gives the impression that there is no didactic rabbinic position pro or contra the gentiles. Israel Shahak rejected this line and so does this writer. Prof. Shahak demarcated the actual praxis of Orthodox Judaism vis a vis gentiles, which was unwavering in its hostility, *except in so far as the goyim might have the predominant position in society*, in which case there was to be a temporary, tactical modification of the hostility. Those who interpret the sages to the goyim and do not explain to them that the *Mishneh Torah* and *Shulchan Aruch* are binding on all Orthodox Jews as *halacha*, not opinion, do a grave disservice. Are the rabbinic laws of *niddah* an opinion? Absolutely not. Neither are the *halachos* on the *goyim*.

Of course, we are well aware that none of the sages are unanimous on every point, especially when it comes to *minhag* and even in certain more weighty matters. The infantile naiveté with which scholars of the post-1945 era approach Judaism is absent from almost all other fields of academic study. How can one study a subject without the scientific method, viz., without applying the epistemological tools of scrutiny and skepticism? To discover the famous Judaic immunity even in scholarship, whereby Judaism is exempted from investigations that question and probe its claims is a tribute to a remarkable power of intimidation. One of the most refractory intellectual and practical difficulties that scholars of integrity face in the post-modernist era is deciding how to apply to Judaism the same critical scrutiny to which Christianity and Islam are subjected, without being defamed as a “hater.”

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 spirit of the age in which Judaism finds itself situated. Judaism's Temple is the synthesis of these two forces. The Temple cannot be sustained only by presenting a lenient or merciful face, or only by severe or judgmental means. The personification of this process is found in the earliest documents of Pharisaic Judaism, in the "Pirkei Avot" where we encounter Hillel and Shammai. This pair is used to put over the image of Judaism as a kind of good-natured Socratic debating society, sustaining the image of the adherent of Judaism as history's premier deep thinker who, unlike the allegedly tunnel-visioned Christian, keeps alive the flame of dissent and free inquiry. The history of rabbinic book-burning, thought control, physical punishment and even execution of the *apikorsim* and the *minim* (two categories of heretic) puts paid to that lie. BT Sanhedrin 90a denotes 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").

When we think of a book-burner what is the first image that comes into our minds? If we are candid we will admit that we see in our mind's eye uniformed Nazis with swastika armbands tossing books onto a burning pyre. If we search our memory banks a bit more, the next image is usually of black-robed, hook-nosed Catholic priest solemnly overseeing another conflagration of the printed word. We doubt that one person in 10,000 recalls an image of a rabbinic court supervising the burning of heretical books, for the simple reason that no one has ever shown us such an image. Needless to say, the fact that the tunnel vision of the Talmudicized West suppresses such depictions does not mean that they are absent from the historical record. The leaders of the Judaic community at Vilna banned and burned every copy they could find of Abraham Issac Landau's 1824 book, *Sefer HaKundass*, a rollicking satire of Judaism's *halachic* codex, the "Shulchan Aruch."

The leading Judaic heretic in Galicia in the early nineteenth century was Nahman Krochmal, author of the book "Moreh Nevukhei HaZ'man." "He was the target of harsh persecution from the Orthodox leadership who cited as his main offense that he had corresponded and met with a Karaite from the Russian village of Kukizov...Krochmal was attacked for having allegedly formed a friendship with the Karaite and supposedly having written in a

letter that the Karaite would have a 'portion in the world to come,' even though he did not believe in the Oral tradition."

When the Judaic dissenter Moses Mendelssohn published his German translation of the Bible, Rabbi Hirsch Jacob Janow imposed, in 1779, a ban on it: "The Chief Rabbi of this city has pronounced a ban on every Jew who will read the translation of the Pentateuch whose author is M. Mendelssohn of Berlin." In 1782 "Rabbi Pinhas HaLevi Horovitz, head of the rabbinic court of Frankfort-on-the-Main, attacked Mendelssohn's translation from the pulpit of his synagogue...Rabbi Horovitz criticized the translators for having neglected the Midrashim... 'these books of heresy mak(e) a mockery of the teachings of our Sages of blessed memory...these books were burned in a number of cities and...they were incinerated publicly in Vilna. All those who took part in this act are worthy before the Lord of Hosts."

In a letter dated Tammuz 6, 1782 addressed to Rabbi Tevele of Lissa, Horovitz wrote concerning Mendelssohn's translation of the books of the Bible: "I have already made public my demand in the great synagogue of our community that these empty words should be declared shameful; they contaminate by their very existence...that this shall not be permitted in a Jewish home. We have posted manifestos in all the synagogues, old and new alike, cursing those heretical books and their like, and have set forth restrictions concerning them...And we are prepared to do even more to pursue and expose the guilty."

The rabbis of Cracow threw "Mendelssohn's German translation of the Bible into the fire at a public auto-da-fé." The Hasidic Rabbi Moshe Teitelbaum (1759-1841; not to be confused with his twentieth century namesake), founder of a Hasidic dynasty in Hungary and Galicia, whose branch at *Satu Mare* ("Saint Mary") evolved into the "Satmar" Hasidim, "threw Mendelssohn's Bible translation into the lighted stove and burned it." Hartwig Wesseley's 1782 book *Divrei Shalom V'Emet* (Peace and Truth) was burned by rabbis in Posen, Vilna and Brody. "In Vilna the book *Divrei Shalom V'Emet* was 'hanged' in an iron band in the synagogue courtyard before it was incinerated." Wesseley was himself formally cursed by Rabbis Ezekiel Landau, Solomon Dov Baer, and in Posen by Rabbi Joseph ben Pinhas. The Chief Rabbi of Berlin, Hershel ben Aryeh Loeb Levin, sought to have Wesseley banished from the city. Rabbi Elimelekh of Lyzhansk issued a ban on his book in the following words, "My beloved brothers, avoid looking at

*Divrei Shalom V'Emet*, for, as my father, teacher and master said, 'Whosoever will look at them and gladden his heart with them will not live to see the consolation of Zion.' As recently as 1927 the ban on Wesley's book was still in force, reaffirmed by Rabbi Shimon Pollak in Romania.

Rabbi Jacob Orrenstein (1775-1839) of the rabbinic court of Lwow, placed a ban on any Judaic who studied the German language since the study of German "held the key to the wisdom of the non-Jewish nations." He wrote:

Brother Jews! It is revealed and known to you that recently various studies of the other nations, including the study of the German language, have begun to gain momentum in our midst. The fault lies with two young men known in infamy — Solomon Rapoport and Hirsch [Tzvi] Natkes. It is they who are at the root of all this; their effort was uppermost in this treachery. They have quite openly transcribed our holy Torah into the German language, studying the Commentary by Moses of Dessau [i.e., Mendelssohn] and they have advised all their friends and acquaintances to learn various languages and other [secular] subjects. We therefore declare by all that is holy that these people shall be subject to the great ban, they, their students, their companions and all who associate with them and listen to them. We hereby pronounce a ban also upon all those who will study the German language; it is forbidden to talk to them and to walk within four ells of them, etc.

Book-burning by East European rabbis in the latter decades of the eighteenth century was pandemic. "The burning of books spread to the city of Zolkiew near Lwow. There, 'books of (non-Judaic) learning both in the German and Hebrew languages, and also the Bible with Moses (Mendelssohn's) German translation and commentary, were cast into the flames of the fireplaces and privies.' The rabbis compelled their congregants to turn over any books by 'enlightened' authors in their possession so that these works could be burned. Hebrew printing establishments, especially those in Berdichev, Slavita, Ostrog, Zaslav, Sudilkov, Polna, Koretz, and other Polish towns refused to print books which smacked of Enlightenment."

We can furnish many more examples from several historic era of relentless harassment of *apikorsim* and the burning of books by rabbis and

their followers. In the twenty-first century, in addition to the huge Zionist censorship apparatus that employs intimidation to block truly Christian books and websites from gaining an audience, we have the continuing interdiction of material published by Judaic heretics. In 2002 a series of biographies of idolized Orthodox Judaic religious leaders, *The Making of a Godol*, was published. It was penned by Nathan Kamenetsky, the son of the Chief Rabbi of Toronto, Canada, Jacob Kamenecki, who had been the protégé in Eastern Europe of the illustrious Rabbi Nota-Hirsh Finkel, the Alter of Slabodka. Orthodox rabbis have banned its possession and sale. It has *even been burned*, all due to its less-than-sanitized view of the Orthodox rabbinic world. “What has made the book so controversial is that the portraits are perhaps too human. Rather than the saintly figures often depicted in biographies for the Orthodox market, the *Lithuanian* sages— a godol is a great sage — are shown wrestling with the lures of secular life and with their own sometimes crusty personalities. Even as they display remarkable analytic powers in tackling the Talmud...they are mercurial and moody...they have relatives tempted by Communism...Children in the most pious homes were forsaking Orthodoxy for socialism...The head of a yeshiva in Brooklyn said last year (2002) that it would be better to buy a crucifix than to read the book. And in November (of 2002), leading sages in the United States and Israel, including three members of the Council of Torah Sages of Agudath Israel of America, the dominant traditional Orthodox group, declared in open letters in community newspapers that the book ‘disgraces and denigrates our great Torah masters of past generations’...The banning edict was signed by Rabbi Yaakov Perlow, the head of Agudath Israel...Using a Hebrew term for God (Hashem), they proclaimed, ‘We hereby publicly declare our decision that this book is forbidden to be brought into the community of Hashem whether into one’s possession or for sale purposes.’<sup>128</sup> In 2003 Kamenetsky wrote a book, *Anatomy of a Ban*, privately printed and “unavailable to the public,” with the intention to “reveal, rationalize and record for posterity the background of this ban.” There are very few copies extant of *Anatomy of a Ban* or the first edition of *The Making of a Godol*.

Another victim of twenty-first century rabbinic censorship are the books of Nosson Slifkin. Slifkin’s books are on the rabbinic index of forbidden

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<sup>128</sup> Joseph Berger, *NY Times*, April 23, 2003.



works. In January, 2005 posters went up in Mea Shearim, Jerusalem's largest Orthodox Judaic ghetto, announcing that twenty-three Orthodox rabbis had signed an edict denouncing the books of Slifkin. The letter read in part: "His books must be kept at a distance and may not be possessed or distributed." Slifkin, the letter-writers continued, should "burn all his writings."

Book-burning, censorship, bans and boycotts are a regular occurrence inside Orthodox Judaism. This centuries-old rabbinic drive for thought control is the root of the ongoing campaign by highbrow Zionist literary figures and the ADL to obstruct books like the one you are reading.

### **Non-negotiable Rabbinic Dogma About Which There is No Debate**

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**

All who deny the preceding are subject to penalties ranging from censure to death, depending on the position of dominance and power which the rabbis occupy in a given time and place. For example, to believe and teach in the various Talmud schools of Orthodox Judaism known as the yeshiva and the kollel that the graves of gentiles are capable of defiling a person, is a vile thought-crime heresy in the view of the *beit din* (rabbinic court).

## 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, and for the same reason.**

Declamations of soothing gibberish in front of the gentile public to the effect that gentiles are indeed human is a great *mitzvah* in Judaism, since it serves the god of Judaism, the Father of Lies. Judaism has decoy statements transcribed within its sacred texts intended principally 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. <sup>129</sup>

Until this insight is grasped, every scholar who attempts an objective evaluation of Judaism will become lost in the rabbis’ 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 certainly learn Old Testament Hebrew so as to better know their Israelite faith and heritage, there is actually an even more important linguistic skill necessary to deconstructing the religion of Judaism – mastery of the *language of those in the know*.

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<sup>129</sup> 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 as a human need 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 sheyihyu 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

Hillel, the “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 “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 form one of the exegetical early *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).”<sup>130</sup>

Hillel is a symbol of the deceit which Judaism regards as necessary to advancing its power: for the sake of an ulterior motive the preeminent Pharisee departs from the truth. With this in mind, how should we regard the statement that Hillel reduced the entire Oral Law to the clean and 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.’”<sup>131</sup>

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<sup>130</sup> *Encyclopedia Judaica*, vol. 8, p. 483. (Emphasis supplied).

<sup>131</sup> *Ibid.*

But this is a Big Lie. Judaism's thousands of laws and rules binding on Jews are not "commentary," they are *halacha* and the failure to keep them can result in calamities ranging from 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 embodied by Hillel was the chief law of Judaism from which all other rabbinic laws flowed, and all the rest of Judaism's positive and negative laws "constituted mere commentary," the *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 were Judaism's rule of law, the rabbis would not visit these things upon doubters and dissidents. The tale 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 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/antithesis — "pairs" produce the synthesis that is Judaism in all of its indissolubly connected, subterranean minutiae.

# Why did the Chofetz Chaim & R'Chaim<sup>1702</sup> Ozer Grodzinsky start Ezras Torah?



## TO SAVE TALMIDEI CHOCHOMIM FROM THE PAIN AND SHAME OF POVERTY.

In an ideal world, those who devote their lives to Torah would be recognized as the spiritual heroes that they are. Support Ezras Torah's Zedakah Programs and make that ideal a reality.

In Eretz Yisroel today, Ezras Torah provides *Housing, Emergency Medical Funds, Wedding Assistance, Yom Tbv Stipends, Simchas and Special Needs Grants and Loans.*

Make a life of Torah devotion and commitment an everlasting edifice that will bring us the Rabbonim, Dayonim and Leaders of tomorrow!

**STAND UP FOR TORAH!**

**Help Ezras Torah's committed scholars and families stand strong!**

Many adult Talmud scholars ("*Talmidei chochomim*") often do not engage in gainful employment, spending many days loitering in a *kollel* while their wives are employed, and money is sometimes scarce. Various rabbinic charities such as Ezras Torah act as welfare agencies for these indigent, perpetual Talmud students. In the United States these adult Talmud students also receive social services.

Neither Ezras Torah or the American welfare system actually do away with indigence. They are palliatives. "Pain and shame" are terminal conditions in Orthodox Judaism.

Furthermore, the reference to "Torah" in the above advertisement is not to the Bible but to the *Torah SheBeal Peh*, the oral traditions of men centered on the Mishnah and Gemara. Consequently, the "Torah" referred to is actually the Talmud.

The legal codifier Rabbi Yisrael Meir Kagan (1838-1933) was known as the "Chofetz Chaim" (also spelled "Chafetz"). Rabbi Chaim Ozer Grodzinsky (1863-1939) was a legal codifier and one of the founders of Agudath Israel.

We are cognizant of the Israeli debate concerning Hasidic indolence in which the *Shulchan Aruch* was mustered to defend loitering in a *kollel*, while the *kibbutzniks* mustered the *Mishneh Torah* to argue that performing some work is indeed seemly. Maimonides was also on the conservative side of the issue on the wilder forms of Kabbalistic superstition, though he tacitly approved the belief in reincarnation as can be seen from subsequent rabbinic interpretation of his sly commentary on Onan's Kabbalistic obligation in Genesis 38 (according to the Kabbalah, Onan's secret duty was to continue his brother's seed so that his dead brother could reincarnate in the body of the child produced by the proposed union between Onan and Tamar).<sup>132</sup>

Halachic rulings have been reached in both cases, by rabbinic consensus and precedent, as expressed in praxis. This is the key exegetical principle which rabbinic apologists have omitted or suppressed. The *Shulchan Aruch* has prevailed. Israeli *Talmidim* do not have to work, and the ultra-Orthodox penchant for magic amulets in service of Shas' party candidates as dispensed by Rabbi Ovadia Yosef and many others, is not a red line in Orthodox Judaism, however much it may be regarded as crass or vulgar. There is Sephardic Kabbalah and there is the David Mamet version. Differences in this realm are matters of style and not substance.

Talmudic indeterminacy, or the "Uncertainty Principle," which teaches that "there are no definitive answers possible" appears in a statement by Dr. K. Kohler: "...on these laws (Talmudic), no decisive authority being attached to one opinion any more than to the other." If this were true, how then could any Orthodox Judaic practice arise and maintain its hold over the population of adherents for 1600 years? If there are no "definitive answers" then what have the rabbis been doing all these centuries?<sup>133</sup>

Much of the debate between Judaism and Christianity turns on which exegetical procedure will be followed: the inclusion of supplementary addenda (Talmud) into the canon of sacred texts and extrapolations made thereof, or teaching and interpretation of Scripture that proceeds in the spirit of the original texts on the basis of man-subordinate-to-God, and God's Word accessible to all people of good will. As part of Orthodox Judaism's sacred narrative, God's word is viewed as having an external or exoteric meaning

<sup>132</sup> Also cf. Maimonides, *Ma'amar tehiyyat ha-meytim*, edited by Joshua Finkel (NY, 1939).

<sup>133</sup> *New York Times*, Oct. 10, 1893, p. 10.

and beneath that surface appearance, a much more profound and 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 through the centuries through an unbroken chain of oral transference. 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 Talmud/Kabbalah (*Torah SheBeal Peh*) on the other, which Judaism erroneously groups collectively as "Torah" under one heading, without distinction). The contradiction between the two is only denied in public for the benefit of the *goyim*. In rabbinic texts it 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 Hillel,<sup>134</sup> our much touted, supposed liberal-humanist "wise man for all ages" (often compared favorably with Jesus by ecumenicists). In this *Tannaitic* period that 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 devised to a problem in the cognitive psychology of Judaism: how to persuade a Judaic audience of the correctness of one's Scriptural interpretation. Hillel was unable to convince his fellow Judaics 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 religion 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

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<sup>134</sup> "Hillel ha-Zaken was preceded by the Scribe Ezra; "Simon the Just" (an alleged contemporary of Alexander the Great) and the early "Elders," i.e. "Zekenim, ha-Rishonim."

tradition which he had received from his Pharisaic mentors — Shemayah and Avtalyon — from which formed Judaism’s early labyrinthine hermeneutical system of methodology (which would grow ever longer and more complex over time), the *middot* of sevenfold classification, based on ultra-meticulous syntactical and phraseological lawyer’s minutiae.<sup>135</sup> These seven rules soon morphed into thirteen (as devised by Rabbi Ishmael) and then thirty-two (as devised 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 we are observing is a cataclysmic shift away from the Bible as sole or even ultimate authority, toward the authority of 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 occurs 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 *Amora’im* era completed the Talmud (with some added tinkering in the sixth century), the first institutions of Talmudic learning, the great 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 VAmoraim* 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 through the sixteenth centuries, we encounter the *Mebo ha-Talmud* of Rabbi Samuel Ibn Nagrela,<sup>136</sup> 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 (translated into Latin and circulated in Holland in 1634 by Constantin

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<sup>135</sup> 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).

<sup>136</sup> Not to be confused with a work of the same name by Rabbi Joseph ben Judah Kinin.



L'Empereur); the *Darkhei ha-Gemara* of Rabbi Isaac Kamponon. The modern period witnessed ever more 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*. These often encyclopedic volumes of claustrophobic, self-referential systemization of the works of their own imaginations, led to the dominance of pilpulistic puerilities and gloomy, impenetrable *hiddushim* for its own sake. *Maximus in minimis*. How well and truly did Jesus Christ speak concerning the mentality of these religious leaders in Matthew 23:4, "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders..."

Beyond even the aspect 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, is the creation, expansion and promulgation of the gigantic heap of self-perpetuating legal and textual arcana through the concepts of 1. the "*gezarah shava*" and 2. the "hedge around the law." Both of these weave nets of obscurity and falsehood around the Scriptures.

### **Falsifying Scripture with Gezara Shava**

1. In Judaism, 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 *gezara shava*: "Talmudic hermeneutics, which includes both legal (*halacha*) and literary (*aggadah*) interpretive traditions ... involves myriad interpretational moves, 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 *gezarah 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...”<sup>137</sup>

*Gezarah shava* is an exegetical method for construing a definite textual passage with reference to an indefinite one. “The following rule of interpretation, which is quoted in ‘Broom’s Legal Maxims,’ p. 586, comes still nearer to the character of Talmudic *Gezera Shava*: ‘Where an act of Parliament has received a judicial construction putting a certain meaning on its words, and the Legislature in a subsequent act in *pari materia* uses the same words, there is a presumption that the Legislature used those words intending to express the meaning which it knew had been put upon the words before, and unless there is something to rebut that presumption the act should be so construed, even if the words were such that they might originally have been construed otherwise.’”

The preceding passage from British law, while saturated with lawyers’ jargon, and Talmudic in that sense, does not exceed the bounds of rationality and therefore is not wholly Talmudic in character. 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). Prof. Mielziner explains this away by claiming it is only an infrequently used “peculiar” “and “exorbitant” application of the principle and that the sense in which the British lawyers and law-makers use it, is closer to how the rabbis do as well. This is a lie. The majority of the time the rabbis apply *Gezera Shava* in the peculiar and exorbitant sense. The more restricted and rigorous British legal usage, though deplorable for its Talmudic-like exacerbation of the procedural thicket common to modern western legislatures and courts, is not fully comparable to the rabbinic understanding and implementation of the *Gezera Shava* principle of the comparison of the

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<sup>137</sup> Charles A. Elster, “Authority, performance, and interpretation in religious reading: Critical issues of intercultural communication and multiple literacies,” *Journal of Literacy Research*, Spring 2003.

meaning of words. As Mielziner himself admits, the “exorbitant” application of *Gezarah 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* (the homiletic explanation of moral and historical passages of Biblical texts), 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” (emphasis supplied).

For the rabbinic mind the path to authentic understanding of the Bible leads inextricably through contrived fantasies, like the associations between the appearance of the word “beginning” in the books of Genesis and Proverbs. 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 that profoundly idiotic. We answer without hesitation, yes, it is. We have often wondered what psychedelic substance the rabbis were smoking when they distilled some of the more appalling of their hare-brained hermeneutical schemes.

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 saying 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 venerated sophistry which leads many gentiles to conclude that the rabbis possess profound mystical insights into the truth of the Scriptures.

Another example: one of the Babylonian *Amora'im*, 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 the law in which marriage is contracted with money, and the bride would appear to have been purchased by the groom or his family. 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 all of these far-fetched contrivances, attempting to give the appearance of scholarship and mastery of Scripture? Because the rabbis are desperate. As they themselves admit, it is only by these exegetical flights of fancy that their Talmudic traditions can be made to be seen to have a Biblical warrant: “Do not look slightly 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.”<sup>138</sup>

### “A Hedge Around the Law”

2. The aforementioned making of a “hedge around the law,” attributed to the Great Assembly (Avot 1:1) is a generic euphemism invoked to cover falsification and abrogation of the Biblical text under a benign, or at the least, a bland heading. When attempting to understand some escape clause or demented loophole in the meaning of a Biblical text, one discovers that the distortion can be under the heading “make a hedge around the law.” In the dunce-filled church world, Babylon’s “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.”<sup>139</sup>

So you see, dear little bumpkins and bumpkinesses in the pews, 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

<sup>138</sup> “Legal Hermeneutics of the Talmud,” in *Introduction to the Talmud* (Funk & Wagnalls, 1903), p. 150.

<sup>139</sup> *Zondervan Pictorial Bible Encyclopedia*, Vol. 4, p. 748.

Christ? 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...”<sup>140</sup>

Certain Christians well understood the mechanics of Judaism’s scriptural nullification. The Puritan exegete John Owen (1616-1683), quoting the antiquarian and philologist John Selden’s (1584-1654) description of the *Gezera Shava*: “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

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<sup>140</sup> Hampton Keathley IV, Th.M., "Healing of the Man at Bethesda," [www.bible.org/page.php?page\\_id=2220](http://www.bible.org/page.php?page_id=2220)

boldness to give some seeming confirmation to their customs, far out of the sense of the original.”<sup>141</sup>

The “hedge around the law” is known inside Judaism for what it truly is: “*eis la’asos leHashem heifeiru Torasecha*” (a bending of the rules of the Torah in order to protect it). This is how the “hedge around the law” has actually been intended to function across the centuries, by the leaders of historic Judaism: distorting God’s Word to suit the rabbis’ distorted version of what God says and decrees, on the pretext that the distortion is a form of “protection.”<sup>142</sup>

### **Permissible Dissimulation through Dispensational Revelation**

The “hedge around the law” is the foundation of the loophole/escape clause mechanism that forms the systematic theology of Judaism. Without an understanding of yet another devious mechanism, the rabbinic escape clause, Judaism is a hall of mirrors that can and does lead astray all types of seekers, scholars and investigators, including even well-educated skeptics. 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 pile of treatises just cited.

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<sup>141</sup> John Owen, *Theologoumena Pantodapa* (Oxford, 1661); translated from the Latin by Stephen P. Westcott and published under the title, *Biblical Theology* (Soli Deo Gloria Publications, 1994), p. 577. Lucy Hutchinson is said to have successfully undertaken an English translation of the *Theologoumena*, but we have been unable to locate a copy of her version. 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).

<sup>142</sup> “Even the Jewish obedience to Torah is mitigated by the interpretation of wise and godly men as summarised in the Talmud.” —Anglican Bishop Peter Fox, Sept. 29, 2004. [www.thenational.com.pg/1006/focus1.htm](http://www.thenational.com.pg/1006/focus1.htm)

*Case Law: Medical Treatment for Gentiles Relative to the Era*

Israel Shahak of Hebrew University, Jerusalem, gives an example of this with regard to the rabbinic law governing medical treatment of gentiles:

“According to the *Halakhah*, the duty to save the life of a fellow Jew is paramount. It supersedes all other religious obligations and interdictions, excepting only the prohibitions against the three most heinous sins of adultery (including incest), murder and idolatry. As for Gentiles, the basic talmudic principle is that their lives must not be saved...In particular, a Jewish doctor must not treat a Gentile patient. Maimonides — himself an illustrious physician — is quite explicit on this; in another passage he repeats the distinction between ‘thy fellow’ and a Gentile, and concludes: ‘and from this learn ye, that it is forbidden to heal a Gentile even for payment...’ *However, the refusal of a Jew — particularly a Jewish doctor — to save the life of a Gentile may, if it becomes known, antagonize powerful Gentiles and so put Jews in danger. Where such danger exists, the obligation to avert it supersedes the ban on helping the Gentile.* Thus Maimonides continues: ‘... but if you fear him or his hostility, cure him for payment, though you are forbidden to do so without payment.’ ...*Maimonides...insistence on demanding payment — presumably in order to make sure that the act is not one of human charity but an unavoidable duty — is however not absolute. For in another passage he allows Gentile whose hostility is feared to be treated 'even gratis, if it is unavoidable.* The whole doctrine — the ban on saving a Gentile's life or healing him, and the suspension of this ban in cases where there is fear of hostility— is repeated by other major authorities, including the 14th century *Arba'ah Turirn* and Karo's *Beyt Yosef* and *Shulhan Arukh*.

“Another response of Hatam Sofer<sup>143</sup> deals with the question whether it is permissible for a Jewish doctor to travel by carriage on the sabbath in order to heal a Gentile. After pointing out that under certain conditions traveling by horse-drawn carriage on the sabbath only violates a ban imposed ‘by the sages’ rather than by the Torah, he goes on to recall Maimonides’ pronouncement that Gentile women in labor must not be helped on the sabbath, even if no desecration of the sabbath is involved, and states that the same principle applies to all medical practice, not just midwifery. But he then

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<sup>143</sup> Another name for Rabbi Moshe Sofer.

voices the fear that if this were put into practice, 'it would arouse undesirable hostility,' for 'the Gentiles would not accept the excuse of sabbath observance,' and 'would say that the blood of an idolator has little worth in our eyes.' Also, perhaps more importantly, Gentile doctors might take revenge on their Jewish patients. Better excuses must be found. He advises a Jewish doctor who is called to treat a Gentile patient out of town on the sabbath to excuse himself by saying that he is required to stay in town in order to look after his other patients, 'for he can use this in order to say, 'I cannot move because of the danger to this or that patient, who needs a doctor first, and I may not desert my charge.' With such an excuse there is no fear of danger, for it is a reasonable pretext, commonly given by doctors who are late in arriving because another patient needed them first.' *Only 'if it is impossible to give any excuse' is the doctor permitted to travel by carriage on the sabbath in order to treat a Gentile.* In the whole discussion, the main issue is the excuses that should be made, not the actual healing or the welfare of the patient. And throughout *it is taken for granted that it is all right to deceive Gentiles rather than treat them, so long as 'hostility' can be averted.*

"...the provision that a Gentile may be saved or cared for in order to avert the danger of hostility is curtailed on the sabbath. *A Jew called upon to help a Gentile on a weekday may have to comply because to admit that he is not allowed, in principle, to save the life of a non-Jew would be to invite hostility.* But on Saturday the Jew can use sabbath observance as a plausible excuse. A paradigmatic case discussed at length in the Talmud is that of a Jewish midwife invited to help a Gentile woman in childbirth. *The upshot is that the midwife is allowed to help on a weekday 'for fear of hostility,'* but on the sabbath she must not do so, because she can excuse herself by saying: 'We are allowed to desecrate the sabbath only for our own, who observe the sabbath, but for your people, who do not keep the sabbath, we are not allowed to desecrate it.' *Is this explanation a genuine one or merely an excuse? Maimonides clearly thinks that it is just an excuse, which can be used even if the task that the midwife is invited to do does not actually involve any desecration of the sabbath. Presumably, the excuse will work just as well even in this case, because Gentiles are generally in the dark as to precisely which kinds of work are banned for Jews on the sabbath.* At any rate, he decrees: 'A Gentile woman must not be helped in childbirth on the sabbath, even for



payment; nor must one fear hostility, even when (such help involves) no desecration of the sabbath.’ The Shulhan Arukh decrees likewise. *Nevertheless, this sort of excuse could not always be relied upon to do the trick and avert Gentile hostility. Therefore certain important rabbinical authorities had to relax the rules to some extent and allowed Jewish doctors to treat Gentiles on the sabbath even if this involved doing certain types of work normally banned on that day. This partial relaxation applied particularly to rich and powerful Gentile patients, who could not be fobbed off so easily and whose hostility could be dangerous. Thus, R. Yo’el Sirkis, author of Bayit Hadash and one of the greatest rabbis of his time (Poland, 17th century), decided that ‘mayors, petty nobles and aristocrats’ should be treated on the sabbath, because of the fear of their hostility which involves ‘some danger.’ But in other cases, especially when the Gentile can be fobbed off with an evasive excuse, a Jewish doctor would commit ‘an unbearable sin’ by treating him on the sabbath.’*

“...All this is far from being a dead issue. The most up-to-date *halakhic* position on these matters is contained in a recent concise and authoritative book published in English under the title *Jewish Medical Law*. This book, which bears the imprint of the prestigious Israeli foundation Mossad Harav Kook, is based on the response of R. Eli’ezer Yehuda Waldenberg, Chief Justice of the Rabbinical District Court of Jerusalem. A few passages of this work deserve special mention. First, ‘it is forbidden to desecrate the sabbath...for a Karaite.’ This is stated bluntly, absolutely and without any further qualification. Presumably the hostility of this small sect makes no difference, so they should be allowed to die rather than be treated on the sabbath. As for Gentiles: ‘According to the ruling stated in the Talmud and Codes of Jewish Law, it is forbidden to desecrate the Sabbath — whether violating Biblical or rabbinic law — in order to save the life of a dangerously ill gentile patient. It is also forbidden to deliver the baby of a gentile women on the Sabbath.’ But this is qualified by a dispensation: *‘However, today it is permitted to desecrate the Sabbath on behalf of a Gentile by performing actions prohibited by rabbinic law, for by so doing one prevents ill feelings from arising between Jew and Gentile.’*<sup>144</sup>

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<sup>144</sup> Shahak, *Jewish History, Jewish Religion* (op. cit.), chapter 5 (emphasis supplied).

When Talmudists have supreme power over gentiles and when the opinion of gentiles concerning Judaism no longer matters, and no longer threatens rabbinic security, then the rabbinic law regarding the ban on medical treatment of gentiles will go fully into effect. At present, the citation of the laws against gentiles by Shahak is countered with *current* Judaic medical practices on behalf of gentiles. This is the escape clause that allows Talmudists to counter criticism of their rabbinic law. The truth about the *Torah SheBeal Peh* and the *halacha* derived from it can no more be admitted than the truth about rabbinic strictures against medical treatment of gentiles. *Until near-total power over gentiles is achieved, dissimulation is an absolute requirement for the advance of the dominion of Judaism.* Hence, the huge defense mechanisms in place to counter any negative citation from the Talmud or rabbinic law with a seemingly benevolent Talmudic alternate passage, sometimes accompanied by the claim that the negative citation was “fabricated,” or quoted “out of context” or quoted “incompletely.” When those denials cannot be issued because proof of the existence of the offending texts is provided, then the next stage of the damage control goes into action: escape clauses are summoned, as follows: “Judaism is really just a series of debates and while one rabbi may have made a hostile statement at some distant time and place, here is another rabbi who said something eminently positive, liberal, humanist and decent.”

The other tactic is to concede that the ruling is indeed rabbinic law, but to explain it away by pointing an accusatory finger at the dehumanized gentiles whose medical care has been withheld. Chayyei Sarah, a Jerusalem-based Orthodox journalist writes: “Regarding the story about the rabbi who said that one should only break *Shabbat* to save the life of a non-Jew if doing so will avoid harmful relations between Jews and non-Jews...The passages in the Talmud...suggest that the life of a Jew is inherently more valuable than that of a non-Jew...We all can understand why, in a world in which Jews were a persecuted minority, in which the non-Jews around them did not assign any inherent value to Jewish lives, that the Jewish leaders would declare that the lives of the persecuting majority are important only insofar as they help maintain some peace and quiet for the Jews.”<sup>145</sup>

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<sup>145</sup> “Another note or three about ‘Orthodox Paradox.’ July 24, 2007. <http://chayyeisarah.blogspot.com/2007/07/another-note-or-three-about-orthodox.html>

Even incitement to medical murder by willful neglect cannot be blamed on the rabbis. It's the gentiles' fault that Judaics want to kill them! The preceding statement is the Talmudic mentality, purely distilled.

President Harry S. Truman observed: "The Jews, I find, are very, very selfish. They care not how many Estonians, Latvians, Finns, Poles, Yugoslavs or Greeks get murdered or mistreated as D(is)placed P(ersons) as long as the Jews get special treatment. Yet when they have power, physical, financial or political neither Hitler nor Stalin has anything on them for cruelty or mistreatment to the under dog." <sup>146</sup>

Whereas prior to the ascent of Judaic supremacy the rabbinic law on medical neglect of gentiles was denied, in our day it is occasionally justified, even as the posturing about the fundamental decency and wisdom of the rabbinic religion is sustained. But this only has apparent credibility if Judaism's underlying, fundamental and irrevocable dogma about Jews being human beings and everyone else being a lesser creature, is overlooked or denied. Furthermore, the posturing only has apparent credibility if Judaism's exegetical principle of dispensational revelation concerning rabbinic law being admitted or denied based on the spirit of the times, is overlooked or denied. The elucidation of this rabbinic exegetical principle is, after the

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<sup>146</sup> Private diary, entry of July 21, 1947. Released by the National Archives. Truman was a 33rd degree Freemason and, as noted, in 1948 provided early and pivotal support to the fledgling Zionist regime in Palestine, which led to United Nations recognition of "Israel." Servants and slaves are wont to grumble about their masters in private and Truman was no exception. Richard Nixon, another Zionist serf, made scathing remarks about his Zionist masters after breakfast with Billy Graham. These mutterings were a safety valve means of "venting steam" and in no way led to any diminution of either President Truman's or President Nixon's submission to Israeli power. "Rev. Billy Graham openly voiced a belief that Jews control the American media, calling it a 'stranglehold' during a 1972 conversation with President Richard Nixon, according to a tape of the Oval Office meeting released...by the National Archives. 'This stranglehold has got to be broken or the country's going down the drain,' the nation's best-known preacher declared as he agreed with a stream of...Nixon comments about Jews and their perceived influence in American life. 'You believe that?' says Nixon after the 'stranglehold' comment. 'Yes, sir,' says Graham. 'Oh, boy,' replies Nixon. 'So do I. I can't ever say that, but I believe it.' H.R. Haldeman's own diaries briefly noted the unseemly conversation. He wrote that there was discussion 'of the terrible problem arising from the total Jewish domination of the media, and agreement that this was something that would have to be dealt with.' He continues, 'Graham has the strong feeling that the Bible says there are satanic Jews and there's where our problem arises.' No such comments about the Bible are found on the tape released Thursday (Feb. 28, 2002) but, since it contains several long deletions, it's believed such remarks were excised. Nixon told Graham that *Life* magazine, *Newsweek*, the *New York Times*, the *Los Angeles Times*, and others, are 'totally dominated by the Jews.' He called network TV anchors, Howard K. Smith, David Brinkley and Walter Cronkite 'front men who may not be of that persuasion,' but that their writers are '95 percent Jewish.' Source: "Nixon, Billy Graham make derogatory comments about Jews on tapes," *Chicago Tribune*, Feb. 28, 2002.

revelation about Judaism as a form of self-worship, perhaps the most momentous insight this writer can make about the religion of Orthodox Judaism. 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 epistemology and 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*.

### **Modern Protestant View of Judaism**

To better investigate the root of the confusion about Judaism, let us now examine a classic statement of modern Protestantism's view of Judaism, as presented by conservative Presbyterian theologian Douglas Jones: "...consider the case of Abraham, that ancient father of Judaism and Christianity...One of the best ways of beginning to think about the nature of Christianity is to think of it in the light of Judaism. Today, we so often think of Judaism and Christianity as two distinct religions, almost like Buddhism and Islam. But early Christianity never saw itself in that way. The earliest Christians saw themselves as faithful Jews simply following Jewish teachings. In fact, the first main dispute in the Christian church was whether non-Jews, the Gentiles, could even be a part of Christianity! Christianity self-consciously saw itself as the continuing outgrowth, the fulfillment, of true Judaism. As such, Christianity didn't start in the first century but long before with King David, Moses, Abraham, and ultimately the first man, Adam. Everything in older Judaism was building up and pointing to the work of Jesus Christ. Over and over, the early disciples explained that Christ was the fulfillment of the ancient promises of Judaism...So when we start thinking about Christianity, we have to understand its very Jewish roots. We should assume that Christianity ought to look and sound like Judaism except when it explicitly claims to change something. We should expect that the Scriptures, institutions, basic principles, laws, meditations, family life, etc. of Judaism would carry over into Christianity, unless Christ, the final prophet,

authoritatively changed a practice....Christianity's Jewishness is pervasive indeed.”<sup>147</sup>

By improper application of the words “Jew” and “Judaism,” the preceding statement of a leading modern conservative Presbyterian’s view of Judaism, extols a palimpsest of confusion. First and foremost, by terming the Old Testament religion of Yahwehism as “Judaism,” an inevitable and inexorable connection is established between the religion of those who rejected Jesus as the Messiah, and the Old Testament religion of His Father, Yahweh. The reader is given the distinct impression that modern Judaism bears within it the seeds of the religion of the Old Testament, that it is the Old Testament religion without Christ. Nothing could be further from the truth. Nothing could be a greater source of delusion. To ascribe to the ancient Israelite religion the term “Judaism” is a grave lexical and hermeneutic error. It gives to the creed of the entire Twelve Tribes of Israel and their Covenant *Elohim*, the title of a perverse man-made tradition that flourished among one segment of the offspring of the fourth son of the patriarch Jacob (the tribe of Judah). The word “Jew” is a corrupted form of the word Judah. It refers to two of the twelve tribes of Israel, Judah and Benjamin, and does not even appear in the Bible until II Kings 16:6, and then again in 25:25 and II Chronicles 32:18. Paul’s allusion to the “Jews’ religion” in this context is instructive. Paul’s reference in this regard is negative: “And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.” (Galatians 1:14). The hallmarks of the “Jews’ religion” according to Paul, are two-fold: persecution of God’s Church (I Thessalonians 2:14-16), and allegiance to the “traditions” of men.

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<sup>147</sup> “Why & What: A Brief Introduction to Christianity” by Rev. Douglas Jones, The Canon Press, [www.canonpress.org/whywhat.htm](http://www.canonpress.org/whywhat.htm). Mr. Jones is senior editor of the orthodox Presbyterian magazine, *Credenda Agenda*. To be fair, some conservative Presbyterians would object to the ignorance displayed in this statement (we brought the errors to the attention of Douglas Jones by mail. He did not reply). It must be acknowledged however, that the erroneous assignment of the name “Judaism” to the Old Testament religion, has some precedent in pre-modern Presbyterianism. Cf. for example, Duncan Shaw, D.D., *The History and Philosophy of Judaism: Or, A Critical and Philosophical Analysis of the Jewish Religion From Which is Offered a Vindication of Its Genius, Origin and Authority* (Edinburgh: C. Elliot, 1787). Shaw was “One of the Ministers of Aberdeen.”



**Jesus teaching in the synagogue (Matthew 13:54-58)**

Incunable woodcut from *The Vita Christi* by Ludolf of Saxony

(Antwerp: Gerard Lieu, 1487)

The Pharisees asked Jesus why His followers disobeyed the Talmud (at that time known as the “tradition of the elders” and not yet in written form), by refusing to engage in ritual hand-washing: “Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.”

“But Jesus said unto them, ‘Why do ye transgress the commandment of God by your tradition?’ (Matthew 15: 2-3).

How can it be said that “Judaism” (the “Jews’ religion”) is the root of Christianity, when according to Paul, it is a religion of man-made traditions and according to Jesus Christ, Judaism’s traditions of men made the Law of Yahweh of “none effect”? (Matthew 15:9). How can it be said that “Judaism” is the root of Christianity, when in the Old Testament there was no “Judaism”? One searches in vain for the term, yet modernist Christians today

use it almost exclusively to describe the religion of the Old Testament, of Yahweh and His people.

After some Jews rejected their Messiah they formalized the tradition of the elders condemned by Christ as the very nullification of the Law of God, and that new religion is accurately and properly termed Judaism: “This new system, treated at first as simply provisional because of the surviving hope of restoring the Jewish commonwealth, had soon to be accepted as definitive...Then it was that Rabbinical or Talmudical Judaism fully asserted its authority...the Mishna ‘Oral Teaching’ completed by Rabbi Juda I, committed ultimately to writing in the form of the Jerusalem and Babylonian Talmuds and expounded by generations of teachers in the schools of Palestine and Babylonia, held undisputed sway over the minds and consciences of the Jews. In fact, this long acceptance of the Talmud by the Jewish race, before its center shifted from the East to the West, so impressed this...Law (Mishnah) upon the hearts of the Jews that down to the present day Judaism has remained essentially Talmudical both in its theory and in its practice...Orthodox Judaism...distinctly admits the absolutely binding force of the oral Law...”<sup>148</sup>

### Self-Worship

Rabbi Samuel ben Nahman was one of the leading *Amora'im* of Judaism, circa A.D. 300, taught: “Oral laws have been proclaimed and written laws have been proclaimed and we cannot tell which of these is more precious.” So there goes our thesis that Judaism places the oral law above the written law, right? Wrong. That’s the first part of his statement, which is often quoted, incompletely and out of context, to prove to Christians and gentiles that Judaism is in fact a Biblical religion. Let’s read the rest of his statement, however: “But since it is written ‘For in accordance with these words I have made a covenant with thee and with Israel,’ we may infer that the oral precepts are more precious.”<sup>149</sup>

“The expositions of the sages possess decisive authority and deserve at least the same place in the scale of religious values as the Written Torah, and in truth, transcend it. According to Rabbi Johanan the covenant was made at Mount Sinai only on account of the Oral Teaching (BT Gittin 60b; Shevuot

<sup>148</sup> *The Catholic Encyclopedia* (New York: Robert Appleton Co., 1912), vol. 8, p. 402.

<sup>149</sup> T.P. *Pe'a* ii, 4, p. 17a.

39a)...the *Amora'im* came and elevated the Sages of the Oral Torah to the level of the Prophets and even gave the former precedence over the latter...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..." (BT Yebamoth 36b).

The religion of Judaism has as its god, not Yahweh, but the Judaic people themselves, whose self-worship is at the center of the Talmud and rabbinic *halacha*. It has as its law, not the *Tanakh* (books of the Old Testament), but the Talmud. Jesus proclaimed that the initial stage of Talmud, the Mishnah, which existed in its oral form in Christ's time — was the tradition of the elders which nullifies the word of God: "Then came together unto him the Pharisees and certain of the scribes which came from Jerusalem, gathered around Jesus and saw some of his disciples eating food with 'unclean' — that is, ceremonially unwashed — hands, and they found fault.

"For the Pharisees, and all the Jews, do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. And when they come from the marketplace, unless they wash, they do not eat. And they observe many other traditions, such as the washing of cups, pitchers and kettles. "Then the Pharisees and scribes asked Jesus, 'Why do your disciples not live according to the traditions of the elders, instead of eating their food with 'unclean' hands?'

"He answered and said unto them, "Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people honors me with their lips but their heart is far from me.' How be it in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandments of God you observe your own traditions. You reject the commandment of God that you may keep your own tradition. For Moses gave you this law from God: 'Honor thy father and thy mother' and 'Anyone who curses his father or mother must be put to death.' But you say that a man may say to his father or mother, 'I can't help you, for I have vowed to give to God what I could have given to you.' You let him disregard his father or his mother. "Thus you make the word of God of none effect by your tradition that you have handed down." (Mark 7:1-13). The issue here is not God's laws of hygiene for prevention of insanitary conditions, but burdensome and useless, ritual purification based on man-made additions to God's laws. (The rabbis are



fascinated by filth). Jesus alludes to the hypocritical effects of such rituals in Matthew 23:25-26.<sup>150</sup>

Here, as in Matthew 15:1-9, is direct and incontrovertible refutation in the Gospel of Jesus Christ of the falsification inherent in the Oral Law and its traditions, which the Pharisees and their heirs mendaciously claimed was a secret teaching from Moses. Jesus contrasts the Law of God as Moses actually gave it, with the nullification of that law by adherence to the tradition of the elders, which would soon be committed to writing, forming the Mishnah and the rest of the Talmud, and upon which the religion of Judaism would be based. Yet Christ's admonition was not heeded by the Pharisaic leadership and an entire religion of hypocrisy would subsequently arise, founded upon these "traditions of the elders," and their Talmudic counterfeit of God's word; all performed in the name of God, His Word and of Israel.

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<sup>150</sup> Cf. Judith R. Wegner, *Chattel or Person: The Status of Women in the Mishnah* (NY: Oxford U. Press, 1988), f. 251 on p. 242.



A copper engraving depicting the giving of the Torah on Mount Sinai. Below are four angels holding a table which symbolizes the supposed divine origin of the *Shulchan Aruch* ("Set Table"), the rabbinic law code derived from the Talmud, which is one of the sources of the *halakha* which regulate every detail of the life of an adherent of Orthodox Judaism (Amsterdam, 1698).

Judaic theologians claim that "...ancient rabbis taught that the revelation granted to Moses had been delivered in two forms, a smaller revelation in writing and the larger one kept oral. This 'Oral Torah' had been transmitted faithfully by the leaders of each generation to their successors, by Moses to Joshua, and then to the elders, then to the prophets, to the men of the Great Assembly, to the leaders of the Pharisees, and finally to the earliest rabbis. The earliest rabbis saw themselves, as noted, as heirs to the Pharisees."<sup>151</sup> This supposed transmission of the "Oral Torah," the tradition of the elders, from Moses to Joshua, to the prophets, was challenged by Jesus Christ who termed it not Torah, but the commandments of men which nullify irrevocably the word and doctrine of God, making the tale of the transmission itself a fraud.



Two pages from the *Shulchan Aruch* of the halakhic authority, Rabbi Joseph Karo (Amsterdam, 1698)

<sup>151</sup> Robert Goldenberg, "Talmud," *Back to the Sources: Reading the Classic Jewish Texts* (New York: Simon and Schuster, 1984), p. 130.

It is a lie concocted in hell to claim that Moses issued two sets of laws, one written and public, the other an oral tradition that was secret. In all of the Bible there is nothing to support this imposture. This diabolic fantasy is the basis of the religion of Judaism, and it is this institutionalized, dogmatic delusion which distinguishes Judaism from the only Bible-based faith — Christianity — representing as it does the continuation of the Old Testament religion of Israel as it finds its prophetic fulfillment in the Gospel of the Messiah of Israel. This too was the historic belief of Christianity until the post-modern age: “(Jonathan) Edwards read the Pentateuch and the entire Old Testament as essentially a Christian document”<sup>152</sup>

What follows is a folk story told within Judaism in a number of variants. There is no standard version, but this one best exemplifies the gist of the instruction imparted, concerning the rabbis’ superiority to Moses, derived from BT Menachot 22b: They told that when Moses went above to receive the Torah, he found the Holy One, blessed be He, sitting and attaching crowns to the letters. Apparently, Moses didn’t see any need for these crowns. He asked, ‘Master of the Universe! Who forces You to go to such extremes?’ G-d answered, ‘There is a man who will live many generations after you and his name is Akiva, son of Yosef. He will examine every single spike of every letter and draw from them piles upon piles of halachot.’ So Moses asked, ‘Master of the Universe! Show him to me!’ G-d replied, ‘Step backwards.’ And Moses stepped back until he found himself standing in the 18th row of Rabbi Akiva’s class. You see, the students were arranged in this class by order of their understanding. It seems the only thing left after the eighteenth row was out in the hallway. So Moses stood there and listened—and was unable to follow a thing that was said. He became weak with despair. Until finally, the story tells, a ruling came up for which Rabbi Akiva could provide no source. A student asked of Rabbi Akiva, ‘Where do you learn this from?’ Rabbi Akiva responded, ‘This is an oral tradition passed down from Moses.’

The preceding is an admission of the non-divine, non-Mosaic, man-made provenance of the rabbinic Oral Law, a shocking admission woven into the folklore of Judaism by Judaics themselves. This truth does not trouble them in the least or sound any alarm or cause them to scruple to reexamine the

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<sup>152</sup> *The Works of Jonathan Edwards Volume 24, Part I* (Yale University Press, 2006), p. 25.

fraudulent nature of their religion. Judaism does not share in the morals or ethics of Biblical belief, of those who worship a being greater than themselves. In Judaism, the Law is what the rabbis say it is, and admissions that this is in fact the case, alter nothing and do not cause controversy, since the essence of Judaism is not worship of God, but worship of one's self as one's own god, the hallmark of the eastern religions.

The Marcion heresy consists in the occult-gnostic doctrine that Christianity is exclusively a New Testament religion and that the Old Testament in some manner constitutes defective doctrine. This was refuted as early as 180 A.D. by Irenaeus (140-200 A.D.) in his work, *Against Heretics*. Irenaeus "affirmed that there was a systematic line of argument, proof, inspiration and illumination running between the two sets of scriptures, the Hebrew and the Christian..Irenaeus was fighting not only the Marcionites, but also the Gnostics."<sup>153</sup> Marcion is easily refuted when we consider the hundreds of instances in which the Old Testament is quoted in the New Testament.<sup>154</sup>

The spurious claim of an oral tradition of the elders bequeathed by God to Moses, is anti-Biblical and it was denounced by Jesus Christ Himself. In the divine brilliance of Jesus upon which the cunning and cleverness of the Pharisees was turned against them time and again, Jesus simply and forthrightly illuminated the fact that *if the Pharisees' tradition had been from Moses, then the Pharisees would have become Christians*: "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46-47). *Christ has just annihilated, in two sentences, the basis for the religion of Judaism* and its conceit of a tradition given to it by Moses, for had such a tradition existed it would have testified of Jesus. Instead, He tells them point-blank that they don't believe Moses. *Jesus crushed the whole beguiling system of indoctrination predicated on the Pharisaic myth of a divinely inspired, oral tradition of the elders*. The response of last resort to these facts is to rehabilitate the Pharisees by casting doubt on the New Testament account of Christ's words. The establishment now promotes the view that the Pharisees were misunderstood victims of four bigoted evangelists and two mendacious

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<sup>153</sup> Akenson, *Surpassing Wonder* (op. cit.), p. 219.

<sup>154</sup> Cf. Charles D. Provan, *Index of Old Testament Quotes Found in the New Testament* (Zimmer Printing 2003). As Jesus said, "It is written."

apostles. Judas was a scapegoat. Jesus was “confused” and His Resurrection merely “symbolic.” This is the revised life of Christ as put forth by the “Jesus Seminar” and similar Talmudic “Christian” front-groups.

“...the system so jealously maintained by the Rabbis was not Mosaism at all, but an immense superstructure of precedents...” (Frederic W. Farrar, *History of Interpretation*, p. 112).

“The Halachic Midrash (or exegesis and development of the passages of the Law) dealt with the exact purport of the various divine commands contained in the Torah, or Law of Moses. It explained in full detail how these precepts were to be carried out in common life. It professed to be nothing more than an exposition of the original Law; but in reality it contained vast additions to what was written in the Books of Moses, and claimed to possess an equal authority with the original charges contained in the Pentateuch. Roughly, these so-called Halachic developments were divided into...categories...A great mass of Halacha containing traditional ordinances professedly based on the original Mosaic commands, but in reality connected with the Mosaic ordinances by the very slightest of ties...A number of enactments really only emanating from the Schools of the Scribes, but which were taught to be equally binding with the original Pentateuch ordinances. These Halacha largely dated from the years which preceded the Christian era; they were...codified and arranged in the Mishnah.” (Prof. H.D.M. Spence-Jones, *The Early Christians in Rome* [1911]. p. 376).

“This is not an uncommon impression and one finds it sometimes among Jews as well as Christians — that Judaism is the religion of the Hebrew Bible. It is of course a fallacious impression...whoever would seek to compare the classic Jewish tradition with the biblical world of faith and life would find some startling contrasts...Much of what exists in Judaism is absent in the Bible, and much of what is in the Bible cannot be found in Judaism....Judaism is *not* the religion of the Bible.” Rabbi Ben Zion Bokser, *Judaism and the Christian Predicament* (1966), pp. 59 and 159.

### **How the Masoretic Text Falsifies the Bible**

Perhaps the most unambiguous and readily accessible example of rabbinic “scribal interpolation” is found in Judges 18:30 in the Masoretic text. The Authorized King James Version reads, “And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of *Manasseh*,

he and his sons were priests to the tribe of Dan until the day of the captivity of the land.” This is not how the verse actually reads, however. This is only what the rabbis say it says. Here is the accurate translation: “And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of *Moses*, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.”

The rabbis, on their own authority, changed the name of the grandfather of Jonathan the idolater from *Moses* to *Manasseh*. *But all the texts agree that Gershom was the son of Moses* (Exodus 2:22). The chief rabbinic expositor of the Old Testament, Rashi, states as follows concerning the removal of *Moses*’ name and the substitution of that of *Manasseh*: “Because of the honor of *Moses* was the *nun* (Hebrew letter n) written so as to alter the name.”<sup>155</sup>

In other words, in order to allegedly preserve the reputation of *Moses* by removing a genetic connection between him and the idolater Jonathan, the rabbis tampered with the Biblical text. The Christian attitude toward such matters was rightly expressed by Matthew Henry: “...if indeed *Moses* had a grandson who was rakish, and was picked up as a fit tool to be made use of in the setting up of idolatry, it is not the only instance (would to God it were!) of the unhappy degenerating of the posterity of great and good men. Children’s children are not always the crown of old men...” In their pride, the rabbis could not live with that wisdom from the Christian Israelite Matthew Henry, and took it upon themselves to alter the Word of God itself to suit their own warped pride and egotism.

### **Rabbis: The Bible Does Not Really Mean What It Says**

Isaac D’Israeli, scholar and father of British Prime Minister Benjamin Disraeli writes, “The Jews have their Talmud...The word of God is lost among those heaps of human inventions. The Talmud...forms a complete system of the learning, ceremonies, civil and canon law of the Jews; treating indeed on all subjects...The rigid Jews persuaded themselves that these traditional explications are of divine origin. The Pentateuch, say they, was written out by their legislator before his death in thirteen copies, distributed among the twelve tribes, and the remaining one deposited in the ark. The oral law *Moses* continually taught in the Sanhedrin, to the elders and the rest of the

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<sup>155</sup> *International Standard Bible Encyclopedia* (1984). We are indebted to the late Charles D. Provan for this information about the Masoretic text.

people. The law was repeated four times; but the interpretation was delivered only by *word of mouth* from generation to generation. In the fortieth year of the flight from Egypt, the memory of the people became treacherous, and Moses was constrained to repeat this oral law, which had been conveyed by successive traditionists...This history of the Talmud some inclined to suppose apocryphal, even among a few of the Jews themselves.

"...It cannot be denied that there existed traditions among Jews in the time of Jesus Christ. About the second century they were industriously collected by Rabbi Juda the holy, the prince of the rabbins...He has the merit of giving some order to this multifarious collection....The learned W. Wotton, in his curious *Discourses on the Traditions of the Scribes and Pharisees*,<sup>156</sup> supplies an analysis of this vast collection; he has translated entire, two divisions of this code of traditional laws with the original text and the notes...The Jews have such veneration for this compilation, that...(o)f the twelve hours of which the day is composed, they tell us that God employs nine to study the Talmud and only three to read the written law! St. Jerome appears evidently to allude to this work and notices its 'Old Wives Tales,' and the filthiness of some of its matters...I leave untouched the gross obscenities...

"They make such subtle distinctions, as when an ox gores a man or beast, the law inquired into the habits of the beast; whether it was an ox that used to gore or an ox that was not used to gore. However acute these niceties sometimes were, they were often ridiculous. No beast could be convicted of being vicious till evidence was given that he had done mischief three successive days; but if he leaves off those vicious tricks for three days more, he is innocent again. An ox may be convict(ed) of goring an ox and not a man, or of goring a man and not an ox; nay, of goring on the sabbath, and not on a working day. Their aim was to make the punishment depend on the proofs of the *design* of the beast that did the injury; but this attempt evidently led

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<sup>156</sup> William Wotton, D.D., *Miscellaneous Discourses Relating to the Traditions and Usages of the Scribes and Pharisees in Our Blessed Saviour Jesus Christ's Time* (London, 1718). Two volumes. Wotton (1666-1727) is reputed to have been among the most precocious of all English children; supposedly undertaking foreign language translation at age 5 and attending Cambridge University beginning at age 10; graduating at 13. His most famous public disputation was with Jonathan Swift's patron, Sir William Temple, on the subject of ancient and modern learning (cf.. Wotton's *Reflections* (1694) and *A Defence of the Reflections* (1705). Section III of Swift's *The Tale of a Tub*, the "Digression concerning critics," is largely an attack on Wotton. Swift took the wrong side of the dispute out of a desire to support his patron. Alas, Wotton, and dozens of essential scholars like him, are nowadays seldom read. The extent of the intellectual engagement of their age with first principles and the substance of things, puts our manifest infatuation with symptoms and appearances to shame.



them to distinctions much too subtle and obscure. Thus some rabbins say that the morning prayer of the *Shemah* must be read at the time they can distinguish *blue* from *white*; but another, more indulgent, insists that it may be when we can distinguish *blue* from *green*! which latter colors are so near akin as to require a stronger light. With the same remarkable acuteness in distinguishing things, is their law respecting not touching fire on the sabbath. Among those which are specified in this constitution, the rabbins allow the minister to look over young children by lamplight, but he shall not read himself. The minister is forbidden to read by lamplight, lest he should trim his lamp...An evidence of that superstitious trifling for which the Pharisees and the later Rabbins have been so justly reprobated.

"They were absurdly minute in the literal observance of their vows, and as shamefully subtle in their artful evasion of them. The Pharisees could be easy enough to themselves when convenient, and always as hard and unrelenting as possible to all others. They quibbled and dissolved their oaths with experienced casuistry...

"The Talmud contains a vast collection of stories, apologues and jests...many display a...wildness of invention which sufficiently mark the features of an eastern parent. Many extravagantly puerile were designed merely to recreate their young students. When a rabbin was asked the reason of so much nonsense, he replied that the ancients had a custom of introducing music in their lectures, which accompaniment made them more agreeable; but that not having musical instruments in the schools, the rabbins invented these strange stories to arouse attention. This was ingeniously said; but they make miserable work when they pretend to give mystical interpretations to pure nonsense...

"Their detestation of Titus, their great conqueror, appears by the following wild invention. After having narrated things too shameful to read, of a prince whom Josephus describes in far different colors, they tell us that on sea Titus tauntingly observed in a great storm that the God of the Jews was only powerful on the water, and that therefore he had succeeded in drowning Pharaoh and Sisera. 'Had he been strong, he would have waged war with me in Jerusalem.' On uttering this blasphemy, a voice from heaven said, 'Wicked man! I have a little creature in the world which shall wage war with thee!' When Titus landed, a gnat entered his nostrils, and for seven years together made holes in his brains. When his skull was opened, the gnat

was found to be as large as a pigeon: the mouth of the gnat was of copper and the claws of iron.

“...The whole creation in these rabbinical fancies is strangely gigantic and vast. The works of eastern nations are full of these descriptions...Mountains are hurled with all their woods with great ease and creatures start into existence too terrible for our conceptions. The winged monster in the *Arabian Nights*, called the Roc, is evidently one of the creatures of rabbinical fancy; it would sometimes, when very hungry seize and fly away with an elephant.

“...What the manna was which fell in the wilderness has often been disputed, and still is disputable: it was sufficient for the rabbins to have found in the Bible that the taste of it was ‘as a wafer made with honey,’ to have raised their fancy to its pitch. They declare it was ‘like oil to children, honey to old men, cakes to middle age.’

“It had every kind of taste except that of cucumbers, melons, garlic, and onion, and leeks, for these were those Egyptian roots which the Israelites so much regretted to have lost. This manna had, however, the quality to accommodate itself to the palate of those who did not murmur in the wilderness; and to these it became fish, flesh or fowl.

“The rabbins never advance an absurdity without quoting a text in scripture; and to substantiate this fact they quote Deut. 11: 7, where it is said, ‘Through this great wilderness, these forty years the Lord God hath been with thee, and *thou hast lacked nothing.*’ St. Austin<sup>157</sup> repeats this explanation of the rabbins that the faithful found in this manna the taste of their favorite food!

“However, the Israelites could not have found all these benefits as the rabbins tells us, for in Numbers 11:6 they exclaim, ‘There is *nothing at all besides this manna before our eyes!*’ They had just said that they remembered the melons, cucumbers etc. which they had eaten so freely in Egypt.

One of the hyperboles of the rabbins is, that the manna fell in such mountains that the kings of the east and the west beheld them; which they found in a passage in the 23rd Psalm: ‘Thou preparest a table before me in the presence of my enemies!’ These may serve as

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<sup>157</sup> “St. Austin,” i.e. St. Augustine.



**ISAAC D'ISRAELI**

specimens of the forced interpretations on which their grotesque fables are founded.”<sup>158</sup>

In 1833 D'Israeli published *The Genius of Judaism* in which “He is quite explicit about his dislikes, about the ‘infinite multiplicity of customs, of gross superstitions, as ridiculous as once were those of witchcraft, the mere inventions of their Talmudical doctors (that) are incorporated in their faith, in their ceremonies and their daily customs.’ He questions the ‘dubious authority’ of the oral law, denounces the parochialism and ‘barbarous disdain of all foreign learning...long the

haughty distinction of the Synagogue,’ and praises the Karaites, those ‘Jewish Protestants’ and their revolt against the tyranny of the rabbis...Judaism has been totally corrupted by the ‘dictators of the human intellect, the Rabbins...’<sup>159</sup>

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<sup>158</sup> Isaac D'Israeli, *Curiosities of Literature* (London: Routledge, 1893), pp. 43; 45-48. First published in 1791, the multiple-volume *Curiosities* underwent a more than half-century metamorphosis, with 14 editions published up to 1849, a year after the author's death. D'Israeli (1766-1848) the only child of Sarah Syprut de Gabay Villa Real (whose mother, Esther, was independently wealthy), and Benjamin D'Israeli, was born in London, a scion of a dynasty of Venetian-Judaic merchants and, prior to the family's sojourn in Italy, a descendant of Sephardic exiles from Spain. His father Benjamin Sr., a native of Italy, was one of the founders of the London Stock Exchange. Isaac, who had no inclination toward commerce, was schooled in London and Amsterdam. He studied the banned book of Eisenmenger (via Stehelin's edition), and his Judaic mother is said to have “detested” Judaism (*Encycl. Brit.* [NY, 1910], vol. 3, p. 563). In 1802, Isaac married a Judaic woman, Maria Basevi, daughter of the architect George Basevi. Upon the death of his father, Benjamin Sr., in 1816, Isaac converted to the Church of England. Isaac's son, Benjamin “Disraeli” (1804-1881), the future Prime Minister, was baptized at St. Andrew's church in Holborn, in the year he might otherwise have been bar mitzvahed, July 31, 1817, a few months shy of his 13th birthday. At Hughenden, England in 1868 Isaac's eminent son and daughter-in-law, the Countess of Beaconsfield, erected a monument to his memory. The Prime Minister, also an accomplished writer, published an exhaustive edition of his father's writings, noting in the introduction that “He was a complete literary character, a man who really passed his life in his library,” which is as fine a tribute as can be.

<sup>159</sup> David B. Ruderman, *Jewish Enlightenment in an English Key* (Princeton Univ. Press, 2000), pp. 132-133.

Yet he was not “self-hating” — “D’Israeli...despite his bitter denunciation of rabbinic Judaism...left room for a positive affiliation with his ancestral heritage.”<sup>160</sup> D’Israeli understood that Orthodox Judaism believes that the Bible (*Tanakh*) is a code book in which the surface or plain literal meaning (*Ma’as’eh*) is the least important of several layers of meaning. Orthodox Judaism teaches that the text of the Bible, when taken literally, is in many, if not most cases, misleading or even wrong.<sup>161</sup> Beneath the literal representation of the Biblical texts, Judaism posits multiple layers of secret meanings, beginning with three major gradations of meaning in ascending order of importance: the *Midrashic*, or admonitory level, the *Haggadic*, or allegorical level, and *Sod*, the level of secret gnosis, the repository of the “truest and deepest meaning” which is the province only of the rabbinic sage. The *Zohar* refers to the *Tanakh* as being both hidden and revealed, with the majority hidden portion being the proprietary domain of the Judaic as personified by the rabbi. It is in this vein that Judaism teaches that God entrusted to Rabbi Shimon ben Yohai the secret truths of the Scriptures (*Zohar* III, 287b-288a). Rabbi Shimon ben Yohai possesses a semi-divine status as witnessed by his declaration, “I am beyond the jurisdiction of any angel or judge in heaven.” (*Zohar Hadash*, Bereshit 18d-19a). Rabbi ben Yohai is the sage who decreed “Even the best of the gentiles should all be killed.”

### **Judaism’s Fractured Version of Adam, Eve and the Garden**

Examples of nullification of the Biblical text and the substitution of rabbinic glosses for the Word of God are vast. For purposes of illustration, let us start at the beginning. According to the rabbis, the plain meaning printed in the Genesis text, when taken literally, is wrong. The rabbis teach that the description in Genesis of Adam’s transgression — as having eaten the fruit of the Tree of the Knowledge of Good and Evil — is erroneous, and that the Genesis text in actuality “conceals his true sin.” This rabbinic tradition is presented gingerly and fleetingly in the commentary on Genesis 2: 16-17 in *The Jewish Study Bible*: “Knowledge of good and bad may be a *merism*, a figure of speech, in which polar opposites denotes a totality...” This is *The Jewish Study Bible’s* veiled allusion to the Kabbalistic rabbinic teaching

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<sup>160</sup> *Ibid.*, pp. 130 & 133.

<sup>161</sup> Cf. Rabbi Moses ben Jacob of Coucy, introduction to *Sefer Mitzvot Gadol* (Munkacs, 1905); Rabbi Immanuel Aboab, *Nomologia* (Amsterdam, 1727), 2:19.

about the Genesis account of Adam and Eve; that is: this “figure of speech” good and evil, i.e. “good and bad,” is a code for the *Shekhinah* and the *Tiferet*. According to Judaism, without having access to the esoteric knowledge of the rabbis, the Book of Genesis cannot be understood. The plain meaning can only mislead. This exegetical principle of the necessity of rabbinic mediation for comprehension of Scripture, and its certain misinterpretation without such mediation, is applied throughout Judaism’s encounter with the Bible. This is priestcraft.

“In the Zohar, the exact nature of Adam’s sin is a tightly guarded secret; the Biblical account of the Garden story is seen as hiding the true meaning.”<sup>162</sup> Adam conversed with Rabbi Shimon ben Yohai; “Adam sat by me and spoke to me and asked that his sin not be revealed to the whole world, apart from what the Torah says of it, and that it should remain concealed with the Tree of the Garden of Eden. But I told him that the companions had already revealed it. And he said, ‘Whatever the companions have revealed among themselves is good and proper, but not the rest of mankind.’ What is the reason for this? The Holy One, blessed be He, is concerned for His own honor and does not wish to publicize Adam’s sin, except in respect of the tree from which he ate. But the Holy One, blessed be He, revealed it to me, by the Holy Spirit, and to the companions, so that they might discuss it among themselves, but not to the younger companions or to those who are still to come into the world.” (Zohar Hadash, Bereshit 18d-19a, *Midrash ha-Ne’elam*).

The tightly guarded secret behind what true Christians believe to be the literal truth of Genesis, but what is in fact, according to the rabbis a mere Biblical “figure of speech” (the Tree of the Knowledge of Good and Evil), centers on the spirit-force personified in Judaism as the goddess known as

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<sup>162</sup> *The Zohar* (Pritzker Edition), vol. I, p. 298.

*Shekinah*.<sup>163</sup> It is the doctrine of Orthodox Judaism that, “Adam’s secret sin” consisted of having divided the unity of the goddess *Shekinah* as she inhabited Eden with her supernatural male consort, the *Tiferet*. The unity of the *Shekinah* and the *Tiferet* that was formerly above duality (*above good and evil*) in the “Ten Sefirot,” became, through Adam, a duality of polar opposites, and the “knowledge” obtained by Adam in the Garden was sorcery.

The Babylonian Talmud claims that the forbidden tree in the Garden from which Adam ate was a fig: “Rabbi Nehemiah holds that the tree of which Adam ate was the fig tree” (BT Berakoth 40a). The Kabbalah teaches that the leaves of this fig tree conveyed powers of sorcery and magic (Zohar 1:56b Bereshit). Consequently, in the rabbinic mind, the aprons worn by Adam and Eve, being made from the leaves of the fig tree, were garments that gave the wearers magical powers. These aprons made from fig leaves had the power to give the bearer the ability to enjoy “the fruits of the world-to-come” in the here-and-now. (BT Bava Metzia 114b). It is with this rabbinic understanding that Freemasons and Mormons wear these aprons in their own rituals.<sup>164</sup>

The Zohar states that by black magic Adam cut in half the divine unity of the god and goddess. Adam was formerly a giant, but after his sin his physical proportions were shrunk by God and “his erect stature diminished by one hundred cubits.” (Zohar 1:53b). In the fertile rabbinic imagination,

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<sup>163</sup> “Her ways are delightful ways, her paths all lead to contentment. She is a tree of life for those who hold fast to her...” Proverbs 3: 17-18. This passage extolling wisdom would seem, superficially at least, to be a possible allusion to the rabbinic understanding of the secret identity of the Edenic Tree of Knowledge as the female *Shekinah*. The commentary on this passage in the *New Jerusalem Bible* cites the text in Genesis which mentions the Tree (Genesis 2:9). But is the “her” of Proverbs 3 a goddess, or rather the spirit of divine wisdom that can be likened unto a woman filled with wisdom, the archetype of which is found in Genesis 3:15? Proverbs 8 has more feminine metaphors personified as Wisdom. “...these passages dealing with wisdom can be fittingly applied to the Lord Jesus since the New Testament refers to him as Wisdom (Matt. 11:19; Luke 11:49; I Cor. 1:24,30; Coloss. 2:3)...The Christian Church has consistently regarded this...as referring to Jesus Christ.” (William MacDonald, *Believer’s Bible Commentary* (1995) p. 811.

<sup>164</sup> Cf. John L. Brooke, *The Refiner’s Fire: The Making of Mormon Cosmology* (Cambridge University Press, 1994) and Lance S. Owens, “Joseph Smith and Kabbalah: The Occult Connection,” in *Dialogue: A Journal of Mormon Thought*, Fall 1994. Smith enraged his brother Freemasons by incorporating secret Kabbalistic rituals in Mormon ceremonies. His occult church was seen as a growing rival to masonic power. In Carthage, Illinois in 1844, he was surrounded by a masonic mob (almost always described by establishment historians generically, as simply “a mob”), and out of awareness of its masonic personnel, Smith made the gesture of the masonic signal of distress, and shouted the code words, “Will no one help the widow’s son?” Faithful to their orders however, his erstwhile masonic-assassin brethren killed him on the spot. Cf. E. Cecil McGavin, *Mormonism and Masonry* (Bookcraft Publishers, 1956).

most of the Book of Genesis, when taken literally, is misleading. In Zohar 1:36a Bereshit, an account is given of the temptation of Eve in Genesis 3: 4-6: “Eat from it and you will really be like Elohim, knowing good and evil.” After quoting this text, the Zohar reports that “Rabbi Yehudah said, This is not what the serpent said. For if he had said, ‘With this tree the Blessed Holy One created the world,’ it would have been a correct statement. What the serpent said was actually this: ‘The Blessed Holy One ate from this tree and then created the world...Eat from it and you will be creating worlds.’”

### **Tyranny and Priestcraft**

The religion of Judaism’s delusions about the Scriptures spring from the propagation of the legend of God having given His people an Oral Law. The rabbinic account of how the Oral Law came to be accepted demonstrates that in Judaic theology God ordains the rule of the rabbis over the people; and that rabbinic rule is a heavy burden that is “accepted” by the people only under threat of death. And who makes the death threat that compels Judaic allegiance to the iron rule of the rabbis? Why, God Himself of course! “The Chasam Sofer wonders why, after the people willingly accepted the Written law they had to have the mountain held over their heads to induce them to respond positively to accepting the Oral Law. He gives a penetrating response which conveys a profound and timeless message. When *Klal Yisrael* (the Judaic people) stood at *Har Sinai*, they decided to humble themselves and accept the Torah from Hashem (God). But, when they were given the Oral Law with its implication that they would now have to submit themselves to the *talmidei chachamim* (Talmud scholars), who are also made of the same flesh and blood as they, they reneged. They were not prepared to humble themselves before the Torah leaders, who were also human beings. Hashem lifted the mountain over their heads and said, ‘If you do not submit yourself to the leadership of the *gedolei Torah* (high rabbinic leaders) of each generation, then you will be buried here. If you do not humble yourself and listen to their adjudication of the law, it is considered as if you were dead and buried.”<sup>165</sup>

“The sages invested their decrees with such authority and force as to brand one who dare defy them as deserving of death” (BT Eruvin 21b;

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<sup>165</sup> Peninim ahl HaTorah: Parshas Yisro.

Berakhot 4b). “Lashes for transgressing a Rabbinic ordinance are administered until the culprit relents or perishes.” (Rabbi Mendell Lewittes, *Jewish Law* (Jacob Aronson, 1994, p. 95). Heresy is a death penalty offense in Judaism and one Talmudic definition (cf. Sanhedrin 99B) of a heretic (*apikoros*) is someone who disgraces a rabbi. Another definition of an *apikoros* is someone who dares to even ask the question, “How do the rabbis benefit us?”<sup>166</sup>

**בית דין צדק - בית הדין**  
שני יקרא אהבה ורחמים  
התורה היא מה שלם ומשפלים  
קיום תורת משה

ישיר שישקו תפוח יבי התייתוסטי

**כבר נוסק בשעתו עיי כל גדולי ישראל לאשור כל עותו אשר אין רוח הכפיש נוחה הימנו, ואין עליו פיקוח של רבנים מושמשים ומצורים ביהדות החרדית.**

**אי לכך באנו להזהיר לכל חרוא וחורד לדבר די להתנוד ולא לקרוא את העיתון "השבוע", וכן לבעלי חתימות שלא להכניס ולחשוך עיתון זה, אשר כנגד היולול פוזולי ישראל ובחוראתם.**

לפוחיר ולוחר שלופים וכן כמי נחר.  
ועיי בעה"ח

הרב ישראל הגר שליט א' הרב ש. ושא פלויא שליט א'

ישראל הגר  
מטות מדינת ישראל  
תשנ"ג - תשנ"ד

**בית דין צדק דקול מחזיקי הדת באופ ישראל**

**גילוי דעת**

מאז ומתמיד וילו גדולי ישראל את דעתם יהודי לכל מי שראת השיית נע כלבבו, וחשקו נאבאו לתורה ויראת שמים רמ בראש מעיניו, שלא לקרות, ועל אותם כמה וכמה שלא להכניס לביתם עתונים ושבעונים אשר אין רוח חכמים נורה מהם, כי בנפשו ובנפש בני כיתו חדר.

**על כן באנו עתה להזהיר לכל חרוא וחורד לדבר די להתנוד למטרי משבעון "השבוע" שאינו חס על כבוד שמים והבדל התורה והחסידות, ומרבה דיב ומדון בין שלומי ארצנו ישראל, והנו מוחים נפרעת על חילול שם שמוס חילול כבוד התורה והביית, ולסושים ואלם חבבת עליהם לרבת טוב.**

והשיית יערוך רוח נחה: מפרטים על כל עמו בית ישראל ונתם בעצמם צדק כעו שמו ומחס סוכה שלומי עליו ויולכט קוממת לארצנו כביאת גאל צדק במהרה בימינו אמן.

**שמואל ישכר חיים ויהיאל חיים צבי רחנגרטן רועטן שפירא**

**ליראי ה' ולחושבי שמו**

לאור מעליו של אשר צוקרמן עורך "השבוע", יש להמנע בכל ורך שהיא מלסייע להפצת עתונו.

אי לכך, את קוראים בכאב שלא להכנס לחנות המפיצה את העיתון של הלייל, ולעשות מה שניתן להמעיט את הפצתו, בדרכים המתאימות לשומרי תורה ומצוות.

ישראל דוד	שלמה	מאיר
דודים	זלבושטיין	אנפוביץ
זלבושטיין	זלבושטיין	זלבושטיין
זלבושטיין	זלבושטיין	זלבושטיין

ישראל מיכאל

There is no freedom of conscience or right to dissent in Orthodox Judaism. In 2003 the religious court of Agudath Israel and four other rabbinic authorities<sup>167</sup> issued proclamations forbidding Jews from reading the weekly Israeli newspaper *Hashovua*. Stores were also forbidden to sell it. The rationale for the ban on *Hashovua* was stated in these proclamations issued by the *Gedolim*: “This publication is reputed for...opposing the will and negating the opinion of *Gedolei Yisroel* (the supreme rabbis)...the purpose of

<sup>166</sup> *The Steinsaltz Talmud, Volume XXI Tractate Sanhedrin Part VII* [1999], p. 39.  
<sup>167</sup> Harav Nissim Karelitz –the Rosh Kollel of Chazon Ish; the Beis Din of Khal Machzikei Hadas (Belz); the Beis Din of Vizhnitz; and the Rabbonim of Ger.



the proclamation is to address a dangerous virus that has started to infect the fringes of our camp: the frightful phenomenon of irresponsible and mischievous people taking matters into their own hands...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 and mind..in addition to their remarkable wisdom and experience, in addition to their scope and keen insight, the *Gedolim* are blessed with *siyata dishmaya* (divine inspiration), without which it is impossible to lead and guide *Klal Yisroel* (the Judaic people) in the right direction. Ignoring all this, and with reckless defiance, this editor flaunted his insubordination to *Gedolim*...The purpose of the proclamation then is to reiterate that G-d fearing Jews continue to seek and to cherish the invaluable guidance they receive from their *Gedolim*, to demonstrate their unequivocal loyalty to their leadership and counsel.”<sup>168</sup>

If necessary, those who disobey the rulings of the rabbis (*piskei din*), when issued by the *beis din* (rabbinic court), can be, as Rashi decreed, tortured: *leyasro beyissurin* (“afflicted with suffering”). This is cited, *le’halacha*, in BT Moed Katan 16b. How different is this from the western ideal, as expressed by John Donne: “Would you know of a truth? Doubt, and then you will inquire...As no man resolves of any thing wisely, firmly, safely, of which he never doubted, never debated...”<sup>169</sup>

The rabbinic literature advocating torture, is extensive but heavily coded and concealed. Since much of the United States government’s federal court system, especially since the War Between the States (1861-1865), has grown increasingly Talmudic with the passage of time, it always instructive to note the correspondence between the ever more cruel approach of the U.S. federal government with regard to interrogation of suspects and captives, and the cruelty of Talmudic law. For example, while the Bible has no provision for prisons except to hold defendants awaiting trial or sentencing, or battle captives during war time, the United States of America in the 21st century has the most unscriptural prison system in the western world, one in which the Founders’ Christian proscription against “cruel and unusual punishment”

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<sup>168</sup> “Gedolim Order Boycott of Hashavua,” *Hamodia* (Orthodox Judaic newspaper) 19 Adar 5763 (Feb. 21, 2003). p. 14.

<sup>169</sup> Quoted in Martin Jarret-Kerr, *Studies in Literature and Belief* (London, 1954), p. 172; from a copy in the library of Flannery O’Connor; this passage underlined by her.

has been ignored and overthrown in favor of prisons where many inmates are in 23-hour-a-day solitary confinement as a matter of course, or in some cases, where a majority of the prison population are thus incarcerated (e.g. Florence, Colorado), and where in other American penal institutions, exposure of prisoners to assault and sodomite rape, as well as inadequate nutrition and neglect of medical care, are the norm. Since this is nothing like a Christian standard, and since even the prison systems of the mostly agnostic European countries are superior to conditions in U.S. prisons, from whence are the U.S. government's inhumane penal practices derived? Rabbi Moses Maimonides ruled in Hilchos Rotzei'ach 2:4-5, "If the king does not kill them...*beis din* is nevertheless obligated to incarcerate them in stressful circumstances for many years...in order to frighten and threaten other transgressors."

א) חַיֵּב אָדָם בְּכָבוֹד רַבּוֹ וְיִרְאַתוֹ יוֹתֵר מִמְּשָׁל אָבִיו, כִּי אָבִיו הֵבִיאוֹ  
לְחַיֵּי הָעוֹלָם הַזֶּה, וְרַבּוֹ מֵבִיאוֹ לְחַיֵּי הָעוֹלָם הַבָּא.

1) You must honor and fear your *Rebbe* [teacher] more than your father, because your father [only] brought you to life in this world, but your *Rebbe* brings you to life in the World to Come.

It is a grave sin to humiliate *talmidei chachamim* or to hate them. Jerusalem was not destroyed until they began to humiliate *talmidei chachamim*.

KITZUR SHULCHAN ARUCH

CHAPTER 144

*Kitzur Shulchan Aruch: Classic Guide to Jewish Law*  
(Metsudah Publications, 1996) v. 2, pp. 988-989

The French historian Henri Daniel-Rops, in his seminal study of Christ and the early Church, writes: "From the Talmudic definition of various ritual observances we can see how well justified were the sarcasms of Jesus; for instance it was forbidden to eat on the Sabbath day an egg of which the greater part had been laid by a hen before a second star was visible in the sky. On the sacred day it was as much a crime to crush a flea as to kill a camel, although Rabbi Abba Saul conceded that one might gently squeeze the flea and Rabbi Samuel very broadmindedly allowed one to cut off its feet..."

“We can also see, in these rabbinical texts, their immeasurable contempt for the common people, the peasants, the *Am-ha-aretz*, who did not enjoy the privilege of knowing the Law. And we can understand how the Gospel, sown among these untouchables, yielded such an immediate and mighty harvest.”<sup>170</sup>

The Pharisaic condemnation of the Israelite peasant class may be found in John 7:48-49: “Is there a single one of us rulers or Pharisees who believes in him (Jesus)? No! But only this people that knoweth not the Law and are accursed.” Israelite peasants were “regarded...as louts sunk in ritual impurity,” and the Pharisee leader Hillel viewed them as sub-human: “a churl without a conscience.”<sup>171</sup>

According to the article titled “*Am-ha-eretz*” by S. Bialoblotzki in the *Jewish Encyclopedia*, the common people of Israel “encountered only the most brutal repulsion” from the Pharisees, but when they became Christians they found “welcome and affection.” Persecution of Christian Israelites by Pharisees of the first century entails not only the crucifixion of Jesus but other murders, the most notorious being the stoning of Stephen, the attempted murder of Paul and, according to Josephus, the judicial murder of James the Just in the absence of the Roman governor.<sup>172</sup>

Judaism is a counterfeit. To make any connection between a religion which directly contradicts Jesus Christ’s own solemn, admonitory condemnation of man-made traditions, and the religion of the God of Israel, is not only irrational and unscriptural, but an abomination.

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

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<sup>170</sup> Daniel-Rops, *Jesus and His Times*, translated from the French by Ruby Millar (Garden City, NY: Image Books, 1958), pp. 67-68.

<sup>171</sup> *Ibid.*, Daniel-Rops, *Jesus and His Times*, p. 157.

<sup>172</sup> In *The Decline and Fall of the Roman Empire*, historian Edward Gibbon records little known massacres perpetrated by Pharisees against Christians in the first centuries A.D., in Egypt, Cyprus and Cyrene. See chapters 16 and 78.

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. Scripturarians...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..."<sup>173</sup>

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."<sup>174</sup>

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."<sup>175</sup> Anan ben David, founder of the Karaites in the eighth century is said to have taught, "Search

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<sup>173</sup> Robert Adam, (*op. cit.*), pp. 54-56.

<sup>174</sup> *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (NY: Cambridge Univ. Press, 1997), pp. 430-431.

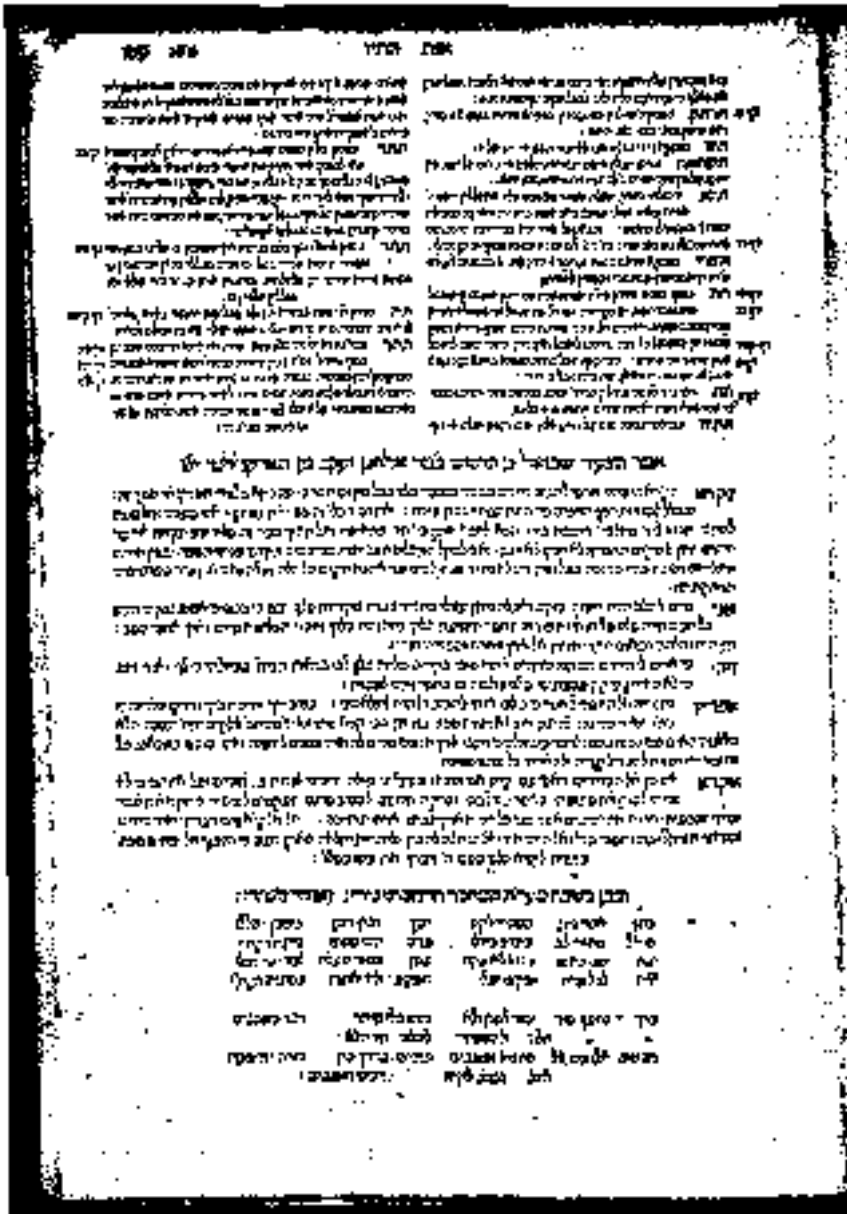
<sup>175</sup> *The Catholic Encyclopedia* (New York: Robert Appleton Co., 1912), vol. 8, p. 402.

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 accepted any more, for it is not considered as possessing divine sanctity.” (*Aderet Eliyahu, Seder Tefilah*).<sup>176</sup>

Yet the 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.

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<sup>176</sup> 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 Karaism. We attribute this tragic development to the near-total capitulation of Churchianity and the West to Judaism.



Traditions piled upon traditions

A page from the eleventh-century Talmud and Midrash gloss known as the *Sefer Aruch* of Rabbi Nathan ben Yechiel Anav, reprinted in Basel in 1599 and crammed with man-made traditions from North Africa and Babylonia, which were frequently quoted by Nathan's contemporary, Rashi. Rabbi Nathan studied under his father, the founder of the Yeshiva of Rome. Nathan himself founded a synagogue there and among his conceits was the claim to have "traced his family back to the scholars who were brought to Rome by Titus in 73 A.D" (cf. George Alexander Kohut).

The religion of the God of Israel is Christianity. It has no root in the religion of Judaism, which is the religion of the Talmud. Judaism is not simply a perversion, to some degree or other, of God's original revelation to the Hebrew nation. It is the very religion of abrogation of the Old Testament; a diabolic counterfeit. Now, what fellowship hath darkness with light? None. When Douglas Jones states, "Christianity ought to look and sound like Judaism except when it explicitly claims to change something," he is, no doubt unconsciously and with good intentions, creating a link in the minds of Christians between those observances practiced by Talmudic rabbis today and the ancient religion of Israel. This is the fatal flaw in modern Christianity. They pay some obeisance, whether small or great, to the heinous hoax that there is a Biblical root to Judaism. Can it be said that Christians who convert to Voodoo have a Christian root? Should we sit at the feet of formerly Christian Voodoo practitioners in order to gain insight into the Early Church? Do the followers of Christ who betray Him to follow strange gods, be they Pan, Zoroaster or Voodoo, offer us some resonance of Christian heritage to which we must pay honor or study? The answer is a resounding no. These people turned their backs on their solemn *vocavo*, their calling from God Himself. Heeding them in any way, except as wretched failures to be pitied and prayed for, is a recipe for disaster. The Israelites who apostasized to follow the new religion of Judaism and its strange gods — Talmud, Kabbalah and self-worship — have no more claim on us than any other idol-worshipper.

### **Strange Qualifications for Biblical Expertise**

Roman Catholic Books of Fort Collins, Colorado is the publishing arm of a Catholic organization that clings to the old Latin Tridentine Mass and the Pope of Rome (as opposed to the growing corps of Tridentine Catholics who regard the Pope as a public heretic and believe the "See of Peter" is vacant, i.e. *sede vacantist*). In the spring of 2000, a four-page catalog of selections from the Roman Catholic Books company appeared as an insert in the flagship papist newspaper, *The Wanderer*. One of the items advertised in the catalog was a reprint of *The Nazarene*, a book by Israel "Eugenio" Zolli, the former chief rabbi of Rome, who converted to Catholicism. The story of Rabbi Zolli has been blacked out by the establishment who seek to tar Pius XII with a Nazi stigma. As Chief Rabbi of Rome during WWII, Zolli was able to judge

Pius XII's actions under the Nazi occupation first hand. So impressed was this rabbi with the pope's rescue effort on behalf of Italy's Judaic population, that Rabbi Zolli converted to Catholicism in 1945 and changed his name from Israel to Eugenio in honor of the pope (Pius XII was born Eugenio, his surname was Pacelli). Zolli died in 1956.

In recommending the volume by Zolli, Roman Catholic Books stated: "The years Zolli devoted to learning ancient languages and studying the Torah, Talmud, Midrash and other sacred Jewish texts gave him an advantage over Christian scholars. They came to Hebraic literature as outsiders; but Zolli had lived and breathed the words of the prophets and rabbis all his life. For this reason, Zolli's book stands head and shoulders above the innumerable Biblical commentaries."

In this promotional statement for Zolli and his book we observe the calamitous notion that there is some Biblical expertise and heritage worthy of our approbation in Judaism, in deference to its scholars who have "an advantage over Christian scholars" in the field of Bible study. The predominance of the faulty idea that Judaism is the root of Christianity, is responsible for much of the paralysis and impotence in the Church today. Prof. Shahak and Prof. Norton Mezvinsky of Connecticut State University write: "The Bible anyway is not the book that primarily determines the practices and doctrines of Orthodox Jews. The most fundamentalist Orthodox Jews are largely ignorant of major parts of the Bible and know some parts only through commentaries that distort meaning...Judaism, as it came to be known, did not exist during the biblical period."<sup>177</sup> The group "Roman Catholic Books" does not seem to grasp the fact that no other religion prepares one for the study, and more importantly the true understanding of the Bible, than Christianity. It is one thing to suggest that a lifelong facility with Hebrew is a significant aid to Bible exegesis. One may obtain such facility through diligent language study from an early age, so the advantage is not one of religion but of precocity and pedagogy. It is quite another matter however, to claim that immersion in the Talmud and Midrash gives a Talmud-follower a theological advantage over Christian scholars who base their study of God's Word solely on the Old and New Testament and the Early Church. To make such a claim is to actually say that being familiar

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<sup>177</sup> Shahak and Mezvinsky, *Jewish Fundamentalism in Israel*, p. 2.



with a huge compendium of the lies and fantasies of men is an advantage over a researcher who has hewed to God's Word, and to the scholarship of those Christian exegetes who expound the Bible in faithful submission to its divine authority. Superstition, goddess-worship, reincarnation and idolatry incontrovertibly comprise the under-publicized, formative core of Judaism's oral traditions, and have exerted a profound influence on the rabbis since their sojourn in Babylon eighteen hundred years ago. Everything these soothsayers touch, from the Old Testament to the Christian ecclesia, they pervert. Yet "Christian" leaders and organizations continue to bow down before them in awe.

Like the Talmud, the Midrash upholds the rabbinic fallacy that the Bible is deficient and incomplete; that it requires the intervention of Midrashic traditions concocted between 400 and 1200 A.D. to be understood. Barry W. Holtz, Professor at the Jewish Theological Seminary of America and director of the seminary's Melton Research Center states: "The Bible is loath to tell us the motivations, feelings, or thoughts of characters. Rarely giving us descriptive details either of people or places, it is composed in a stark, uncompromising style. Hence, in the laconic style of the Bible, we find one significant cause of the necessity of Midrash. Midrash comes to fill the gaps, to tell us the details the Bible teasingly leaves out: what did Isaac think as his father took him to be sacrificed? The Bible doesn't tell us, but Midrash fills it in with rich and varied descriptions. Why did Cain kill Abel? Once again the Bible is silent, but Midrash is filled with explanation. How tall was Adam when he walked in the Garden? Look to the midrashic materials, not the Bible for such details... Where the Bible is mysterious and silent, Midrash comes to unravel the mystery...the Bible often states matters of law without clarification or detail...Observant Jews today keep separate dishes for milk and meat, but where is that outlined in the Bible? Nowhere, in fact. It was the Midrash of rabbinic Judaism, legal Midrash, that defined the laws."<sup>178</sup>

The Catholic publishing company that recommends Zolli's book because the author steeped himself for decades in the impostures and charlantry of rabbinic tradition, can only be ignorant of the actual character and content of the Talmud and the Midrash. Presbyterian theologian Douglas Jones associates ancient Israel with Judaism, further compounding the oxymoronic

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<sup>178</sup> Barry W. Holtz, "Midrash," *Back to the Sources: Reading the Classic Jewish Texts*, (op. cit.), pp. 180-181.

myth of a Judeo-Christian tradition. For modern Protestantism to announce that Abraham is the father of Judaism *and* Christianity is to proclaim him the father of the Pharisees, and their tradition of the elders, contradicting the very heart of what Jesus proclaimed to the Pharisees in the book of John, chapter 8.

According to the *Oxford English Dictionary*, Christendom existed for 1494 years before this term Judaism was even coined in English, yet modernist Christians assign this name to the ancient Israelite religion of Yahweh. "Well, okay, so what?" might be the sloppy, slothful modern reply. "It's just a word." But as William N. Grimstad states in *Talk About Hate*, "We need to get to the bottom of the fact that ninety percent of what is haywire...has to do not with water pollution or air pollution but with word pollution." Indeed, the misuse of words in this digital media/infotainment age has repercussions far beyond the realm of the academic. Precision is of crucial importance and the failure to select the accurate word or term for a thing can mislead whole nations for generations. The substitution of Judaism for Israelite is perhaps one of the most spectacular examples of this detrimental process in action. Let us say, for the sake of argument, that Presbyterian leader Douglas Jones had written, "Today, we so often think of the Israelites and the Christians as two distinct religions, almost like Buddhism and Islam. But early Christianity never saw itself in that way. The earliest Christians saw themselves as faithful Israelites simply following Yahweh's teachings. In fact, the first main dispute in the Christian church was whether non-Israelites, the Gentiles, could even be a part of Christianity!"

Had Jones written the preceding there would be no argument, because the names Israelite and Yahweh are direct and historically accurate representations of the people, beliefs and deity of the Old Testament creed. In fact, these accurate descriptive terms were in general use by Christian writers, scholars and theologians for centuries before the dawn of the modern period and the commensurate enormous pressure on the Church to pay homage to counterfeit Israel--carnal Israel, to use Augustinc's term--a religion of ever-increasing dead ritual and occult superstition from the first century A.D. onward.

According to one of the leading orthodox rabbis and Jewish scholars in America, Jacob Neusner: "This book introduces the structure and the functioning system of Rabbinic Judaism...the particular religious system set

forth by sages, or ‘rabbis’ who flourished in the first six centuries C.E. This same Judaism is also called ‘talmudic’ because its main statement is set forth by the Talmud of Babylonia...”<sup>179</sup> Rabbi Neusner refers to a “Rabbinic Judaism.” He indicates that it arose in Babylon during the centuries after Christ was crucified. Rabbi Neusner further notes that “rabbinic literature took shape during the nascent and formative age of Christianity.” He calls Christianity: “...a challenge that had to be met, for Christianity appealed to the same authoritative writings, the Hebrew scriptures of ancient Israel, that this Judaism formulated in its way.”<sup>180</sup> Notice the delineation Neusner makes between the ancient Hebrew scriptures and the rabbinic literature. They are quite patently not the same! The former is the ancient root of Christianity. The latter, formulated after Christ’s incarnation and crucifixion, is the modern root of Judaism.

### **A Closer Look at “Rabbinic Literature”**

Let us take a closer look at this formative “rabbinic literature.” It is formative because it, and not the Old Testament, is the foundation stone of Judaism. The tradition of the elders condemned by Christ in Mark 7 and Matthew 15 was an oral gnosis that preserved the thinking behind the idolatry and the apostasy of the Israelites who had worshipped the Golden calf and fed their children to Molech. It was an undercurrent of corruption ever-threatening to boil upward and become institutionalized into a formal and competing religion, by being committed to writing. The boiling point of corruption was reached after the Pharisaic Jewish leadership rejected the Messiah. Having rejected the Biblical Messiah, they were guilty of having perpetrated an enormous, indeed a cosmic crime against God’s law, His prophecies and prophets. As a result of the corrupting effects of this epochal transgression, they began to commit their oral traditions to writing, beginning with the Mishnah. Rabbi Neusner admits that: “The Mishnah certainly is the first document of rabbinic Judaism. Formally, it stands at the center of the system, since the principal subsequent rabbinic documents, the Talmuds, lay themselves out as if they were exegeses of Mishnah...”<sup>181</sup>

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<sup>179</sup> Jacob Neusner, *Rabbinic Judaism* op. cit.), p. vii.

<sup>180</sup> *Ibid.* p. viii.

<sup>181</sup> *Ibid.* p. 22.

Not the Book of Genesis, not the Pentateuch, but the Mishnah is the “first document” of Judaism, standing at the “center of the system.” 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 double-entendre, is a reference to the Mishnah actually being “the burial place of Moses.” The rabbinic authors of the Mishnah admit to each other that their teachings and laws have “scant scriptural basis”:

**It was already stated in an ancient Mishna that ‘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’ (*M. Hagiga* i, 8).**

#### **“Scant Scriptural basis” for Judaism’s laws**

Equally revealing is the title of Susan Handelman’s book about the Talmud: *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory* (State University of New York, 1982). “Don’t bother me with the facts,” seems to be the reaction of the priests, bishops, popes and Protestant ministers and preachers who continue to insist that Judaism is a Biblical religion. These mercenary clergy gain worldly power and prestige from being seen as pro-rabbinic. They dare not sacrifice their worldly perks for something as unimportant as the truth! How has our understanding of Judaism been so fundamentally distorted? How has so great a fraud been perpetrated as the claim that Judaism is based on the Bible, when Judaism actually began with the Talmud of Babylon? First we must consider the mercenary motivation (along with the love of power) of the ministers and priests of Churchianity: “...religion has always been a foundation for men to build a profitable trade upon; that is, men of selfish views have made it subservient to the purposes of worldly power, wealth and grandeur to themselves; and these I call the *interested in religion*...And though the *professed* design of the interested in religion is to secure to others the favor of

God, and their happiness in another world: yet the *real* design, and what they steadily pursue, is their own power and wealth, and every other advantage which they can possibly gain, or secure to themselves in this.”<sup>182</sup>

For an ambitious young clergyman with oratorical and business skills, at the price of falling prostrate before Satan, who from Nimrod’s time has sought and gained world power, he becomes an American-Israeli advocate and activist from the pulpit, beginning a career that will sail on the winds of the spirit of the age, with all doors open to him. If he is a master of glib patter and waving the Bible in the air while the Las Vegas-style lounge act masquerading as sacred music backs up his patter, he may make it all the way to the top, as Jerry Falwell, Pat Robertson, Paula White and Tim LaHaye have done. A minister of the Gospel who tells the truth about Judaism in the church, however, is likely to be run out of it, or fated to pastoring a shrinking congregation under constant attack by the media and heresy-hunting “human rights watchdog” groups. For most young clergymen, in spite of whatever their convictions may be, the choice is a no-brainer: they’ll shill for the rabbis and the Israeli generals every time, thereby obtaining an opportunity at raking in fame and fortune.

*“No science can better convince us of the divinity of Christ  
than magic and Kabbalah.”*

Another part of the answer may be found in the fact that Judaism began to infiltrate the Roman Catholic Church in earnest and contributed as well to the rise of certain major denominations of Protestantism, thanks to a myth which gained cachet during the Renaissance. The nature of this deliberately-planted disinformation was that the religion of Judaism was the Biblical religion par excellence and that for a Christian intellectual or spiritual seeker to truly know the Old Testament it was necessary to in some degree consult a rabbi. The occult infiltration of the Church was well under way by the fifteenth century when the hermetic, Neo-Platonic school of so-called “Christian Kabbalists” led by Pico della Mirandola, circulated the Kabbalistic theses in Rome, whose central theme was that “No science can better convince us of the divinity of Christ than magic and Kabbalah.”

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<sup>182</sup> Thomas Chubb, *The True Gospel of Jesus Christ Asserted* (London, 1738), pp. 132-133.

Rabbi Ben Zion Bokser claims that “Pope Sixtus IV was so delighted with his (Pico’s) work that he urged him to translate Cabbalistic texts into Latin for the use of divinity students” (*The Maharal*, 1994, p. 11). Pico was followed in 1517 by Johannes Reuchlin, whose *De Arte Cabalistica* put gematria (the rabbinic numerological system), to use in Bible study; by the Franciscan monk Francesco Giorgi’s 1525 tribute to the Zohar, *De Harmonia mundi* and Cornelius Agrippa’s *De Occulta Philosophia* of 1531; all these culminated in the 1564 occult masterwork, *Monas hieroglyphica* by the reigning figure of Protestant occultism, the mathematician Dr. John “007” Dee, the founder of Freemasonry and the idea of British Empire. In modern times, the hysteria whipped up around the concepts of “antisemitism” and “The Holocaust,” cause frightened and guilt-laden gentiles and Christians to halt almost all critical inquiry into the claim that the creed of the religion of Judaism is synonymous with the Old Testament. To view that claim with skepticism has become a thought-crime, an exercise in heinous “antisemitism” that will “if not checked,” inevitably lead to another “Holocaust.” By this impressively effective intimidation device, the hoax that Judaism was the Biblical religion, is validated and given near-universal cachet. But scared rabbits do not make for good scholars or good Christians, as William Scott Green of the University of Rochester, a contributor to Rabbi Neusner’s *Rabbinic Judaism* book, makes plain:

“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."<sup>183</sup>

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..."<sup>184</sup>

Judaism is the product of a "small, ambitious, and homogenous group of pseudo-priests..." The Talmud, beginning with the Mishnah, is the chief Scripture of the religion of Judaism. The great, Pharisaic "sages of blessed memory" decree this themselves in the Talmud. From the Talmud, Shabbat 15c and Baba Metzia 33A, comes the three propositions of the revered, Gentile-hating Rabbi Shimon ben Yohai, one of the most honored of all "sages." Yohai wrote:

A. "He who occupies himself with Scripture gains merit that is no merit.

B. "He who occupies himself with Mishnah gains merit for which people receive a reward.

C. "He who occupies himself with Talmud--there is no source of merit greater than this."

What part of the preceding unimpeachable statement from the supreme holy book of Judaism do gentiles and Christians not understand? Old

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<sup>183</sup> *Rabbinic Judaism* by Jacob Neusner with a contribution by William Scott Green, pp. 31-34, (op. cit.).

<sup>184</sup> *Ibid.*

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.” Judaism is the religion of the tradition of the elders and the nullification of the Old Testament, exactly as Jesus Christ stated, yet his bold words of truth are so politically incorrect in our current Talmudic age that, “for fear of the Jews,” every somersault must be turned by those who claim to be His followers today, in order to blot out Christ’s own words of warning, and conform instead to the iron dogma that the adherents of Judaism are the “People of the Book.” Indeed they are, but that book is not the Old Testament Scriptures, it is the Babylonian Talmud. 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”: “There simply is no such thing. 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**

“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' <sup>185</sup>

"...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. *However, he should focus his attention on the Gemara alone for his entire life, according to his desire and ability to concentrate.*" <sup>186</sup>

Notice the dissimulation mechanism. Why does Maimonides shift from allotting equal time between the sacred texts, to emphasizing Talmud (Gemara) almost exclusively? This allows for an ingenious loophole: the Bible is studied by reading —not the Bible— but the Talmud! "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 San. 24a) describes the Babylonian Talmud as encompassing all areas of Torah. Therefore, Rabbeinu Tam suggests that a person fulfill his requirement to study Torah through Gemara studies

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<sup>185</sup> Ketzot (HaChoshen) is one of the major commentaries on Shulchan Oruch Choshen Mishpat.

<sup>186</sup> Ya'akov Beasley, *Bible Study in the Yeshiva Curriculum: A Halachic, Historical, and Ideological Overview* [www.atid.org/journal/journal98/default1.asp](http://www.atid.org/journal/journal98/default1.asp) (emphasis supplied).

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). To some, the Talmud represents the unique relationship that the Jew shares with his Maker. R. 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’...R. Shlomo ben Mordechai from Merezich, a 16th century student of R. 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 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* <sup>187</sup> on correctly.’

*“Hold back your children from higayon”*

“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...

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<sup>187</sup> Phylacteries.

“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) than 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 pases 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...'<sup>188</sup>

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 pioneer in this methodology. His works effortlessly weave the midrashim tradition into the plain meaning of the text."<sup>189</sup>

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

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<sup>188</sup> Ibid., Ya'akov Beasley.

<sup>189</sup> Ibid. We differ with the 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)

Israel). For this reason, other studies were forbidden. Without total concentration on Talmudic studies, students could not become '*gedolim*.'<sup>190</sup>

## Curriculum

The subject matter of instruction at the Ashkenazi yeshivot was almost exclusively the Oral Law as expounded in the Talmud and its commentaries and supercommentaries of the French-German school. Few traces can be found of formal Bible lectures.

**Encyclopedia Judaica**

**Jerusalem: Keter Publishing (2007). Vol. 21, p. 318.**

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<sup>190</sup> **Ibid.**

## Dead Ritual Fetish: The Torah Scrolls

Now the reader may ask, “But what of the Torah scrolls carried through the synagogues with such extreme reverence?” Well, what of them? Every idolater reverences his totem-pole, but the worship of a dead thing does not give it life. The mutilated “sefer Torah” scrolls carried in the pagan synagogue rites, contain no vowels. The scrolls are composed entirely in consonants. These scrolls are almost unreadable and virtually meaningless. They are revered by Judaic pagans as holy relics, as false gods in a substitution game. Yahweh destroyed the Temple and took away the Holy of Holies—which was rent at Christ’s crucifixion. They had nowhere Biblically authentic to turn, except toward Jesus Christ, but they refused Him, and in their perversity they invented the religion of Judaism and established the idolatry of the scrolls as a substitute for the Temple and the Holy of Holies.

The scrolls were not intended to be read with comprehension and do not derive their sacred status from their textual intelligibility, but as physical artifacts to be worshipped in their corporeal state (a fitting denouement for the heirs of golden calf worship). The rabbis supply the intelligibility by memorizing previous rabbinical interpretations and embellishments (*qere*) and adding them to the material object that constitutes the text of the scroll (*ktiv*). The whole process of mutilating the Scriptures and then leaving the decision on their meaning to a pseudo-priest caste of rabbis is perhaps the ultimate symbolic put-down of the Bible. Here it is necessary to reflect on the fact that Judaism does not in any manner entail the worship of Yahweh, the God of the Bible. Judaism’s god is the Judaic people themselves as embodied in their rabbis. Judaism is worship of Judaic genes in the person of the rabbi. The Judaic “race” itself is rendered god by this means. The dumbshow surrounding how to read the sefer Torah scrolls, illustrates this. In studying the Talmudic discussions concerning this issue, various schools of thought are advanced concerning the superior intelligibility of vowels versus consonants or vice versa.<sup>191</sup> The arcane mechanics of stresses, pauses, accents, glosses, omissions and versifications are batted back and forth, until an outsider looking at this farrago can only scratch his head in wonder at how any understanding of the text of the scrolls will ever be reached. And that’s

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<sup>191</sup> BT Sanhedrin 3b-4b; BT Megillah 25b.

exactly the point. What is being taught is not how to find the key to the mutilated Torah texts as presented in the scroll-totems. Understanding the redacted Biblical text is not the goal of the Talmudic lesson being imparted, but rather the lesson centers on the ambiguity of the written Scriptures when viewed without the intervention of rabbinic interpretation.

The message Satan has been whispering in the ears of those imbued with the unclean Talmudic/Kabbalistic spirit since this crowd first swarmed the glittering yellow-red statue of a calf and offered it obeisance, is that the written text of the Old Testament is not sufficient. It is incomplete and lacking. Indeed, Judaism teaches that it is utterly incomprehensible and ultimately mute unless it is taught out of the mouths of the Talmudic rabbis. The barely concealed message of the previously cited Talmudic discussions is that it is the rabbis and not the Bible, who are the source of all godly gnosis, wisdom and holiness. Judaism is the theology of Biblical abrogation, exactly as Christ stated. It has evolved a whole system of Scriptural nullification and rigidly codified it. The symbol of that nullification is the synagogue's idolatrous Torah scroll, which contains not the Old Testament Scriptures, but a mockery of them. They have been suppressed, expurgated and re-written to such an extent as to be made all but unrecognizable to anyone except the rabbis. The Talmud elucidates the core horror at the center of this heart of darkness by teaching that the falsification of Scripture is central to understanding the Scriptures; and that this system of falsification was secretly sanctioned by Moses: "The vocalization of the scribes, the omissions of the scribes and the Scripture words that are read but not written and the Scripture passages that are written but not read, are practices (*hlkh*) revealed to Moses from Sinai." <sup>192</sup>

### **Nullification through Superstition: The Text as Totem and Fetish**

In other words, rabbinic tradition, claiming the sanction of Moses himself, decides how the Bible texts are read, what parts are suppressed or misrepresented and what words from the oral tradition (*hlkh*) of the elders will be authoritatively promulgated. The presentation and meaning of the Bible text is thereby inextricably chained to rabbinic tradition. Judaism

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<sup>192</sup> BT Nedarim 37a & 38b.



teaches that the key to the meaning of the Bible is not in the Bible itself. It resides exclusively in the secret lore (*hlkh*) of the rabbis who derogue and fetishize the words of God by turning them into a totem intelligible only within a man-made rabbinic system known by the rubric "black fire on white fire." Rabbi Avraham Yitzchak HaCohen Kook (born in Latvia, 1865; died in Palestine, 1935), the early Zionist ideologue and the first Ashkenazi chief rabbi of Palestine, expounds on this thoroughly demented idolatry of typography: "There are those who conceive of the Torah as being solely the letters themselves, written in black ink. Yet, the Talmud in Menachot 29a states that every letter in a Torah scroll must be completely surrounded by parchment (*mukaf g'vil*). In other words, the white parchment around the letters is also an integral part of the Torah...The white space is in fact a higher form of Torah. It is analogous to the white fire of Sinai, a hidden Torah that cannot be read in the usual manner. Portions of the Torah are written in a special fashion, like a wall constructed from layers of alternating black and white bricks. These sections are the highest and deepest parts of the Torah. Therefore, they have more space between letters and phrases; and consequently they contain a greater measure of the esoteric white fire. The realm of white fire, of the lofty parts of the Torah, require an extra measure of white space over black ink.'

"Devotees of the *merkavah* (third century A.D. occultism) traditions among the rabbis had their own ways of studying the Torah text. Like both halakhists and aggadists, they were close readers of the divinely revealed Word. But rather than seeing Torah as a corpus of hints at legal structures and as a source of precedents for a legal system, as did the halakhist, or alternately as the blueprint out of which to fashion an elaborate castle of literary and homiletic fantasy, as did the aggadist, these circles within Judaism saw Torah as a mysterious underground labyrinth of divine names and mysterious letters that served also as magical formulae...*Ma'ayan Hokhmah* served as an introduction to a longer text known by the name *Shimushey Torah*...This text was presumably an esoteric commentary on the Torah, one that listed the magical names, healing formulae and similarly useable combinations of letters that proceeded from each *parashah* (passage of scripture). A classical and still-used example of such names would be the

seventy-two-letter name of God, composed of the letters of three verses in Exodus 14 read backward, forward and backward.”<sup>193</sup>

The Protestant Reformers reserved some of their most scorching anti-Roman Catholic attacks for papist liturgies which they regarded as *rote*, performed without understanding. Worship at the Catholic Mass, for example, which was conducted, prior to 1969, in a language (Latin), largely incomprehensible to the common people; or the repetitive prayers in the popular “rosary” devotion that were accorded merit not on the basis of contemplating the meaning of each word, but on the number of prayers (“decades”) that the believer managed to recite and keep track of on a beaded cord. The fact that until the sixteenth century Roman Catholic Bibles were published mainly in the old Latin Vulgate, which was incomprehensible to most of the faithful, was another source of inexhaustible mockery and fury from certain Protestants. The Protestant literature purporting to expose and condemn these practices is mountainous. These practices were considered sufficiently grave as to justify the sundering of the unity of Christendom when John Calvin and Martin Luther led the Reformation that spread throughout Europe for the next four hundred years. Indeed, the papacy was deemed the very “AntiChrist” on the basis of its promotion of these ceremonies. But the rabbinic practice of worshipping the letters of the text of the Pentateuch without understanding the words that comprise it, has not come in for anywhere near the same level of Protestant scrutiny or censure.

Rather like a heathen cargo-cult in Borneo that sees a book itself and not its meaning as the designated object of their veneration, the rabbis declare the Bible to be “*miqra*, for one reads (*qore*)” and draws down the revelation of the light of the infinite by means of the letters even if one does not understand anything...With respect to the written Torah...one draws down (the light) even if one does not understand...in the study of the secrets of the *Tanakh* (Old Testament) one only comprehends the reality (*ha-metzit’ut*) of the divine from the chain (of emanation) and not from the essence (or substance, *ha-mahut*) of G-d. Therefore it is not the same as Mishnah or Talmud through which one comprehends the essence of His wisdom (*mahut*

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<sup>193</sup> Arthur Green, *Keter: The Crown of God in Early Jewish Mysticism* (Princeton University, 1997) pp. 74-75.

*hokhmato*).<sup>194</sup> According to Elliot R. Wolfson, Abraham Lieberman Professor of Hebrew and Judaic Studies at New York University: “Against the background of the continuous chain of emanation, the Written Torah in its elemental form, that is, the very letters of the Torah scroll, is to be viewed as the final garment of the light of the *Ein-Sof*. By simply reading the letters of Torah, therefore, without the slightest comprehension, one can draw down the light of the Infinite.”<sup>195</sup>

Prof. Betty Rojtman of the Hebrew University, Jerusalem writes: “The narrative of the Torah given by God to Moses opens with the second letter of the alphabet, the *beth* of plurality...the charter of the world's foundation, is thus presented first of all as disseminated Word...delivered *a priori* in the mode of the multiple, in accord with a constitutive internal doubling between Written Law and Oral Law...Exegesis repeats this paradox in elucidating the text of the Bible...that...‘plays’ between writing and orality, between the interpreted word and the transmitted word... the Talmud assumes that a student familiar with studying (*talmid vatik*), who has mastered the tradition, will naturally be led to reread— ‘in the future’ —this text and its ‘blanks,’ and to (re)discover in it an undeciphered, radical new meaning...The transformation of meanings in exegesis will thus resemble an arithmetical series: infinite, but secretly calculated, finally folded back on the structure that produces it...Torah is presented as a call by the text itself, which bears witness, even in its typographical ‘blank white spaces, to a ‘void’...At the origin, this white space was fire, mingled with the black fire of letters: ‘The Law that God gave to Moses was written in black fire on white fire.’<sup>196</sup>

In spite of the dense thicket of academic jargon which Rojtman employs, she has succinctly summarized, in a few paragraphs, the double-minded and convoluted basis of Judaism’s invalidation of the Bible, which appeals to humanity’s itch for novelty and love of imaginative tales under the respectable aegis of rabbinic authority and prestige. As fairy stories, these rabbinic fables would have their place in the literature of mythology,

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<sup>194</sup> Rabbi Shneur Zalman of Lyady (founder of Chabad-Lubavitch Hasidism), *Liqqûte Torah* (Brooklyn, 1984), Va-Yiqra’ 5b-5c. Referenced by Elliot R. Wolfson, p. 202.

<sup>195</sup> Wolfson, “Zoharic Hermeneutics,” in *The Midrashic Imagination* (State University of New York Press, 1993), pp. 189-190.

<sup>196</sup> Betty Rojtman, *Feu noir sur Feu Blanc: Essai sur l’herméneutique juive* (1986); published in English in 1998 as *Black Fire on White Fire: An Essay on Jewish Hermeneutics from Midrash to Kabbalah* (University of California), pp. 1-3.

ethnography and anthropology, but as the supposed ultimate, highest and most accurate parsing of Biblical meaning, they are a trap, leading people smitten with the aura of the rabbis ever farther from the authentic teaching which God wants to impart to us through His Word. Rather than pursuing Yahweh's *verbum divinus*, in Judaism the Bible is transformed into a Harry Potter magic formula, comprehensible only through intervention by the sorcerer/rabbi. The rabbis with their beards and black hats look very stern and possessed of Old Testament gravitas. It's a beguiling image. These rabbis speak in the name of God and claim to possess a 5,000 year-old heritage of divine learning and comprehension, yet in truth they are little more than profoundly confused and deluded men, who have imposed their own finite intellects upon God's Word, in order to create a linguistic playground for lawyers, in which they, and not God, are the arbiters of truth and falsehood according to the arbitrary rules they impose on God and His Word. Their system is an unholy mess, but few dare to call it that. Most of us play the game that the world requires us to play: maintaining through silence or active consent, the proposition that the rabbis are "distinguished Bible scholars of probity, possessed of the most ancient pedigree" to whom "all who seek to better understand the Bible, must defer." But Christ did not defer to them. Rather He said to them, "Woe unto you lawyers!" All faithful Christians must do likewise, but few there are in this world willing to take up that Cross.

The Pharisees started out confused in Christ's time and since the first century A.D. they have piled up layers of confusion, until in our age they labor under vast mountains of ever-increasing confusion which, because it is hereditary, a "sacred tradition which has survived the fires of persecution," they jealousy guard it as if it were a treasure of the highest value. The folly of the sons of Adam knows no limit.

"In addition to these indeterminacies there is also the indeterminacy of the hermeneutic process itself...the oral Law brings to the individual statement its multiple traditions of reading...The role of interpretation is to combine units from differing systems...the indeterminacy of the point at which the exegesis is connected with the statement, which permits the Talmud to attach the same conclusions to different contexts...exegesis is partially focused on certain privileged contexts in which oral transmission

has traced the memory of an occulted significance. For example, the *gezerah shavah...*<sup>197</sup>

Israeli Justice Minister 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*; 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. To cite one pertinent example:

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<sup>197</sup> Ibid., Rojtman, pp.4-5.

## **More Gezera Shava** **“On that Very Day”**

“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 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*.”<sup>198</sup>

Earlier, we introduced the reader to this technique of giving significance to innocuous words and phrases (“on that very day”). It is by no means limited to the books of the Kabbalah. As we previously observed, it is threaded throughout the Midrashic and Talmudic texts. *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 mythical 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.”

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<sup>198</sup> Elliot R. Wolfson, pp. 176-177.

*“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, 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...*”<sup>199</sup>

“On that Very Day.”

“And there was evening.”

Here is Satan’s huge joke on the followers of Judaism. They 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.”<sup>200</sup>

*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 event described (or referred to) by Scripture itself. Once that happens, ever

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<sup>199</sup> Michael Fishbane, *Biblical Myth & Rabbinic Mythmaking* (Oxford University Press, 2005), p. 269

<sup>200</sup> Wolfson, pp. 177-178.

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.*"<sup>201</sup>

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<sup>201</sup> Gruenwald, "Midrash & The Midrashic Condition" in *The Midrashic Imagination*, p. 19.



### The Talmud: A Lawyer's Book

“...the system so jealously maintained by the Rabbis was not Mosaism at all, but an immense superstructure of *precedents*...”<sup>202</sup> Precedent in Judaism is termed *hora'ah* (lit. “instruction”): “...*hora'ah* is the legal source for those laws that the Supreme Court (Sanhedrin of 71 judges<sup>203</sup>) established as the result of its own legal scholarship or interpretation (*midrash*) as a precedent or instruction (i.e. either as a result of a case or on the basis of teaching promulgated by the court not in the context of a particular case)...The validity of the instruction (*hora'ah*) may be inferred from the following story: ‘All the time that Rabban Gamliel (who was then the Nasi<sup>204</sup>) was alive, the *halakha* was practiced according to his rulings but after the death of Rabban Gamliel, Rabbi Joshua attempted to revoke his rulings. Rabbi Yohanan b. Nuri got up

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<sup>202</sup> Frederic W. Farrar, *History of Interpretation*, p. 112.

<sup>203</sup> As opposed to the local rabbinic courts consisting of 23 judges.

<sup>204</sup> The *Nasi* is the Prince of the Sanhedrin. The *Nasi* as of this writing is Rabbi Adin Steinsaltz, the first in nearly 1700 years. “The return to Zion from the 19th century onwards inspired attempts to restore a body that would have authority over world Jewry. One initiative by Rabbi Zvi Kovsker in 1940 was enthusiastically adopted by leading religious Zionist rabbis, among them Rabbi Yehudah Leib Maimon, Israel’s first minister of religious affairs. But opposition from non-Zionist circles, and hesitation, even by the Chief Rabbi, Isaac Herzog, eventually scotched the plan. But in 2005, a group of rabbis from various streams of Orthodoxy met in the last place that the Sanhedrin stood — the city of Tiberius — and declared itself as a New Sanhedrin. After contacting 700 rabbis from all over the world, the group appointed Rabbi Moshe Halberstam of the strictly Orthodox Beth Din (the Edah Hacharedit) as the first person in 1,700 years to receive *semichah* (...induction — as distinct from contemporary rabbinic ordination). This was done with the approval of two of Israel’s most influential religious figures, Rabbi Ovadia Yosef and Rabbi Yosef Shalom Eliashiv, enabling him to appoint Rabbi Dov Levanoni. He in turn inducted others. The process of appointing the required 71 judges took about a year. Perhaps the most significant act of the New Sanhedrin was the appointment of Rabbi Adin Steinsaltz, the famous Talmud translator, as *Nasi* (President) in 2006. Unlike most of his colleagues, Rabbi Steinsaltz is considerably more flexible and open in his overall outlook. By contrast, his Av (head of) Beit Din, Rabbi Yisrael Ariel, once ran for Rabbi Meir Kahane’s Kach party — and openly advocates a scheme to rebuild the Temple. Tensions are still apparent between these authorities, and it is noteworthy that both Rabbis Steinsaltz and Ariel refuse to talk to the media about these disagreements. This schism may well reflect one of the underlying bases for reconstituting such a body, namely the expectation of the coming Redemption, in which a Sanhedrin would be a prerequisite. Weiss denies that, as a motivating force, messianic redemption is any more central for his group than it has been for Zionists, especially religious ones, over the centuries. ‘Obviously the Sanhedrin would be a key item in any such scenario,’ he says. ‘But the more immediate goals are related to everyday halachic issues which we believe are not being addressed by the powers-that-be in the Knesset or elsewhere. The basis for our group is the Torah’s command: ‘You shall appoint judges and officers in all your gates...’ —Mordechai Bec, “Why Rabbis are reviving a biblical court of elders,” *The Jewish Chronicle* (London, England), Feb. 1, 2008.

on his feet and said, 'I see, after the head, all the body goes (i.e. the *Nasi's* authority gives it the status of a precedent...); so long as Rabban Gamliel was alive, the law followed his opinion. Now that he has died, do you want to nullify his opinion?' He (Rabbi Nuri) said to Rabbi Joshua: 'We shall not listen to you!' The *halakah* was determined according to (the rulings of) Rabban Gamliel and nobody then contested his rulings.' (T. Taanit 2:5)." <sup>205</sup>

Deceitful apologists for Judaism could at this juncture intervene to declare that precedent was eventually abolished in Judaism. Hoffman is only telling half the story! He's left out the part wherein precedent is permanently abandoned by Judaism, as the Rav Sherira Ga'on decreed: "In this manner *hora'ah*...was added, generation after generation, until Rabina, when it was discontinued, as Samuel Yarhina'ah saw in the Book of Primordial Adam: 'Ashi and Rabina — the end of *hora-ah*.' And after this, certainly...there was no *hora-ah*..."<sup>206</sup>

Had this writer not anticipated this ploy, the preceding "refutation" would have most likely appeared on some website purporting to show just how distorted and false is our research, and the mere statement of this "refutation" on some website would have been enough for the churchlings and the acolytes of Holocaustianity to dutifully believe that this writer has indeed "quoted out of context" and that Judaism is not a religion based on man-made judicial precedent, but God's Word. But any assertion such as that would be most contemptible rubbish, website or no. Judaism is a religion of deceit. There are very few theological systems that have built epistemological traps and decoy texts into their own sacred books so as to bewilder and lead astray the prying eyes of outsiders, as Judaism has done. To the non-expert, the news that *hoar'ah* was at a point in the growth of Judaism dropped, will be sufficient to convince them that the establishment of additional precedents stopped. But the one who has some knowledge of the *arcana imperii* of

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<sup>205</sup> Peretz Segal, "Jewish Law During the Tannaitic Period," in N.S. Hecht et al., *An Introduction to the History and Sources of Jewish Law* (Oxford Univ. Press, 1996) pp. 112-113. The Oxford scholars have modernized the spelling of one of the figures in this account. Traditionally Rabbi Joshua is referred to as "Rabbi Yehoshua." The story of the establishment of Gamliel's precedent is found in BT Eruvin 41a.

<sup>206</sup> *Iggeret Rav Sherira Ga'on*, pp. 69-71, quoted in Robert Brody, *The Geonim of Babylonia and the Shaping of Medieval Jewish Culture* (Yale Univ. Press, 1998), p. 5. The aforementioned "Book of Adam" is found at BT Bava Mesi'a 85b-86a.

Judaism will know that setting precedents did not stop, it was simply *continued under another name*, i.e. *rabbanan savora'ey*.

Speaking of context, let's quote the whole of Rav Sherira Ga'on's statement on this subject: "...there were explanations and opinions approximating to *hora'ah*, and those masters were called *rabbanan savora'ey* (opining rabbis); and whatever had been left hanging, (these) rabbis made explicit (citing two examples from the Talmud)...and also succeeding rabbis such as Rav Ena and Rav Simuna—incorporated several (of their) opinions in the gemara... And we have a tradition from earlier (authorities) that the gemara at the beginning of (the chapter) *Ha-Isah Niqnet*, until 'With money—how do we know this?' (BT Qiddushin 2a-3b) was redacted and incorporated by the later *rabbanan savora'ey*—and other (passages) as well."<sup>207</sup>

Precedent is and isn't, according to the rabbinic "genius" (*Ga'on*) Sherira. It hasn't been since the end of the *hoar'ah* and yet it is, in the form of *rabbanan savora'ey*. For Sherira, "The *savora'im* are characterized purely in terms of their contribution to the Talmud, and this characterization is primarily negative: their teachings lacked the authoritative status of *hora'ah* enjoyed by the dicta of the Amora'im."<sup>208</sup>

Once again it appears that our thesis has been checkmated. Not to worry, however. It turns out that Rabbi Sherira is afflicted with doppelgänger Judaism as much as any other rabbi, wherein, what is not, in one minute, *is*, in the next: "Nevertheless, their (*rabbanan savora'im's*) contributions are described (by Rav Sherira Ga'on) as approximating to that status (i.e of *hora'ah*)."<sup>209</sup>

Oh, an "approximation." So, while the teachings of the *savora'im* lacked the authoritative status of *hora'ah*, they "approximated" that status! This is hair-splitting from out of the darkest pit of rabbinic doubletalk.<sup>210</sup> Just how "approximating" are they? "They (*rabbanan savora'im*) are credited with two accomplishments in particular: (1) resolving 'all' the outstanding questions which remained from the earlier period and (2) formulating a number

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<sup>207</sup> Ibid.

<sup>208</sup> Ibid.

<sup>209</sup> Ibid.

<sup>210</sup> Judaism used precedent far beyond its founding era to form the basis of its *halakha*.

(unspecified) talmudic passages *ab initio* (from the beginning).”<sup>211</sup> No small feat. Operating under another name, it appears that rabbinic precedent continued to form the basis of Judaism long after the official accounts announce that it had ended. Protective coloring and deliberately seeded misdirection constitute the process by which Judaism both presents itself to the world and renders its authentic identity inscrutable.

As we have already noted, Orthodox Judaism teaches that the text of the Bible when taken literally, is misleading, 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. Here are the categories within PaRDeS (garden of Paradise):

*Pshat* (PA) – the literal meaning of a verse or passage.

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

*Derush* (De) – Midrashic and Talmudic admonitory and legal level.

*Sod* (S) – magical; the level of Kabbalistic esoteric 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.”<sup>212</sup>

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<sup>211</sup> Brody, op. cit.

<sup>212</sup> Fishbane, “Jewish Biblical Exegesis: Presuppositions and Principles,” in *Scripture in the Jewish and Christian Traditions* (Univ. of Denver, 1982), p. 107.

## From Kabbalah to Aggadah: A Sexual Progression

The terminal judgement on the depraved ends to which rabbinic nullification descends is found in Judaism's understanding of the process of *Aggadah*. Though the rabbinic exegesis which forms the basis of the abrogation of scripture is often likened to lawyer's loopholes, the sexual dimension is also strongly present. What does sex have to do with the interpretation of religious texts? In the rabbinic universe, everything. For example, the word "*Aggadah*" stands for the allegorical meaning of the Bible. *Aggadah* is derived from the Aramaic root word *nagad*, meaning to stretch, draw or pull. In Judaism, this process is likened unto the penis, for as it is pulled, it goes from small to erect and becomes fully visible. But only in the hands of a Judaic. The rabbis use the penis analogy to teach that what is a diminutive understanding of sacred texts in the hands of gentile exegetes is only rendered fully visible by the exposition of the rabbis.<sup>213</sup>

The penis analogy is a powerful under-current in Orthodox Judaism. A saintly Judaic mystic is known as a "*Zaddik*." In the Kabbalah, the *sefirah* of *Yesod* is likened unto both a *Zaddik* and a divine penis. Rabbi Moses Cordovero taught that the Judaic saint was a kind of human penis; that the *Zaddik's* body, while on earth, was literally and physically a type of penis, "the lower extremity of the supernal *membrum virile*."<sup>214</sup>

One sees in Orthodox Judaism during the male-only Friday evening gatherings around the rabbinic table, the rubbing up against and close contact with such men, suggestive of "the strong emphasis upon the body of the *Zaddik* as transmitter,"<sup>215</sup> understandable in this sexualized context. Like all Babylonian religions, Judaism practices *magica sexualis*, (sex magic). These practices are found in the India of the Hindus and the Egypt of the Pharaohs: "Statues and bas-reliefs depict the self-begotten Supreme Being (Amun-Ra) clutching a prodigious *phallus erectus* and receiving the homage of Pharaohs, whom he embraces and infuses with the vital fluid (*ka*)."<sup>216</sup>

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<sup>213</sup> Moses Cordovero, *Zohar 'im Perush Or Yaqar* (Jerusalem, 1989), vol. 17, p. 144. Elliot R. Wolfson, "Circumcision, Vision of God, and Textual Interpretation: From Midrashic Trope to Mystical Symbol," in *History of Religions*, Vol. 27, No. 2 (November, 1987), pp. 189-215.

<sup>214</sup> Moshe Idel, *Hasidism Between Ecstasy and Magic*, p. 201.

<sup>215</sup> Ibid., p. 205.

<sup>216</sup> Allan Edwardes, *Erotica Judaica*, (New York, 1967), p. 11

Much is made in Orthodox Judaism of the fluid or “influx” which the *Zaddik* distributes: “...the earthly *Zaddik* was conceived...as being the locus that both receives the influx and distributes it...According to other statements in the circle of Rabbi Elimelekh, “The *Zaddik* is like a channel, which draws liquids downward.”<sup>217</sup> What then is this all-important holy liquid “influx” that the Judaic holy man is divinely charged with distributing?



**Kabbalah text: Isaiah Tishby's *Hikre Kabalah U-Sheluhoteha Mehkarim U-Mekorot* (vol. I). Jerusalem: Hotsaat Sefarim `a Sh. Y. L. Magnes, 1982**

<sup>217</sup> Moshe Idel, op. cit., pp. 201-202; 372

### *Sex Magic*

For the answer we turn to the standard three volume English reference work, *The Wisdom of the Zohar* by the Hungarian Khazar, Sandor Schwartz (alias "Isaiah Tishby"), of Hebrew University, Jerusalem, who cites: "The actual physiological process of the flow of semen from its higher source in the brain, according to traditional medieval (rabbinic) theory..."<sup>218</sup> This is akin to the belief of the Hindus, that the semen of the holy man rises up his spine through the power of Kundalini and is then wrapped around his brain. This is traditional medieval theory, but it is traditional medieval *Hindu* theory. This is apropos in Judaism, in light of the fact that the Judaic saint or *Zaddik* "intends to be a 'classical' magician...These practices achieve their greatest efficacy...only when performed by the ideal righteous...enhanced to the degree that it transforms the *Zaddik* into a cosmic magician...central to the nature of the Hasidic righteous man is, therefore...his capacity to bring down and distribute divine power, or influx...and also in many instances, to perform miracles."<sup>219</sup>

The sex magic central to this power is enhanced by the use of "oral techniques—incantations of divine names...which could be misinterpreted by larger circles...The emphasis on the mouth is symptomatic of the bodily nature of the attraction of the divine influx in Hasidism....."<sup>220</sup> But how could a religious holy man, representative of one of the "three great monotheistic religions" engage in sexual perversion under pious auspices? "Zoharic Kabbalah...is centered on a blatantly erotic interpretation of the Godhead, dividing the functions of the sefirot into male and female sides. The Zohar includes multiple interpretations built around a concept of God's 'genitals.' Using a phrase in Isaiah, 'behold the King in his beauty,' (33:17) as its springboard, the Zohar interprets the word for *yofi*, 'beauty' as a euphemism for a divine member. *Tikkuni Zohar* explicitly claims the 'divine image' that God bestowed upon man (but not upon woman) was the penis (I: 62b, 94b). The Zohar also interprets a passage from Job, 'In my flesh I see God,' as a reference to the human penis being in 'the image of God'...this supernal

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<sup>218</sup> Tishby, vol. 1, p. 300.

<sup>219</sup> Idel, op. cit., pp. 204-205.

<sup>220</sup> Idel, *ibid.*, p. 205.

phallus is manifest in one or the other of two other sefirot, *Tifferet*...and *Yesod*...”<sup>221</sup>

### *Redemption through Evil*

Judaism secretly teaches, as have the occult secret societies throughout the ages (in our time, Hindu Tantrism and the *Ordo Templi Orientis* or OTO), that the mystic can find redemption through a heroic willingness to do evil for the sake of a subsequent redemptive ascent to the highest spiritual good; immersion in the lowest of the low thus becomes a path to redemption: “...the concept of the descent of the *Zaddiq*, which is better known by the Hebrew phrase, *Yeridah zorekh Aliyah*, namely the descent for the sake of the ascent, the transgression for the sake of repentance...Much attention has been paid to this model because of its essential affinities with Zoharic and Lurianic Kabbalah...this model was a very important one in Hasidic thought...”<sup>222</sup>

In other words, the rabbinic doctrine that evil can be redeemed by embracing it, was in circulation in early Hasidism until it threatened to expose the whole truth about the rabbinic religion, after which damage control was instituted through the familiar deception system of *permissible dissimulation through dispensational revelation*. In Hasidic Judaism’s first dispensation, the founding era of the Baal Shem Tov (early to mid-eighteenth century) and the disciples who came immediately in his wake, the grossest superstitions and the darkest dimensions of Babylonian Judaism were popularized among the Judaic masses, including the teaching that the “Jew” was to redeem the 288 “holy sparks” that exist in wicked thoughts (*mahashavot zarot*) and actions, by meditating upon them and *implementing them*, with the ostensible goal of “elevating” them.

There was a sustained outcry, however, against this teaching from the rabbis of the non-Hasidic, “Mithnagdim” school, who complained bitterly that the Hasidim were “...popularizing mystical concepts that hitherto had zealously been kept concealed by the rabbis.” The complaint by the Mithnagdim has been represented to the outside world as a principled protest against excessive mysticism which “distorts” the austere Mosaic purity of rabbinic Judaism.

<sup>221</sup> Rabbi Geoffrey W. Dennis, *The Encyclopedia of Jewish Myth, Magic and Mysticism* (2007), p. 199.

<sup>222</sup> Idel, *Hasidism Between Ecstasy and Magic*, p. 103.



Various forms of black magic (what Moshe Idel is pleased to call “the ancient Jewish mystical ascent as performed by the ‘descenders to the *Merkavah*”), superstition, goddess-worship, reincarnation and idolatry incontrovertibly comprise the under-publicized, formative core of Judaism’s oral traditions, and have exerted a profound influence on the rabbis since their sojourn in Babylon eighteen hundred years ago.<sup>223</sup> One of the oldest repositories of Babylonian magic in Judaism are the texts, *Sifrei ha-Iyyun*, *the Sefer ha-Bahir* and the *Hilkoth Yesirah* (also known as the *Sefer Yetzirah*), circa 200 A.D.; the earliest extant copy of the latter is the Genizah ms., tenth century. “...the practice associated with this school of thought is magical/theurgic, even including the attempt to make a golem.”<sup>224</sup> The “strand of earlier tradition is that of *Merkavah* mysticism. *Merkavah* designates a form of visionary mystical praxis that reaches back into the Hellenistic era but was still alive as late as tenth-century Babylonia...the old *Merkavah* and magical literature was preserved among the earliest Ashkenazic Jews...”<sup>225</sup>

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<sup>223</sup> Ithamar Gruenwald, *Israel Oriental Studies* 1 (1971): pp. 132-177 and *Temerin*, vol. 7 (Jerusalem, 1972) pp. 101-139. Gershom Scholem, *Jewish Gnosticism, Merkavah Mysticism and Talmudic Tradition* (Jewish Theological Seminary of America, 1965).

<sup>224</sup> Daniel Matt, *Zohar* [Stanford, 2004], v. 1. xxxviii];

<sup>225</sup> *Ibid.*, D. Matt, pp. xxxvi-xxxvii.

## Pagan Reincarnation Dogma Alive in Orthodox Judaism

The seven ascents of shamanism penetrated Judaism through Merkavah mysticism (cf. Aryeh Kaplan, *Meditation and Kabbalah*, 1982). The shamanic ascents are predicated on the existence of the soul which transmigrates within shamanic and subsidiary systems, including all systems of Liberation Theology such as Hinduism and Buddhism. Reincarnation (also known as “transmigration” of the soul or psyche, and in later accounts — “metempsychosis”), is the doctrine of New Age religions and is a doctrine in Orthodox Judaism:

וְכֵן אָמְרוּ חֲכָמֵי הָאֵמֶת <sup>ק"י</sup> שֶׁבֶל גֶּפֶשׁ מִיִּשְׂרָאֵל צְרִיכָה לָבוֹא בְּגִלְגּוּלִים רַבִּים עַד שֶׁתִּקְנֶים כָּל הַתְּרֵי"ג מִצְוֹת בְּמַעֲשֵׂה דְבִּיּוֹר וּמַחֲשֵׁבָה, וְדְבִיּוֹר וּמַחֲשֵׁבָה הוּא לְמוֹד הַלְכוּתִיהֶן <sup>ק"י</sup>, עַל דֶּרֶךְ שְׂאֲמְרוּ חֲכָמִים <sup>ק"ס</sup> עַל פְּסוּק <sup>קכ"ב</sup> "זֹאת תּוֹרַת הַחַטָּאת וּגו'", "שֶׁכָּל הָעוֹסֵק בְּתוֹרַת הַחַטָּאת כְּאִלּוּ כו" <sup>קכ"א</sup>. 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 <sup>226</sup>

This is an essential teaching of Tibetan Buddhism and Hinduism. The Hindu sacred doctrine holds that the soul reincarnates through births and deaths time and again until it reaches a state of perfection (*Bhagavad-Gita*, 2:22). Reincarnation can also be traced to the Orphic religion of ancient Thrace (present-day Turkey, Bulgaria and Greece), from whose ritual hymns or “theogonies” the Renaissance Catholic Neoplatonists derived much inspiration, including esoteric instructions on magic, soothsaying, initiation and the paths by which the human soul can attain the supreme stage of reincarnation. This doctrine of reincarnation influenced the Bacchic cults, the Eleusinian mysteries and in particular, Pythagoras, the sixth-century B.C. mathematician and philosopher for whom it was a defining dogma. “Pythagoras is said to have introduced the transmigration of souls into Greece and his religious influence is reflected in the cult organization of the Pythagorean society, with periods of initiation, secret doctrines and

<sup>226</sup> An alternate title for the Shulchan Aruch HaRav is “The Alter Rebbe's Shulchan Aruch” (1794). The “Alter Rebbe” i.e. Chabad Lubavitch founder Rabbi Shneur Zalman of Lyady — the student of the Maggid of Metzrich, Rabbi DovBer.

passwords, special dietary restrictions and burial rites. Pythagoras seems to have become a legendary figure in his own lifetime...His supernatural status was confirmed by a...capacity to recall his previous incarnations...Aristotle reports that for the Pythagoreans all things are numbers or imitate numbers...Plato was deeply influenced by the Pythagorean tradition...Plato...offers repeated arguments for the immortality of the psyche, which he combines with the (originally Pythagorean) idea that it transmigrates, after the death of the person, into another body, human or animal...In the 1st century B.C., P. Nigidius Figulus (putative founder of Neoplatonism according to Cicero, and learned astrologer and magician) revived the Pythagorean tradition in Rome...It continued into the related Neoplatonic movement; prominent Neoplatonists such as Porphyry and his pupil Iamblichus wrote on Pythagoreanism (*De vita Pythagorica*).”<sup>227</sup>

Inter alia, Julius Caesar reported in his *Bellum Gallicum* (“Conquest of Gaul”) that the belief in reincarnation existed among the Celtic Druids. While Herodotus claimed an Egyptian root for it, this has since been disputed by British classicists and archaeologists. Reincarnation would seem to be affirmed by Herman Melville in the last two paragraphs of chapter 98 of *Moby Dick*, where it is rendered analogous to the whale hunt and, in a recollection, a reincarnated Pythagoras turns up as a young apprentice seaman.

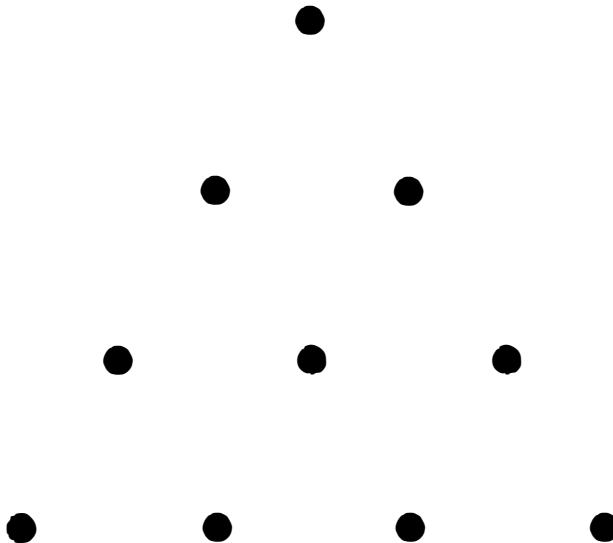
The ancient Orphic creed “is no isolated religious phenomenon but is in various ways related to the mystic movements and beliefs of the archaic age which it took up and synthesized.”<sup>228</sup> The belief in reincarnation was part of the synthesis of superstition that comprises the perpetual and universal pagan psychodrama, of which Biblical Christian-Israel, alone among all the religions of the world, is separate and distinct. Biblical Christianity is not infected by the recrudescence of this persistent pagan superstition and teaches against it (Hebrews 9:27).

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<sup>227</sup> Simon Hornblower (ed.) *The Oxford Classical Dictionary* (2003) pp. 1078-1079; 1284, 1428, 1546. Iamblichus harmonized Neoplatonic metaphysics with ancient pagan theologies; the resulting synthesis was employed against the early Christians during the pagan reaction led by the Emperor Julian the Apostate (Julianus Flavius Claudius, 331-363 A.D.), author of *Against the Galileans*.

<sup>228</sup> Hammond and Scullard (eds.) *The Oxford Classical Dictionary* (1987), p. 759.

*Egypt and the “Ten Measures of Witchcraft”*



**The Pythagorean tetractys**

The “sages” of the Talmud and Kabbalah were conscious of what it was they were inheriting and reanimating: “Ten measures of witchcraft descended to the world: nine were taken by Egypt and one by the rest of the world.” (BT Kiddushin 49b). With regard to these “measures,” the Talmud is presumably making an analogy with the ten-figured Greek *tetractys*, sacred to the Pythagoreans (a symbol which survives in our modern world in the form in which bowling pins are arranged and pool balls are racked, each of these comprising the arrangement of a *tetractys*).

“Many of the rabbis believed in the transmigration of souls or revolution of souls, an immemorial doctrine of the East, and developed it into the most ludicrous and marvelous details...Borrowing some Persian modes of thinking and adding them to their own inordinate national pride, the rabbis soon began to fancy that the observance or non-observance of the Pharisaic ritual, and kindred particulars, must exert a great effect in determining the destination of souls and their condition in the underworld. Observe the following quotations from the Talmud. ‘Abraham sits at the gate of hell to see that no Israelite enters.’ ‘Circumcision is so agreeable to God, that he swore

to Abraham that no one who was circumcised would go to hell.' 'What does Abraham (do for)...those circumcised who have sinned too much? He takes the foreskins from Gentile boys who died without circumcision, and places them on those Jews who were circumcised but have become godless and then kicks them (the Gentile boys) into hell.'" <sup>229</sup>

"Anyone familiar with the Persian theology will at once notice a striking resemblance between many of its dogmas and those, first, of Phariseism...The conception of an underworld...was known centuries before Zoroaster; but probably he was the first to add to the old belief the idea that the underworld was a place of purification, wherein souls were purged of all traces of sin. Of this belief in a subterranean purgatory <sup>230</sup> there are numerous unmistakable evidence and examples in the Rabbinic writings. These notions and others the Pharisees early adopted and wrought into the texture of what they called the 'Oral Law,' that body of verbally-transmitted legends, precepts and dogmas, afterwards written out and collected in the Mishna, to which Christ repeatedly alluded with such severity...The correspondences between the Persian and the Pharisaic faith, in regard to doctrines, are of too arbitrary and peculiar a character to allow us for a moment to suppose them to have been an independent product spontaneously developed in the two nations; though even in that case the doctrines in question have no sanction or authority, not being Mosaic or Prophetic, but rabbinic. One must have received from the other. Which was the bestower and which the recipient is quite plain. There is not a whit of evidence to show, but, on the contrary, ample presumption to disprove, that a certain cycle of notions were known among the Jews previous to a period of most

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<sup>229</sup> Alger and Abott, *The Destiny of the Soul*, (Boston, 1880), pp.168-169.

<sup>230</sup> Rabbis who devised this notion did not use the medieval Latin word purgatory (lit. *purgatorium*), which only dates from St. Bernard in the 12th century. This belief of the Roman Catholics extends back to the Fathers: cf. Tertullian, Origen, Cyprian, Ephram, Ambrose, Augustine and Chrysostom, who posited a temporary state of purgation after death, without specifying the means of purgation or its location (the assumption that its location is subterranean has never been formally promulgated by Catholicism). Roman Catholic doctrine on purgatory was developed later, by Pope Innocent IV in 1284. The Anglican Church does not wholly discount purgatory. Cf. *The Christian Doctrine of the Prayers for the Dead* (London, 1872) by the Vicar of Lambeth, the Rev. George Frederick Lee. In his *Lt. Nat.* (1834), v. 2, p. 352, Tucker writes, "The doctrine of a purgatory seems innocent in itself, or rather, salubrious...it is only the absurd notion of...buying souls out of purgatory that renders it a heresy repugnant." The rabbinic concept of an intermediate evolutionary state linked to reincarnation differs from the ecclesiastical concept of a purgation after death, prior to entering heaven for eternity. These differences should not be glossed over.

intimate and constant intercourse between them and the Persians. But before that period those notions were an integral part of the Persian theology. Even Prideaux admits that the first Zoroaster lived and Magianism flourished at least a thousand years before Christ. And the dogmas we refer to are fundamental features of the religion. These dogmas of the Persians, not derived from the Old Testament nor known among the Jews before the captivity, soon after that time began to show themselves in their literature and before the opening of the New Testament were prominent elements of Pharisaic belief. The inference is unavoidable that the confluence of Persian thought and feeling with Hebrew thought and feeling, joined with the materials and flowing in the channels of the subsequent experience of the Jews, formed a mingled deposit about the age of Christ, which deposit was Pharisaism...the doctrines common to Zoroastrianism and Pharisaism, in the former seem to be prime sources, in the latter to be late products. In the former they compose an organic, complete, inseparable system; in the latter, they are disconnected, mixed piecemeal and, to a certain extent, historically traceable to an origin beyond the naive, national mind....In the pure gospel's pristine day...from the lips of God's Anointed Son repeatedly fell the earnest warning, 'Beware of the leaven of the Pharisees.' There is far more need to have this warning intelligently heeded now, coming with redoubled emphasis from the Master's own mouth, 'Beware of the leaven of the Pharisees,' For as the gospel is now generally set forth and received, that leaven has leavened well-nigh the whole lump."<sup>231</sup>

A comprehensive synthesis of this superstition can be traced to the Neoplatonism of the Renaissance, marked by extremely well-educated and cultured spokesmen fronting a sophisticated ideology with marked appeal to Catholic and Protestant intellectuals and Judaic rabbis, including the "Great Maggid" whose style, Moshe Idel informs us "was closer to the Neoplatonic mode of expression...This mode would also influence Hasidic masters..."<sup>232</sup> Idel, the Hebrew University of Jerusalem Professor of Jewish Thought, is indulging in serious *revelation of the method* by citing the influence of the notorious Renaissance gentile-Kabbalist Giordano Bruno on rabbinic magical techniques for placing followers in bondage through hypnotic mind control. If

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<sup>231</sup> Ezra Abott (Prof. of New Testament, Harvard University School of Divinity) and William Rounseville Alger, *The Destiny of the Soul*, (Boston, 1880), pp. 173-175.

<sup>232</sup> Moshe Idel, *Ecstasy*, p. 105.

that strikes the reader as a too emphatic or overly lurid description, we can only say, read on, Idel's text will bear our emphasis:

"...as we learn from some early descriptions of the relationship between the *Zaddik* and his adherents, we must allow room for an additional type of magic...namely the quasi-hypnotic interaction between the magician and his audience, especially as understood by Giordano Bruno..."<sup>233</sup>

Idel's invocation of Bruno in this context is electrifying. Bruno was the synthesizer *par excellence* of Hermetic-Egyptian and Pythagorean superstition and sorcery. Like Pythagoras, he put enormous emphasis on the alleged reality of reincarnation (what he called "*quel profetico dogma*" i.e. "that perfect dogma"), and was heir to the occult teaching that the Sadducees rejected the resurrection of the body because they believed rather in the transmigration of the soul. Neoplatonists like Bruno took the same attitude toward the early Church as the rabbis did toward the Old Testament: that its canonical texts and narratives were a coded simulacra of an occult reality known only to those initiated into the secret gnosis. Our early twenty-first century *Da Vinci Code* mythos<sup>234</sup> has roots deep in the Kabbalistic and Neoplatonic tradition which propagated the notion among the intelligentsia — who itched for knowledge of "esoteric arts" — that Christianity had secretly evolved out of the Egyptian religious mystery tradition, which is what the Talmud says about Jesus (that he was an Egyptian-inspired sorcerer), and is also what the Kabbalah (*Tikkunei Zohar* 1:27b) suggests with regard to Moses.

Bruno parrots the tale "that Moses learned the *occulta philosophia* during his years in Egypt and revealed these things to the Jews."<sup>235</sup> While this lie was twisted in one direction by philo-Judaics, it was twisted in the other by the western secret societies when they sought to control their opposition. Thus was born Dietrich Eckart's pamphlet, *Bolshevism from*

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<sup>233</sup> Idel, op. cit. p. 207.

<sup>234</sup> Dan Brown's book is a thinly veiled recruiting pitch —disguised as a novel—for the revival of goddess worship and sex magic, the *Hieros Gamos* ("sacred marriage") i.e. public, ritual sex with a woman who impersonates the goddess, a a "sacred feminine" rite found throughout the pagan world, from Haitian Voodoo to Attic Greece. Worship of the goddess, whether in her guise as Isis, Hecate, Kali, the Shekhinah or Lilith, is, according to *The Da Vinci Code*, in the ascendant. "The pendulum is swinging," Brown's Harvard intellectual protagonist Robert Langdon, prophesies. "We are beginning to sense the need to restore the sacred feminine."

<sup>235</sup> Karen Silvia de Léon-Jones, *Giordano Bruno and the Kabbalah* (University of Nebraska, 2004), p. 11.

*Moses to Lenin*,<sup>236</sup> associating the Biblical patriarch with the horrors of Bolshevik Communism, i.e. with the weaponization of the Talmud in national, secular politics. The irony of this development would not have been lost on Hell-Fire Club jesters. The disinformation that had been fed to Eckart was eventually disseminated throughout the circles of classical European “Jew-hating” societies in the twentieth century, beginning with a young friend of Eckart’s, a certain obscure street agitator named Adolf Hitler, who would go on to champion Giordano Bruno and forever regard the Old Testament as the exclusive property of Talmudic rabbis. We have already noted that the Neoplatonist infiltrators of the Catholic Church in Italy: Marsilio Ficino of Florence, Bruno, Mirandola and Agrippa, were close students of the proto-Kabbalist, black magic text, *Sefer ha-Bahir*.<sup>237</sup>

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<sup>236</sup> *Der Bolschewismus von Moses bis Lenin* (Munich, 1924).

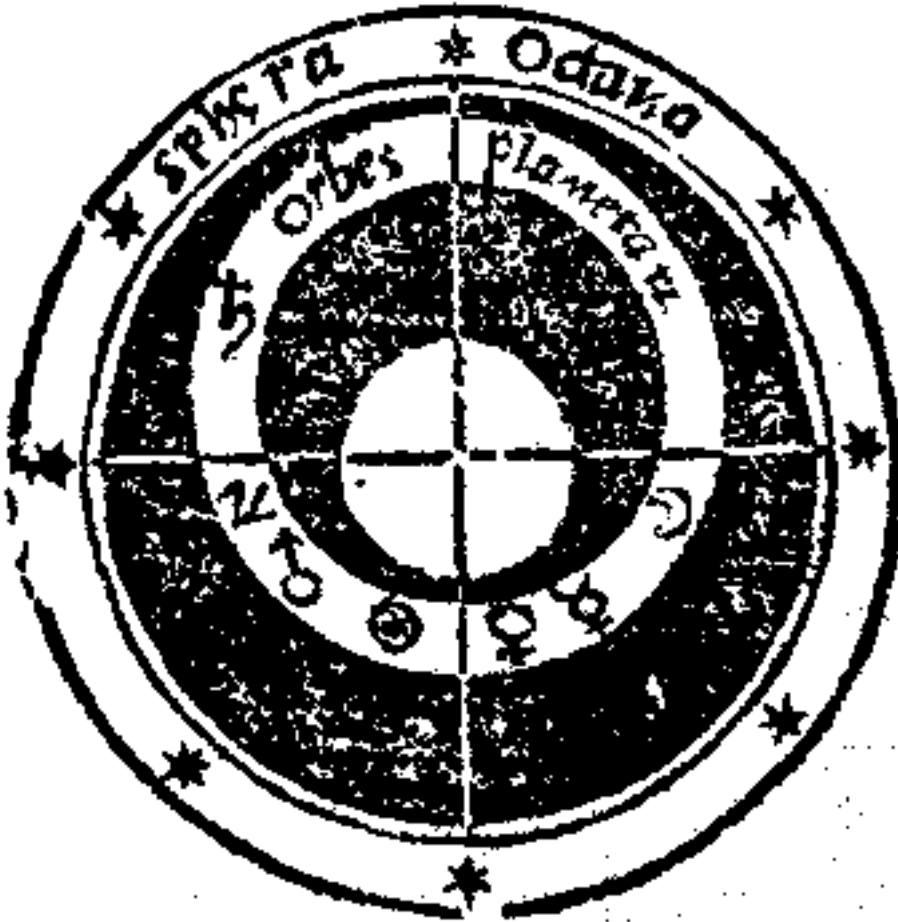
<sup>237</sup> Silvia Léon-Jones, op. cit., p. 15.



## The Protestant and Catholic Synthesis of Humanism and Magic

The Neoplatonic cause was significantly advanced by the Medici Pope Leo X, the nemesis of Martin Luther. Ficino's patron was the Medici family. Ficino's enigmatic and signal influence over the papacy in the grand conspiracy, has yet to be fully chronicled. But some inkling of the depth of that conspiracy can be gleaned from the *mysterium coniunctionis* Ficino helped to forge, viz. the bridge for the synthesis of occult Protestantism and occult Catholicism. For example, the 1567 reprint of his *Divini Platonis Opera Omnia Marsilio Ficino Interprete* ("Marsilio Ficino's Translation and Commentary on the Complete Works of the Divine Plato") was edited by Simon Grynaeus, an illustrious German Protestant theologian, and a friend of Luther, Philipp Melanchthon, and Desederius Erasmus of Rotterdam. The "reformer" of the University of Tübingen in 1534, he participated with Luther in the colloquy at Worms in 1540 and then twenty-seven years later edited and helped to publish the work of one of the Renaissance papacy's leading Catholic occultists. Protestants have been bamboozled into imagining that paganism infected Rome alone, while Protestantism was its antidote. But Ficino's synthesis influenced both branches of Christendom. In Edmund Spenser's *Fairie Queen* with its identification of Anglican Queen Elizabeth I with the Egyptian goddess Isis, and in the concept that pagan works like the Talmud and the Kabbalah are sources for better comprehension of the Bible, certain leading Protestants also absorbed the Neo-Platonic poison of Ficino and his ilk. Anthony T. Grafton in the *New York Review of Books* writes, "Ficino set out to show that the ancient Neoplatonic philosophy embodied a 'gentile theological tradition,' one that complemented the Mosaic revelation to the Jews and prepared its devotees for the final truths of Christianity." In the view of Ficino, the "Mosaic revelation" encompassed the Talmud and Kabbalah. Consequently, the "gentile tradition" that "complemented" Moses was paganism, the root of both rabbinic halacha and Renaissance, Neo-Platonic humanism. Ficino, writing in his *Theologica Platonica* ("Platonic Theology") states: "What is the soul's status...? With regard to these matters six theologians...were in mutual accord. The first is said to have been Zoroaster...and the second Mercurius Trismegistus, the prince of the Egyptian priests. Succeeding him was Orpheus, and then Aglaophemus was initiated into the sacred mysteries of Orpheus. In theology, Pythagoras came

after Aglaophemus; and after Pythagoras came Plato, who embraced the universal wisdom of them all.”<sup>238</sup>



Marsilio Ficino's Neoplatonic sigil

*Divini Platonis Opera Omnia Marsilio Ficino Interprete*  
 (Lyons: Antoine Vincent [for Joannes Marcorelius], 1567).

<sup>238</sup> *Platonic Theology, Volume 6*, Harvard Univ. Press, 2006, p. 7.

Moshe Idel ties these threads together into a grand occult Judeo-Churchian synthesis which would fatefully serve as the basis for the dawn of masonic gnosis in the modern age (notwithstanding the irony that the gnosis first gained firm purchase inside the Vatican and that Freemasonry advertises itself as an alternative to religious fanaticism of any kind):

“The magical theory of language in Jewish mysticism is reminiscent of views expressed by such Renaissance thinkers as Marsilio Ficino...In other words, in addition to the Neoplatonic theory of magic, which substantially informed the Renaissance view of the magus, the Kabbalistic one—gravitating around the mystical theory of language— also contributed to the emergence during the same era of the magical universe.

“Hasidism brought...extreme Kabbalistic assumptions concerning language as the spiritual underpinning of reality. This emphasis was consonant with the emergence of a magical universe and with the paramount role of liturgical texts and the study of the Torah as producing talismatic entities....the magical-talismatic interpretations of Jewish ritual and liturgy, which were formulated long before Hasidism, opened the way to the gradual acceptance of magical world views...”<sup>239</sup>

“Talismatic entities” is a discrete euphemism for demons. These entities are summoned by language, in the form of physical objects inscribed with magical formulae, such as amulets.

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<sup>239</sup> Idel, *op. cit.*, pp. 219-220.

Proceduntur Marci Ficti Florentini de vita de vita ad me  
grammaticam Laurentium Medicum pariter etiam...

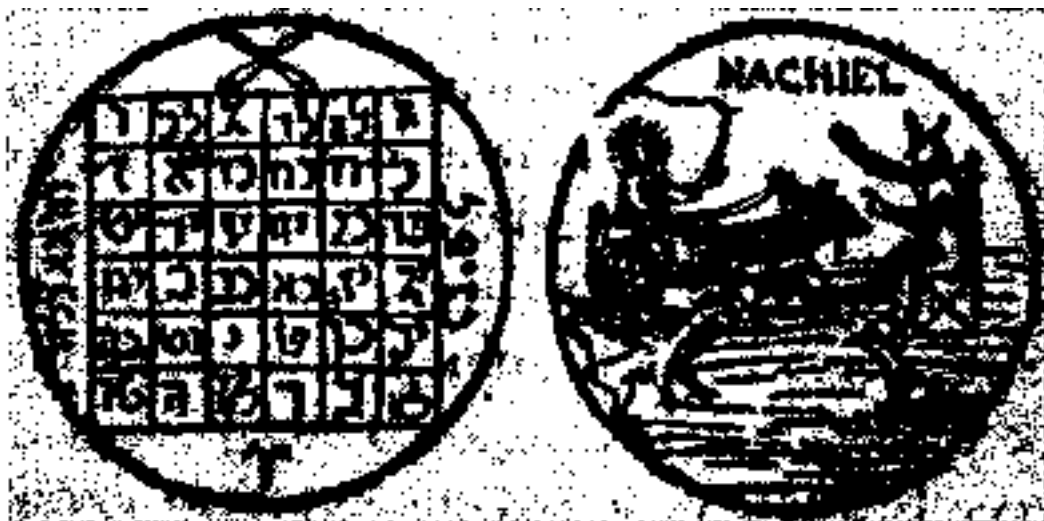
**B**

Accidit poeta summoque artificum sapientibus  
bis natus caruit. Poeta significat, vel fons  
sacerdotem statim in vitam operante necesse est  
profectu tandem sacerdotis mente deo peritus christi,  
rara uideri tenet. Aut forsitan habuisse scripta, uirum

Bacchigenam generari semel in uita quasi Semele, maritis sub  
Phorbo racentis, regenerari rursus post ipsum uindemia fulent  
in suo uale uirum, uelut in bosis fenore uerum. Sed de sacris in  
presentia mysteris non est loquendum ubi mox physica potius  
ope languentibus optulari sumis. Nec agendum ubi grauitatis  
sermo, sed libero potus & iocoso, postquam a libeto parte, nescio quo  
modo: statim exorsus sumus. Et recte huiusmodi quomodo. Nam  
forte prudentior aliquis a phorbo medicorum primo potus, quae  
a baccho medicinam auspicatus esset. Quid uero. Siquid id uir  
summo uirum sicut esse nunc forte quadam proferente bacchum.  
Hic enim alio quodam uirum fecunditateq; iocosa, talibus for  
te medetur, si herbis illic suis curibusq; phorbus. Quocumq; uero  
sensu uel illa uel haec ceperis, statim iste sacerdotum Bacchus ge  
minas quasi matres habuisse ferunt. Melchisedech autem sumus uir  
iste sacerdos, unam uix matrem, unum uirum patrem habuit. Ego sa  
cerdos minimum partes habui duos, Fictum medicum, Costium  
Medicum, ex illo natus sum, ex isto renatus. Ille quidem me galeno  
nam medico, tum platonico commendauit. Ille autem diuino co  
lectauit me platoni. Et hic similes atq; ille Marfilium medico de  
stinauit, galenus quidem corpus, plato uero medi, us animo  
turniam dicitur igitur sub plande salutem animorum exercitio me  
dicinam. Quando possibilibus omnium eius interpretatione,  
mox decem atq; octo de arionum immortalitate libros de uer  
na felicitate composuisti pro uicibus patri meo medici sacrifici  
ens. Medico uero patri satis deinceps faciendum prius uicibus de ho  
tetatorum ualitudine curanda coposui. Desiderabam praeterea post  
haec homines hinc: non tam bene quibus ualere, sed etiam be  
ne ualentes diu uiuere. His ergo deinde librum de uita longa dedi.  
Dissidebant autem medicis atq; remediis in re tanta uicibus. Ad  
iungendum de uita cum ualida, tu longa coctus coposanda: nec ex  
ipso mundi corpore uirum uita quaedam negetio i corpus posse

A page from the third printing (in 1501 in Bologna by the printer Benedetto Faelli) of the 1489 Florentine first edition (by the printer Antonio di Bartolommeo Miscomini), of Ficino's *De Vita libri tres* ("The Three Books of Life").

Book 1 is medical quackery. Book 3, *De uita coelitus comparanda*, occupying the last half of the work, elaborates the "celestial causes" into an astrology extending to talismans...whereby he promises to get both the Magus and his patient in touch with their personal stars and the Anima Mundi." (Cf. Carol Kaske and John Clark, *Introduction to the Critical Edition of De uita in English*, p. 4). In Book 3, chapter III, Ficino writes that, "the Platonists by adapting our spirit to the spirit of the world by means of the magic and talismans...try to direct our soul and our body towards the blessings of heaven. That causes the strengthening of our spirit by means of the world spirit...this lets it attract to itself celestial things." (Cf. Ioan Couliano, *Eros and Magic in the Renaissance*, pp. 127-128).



**Kabbalistic amulets from the *Arithmologia* of Jesuit Father Athanasius Kircher**

**(Rome: Varesi, 1665)**

## **Hasidic Paganism Lauded by Elie Wiesel, Martin Buber and U.S. Presidents**

Thanks in part to propaganda by Martin Buber and Elie Wiesel and laurels bestowed by US Presidents and Congress (including Public Law), the superstition-steeped Hasidim long ago won the competition with the Mithnagdim, as anyone knows who has read Buber's classic *Tales of the Hasidim* ("Nowhere in the last centuries has the soul-force of Judaism so manifested itself as in Hasidism"), or Nobel laureate Wiesel's panegyric, *Célébration Hassidique*, reprinted in English translation since 1972 as *Souls on Fire: Portraits and Legends of Hasidic Masters*. One reviewer gleaned the following gem from Wiesel's writing on this subject: "For Jews who felt abandoned and forsaken by God, these Hasidic masters incarnated an irresistible call to help and salvation."

Israel Shahak describes the accolades conferred by Buber on the Chabad Lubavitch (also spelled "Habad") Hasidim, and Hasidism in general:

"(The fact that) Habad can be publicly supported by so many top political figures owes much to the thoroughly disingenuous and misleading treatment by almost all scholars who have written about the Hasidic movement and its Habad branch...They suppress the glaring evidence of the old Hasidic texts as well as the latter-day political implications that follow from them, which stare in the face of even a casual reader of the Israeli Hebrew press, in whose pages the Lubavitcher rabbi and other Hasidic leaders constantly publish the most rabid, bloodthirsty statements and exhortations against all Arabs. A chief deceiver in this case, and a good example of the power of the deception, was Martin Buber. His numerous works eulogizing the whole Hasidic movement (including Habad) never so much as hint at the real doctrines of Hasidism concerning non-Jews. The crime of deception is all the greater in view of the fact that Buber's eulogies of Hasidism were first published in German during the period of the rise of German nationalism and the accession of Nazism to power.<sup>240</sup> But while

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<sup>240</sup> Buber's work on Hasidism was first published in English by Schocken Books of New York in two volumes, beginning in 1947. Schocken has kept it in print ever since. It is often required reading in religious studies classes at American universities, for purposes of achieving a "deeper understanding and appreciation of Hasidic Judaism." Wiesel's paean enjoys a similar academic aura of offering supposedly profound insights into the supposed wisdom, piety and holiness of Hasidism.

ostensibly opposing Nazism, Buber glorified a movement holding and actually teaching doctrines about non-Jews not unlike the Nazi doctrines about Jews....Buber's works were translated into Hebrew, were made a powerful element of the Hebrew education in Israel, have greatly increased the power of the blood-thirsty Hasidic leaders, and have thus been an important factor in the rise of Israeli chauvinism and hate of all non-Jews. If we think about the many (Arab) human beings who died of their wounds because Israeli army nurses, incited by Hasidic propaganda, refused to tend them, then a heavy onus for their blood lies on the head of Martin Buber. I must mention here that in his adulation of Hasidism, Buber far surpassed other Jewish scholars, particularly those writing in Hebrew (or, formerly, in Yiddish) or even in European languages but purely for a Jewish audience....Buber's sentimental and deceitful romantization has won the day, especially in the USA and Israel..."<sup>241</sup>

In order to cover up the horrific nature of that "salvation," Shneur Zalman of Lyady, founder of the Chabad Lubavitch branch of Hasidism, solemnly pronounced in his *Tanya*, an antidote to the accusation of elevating evil as a means of ascent to the good: "He (the Hasid) should not be so foolhardy as to elevate the quality of a strange thought, for those matters are reserved only to the Zaddikim." Isaiah Tishby reported (but only in a book written in modern 'Hebrew'), that, as one wag noted in the understatement of the year, "the matter is more complicated than appears on the surface." It turns out that the counsel given in *Tanya* was intended for the generality of the *Yiddin*, while a deeper, esoteric side was kept hidden until Zalman's demise, and lo and behold, in the posthumous record of his pedagogy, we find that he had indeed taught the doctrine of the embrace of evil.<sup>242</sup>

Lest this be explained away as merely spiritual allegories and flights of mystical fancy and rapture, we should recall that these rites are intended for the achievement of concrete material ends, and objectives on the physical plane, in the here and now, and for "Israel" alone: "R. Naftali Zevi of Ropshitz affirms that it is impossible to draw down the holy influx if the *Zaddik* does not previously cleave to the whole community of Israel out of concern for their

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<sup>241</sup> Shahak, *Jewish History, Jewish Religion* (op. cit.) pp. 27-28.

<sup>242</sup> Isaiah Tishby and Dan, Y., "Torat Ha-Hasidut," *Hebrew Encyclopedia* (Jerusalem, 1966), v. 17, pp. 789-798.

material needs...Envisioning the needs of Israel as the primary aim of the descent of the influx..."<sup>243</sup>

## Sex Magic Part II

Kabbalah translator Daniel Matt of the Center for Judaic Studies at the Graduate Theological Union in Berkeley, California, explains the Zohar's teaching regarding Judaism's pagan sex magic in Zohar 1:49b-50a; 2:89a-b; 3:81a-b, and 168a. Matt quotes Rabbi Moses ben Jacob Cordovero, teacher of Isaac (a.k.a. Yitzhak) Luria: "Their desire, both his and hers, was to unite *Shekhinah* (the female deity). He focused on *Tiferet*, and his wife on *Malkhut*" ('spheres' of emanation from the Kabbalistic Adam Kadmon). "His union was to join *Shekhinah*; she focused correspondingly on being *Shekhinah* and uniting with Her Husband, *Tiferet*." Matt observes that this "corresponds to the Tantric ritual of *maithuna*, in which the human couple focuses on identification with their divine models..."

What does Matt signify by associating "Tantric" and *maithuna* with the rabbinic concepts of *Shekhinah* and *Tiferet*? The word Tantric refers to an attribute of Tantra. Tantric yogis on the Indian subcontinent have practiced the arcane techniques of sex magic for centuries. Among the Bauls of Bengal and the Hinduized Ismailis of western India, the gruesome sex magic of the left-hand path — Tantra — continues to this day. These defiling rituals, survivals of the degrading *psychopathic sexualis* of the ancient Babylonians, Canaanites and Egyptians, have been considerably bowdlerized in contemporary New Age literature and advertised in resplendent terms as "sacred sex that transcends mere coupling so as to ascend to heights of tenderness and bliss."

While exploiting the prevailing ignorance of the authentic and unspeakable Tantric rituals, Judaic scholar Daniel Matt concedes an important fact concerning the connection between Tantric and Kabbalistic magic, specifically in his reference to the Tantric act of *maithuna*. By doing so, Matt is confirming the pathological, pagan roots of Kabbalistic praxis. In Tantra, *maithuna* is one of the so-called 'Five M-Words' (the others are *matsya*, *mamsa*, *madya* and *mudra*). Maithuna literally denotes "fornication" and when Matt confesses that Judaism's Kabbalah rite "corresponds to the

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<sup>243</sup> Idel, *Hasidism Between Ecstasy and Magic*, p. 204.



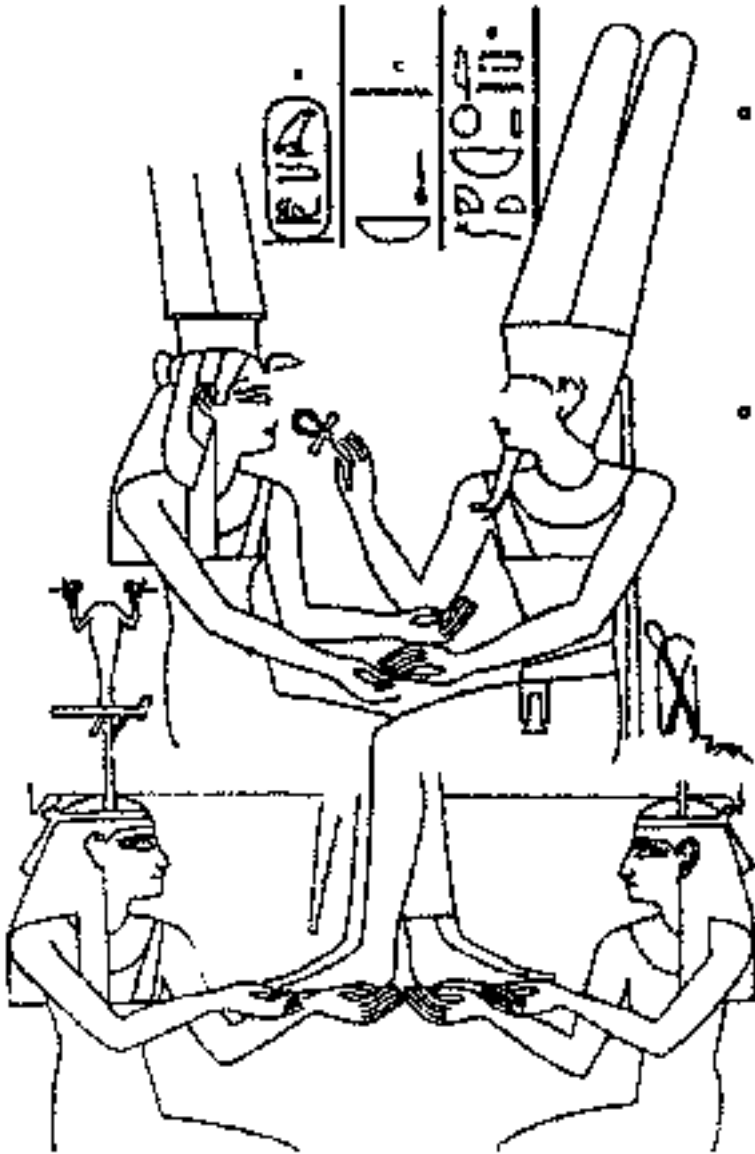
Tantric ritual of *maithuna*,” he is indicating that it is premised on the ancient Tantric practice of the ritual consumption of polluting substances, such as sexual and menstrual fluids and discharge during coitus, which is at the heart of the *maithuna* rite. The sexual sin of nations such as the Canaanites, which drew the wrath of Yahweh upon them, was the ceremonial perversion of human sexuality subject to the requirements of ritual magic. The formulas for these rites were transmitted through the ages by oral tradition, until committed to writing in the Kabbalah of Judaism and the Tantra of medieval south Asia.

The guru aspect of Oriental antiquity is present in Orthodox Judaism, analogous to the “*darshan* with the guru” concept in Hinduism. According to this belief, whether one believes in God or not, whether one is an evil-doer or not, merely to assist in the performing of the magical rite is enough to confer blessings, benefits and graces by a kind of supernatural possession: Kabbalistic “language and ritual were conceived, at least in many of the texts inspected by this writer, as capturing spiritual forces by their very nature. Thus, they are at least partially efficacious, even when performed by an ignorant person.”<sup>244</sup> Orthodox Judaism, in spite of the outwardly pious attire of its adherents, in particular the Hasidim beloved by Wiesel, Buber and the past several presidents of the United States and its Congress, is certainly an X-rated pagan religion: “Descriptions of the act of intercourse itself, and also of the emotions and movements connected with it, are both common and frank in the *Zohar*.”<sup>245</sup>

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<sup>244</sup> Ibid., p. 202.

<sup>245</sup> Tishby, *Wisdom of the Zohar*, v. 1, p. 300.



**The Roots of Judaism**

**The magical union of the male and female gods of ancient Egypt  
Goddess Nefertari and the Hidden One/Amun**

**From the Temple of Deir elBahri, eighteenth dynasty  
Illustration by Howard Carter**

This writer is sometimes asked to give a starting date or time-frame for the genesis and rise of the spurious “Oral Law” tradition, or for Talmudic and Kabbalistic doctrine in its earliest form. Since we are here entertaining ideas from the mists of antiquity we will leave date-setting to Bishop Ussher.<sup>246</sup> 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, seemingly forming the foundation for what would become “Talmud” and “Kabbalah,” the abominable underground gnosis that haunted Israel, presumably infecting the once righteous but terminally degenerate King Solomon:

**and virtuous, but facts are stubborn things, and we are faced in the passages quoted with the honest revelation of Scripture itself, that Solomon was led away from his rightful undivided allegiance to the God of his forefathers, and “went after Ashtoreth the goddess of the Sidonians and other abominations.” A mention is made also of the groves which had been constructed by the idolators for the purposes of this unhallowed worship, and which Josiah the new and righteous king cut down and destroyed.**

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<sup>246</sup> In his influential *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).

In the preceding text, Hargrave Jennings, in his privately published work, *Phallism* (p. 96), sketches the outlines of the *magica sexualis* pagan god and goddess worship that was to dog Israel from Solomon onward, with features strikingly consonant with what we know of Kabbalistic dogma. Yahweh always sent a righteous Israelite, a prophet or a servant of God like the boy-King Josiah, to right these wrongs and cleanse Israel of its abominations, but in the end, as scripture relates in both testaments, the degeneracy grew to such a degree that its votaries went so far as to cause the murder of Israel's Messiah on Calvary. Degeneracy so profound likely had roots in the Nephilim-like occult sex worship which the Kabbalah had synthesized into a science and the Babylonian Talmud into a law code.

It is difficult not to believe that the Hebrew grove worship was anything else than the Phallic worship we have been describing. Grove is the English translation of the Hebrew word *Asherah*. As to what this *Asherah* was, there has been much disputing, but upon some things scholars have been pretty unanimous. Dr. Smith's dictionary says, "Asherah, the name of a Phœnician goddess, or rather of the idol itself." Our translators following the rendering of the LXX. (*aldos*) and of the Vulg (*lucus*) translated the word by 'grove.' Almost all modern interpreters however since Selden, agree that an idol or image of some kind must be intended, as seems sufficiently proved from such passages as II. Kings, 21, v. 7; and 23, v. 6, in the latter of which we find that Josiah, 'brought out the Asherah' (or as our version reads, 'the grove') 'from the house of the Lord.' " There can moreover be no doubt that *Asherah* is very closely connected with *Ashtoreth* and her worship, indeed the two are so placed in connection with each other, and each of them with *Baal* (e.g. Judg. 2, v. 7, Comp. 2, v. 3, Judg. 6, v. 25, I. Kings 18, v. 19), that

many critics have regarded them as identical. There are other passages however in which these terms seem to be distinguished from each other. Movers first pointed out and established the difference between the two names, though he probably goes too far in considering them as names of distinct deities. The view maintained by Berthau, appears to be the more correct one, that Ashtoreth is the proper name of the goddess, whilst Asherah is the name of the image or symbol of the goddess. This symbol seems in all cases to have been of wood (see *e.g.* Judg. 6, v. 25-30, and II. Kings, 23, v. 14), and the most probable etymology of the term indicates that it was formed of the straight stem of a tree, whether living or set up for the purpose, and thus points us to the phallic rites with which no doubt the worship of Astarte was connected."

If we turn to other learned sources of information we find very similar conclusions arrived at as those just mentioned, and there are passages in Kitto's Cyclopædia from which we make selections, entirely in countenance with what has been stated.

"As for the power of nature which was worshipped under the name of Ashtoreth, Creuser and Münter assert that it was the principle of conception and parturition—that subordinate power which fecundated by a superior influence, but which is the agent of all births throughout the universe. As such, Münter maintains, in his *Religion der Babylonier*, in opposition to the remarks of Gesenius, that the original form under which Ashtoreth was worshipped was the *moon*; and that the transition from that to the *planet Venus*, was unquestionably an innovation of a later date. It is evident that the moon alone can be properly called the queen of heaven; as also that the dependent relation of the moon to the sun makes it a more appropriate symbol of that sex, whose functions as female and mother throughout the whole extent of animated nature, were embodied in Ashtoreth. As for

This then was what Solomon did, he went after Astaroth, the impure Venus of the Sidonians; after Milcom, the abomination of the Ammonites; after Chemosh, the abomination of the Moabites; and after the murderous Moloch, the abomination of the children of Ammon. "He seems," says Adam Clarke, "to have gone as far in iniquity as it was possible." And all these were worshipped upon what the Old Testament in II. Kings, 23, v. 5, calls "the high places before Jerusalem, which were on the right hand of the mount of Corruption."

all their horribleness. "Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites, of the nations concerning which the Lord said unto the children of Israel, ye shall not go into them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart." \* And so he took up with the filthy and

\* Kings, XI., 1—3.

abominable deities of the heathen, Chemosh, Milcom, Sun and Fire, the worship of the regenerative energies of nature — the worship of the impure god of love, and the Mount of Olives and the front of Jerusalem were polluted with his Phallic emblems, pillars and altars.

In like manner as Ashtoreth was the moon was the abominable Baal the sun. "In a certain sense any argument which goes to shew that Ashtoreth was the moon is also, on account of the close conjunction between her and Baal, as valid a reason for Baal being the sun; for the two gods are such exact correlates, that the discovery of the true meaning of the one would lead by the force of analogy, to that of the other." \*

Now we are informed in the Book of Numbers (ch. 25, &c.), and in many other places, also by ancient Jewish writers, that the Hebrews rendered divine honours to the god Baal Peor. St. Jerome who was aware of this both from scripture and from tradition, mentions this and calls him the Priapus of the Greeks and Romans. He says he was principally worshipped by women "*colentibus maxime fæminis Baal Phegor, ob obscæni magnitudinem, quem nos Priapum possumus appellare.*"

Maimonides affirms that the adoration paid to this idol consisted in discovering the *mons veneris* before it.

It is a very ancient tradition indeed among the Jews of all ages that this idol was a particularly obscene deity, whose figure, and the manner of worshipping it, was filthy and abominable.

The prophet Hosea in chap. 9, v. 10, says, "I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time; but they went to Baal Peor, and separated themselves unto that shame." From this the Jews have always held that the god was served by an obscene act which required his worshippers to be uncovered before him, as

\* Kitto.

The Talmudists are also of opinion that the figure was grossly obscene, *imago virilis membri cui quotidi inequibat*.

It is not to be forgotten also that from this god one of the mountains of the Moabites, viz., Pehor, derives its name, it is concluded therefore, that he was there worshipped, and so was a rural god. Such was Priapus, as may be seen in Catullus and Tibullus quoted in the proper place.

“It is evident further,” says Lewis, “that fornication was in a manner consecrated to this filthy deity; the Israelites joining themselves to Baalpeor, and at the same time committing whoredom with the daughters of Moab, which may be said likewise of Priapus, who was made *membrosior æquo* only to signify his lasciviousness; and therefore in those infamous epigrams called *Priapaia* or *Lusus in Priapum*, he is called *deus salax*.”

Kitto follows in much the same strain with “It is the common opinion that this god was worshipped by obscene rites, and from the time of Jerome downwards it has been usual to compare him to Priapus. Most Jewish authorities (except the Targum of Jonathan on Num. xxv.) represent his worship to have consisted of rites which are filthy in the extreme, but not lascivious. If it could be shewn that this God was worshipped by libidinous rites it would be one more confirmation of the relation between Baal and the sun, as then Baal Peor would be a masculine phasis of the same worship as that of which Mylitta is, both in name and rites, the female representative.”

The more the subject is studied the blacker becomes the tale of the Jewish idolatry and the more evident the fact of its being of a phallic character. It is as wonderful as it is painful, to read



in the Book of the Kings, the amount of testimony to this effect, and we are struck at once with the candour and outspoken honesty of the Sacred Historians. If we turn to I. Kings XIV., 24, XV. 12, 13, XXII. 46; and II. Kings, XXIII., 7, we find conspicuous samples of the thing we are describing. It is said that Maachah "made an idol in a grove," and Dr. Clarke commenting upon the passage says, "It is pretty evident" (after quoting Rabbi Solomon Jarchi's testimony that she made it *ad instar membri virilis*, and other authorities from the Chaldee, Arabic, Hebrew, and Greek) "that the image was a mere Priapus, or something of the same nature, and that Maachah had an assembly in the grove where this image was set up, and doubtless worshipped it with the most impure rites."

It is a somewhat singular thing that the Septuagint, in many places, interprets the word Baal with a feminine article, and so makes it representative of a goddess as well as a god. Lewis says it is difficult to discover in the Hebrew text, any reason for this notion of the Judaized Greeks, for (if I mistake not) Baal in the Hebrew is always masculine; but doubtless they had learnt by the Phœnician tradition, that there was a goddess as well as a god of that name. Arnobius observes, that Baal was of an uncertain sex, and his votaries, when they called upon him, invoked him thus: "Hear us, whether thou art a god or a goddess;" and the reason why the heathens made their gods hermaphrodites of both sexes, was to express the generative and prolific virtue of the deity.

The facts we have just been narrating, added to others mentioned in the course of this book, shew us that Phallic worship of the most debasing character prevailed amongst the Jews in the olden time, affecting even their monarch and highest nobles, and leading to practices filthy, abominable, and destructive.

## Goddess Worship in Judaism

The religion of Orthodox Judaism, particularly in its Hasidic (“Haredi”) branch (the branch with which U.S. presidents, politicians, pundits and pedants are most enamored), represents the formal, doctrinal institutionalization of this once underground pagan-idolatrous current. The nucleus of Orthodox Judaism at its deepest, most esoteric level is the sexual propitiation of the myrionymous<sup>247</sup> goddess, Isis-Hecate-Demeter-Ishtar-Shekhinah-Lilith. The consummation of the spiritual and sexual union of the female goddess *Shekhinah* with her male consort (Sefirah Tiferet), the “Holy One,” into one androgynous being (the *mysterium coniunctionis* of alchemy), is one of the charter objectives of Kabbalistic Orthodox Judaism, and this mirrors uncannily the theology of the sorcerers of ancient Egypt and Babylon, whose ritual working was dedicated to the magical union of the goddess and the god.

Though for public relations purposes the official focus in Judaism is on the supposedly “benevolent” white witch Shekhinah (or “spiritual presence”), as opposed to the malevolent witch Lilith, in all pagan psychodrama these goddess images are all representative of the same female energy manifested according to the psychological profile of the percipient, as either Shekhinah the good, or Lilith the wicked. But beneath the masquerade these two images are merely personifications of the same goddess who is invoked in a series of magical rabbinic amulets. We find this practice repeatedly in ancient paganism, for example, in ancient Greece, where Demeter was worshipped both as the Mother Goddess *and* as Hecate, her evil witch counterpart.

The great secret imparted during the initiation into goddess worship is the dropping of the “mask of duality,” to reveal Demeter/Hecate to be *the same phenomenon*. The two faced or even triple-faced (tripartite) “crossroads”<sup>248</sup> deity is symbolic of the inherent trickery of the pagan psychodrama itself, and this legerdemain extends to the kabbalistic queen of the sorcerous process, Lilith, in her guise as Shekhinah. Unbeknown to the gentile world, rabbinic lore — for example in the medieval *Aleph-Bet ben Sira*

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<sup>247</sup> “Many-named.” “She who is many.”

<sup>248</sup> Both Hecate and Lilith are associated with crossroads, i.e. with “crossing over” to another consciousness and “cross-dressing” into another persona or role. “She adorns herself with many ornaments...and takes up her position at the crossroads....” (Raphael Patai, *The Hebrew Goddess* [Detroit, 1990], p. 233).

— teaches that Lillith holds the exalted position of first created woman on earth. Consequently, according to the rabbinic gnosis, Lilith preceded Eve and engaged in sex magic with Adam, by use of the sacred name of YHVH. According to the Zohar, Lilith also reincarnated as King Solomon's Queen of Sheba. Ultra-Orthodox rabbis manufacture amulets dedicated to Lilith and bearing her name, allegedly as a means for driving her away. This cover story about driving her away renders the magic amulet-making process palatable to the gentiles, though no Bible-believing Christian would consider an amulet to be benevolent no matter what its alleged orientation. However, the hidden aspect here is that the rabbinic amulets are intended to *adorn Lilith and perpetuate her spirit*; she who is, according to Orthodox Judaism, the first woman and the subsequent consort of the royal son of King David who built the Temple at Jerusalem. The amulets are her ornaments; a many-ornamented female being an ancient sign of a harlot.

The Lilith-amulet making process in Orthodox Judaism is a rite of *magica sexualis* on a grand scale. In Orthodox Judaism Lilith presides over certain of the sexual functions. For example, every Judaic male's nocturnal emission is credited to her, a "visible sign" of Lilith having had nocturnal "sex" with the hapless Judaic man. She is ever-present and uppermost in the minds of those Judaics who dwell on human sexual function, in particular Judaic adolescent males, and Judaic males isolated or alienated from their wives. The Judaic male who has had, in the mind of the rabbis, sexual "intercourse" with Lilith, in other words who has experienced what is in gentile and Christian culture the natural and normal phenomenon of the nocturnal emission of semen, must on each occasion of the emission, undergo a rite of purification prior to resuming his study of the Talmud.<sup>249</sup> In the Orthodox Judaic mind, Lilith is real and since *keri* (nocturnal emission) cannot be avoided by those who do not masturbate—and the rabbinic proscriptions against *shichvas zerah l'vatalah* (of which masturbation is one

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<sup>249</sup> BT Baba Kama 82a; Rambam: Hilchos Tefillah 4:4.

form) are both genuine and draconian <sup>250</sup> — encounters with Lilith are inevitable and irresistible. Hence, in the rabbinic religious world, the spirit of goddess Lilith is regularly encountered by unmarried men or alienated married men, through natural biological processes, while the “protective” amulets employed “against her” actually perpetuate her memory, power, cultus and influence over the Judaic psyche: “The...magic efforts to protect men from the nocturnal enticements of Lilith, the succuba, is an incantation whose purpose is precisely the opposite...” <sup>251</sup>

The Shekhinah is not God and she is not of God. She is not the Biblical woman who shall crush the head of the serpent. She is an idol, the manifestation of the thousand faces of the strange gods (*elohim aherim*<sup>252</sup>): Lilith, Astarte, the Canaanite goddess Qadesh, Demeter and Isis. Shekhinah/Lilith is the sorceress who wields the sacred name of Yahweh, the Tetragrammaton YHVH, for magical purposes, after His sacred name was first banned by the Mishnah for use by the common people in the public worship of God, which, parenthetically, is a pivotal component of the “enlightened” magic of Renaissance Neoplatonists, and virtually all subsequent western secret societies derived from them.

In Judaism, the esoteric teaching is that the Judaic male in general and the rabbinic sage in particular, together with the goddess Shekhinah, are like unto God. “Before these are you to be in awe: Hashem, the sage<sup>253</sup> and the Shekhinah” (Zohar: Hayyei Sarah 1:132b). The bogus claim that Lilith and Shekhinah are two distinct entities representing separate forces of black magic and white magic is strictly for the *peti yaamin lekhol davar*. <sup>254</sup>

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<sup>250</sup> These proscriptions in Judaism are not Biblically predicated. The ground for the historic Christian ban on masturbation is in the account of Onan in Genesis 38 (cf. Charles D. Provan, *The Bible and Birth Control*). But in Orthodox Judaism, the Onan story is viewed as a secret teaching on the *gilgulim* produced by reincarnation. Judaism’s fanatical emphasis on the retention of semen outside of the marriage act is derivative of pagan tradition, as for example the Hindu religion’s observance of the strict semen-retention of the guru, whose abundant semen is believed to ascend through his spine, enhancing his *kundalini*, eventually reposing around his brain, where it is believed to “curdle,” giving him *siddhis* (miraculous powers). In Orthodox Judaism, even *involuntary* emission of semen (“nocturnal emission”) is a grave transgression. Researchers are led astray when they assume that every occult rite necessarily entails concupiscence.

<sup>251</sup> Raphael Patai, op. cit., p. 235.

<sup>252</sup> The gods and goddesses of the heathens.

<sup>253</sup> BT Pesachim 22b.

<sup>254</sup> “The fool who will believe anything.”

### ***Kiddush Levanah: Worship of the Moon***

Worship of the *Shekhinah* in the form of the moon goddess is a formal rite in Orthodox Judaism. Orthodox Judaism is steeped in moon worship and lunar associations. Judaics “...resemble the moon.”<sup>255</sup> The Kabbalah teaches that “both the moon and King David are associated with the Sefirah of Malchus.”<sup>256</sup> In BT Sanhedrin 4 it is stated that “sanctifying the moon is akin to greeting the Shekhinah.”<sup>257</sup> In other words, the rabbinic rite of moon sanctification is analogous to summoning the Divine Presence of the goddess herself. As with the invocation of any demonic entity, it is also crucially important to bid it to depart at the conclusion of the ritual and so great is the rabbinic superstition surrounding the entities present during *Kiddush Levanah*, that for fear of blowback, they are dismissed with good wishes and praise (*birchas ha-shevach*) with the words, “*Melech Malchei hamelachim*.”<sup>258</sup>

The magical summoning *bracha*, on the other hand, falls under the category of *birchas hoda'ah*.<sup>259</sup> There are complex *halachic* and Kabbalistic disquisitions on the importance of the Judaic bathing in the moon glow, or rays from the moon, as the high point of this magical rite.<sup>260</sup> This rabbinic obsession is evidenced as follows: *Kiddush Levanah* cannot be performed during the day, since the rays of the moon are not visible at that time. Nor can it be performed during the evening of a completely cloudy night, or during or immediately after the new moon phase: “According to the Kabbalah, the moon should not be sanctified until seven days have passed since its rebirth.”<sup>261</sup> The performance of the lunar Shekhinah ritual known as *Kiddush Levanah* is dependent on the visibility of moonlight because,

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<sup>255</sup> Sukkah 29a; Shir HaShirim Rabbah 6:4 (emphasis supplied).

<sup>256</sup> [www.sichosinenglish.org/books/sichos-in-english/50/27.htm](http://www.sichosinenglish.org/books/sichos-in-english/50/27.htm)

<sup>257</sup> Also cf. *Aruch HaShulchan* 426:2.

<sup>258</sup> Orthodox Judaism is keenly aware of the presence of “evil angels” automatically summoned by rabbinic rites. See the account of the two “ministering angels” in Masechet Shabbat (119b).

<sup>259</sup> There are three major categories of *brachos*: *birchas hanehenin*, *birchas hamitzvos* and the aforementioned *birchas hoda'ah*. There are dozens of sub-categories: *birchas ha-nehenin* (an invocation recited over a thing that gives pleasure); *birchas haro'in* (an invocation recited in connection with natural phenomena) and so on.

<sup>260</sup> Cf. Maimonides, *Hilchos Brachos* 10:1, 16, 26; also: *Teshuvos Ohr L'tzion chelek* 3.4:3; *Shaar Hatziyun* 25; *Shaarei Teshuvah* 1. And cf. the *machlokes* (argumentation) at *Responsa Yehoshua* 14.

<sup>261</sup> [www.sichosinenglish.org/books/sichos-in-english/50/27.htm](http://www.sichosinenglish.org/books/sichos-in-english/50/27.htm)

according to the Kabbalah, it is by this means that the goddess is made manifest. Therefore the ritual cannot be enacted if the moon's radiance is obscured by clouds or if tall buildings or trees obscure its light.<sup>262</sup>

The *Kiddush Levana* ritual is so blatantly pagan, all kinds of far-fetched pretexts and intellectually dishonest “hedges” are put forth to explain away its superstitious intent.<sup>263</sup> In a text by Rabbi Avraham Rosenthal, “Greeting the Shechinah: Kiddush Levanah,” we note the portion in which the naive son of the Maharshag repeats the section of the rite created as part of the hermeneutic of concealment — *Chiddush HaLevanah* — intended for the prying eyes of the goyim. “We do not sanctify the moon” declares the naive son. But let us read on: His father, the rabbinic master, corrects the youth: “although this is a very astute observation, it is difficult to say that the name, ‘Kiddush Levanah’ is a mistake, as it appears in the earliest of sources.” He then imparts traditional instructions for propitiation of the moon goddess, though he too couches the rite in language intended to distract from what is actually transpiring (“the Jewish people are compared to the moon”).

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<sup>262</sup> Mishnah Berurah 426 s.k. 2; Zera Emes 3:43.

<sup>263</sup> The latter are found in the Kabbalah and various texts of the *pasukim* (Har Tzvi vol. 1; Aruch HaShulchan 426:2; Mishnah Berurah 426:14).



**The eternal lunar feminine: the goddess (called variously Shekhinah, Coyolxauhqui, Cybele, Selene etc.), approaches the altar under a crescent moon.**

“The outcome of all this was that, as false religion spread, what had at first been various names for one false god evolved into distinct entities...That a multiplying of names was also a device for intensifying the worship of one cult was observable from...Horace, ‘Gentle Ilythia—or do you prefer to be called Lucina or Genitalis—protect women in childbirth!’...Also Catallus, ‘Latonia...who is named Lucina...or rather Trivia when Luna shines in her borrowed light—be blessed by whatever name you chose!’”<sup>264</sup>

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<sup>264</sup> John Owen, op. cit., p. 262.



**Greeting and sanctifying the Shekhinah in Judaism: *Kiddush Levanah***

“Kiddush Levanah is a unique mitzvah. Chazal tell us (Gemara Sanhedrin 42): ‘If a person recites the *bracha* on the month in its time, it is as if he greets the Shechinah...’ We will later explain what it means to ‘greet the Shechinah.’ But first, let us discuss this *mitzvah* and some of the relevant *halachos*. Question # 1: Where is the Kiddush in *Kiddush Levanah*? Question #2: What is the Molad? Question #3: When is the best time to recite/Kiddush Levanah? Question #4: Can one recite Kiddush Levanah when it is cloudy? Question #5: Kiddush Levanah is referred to as ‘Greeting the Shechinah.’ What does that mean?

“Where’s the Kiddush? This mitzvah is referred to by two different names. *Bircas HaLevanah*, the blessing of the moon, and; *Kiddush*



*HaLevanah*, the sanctification of the moon. Although *poskim* (rabbinic authorities) use the two names interchangeably, and both have sources in the Rishonim, the Sefardic communities commonly use the former name, while the Ashkenzaim call it by the latter. The Maharshag (Vol. 3, Siman 5) records a conversation that he had with his son regarding the correct name for this mitzvah. His son claimed that the name ‘*Kiddush HaLevanah*’ (sanctification of the moon) seems to be incorrect and resulted from a mistake that crept into the seforim, as we do not sanctify the moon during the bracha. Rather we praise Hashem who created the heavens and all that they contain. His son posited that the correct name for the mitzvah should be ‘*Chiddush HaLevanah*,’ the renewal of the moon, as this is the event that has taken place, and it is the theme of the *bracha*, as well as its conclusion, ‘*Mekadeish chadashim*,’ ‘He who renews the months.’

“The Maharshag comments that although this is a very astute observation, it is difficult to say that the name, ‘*Kiddush HaLevanah*’ is a mistake, as it appears in the earliest of sources. Rather, he contends that the name came about as a carry-over from the procedure done by the Sanhedrin. Before the establishment of our fixed calendar, Rosh Chodesh was proclaimed every month based on the testimony of witnesses who saw the new moon. This event was called ‘*Kiddush HaChodesh*,’ the sanctification of the month. As this took place when the new moon was visible, the name *Kiddush HaLevanah* came into being. In actuality however, *Kiddush HaChodesh* and *Kiddush HaLevanah* have nothing to do with each other. Although our text of the bracha follows the version formulated in Gemara Sanhedrin (42a), another reason for the name *Kiddush HaLevanah* may be based on a different version of the bracha which, concluded ‘*Mekadeish chadashim*,’ ‘He who sanctifies the moon.’ It is possible that the name ‘*Kiddush HaLevanah*’ is based on this version of the bracha. (See Midrash Rabbah Shemos 15:24, Shibalei Haleket 167).

“The Molad — the Moon is born. To properly understand when one may recite *Kiddush Levanah*, we must briefly discuss the ‘Molad.’ Everyone is familiar with *Shabbos Mevarchim*, when in many congregations during ‘*Rosh Chodesh Bentching*’ or ‘*Bircas HaChodesh*’ the gabay or chazzan announces the Molad. What is the Molad? We know that the moon circles the earth once every month. When the moon is behind the earth in relation to the sun, we see a full moon, and when the moon passes between the earth and the sun,

we cannot see it at all since this is the stage of the new moon. The precise moment when the moon passes between the earth and the sun is the Molad, or the 'birth' of the new moon. The time of the Molad announced on Shabbos Mevarchim refers to this event. (This is actually an over-simplification, but it is sufficient for our discussion.) The Molad serves as the basis for calculating the earliest and latest times for Kiddush Levanah. One should be aware that most people think that the time of the Molad announced in *shul* is the actual time of the Molad. In reality, it cannot be taken at face value for two reasons. The first reason is because it is not based on our method of telling time. For example, on this coming Shabbos Mevarchim Adar 5766, the gabay will announce: The Molad will be on Monday night, two hours, twenty-eight minutes and seventeen chalakim (a chailek is 1/18 of a minute, or a bit more than three seconds). Many people think that this refers to 2:28 AM on Tuesday morning. This is incorrect, as the Molad could be about twenty minutes earlier, depending on several factors...

"The second reason is because even if the time announced was actually in sync with our clocks, it is based on Yerushalayim Time, i.e., the time in Yerushalayim (Jerusalem) at the time of the Molad. Therefore, when calculating the earliest and latest times for Kiddush Levanah it is essential to have a *luach* (calendar) that makes the conversion to local time. To the best of my knowledge, most *luchos* simply include the Yerushalayim time without any conversions. How does one find out the latest time for Kiddush Levanah? There are several options: 1) find a *luach* that makes the adjustment 2) find a Rav (rabbi) who knows how to make the calculations, or 3) one can make an approximate calculation by first, subtracting a half hour from the latest time for Kiddush Levanah in Yerushalayim, and then make the adjustment for your local time zone. For example, the Ezras Torah Luach for the month of Adar 5766, has the last time of Kiddush Levanah as Tuesday night (Motzai Purim) 8:50 p.m. This is actually the given time for Yerushalayim. One should subtract a half-hour from this time, which brings us to 8:20 p.m. and then make the adjustment from the time in Yerushalayim to your local time. Thus, for the east coast (of the USA), one would subtract seven hours, bringing the last time for Kiddush Levanah to 2:20 p.m., Tuesday afternoon. Since we cannot recite *Kiddush Levanah* during the day, the last opportunity for the *mitzvah* during Adar on the east coast will be until dawn Tuesday morning....Although several Rishonim (Rambam, Rashi,

Yad Ramah) maintain that one may recite Kiddush Levanah as early as the first of the month, Rabbeinu Yonah and most Acharonim hold that one should wait until the third of the month when the moon is large enough for one to be able to benefit from its light. (Mishnah Berurah 426:20; please note that when discussing the earliest and latest times for Kiddush Levanah, when we refer to the days of the month, we are referring to the number of full days after the Molad. For example, three days is seventy-two hours after the Molad, and seven days is seven twenty-four hour periods after the Molad.) On the other hand, the Shulchan Aruch (426:4) writes that one should not recite *Kiddush Levanah* before seven days have passed. The Aruch HaShulchan (ibid. 13) questions why the Shulchan Aruch accepted the opinion of an individual over that of the majority. He explains that the Shulchan Aruch (i.e. Rabbi Yosef Karo) based his opinion on the Kabbalah, and that many follow this practice. He points out, however, that although one may do this in places that are not generally cloudy, ‘in our country, and especially during the months of MarCheshvan and Kislev, it is difficult to keep this practice,’ because of the frequency of overcast conditions.

“...When is the best time to recite Kiddush Levanah? In order to answer this question, we must discuss three halachic issues: 1) The advantageous time of Motzai Shabbos, 2) doing the mitzvah ‘*b’rov am*,’ with a group of people, and 3) ‘*zrizin makdimin*,’ that one should always try to do a mitzvah at the earliest opportunity. Let us explain these three issues and see how they apply to our topic. 1) Motzai Shabbos. As we mentioned, *Kiddush Levanah* is described as ‘greeting the *Shechinah*.’ Therefore, the mitzvah should be done with *simcha*<sup>265</sup> and one should wear nice clothes, similar to one who is greeting a very important guest.

“For these two reasons, Motzai Shabbos is an opportune time for reciting *Kiddush Levanah*, as one is in a happy frame of mind after having kept Shabbos properly and is still wearing Shabbos clothes. 2) ‘*B’rov am*.’ This concept, which is learned from the pasuk (Mishlei 14:28), ‘*B’rov am hadras Melech*’ ...indicates that it is preferable to do a *mitzvah* with a group of people. Although most mitzvos, Kiddush Levanah included, can be done without a group and certainly without a *minyan*, when several people do a mitzvah together it lends more importance to the mitzvah. 3) *Zrizin*

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<sup>265</sup> In a holiday spirit of celebration.

*makdimin*. This idea, like the previous, is also not unique to *Kiddush Levanah*. We find in the Chumash that when Avraham Avinu went to the akeidah, the *pasuk* says, ‘And Avraham arose early in the morning.’<sup>266</sup> This teaches that one should always try to do a mitzvah as soon as possible. When the earliest opportunity to recite *Kiddush Levanah* is on Motzai Shabbos,<sup>267</sup> one can perform the *mitzvah* with all three of the aforementioned advantages. However, when the earliest time for the *mitzvah* occurs during the week, there is a disagreement among the *poskim* as to which of these three issues takes precedence. Should one recite it immediately during the week and lose out on the advantage of Motzai Shabbos and perhaps even *b'rov am*, or should one lose out on *zrizin makdimin*<sup>268</sup> and wait until Motzai Shabbos?

“The (gedolim) Bach (Rabbi Joel Sirkes) and the Vilna Gaon are of the opinion that the advantage of *zrizin makdimin* takes precedence over Motzai Shabbos, and one should recite *Kiddush Levanah* at the earliest opportunity. The prevalent custom follows the opinion of the Shulchan Aruch (426:2), which is that one should recite *Kiddush Levanah* on Motzai Shabbos even though he loses out on *zrizin makdimin*. The Rema<sup>269</sup> gives a condition to this, that one should ‘only wait until Motzai Shabbos when it is the tenth of (the) month or earlier. However, if Motzai Shabbos is on the eleventh of the month or later, one should not wait, because if so, he will have four nights or less remaining to recite the *bracha*; and there is concern that he may miss

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<sup>266</sup> Another inane inference from the actions of Biblical patriarchs intended to give support for the arcane legalistic details with which the rabbis saddle the heavily-burdened Jews under their control. In the case above, one supposed proof text consists in Abraham rising early in the morning. We have seen pages of senseless, man-made rabbinic traditions justified by reference to a Biblical passage that simply states, “And Abraham went.” From those three words, mountains of fantasies are spun about what God intends the men among His people to wear on their heads, based on the fact that “Abraham went,” or in the case of BT Sanhedrin 42a (above), in the recounting of the fact that Abraham “*arose early in the morning*.” This excursus is part of the technique of *gezera shava*, which we reviewed earlier. Rabbis may have a dignified appearance and project gravitas with their long beards, black clothing, knowledge of languages and reputation for vast learning (in the world's eyes), but their Biblical exegesis is farcical and often plainly idiotic. The curse on them is their rabbinic religion itself, which their supposed “loving friends” in the churches and universities assure them is a legitimate path to wisdom and holiness.

<sup>267</sup> The night following the sabbath day.

<sup>268</sup> *Zrizin makdimin lemitzvot* (“those who are diligent fulfill *mitzvot* at the first opportunity”).

<sup>269</sup> Rabbi Moses Isserles (1525-1572); author of the *Mappa* (“tablecloth”), halachic explication of the *Shulchan Aruch* (“set table”).

the opportunity to do so. With regards to this disagreement, the *Biur Halacha* (ibid. s.v. ela) concludes that what the Rema wrote regarding Motzai Shabbos applies also to *b'rov am*. Therefore, if one knows he will have the opportunity until the tenth of the month to recite *Kiddush Levanah b'rovam*, he should wait to do so. He also quotes the Chayei Adam who defines *b'rov am* as three people. However, regarding the disagreement between the Shulchan Aruch and the other Acharonim as to whether *Kiddush Levanah* is recited after three or seven days, the Mishnah Berurah holds that if the third of the month is during the week, it is proper to wait until Motzai Shabbos. He goes on to say that one who wishes to rely on the opinion of the Vilna Gaon and recite *Kiddush Levanah* at the earliest opportunity may certainly do so, especially during the winter months. Aside from the advantage of *zrizin makdimin*, the Kaf HaChaim quotes another reason to recite *Kiddush Levanah* at the earliest opportunity; that from the day one recites *Kiddush Levanah*, he is assured that he will not die an unusual death during that month.

“One who intends to recite *Kiddush Levanah* on Motzai Shabbos and finds himself with a group reciting it during the week, should recite it with them. However, if he knows that he will also have a group on Motzai Shabbos, he is allowed' to wait. (Sha'ar HaTziyun 426:20)...The Gemara says that because the *bracha* is recited over the renewal of the moon, one may recite *Kiddush Levanah* only until the moon is full.<sup>270</sup>

“There is a disagreement between the Shulchan Aruch and the Rema regarding what this means. According to the Rema, the midpoint between one Molad and the next is the last opportunity for *Kiddush Levanah*. Chazal tell us that the amount of time between one Molad and the next is twenty-nine days, twelve hours, forty-four minutes, and three-tenths of a second. Therefore, according to the Rema, one can recite *Kiddush Levanah* until fourteen days, eighteen hours and twenty-two minutes after the Molad. The Shulchan Aruch gives an extra few hours, allowing a full fifteen days from the Molad. The *Biur Halacha* (s.v. v'lo) leans toward the opinion that if the midpoint between the moldos has passed, but it is still the fifteenth day from the Molad, one can recite *Kiddush Levanah*.’

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<sup>270</sup> The “renewal” of the goddess Shekhinah as personified by the moon, is dependent upon these rituals as implemented under rabbinic supervision in the meticulously detailed manner prescribed.

“...Since *Kiddush Levanah* is the equivalent of greeting the *Shechinah*, one should ideally recite it outdoors, just as one would go outside to greet an important person. However, this is not essential. If one is sick or otherwise prevented from going out, he may recite *Kiddush Levanah* indoors, and should look at the moon through a window or an open door. (MB 426:21).

“Before starting *Kiddush Levanah*, one should make sure that the area is free of anything that causes foul odors, such as garbage cans....Although the expression of the *Shulchan Aruch*, that one ‘rests his eyes’ on the moon and recites the *bracha*, indicates that one should look at the moon throughout *Kiddush Levanah*, the *Mishnah Berurah* quotes other opinions who disagree. According to some, one should not look at it during the entire *Kiddush Levanah*, but only during the actual *bracha*. However, the *Shelah HaKadosh* is even more stringent and says that one should not even look during the *bracha*. Rather, one should only look before starting. (Sh.A. 426:2, M.B. 13).<sup>271</sup> If one did not look at the moon before *Kiddush Levanah*, nor realized that the moon was renewed, rather he merely followed the crowd outside and recited the *bracha*, he has fulfilled his obligation. This is because it is as if someone told him that the moon was renewed, and he recited the *bracha* based on that information. (*Sheivet HaLevi* vol. IV, 125.4). There is a disagreement among the *poskim* as to which direction one should face during *Kiddush Levanah*. According to some opinions, one should face the direction he usually faces when *davening* (praying). (*Ushei Yisroel* 40:29). Others claim that since the original custom was to face the moon and it is only because of *Kabbalah* that a custom evolved not to look at the moon (*Aruch HaShulchan* 5), there is no basis for turning towards the direction that one *davens* to (*Siach Tefillah*, 5763 edition, pg. 328). Another requirement of *Kiddush Levanah* mentioned by the *Shulchan Aruch* is ‘to straighten one’s feet.’ The *poskim* explain this to mean that ideally, one should stand with his feet

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<sup>271</sup> The *Shulchan Aruch* and the *Mishnah Berurah* have greater authority than the *Shelah HaKadosh*.

together as in *Shemoneh Esrei* (the weekday *Amidah* prayer).<sup>272</sup> The reason for this is because one who recites *Kiddush Levanah* greets the *Shechinah*. Therefore, he should stand in fear like he does during *Shemoneh Esrei*.

“...Very often when reciting *Kiddush Levanah*, the moon is covered with various thicknesses of cloud cover. In these situations, when may one recite *Kiddush Levanah* and when can he not? ‘The Mishnah Berurah concludes that if the cloud is thin and the moon is seen and one can benefit from its light, *Kiddush Levanah* is recited. However, if the cloud is thick, he should not recite the *bracha*. There is an opinion that if the moon is covered by a thin cloud, although he can benefit from the moon’s light, it is preferable to wait for an opportunity when the moon is not covered at all (Da’as Torah 426:1 s.v. u’badin). If a cloud covers the moon while one is in the middle of the *bracha*, he may conclude the *bracha*. However, if before starting, one estimates that a cloud will cover the moon before the conclusion, he should not start.”<sup>273</sup>

The predilection for self-deception now comes to the fore as the Judaic moon-worshipper justifies to himself the ways in which his *Shekhinah* goddess/moon propitiation is not pagan idolatry. Dancing in front of the moon during *Kiddush Levanah* is permissible, but bowing one’s knee to the moon is strictly forbidden! (Mishnah Berurah 426:14). This is interesting, since dancing is an integral part of the Judaic marriage rite and here the Judaics are told to dance as they greet the *Shekhinah*, as objectified by the moon (“dancing is an expression of the *simcha* [holyday joy] that one should have in

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<sup>272</sup> The *Amidah* prayer in its section twelve (formerly section nineteen) contains the *Birkat HaMinim*, the curse on Christians (“Ha’ or ‘la’ *‘minim*”): *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* but at *lamalshinim* (“slanderers”) and is aimed at malicious gossips, not Christians. The goyim usually believe this nonsensical cover story. It would be “antisemitic” not to believe it. The truth, however, may be discovered in any uncensored edition of BT Berakhot 28b-29a. 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 if a Judaic was secretly harboring Christian beliefs. In the past, Judaics who failed this test were subject to the rabbinic penal laws of the *cherem*, including beating, whipping and in extreme cases, execution. The *Birkat HaMinim* prayer also consists in the supplication that Christians be “swiftly cut down (*m’heriah...yika reitu*)...doomed (*toveid*)...destroyed (*ut mahgeir*)” and “uprooted (*te’akeir*).” Judeo-Churchians refer to this curse as a “blessing” — “the *blessing* of the *Amidah*.”

<sup>273</sup> Rabbi Avraham Rosenthal, “Greeting the *Shechinah*,” 26 Shevat 5766 (24 February 2006).

greeting the Shechinah”<sup>274</sup>). In the midst of this burlesque of lunar *magica sexualis*, so long as the Judaic does not bend his knee toward the moon, no one can “mistakenly think we are giving it honor.”

Lunar superstitions permeate Judaism to the highest levels, even to its supreme court. The Talmud records at BT Sanhedrin 37a that “the Sanhedrin is shaped like the moon, its members sitting in a semicircle.” Drawing on the teaching of Rabbi Samuel Eliezer Halevi Edeles (1555-1631), the “sage” known as the “Maharsha,” the modern Sanhedrin’s presiding judge, Rabbi Adin Steinsaltz, comments: “The Gemara understands from this verse that the members of the Sanhedrin sit in a semicircle, and not a full circle, for the Sanhedrin is not likened unto the sun, which is always a full circle, but rather to the moon whose edge resembles a semicircle for most of the month (*Maharsha*).”<sup>275</sup>

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<sup>274</sup> Rabbi Mordechai Yaffe, *Levush Hachur*.

<sup>275</sup> *The Talmud: The Steinsaltz Edition*, v. 17, p. 65.





Lilith and her familiars (Sumer, circa 2000 B.C.)

**“Sexual mysteries at the very heart of Zoharic teaching”**

“Around the middle of the thirteenth century a new center of Kabbalistic activity became active in Castile, to the west of Catalonia...out of which the *Zohar* was to emerge...This circle had its roots more planted in the *Bahir* tradition...the...language of...Kabbalah...was richly developed in the writings of such figures as the brothers Rabbi Isaac and Rabbi Jacob Ha-Kohen and their disciples, (such as) Rabbi Moses of Burgos. Their writings show a special fascination with the ‘left-side’ of the divine emanation and the world of the demonic...Their writings had great influence in the further development of kabbalistic thought. They are the most immediate

predecessors of the circle of kabbalists represented in the *Zohar*...Rabbi Moses de Léon, the central figure in both the writing and the circulation of the *Zohar*, saw himself as a disciple of these 'Gnostic' kabbalists...in the Castilian writings...the emphasis was placed on the lower part of the *sefirotic* world, especially on the relationships between 'right' and 'left' and 'male' and 'female'...as these writings developed, it was fascination with the sexual mysteries, reflected in the...uniting of the sixth/ninth *sefirot* with the female tenth that became the chief and in some places almost unique object of concern and way of explaining the religious life as a whole. This *mysterium coniunctionis* or *zivvuga qaddisha* lies at the very heart of Zoharic teaching."<sup>276</sup>

This acosmistic belief, coupled with an intense, vivid feeling of God's nearness, also resulted in a new approach to the old problem of the nature of evil. Like all Hasidic innovations it was generated by taking selected traditional ideas to their logical—but nevertheless surprising—conclusions. The author of the *Zohar* had contented himself with observing that "there is no [entity on the] 'other side' that does not contain a fine, small ray from the holy side,"

**Habad: *The Hasidism of R. Shneur Zalman of Lyady*, p. 22.**

In the theology of Hasidic Judaism, in this case specifically the Judaism of Rabbi Shneur Zalman, founder of Chabad-Lubavitch, the evil that contains a "fine...ray" of the holy is embraced through *devekut* (spirit possession)<sup>277</sup> and *kavanot* (meditation). How different is this epistemology of Judaism from that of Christ, who proclaimed that He said "nothing in secret" (John 18:20). This was true of the early Church as well: "No evidence suggests that the apostolic fathers believed they had recourse to any type of secret oral traditions."<sup>278</sup> It is secrecy, priestcraft, occult tradition and the personality cult of the rabbis which alone determines, in Judaism, how the Bible will be

<sup>276</sup> Daniel Matt, *The Zohar* (Stanford University, 2004), vol. 1, pp. xlii-xliii.

<sup>277</sup> Matt Goldish, *Spirit Possession in Judaism* (Wayne State Univ. Press, 2003). In Judaism, spirit possession can take the form of reincarnation. It was said that the soul of Rabbi Joseph della Reina was reincarnated in the body of a gentile maidservant as punishment for his failure to bring about the Messiah. Cf. Goldish, p. 187.

<sup>278</sup> Keith A. Mathison, *The Shape of Sola Scriptura*, (Moscow, Idaho, 2001), p. 21.

manipulated and “robed,” contrary to its actual meaning. When this Judaic current seeks to infiltrate and subvert Christianity, it often does so by advertising the existence of occult knowledge: “the Gnostics...appealed to alleged secret apostolic traditions...According to the Gnostics, the revelation of redeeming knowledge was...contained in secret apostolic traditions that were available only to those inducted into the Gnostic mysteries.” <sup>279</sup>

In occult Judaism, the Talmud represents the bureaucratic right hand path and the Kabbalah the mystical left-hand path, corresponding to male/female god-and-goddess archetypes in Hinduism: “...the later Saiva mythology...finds its artistic representation in Siva’s androgynous form...typifying the union of the male and female energies; the male half in this form of the deity occupying the right-hand, and the female the left-hand side. In accordance with this...the Saktas divide themselves into two distinct groups...the Dakshina-margis or followers of the right-hand path...and the...Vama-margis, followers of the left path..it is only in the numerous Tantras that these are fully and systematically developed. In these works, almost invariably composed in the form of a colloquy, Siva, as a rule, in answer to questions asked by his consort Parvati, unfolds the mysteries of this occult creed...mystic letters and syllables...diagrams and...amulets.” <sup>280</sup>

### **Judaism’s Bible Code Nullifies the Word of God**

Judaism considers what the Bible actually says as merely an outer “shell” and as we know, shells are meant to be discarded. 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.” <sup>281</sup> For Rabbi Nahmanides (thirteenth century), the plain text of the Bible was merely “an accommodation to the ordinary human mind.” Judaics of course are regarded

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<sup>279</sup> Ibid., Mathison.

<sup>280</sup> H. J. Eggeking, “Hinduism,” *The Encyclopedia Britannica*, Eleventh Edition (New York, 1910), vol. 13, pp. 511-512.

<sup>281</sup> Michael Fishbane, “Jewish Biblical Exegesis: Presuppositions and Principles,” in *Scripture in the Jewish and Christian Traditions* (University of Denver, 1982), p. 106.

as smarter than gentiles and possessed of extraordinary minds. For such people the words of the Bible are not to be taken literally (that's only for *freierim*<sup>282</sup>). 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..."<sup>283</sup> 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 fantastic lengths to which the rabbis will go to impose their gutter mentality and wild fantasies on God's Word, gives testimony to the fact that Scripture is nowhere to be found in Judaism. It is instead, 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 a joke. They are not mentioned here merely for amusement at the expense of the rabbis, or for the reader's diversion. The first victim of the Satanic deception within Judaism's methodology for Biblical interpretation and embellishment, is the Judaic person him or herself. 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 diabolical enslavement of the Judaic person ensnared within it.* Much of Judaism's hermeneutic is calculated to destructively increase the pride and ego of Judaics. Rabbi Shneur Zalman of Lyady wrote: "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 wholehearted. A Jewish sin always contains an iota of good intent..."<sup>284</sup>

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<sup>282</sup> 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, who 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. This attitude is both a derivative of and a reaction to Talmudic and rabbinic culture.

<sup>283</sup> *Ibid.*, Fishbane, p. 107.

<sup>284</sup> *Opening the Tanya*, Steinsaltz edition (2003), p. 208.

Likewise, Orthodox Judaism teaches that the *bris milah* (circumcision), which even the patriarch Abraham was required to undergo as a sign of being in a covenant relationship with the God of Israel, is, to the rabbis, only a *mitzvah* (good deed), but one which is certainly not required in order to make a covenant with God or render any Judaic male who bears the exalted racial status of being born to a Judaic mother, a “Jew.” 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, for whom the *New York Times* sings an unending hymn of praise: <sup>285</sup>

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#### HALAKHIC POSITIONS OF RABBI JOSEPH B. SOLOVEITCHIK

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burial. The Rav explains that the common belief that a *bris milah* is for *machen ihm a Yid* (to make him Jewish) is absolutely incorrect. In the case of a convert, the *bris milah* is an integral part of the conversion process. It elevates him unto *kedushas Yisroel*. Regarding a child born to a Jewish mother, the circumcision is strictly for the *mitzvah*, but not for conversion, for the child is born Jewish in every aspect. The *Gemorah* (*Chulin* 5a) specifically states: *Hakol Shochatim, Afilu Orail* (We validate the *Sh’chita* of a noncircumcised Jew and regard him as Jewish even if his neglect of a *bris* was out of choice rather than out of ill health).

*Halakhic Positions of Rabbi Joseph Soloveitchik* (Jerusalem, 1998), p. 154.

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<sup>285</sup> 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.

Intense self-worship and self-deception, like the imputation of relative Judiac blamelessness and sinlessness, is a hallmark of Orthodox Judaism and the rabbinic megalomania intrinsic to it. Judaism's theology overturns all sense of theology as taught in the Bible. It encourages the deadly cardinal sin of pride. It wipes out the responsibility for transgressions against the law of God. Like clever lawyers, the rabbis teach that what Christians regard as one of the blackest episodes in King David's life — the adultery with Bathsheba and the murder of Uriah — that David did not really sin with Uriah the Hittite's wife, Bathsheba, by committing adultery with her. According to the standard teaching in Orthodox yeshivot (cf. BT Shabbat 56a): "*Kol haomer David chatah eino ela toeh*" ("whoever claims that David sinned is simply mistaken").

## Why Israel Argues About King David

To the Editor:

The political fighting in Israel's Parliament over the moral fiber of King David, which you report Dec. 20 and 26, is not new in Israeli society.

As Prime Minister, Menachem Begin sponsored a weekly Bible class at his home on Saturday night, reviving a practice begun by his political rival and Israel's first Prime Minister, David Ben-Gurion. Ben-Gurion was to the same political movement as Foreign Minister Shimon Peres, whose statement initiated the new controversy.

I attended one such evening in 1962, when Begin himself gave the class before the participants of Israel's annual international Bible contest. When the question arose of King David sending Bathsheba's husband to war, Begin quoted the Talmudic statement "whoever says King David sinned is mistaken." He referred to Ben-Gurion's comment that "I must be one of the mistaken ones."

Begin explained that the practice in biblical days was for men going to war to give their wives conditional divorces. Bathsheba was therefore no longer married, and hence King David did not sin.

Based on this Talmudic section



King David

learned as a child, Begin related that while in a Soviet prison in the early 1940's he decided to give his wife a similar bill of divorce, but could not because the Soviet prison authorities were "unable to organize it."

Whatever the outcome of the parliamentary debates, the significance of biblical history to Israel's political and social culture should not be overlooked.

Richard Horowitz  
New York, Dec. 26, 1984.

“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.”<sup>286</sup> Orthodox Judaism teaches that David did not have the intent to sin with Bathsheba (“Bat-Sheva”). It was a kind of sin, but then again 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 Judaism 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 v. 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 Uriah the Hittite to be thy wife.” (II Samuel 12:10). So who are we to believe, the word of God as found 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 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 non-Judaics 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

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<sup>286</sup> Statement of Rabbi Zalman Melamed, on the web at [www.yeshiva.org.il/Shiurim/shaleshides/rzmelamed/Ekitissa61.htm](http://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).

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.”<sup>287</sup> 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.”<sup>288</sup> It is the Mishnah which is believed 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...”<sup>289</sup>

Since God and Moses were not fantasists, this is a frank admission of the entirely man-made nature of the Mishnah-Talmud: “(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.”<sup>290</sup>

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 commentaries— that begins with the second document of

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<sup>287</sup> Hagigah, 1:8.

<sup>288</sup> Hagigah 1:7.V.

<sup>289</sup> *The Mishnah: A New Translation* (New Haven, CT: Yale University Press, 1988), p. xvii.

<sup>290</sup> *Ibid.*, pp. xiii and xv.



rabbinic Judaism after the Mishnah, the Tosefta (lit. “supplement”).<sup>291</sup> 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.’”<sup>292</sup> “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 as we have seen, emerged most influentially and fatefully in Christian civilization during the Renaissance.

### The Kabbalistic Renaissance

*“...this task could not be accomplished without the cabala of the Jews”*

This was one of the principal preoccupations of the western secret societies, during the Renaissance, an era which is presented in propagandistic depictions as a breath of fresh air for humanity; the “new humanism” etc. but which in fact represented, at least in its philosophy, the penetration of the synagogue of Satan into the Church, and the gradual emergence of a Thelemic counter-church with rules and discipline far more

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<sup>291</sup> 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.

<sup>292</sup> *The New Scofield Study Bible: New International Version*. (New York: Oxford University Press, 1984), p. ix.

rigid than the Christian ecclesia it sought to usurp.<sup>293</sup> In Mishnah Sanhendrin 10:1 the rabbis place a ban on the use of the Tetragrammaton (YHVH): “These are the ones who will have no portion in the world to come: he who pronounces the divine name as it is spelled out.”

But Johann Reuchlin in his *De Arte Cabalistica* quotes the esoteric rabbinic teaching: “...this is the secret of the King Messiah who will come swiftly in our days. All his work will begin with VH and YH, which is the mystery of the seventh day and this name is the whole name and everything is accomplished...”<sup>294</sup>

nonnull scribitur in libro Cabalæ Hacadma וְהוּא סוּד מַלְךְ  
 הַמְשִׁיחַ שִׁיבָא בְּמַחֲרָה בְּיָמֵינוּ שֶׁכָּל פְּעֻלָּתוֹ  
 תְּהִלָּה עַל זֶה וְגַם יֵהְיֶה שְׂהוּת סוּד יוֹם הַשְּׁבִיעִי  
 וְהוּא הַטֵּם שְׁמוֹ שָׁלֵם וְהַטֵּלָם בְּלִי הַמְלָאכָה  
 Et hoc est arcana regis Messing que uendet cito in diebus no

The great work to be accomplished “by the use of the word formed by the letters YHVH.” —Johann Reuchlin, *De arte cabalistica libri tres Leoni X. dicati* (1517).<sup>295</sup>

“It should be taken into account that a century after the publication of Reuchlin’s work such ideas were used by the Rosicrucian ‘invisible underground’...the drawings of the writers associated with the Rosicrucians are the most emphatic in presenting the four Hebrew letters as the source of all existence...” --Joseph Dan, Professor of Kabbalah, Hebrew University, Jerusalem. Yet this “source of all existence” could not be uttered by the *Am ha’aretz* (common people) in spite of there being no Biblical injunction against its utterance and every Biblical encouragement in favor of its wide use by all believers in Yahweh. Instead, due to the commandments of the rabbis,

<sup>293</sup> For insight into how, under the protection of Cardinal Odet de Chatillon, Rabelais’s *fais ce que voudras* (“do-your-own-thing”) utopian *règle de l’Abbaye de Thélème* (“rule of the Abbey of Thelema”, adopted by the New Age movement of the twentieth century as promoted by the minions of Aleister Crowley within and without the OTO), was actually a cover for a highly disciplined, militant and rigid, institutional occult counter-church, subversive of the old Church, cf. Thomas Molnar, “The New Inquisition,” in *New Oxford Review*, July, 1978.

<sup>294</sup> Johann Reuchlin, *On the Art of the Kabbalah* (Univ. of Nebraska, 1993), p. 111.

<sup>295</sup> As noted in the Latin title, Reuchlin’s book was dedicated to the Medici Pope, Leo X.

YHVH, the most sacred name of God, was perverted and dragooned into service as the engine of a revived Babylonian magic.

Reuchlin was intellectually dishonest and his dishonesty is revealed in the critical support he lent to the central thesis of his fellow "Christian" Kabbalists, that the Kabbalah testifies of Christ. Actually, the Kabbalah testifies against Jesus and Reuchlin knew it and concealed that fact lest it interfere with the occult project of raising the prestige of the rabbinic gnosis in Christian civilization and expanding the use of the Tetragrammaton in occult rites.

Reuchlin as one of the leading linguists in Europe, was cognizant that the Kabbalistic phrase *Shu henriytz* was a re-working of the profane swear-word the rabbis use for Jesus of Nazareth, *Yeshu ha-Notzriy*, and that the Kabbalah stated concerning Jesus ( "*Shu henriytz*"), that he was a failure because he had supposedly used only half of the Tetragrammaton in working his "magic", thus proving himself to be a "false messiah"; whereas according to the Kabbalah, the true messiah will be known by the fact that he uses the entire Tetragrammaton.

This is not the only fraud Reuchlin perpetrated. His con game extends to the Christian Kabbalists' other means for promoting the Kabbalah, the claim that it testified to the truth of the Trinity based on the rabbinic exegetical principle of *temurah*, in which the Kabbalistic holy name of twelve letters (*Au Ben veRuakh*, supposedly derived from the Tetragrammaton), denotes, when the expression *haKadosh* is added to it, "Father, Son and Holy Ghost." This is a contrived and arbitrary letter-substitution. By the process of *temurah* any letter can be substituted for any other letter and every word group transmuted into another.

In his 1517 letter to Pope Leo X, Reuchlin wrote: "I believed that you would hardly be displeased if I should make public the doctrines which Pythagoras and the noble Pythagoreans are said to have held, so that these works which up to now have remained unknown to the Latins may be read at your happy command...But this task could not be accomplished without the cabala of the Jews, because the philosophy of Pythagoras had its origins in the precepts of the cabala, and when in the memory of our ancestors it disappeared from Magna Grecia, it lived again in the volumes of the

cabalists...I have therefore written *On the Cabalistic Art*, which is symbolical philosophy..."<sup>296</sup>

"According to his own description, he (Reuchlin) did not have to point out how the doctrines of Pythagoras and the kabbalah strengthen or demonstrate this or that element of Christian philosophy, because of his belief that they *are* Christian philosophy...Reuchlin believed that by identifying the kabbalah with Pythagoras, whose writings were found in the Laurentian Academy library, the pope would be bound to come to his assistance, because Reuchlin's enterprise is a Medici enterprise...Reuchlin expresses his concept of his own work by comparing it to Ficino's presentation of Plato..."<sup>297</sup>

"A large section in the first half of the third part of the work (Reuchlin's *De arte cabalistica*) is dedicated to the analysis of the Hebrew divine names, mainly the Tetragrammaton and the holy name of the 'seventy-two letters.' This...is most meaningful for the attitude of Reuchlin...in demonstrating his awareness of the non-semantic aspects of language...A case in point is Reuchlin's treatment of the subject of the 'name of seventy-two letters,' which is quoted and discussed in relatively great detail. This name is derived from three consecutive verses in Exodus (14:19-21), each of which includes, in Hebrew, exactly seventy-two letters. This fact gave rise, long before the kabbalah appeared, to a Jewish esoteric practice of deriving from these verses seventy-two groups of three letters each, which together -- and each of them independently -- represent the most secret and sublime name of God. This is achieved by writing the seventy-two letters of the first verse in a line, and below that the letters of the second verse in an inverse order, beginning with the last letter in it. Below these two rows the third verse is written, in the usual order. The name is derived from reading these three rows downwards; thus the first element is composed of the first letter of the first verse, the last letter of the second verse and the first letter of the third verse; the second group -- the second letter of the first verse, the one-before-last

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<sup>296</sup> Joseph Dan, "The Kabbalah of Johannes (sic) Reuchlin" in *The Christian Kabbalah: Jewish Mystical Books and their Christian Interpreters* (Harvard College Library, 1997), p. 59.

<sup>297</sup> Ibid, pp. 60-61. Ficino's "presentation" in the previous century, had also been sponsored by the Medicis. As its title indicates, *Divini Platonis Opera Omnia Marsilio Ficino Interprete* was far more than a "presentation," it was Ficino's occult commentary on Plato, making the Greek philosopher over in the Neoplatonic image, accompanied by engravings of alchemical and Kabbalistic symbols and sigils.

from the second verse and the second letter of the third verse, and so on, seventy-two times. The name, therefore, includes actually two hundred and sixteen letters, in seventy-two groups of three letters each. Reuchlin, following his kabbalistic sources, describes this practice in detail, with complete accuracy, and copies in Hebrew the full name. *This practice represents a radical destruction of the semantic message of the biblical text.* The verses relate the passing of the Red Sea when the Jews fled from the pursuing Egyptian armies. Instead of the straight narrative, this esoteric rearrangement of the letters produces seventy-two groups of three letters which are completely deprived of any semantic message. *Seen in this way, the biblical narrative is but a thin cover of mysterious structures which have no communicative meaning.*<sup>298</sup>

In other words, the Kabbalah represents the death of God's Word. Apologists argue that the Kabbalah is separate from the "pure forms" of Orthodox Judaism, implying, by this falsehood, that the death of God's Word is not present in Orthodox Judaism as a whole, but only in Kabbalistic Judaism. However, the Kabbalah's falsification of God's Word was made possible through its precursor, the very first legal document of Judaism, the revered Mishnah, which is not based on the Bible, but like the Kabbalah, is founded on the fantasies and imagination of man. Without Judaism's Mishnah, Judaism would have no Kabbalah.

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<sup>298</sup> Ibid., p. 76 (emphasis supplied).

### The Mishnah: “In Splendid Isolation from Scripture”

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 and massoret--handing down, ‘traditioning.’ So the reason...that the Mishnah does not cite Scripture is that it does not have to.”<sup>299</sup> 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 abominable 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

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<sup>299</sup> *The Mishnah: A New Translation* (op. cit.), pp. xxxv and xxxvi.

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."<sup>300</sup>

*"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."<sup>301</sup> This is the empty "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 and 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,<sup>302</sup> 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..."<sup>303</sup>

The scholar who uttered those remarkable words is 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

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<sup>300</sup> BT Berakhot 8A.

<sup>301</sup> Israel Shahak and Norton Mezvinsky, (op. cit.), p. 27.

<sup>302</sup> Ibid., Shahak and Norton. The authors refer explicitly to the "worship" of "charismatic rabbis" (cf. p. 26).

<sup>303</sup> *Rabbinic Judaism* by Jacob Neusner with a contribution by William Scott Green, p. 62.

fixture of many controversies 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.”

## **BETWEEN REBBI AND TALMID**

Rav Kahanow often spoke to his *tamidim* about the importance of establishing a bond of closeness between *rebbe* and *talmid*. In every matter, in every circumstance, it is necessary that the image of one's *rebbe* be engraved before one's eyes. In every question that arose and in every issue, Rav Kahanow would ask himself, “What would my *rebbe*, the *gaon*, Rav Shlomo Heiman, say about this, or my father, my teacher? What would Rav Aharon Kotler have said, or Rav Moshe Feinstein, or my masters, the *gaonim* of Eretz Yisroel - Rav Tzvi Pesach Frank or Rav Velvel Minzberg, the *Rov* of Brisk or the *Rov* of Tchebin?” He took refuge in the shadow of these *gedolim*, and their Torah was always on his tongue.

### The Cult of the Guru

In religions derived from ancient paganism, such as Hinduism and Judaism, the relationship between teacher (*rebbe*) and student (*talmid*) is one of slavish idolatry: an adored guru, whose “image” is “engraved before one's eyes,” is adored by an awed and cowed follower.



We see this degraded relationship touted in the article above, “Between Rabbi and Talmid”<sup>304</sup> The “Torah” of the rabbis and not the Torah of God is to be “always on” the “tongue.” God is not mentioned because the rabbis are god. Could the *avodah zora* (idolatry) be any clearer? Much is made of Judaism’s disdain of Catholic saints’ “images” which rabbis, together with many Protestants have condemned as outlandish idolatry. But here above we have reprinted the detestable, soul-killing, rabbinic idolatry which has existed for centuries right under the noses of these Pharisaical rabbinic and Protestant ideologues, and they are absolutely and completely indifferent to it, even as they call Catholics to account for it.

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. 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 conjugal bed of the Rebbe and Rebbetzin the better to learn how to emulate every move that takes place there. Eisenmenger reports: “The Jews are so infatuated in their Esteem of the Sanctity and Wisdom of the Rabbins, 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 Rabbins into 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 every (even) the most trivial or nonessential Matter.”

Eisenmenger, in his appraisal of Judaic infatuation with the divinity of the rabbis as manifested at its basest level, is exact and 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, prophet-like 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.

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<sup>304</sup> Rabbi Elozar Hakohen Kahanow, “Between Rabbi and Talmud Student,” 26 Adar 5767 (March 16, 2007).

**The Koliner rebbe states:**

**“Our *Zaddikim*’s words are more important than the Torah of Moses” (*Midot miMoharan*). As our Sages teach:  
A *Zaddik* decrees, and God obeys.”**

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 us, and all a person needs to do is make himself into a vessel to receive the good. But our 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 more than most of us. Talmud scholars (Hassidic or not) who have “virtually perfected their character,” are known to have such powers.<sup>305</sup> Until his passing several years ago, tens of thousands flocked to Rabbi Yaakov Yisrael Kanievsky (“the Steipler”) for his blessing. It’s known that prior to their highly dangerous but successful air strike on the Iraqi nuclear reactor in 1980, the Israeli pilots appeared before “the Steipler” and asked for his blessing. He told them “go in peace and return in peace.”

“Rabbi Ariel Sokolovsky is a Moldova-born Chabad rabbi in Portland, Oregon...Sokolovsky refers to (Rabbi Menachem Mendel) Schneerson as “Rebbe-Almighty” among other adulatory sobriquets. ...At the front of the main room at Chabad headquarters in Crown Heights (district of New York) sits the Rebbe’s empty chair — its cushions unruffled for more than 12 years. The chair is kept as it was during his lifetime. Before the daily afternoon prayers, a number of the men perform the ritual of unfurling a Persian rug, moving the Rebbe’s chair out from under a desk, fiddling with his prayer shawls and books as if he were about to walk in and take his seat. The prayers conclude as normal, but the service is followed by singing and chanting with Hora dancing around the central podium. ‘Long live our Master, our Rebbe, King Messiah,’ sing the dancing men and boys as they form conga lines — a routine part of this thrice-daily ritual...The service terminated, the men stand at ease. Many are wearing yellow lapel-pins...Members of the congregation were happy to explain: What do the pins signify? It symbolizes our dedication to the Rebbe above all else. As far as we

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<sup>305</sup> BT Bava Batra 116a and BT Ta’anit 23a.

are concerned, we can pray to the Rebbe and he can deal with God for us. The Rebbe was not created; the Rebbe has always been around and always will be...Look, what you need to do is start with God and work your way up to the Rebbe.”<sup>306</sup>



**The image of a god: “The Rebbe”  
Grand Rabbi Menachem Mendel Schneerson**

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<sup>306</sup> Saul Sadka, “The Lubavitcher Rebbe as a god,” *Haaretz*, Feb. 12, 2007.

While it may seem bizarre to describe electrician-cum-rabbi M. M. Schneerson in this way, (according to research by Professor Menachem Friedman, after he married a distant cousin, Schneerson resided with her sister and brother-in-law in a suburb of Paris, where he acquired his only formal education: a two year vocational course in electrical engineering at a Montparnase Vocational College, where he received mediocre grades), many of the Lubavitcher Judaics view Schneerson as a demigod. They are loathe to state this explicitly, but they will assign him characteristics of God, pray to him and, when pressed, suggest that there is really no difference between him and God, except that Schneerson is higher. “Since the Rebbe was perfection personified, he is greater than any man that ever lived; ergo he is godly— omnipotent, omniscient and unlimited...None have a problem with praying to Schneerson, using his books for divination in place of the Bible. Even amongst those viewed as moderates, ‘the Rebbe’ is often substituted for God in normal conversation...Does this not ‘idolize’ Schneerson, in the literal sense? ‘We cannot connect to God directly — we need the Rebbe to take our prayers from here to there and to help us in this world. We are told by our rabbis that a great man is like God and the Rebbe was the greatest man ever. That is how we know he is the messiah, because how could life continue without him? No existence is possible without the Rebbe.”<sup>307</sup>

Note the description of the “chanting.” Vain repetition (Matt. 6:7) of words is a form of magical pagan incantation in Hinduism and Tibetan Buddhism, as it is in Judaism. For example, the rabbis decree, “One who recites Parshas Hamon (*Shneyim Mikroh VEchod Targum*) every day is assured that his food will not be lacking.”<sup>308</sup>

### **Judaism’s False Messiah Syndrome**

“In 1951, during the Rebbe’s (Schneerson’s) first discourse, he said that our present generation was the seventh from the Alter Rebbe — the first Lubavitcher Rebbe. The Rebbe explained that Moses, the leader of the seventh generation after Abraham, was the catalyst in bringing the divine presence into the world. In a similar way, the Rebbe outlined, our generation — the seventh, is tasked with, and will succeed in bringing the divine

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<sup>307</sup> Ibid.

<sup>308</sup> Segullah for Parnassah. The complete text, as of this writing, may be found at [www.tefillos.com/parshas\\_hamon.asp](http://www.tefillos.com/parshas_hamon.asp)

presence into the world permanently, with the full redemption. Strikingly, almost every week in 1991 and 1992, the Rebbe reiterated, verbally and in writing, that this generation is the last of exile and the first of *geula*, or salvation. In 1990, during the First Gulf War, the Rebbe explicitly announced: 'The time of our redemption has arrived.' And in 1991, the Rebbe stated that the 'service of spiritual refinement' of the exile had been completed. Also that year, characterizing the statement as divine prophecy, the Rebbe issued the projection: 'Behold, *Moshiach* is about to come.' The Rebbe directed all Chabad Hasidim to publicize this prophecy, and to add that we have merited that God has chosen an individual beyond all others to serve as the leader and prophet of this generation. In 1992, the Rebbe told Chabad emissaries that their mission had been completed and that all efforts should now concentrate on preparing to greet the messiah, who would be arriving imminently.

"That year the Rebbe wrote: 'At the present time, all obstacles and hindrances have been nullified. As such, *Moshiach* (not only exists, but in fact) is also already revealed. All we have to do now is welcome *Moshiach tzidkeinu* in actual reality.' Rabbis from within and beyond Chabad then enacted, in 1991, a *psak din* (rabbinical judgment) which asserted that the Rebbe was the presumed Messiah according to the qualifications outlined by Maimonides.

"The Rebbe later spoke of this *psak din* as part of the revelation of the Messiah and the unfolding of redemption. We are still working toward and praying for the complete fulfillment of the confirmed Messiah. In each generation there is only one spiritual leader of Jewry — and if a generation merits redemption — this individual becomes the messiah. This redemption will soon materialize, and the Rebbe is the Messiah. Our task now is to provoke the full revelation, in order to see the Rebbe's transition from presumed to confirmed *Moshiach*.

"As far as the passing (death of Rabbi Schneerson) is concerned, the Rebbe gave us guidance. In a talk given in 1992 on the occasion of the passing of the *Rebbetzin* (Schneerson's wife), the Rebbe stated: 'And specifically since this generation is the last generation of exile and the first of redemption... we have finished everything and now we only have to accept *Moshiach tzidkeinu* in actuality — therefore it's understood that if, in between, there is the concept of passing, as it was in the 22nd of Shevat four

years ago, (the day the Rebbetzin died), this is only to effect the last elevation that is necessary — the elevation of the full and complete redemption.’



**Chabad-Lubavitch Grand Rabbi Menachem Mendel Schneerson (at left) hosts the former Irgun leader and Israeli Prime Minister, Menachem Begin (seated at right). Begin bombed schools, hospitals and apartment buildings in Beirut throughout the summer of 1982, culminating in a frenzy of bombings of civilians in August. In September, Israeli proxies —the fascist Phalangists — murdered approximately 800 Palestinians at Sabra and Shatila. Mr. Begin reflected responsibility for the massacre away from his regime with a witty Talmudic riposte: “*Goyim* kill *goyim*, and they come to hang the Jews.”**

“In terms of ‘normative Judaism,’ there are in fact references to a resurrected Messiah in sources such as the Talmud, Kabbalah, and later commentaries. For example, Ohr Hachaim on Numbers 24:17 says, ‘If the redemption will take place because of the merit of the Jewish people it will be incredibly wondrous, and the redeemer of the Jewish people will be revealed from the heaven through a miracle and sign as it says in Sefer Zohar... that is why it says a star shall shoot out (from Jacob) that the redeemer will sprout forth from heaven....’ These sources require careful study..In his book *Why the Jews Rejected Jesus*, David Klinghoffer concludes that a resurrected

Messiah is a possibility within Orthodox Judaism. The true and unbridgeable rift between Judaism and Christianity resulted from Christian rejection of rabbinic 'Oral Torah.' On the issue of divinity, the Rebbe explained that the leader of each generation contains an all-encompassing soul...Each Jew actually has a spark of the soul of the Messiah within his own. This is one's deepest, essential Jewish identity. Revealing one's own spark as the Messiah, the Rebbe directed, is the catalyst for the revelation of Moshiach Ben David, who in turn is the catalyst for the revelation of the complete unity of God in the world. This is partially based on the Zohar, which states: "The Jewish people and God are wholly one."<sup>309</sup>

Notice the huge chasm between Christian and rabbinic theology. The Christian believes himself to be absolutely worthless and irredeemable without Christ; a sinner sentenced to eternal death, were it not for the belief in saving grace through the propitiatory sacrifice of Jesus of Nazareth, Messiah of Israel. In contrast, Judaism is replete with racial conceit. "The Jewish people and God are wholly one...the redemption will take place because of the merit of the Jewish people."

*Note the reliance in the preceding report in the Jerusalem Post, on the Kabbalah in the form of the Zohar for determining much of Judaism's theology of the Moshiach, in spite of pretended disclaimers about the Kabbalah being an optional or marginalized text in Orthodox Judaism.*

"The Rebbe," Menachem Mendel Schneerson, is a false Messiah who will never rise from his grave except to be judged by God. In the Aug. 22, 1991 issue of the *New York Times*, a full page ad produced by Chabad-Lubavitch was published, which hinted that Schneerson was the Messiah who was responsible for "miracles" like the fall of Communism, lightning victory in the first Gulf War, Israelis "unscathed" by Scud missile attacks, the mass exodus of Russian Jews and, most laughable of all, "unity among people, domestic harmony and cessation of hostilities between the races." The advertisement went on to state, "The times are changing — not just for the better, but truly for the best....The Era of Moshiach is upon us."

We term it laughable because on the day the advertisement was published in the *Times* (these ads must be scheduled long in advance of publication), riots by Black Americans were exploding in front of Grand

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<sup>309</sup> Eli Soble, "Our Rebbe is the Messiah," *Jerusalem Post*, Jan 30, 2008.

Rabbi Schneerson's world headquarters, after a Judaic driver in Schneerson's police-protected caravan, Yosef Lifseh, allegedly ran down a Black child, seven-year-old Gavin Cato. Yankel Rosenbaum, a Talmudic man from Australia, was subsequently stabbed by the rioters. He was taken to the nearest hospital, which turned out to be the same one frequented by poor Blacks. Physicians allegedly failed to spot one of the stab wounds and Rosenbaum bled to death. The *New York Times* gave this everyday occurrence in the Black ghetto front page coverage now that it had occurred to a "Jewish scholar," and even provided a sidebar noting his medical chart, which covered nearly half a page. Contrary to Chabad-Lubavitch's messianic delusions of grandeur, the year 5751 ended for them and their false 'Moshiach' in confusion, sadness and dashed dreams.<sup>310</sup>

The people who believe Schneerson is the Messiah have been, as previously noted, close to every American president since Jimmy Carter and Ronald Reagan. In spite of the obvious fact that their dead god was a charlatan, Chabad-Lubavitchers continue to instruct the President of the United States in the White House (as recently as April 15, 2008). America's "top cop" in 2008, "Homeland Security" commissar Michael Chertoff is a close associate of Schneerson's Chabad-Lubavitch adherents. We are not writing about some obscure sect. These rabbis are near the pinnacle of power of the U.S. government.

Another false messiah in Judaism was Simon Bar Kokhba, leader in Palestine of a violent Jewish revolt against the Romans (132-135 A.D.). He was declared Messiah by the founding rabbinic "sage," Rabbi Akiva. Ta'anit 58d: "When Rabbi Akiva would see Bar Kokhba he would proclaim, This is he, the King-Messiah."

In spite of a theatrical display of gravitas and renown for worldly cleverness and wisdom on the part of the rabbis, the egotistical nature of Judaism renders its adherents prone to enormous misjudgments, blunders and delusional thinking, of which the "false messiah" syndrome is but one hallucinatory component. Judaism teaches the ultimate delusion, the supremacy of the rabbi above God.

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<sup>310</sup> Cf. *Canadian Jewish News*, Sept. 5, 1991, p. 9.



א הַמְּסִית אַחַד מִיִּשְׂרָאֵל. בֵּין אִישׁ בֵּין אִשָּׁה — הָרִי זֶה נִסְקָל;  
 אַף-עַל-פִּי שְׂלָא עָבַד הַמְּסִית וְלֹא הַמוֹסֵת עֲבוּדָת כּוֹכָבִים, אֲלֵא כּוֹפְרֵי  
 שְׁהוֹרְהוּ לַעֲבַד.  
 בֵּין שְׁהִיָּה הַמְּסִית הַדְּיוּט, בֵּין שְׁהִיָּה נְבִיא; בֵּין שְׁהִיָּה הַמוֹסֵת יְחִיד, אִישׁ אוֹ  
 אִשָּׁה אוֹ יְחִידִים — מִיתָתוֹ בְּסִקְלָה.

**The Rabbis are Greater than God to whom they attribute the following words regarding themselves: "My sons have defeated Me, My sons have defeated Me!"**

This Talmudic passage is one of the more explicit illustrations of Judaism's teaching that the rabbis are greater than God. 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 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.'<sup>311</sup>

From this text we learn that Halakhic disputes must be resolved by majority vote of the Rabbis. God could not contradict His own decision to allow Torah questions to be decided by free debate and majority vote. The Gemara relates that generations later Rabbi Natan met the (Old Testament) Prophet Elijah. Rabbi Natan asked Elijah about the debate 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!'

<sup>311</sup> "Acharei rabim le-hatos."

Anyone who expects to receive an ounce of mercy, compassion, empathy or understanding from a religion that teaches that it has defeated God, is out of their minds. True, Judaism will indeed, depending on the *zeitgeist*, bargain with the gentile powers, adopt seemingly conciliatory gestures and pose as sympathetic, as did Rabbi Boteach when he seemed to have something good to say about Jesus. In the past, Judaism has adopted a similar affirmative action pose in its dealings with Islam, when the rabbis regarded Muslims as their vehicle of choice for suppression of faithful believers in Jesus. Today they regard the followers of Churchianity, whether of the modern papal or the fundamentalist Protestant strain, as the mainstay of perpetual warfare for Israeli dominion and the simultaneous marginalization of faithful believers in Jesus. For the faithful Christian, these worldly churches with their blood-drenched militarism and affinity for Judaism's doctrine of saved-by-race, are an abomination in the sight of God.

But not to worry. God's sons —the rabbis— “defeated Him” with their arguments. Judaism states that Rabbi Yehoshua was correct in his contention that a view confirmed by majority vote must be accepted, *even where God Himself holds the opposite view.*<sup>312</sup>

Knowing these facts, who but the boldest and most shameless liar, would dare to proclaim Judaism to be an Abrahamic faith whose enemies are cursed by God and whose friends are blessed by Him? *Judaism is the religion of the god of this world* (2 Cor. 4:1-6) and is beloved on that basis by the legions of hireling priests, bishops and preachers of Churchianity, who hope to gain materially in return for their allegiance to the power of the rabbis (Mark 8:36).

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<sup>312</sup> *Talmud: Steinsaltz Edition*. Vol. III, pp. 236-237.

The rulings of the rabbis on earth become a permanent part of God's Torah. Even Heaven obeys the rulings of the supreme sages (*gedolei*) of Judaism:

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

"How do the halachic renderings of a *gadol*<sup>313</sup> 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*<sup>314</sup> become a permanent part of Torah itself. Indeed, even in Heaven the rulings follow those rendered by the *gedolei ha' Torah*."<sup>315</sup>

<sup>313</sup> 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.

<sup>314</sup> *Gedolei Torah* and *gedolei ha' Torah*: a council of great rabbis i.e. "sages," as for example the Agudath Israel organization's "Moetzet Gedolei ha'Torah."

<sup>315</sup> Statement of Rabbi A. Lieb Scheinbaum, Hebrew Academy of Cleveland. 21 Shevat 5764.

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."

How does one reconcile all of this abominable pride and rabbinic idolatry with the relentless public relations hype that Judaism is the original Biblical creed out of which Christianity came forth? Since the founding sacred text of Judaism's *Torah SheBeal Peh*, the Mishnah, stands alone as an authority, without justification Biblically, it fell to the later rabbinical writings of the Talmud, such as the Sifra, which do comment at length upon Scripture, to attempt to correlate Mishnaic teachings with those of the Torah. References to the Torah in Judaism are invariably misleading. By dictionary definition, Torah denotes the books of the Old Testament (*Tanakh*). But in Judaism, as we have seen, the word Torah can signify the Oral traditions alone (*Torah SheBeal Peh*) or both the Talmud and the *Torah SheBichtav* (*Tanakh*).

In considering all of this, we may call to mind the situation of the Christian ecclesia today, which is occupied by incumbents who are so completely smitten, from the pope and the ministers of the major Protestant denominations, on down to the lowliest street-corner, fundamentalist preacher, with the presumed divine racial prestige, Biblical knowledge and Old Testament wisdom of the rabbis of Judaism. Cast off to the sidelines are those evangelical Christians who refuse any doctrine or authority that contradicts the Bible, and are castigated as "extremists" and "haters" by their erstwhile pastors. Their attendance at almost any modern church is a source of scandal and embarrassment to the churchmen. This Christian remnant exists largely in house-churches and other small gatherings. If they persist within the organized churches it is often as the most marginal and despised of congregants.

By the same token, protesting Catholics see in the pronouncements and symbolic actions of the popes since John XXIII and particularly in the pontificate of the late John Paul II, a radical departure from nearly 2,000 years of Christian teaching and practice. In March, 2000, John Paul II turned his coat in *verbo* and *facto*, resorting to making obeisance in Jerusalem to the religious heirs of the Pharisees who ordered Jesus' execution. The Pope apologized to them for "displays of antisemitism directed against the Jews by

Christians at any time in any place.”<sup>316</sup> This apology would seem to encompass the deeds of thousands of saints and luminaries of the Church, from John Chrysostom onward to St. Vincent Ferrer to most of the literary canon of the West, including Dante’s *Paradiso*, which hails the Roman destruction of the Temple as “living justice,” and Chaucer’s “The Prioress’ Tale.” The disapprobatory shadow presumably also falls on Rome’s own canonized pontiff, Pius X who, when asked in 1904 to recognize Palestine as the rightful Judaic homeland, told Zionist Theodore Herzl, “As the head of the Church, I cannot answer you otherwise: the Jews have not recognized the Lord; therefore we cannot recognize the Jewish people.”<sup>317</sup> Christianity has, to a large extent, been taken over by the religion of Judaism and become a fossil more properly distinguished as Judeo-Churchianity. It is interesting to compare the situation in our churches with a passage from the Talmud: “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.”<sup>318</sup>

The gentile in the preceding Talmud citation trusted only the Bible and was expelled by the rabbi because 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, the religion which makes a mockery of God and His law and which puts into

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<sup>316</sup> *Jewish Chronicle*, March 31, 2000.

<sup>317</sup> Sergio I. Minerbi, *The Vatican & Zionism* (NY: Oxford Univ. Press, 1990), p. 100. It is not clear why Pius X referred to the Zionists of his time as “the Jewish people,” in other words, as Jews. Why would he take the word of proven liars that they are the direct genetic descendants of Abraham, Isaac and Jacob? And that’s all we have — their word that it is so. There is no other evidence for the assertion. The more accurate designation for these most unfortunate people is “counterfeit Israel” (Rev. 2:9 and 3:9).

<sup>318</sup> BT Shabbat 31a; Rabbi Nathan XV:V.1.

practice the traditions of Babylon.<sup>319</sup> “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 intention thereby to overcome the fear that money-lenders had of losing their money.”<sup>320</sup>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. Rabbinic nullification of scripture also extends to evolutionary theory, as detailed in a report in 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.

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<sup>319</sup> The preeminent Christian theologian and Enlightenment philosopher of early America, Jonathan Edwards (1703-1758), is esteemed in our time by Reformed pastors and congregations. Yet in 1750 he was cast out of his large and influential church at Northampton, Massachusetts because he challenged his congregation with Bible truths that were too much for their habits of mind and limited patterns of thought to countenance.

<sup>320</sup> *The Literature of the Sages*, Part One, p. 164.



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...Rabbi Natan Slifkin (is)...(a) boyish-looking ultra-Orthodox Israeli scholar and science writer...Rabbi Slifkin's work has been publicly denounced by 23 prominent ultra-Orthodox rabbis who attacked his beliefs as 'nonsense' and ordered that Rabbi Slifkin himself 'burn all his writings.'

"The basis for the rabbinical protest differs from that of most Christian fundamentalists who oppose Darwin. *Whereas Christian creationism is based on a literal reading of the Bible, most Orthodox Jews who reject evolution tend to do so because they find it incompatible...with...centuries of rabbinic commentary...Rabbi Slifkin does not consider Darwin a threat to his faith. Relying heavily on Maimonides he argues...that there is no incompatibility between traditional Jewish faith and the laws of nature...To Rabbi Slifkin... 'Man's physical ancestry in the animal kingdom has no bearing on his unique spiritual nature. Whether our physical bodies originate from mud or monkey, our fundamental identity does not relate to either'...The animating idea that runs through all of Rabbi Slifkin's work is his insistence that 'science and monotheism go hand-in-hand.'*" <sup>321</sup>

Maimonides and the other paradigmatic rabbis of Judaism represent an approach to the Bible that is anthropomorphic, based on their fabrication 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." <sup>322</sup>

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<sup>321</sup> Emphasis supplied. Observe that the analogy is made between evolutionary theory ("science") and "monotheism," not Biblical teaching.

<sup>322</sup> Elliot R. Wolfson, "Zoharic Hermeneutics" in *The Midrashic Imagination: Jewish Exegesis, Thought and History* (1993, Michael Fishbane, ed.); p. 169



## **The Talmud (with the Kabbalah) is Judaism's holiest book**

The supremacy of the Talmud over the Bible in the Israeli state may also be seen in the case of the black Ethiopian Falasha. Ethiopians are knowledgeable of the Old Testament. However, their religion is so ancient it pre-dates the Scribes' Talmud, of which the Ethiopians have no knowledge. "The problem is that Ethiopian Jewish tradition goes no further than the Bible or Torah; the later Talmud and other commentaries that form the basis of modern traditions never came their way." <sup>323</sup> Because they are not traffickers in Talmudic tradition, the black Ethiopians are discriminated against and have been forbidden by the Israelis to perform marriages, funerals and other services in the Israeli state. Joseph D. Soloveitchik was the "unchallenged leader" of Orthodox Judaism and one of the top international authorities on *halakhah*. Soloveitchik was responsible for instructing and ordaining more than 2,000 rabbis, "an entire generation" of Judaic leadership. *New York Times* religion reporter Ari Goldman described the basis of the rabbi's authority: "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." <sup>324</sup>

Nowhere does Mr. Goldman refer to Soloveitchik's knowledge of the Bible as the basis for being one of the leading authorities on God's law. The rabbi's credentials are all predicated upon his mastery of the Talmud. Other studies are clearly secondary. Britain's *Jewish Chronicle* of March 26, 1993 states that in religious school (yeshiva), students are "devoted to the Talmud to the exclusion of everything else." Nearly fifteen years after Ari Goldman's plaudits were published, Rabbi Soloveitchik continues to be feted in the most lavish terms in the *Times*: "Rabbi Joseph Soloveitchik...(is) arguably the most important Orthodox rabbi in 20th-century America...Within the Orthodox sector, he had been so revered as a philosopher, Talmud scholar and teacher

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<sup>323</sup> *N.Y. Times*, Sept. 29, 1992, p.4.

<sup>324</sup> *N.Y. Times*, April 10, 1993, p. 38.

of young rabbis that he was known, in worshipful tones, as The Rav, The Rabbi, a proper noun implying there was no equal.”<sup>325</sup> The intent of this *New York Times* article was to drum up support for an independently funded and produced documentary film promoting and applauding Soloveitchik’s life and work. The *New York Times* regularly acts as a public relations firm for rabbis, Judaism and the Talmud; this is a peculiar mission for an avowedly secular newspaper, especially so in light of the racism and hatred which the Talmud embodies. The filmmaker behind a documentary movie about Soloveitchik, 31-year-old Ethan Isenberg, is the product of a Talmudic education in a high school yeshiva and another year of Talmud study in the Israeli state. He is the beneficiary, courtesy of the *Times*, of thousands of dollars worth of free promotional publicity for himself and his movie (“Lonely Man of Faith”): “...the documentary has been shown at film festivals in the United States, Israel and Canada. But...has yet to be picked up for cable, public television or art-house release...”<sup>326</sup> There’s the *diktat* to TV executives and movie distributors: broadcast and distribute this movie. How fortunate to be an independent Talmudic filmmaker promoting your movie about a major Talmudic-Zionist rabbi. The future of your Talmudic project is guaranteed by the flagship newspaper of the American media.

The *Times* continues its sales pitch “...its quality has struck knowledgeable observers, ‘I thought the film was very fine,’ said Jonathan D. Sarna of Brandeis University, a leading historian of American Jewry. While Rabbi Soloveitchik’s roles as Talmudist and philosopher ‘are impossible to translate to the screen,’ Dr. Sarna continued, ‘the film does give viewers a sense of why The Rav was revered in his lifetime and continues to inspire modern Orthodox Jews to this day.’”

This “reporting” is representative of the majority of the coverage which the *New York Times* accords Talmudic Judaism, which it almost invariably presents in a gauzy aura of reverence and profound esteem, very much like Martin Buber and Elie Wiesel have done. Meanwhile, *Bible-faithful* Christians are viewed with suspicion by the *Times*, their theologians and educators seldom presented with the sort of uncritical, misty-eyed commendation with which the life and legacy of Soloveitchik is graced. Here

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<sup>325</sup> Samuel Freedman, *NY Times*, Jan. 26, 2008, p. A16.

<sup>326</sup> *Ibid.*

again is the Master Race egotism of the Zionist and Talmudic mentality seeping into the commons. The unspoken assumption is that Judaism is simply *God's religion*, not subject to the scathing criticism and irreverent sarcasm with which the *Times* reports on conservative Protestants and Catholics, and Muslims faithful to their Koran. Whereas Rabbi Soloveitchik's allegiance to the Israeli state and the Talmud, and his hatred of Catholic priests ("When I see a *galach* [priest] I see a murderer"),<sup>327</sup> is simply not an issue for the *NY Times*, the axiom being that the Talmud is benevolent in the hands of so distinguished a rabbinic sage. The New Testament and the Koran, on the other hand, when wielded by adherents with the kind of strict loyalty with which "The Rav" taught and expounded the Talmud and the Israeli cause, are highly suspect in the eyes of the *Times*, which reports on such non-Judaic religious groups, especially when they are independent of the Israeli agenda, with barely concealed contempt, along with vigorous appeals from "moderates" for these conservative Christians and "radical" Muslims to adjust their beliefs in line with *NY Times* standards of rabbinic and Zionist correctness, if they want to be considered decent and respectable. Most of the rest of the American media follows the lead of the *NY Times* in this matter.

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<sup>327</sup> Cf. Abba Bronspigel, "The Church Visits Yeshiva University," *The Commentator* (NY), Feb. 3, 2004. Soloveitchik was not just referring to priests of the past, but all priests.

## **The Employment of the term “Antisemitism” as a Weapon in the War of Ideas**

Apologists for Orthodox Judaism become defensive when Christians or gentiles critically examine the Talmud. The slightest skeptical comment is accused of being “antisemitic.” This catchword has been so overworked it has become meaningless. This neologism was concocted by Wilhelm Marr, a hater of Judaics *on the basis of their race, not their religion*. His term is the product of the scientism of the 19th century. Moshe Zimmerman of the Hebrew University of Jerusalem comments on one of Marr’s principal works, *Der Sieg des Judenthums über das Germanenthum* (“The Victory of Judaism over Germanism,” 1879), “...it is an attempt at a socio-cultural history of the development of Jewish hegemony in the world in general and in Germany in particular, without blaming this development on the Jewish religion. Marr’s school...was a new paganism, was anti-Christian...”<sup>328</sup> Marr viewed Judaics “scientifically,” as a biological entity, an eternal tribe, a racial species. Their religion was not the issue for him. This was precisely the opposite of the gospel of New Testament Christianity and all those who remain faithful to it: Judaics were only admonished in so far as they were advocates of the religion of the Pharisees. Their race was not the issue. As Charles D. Provan has written, “For the Christian, one’s so-called ‘race’ has no bearing on his standing with God. So our attack on the Talmud is *not* based on race. We Christians are followers of Jesus Christ our Lord, who was a Jew according to the flesh. We reject the claim of ‘racial Jews’ to be ‘the chosen people,’ but this by no means makes us view their race as evil. It is not evil; it is irrelevant.”<sup>329</sup> It is an act of extraordinarily brazen intellectual dishonesty to term Christians who expose the Talmud, “antisemitic.”

Marr invented the term “anti-semitism” in October, 1879 when he founded the Anti-Semitic League. “...Marr, in his 1879 writings, consciously

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<sup>328</sup> Zimmerman, *Wilhelm Marr: The Patriarch of Anti-Semitism* (Oxford Univ. Press, 1986) pp. 79, 82. Though Marr was anti-Christian, he occasionally adopted Christian coloring for expediency. “Marr’s *From the Jewish Battlefield*...revealed Marr as an opportunist...he suddenly made use of religion...Marr...wrote a sentence that one finds difficult to believe issued from his pen: ‘the goal was to free Christianity from the yoke of Judaism.’...This was an extreme departure from his philosophy until then...” (Zimmerman, p. 83). “..Marr was basically an atheist...” (Zimmerman, p. 91).

<sup>329</sup> “The Talmud: Some of Its Teachings and their Sources, *Christian News*, July 25, 1988.

used the terms ‘Judaism’ and ‘Germanism’ as *main* terms, and ‘Semitism’ and ‘Aryanism’ as *secondary* terms. Marr absorbed these secondary terms from the scientific jargon which had developed during the 1870s..If Marr was troubled by any term, it was not by ‘Germanism’ but by ‘Judaism,’ which bore such a clear religious connotation. Since Marr’s avowed stance in 1879, consistent with his theories, was ‘antireligious,’ he needed a term which would clearly indicate that the Jews were a racial unit. Marr apparently felt in his 1879 anti-Jewish writings that the content of the essays and the use of the term ‘Semitism’...would impart a new, nonreligious, connotation to the term ‘anti-Jewish’...the term ‘anti-semitism’...is considered by historians as an innovation in the transition from the religious basis of hatred of Jews to the racial basis...”<sup>330</sup> Marr’s goal in devising the term anti-semitism was to “separate” from Christian opponents of Judaics by distinguishing between them and opponents of the Judaic “race,” by denominating the latter as “anti-semitism.”<sup>331</sup>

The mania to appear scientific by adopting technical jargon, was shared by Marr’s supposed enemies, who eventually adopted his term as a means for lumping all those who take exception to either Judaism, the Talmud, the rabbinate and the Sanhedrin, or Zionism and Israeli colonialism and occupation, as “antisemitism.” This is a flagrantly erroneous mishmash, but its use lends an air of objective social research and taxonomy to the campaign to demonize Christians faithful to Jesus Christ’s gospel witness, as a species of rock-crawling insect, the “antisemite.” Because this term has subliminal negative associations with goose-stepping Nazis, ranting demagogues, cemetery vandals, Aryan supremacists etc., the media can take a Christian who steadfastly exposes Phariseeism in its modern incarnation of Orthodox Judaism and by tarring him (or her) with the “antisemitic” slur, turn him into a neo-Nazi, gravestone-tipping, swastika-painting synagogue vandal,

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<sup>330</sup> Zimmerman, op. cit. pp. 89-91.

<sup>331</sup> Zimmerman, op. cit. p. 91. But to Marr’s chagrin, the phony “Christian” Hector de Grousillier attempted to associate Christianity “with the non-Christian term ‘anti-semitic,’ a move which Zimmerman calls an “act of legerdemain.” de Grousillier interpreted “...(t)he term ‘anti-Semitic’...in exactly the *opposite* manner from what Marr presumably intended...Marr and his fellow anti-Christians did not want to be identified with a Christian social movement...Marr...was the one who *proposed* the term ‘anti-Semitic’... de Grousillier and his colleagues...had completely distorted the innovation in the term” (Zimmerman, pp. 91-92). One wonders whether de Grousillier was some type of plant or agent-provocateur. At the least he was a useful idiot.

just because he gives the same warning about Orthodox rabbis that Jesus Christ gave concerning first century Pharisees. The employment of the term “antisemitism” against Christian scholars and evangelists who reject racism is another one of the brilliant deceptions by which Judaism maintains its hold over humanity. Not everyone has bought into this deception, however. By way of illustration, the British magazine *The Economist* in its Aug. 24, 1935 issue, correctly described Adolf Hitler’s movement as follows: “The Nazi party stalwarts...have all been leading an anti-Semitic, anti-Catholic, anti-Protestant...crusade.” *The Economist* makes the proper distinction between race-based opposition to Judaism on the part of the Nazis who were also, at the highest levels, anti-Christian. This is not to say that no heretical Christians ever became Nazis or ever identified themselves with “antisemitism.” But Christianity as preached by Christ and His apostles and faithfully adhered to by His followers cannot be race-based and cannot object to Judaic persons on the basis of their race. But it has been very important to the rabbis and the Zionists to conceal this distinction in order to emphasize their own alleged blamelessness by promoting the notion that they are being exposed not mainly because of their anti-Christ ideology but by an accident of birth, their having been born of Judaic ethnicity. Seen in this perspective, Christian watchfulness toward Judaism becomes an irrational objection to a biological condition which Judaic persons cannot change and did not choose.

To question whether six million Jews died in World War II or six hundred thousand, and whether the cause of death was “gas chambers” or gunfire and typhus, is “antisemitism.” To question the Talmudic roots of the Zionist occupation of Palestinian land is “antisemitism.” Take for example, the “Teachers’ Guide on Antisemitism.” On December 19, 2007, a “teachers’ guide” entitled *Addressing Antisemitism: Why and How — A Guide for Educators*, was issued in Jerusalem for distribution around the world in thirteen different languages. The “guide” is the product of the Warsaw, Poland-based “Office for Democratic Institutions and Human Rights” and Yad Vashem, “the Holocaust Martyrs and Heroes Remembrance Authority” in the Israeli state. “The guide aims to provide educators with practical suggestions, materials and background information on dealing with contemporary antisemitism, ranging from Holocaust denial to expressions of

*anti-Zionism*, and including the use of antisemitic stereotypes...”<sup>332</sup> “Anti-semitism” has also been classed as a mental illness. For example Dr. Theodore Isaac Rubin in his book, *Anti-Semitism: A Disease of the Mind: A Psychiatrist Explores the Psychodynamics of a Symbol Sickness*.

This demonization of investigative research and free inquiry in the name of the an anthropological and medical category of mentally diseased inhuman hatred, i.e. the scientific-sounding taxonomy of “anti-semitism,” has been used widely by the Left, which was very much enamored of a “scientific” appellation for Socialism itself. Soviet Communist leader Leon Trotsky in a 1937 interview in the New York Judaic newspaper, *Daily Forward*, stated: “The longer the rotten bourgeoisie society lives, the more and more barbaric will anti-Semitism become everywhere.” The first law passed after the Communists seized power in Russia made “antisemitism” a crime punishable by death. (*Izvestia*, July 27, 1918).

In March, 1919 Soviet dictator V.I. Lenin stated, “Anti-Semitism means spreading enmity towards the Jews. When the accursed Tsarist monarchy was living its last days it tried to incite ignorant workers and peasants against the Jews. The Tsarist police, in alliance with the landowners and the capitalists, organized pogroms against the Jews...Only the most ignorant and downtrodden people can believe the lies and slander that are spread about the Jews. This is a survival of ancient feudal times...This ancient, feudal ignorance is passing away; the eyes of the people are being opened. It is not the Jews who are the enemies of the working people. The enemies of the workers are the capitalists of all countries....Shame on accursed Tsarism which tortured and persecuted the Jews.”<sup>333</sup>

“Lenin’s Bolshevik party, like Russia’s other revolutionary parties in 1917, comprised many Jews...cruelly persecuted under czarism who came to play leading roles in the Soviet regime...Russia’s Jewish minority (lent) valuable assistance to Lenin’s beleaguered regime...In Lenin’s day overt expressions of anti-Semitism were virtually synonymous with anti-Communism....the traditionally anti-Semitic Russian Orthodox Church...”<sup>334</sup>

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<sup>332</sup> *Jerusalem Post*, Dec. 11, 2007; *New York Post*, Dec. 12 2007; BBC, Dec. 18, 2007. Emphasis supplied.

<sup>333</sup> V.I. Lenin, *Collected Works*, Vol. 29, p.252.

<sup>334</sup> *New York Times*, Feb. 20, 1990.

This phenomenon is not confined to the Left, of course. Various Right wing rabbinic and Zionist special interest groups operate front organizations that position themselves as scientific chroniclers of hatred under the heading of “antisemitism.” By including “antisemitism” in the name of their institute or organization, they hope to lend to their sectarian activities the tincture of systematic empirical discipline, by appearing to be a branch of sociology, anthropology, criminology and psychiatry, rather than a weapon for the advancement of the politics of Zionism and the religion of Judaism. By putting Christians faithful to Jesus, under a sort of laboratory microscope they render them a pathological bacteria. The scientist does not converse, dialogue or seriously entertain the views of such an organism, rather he dissects and eliminates it. Organizations and institutions that embody this subterfuge are found in governments including the United States, as well as so-called “NGOs” funded by Zionist plutocrats. “The Coordination Forum for Countering Antisemitism” is an Israeli government espionage agency that “monitors” the “...anti-semitic activities throughout the world. It coordinates the struggle against this phenomenon with various government bodies and Jewish organizations around the world.” There are dozens of powerful, and wealthy organizations that fulfill a similar function: The “Vidal Sassoon International Center for the Study of Antisemitism,” based at the Hebrew University of Jerusalem; and “The Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism,” headquartered at Tel Aviv University.

The United States Holocaust Museum in Washington D.C., an arm of the U.S. government, specializes in attacking authentic Christianity as “anti-semitism.” On Dec. 18, 2003 the museum featured a special two-part panel presentation, videotaped for posterity which “...explored the particular history of antisemitism in the German Protestant and Catholic churches...panelists looked at...antisemitism in Christian churches...”<sup>335</sup>

The U.S. government’s Holocaust Museum sets as the date for the beginning of “anti-semitism” at just over 2,000 years ago which, coincidentally, just also happens to be the approximate length of time since Jesus Christ was born: “Sometimes called ‘the longest hatred,’ antisemitism has persisted in many forms for over two thousand years. Yet, antisemitism

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<sup>335</sup> [www.ushmm.org/research/center/presentations/discussions/details/2003-12-18/details/](http://www.ushmm.org/research/center/presentations/discussions/details/2003-12-18/details/)



did not end with the Holocaust. Whether expressed through hate speech, Holocaust denial, or violence against Jews and Jewish institutions, antisemitism is on the rise today.”<sup>336</sup> The “Holocaust Museum” has a special section devoted to “Christian Persecution of Jews over the Centuries.”<sup>337</sup> The only Christianity acceptable to the US Holocaust Museum is an attenuated version that betrays the gospel while retaining the name Christian. Obviously, any museum devoted to a presentation of the roots of the persecution of the Palestinians deriving from the ideology of Orthodox Judaism, would be denounced by the Establishment as a hateful, criminal operation, but the operators of the “Holocaust Museum” in our nation’s capitol, are free to make just such an association between Nazi crimes and the ideology of New Testament Christians. At the U.S. Holocaust Museum, Zionists have the superior advantage, and special rights to defame others.

The Office of the Special Envoy to Monitor and Combat Anti-Semitism (SEAS) is part of the U.S. State Department. “It advocates U.S. policy on anti-Semitism both in the U.S. and internationally....SEAS develops and implements policies and projects to support efforts to combat anti-Semitism.” According to the State Department’s Fact Sheet, “Working Definition’ of Anti-Semitism: Anti-[S]emitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical...manifestations of anti-Semitism are directed toward...Jewish community institutions and religious facilities. In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity. Anti-Semitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for ‘why things go wrong.’ It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits. Contemporary examples of anti-Semitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to: ...Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as a collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions...Denying the fact, scope,

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<sup>336</sup> Ibid.

<sup>337</sup> Cf. [www.ushmm.org/research/center/church/persecution/](http://www.ushmm.org/research/center/church/persecution/)

mechanisms (e.g., gas chambers), or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust). Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust. Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations. Examples of the ways in which anti-Semitism manifests itself with regard to the state of Israel taking into account the overall context could include: Denying the Jewish people their right to self-determination (e.g., by claiming that the existence of a State of Israel is a racist endeavor). Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation. Using the symbols and images associated with classic anti-Semitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis. Drawing comparisons of contemporary Israeli policy to that of the Nazis...Anti-Semitic acts are criminal when they are so defined by law (e.g., denial of the Holocaust or distribution of anti-Semitic materials in some countries).”<sup>338</sup>

From this statement of the U.S. government’s official definition of “anti-semitism” we find a description mostly consonant with the views of Communist dictator Lenin. No distinction is made between those who hate Judaics because of their ethnicity and those who love Judaics enough to tell them the truth in fidelity to the New Testament gospel. Moreover, the U.S. government describes as an act of “anti-semitism” making statements about “Jews controlling the media” and “Drawing comparisons of contemporary Israeli policy to that of the Nazis.” Rather ominously, the report on the definition of “anti-semitism” concludes with a reference to these acts as “criminal...in some countries,” leaving the reader to ponder what sort of “emergency measure” or “Patriot Act” might be enacted in the United States in the future in order to criminalize expressions about who killed Jesus, who may have an inordinate influence over the media or what Israelis actions in the Gaza ghetto are comparable to Nazi atrocities in the Warsaw ghetto.

For those who believe that the First Amendment to the Constitution forbids such criminalization, we would remind them of the Federal government’s evolving understanding of the power of the president in

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<sup>338</sup> U.S. Department of State, Office to Monitor and Combat Anti-Semitism, Washington, DC, February 8, 2007.

“wartime”: “Some of the most tense exchanges at the (Judiciary) hearing centered on whether the president must strictly abide by provisions of the Foreign Intelligence Surveillance Act, a 1978 law that governs clandestine spying in the United States. (Attorney General Michael) Mukasey suggested that the president can ignore a law, including the surveillance act, if it unduly impinges on his constitutional authority as commander in chief during wartime.”<sup>339</sup>

Most of us have heard this “wartime” alibi repeated in various situations where we are told of the necessity to surrender our immemorial rights in return for “security.” We have not heard or read of a single major media reporter or pundit challenging this “Commander in chief in wartime” alibi for a Big Brother police state. The Constitution requires that Congress must declare war. If Congress declares war, then we are in “wartime.” As of this writing, there has been no such formal declaration by Congress in accord with the Constitution. All Congress has done is issue a type of memo of understanding for military action by George W. Bush when he was president. This does not meet the Constitutional criterion for a declaration of war. Therefore, under the Constitution we are not in wartime and no president has a right to make himself king or dictator on the pretext of war. We are a nation of laws, not media supposition or Congressional inference. The Constitution is precise on this and the Constitutional requirement for a declaration of war has simply not in any manner been fulfilled. “Wartime” as understood by the nation’s media and politicians is a de facto state of affairs that has existed since World War II. Supposed “temporary” war measures instituted during WWII, the Korean conflict and Vietnam have never been rescinded. They are part of the bureaucratic fog of war that continues to expand the already bloated central government, even as George W. Bush in October, 2007 made, in connection with the people of Russia, a derogatory racist mention of a supposed “Russian gene” for central authority.

The Founders required a declaration of war, so that we would not enter into a fog of war; so that we would not engage in what Harry Elmer Barnes termed “perpetual war for perpetual peace.” In other words, evolving into a central government on a permanent war footing that will swell ever more into the proportions of Leviathan based on nebulous and poorly defined concepts

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<sup>339</sup> *Washington Post*, Oct. 19, 2007.

of enemies and states of war that never come to an end. Has anyone spoken of a forthcoming “peacetime” with regard to the so-called “war on terror”? Dick Cheney declared that it is a war that will endure for “generations.” A band of wayward “public servants” seek to render the Federal government ever more lawless. The major media cooperate in the process. The “we are at war” thesis ignores Constitutional law while invoking the Constitution. If in time of war the law is anything the president says it is, then it does not seem like much of a stretch of the imagination, that having officially defined Christian statements about the murder of Christ and citizens’ opinions about media ownership and Israeli war crimes, as a form of pathology (“anti-semitism”) that has already been criminalized in “some countries” (like the former Soviet Union), the U.S. government will at some point in the name of the “war on terror” begin to terrorize “antisemites,” as Lenin and Trotsky did. In 2006 the federal government’s National Security Council classified those it calls “conspiracy theorists” as terrorists: “The terrorism we confront today springs from...(s)ubcultures of conspiracy and misinformation. Terrorists recruit more effectively from populations whose information about the world is contaminated...and corrupted by conspiracy theories. The distortions keep alive grievances....”<sup>340</sup> In 2008 a study conducted by the Israeli-based “Intelligence and Terrorism Information Center,” described comparisons of Israeli actions that are similar to racist Nazi atrocities, as a form of anti-semitism: “Among the central themes in contemporary Arab and Muslim anti-Semitism are...claims that Israel is carrying out a holocaust against the Palestinians, as well as the drawing of parallels between Israel and Nazi Germany, the study found.”<sup>341</sup>

The process of transforming embarrassing facts and inconvenient truths into a form of pathology and crime, begins with the “anti-semitism” label that was conceived by a self-confessed “anti-semite.”<sup>342</sup> It has since been enthusiastically embraced by Zionist and Talmudic groups with pretensions to scientific objectivity. Like so many extravagant frauds however, this over-

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<sup>340</sup> “Strategy for Winning the War on Terror” issued by the White House, September 2006. This document was online as of Feb. 5, 2008 at: [www.whitehouse.gov/nsc/nsct/2006/sectionV.html](http://www.whitehouse.gov/nsc/nsct/2006/sectionV.html)

<sup>341</sup> *Haaretz*, April 22, 2008.

<sup>342</sup> Marr recanted his views toward the end of his life; cf. his pamphlet, *Testament eines Antisemiten* (Testament of an Anti-Semite), 1891.

inflated balloon can be deflated with a single pin-prick, in this case delivered by the world chess champion, Bobby Fischer. When asked if he was “anti-semitic” Fischer answered, “I have nothing against Arabs.”

The *Oxford English Dictionary* (1933) gives as one of the definitions of a Semite, “a person speaking a Semitic language as his native tongue.” Among Semitic languages the *Dictionary* lists: Arabic, Assyrian and Hebrew. Anti-semitism, were it really a scientific term, would be defined as hatred toward Arabs and Assyrians, native speakers of a Semitic language, not just “Jews.” But against this very basic observation is a large body of academic and professorial opinion which has helped to turn “antisemitism” into an industry. Here is but the tip of the iceberg: Almog, Shmuel: *Antisemitism Through the Ages* (Oxford, 1988; produced in association with the Vidal Sassoon Center). Berger, David, *History and Hate: The Dimensions of Anti-Semitism* (Philadelphia, 1997; originally delivered at a conference sponsored by the ADL [Anti-Defamation League]). Blech, Arthur, *The Causes of Anti-semitism: A Critique of the Bible* (Prometheus Books, 2006); Bostom, Andrew G., *The Legacy of Islamic Antisemitism* (Prometheus Books, 2008; “Bostom produces a vast literature of Middle Eastern Islamic antisemitism” -Victor Davis Hanson, Hoover Institution, Stanford University). Brustein, William I., *Roots of Hate: Anti-Semitism in Europe Before the Holocaust*. (Cambridge University Press, 2003). Fineberg, Michael, *Antisemitism: The Generic Hatred* (London, 2007). Harrison, Benjamin, *The Resurgence of Anti-Semitism: Jews, Israel, and Liberal Opinion* (Rowman & Littlefield 2006). Katz, Jacob, *From Prejudice to Destruction: Anti-Semitism, 1700-1933*. Harvard University Press, 1980). Koffi Anan et al., *Confronting Anti-Semitism: Essays by Kofi A. Annan, Elie Wiesel* (2006); Laqueur, Walter, *The Changing Face of Anti-Semitism: From Ancient Times to the Present Day* (Oxford University, 2006); Lazare, Bernard, *Anti-semitism: Its History and Causes* (University of Nebraska, 1995). Litvinoff, Barnet, *The Burning Bush: Anti-Semitism and World History* (E.P. Dutton, 1988). Michael, Robert, *Dictionary of Anti-semitism from the Earliest Times to the Present* (2007). Poliakov, Leon, *The History of Anti-Semitism*.(University of Pennsylvania, 2003). Wistrich, Robert S., *Anti-semitism: The Longest Hatred* (New York: Pantheon Books, 1991).

## Anti-Semanticism

What is interesting about the term “antisemitism” which has escaped analysis is that the use of this phrase is itself an instrument of hatred, since it is a means of equating a person with being “insane,” a “criminal” and a “sadistic hater.” Persons thus labeled are often subject to loss of employment, housing and curtailment of their civil and human rights. What is the definition of an antisemitic act? In so serious a crime, the felonious conduct should be clearly indicated. In spite of much palaver to the contrary, however, the definition is much akin to the logic of the Red Queen of Alice’s Wonderland who said that a word was “Anything I want it to be.” Someone is an “antisemite” simply by exposing rabbis, Judaism or the Israeli state. In other words, for any speech that Talmudists deem offensive. When journalist Patrick J. Buchanan criticized the Zionist role in the formation of U.S. Middle East foreign policy, Abe Rosenthal, contributing editor of the *New York Times*, compared Buchanan to Nazi soldiers who forced Jews into the Warsaw ghetto! <sup>343</sup> In Rosenthal’s view, antisemitism applies equally to the act of murdering Jews and to the act of criticizing Zionism.

Professor Hugh Kenner in a letter to William F. Buckley Jr: “The points on which I agree with Joe Sobran are 1a) that the state of Israel is mighty arrogant in its presumption of entitlement to U.S. handouts and general compliance; 1b) that a large & influential U.S. Jewish population shares this presumption...2) that ‘anti-semitism’ is a rather facile label for habitual objections to 1a and 1b...I note from a recent *New York Times* that Abe Rosenthal...was not satisfied with your treatment of Pat Buchanan. It is surely evident that such as he will never be satisfied by anything short of a casting of whoever annoys them into outer darkness, and I think it is a mistake to let them control the terms of the discourse. ‘Anti-semitism’ — here I agree with Joe — has no stable meaning; it can run all the way from gas ovens to a mere wish that Abe R. would moderate his frenzies. And a term

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<sup>343</sup> *NY Times*, Sept. 27, 1990, p. 14.

that has no stable meaning is simply not a profitable head for rational discussions.”<sup>344</sup>

It is questionable whether Kenner’s statement will even be allowed once Orwellian “hate speech” criminal codes are fully legislated and enforced. Any kind of deep, critical thinking which analyzes such matters as who sets the terms of public discourse and what the phrase antisemitism actually denotes and for what objectives it is wielded, are slated to be criminalized. The defense against Prof. Kenner’s thoughts must be in terms of the denunciation of a heretic who has the gall to deny the True Faith of Absolute Belief in the Infallible Goodness of Zionists.

A superstructure of piety is erected over the framework of debate in order to stifle and extinguish debate. The state religion of the otherwise agnostic, terminal West emerges, viz. Holocaustianity, cloaked in the moth-eaten, dusty, ermine robes not used since the coronations of popes, czars and emperors. Zionist High Priest Eric Breindel of the *NY Post* announces that “after Auschwitz, express hostility to the essential Zionist endeavor on the part of a Western intellectual requires an explanation.”<sup>345</sup> *The Los Angeles Times* has decreed the fantastic dogma that public criticisms of Judaics are precursors of a Holocaust.<sup>346</sup> *The New York Times* has alleged that “It reeks of anti-semitism to suggest that survivors of the Holocaust are to be condemned for establishing a haven in the only state in which Jews form the majority.”<sup>347</sup> Prof. Irving Abella, whose wife, Rosalie Silberman, is a Canadian Supreme Court justice, stated, “The Holocaust metaphor being

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<sup>344</sup> *National Review*, March 16, 1992, p. S-22. In the *NY Times*’ obituary for Bill Buckley reporter Douglas Martin sent Kenner’s discerning observations on “antisemitism” down the memory hole. The only quote from Kenner used by Martin in the *NY Times* obituary for Buckley is as follows: “Bill was responsible for rejecting the John Birch Society and the other kooks who passed off anti-Semitism or some such as conservatism,” Hugh Kenner, a biographer of Ezra Pound and a frequent contributor to *National Review*, told *The Washington Post*.” (Cf. Douglas Martin, “William F. Buckley Jr., 82, Dies; Sesquipedalian Spark of Right,” *NY Times*, February 28, 2008). Zionist asset Douglas Martin is a true spiritual son of Moses Hess. Martin’s obituary for the Stalinist slave labor boss Nikolai K. Baibakov (cf. *NY Times*, April 2, 2008, p. A25), omits any reference to Baibakov’s role in the Soviet holocaust against Christians and peasants. Mr. Martin’s Baibakov obituary is a disgraceful whitewash of Stalin’s regime.

<sup>345</sup> *NY Post*, Jan. 16, 1992, p. 27.

<sup>346</sup> *LA Times*, Feb. 6, 1990, p. A-5.

<sup>347</sup> *NY Times*, Dec. 17, 1991, p. 20.

used against Israel is a group libel..."<sup>348</sup> Here is the sacred state-church dogma of the "Holocaust" in action as it is invoked to block condemnation of the "holy" Israeli state. The association of a stench with condemnation of Israeli murder and dispossession of Palestinians effectively halts any further clearheaded analysis of the terms the *New York Times* has established for dealing with Palestine. That we are dealing with a religious impulse rather than merely a debate between competing ideas can be seen in the fact that the believers in Holocaustianity are unable even to imagine an alternative view. Joseph Sobran in his published debate with William F. Buckley Jr. eloquently stated:

*"An anti-semite' in actual usage, is less often a man who hates Jews than a man certain Jews hate. The word expresses the emotional explosion that occurs in people who simply can't bear critical discourse about a sacred topic, and who experience criticism as profanation and blasphemy. The term 'anti-semitism' doesn't stand for any intelligible concept. It belongs not to the world of rational discourse, but to the realm of imprecations and maledictions and ritual ostracisms."*<sup>349</sup>

Sobran's epigram about antisemitism being both unintelligible and a function of Judaic hatred for others, is corroborated by the knowledge that when Judaics heatedly disagree with one another they sometimes call each other "antisemites." When Michael Bar-Zohar of the Israeli Labor Party voted for religious Judaics to be subject to the Israeli army draft like all other able-bodied young Israelis, he was called an "antisemite" and a "Nazi" by members of the Shas and Degel HaTorah parties in the Knesset.<sup>350</sup> When Israeli Prime Minister Yitzhak Rabin chose to recognize the Palestine Liberation Organization in Gaza, his Israeli political rivals produced posters showing Rabin dressed in a Nazi uniform.

It is fitting that in this modern age, when man has become puffed up on his own supposed scientific grasp of the universe he presumes to have mastered, that we should witness the crowning self-mockery of the creed of scientific progress, the bondage of the West to the superstitious religion of Judaism and its murderous, racist branch, Israeli Zionism. The European

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<sup>348</sup> *Canadian Jewish News*, Dec. 26, 1991, p. 4.

<sup>349</sup> *National Review*, March 16, 1992, p. S-5 (emphasis supplied).

<sup>350</sup> *The Jewish Ledger*, April 2, 1992, p. 24.



Union — whose symbol is the Tower of Babel— upholds the right of Zionist criticism of Muhammad and Islam, while criminalizing criticism of Judaism and Holocaustianity. According to the *New York Times*, to say that Zionism is racism “remains code language for bigotry.”<sup>351</sup> By the *Times*’ logic it is an act of bigotry to point out that Zionism constitutes bigotry against Arabs. The idea that speaking out about the racism of Judaism and Zionism, is itself some form of racism, is the Talmudic mentality par excellence.

### **The Contents of the Babylonian Talmud: An Overview**<sup>352</sup>

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. 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. The same charge can 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

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<sup>351</sup> *NY Times*, Sept. 24, 1991, p. 30.

<sup>352</sup> Several quotations in these pages extracted from the Soncino Talmud were researched and compiled by the late Charles D. Provan, a pioneer in Talmudic scholarship. Provan’s compilation and analysis of these quotes was first published in several issues, beginning with the Dec. 21, 1987 edition, of the Lutheran weekly newspaper *Christian News* of New Haven, Missouri, edited by Herman Otten. Portions of this data were then republished in *Christian News* throughout the 1990s, at a time when we were unable to persuade any notable Methodist, Mennonite, Presbyterian, Roman Catholic, Anglican or Baptist editor of the compelling need for publication of articles containing a thorough documentary exposé of the Talmud, entirely faithful to Christ’s original, radical denunciation and warning about the oral law traditions of the Elders. Among the significant publications of the various churches of America of which we are aware, only Lutheran minister Otten’s newspaper fulfilled the Christian mission to communicate to readers accurate knowledge of Judaism. Some anti-Lutherans will object to this statement of fact, but we do not intend for our writing to tell the truth only about the rabbis while suppressing the truth about the timidity and poor judgment of diverse churches and their leaders. Pastor Otten has been publicly associated with the publication of truthful and edifying information about Judaism for more than 20 years. Whatever Otten’s church affiliation, his intrepid Christian witness, integrity and commitment deserve to be recognized in order that they will be emulated.

such a view. First, true Christians have never held that the Talmud was anything other than a compendium of evil. Second, unlike others, we recommend that the reader study the uncensored (1989-1999 Steinsaltz) edition, or the partly censored (1935 Soncino) edition, of the English-language Talmud, and decide for yourself.<sup>353</sup>

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 it is even a superior code of morals. By reading the passages, one may come to appreciate the position of Jesus Christ toward the Rabbis, which was almost entirely negative, and rightly so. If one reads the New Testament words of Jesus, one will notice that the ultimate enemies of Jesus during His sojourn on earth were the Rabbis of Judaism, whose teachings he opposed constantly. These Rabbis (whom Christ called vipers, blind guides, hypocrites and whitewashed tombs) had obscured the true doctrines of the Old Testament, canceling many of the laws which God set up for Israel. For example, Moses said that anyone who committed adultery with his neighbor’s wife should be executed, but the Rabbis, by defining “your neighbor” as “only your Judaic neighbor,” ruled that adultery with a gentile’s wife wasn’t adultery at all. They also ruled that followers of Christ could be killed, and that cursing one’s parents is no sin unless the curse includes the name of God.

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<sup>353</sup> As of this writing, all other editions of the Babylonian Talmud in English of which we are aware, have been censored to a degree that renders them unreliable. 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 published. The reason that Random House, the publisher, gave for stopping the Steinsaltz version, was that the books were not selling well. There has been some suggestion however, that the project was actually halted because of rabbinic complaints that the Steinsaltz English version was giving too much away and focusing too much light on “problem” Talmud passages. A set of the now out-of-print 22 books of the English Steinsaltz edition command high prices on the rare book market. The Soncino Talmud, in many of the passages, uses 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. If one examines the Steinsaltz English Talmud however, and compares it with the Soncino Talmud, one will find in almost all cases the correct original Talmudic word for non-Jew has been restored and no cosmetic euphemism is employed.

## The Historic Record of the Christian Witness Concerning Judaism

Our assessment of the Talmud is based upon the Holy Scriptures and reason. There is also the historic record of the witness of Christians of the past. Martin Luther stated: "I maintain that in three Fables of Aesop there is more wisdom to be found than in all the books of Talmudists and Rabbis...Should someone think I am saying too much, I am not saying too much — but too little! For I see in their writings how they curse us Goyim and wish us evil in their schools and prayers...Thus they call Him (Jesus) the child of a whore and His mother, Mary, a whore, whom she had in adultery...Reluctantly I must speak so coarsely in opposing the Devil..."<sup>354</sup>

In his lifetime Luther grew increasingly frustrated at how little success he had achieved in his goal of converting Judaics to Christianity in his lifetime.<sup>355</sup> In fact, Luther records that three rabbis had dared to call on him seeking to convert Luther to Judaism! In the 1540s, bands of proselytizing Talmudists had succeeded in converting Protestants in central Europe, persuading them to deny Christ and submit to circumcision. "This was the exact opposite of what he (Luther) had long believed should be happening."<sup>356</sup> It was partially in reaction to this situation that Luther wrote his book, *On the Jews and their Lies*. "Luther did not advocate extermination and he was not a racist. His objection was entirely to the Jews' religious beliefs and the behavior that stemmed from those beliefs. He did not support inquisitorial methods to obtain conversions...Anti-Semitism was a nineteenth-century invention and it did not come from Luther's workbench. He did not believe

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<sup>354</sup> *Christian News*, Aug. 1, 1988.

<sup>355</sup> Most early Lutherans made a sincere effort to convert Judaics; one example was that of Elias Schadeus, professor of Hebrew at Strasbourg University and a pastor at Lutheran churches in Strasbourg. In his "supplication" of 1591 to Strasbourg's city council, he pleads with the municipal officials to make a Judaic woman, "Susanna," who had converted to Christianity, a ward of the state (*stattkinder*). Schadeus had baptized Susanna circa 1581. Oluf Gerhard Tychsen (1734-1815), was a German Orientalist, Prof. of Hebrew at the Univ. of Rostock, and a member of the eighteenth century Lutheran Kallenberg Institution for the conversion of "Jews and Mohammedans." Eisenmenger was concerned with converting Talmudists to Christ through his writings. For several years, Luther himself "supported from his own slender resources the family of Jacob Gipher, a rabbi who converted, taking the name of Bernard. When Bernard was forced to leave Wittenberg in search of work it was Luther...who...looked after his children." (See below, Derek Wilson, p. 316).

<sup>356</sup> Derek Wilson, *Out of the Storm: The Life and Legacy of Martin Luther* (St. Martin's Press, 2008), p. 312.

the world would be a better place without Jews, but he believed passionately that Christendom would be better without Judaism...”<sup>357</sup> For centuries, *On the Jews and their Lies* served as a bulwark within Protestantism with regard to fending off attempts at accommodating Judaism. Charles Provan, the Bible exegete and twenty-first century Christian scholar of the Talmud, credited Luther’s work with alerting him to the dangers and nature of Judaism. Provan regarded *On the Jews and their Lies* as thoroughly anti-racist and cynically and dishonestly exploited and selectively quoted by the Nazis. To the best of our knowledge, racist right-wing groups have never published Luther’s book in its entirety, always omitting all the portions which radically undermine their ideology — sections in which he opposes nationalism and racism and promotes the Old Testament and the Jewish identity of Jesus. These telling omissions were documented in 1949 by the National Lutheran Council in a published report.<sup>358</sup>

*St. Vincent Ferrer: Evangelist to the Judaics of Western Europe*

St. Vincent Ferrer (1350-1419) of Valencia in Aragon, lived a century before Luther and is credited with converting many thousands of Judaics in the Iberian peninsula. “At Valladolid he converted a rabbi, later well known as Bishop Paul of Burgos...Ranzano, his first biographer, estimates the number of Jews converted at 25,000.”<sup>359</sup>

“Vincent Ferrer underwent extensive academic and pastoral training from 1370 to 1378 in preparation for a life of scholarly teaching and preaching. He was a teacher of logic at Lleida (1370-1), philosophy at Barcelona (1375) and he completed his formal training at Toulouse (1376-78)...Vincent was also prior of his monastery at Valencia (1385-90), a lecturer in theology at the Cathedral of Valencia (1385-90), eventually being

<sup>357</sup> Ibid., pp. 315-316.

<sup>358</sup> Armas K.E. Holmio, *Martin Luther: Friend or Foe of the Jews*, pp. 29-31. Also cf. Dr. Holmio’s *The Lutheran Reformation and the Jews: A Study of the Birth of the Protestant Jewish Missions* (Hancock, Michigan: Finnish Lutheran Book Concern, 1949), which chronicles the impact of Luther’s writings on early modern evangelism among Judaics.

<sup>359</sup> *Catholic Encyclopedia*, 1913. Important works relating to Vincent include: Pierre Henri Fages, *Historie de Saint Vincent Ferrer* (Louvain, 1901) and *Proces de la canonisation: Saint Vincent Ferrer* (Paris, 1904); Matthieu-Maxime Gorce, *Les bases de l’etude historique de Saint Vincent Ferrer* (Paris, 1923), and *St. Vincent Ferrer* (Paris, 1935); J.M. de Garganta and Vincente Forcada, *Biografia y escritos de San Vicente Ferrer* (Madrid, 1956); and José Anat Jares, *La predicacion cristiana en la doctrina de San Vincente Ferrer* (Astorga, 1963).

promoted to the chair of theology at Valencia. He became a prolific writer of books on ethics, theology, and philosophy...he possessed intellectual abilities of the first order...that he might increase his knowledge of the Old Testament he learned Hebrew...He acquired such a perfect knowledge of the Hebrew that he was able to quote to the Jews ...the Old Testament and to refute the absurd doctrines of the Talmud and the lying stories with which that book abounds.”<sup>360</sup>

“...in the year of Our Lord 1390...Vincent Ferrer...wanted to convert all the Jews of Spain through preaching and proofs from the Holy Law and Scripture...He and other preachers preached a great deal to the Jews in the synagogues, churches and fields...the Jewish rabbis...were deceived and misled by that gloss called the Talmud...The Jews have ten times as many copies of the Talmud as they do the Bible, and they sent it throughout the world...There were very great lies and intricate arguments in that Talmud...”<sup>361</sup>

“In the countries of the west the number of Jews and infidels increased, who by their wealth and culture of letters exercised a fatal influence...At a favorable moment He sent into the world...Vincent of Valencia...Like a vigorous athlete, he rushed to combat the errors of the Jews, the Saracens and other infidels; he was the Angel of the Apocalypse, flying through the heavens to announce the day of the last judgment, to evangelize the inhabitants of the earth, to sow the seeds of salvation among all nations, tribes, peoples and tongues and to point out the way of eternal life...’

In the decree of his canonization it was stated: “The celebrated Lewis of Grenada boldly affirms of him: ‘After the Apostles, Vincent is, of all apostolical men, he who gathered most fruit in God’s vineyard’...He was almost forty-nine years old when our Lord named him His legate to reform the world; and for the space of twenty years he acquitted himself of that sacred charge, traversing the whole of Europe, and converting to the faith in each city Jews, infidels, heretics and sinners, by thousands....Seeing that

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<sup>360</sup> Alberto Ferreiro, *Simon Magus* (Brill Academic, 2005), p. 241. Andrew Pradel, *St. Vincent Ferrer*, transl. by T.A. Dixon (London, 1875), p. 218.

<sup>361</sup> From ch. 43 of Andrés Bernáldez, *Memorias del reinado de los Reyes Catolicos* (“Recollection of the Reign of the Catholic Kings”) an eyewitness to the inquisition in Spain having been a parish priest outside Seville in the reign of Ferdinand and Isabella. His *Memorias* was published in the early 1500s and reprinted in Madrid in 1962, edited by J.D.M. Carriazo and Manuel Gomez-Moreno.

among unbelievers the Jews are most perfidious, he was on that account most desirous of their conversion...St. Vincent was one day introduced into a synagogue by an Israelite, with whom he was leagued in friendship for that purpose. He entered with the crucifix in his hand, which caused confusion and dismay among the assembly... Then in soft and gentle words he began to speak of the holy Christian Faith and particularly of the Passion and Death of the Son of God..."<sup>362</sup>

Notice here the link which Christians made between Judaism and Islam as both being in need of evangelism. The connection between the errors of Islam and the errors of Judaism was made by Vincent Ferrer himself numerous times in the course of his missionary work. Prior to the late twentieth century it was the nearly universal practice of both Protestants and Catholics to categorize Judaism and Islam as evil. Like many Protestant exegetes and missionaries, the Calvinist scholar Moses Amyraldus (1596-1664) wrote an entire book dedicated to this issue: *A Treatise concerning religion; In refutation of the opinion which account all Indifferent; Wherein is also evinc'd the Necessity of a Particular Revelation, And the Verity and preeminence of the Christian Religion above the Pagan, Mahometan, and Jewish rationally Demonstrated* (London, 1660). In 1449, Pedro Sarmiento fulminated against the deeds of Iberian Judaics. Chief among the charges was the idea the Judaics of Toledo, had opened the gates to the invading Moors. "...when Toledo was first taken by the Moors it was filled with Hebrews...they, resenting the Gothic persecution, facilitated the progress of the Berbers..."<sup>363</sup>

"The Moors on entering Spain at once took the Jews into favor...the Jews found themselves called upon to act as confidential interpreters to the new masters of the kingdom...The Moors, indeed, went far beyond a passive toleration, and protected the Jews with a fervor...They granted the Jews a separate organization and sanctioned their judicial administration. The Jewish government under the patronage of the Moors was remarkable. The synagogues elected the chiefs of the nation: the chiefs in their turn elected judges, who were to form the judicial body, to whom all disputes between Jews were referred. The number of Jews in Spain at the beginning of the

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<sup>362</sup> Andrew Pradel, *St. Vincent Ferrer*, transl. by T.A. Dixon (London, 1875), pp. 38-39; 287-288.

<sup>363</sup> Richard Ford, *A Handbook for Travellers in Spain* (London, 1855), Part II, p. 776.

tenth century suddenly received a great accession by the destruction of the celebrated academy at Pumbedita in the East (in Babylon); and the Talmud, which the refugees brought with them, was translated into Arabic by order of the Kalif Haschem II...<sup>364</sup>

With all the chatter about the “clash of civilizations” comparatively little notice or study has been expended upon the Battle of Lepanto between a Muslim superpower, the Ottoman empire’s naval fleet, and a smaller Catholic navy under the military command of Don John of Austria (1547-1578) and Marc Antonio Colonna (1535-1584), Captain-General of the papal Fleet, under the leadership of Pope Pius V. Fought off the coast of Greece on October 7, 1571, it is one of the decisive naval battles of western history, in which the fate of the Mediterranean basin was decided in favor of Europe. One of the combatants was Miguel Cervantes, the future author of *Don Quixote*.<sup>365</sup> The role of a Talmudic banking house in exacerbating the conflict is as obscure as the battle itself: “The war, like all wars, had many causes, but one of the more significant ones was the fact that France owed 150,000 ducats to the Duke of Naxos. Turkish Sultan Selim II had conquered the Island of Naxos and appointed his close friend, Joseph Nasi (1505-1579), as Duke. Nasi had been born in Portugal to a family that had been forcibly converted to Catholicism. Joseph was baptized in the church and raised under the Christian name João Miguez. His aunt was the well-known Doña Gracia Nasi (foundress of the Yeshiva of Istanbul). When Joseph followed his aunt to Constantinople, he married his cousin, Brianda, Doña Gracia's daughter. His famous aunt was now his mother-in-law. Earlier, he had become a principal in the House of Mendes (also spelled Mendez), the family firm, and a major trading and banking company of the age. Mendes ships often assisted crypto Jews in fleeing Iberia, the firm’s agents arranged for bills of credit to save their assets. As a financier, João/Joseph often dealt with the royal houses of Europe, and a loan to the king of France was made while he (João/Joseph) was still openly a Catholic. For their own safety, the family had to emigrate from Iberia and eventually they settled in the Ottoman Empire. Here they returned to Judaism and to their Jewish names.

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<sup>364</sup> The Westminster Review, “The Jews of Western Europe” in *The Eclectic Magazine of Foreign Literature, Science and Art* (NY), August, 1863.

<sup>365</sup> Cf. Angus Konstam, *Lepanto 1571: The Greatest Naval Battle of the Renaissance* (Osprey Pub., 2003).

Joseph (Nasi), as he was now known, became a close friend of Prince Selim, the son of Suleiman the Magnificent. When Selim ascended the throne, he rewarded his Jewish friend with the Dukedom. When King Charles IX of France learned of this, he disavowed his debt to the new Duke, insisting that the loan was taken from the Christian, João, and that nothing was owed to the Jew, Joseph. Joseph, however, owed money to the new sultan and could not pay it unless the French loan was collected. In 1569 Sultan Selim II gave the Mendes/Nasi banking family permission to seize merchandise from French-flagged ships in the port of Alexandria. The French protested to Constantinople, and Sultan Selim notified King Charles that the merchandise would be returned when the loan was paid. The dispute continued and intensified.”<sup>366</sup> French vessels joined the allied fleet at Lepanto in part to defend French shipping from the predation of the Mendes/Nasi banking house, which was in turn backed by Muslim naval power at the behest of Joseph Nasi.

Undoubtedly this defense of Europe from Muslim invasion was a legacy of Ferrer. “He (Vincent Ferrer) converted a prodigious number of Jews and Mahometans...He regularly entered synagogues in Toledo and Salamanca and began to preach...”<sup>367</sup> “...when he learnt that Granada, the last refuge of the infidels, was clamoring to have him, he determined to go and see....To convert the Moors and the Jews would have meant a grand infusion of freshly baptized blood into the veins of a Christendom grown old. But such a return of Israel to the fold it had deserted, when it rejected its true destiny as written in the Books, was one sign of the end of the world. Vincent’s faith in the proximity of the day of judgment must have been powerfully reinforced. He spared nothing, hurled himself at the Jewish problem in a kind of frenzy. Certain historians claim that he had Jews among his ancestors: there is no proof of this, but it would explain his need...to force the gates of heaven and bring in the chosen people. They were in great numbers in Cordova, Seville, Toledo especially. Vincent made no bones about it. These people were hard of head, they did not want to hear: he must go to seek them in their own places,

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<sup>366</sup> Arthur Beneviste, “Crypto-Connections: The Battle of Lepanto” in *HaLapid*, Summer 2001. (We do not know if the author is a descendant of Rabbi Abraham Benveniste, a partner in the Mendes branch of the banking house).

<sup>367</sup> Alban Butler, *The Lives of the Fathers, Martyrs, and Other Principal Saints* (Dublin, 1866), vol. 4, pp. 44 and 49.



draw them out from their ghettos and their synagogues, bring them once more into the house of God. When he was preaching on the rock of Toledo, in the Church of Santiago del Arrabal, he suddenly felt that there had been enough talk. 'Is it possible, Christians,' he cried, 'that you tolerate here such monuments of perfidy? Let us all go to the Synagogue. Let it become the loveliest sanctuary dedicated to the Mother of God in this town consecrated to her.' He came down from the pulpit, and took the head of the procession, bearing aloft the crucifix that never left him, a huge crucifix six feet high whose shadow fell upon the multitudes faithful or rebellious. He entered the synagogue and Christ went in with him...

"A great many of the Jews accepted the fact: it seemed to them that God had sent them His prophet; he would never have dared if God had not been with him: they accepted baptism.....In every town of Spain, at the time of his preaching, Moors and Jews swarmed; they had common resources of industry, skill, cunning, the art of getting on: they tended to form a State within a State, the one slowly and silently substituting itself for the other. ...The mass of ordinary Jews were not to be feared...but the great Jews, merchants, usurers, bankers, had made for themselves a clientele who were also dependents—and their prestige growing deviously was really undermining the Christian way of life...he 'fished' with all his might in their streets and bazaars and even in their synagogues. And he made an immense haul. It is difficult to arrive at a figure. The most cautious of his historians gives twenty-five thousand converts among the Jews and eight thousand among the Moors. 'You know,' Vincent announced from the pulpit, 'that we have good news. All the Jews and many of the Moors of Valladolid are converted.' There was similar news from Toledo, Huesca, Saragossa. . . . This was after the Congress of Tortosa for the conversion of Israel, suggested to Benedict by a former rabbi, Josua Holuorqui, who had become Friar Jerome

of the Holy Faith.<sup>368</sup> It met in 1414...Vincent who took part in the Congress, collaborated in a Treatise on the Jews which served as a base for his further labors among them; in it all the proofs of the Dogma of the Incarnation were magisterially set forth.

"...The populace were massed on the river bank, Master Vincent had taken up his stand to preach on the roof of a house surrounded by trees on the far side of the Ebro. One day he stopped suddenly in his sermon. The people were startled. 'Do not be shocked by this interval,' he said, 'I must wait upon grace.' As the crowd began to laugh, a party of Jews were seen approaching: grace had conquered them. Of sixteen rabbis, fourteen were converted. How he loved these new children of his: he loved to remind Christians who too readily forgot the fact that Jesus and Mary were of the Jewish race..."<sup>369</sup>

Much libel has been heaped upon St. Vincent claiming he instigated pogroms and abetted the inquisition. These accusations are not supported by the documentary record: Léon Poliakov stated: "...the greatest preacher of the time, Saint Vincent Ferrer, whose flaming eloquence was then arousing the whole western world..His sermons, which all the Jews were forced to attend, did not fail to recall that Jesus as well as the Virgin Mary had been Jewish and that nothing would displease God so much as baptisms obtained by force; that it was vital for the Church to convert the Jews, but that this had to be accomplished by gentle persuasion and kind words."<sup>370</sup>

"...preaching played a more important role in the new offensive than did the pogroms. The leading player in this drama was St. Vincent Ferrer who, from 1411 onward was able to rouse the Castilian people to a frenzy of

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<sup>368</sup> "The former rabbi, Josua Holuorqui (also spelled Lorki or Halorki), who had become Friar Jerome of the Holy Faith, seems to have been either an infiltrator or profoundly confused. For some reason he was chosen to head a panel of Christian controversialists who engaged a team of rabbis headed by Joseph Albo, Vidal Benveniste and Astruk ha-Levi, in a marathon, twenty-one month series of sixty-nine debates on Judaism in Tortosa, in Aragon. Tragically, he seems to have contracted the Neo-Platonic virus and in the course of the debate, he advocated the "Christian" Kabbalah: "Halorki tried to demonstrate that Jesus was the Messiah by appealing largely to the methods of cabalistic exegesis, derived from the numerical value assigned to the letters of the Hebrew alphabet..." (Poliakov, 167). Though no book has been written on the subject (to our knowledge) history teaches that hundreds of rabbis and rabbinic students have converted and remained faithful Christians throughout their lives. We are reminded of Joseph Wolff (1795-1862), the son of a rabbi, a convert to Christianity, student of Hebrew and Aramaic at Cambridge University, and from 1821-1826, a missionary to the Judaics of the Middle East and central Asia. He was ordained an Anglican priest in 1838.

<sup>369</sup> Henri Ghéon *St. Vincent Ferrer*, transl. by F.J. Sheed (NY: Sheed and Ward, 1939), ch. 5.

<sup>370</sup> *The History of Anti-Semitism* (Univ. of Pennsylvania Press, 2003), p. 165.

religious fervor and to drive —as if by a miracle—entire groups of Jews to the baptismal font...Between 1412 and 1419, the preaching of Vincent Ferrer alone seems to have led to 15,000 to 20,000 conversions at the very least.”<sup>371</sup> “He was one of the most successful missionaries to the Jews of his time, particularly in Valencia, Toledo and Valladolid.”<sup>372</sup>

The life of St. Vincent vitiates the claims of those who attempt to put paid to the entire era of Catholic evangelism in Spain. His mission to Judaics, among the most spectacularly successful of all such Christian missions, was launched out of love and compassion, not hatred. It addressed Muslims as well as Judaics and Vincent’s reputation was such that he was greeted with kindness by the Muslim “king” of Grenada, Mahomet Aben-Baha, who exhibited good will toward Vincent and “afford(ed) him liberty to preach in his kingdom...St. Vincent commenced a course of sermons in the presence of the king, his whole court and innumerable...Mahometans...”<sup>373</sup>

In addition to Muslims and Judaics, Vincent desired reformation of the leaders and clergy of his own Roman Catholic church and in some Catholic hagiographies much of this aspect of his life is passed over entirely or reported inadequately. In his apocalyptic treatise *De eversione Europa* he laments bitterly over the decay of ecclesiastic discipline, order and morality. The German Reformers reprinted Vincent Ferrer’s excoriation of the clergy of his time: “...Die priester seind vnwissend, fürnamisch vnd spotter, vngelert, gleichszner, den weisen überlredend, geitig, symoneyer, boser dann dye juden, vnkeüsch, neydig vnd vnlauter dye ganczen welt zerstorent, sy laffend bald nach den pfenning, sy seind aber langsam zu den laff der tugent, sy seynd hort on all barmherzikeyt, Sj haben vil waffen vnd wenige bücher, Sj seind vnweisz claffer vnd vnwarhaft. Die cristenheit fretiet sich wenn einen andechtigen vnder tausenten funde.”<sup>374</sup>

Certain German Reformation pamphlets seem to have been directly inspired by Vincent Ferrer: “Particular emphasis was placed...on the figure of the ‘Antichrist,’ which is typified in a 1486 Augsburg tract, rendering the

<sup>371</sup> Ana Foa, *The Jews of Europe* (Univ. of Calif. Press, 2000), p. 88-89.

<sup>372</sup> O. Zöckler, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk and Wagnalls, 1912), v. 12, p. 195.

<sup>373</sup> Andrew Pradel, op. cit., p. 65.

<sup>374</sup> Peter A. Dykema and Heiko Augustinus, *Anticlericalism in Late Medieval and Early Modern Europe* (Brill Academic, 1993), p. 463.

apocalyptic ideas of Vincent Ferrer...criticism against the clergy focused on three main issues: the attitude of the clergy to worldly goods and power; their life style; their understanding of clerical office. The range of criticism incorporated into Ferrer's popular tradition made it easily adaptable to varying contexts...This tradition provided a framework of reference for reformation teaching..."<sup>375</sup> Catholic clergy in the fifteenth century were viewed in the minds of some of the German yeomanry as akin to rabbis lording it over the people, as for example in Heinrich von Kettenbach's *Ein Gespräch mit einem frommen Altmutterlein* (Augsburg, 1523). As a result, the cry for a "priesthood of all believers" grew out of a desire to correct what was perceived as a growing Talmudic-like chasm between priest and laity that mirrored the divide between the rabbi and his subject Judaics.

Scant scholarly attention has been given to the study of the synchronicity between militant evangelism of Judaics as embodied by Ferrer, and the rise of radical dissatisfaction with corrupt clergy and prelates as embodied by Luther. Was Vincent Ferrer's remarkable success in evangelizing Judaics, coupled with his vision of the rise of Antichrist as a result of corruption in the Church, a twin-engine of the coming Reformation? If the answer is in the affirmative, what does this bode for the modern Church, which has suppressed almost entirely one side of the missionary dynamic — the evangelization of Judaics through exposure of Judaism's errors and iniquity? Given the dissolution of what was a formerly inseparable Christian dynamic, e.g. the commission to convert Muslims *and* Judaics — not merely viewing *Muslims only* as the locus of the lost — do we discover anywhere in these questions the answers to why the Church today, rather than overcoming the world, is being overcome by it? Does the revival of our Faith rest in a new and fearless commitment to the historic mission of the Church, before political correctness and Holocaustianity inculcated in us a false orientation, persuading us that the conversion of rabbis and those subject to them, was no longer our pressing apostolic duty, but was in fact little more than a peripheral issue, if indeed it had any moral force whatsoever?

We need not automatically associate a radical desire for reform with a revolt, or a Protestant-like splintering of the unity of the Church. The

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<sup>375</sup> Ibid.

demand for reform had come from within the Church for centuries. The protest against corruption was likewise ancient. When the Franciscan Spirituals accused the Conventuals of departing from the rule of St. Francis, were they anticlerical? Susan Karant-Nunn asks, "When the Cistercians accused the Cluniacs of self-indulgent departure from the rule of St. Benedict, were they anticlerical? When the theologians of Paris objected to the presence and privileges of the friars, were they anticlerical?...Were those secular clergy who opposed the incursions of the Jesuits anticlerical?...All of the examples given stand with a venerable medieval tradition of opposing blatant clerical transgression and exploitation of the laity..."

Vincent Ferrer emphasized the mission of the lay people in furthering the Great Commission: "Vincent described the world as a *mare magnum* (great sea) upon which a boat navigates...Upon this ocean a beautiful boat sails with three decks (*cubertes*) which corresponds to the three types of preachers who propagate the message of Christ across the oceans...the religious in monasteries...the presbyters...The third *cuberta* are navigators traveling freely without any direct ecclesiastic restraints and whom Vincent called the 'laborers'...Vincent was identifying the active preaching role of the laity...Vincent Ferrer admonished all three *cubertes* of preachers to follow Christ daily and at the end of each week to observe the Sabbath by shunning worldly entertainments. To buttress his admonition, Vincent cited Numbers 15...and he additionally censured any work not related to the church as breaking (*trenca*) the Sabbath... Lastly, the three *cubertes* have one common defining characteristic identified by Vincent as the first or principal Christian virtue (*primera virtut*), obedience to Christ...believers living out their earthly lives in denial of Christ, by their constant preoccupation with the world, run the risk of...eternal damnation...Vincent quoted Leviticus 25 and Isaiah 52 as proof texts to the highlight the gravity of the consequences..."<sup>376</sup>

St. Vincent also anticipated Reformation themes in his use of the vernacular: "The era of Vincent Ferrer is a major turning point in late-medieval Europe for vernacular languages as modes of literary expression in both secular and ecclesiastical life...In the fourteenth century...vernacular tongues received significant impetus by luminaries such as Dante, Chaucer, John Wyclif and preachers like Vincent Ferrer...Vincent's insistence on

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<sup>376</sup> Alberto Ferreiro, op. cit., pp. 251-252.

preaching in (the language of) Catalan...reinforces the pervasiveness of that language at the local level in fourteenth century Catalonia and southern France...speakers of Breton, Provençal, Occitan and other similar cognate languages would have understood his Catalan preaching..."<sup>377</sup>

One pathway to understanding the bursting of the floodgates of the Reformation is found in the attitude of the common people. It was almost always the people and not the ecclesiastical hierarchy or the royalty, who objected most passionately to rabbinic control and Talmudic privilege within Christendom. At some point in the late fourteenth and early fifteenth centuries a popular perception arose that the men in charge of the Church had taken a seemingly irrevocable secret oath of allegiance to some occult form of Judaism. If this was indeed the perception, it would explain why the Church, which throughout its long history had always resolved even the most concerted and vigorous protests, could no longer contain them, and from the Renaissance onward, came to be viewed by what would become the populist base of the Reformation, as hopelessly polluted by Kabbalism and Talmudism.

"In canon law a sharp distinction is drawn between clergy and laity. The former have the purpose of leading the church, and the latter are called upon to entrust themselves to this leadership for the sake of the souls' salvation. The difference between the spiritual and temporal estates originates in the sacrament of ordination, which stamps upon the future cleric an indestructible quality (*character indelebilis*) and raises him to a level of participation in the divine essence to which a layman cannot attain. Only the clergyman is able to offer a sacrifice of Christ in the Mass....As long as clergy and laity conducted themselves peaceably with each other the difference of the two estates was a matter of course. As soon, however, as tensions arose and the laity had grounds to doubt the integrity and question the leadership of the clergy, the traditionally established differences could develop into an antagonism..."<sup>378</sup>

"This is what a man from Limoges remembered from Brother Vincent's teaching...in order to be saved, banish from one's mind all superstitions..."<sup>379</sup>

<sup>377</sup> Ibid., pp. 245-246.

<sup>378</sup> *Anticlericalism*, op. cit., p. 504.

<sup>379</sup> Louis Chatellier, *The Religion of the Poor: Rural Missions in Europe and the Formation of Modern Catholicism*, Cambridge Univ. Press, 1997, p. 5.

There is a legacy of admiration for St. Vincent Ferrer in Protestant circles. For example, Rev. Joseph Milner and his brother Isaac, the president of Queen's College, Cambridge University, wrote: "Vincent Ferrer...was a shining model of piety...and a zealous preacher of the word of God...his heart was insensible to the charms of worldly honors and dignities. He very earnestly wishe(d) to be an apostolic missionary...His word is said to have been powerful among the Jews, Mahometans and others."

Vincent Ferrer proclaimed, "Whoever is proud shall stand without. Christ manifests his truth to the lowly, and hides himself from the proud."<sup>380</sup>

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<sup>380</sup> Rev. Joseph Milner and Rev. Isaac Milner, *The History of the Church of Christ* (London, 1827), vol. 4, pp. 291-292.

## The Authority of the Talmud

Judaic scholar Hyam Maccoby, in *Judaism on Trial*, quotes Rabbi Yehiel ben Joseph: “Further, without the Talmud, we would not be able to understand passages in the Bible...God has handed this authority to the sages and tradition is a necessity as well as scripture. The Sages also made enactments of their own...anyone who does not study the Talmud cannot understand Scripture.”

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.”<sup>381</sup>

“Palestinian rabbinic scholars were unable to contend as equals with their Babylonian counterparts, in those fields in which the Babylonians specialized during this period, namely Talmud and Halakha.”<sup>382</sup> “...we find the most significant, radical, and daring statements about Jesus’ life and destiny in the Babylonian Talmud rather than in the Palestinian sources.”<sup>383</sup>

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).

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<sup>381</sup> R.C. Musaph-Andriese, *From Torah to Kabbalah: A Basic Introduction to the Writings of Judaism*, p. 40.

<sup>382</sup> Brody, *The Geonim of Babylonia* (op. cit.) p. 117.

<sup>383</sup> Peter Schäfer, *Jesus in the Talmud* (Princeton University Press, 2007), p. 13.



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<sup>384</sup> who deserve death. (BT Baba Bathra 75a).

As you read the following Talmud passages picture God Himself soberly engaged in their contemplation. Rabbi Neusner says that in this divine setting, “...the mode of piety, the imitation of God and the focus of sanctity” are the qualities of the Talmudic sages whom Neusner calls “saints,” but he qualifies this by saying, “Their sainthood consisted in critical intelligence!”<sup>385</sup> The philosopher Martin Buber called the teachers of the Talmud, vessels of the “primeval light of God” and the Talmud “the chariot of God.” Elie Wiesel terms the teachers of Talmud, “the source of enrichment...”

### **The Talmud in the Toilet**

We propose that the “enrichment” that Elie Wiesel is referring to is manure. Kosher manure. 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 toilet saves his life. He jumps into it and it’s full, and he swims around in the excrement in Spielberg’s movie, and he’s saved. That’s 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.

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<sup>384</sup> “*Raca*” means “fool,” as in Matthew 5:22

<sup>385</sup> *Invitation to the Talmud*, p. vx, 1973.

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.”<sup>386</sup> Upon entering a toilet, a Talmudist is supposed 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 closed it would be impossible for a man to stand before You.” (BT Berakoth 60b).

Continuing in BT Berakoth, this time at 61b, we read: “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 continues with the following accounts of the lengths to which the sages 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.’

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<sup>386</sup> 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.

“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.'

ד) בבית הנפסא אסור להרהר בדברי תורה (כדלקמן סי' ה' ס"ב).  
 לכן בהיותו שמה, טוב שיהרהר בעסקיו ובהשבונותיו, שלא יבא לידי  
 הרהור תורה או הרהור עברה חס ושלום. ובשבת שאין להרהר  
 בעסקיו, ירהר בדברים נפלאים שראה ושמע וכדומה (סימן פ"ה).

"In the toilet it is forbidden to think about Talmud matters. Therefore, while you are there, it is best to think of business affairs and finances in order not to think of the writings of the sages. On the Sabbath, when it is forbidden to think about business, you should think about interesting events that you saw or heard."

ה) יזהר לקנח את עצמו יפה. כי, אם יש לו אפלו משהו צואה  
 בפי הטבעת, אסור לו לומר שום דבר שבקדושה (כדלקמן סי' ה' ס"ג),  
 לא יקנח ביד ימין, מפני שקושר בה התפלין. ומהאי טעמא אין לקנח  
 באצבע אמצעית של שמאל שכורך עליה הרצועה של תפלין. ואסור  
 יד, יקנח בשמאל דידה שהיא ימין של כל אדם.

"You should be careful to wipe yourself well (after using the toilet) because if you have even the slightest amount of excrement at the opening of your rectum you are forbidden to utter any sacred word. You should not wipe yourself with your right hand because this hand is used to tie the tefillin. Because of this reason you should not clean yourself with the middle finger of the left hand because the tefillin strap is tied around it."

"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.<sup>387</sup>

“Two men should never enter (a lavatory) at the same time.<sup>388</sup> 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.<sup>389</sup> 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 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.<sup>390</sup>

“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.<sup>391</sup> 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

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<sup>387</sup> 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.

<sup>388</sup> Tamid 1:1. See also: “Or Zarua,” Part 1, sec. 137; Rama, sub-section 2.

<sup>389</sup> BT Berachos 62a.

<sup>390</sup> In other words, *anywhere* in the city, in the street, on the sidewalk, on someone’s lawn, etc.

<sup>391</sup> BT Sanhedrin 104B.

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*.<sup>392</sup> 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.<sup>393</sup> 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 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*<sup>394</sup> 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

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<sup>392</sup> The Temple.

<sup>393</sup> Yerushalmi Talmud: Berachos 9:5.

<sup>394</sup> Items which are forbidden to be handled on the Sabbath.

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,'<sup>395</sup> lest he become aroused and emit seed wastefully. (This 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,'<sup>396</sup> 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."<sup>397</sup>

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, among other works, the "Shulchan Aruch HaRav: Mahadura Basra," section 3, "Conduct in the Lavatory," from

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<sup>395</sup> BT Niddah 13a and 43a; and Rashi's explication of Niddah 13a, 43a, and BT Shabbos 41a.

<sup>396</sup> 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.

<sup>397</sup> BT Niddah 13a. Maimonides, *Hilchos Issurei Biah* 21:23; Shulchan Aruch 3:16.



which we have derived the preceding selections. With reference to the urine drops on the feet as an indication of a mutilated penis, this brings us to the account of Amnon and Tamar in BT Sanhedrin 21a, reproduced below:

"וַיִּשְׁנֶאֱתָה אֲמֵנוֹן שְׁנֵאָה גְדוּלָּה  
 מְאֹד". מַאי טַעְמָא? אָמַר רַבִּי  
 יִצְחָק: נִימָא נְקֻשְׁרָה לוֹ,  
 וְעִשְׂתֵּאתוּ כְרוֹת שְׁפִכָּה.  
 וְכִי נְקֻשְׁרָה לוֹ, אֵי הִי מַאי  
 עֲבָדָה?  
 אֵלָא אִימָא: קֻשְׁרָה לוֹ נִימָא,  
 וְעִשְׂתֵּאתוּ כְרוֹת שְׁפִכָּה.  
 אִינִי? וְהָא דִּרְשׁ רַבָּא: מַאי  
 דְּכָתִיב "וַיֵּצֵא לָךְ שֵׁם בַּגּוּיִם  
 בְּיַפְיֶיךָ" – שְׂאִין לָהֶן לְבָנוֹת  
 יִשְׂרָאֵל לֹא שְׂעַר בֵּית הַשְּׁחִי  
 וְלֹא בֵּית הָעֲרוֹנָה.

"Amnon hated her exceedingly so that the hatred with which he hated her was greater than the love with which he had loved her. What is the reason that Amnon hated her? Rabbi Yitzhak said, 'While they were having sexual intercourse her pubic hair became entangled around his penis and it became mutilated as a result.' Even if Tamar's public hair got wound around Amnon's penis, and he suffered an injury as a result, what did she do to deserve his hatred? The matter should be understood as follows: Amnon hated Tamar because she deliberately tied her pubic hair around his penis and it became mutilated as a result. Rava expounded: 'What is that which is written, And your renown went forth among the nations for your beauty'? – It means that the daughters of Israel do not have hair in their armpits or their pubic regions."

Examining the text of BT Sanhedrin 21a the question arises, if Israelite women do not have public hair, how then did Tamar cause Amnon the injury? The answer is found in the connection between having a mutilated penis and having illegitimate children, which was mentioned in the toilet laws. Tamar was a gentile who converted to Judaism and as such she had abundant pubic hair. According to the “reasoning” of the rabbis, she desired to mutilate Amnon’s genitals to keep him from marrying a Jewish woman. A Jewish man with a mutilated penis cannot marry a Jewish woman. He can only marry a convert, like Tamar. The *yichus* of the issue of such a marriage can be suspect, even considered illegitimate in some cases, hence the connection between a maimed penis and illegitimacy. In Judaism issues of illegitimacy however are not the usual ones. For example, a convert (like the Talmudic Tamar, not to be confused with the Biblical Tamar of II Samuel) is regarded, after conversion, as being without biological ties to her parents or relatives. Therefore, under rabbinic law, it would not be incestuous for Tamar to marry a Jew who was her half-brother, her uncle, or her first cousin (in the case of Tamar she was Jewish on her father’s side only).

### **Talmudic 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).

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).

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

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 <sup>398</sup> (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. (For example, you 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 with the light on. (BT Pesahim 112b).

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<sup>398</sup> 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.

The law regulating the rule for how to urinate in a holy way is given. (BT Shabbath 41a).

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; and 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 Shabbath, 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, are afflicted with bowel diseases, 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).

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 has been defiled and is 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).

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.

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 שדוורים ויתעטף שדוורים ויעשה מה שלבו חפץ ואל יתחלל שם שמים בפרוהסיא.

**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 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).

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).<sup>399</sup> (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 Zuckerman 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).

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.<sup>400</sup> 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 (see footnote). When

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<sup>399</sup> The Rabbis here pervert Deut. 19:15.

<sup>400</sup> Dr. Shahak and his co-author, Prof. 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). 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.

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).<sup>401</sup>

“It is known that some religious Jews <sup>402</sup>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, our Rabbis considered them unjust and gave people license to circumvent them.” <sup>403</sup>

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<sup>401</sup> Rabbi Gershon Tannenbaum and Rabbi Yaakov Klass, *The Jewish Press*, Nov. 8, 2002, p. 52.

<sup>402</sup> The common fiction among Right wing “Christians” and Republicans is that “religious Jews” are not the problem, but rather that liberal and Leftist ones are. This fable is sown by Michael Medved, Rabbi Yehudah Levin, Rabbi Daniel Lapin, “Dr. Laura” Schlessinger and many others, the implication being that true believers in the Talmud are not as much of a threat to Christianity as are liberals. T.S. Eliot promoted this fallacy in a statement to an audience at the University of Virginia in 1933 (published the next year in *After Strange Gods*): “...reasons of race and religion combine to make any large number of free-thinking Jews undesirable.” Remarks like Eliot’s are fixtures of a mystical fear and dislike of the Enlightenment intellectual when he happens to be of Judaic descent, a WASP snobbery that delights the rabbis because it causes Judaics who break away from Talmudic solidarity to regret having done so, since they are rebuffed by the T.S. Eliot types among the *goyim*. Personally, all we would ask of a “free-thinking” Judaic is honesty, disengagement from tribal loyalty and from the sense of entitlement which is a hallmark of the Talmudic mentality. *Judaic free-thinkers* meeting those criteria are infinitely preferable to *Talmudic censors, liars, bigots and killers*. Eliot was a consummate wordsmith and judged by eloquence alone, his 1920 poem, “Burbank with a Baedeker: Bleistein with a Cigar,” is perhaps the virtuoso twentieth century evocation of the stereotypical “Jew” as an agent of apocalyptic decay and decline. To make amends, toward the end of his life, Eliot the mandarin Nobel laureate, invited Groucho Marx, the “free-thinking ‘Jew,’” to deliver the eulogy at Eliot’s memorial, held in London, June 13, 1965.

<sup>403</sup> Rabbi Eliyahu Touger, *Mishneh Torah: Sefer Nizikin* (Jerusalem: Moznaim Publishing, 1997), p. 281.



### Gentile not a brother or a neighbor

BT Sanhedrin 52B: “A non-Jew is not considered a neighbor.”<sup>404</sup>

“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’...<sup>405</sup>

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 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.

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<sup>404</sup> Cf. Rabbi Shimon Finkelman, *Lag Ba’omer: Its observance, Laws and Significance* (Brooklyn, NY: Mesorah Publications, 1999), p. 39.

<sup>405</sup> 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 Judaism (“desecration of G-d’s name”). This is an example of the rabbinic predilection for inserting decoy texts within their sacred writings. There is a precedent among the Hindus and Buddhists for coding sacred texts for purposes of concealing their true doctrine from the non-initiate. Cf. Agehananda Bharati’s section on enigmatic e.g. “twilight” language (Sanskrit: *sandhya-bhasa*) in *The Tantric Tradition* (Doubleday, 1970); Jeanne Openshaw, *Seeking Bauls of Bengal* (Cambridge Univ. Press, 2005), p. 67; and G.R. Elder, “Problems of Language in Buddhist Tantra” in *History of Religions*, vol. 15/3, 1976, pp. 231-250.

The brazen propaganda cover story as conveyed to the public:



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## The Reality, as taught in publications intended for Talmudists:

### Love of One's Fellow Jew

*Rabbi Akiva said:*

*"You shall love your fellow as yourself"<sup>(4)</sup> – This is a great rule in the Torah.<sup>(5)</sup>*

Every Jewish soul is represented by a letter in the Torah. The word ישראל (Israel) forms the initial letters of *יש ששים רבוא אותיות* לש ששים רבוא אותיות, *There are 600,000 letters in the Torah*<sup>(6)</sup>

1. *Avos D'R' Nosson* 6:2.

2. *Nedarim* 22b.

3. *Menachos* 29b. This point is discussed in *Ohr Gedalyahu*.

4. *Leviticus* 19:18.

5. *Rashi* ad loc. citing *Toras Kohanim*.

6. *Zohar Chadash* to *Shir HaShirim*.

### Defining neighbor: "one's fellow Jew"



*Harav Uren Reich, Rosh Yeshiva, Yeshiva of Parth Amboy: Every Yid is our brother, and when we see things that way, the world is different.*

### Defining brother: Every "Yid"

We must, he asserted, go beyond mere recognition and acceptance of our brotherhood with other Jews; we must embrace it entirely, and make it, as it should be, an essential part of our essence.

Harav Reich went on to relate how *Gedolim* of the past were shining examples for us of the internalization of *ve'ahavta lere'i'acha kamocha*, how they truly put themselves in the place of others and empathized with even simple Jews in need.

"Every Yid is our brother!" he declared. "And when we see things that way, the world is different."

*Hamodia* (Israeli Orthodox newspaper), Shevat 7, 5763 (Jan. 10, 2003), p. 68.

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.”

The Lakewood yeshiva’s bachelor and master’s degree programs in Talmud instruction are accredited by the State of New Jersey’s Commission on Higher Education. 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.<sup>406</sup>

“Rabbi Kook the Elder, the revered father of the messianic tendency in Jewish fundamentalism, said, ‘The difference between 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 Mandel Schneerson, who headed the Chabad movement and

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<sup>406</sup> H.R. 2673. 108th Congress.

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’...

“*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.”<sup>407</sup>

### “*The Other*”

Emmanuel Levinas is known as the philosopher of the “Other.” He is one in a long line of Zionists who are in the habit of instructing the rest of the world in the rudiments of progressive ethics and morality. Levinas made a career out of demanding the abandonment of the concept of the “Other” and the embrace every human being as an image of one’s self. These are noble goals. The problem is, Levinas intended them only in the Talmudic sense. The mask came off when he was called to account concerning Israeli responsibility in the slaughter of some 800 Palestinians at the Sabra and Shatila refugee camps in Lebanon in 1982. The love of neighbor he had for years famously instructed the *goyim* to exhibit toward Judaics and Zionists,

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<sup>407</sup> Allan C. Brownfeld, “It Is Time to Confront the Exclusionary Ethnocentrism,” *Issues of The American Council for Judaism*, Winter 2000.

suddenly vanished as he was coining transcendental and empirical shades of gray and gradations of Otherness while defining love of neighbor as follows, “When you defend the Jewish people you defend your neighbor.” He universalized guilt for the massacre, diverting attention from specific Israeli ethical and military responsibility. Faced with the need to defend Israeli war crimes, Levinas turns Talmudic lawyer and argued, “The other is the neighbor who is not necessarily kin...But if your neighbor attacks...what can you do?” Talmudic exceptionalism comes to the fore here, when Israeli nationalism and militarism require a defense. In that case, the Levinas’ system considers it ethical to describe the Other as the enemy. The Israelis’ Palestinian “Other” is a permissible enemy, and nationalism, as long as it is the exalted Zionist variety, is not equivalent to the low-grade nationalism of the non-Judaic countries. Zionism is to be distinguished from “some sort of commonplace mystique of the earth as native soil.”<sup>408</sup>

### ***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.’<sup>409</sup>

#### *Jews May Lie to Non-Jews*

Jews may use lies (“subterfuges”) to circumvent a gentile (BT Baba Kamma 113a).

#### *Non-Jewish Children are Sub-Human*

All gentile children are animals (Yebamoth 98a).

Gentile girls are in a state of niddah (*filth*) from birth (Abodah Zarah 36b).

The Roman Commander in Eretz Israel in the days of Hadrian, by the name of “Turnusrufus,” asked Rabbi Akiva, “What is so special about this

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<sup>408</sup> Elsewhere, Levinas makes other, less complimentary remarks about Israeli Zionism. We are dealing with a lawyer’s misdirection, the frosting that covers the rot, for the consumption of those impelled to believe any fork-tongued utterance by any card-carrying member of “Hashem’s Holy People.”

<sup>409</sup> Shahak and Mezvinsky, *op. cit.*

day, the Sabbath, over other days?" Rabbi Akiva said to him, "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 [Steinsaltz]).

### Forbidden to praise a gentile:

טו) אָסוּר לְסַפֵּר בְּשִׁבְחָן, אֶפְלוּ לוֹמַר, כַּמָּה נָאָה גּוֹי זֶה בְּצוּרָתוֹ. וּמְכַל־שֵׁכֶן שְׁלֹא לְסַפֵּר בְּשִׁבַּח מַעֲשָׂיו אוֹ שְׂיִחְבֵּב דְּבַר מִדְּבָרָיו, שְׁזָהוּ גַם כֵּן בְּכָלֵל וְלֹא תַחֲנִם, לֹא תִתֵּן לָהֶם חֵן. אֲבָל אִם מְכוֹן בְּשִׁבְחוֹ לְהוֹדוֹת לְהַקְדוּשׁ־בְּרוּךְ־הוּא שְׁבָרָא בְּרִיָּה נָאָה כְּזוֹ, מִתָּר.

"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)

Gentiles are not to be trusted to prepare or cook food for Jews:

משנה ע"ז דף לה, ורש"י שם.

ט"ז יו"ד סי' קיג:א.

ע"ז דף לח. ד"ה מדרבנן, ועי' בערוה"ש  
קיג:ב.



*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, pickled or smoked however, do not, in all circumstances, incur the prohibition.<sup>410</sup> 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 who 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 level of faith in the rabbis. Therefore, we 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. Hence, we find 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 sub-human 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. Since consumption of food necessarily renders the consumer vulnerable, and requires a certain amount of faith and trust in the one who prepared it, *Chazal* 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.

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<sup>410</sup> Because they are less susceptible to being contaminated by treacherous gentiles.

## Purchasing Kosher Fish From a *Goyishe* Fish Store

We mentioned above that according to most *poskim* it is not required to have a *Yid* check for the kosher signs, and that if one recognizes the fish as being from a kosher species, it is sufficient. Nonetheless, filleted fish may still not be purchased from a *goy*, since once the fish is filleted, one might not be able to verify whether or not it is a kosher species.

Rav Moshe Feinstein rules that even though the *goy* is in business (and there is the fear of being shut down or penalized for misrepresentation), he cannot be trusted to say what type of fish he is selling. Similarly, a *hashgacha* which only requires the *mashgiach* to make sporadic inspections would not suffice for a *goyishe* fish store which sells kosher and non-kosher fish. Such a *hashgacha* only helps eliminate the possibility of fraudulent conduct. A *goy* would be nervous to tamper with the ingredients of an item out of fear of getting caught. However, with regard to the selection of fish, there is really no way to instill fear since the *goy* can claim afterwards that he accidentally overlooked the non-kosher fish amongst all the other fish, and thus failed to remove it.

When purchasing fish from a *goyishe* store, one must see the complete fish that is being bought, and the kosher signs should be identified. If the buyer would like the *goy* to fillet the fish, he must do so in front of the *Yid* using a clean knife and cutting board.

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.

ע"י אג"ט יו"ד ח"ג סי' ח.  
ע"י קובץ הפרדס בשנת תשכ"ג.

Gentiles are not to 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 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.

“In a situation where a gentile’s word is not relied upon, his conversion to Judaism will not influence our acceptance of his testimony.”<sup>411</sup>

“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.”<sup>412</sup>

Judaism’s segregationist laws are promulgated due to contempt for gentiles, fears of racial amalgamation with 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*, forbid these “customs” even when they are derived from the Bible: “The *Yid* should be 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*.”

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<sup>411</sup> 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.

<sup>412</sup> *Ibid.*, vol. 4, chapter 2, “Damages and Claims Between Neighbors.”

Regarding the introduction of the organ into *shuls*<sup>413</sup>: “In attacking the use of the organ, the Orthodox proved that it was a form of worship used in the church, which thereby prohibits its use in a *shul*. With regard to music, most *poskim* say that if the *goyische* songs are used as part of their idolatrous ritual it is forbidden to play or sing those songs, even if the *Yiddin* sang them before the *goyim* started to do so.

Regarding the use of flowers in the *shul*: “The custom to place flowers inside the shul for Shevous<sup>414</sup> was banned by the Vilna Gaon. He stated that this practice is done by *goyim* who decorate their churches and homes with greenery during their holidays. Although this had been an ancient Jewish custom, the Vilna Gaon ruled that once it became an ideological practice of the *goyim* it is forbidden to the *Yiddin* to continue doing so.”

### *The American holiday of Thanksgiving*

“One should not establish Thanksgiving as a day on which to eat Turkey each year. However, if the reason why one wishes to eat turkey is not because of Thanksgiving but because he received a free turkey from his company or someone else, then it is certainly permitted without making a party. However, one who wishes to act even more stringently should eat it on another night.” Judaics are forbidden to celebrate Christian holidays since such holidays are considered a form of idol worship, but a free turkey is hard to overlook, hence the necessity of receiving and eating the turkey not because of Thanksgiving but because it is free. 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 and 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.<sup>415</sup> 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

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<sup>413</sup> Literally, “schools.” A name for synagogues.

<sup>414</sup> A festival marking the alleged revelation of the Oral Law to Moses.

<sup>415</sup> Devarim 7:2.

rabbinic texts and one discovers that the “gift” is not really a gift at all, it’s 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). But 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,<sup>416</sup> a tangled web of deceit compounded by duplicity and wrapped in guile.

*Speaking the language of the goyim*

“The Mishnah in ‘Meseches Shabbos’ states that there were eighteen decrees that the students of Beis Shamai and Beis Hillel adopted. There were extra precautions in observing the law of purity and in preventing assimilation between *Yiddin* and the *goyim*. The Yerushalmi Talmud states that one of the eighteen decrees was the prohibition of adopting the language of the *goyim*. The Chasam Sofer<sup>417</sup> writes that in light of the decree, many revisions were made by the *Yiddin* in the German language which eventually became known as the Yiddish language. (There are those who explain that the Yerushalmi Talmud did not prohibit one from speaking a secular language, and only prohibited one to speak in a very sophisticated poetic way as many of the catholic noblemen did when delivering their sermons).”

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<sup>416</sup> John 8:55. I John 2:22.

<sup>417</sup> Rabbi Moshe Sofer, the *halachic* authority and leading opponent of the reform movement. His premise was that all innovation is forbidden.

## 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).<sup>418</sup>

“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 Pesachim 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).<sup>419</sup>

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.” (The uncensored version of this text appears in Tractate Soferim, [New York, M. Higer, 1937],

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<sup>418</sup> Compare this Talmudic statement with Luke 18:10-14: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

<sup>419</sup> Jesus opposes this in Matt. 19:3.

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.

“The more possessions the more worry; the more wives, the more witchcraft” (Hillel, first century A.D., Mishnah Abot 2:7).

### **Every gentile's mother, daughter and sister: NSHGZ**

What is Judaism's teaching about gentile women? Judaism teaches that *all* gentile women are *zona* (whores) and *Niddah* (menstruating women). In fact, let's recite the whole litany. According to Orthodox Judaism, *all* gentile women without exception are NSHGZ, a rabbinic acronym that stands for “*Niddah, Shifchah, Goyyah and Zonah*” (menstrual filth, slaves, heathens and whores).<sup>420</sup>

### **Rabbinic Sorcery and Magic**

Rabbah 45:5 libels Sarah, the wife of Abraham, saying she used witchcraft (specifically, the “evil eye”) to cause Hagar to have a miscarriage. This Talmudic account of Sarah follows the *modus operandi* of the Talmudic witch, Johani, the daughter of Retibi, who also used the evil eye to cause spontaneous abortion.<sup>421</sup> (Libel against Old Testament patriarchs and prophets is a staple of the rabbinic texts. Rabbi Yehuda HaLevi in *The Kurzai*, a purported dialogue between the king of the Khazars and a rabbi, portrays the patriarch Abraham as tainted by astrology.<sup>422</sup> Brownfeld attributes to *The Kurzai* the following slur on Abraham: “Abraham was the best of men but he contained in himself some bad elements, and these bad elements came out in the form of Ishmael”<sup>423</sup>).

Examples of punishment of Judaic witches in the Talmud are almost non-existent, while in at least one case, gentiles accused of witchcraft were hanged en masse by a rabbi. (According to Hagigah 77d, Rabbi Simeon ben Shetah hanged 80 women in Ashkelon who were accused of witchcraft, but

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<sup>420</sup> Cf. BT Sanhedrin 81b - 82a.

<sup>421</sup> B.M. Levin, *Otzar HaGeonim* (“The Treasury of the Geonim”), 11, Sotah (Jerusalem, 1942), pp. 241-242. Also cf. S. Abramson, “Le R. Barukh ben Melekh,” *Tarbiz* 19 (1948), 42-44.

<sup>422</sup> HaLevy, *The Kurzai* (Jerusalem: Jason Aronson, 1998), pp. 227 and 247. This libel is arrived at from rabbinic prestidigitation on Genesis 15:5: “Then He brought him outside and said, ‘Look now toward heaven, and count the stars if you are able to number them.’” HaLevi states, “Our sages have thus explained the verse...to mean that God said to Abraham, ‘Leave your astrology.’” (*The Kurzai*, p. 247). Also cf. BT Shabbat 156a.

<sup>423</sup> Allan C. Brownfeld, *op. cit.*



they were gentile women, not Judaic). Johani the Judaic witch is never punished, perhaps because she is not doing anything contrary to rabbinic teaching. *Tikkun olam* is the name for the alleged Kabbalistic “redemption of the world,” but the rabbinic concept of redemption is very different from what that term signifies to Christians. A deeper understanding can be gleaned from the teachings of one of the major Kabbalistic “sages,” Rabbi Isaac Luria, who said that after *tikkun* was accomplished the spirit of Cain would prevail on earth.<sup>424</sup> Sanhedrin 25d comments on the Talmudic observation that most Judaic women are witches by observing that “such is the way of the world.”

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

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

Many revered rabbis used magic and witchcraft to prevail over their enemies or to demonstrate their thaumaturgic powers. Rabbi Simon ben Yohai used magic to turn an opponent into a “heap of bones” (Shevi’it 38d). Rabbi Hanina and Rabbi Oshaia spent every Sabbath eve in studying the ‘Book of Creation,’ by means of which they created a third-grown calf<sup>425</sup> and ate it. (BT Sanhedrin 65b). Here we see Kabbalistic sorcery appearing in the Talmud, reflecting the unbound, Promethean man-is-god philosophy which stems from the rabbinic doctrine that: everything that G-d created needs completion (*hashlamah*) and repair (*tikkun*). G-d initiated, but did not perfect the work of creation (*ma’aseh bereshit*); the universe created by G-d is imperfect and will be made perfect (*bara la-asot*), by *Klal Yisroel* (the Judaic people).

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<sup>424</sup> Cf. Gershom Scholem, *Kabbalah* (Jerusalem: Keter Publishing House 1974; reprinted 1978 by the New American Library, New York), p. 163.

<sup>425</sup> “A calf that had reached the size of a three year old calf.”

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

Rashi's commentary on BT Sanhedrin 65a: To call up the demons to assist in sorcery is not idolatry, because the demons are not worshipped as divinities. (Cf. footnote b (1) in the Soncino edition of BT Sanhedrin 65a).

If a corpse is raised from the dead by means of magical incantations, the dead person does not rise up in the usual manner, but upside down and furthermore, he does not rise up on the Sabbath. But, if he is raised from the dead by means of a "skull" (sphere, i.e. crystal ball), then he rises from the dead in the usual manner and even on the Sabbath. (BT Sanhedrin 65b [Steinsaltz]).

Rava once created a person, after having studied the Book of Creation, and learned to combine the letters of the divine name. (BT Sanhedrin 65b [Steinsaltz]).

The *me'onen* is someone who "captures other people's eyes, deluding them by optical deception into thinking that he is endowed with magical powers." A *me'onen* is "someone who passes seven kinds of semen from seven different animals over his eyes for magical purposes. (BT Sanhedrin 65b [Steinsaltz]). The *me'onen* is an important diviner in Judaism who "calculates the times and hours and says: Today is a good day to embark on a journey. Tomorrow is a good day to purchase merchandise." However, so as not to give scandal to the goyim who may be outraged to learn that a practitioner of the magical arts operates within Judaism, Rabbi Maimonides decreed that a *me'onen* should be whipped. However this supposed ruling is actually a case of dissimulation, because in another passage, this time intended for Judaics, concerning a person who was a *me'onen*, Maimonides ruled that "such a person is exempt" (from punishment). (BT Sanhedrin 65b, Steinsaltz, v. 18, p. 209). Maimonides is supposed —by the naive, who have dutifully swallowed the Talmudic bait intended for them— to be the one rabbi in Judaism who is not tainted by magic and superstition.

## 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 *avodah zarah* (idol worship)<sup>426</sup> 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).

### *Hatred for the House of Christian Worship*

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.”<sup>427</sup>

Judaics are not only prevented from entering a church they are prevented from entering any city that contains a church.<sup>428</sup> 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 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.<sup>429</sup>

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<sup>426</sup> Teshuvos Pri ha-Sadeh 2:4; Igros Moshe, Y.D. 3:129-6

<sup>427</sup> Cf. Rama, Y.D. 149:2. Igros Moshe, Y.D. 3:129-6.

<sup>428</sup> Mishnah: Avodah Zara 11b.

<sup>429</sup> Cf. Moses Maimonides, Peirush ha-Mishnayos, Avodah Zara 1:3; and Shach, Y.D. 149:1, and Y.D. 150:1

*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 Christianity however, 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 terrible, antisemitic lie”: Rama, O.C. 156 according to Pischei Teshuvah Y.D. 147:2; Mor u’Ketziyah 224; Sho’el u’ Meishiv, Tanina 1:51; Seder Mishnah, Yesodei ha-Torah 1:7.

*Judaism’s Epistemology of Subterfuge: The Decoy*

There are two brobdingnagian problems with this rabbinic tactic. 1. It is completely 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 in

August of 2008, 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 worldly they no longer possess any genuine faith in the gospel of the Jesus of the New Testament — being attached to a church mainly because it's a family tradition, good for business, patriotism, (or similar venal motives). Hence, under such conditions, the participant in *Churchianity* is considered not to be an idol worshipper.<sup>430</sup>

Moses Maimonides ruled unequivocally that true Christians are idol-worshippers (Hilchos Ma'achalos Asuros 11:7. In looking up this passage, keep in mind that many editions of his work censored this passage. It

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<sup>430</sup> Cf. Teshuvos Yehudah Ya'aleh, Y.D. 170, and Shulchan Aruch, Y.D. 148:12.

appears uncensored, however, in the Frankel edition. Also cf. Maimonides, *Hilchos Avodah Zarah* 9:4 and *Hilchos Teshuvah* 3:8). Regarding a Muslim mosque, Maimonides did not expressly forbid a Judaic from entering a mosque.<sup>431</sup>

*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).

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). Prof. Israel Shahak reported that the Israelis burned hundreds of New Testament Bibles in occupied Palestine on March 23, 1980.<sup>432</sup>

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, Hilchos Avodat Kochavim V’Chukkoteihem*, 5:1). As previously noted, the twelfth invocation (formerly the nineteenth) of the *Amidah* (the central prayer of Judaism recited three times daily) is the *birkat ha-minim*, the curse on Christians.

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<sup>431</sup> Cf. *Hilchos Ma’achalos Assuras* 11:7. Y.D. 124:6 and *Taz* and *Shach* 12.

<sup>432</sup> 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.

### *Insults Against Blessed Mary*

Says Jesus' mother was a whore: "She who was the descendant of princes and governors played the harlot with carpenters." 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. (BT Sanhedrin 106a).

### *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

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. While major Zionist and rabbinic organizations charged with the mission of deceiving Christians and gentiles through their mouthpiece media, such as the ADL and the Simon Wiesenthal Center, continue to stonewall and maintain the covert charade by denying that there is anything significant in the Talmud which libels the Christian savior, the position of certain Judaic scholars over the years has undergone an alteration and more have leaned toward revealing the actual rabbinic doctrine on this subject.

In the latter part of the 20th century, for example, Hyam Maccoby was willing to concede in a book intended mainly for scholars and specialists, that it “seems” that: “The Talmud contains a few explicit references to Jesus...These references are certainly not complimentary...There seems little doubt that the account of the execution of Jesus on the eve of Passover does refer to the Christian Jesus...The passage in which Jesus’ punishment in hell is described also seems to refer to the Christian Jesus. It is a piece of anti-Christian polemic dating from the post-70 CE period...”<sup>433</sup>

Maccoby’s qualification that the Talmud “seems” to attack Jesus Christ, was gradually replaced by more unambiguous confirmation by other Judaic scholars later in the 20th century. But whether or not Talmudists confirm, qualify or deny it, we are not dependent on their admissions or spin for documentary evidence of the disgusting and hateful references to Jesus in the Talmudic texts themselves, for example in BT Sanhedrin 43a, Sanhedrin 107b, Sotah 47a, Shabbos 104b and Gittin 57a.

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

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<sup>433</sup> Hyam Maccoby, *Judaism on Trial*, pp. 26-27.



demons, and gossip about all sorts of surprising people (Nero became a convert to Judaism, Jesus was an Egyptian magician and so on).”<sup>434</sup>

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:

“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).<sup>435</sup>

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<sup>436</sup> 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...”<sup>437</sup>

Jesus “went and set up a brick to symbolize an idol and bowed down to it...Anyone who sins and also causes the community to sin is not permitted to

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<sup>434</sup> Robert Goldenberg, “Talmud,” *Back to the Sources: Reading the Classic Jewish Texts*, (op. cit.), p. 170.

<sup>435</sup> Quoted from the Chabad-Lubavitch, “Noah’s Covenant Website,” at [www.noahide.com/yeshu.htm](http://www.noahide.com/yeshu.htm) on June 20, 2000; a printed copy of which is preserved on file.

<sup>436</sup> According to Rabbi B.L. Visotzky, “stoned” is generic for “executed.”

<sup>437</sup> *Steinsaltz Talmud*, v.17, pp. 158-159.

do repentance. And a Sage said: Jesus performed magic and incited the people of Israel and led them astray.” (BT Sanhedrin 107b).<sup>438</sup>

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 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*.<sup>439</sup>

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.”

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<sup>438</sup> Ibid. v. 21, pp. 134-135.

<sup>439</sup> Hebrew Union College Press, 1951.

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 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.”<sup>440</sup>

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.”<sup>441</sup>

The reader is directed to Mr. Klinghoffer’s statement that the “Jewish community” has been content to let the evil sayings of the Talmud about Jesus “remain obscure and unknown.” That’s wrong from two perspectives: the rabbinic and Zionist “community” actively taught 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 by the Klinghoffers of the world. Those who insist on German accountability for every one of the crimes ascribed to them from 1939-1945, ought to be accountable themselves for their own documented misprision. The rabbis did

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<sup>440</sup> Schäfer, op. cit., pp. 8-10.

<sup>441</sup> *Publishers Weekly*, Jan. 31, 2007.

not just passively content themselves with “obscurity.” They actively proclaimed to the Christian world that Jesus Christ was not in the Talmud.

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; or at least that’s the objective. The failure to recall the record of their deception however, 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.

The new line on Jesus in the Talmud with its accompanying amnesia about the scope and extent of the former denials, is not solely the province of adherents of Judaism such as David Klinghoffer. To put it over on the public, it is necessary that “distinguished Christians” advance the amnesia as well. The pope’s own preacher (i.e. “preacher to the papal household”), from the pontificate of John Paul II through that of Benedict XVI, has been Rev. Father Raniero Cantalamessa. In a sermon given in the Vatican in May 2007 Cantalamessa stated, “From the accounts of Jesus’ death present in the Talmud and in other Jewish sources...one thing emerges: the Jewish tradition has never denied the participation of the religious leadership of the time in Christ’s condemnation. It has never defended itself by denying the fact but rather by denying that the fact constituted a crime and that it was an unjust condemnation.”<sup>442</sup>

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<sup>442</sup> “The True Jesus of the Gospels (Part 3)” Vatican City, May 16, 2007. English translation by Zenit News.

This is the new line now that the cat is out of the bag. After centuries of denials and of castigating anyone who dared to report truthfully that the Christian Messiah was attacked in the Talmud as a foul sorcerer, it's all forgotten. There will be no price to pay in credibility or prestige for "the Jewish tradition" because the record of their lies and denials about Jesus in the Talmud have been neatly sent down the memory hole by the likes of the "preacher to the papal household." The Newspeak now has it, in the words of Klinghoffer, that "The Jewish community...has been content to let them (negative depictions of Jesus in the Talmud) remain obscure and unknown..." This suggests a passive act ("let them remain") rather than an active campaign to confuse, conceal and mislead. Father Cantalamessa is too slippery to follow Klinghoffer's lead directly. Read his language. Cantalamessa implies that there is an admirable candor and courage reflected in the Talmud ("Jewish tradition") having taken credit for the death of Jesus. What he omits is the important fact that the rabbis of Judaism who are the custodians of the Talmud, for centuries shamelessly lied, and procured from their gentile stooges similar mendacious denials that Jesus was in the Talmud. Klinghoffer and Cantalamessa approach the issue from two different directions, but the result is the same. The chameleon has changed the shade of its skin again, to suit the *zeitgeist* and the Zionist "experts" and illustrious gentile "papal preachers" play along, with the result that memory of the documentary record in this regard is nearly lost. Let us see how much of that memory we can salvage.

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."<sup>443</sup> So, the ADL as recently as 2003 was still asserting that the Talmud contained no major polemic against Christ. 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

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<sup>443</sup> ADL, *The Talmud in Anti-Semitic Polemics* (New York: Feb. 20, 2003), p. 11.

ADL, “agitators” 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.”<sup>444</sup>

Gosh, it would appear that Mr. Klinghoffer and our peter piper papal preacher are somehow not aware that one of the most powerful Zionist lobbies in the world, as of 2003, was still clinging to the old script. One wonders how they could possibly be unaware of this fact and how they could pronounce with such sweeping generalization and certainty “the Jewish tradition has never denied the participation of the religious leadership of the time in Christ’s condemnation.” True, the *uncensored* Babylonian Talmud itself, doesn’t deny it. But *there is* a rabbinic and Zionist tradition of denying “the Jewish tradition,” i.e. the authentic contents of the Talmud. Gaining access to uncensored translations of the relevant Talmud texts has for non-Judaics, until recently, been a difficult, daunting and highly controversial endeavor.

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

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<sup>444</sup> Ibid.

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.”<sup>445</sup>

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. Peter 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

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<sup>445</sup> Cf. [www.adl.org/presrele/asus\\_12/the\\_talmud.pdf](http://www.adl.org/presrele/asus_12/the_talmud.pdf) and [www.adl.org/presrele/asus\\_12/4232\\_12.asp](http://www.adl.org/presrele/asus_12/4232_12.asp) and [www.revisionisthistory.org/wire1.html](http://www.revisionisthistory.org/wire1.html)



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, for us to point out that the Talmud identifies Jesus with Balaam is not an act of historiography or scholarship, it is an act of antisemitic “*agitation*” without legitimate scholarly value. In other words, it smacks of a hate crime. Therefore, the exposition you have read thus far about Jesus in the Talmud and Jesus as a symbol of Balaam, 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 mentality par excellence, which imputes to the spirit of free inquiry, a diabolic substratum if it leads to conclusions that contradict rabbinic disinformation.

By means of their accusation about “agitation,” it would not be difficult for the ADL to convince the European Union that this book which you are reading 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 to the public, 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.” Thus scholarship, when it exceeds the bounds prescribed by the rabbis and their ADL thought cops, becomes an act not of advancement of knowledge but of “racist hatred.”

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.”<sup>446</sup>

Schäfer concedes in the first edition of his 2007 book (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 under threat of Israeli arrest), 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). There are two clues that tend to indicate that this is the case. First, if we look at the context of the passage, taking Sanhedrin 10 as a whole into account, we see that what is at issue in Sanhedrin 10, is the destiny of all *Israel*. The preceding verse, Mishnah Sanhedrin 10:1 reads, “All Israelites have a share in the world to come.” 10:1 then proceeds to list the “fine print” (exceptions) which cause certain Israelites to have no portion in the world to come. For example, 10:1, at the fourth clause states that “he who reads heretical books” will have no portion in the world to come. At this stage in early rabbinic Mishnaic Judaism, this was a reference to the reading of the New Testament.

Second, 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

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<sup>446</sup> Schäfer, op. cit., p. 33.

“courteous,” are not “particularly inflammatory” either. When the textual pieces of the 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.”<sup>447</sup> 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.”<sup>448</sup>

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.”<sup>449</sup> After this

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<sup>447</sup> *The Talmud: The Steinsaltz Edition, Vol. XXI* [NY: Random House, 1999], p. 132.

<sup>448</sup> *Ibid.* p. 134.

<sup>449</sup> *Ibid.*

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.”<sup>450</sup> 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 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 and holiest 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

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<sup>450</sup> Ibid. pp. 134-135.

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, Antigonus 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.) rabbinic institution to a much earlier period...”<sup>451</sup>

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 teaches never existed. Jesus is shown 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 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*. This is the discernment obtained from a profound and objective study of Judaism; therefore few acts are more forbidden in the “democratic” West than deep and unflinching scrutiny of Judaism and its sacred books.

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 Hyrcanus (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. (The note on this passage in the Soncino edition states, “abstract noun...Min...‘heresy’ with special reference to

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<sup>451</sup> Schäfer, (op. cit.), pp. 35-36.

Christianity). 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 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 public 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).

Here we see one 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 not relevant here. 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 aforementioned 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. <sup>452</sup> 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.”

When not reviling Jesus, the Babylonian Talmud attacks Mary, His Mother, with nauseating epithets, insults and aspersion 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 Sanhedrin, 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 the husband was Pappos b. Judah? — His mother was Stada. But his mother was

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<sup>452</sup> For Boyarin, cf. *Dying for God*, pp. 27-32.



Miriam the hairdresser? It is as we say in Pumbeditha: This one has been unfaithful to her husband (*satat da mi-ba'alah*).”<sup>453</sup>

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.”<sup>454</sup>

### *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

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<sup>453</sup> 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).

<sup>454</sup> Steinsaltz *Talmud* (op. cit.) v. XVIII, p. 227.

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]).<sup>455</sup>

### *Pandera and Balaam*

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."

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.

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<sup>455</sup> Ibid. p. 226.

There is also independent evidence 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* (called "True Doctrine," although 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." <sup>456</sup> Celsus' works are lost, but we know of him through his third century Christian challenger, Origen, who quoted him at length in *Contra Celsum* ("Against Celsus"). Celsus employs the opinions of the rabbis concerning Jesus, in his campaign against Christianity, in the form of a Judaic about whom he inquires concerning what this Judaic may know about Jesus. The Judaic 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 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." <sup>457</sup>

Celsus, writing in 178 A.D., gives us exactly the description of Jesus that would be committed to writing in the Babylonian Talmud a few hundred years later. 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 was to be expected, surely, that those who would not believe the miraculous birth of Jesus would invent some falsehood.'" <sup>458</sup>

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<sup>456</sup> "Celsus," *Encyclopædia Britannica*, eleventh edition (1910–1911).

<sup>457</sup> *Contra Celsus*, Book I, ch. 28.

<sup>458</sup> *Contra Celsus*, Book I, ch. 32.

As Origen documents, Celsus' Judaic 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.'" <sup>459</sup>

Like the ADL's claim that asserting that Balaam is a code word for Jesus is an expression of antisemitic bias, 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 be 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.

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<sup>459</sup> *Jewish Encyclopedia*, v. 6, p. 170 (NY: Funk and Wagnalls, 1912). In the Gemara, cf. BT Hullin 2:22 and 2:24.

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, which is to say, a type of satan (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?

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? For 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. The classic exchange between the Pharisees and Jesus in John chapter 8, is a case in point. Jesus confronts the Pharisees with their attempts to kill Him. Here Jesus establishes the existence of two fathers, His Father and the Father of the Pharisees who are the founders of the petrified Phariseeism that became Judaism. He declares that those who murder truth-tellers are not Abraham's children. They have another Father (8:37). Jesus' Father, "the one who sent me," is *Truth* (John 8:26). He then tells the Pharisees, "What I, for my part, speak of, is what I have seen with my Father; but you put into action the lessons you learned from your father" (8:38). This causes them to become defensive and indignantly protest that, "We were not born of fornication." (8:41). Racially of course, the Pharisaic Jews were correct. They were genetically descended of Abraham (8:37), yet Jesus insists that their real father is not Abraham. What can He mean? How can the Pharisees be wrong in light of the racial reality of their descent? Jesus is working on the principle that the son behaves like his father and that by their murderous and deceitful actions, the religious leaders of the Jews are demonstrating that the devil is their *spiritual father*. The Jewish religious leaders see in the charge a claim that they are

illegitimate. Jesus is speaking spiritually, and as always, the Pharisees are thinking racially. They have no cogent answer to Jesus, whose exposure continues to build in intensity, until reaching its zenith in John 8:44.

Their posthumous “answer” to Jesus, their *l’esprit de l’escalier* <sup>460</sup> became part of their early oral tradition as conveyed 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 (for Judaics only) 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 not just a matter of false witness. They 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 guaranteeing that they will die in their sins. This is what the demonic trap of Judaism ultimately is: “Jew-hate” in its purest synthesis.*

“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 Titus 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

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<sup>460</sup> “Staircase wit” (eloquence that occurs to a party in a dispute after the other disputant is no longer present).

Jesus' promise that eating his flesh and drinking his blood guarantees eternal life to his followers" <sup>461</sup>

*Catholic Cardinal George Makes Reference to the Talmud's Attacks on Jesus*

As denials become untenable, the "fortress" is being abandoned in this "Revelation of the Method" age of ours. Increasingly, the customary stonewalling and denials that the Christian Jesus was in the Talmud, or that most 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 'take the veil from their hearts.'" <sup>462</sup> 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 statement from a modern Catholic cleric in the post-Vatican II era; and it may be an inkling of a movement to go beyond the usual tail-between-the-legs whimpering which the modern Vatican usually evinces in reply to any charge by Talmudists that Catholicism is hateful or racist toward Judaics. We hope that Cardinal George's statement is a harbinger of courageous candor. However, the Vatican knows how to play Kabbalistic games and often nothing is as it seems on the surface concerning pronouncements from the hierarchy of the Catholic Church. Pardon our skepticism, but we can't help wondering if Cardinal George's statement wasn't an attempt at some vigorous bargaining in a *quid pro quo* negotiation with Judaism's power base, concerning the Vatican's freedom of movement within its own liturgy. In

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<sup>461</sup> Schäfer (op. cit.), p. 13.

<sup>462</sup> "Catholics vs. Jews: Restoration of the Latin Mass revives long feud over who's demeaning whom," Religion News Service (RNS), March 15, 2008.

other words, was Cardinal George making a principled stand in defense of Jesus, or was he playing the bad cop in an elaborate stage play at which the Vatican, after the rabbis, is past master? Without corroborating evidence we do not wish to assert outright, with certainty, a conclusion that impugns George's motives and intent. However, we do believe that it is our obligation to call Christians to vigilance concerning the Vatican's predilection for playing chess games with diabolic forces. We note that it wasn't long before a Vatican "good cop" came forward, almost as if on cue, representing the pillar of *chesed*, to soften and modify Cardinal George's original statement. 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...'" <sup>463</sup>

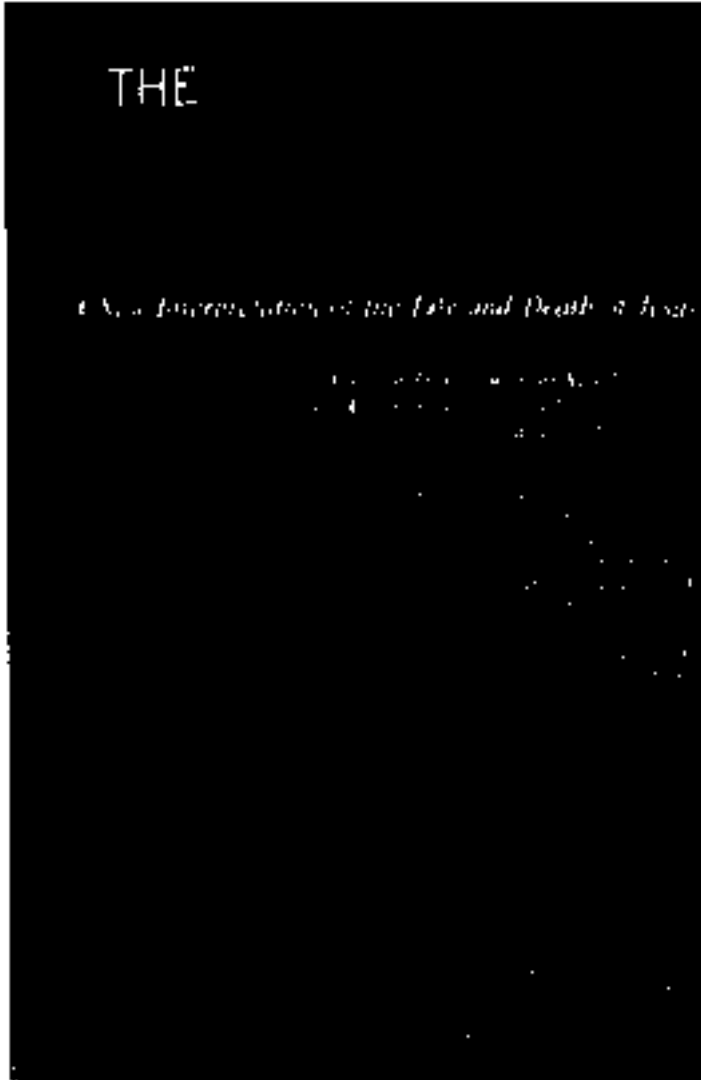
"Passages in the Talmud...do not now play any significant role in Jewish life or worship"? Come again, Cardinal Keeler? Was it not your own fellow cardinals who recently studied none other than the "insignificant" Talmud with the New York rabbi who tormented the nuns of Auschwitz? Is not the Talmud studied 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.

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<sup>463</sup> Ibid.



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.



**Schonfield's *Passover Plot* claims Jesus faked his death on the cross <sup>464</sup>**

<sup>464</sup> There is a rumor that attributes the following quotation to John Lennon, founder of the Beatles: “My views on Christianity are directly influenced by *The Passover Plot* by Hugh J. Schonfield.” Cf. H. Clarke, *The Gospel of Matthew and its Readers* (Indiana Univ. Press, 2003), p. 246. This remark is supposedly from a press conference Lennon gave in 1966. We have checked extant transcripts of his press conferences and have been unable to locate the quote.

# THE LONG-AWAITED AMERICAN FILM THAT PRESENTS A NEW INTERPRETATION OF THE LIFE AND DEATH OF JESUS

UNITED STATES  
PREMIERE  
AUGUST 1976

He had to suffer on the cross and live.  
It was all part of...

## the Passover Plot



### “THE PASSOVER PLOT”

Starring HARRY ANDREWS HUGH GRIFFITH ZALMAN KING  
DONALD PLEASANCE and SCOTT WILSON as JUDAH

With MARYAN ADES MARCEL BASSOLON LEWIS JORBERGEN WILLIAM BURNS DANIEL HEORNA  
HELENA CALLANICHES KEVIN O'CONNOR ROBERT WALKER WILLIAM WATSON

Produced by Director by Executive Producer Screenplay by  
WOLF SCHMIDT MICHAEL CAMPUS MENAHEM GOLAN MILLARD LAMPELL



an  
**ATLAS  
FILMS**  
release

1976 RELEASE BY ATLAS FILMS CORPORATION  
312 MADISON

Produced in accordance with the provisions of the Copyright Act of 1909

The Hollywood version of The Toledot Yeshu:  
“The Passover Plot” movie.

The movie, *The Passover Plot*, produced by Menahem Golan and starring Zalman King as Jesus the faker, is drawn from the book of the same name and represents the sort of everyday, run-of-the-mill Antichrist hate speech that permeates our society without stirring significant critical notice, protest or boycott. Hugh J. Schonfeld's bestselling *Passover Plot* claimed that Jesus staged His crucifixion, and had himself drugged on the Cross to make it look as though he were dead. The book was reissued for its 40th anniversary in 2005.

An elementary error often made by sloppy and ignorant critics of Judaism and in turn exploited by the rabbis to indict all critical scrutiny of Judaism, is the claim that "Jesus is horribly defamed in the Talmudic book *Toledot Yeshu*." The problem is, the notorious *Toledot Yeshu* is not a Talmudic book. It has no canonical status in Judaism. Its status is that of folklore. Originating in late antiquity, it was widely circulated by Judaics in Europe from the early medieval period onward and portrays Jesus in particularly hateful terms, with special emphasis on Him as a magician and con-man. Accounts in the multiple editions published over the centuries vary, but in general He is depicted as having staged his own resurrection. In a contest of magical prowess, Jesus loses to a rabbi. Canonical or not, this popular writing became a major source for the average Judaic's knowledge of Jesus from the early Middle Ages up to the dawn of the twentieth century.

Dr. Shahak states: "The Editio Princeps of the complete Code of Talmudic Law, Maimonides' Mishneh Torah — replete not only with the most offensive precepts against all Gentiles but also with explicit attacks on Christianity and on Jesus (after whose name the author adds piously, 'May the name of the wicked perish')..."<sup>465</sup>

"According to the Talmud, Jesus was executed by a proper rabbinical court for idolatry, inciting other Jews to idolatry, and contempt of rabbinical authority. All classical Jewish sources which mention his execution are quite happy to take responsibility for it; in the talmudic account the Romans are not even mentioned. The more popular accounts — which were nevertheless

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<sup>465</sup> *Jewish History, Jewish Religion*, (op. cit.), p. 21. "Yemach shemo" = "May the name of the wicked be blotted out." Talmudists regularly use this traditional curse of theirs in conversation: "The Pope, yemach shemo." "Jimmy Carter, yemach shemo." "Martin Luther, yemach shemo" etc. These are not ancient curses. The malediction on the pope was overheard recently from the lips of an eminent rosh yeshiva at Yeshiva University in New York. This hate speech is common usage in Orthodox Judaism.

taken quite seriously —such as the notorious Toledot Yeshu are even worse, for in addition to the above crimes they accuse him of witchcraft. The very name ‘Jesus’ was for Jews a symbol of all that is abominable and this popular tradition still persists... The Hebrew form of the name Jesus —*Yeshu* —was interpreted as an acronym for the curse, ‘may his name and memory be wiped out,’ which is used as an extreme form of abuse. In fact, anti-zionist Orthodox Jews (such as Neturei Karta) sometimes refer to (Zionist founder Theodore) Herzl as ‘Herzl Jesus’ and I have found in religious zionist writings expressions such as ‘Nasser Jesus’ and more recently ‘Arafat Jesus.’<sup>466</sup>

While the sacred texts of Judaism gloat over the death of Christ and “are happy to take responsibility for it,” the official position of the Anti-Defamation League (ADL), as imposed on the producers of the Oberammergau Passion Play<sup>467</sup> is that *the Romans alone*, not the Pharisees, were guilty of Christ’s death and that it was Pilate, not Caiphas, who actively conspired in His assassination. This line has been endorsed by the National Conference of Catholic Bishops<sup>468</sup> and by Pope John Paul II, who conferred the Knighthood of St. Gregory on ADL officer Leonard Zakim.<sup>469</sup> It is also promoted in Hollywood films such as the CBS-TV miniseries “Jesus,” nationally televised in May, 2000.

The historian Daniel-Rops writes: “We certainly cannot look to the Talmuds for any direct historical information regarding Jesus. All that the rabbis let us know about him is hostile, insulting and malevolent. Sometimes he is referred to under the name of Balaam the son of Behor, ‘the false prophet’ who led Israel astray; sometimes under his real name of Jesus of Nazareth, but always with some insulting qualification, such as the liar, the impostor or the bastard. These fables even crystallized in the rabbinical tradition to form a blasphemous pseudo-biography, the *Toledoth Yeshu* which circulated among the Jews...According to this compilation, Jesus was the illegitimate son of Mary, the wife of a perfumer and of a Roman soldier, called Pandara or Panthera. He was taken by his stepfather to Egypt where he studied sorcery and was thus enabled to seduce Israel. He was arrested as

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<sup>466</sup> Ibid. pp. 97-98, 118. Neturei Karta rabbis are popular in some Right wing gentile circles.

<sup>467</sup> *Detroit Free Press*, Feb. 17, 1990.

<sup>468</sup> ADL press release, April 27, 2000.

<sup>469</sup> *Boston Globe*, Nov. 4, 1999.

an agitator and a sorcerer and turned over to the Sanhedrin, spending forty days in the pillory before he was stoned and hanged at the Feast of the Passover. This repellent fable is so full of absurdities that it is idle to combat it; the stepfather of Jesus is called Josue ben Parania, although the personage of that name died 78 years before the Christian era. The reference to Mary as a perfumer comes obviously from confusion with Mary Magdalen because 'Magdala' can mean a hairdresser, while the name Panthera is probably due to an imperfect understanding of Greek since *parthenos* means virgin and the Christians have always referred to Christ as the Son of the Virgin." <sup>470</sup>

Those proselytes of modern Laodicean Judeo-Churchianity, who think themselves wise, continue to believe that the Talmud is a reliable guide to the Old and New Testaments. Oxford University's Prof. G.B. Caird thinks that the Talmud is helpful to understanding the New Testament: "In the first place, it would never have occurred to a Jew to consider the overshadowing of Mary by the Holy Spirit as a substitute for normal parenthood (see Niddah 31a: 'There are three partners in the production of man: the Holy One, blessed be he, the father, and the mother.' Cf. Sotah 17a; Genesis R (abah)..."<sup>471</sup> Hence, the Talmud, written centuries later in Babylon, and its tractate Niddah, on rabbinic nonsense regarding menstruation; along with the Midrash, with its plethora of fantastic tales which the rabbis added to the Scriptures, comprises, for Prof. Caird, and other academics of his generation, compelling insight into the mindset of the Jews of first century Palestine. Pre-Vatican II Roman Catholic endorsements of rabbinic exegesis and the Midrash are not uncommon either. In a 1944 work, *Back to the Bible*,<sup>472</sup> bearing an imprimatur, and a foreword by Archbishop Richard Downey of Liverpool, England, Jesuit Father Cuthbert Lattey makes the following astonishing statement: "A more difficult problem of literary form may be broached under the rubric, *midrash*, a Jewish word of suitable meaning

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<sup>470</sup> Daniel-Rops, *Jesus and His Times*, translated from the French by Ruby Millar (Garden City, NY: Image Books, 1958), pp. 66-67.

<sup>471</sup> G.B. Caird, *The Gospel of Saint Luke* (Penguin Books, 1981), p. 31. Caird was an "official Observer at the Second Vatican Council."

<sup>472</sup> Recently reprinted in hardcover by the "traditional Catholic" publishing house, Roman Catholic Books (Fort Collins, CO).

which serves as a more or less technical term for historical fiction. We are familiar with such a literary form in our own literature; many a novel introduces historical persons or events but weaves round them a tale of fiction. And nobody thinks of calling the authors liars. It may be taken for granted, then, that *midrash* does not of itself involve formal error, and therefore, so far as that goes, it cannot be excluded *a priori* from the Bible, provided that the fiction in question be not unworthy of God on other grounds” (p. 39).

In March, 2007 the late Jerry Falwell’s Liberty University issued the following press release: “Liberty Obtains Babylonian Talmud. Liberty University’s library has a major new acquisition: a complete edition of the Babylonian Talmud. Acquired at the urging of Liberty Seminary President Ergun Caner, this 73-volume collection is an English translation of extensive rabbinic interpretations of the Law of Moses, written between the first century and about 800 AD....Liberty Seminary students wishing to understand the Jewish mindset and worldview have available this resource of incomparable value. *Old Testament students will benefit from this Jewish source for interpreting the Old Testament.*”<sup>473</sup> Here we go again. Future Christian leaders will learn how to interpret the Old Testament better by relying on the oral traditions of the Pharisees which Jesus condemned prior to their having been committed to writing and then further distorted in pagan Babylon. To compound the farce, Falwell’s school purchased the censored ArtScroll translation of the Talmud.

### **The Modern Line: Blame the Romans, anyone but the Pharisees**

Don’t expect straight talk from the Vatican on much of anything except when it comes to “combatting antisemitism,” then the unambiguous, pro-forma peals of thunder and bolts of lightning will indeed roll. With regard to other issues however, their tongues are forked as a matter of course, since they are so utterly submerged in the philosophy of the Talmud, Kabbalah, Mishneh Torah, Machiavelli, Hegel and Husserl. Therefore we must watch closely and with the utmost attention in order to detect the line promoted by the Pope’s own homilist, the previously introduced Fr. Raniero Cantalamessa. Judaism’s campaign against Christianity involves more than

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<sup>473</sup> *National Liberty Journal*, March 2007; emphasis supplied.

episodic concealment/divulgence of the Talmudic “counternarrative.” Judaism also pursues this goal in the realm of apportioning responsibility for the murder of Jesus; a campaign pursued as much in the media and the popular culture of books and cinema as in the realm of suborning theologians and university scholars. The main point, emphasized with a sledgehammer in recent televised dramas about ancient Rome, and, on the other hand, with the finesse of Machiavelli by Cantalamessa, is that the Pharisees are not guilty, or they are of lesser guilt painted in existential shades-of-gray intended to confuse and disarm Christians. The main villain in these accounts is the Romans. It’s a sure test of rabbinic influence when one encounters a supposedly Christian source expounding on the notion that the principal movers and shakers behind the killing of Christ were the Romans. As we read the text of the sermon by the Pope’s personal preacher, keep in mind that it is the Pharisees and not the Sadducees who are the founders of rabbinic Judaism. Note how he blames the Sadducees and lessens the guilt of the Pharisees (with the requisite qualifications of course):

The True Jesus of the Gospels (Part 3). Commentary by Father Raniero Cantalamessa Vatican City, May 16, 2007, (Zenit.org). — Here is a translation of the Italian-language commentary by Capuchin Father Raniero Cantalamessa, preacher of the Pontifical Household... “Joachim Jeremias has shown the anti-Pharisaic motivation present in almost all of Jesus’ parables. *The Gospel data is just that much more credible insofar as the contrast with the Pharisees is not at all prejudicial or general. Jesus has friends among them (Nicodemus is one of them); we find him at dinner in one of their houses; they are willing at least to dispute with him and to take him seriously, unlike the Sadducees.* Without denying therefore that the later situation did something to further the contrast, *it is impossible to eliminate every opposition between Jesus and an influential part of the Jewish leadership without completely unraveling the Gospels and making them historically incomprehensible...*Of course Pilate was not so sensitive to the demands of justice to be worried about the fate of an unknown Jew; *he was a hard and cruel type, ready to suppress with blood the tiniest hint of rebellion. All of that is true enough. However, he did not try to save Jesus out of compassion for the victim but only to score a point against his accusers with whom he had been in a cold war since his arrival in Judea. Naturally, this does not at all diminish Pilate’s responsibility in Christ’s condemnation. He was just as*

*responsible as the Jewish leaders. ...the New Testament sources which on the one hand highlight the participation of the Jewish authorities (of the Sadducees more than the Pharisees) in the Christ's condemnation, and on the other hand often excuse them, attributing their actions to ignorance (cf. Luke 23:34; Acts 3:17; 1 Corinthians 2:8). Raymond Brown also comes to this conclusion in his 1608 page book on The Death of the Messiah.*" (End quote from Cantalamessa).

"...they are willing at least to dispute with him and to take him seriously..." Father Cantalamessa is grasping at straws. Seeking to ingratiate himself with his rabbinic masters, he's desperate to find anything positive to say about the Pharisees. He seizes on their penchant for setting crafty verbal traps for Jesus as a means of embarrassing and discrediting Him in public. Rev. Cantalamessa finds virtue in this! In the Roman Pilate, who declared he could find nothing evil in Jesus, the papal preacher locates the axis of iniquity: "...he did not try to save Jesus out of compassion for the victim but only to score a point against his accusers." How does Father Cantalamessa know this? Pilate risked the ire of his superiors in Rome by seeming to seek to spare Jesus, a "rabble-rouser" who a majority of own Jewish people despised and wanted dead. "Pilate sought to release Him: but the Jews cried out, saying, if thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (John 19:12).

And Pilate only really risked this, not because of any justice in himself, but as a "cold-warrior" merely seeking to score some "points" against his Pharisaic adversaries? How does Cantalamessa know this? What is his evidence — his own prestige as *capo* of the ecclesiastic Mafia in the Vatican? All the available evidence about Pilate testifies to the contrary. Cantalamessa concludes with two lies, the latter a real whopper: 1. that the Sadducees were more guilty of deicide than the Pharisees, and 2. that Pilate was "just as responsible as the Jewish leaders." This is a boldface lie. In John 19:11, Jesus tells Pilate, "He that delivered Me unto thee hath the greater sin."



אָמַר עוֹלָא : וְתִסְבְּרָא ? יֵשׁוּ  
הַגּוֹצְרֵי בַר הַפּוֹכֵי זְכוֹת הוּא ?  
מִסִּית הוּא , וְרַחֲמָנָא אָמַר :  
"לֹא תַחֲמַל וְלֹא תִבְסֶה עָלָיו" !  
אָלָא , שָׂאֲנִי יֵשׁוּ , דְקָרוּב

**BT Sanhedrin 43a on Jesus' relationship with the Roman authorities**

Moreover, the Babylonian Talmud, for what it's worth, in Sanhedrin 43a taught Judaics that the Romans were favorable toward Jesus and did not want to execute him: "Rather it must be that the case against Jesus was different, because he had close connections with the non-Jewish authorities, and those authorities were interested in his acquittal."<sup>474</sup>

Writing in Oxford University's sophisticated and cerebral *The Oxford Bible Commentary*, C.M. Tuckett engages in the modernist fad of casting doubt on the authenticity of the New Testament account of the life, trial and death of Jesus: "There are perennial problems of the historical reliability of John...The Markan account has been somewhat embroidered and we certainly cannot simply read it as a straight transcript of what actually happened."<sup>475</sup> Yet, Tuckett relies upon the rabbinic Mishnah (Sanhedrin 7:5) for supposedly correctly perceiving the charge of blasphemy against Jesus by the Sanhedrin, as related in Mark 14:64. For Tuckett, the Mishnah is credible. The Gospel of Mark is not. Tuckett is so duplicitous however, that he omits quoting from the rabbinic texts when the citation would undercut his thesis. For example, he leaves out all reference to the Babylonian Talmud's account in Sanhedrin

<sup>474</sup> BT Sanhedrin 43a. *Steinsaltz Talmud*, v.17, p. 159.

<sup>475</sup> Tuckett, "The Sanhedrin Trial," in Barton and Muddiman (eds.), *The Oxford Bible Commentary* (Oxford Univ. Press, 2001), p. 918.

43a of Jesus having Roman friends in high places when he wants to echo Cantalamessa and make the point that Mark's "picture of Pilate...in no way squares with what we know from elsewhere of the man, viz., a cruel tyrant who would not have had the slightest compunction in executing an odd Jew or two...Pilate simply ordered Jesus' crucifixion without any compunction at all." <sup>476</sup>

The modern world conspires to qualify, modify, moderate and mitigate, like a shyster lawyer, the guilt of the founders of the religion of Judaism.<sup>477</sup> This is very important to them due to the fact that the book you are reading offers evidence that the religion of *Orthodox Judaism is the direct descendant and continuation of the religion of the Pharisees*. We have offered this evidence since the year 2000, in this book's predecessor, *Judaism's Strange Gods*.<sup>478</sup> As this knowledge leaks out, it is more than ever incumbent upon operators like the Vatican's Cantalamessa and Oxford's Tuckett to make certain that the Romans take the lion's share of the blame for that which the Jewish leaders, including the Pharisees, are guilty.

What is there to debate after 1 Thessalonians 2:14-15? "...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." To argue that the Romans bear the lion's share of responsibility for the death of Jesus is a contrived debate motivated by a desire to serve and appease rabbinic and Zionist power on earth. We have the unambiguous statement of Scripture in 1 Thessalonians 2:14-15. This Scripture statement was made by the Apostle Paul without qualifications of any kind.

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<sup>476</sup> Ibid., p. 919.

<sup>477</sup> We can trace this movement to 1866 and Ludwig Philippson's *Haben wirklich die Juden Jesum gekreuzigt?* ("Can we really blame Jews for the Crucifixion of Jesus?"). Also: "In three editions of his famous *Geschichte der Juden* ("History of the Jews") between 1856 and 1878, H. Graetz moved from defending the Jews of Jesus' time for executing him, to defending them as not having executed him." Extreme philo-rabbinic sources have even reversed the equation, cf. Franklin H. Littell, *The Crucifixion of the Jews* (Mercer Univ. Press, 2000). There is also the Muslim denial that Jesus died on the Cross. Cf. for example Abubakr Ben Ishmael Salahuddin, *Saving the Savior: Did Christ Survive the Crucifixion?* (2001). The Muslim thesis is reminiscent of *minhag* (Judaic folklore) concerning Christ allegedly having "faked" his crucifixion, the modern incarnation of which is the aforementioned *The Passover Plot* (Random House, 1965; Bantam Books, 1967). The "Da Vinci Code" imaginarians have spun off a whole industry of fabrications in this vein, fueled by the greed of major publishing houses. A particularly egregious sample is Michael Baigent's *The Jesus Papers: Exposing the Greatest Cover-Up in History* (2006).

<sup>478</sup> Almost the entire contents of *Judaism's Strange Gods* are included in the present volume.

“It is generally agreed that I Thessalonians was written about A.D. 50, and certainly Paul would have had the idea that Jews killed the Lord Jesus long before he wrote this letter. Indeed, since Paul was in Jerusalem and hostile to Christians shortly after Jesus’ death (Gal. 1:13, 18), this passage is a very serious challenge to the thesis that there was no Jewish involvement in the death of Jesus.”

It was by the Jewish leaders’ malice that Christ was killed and there was nothing new in that: “This is the heir, let us kill him” (Matt. 21:38). Those who killed Jesus were, by their own testimony, “the descendants of them that killed the prophets” (Matt. 23:31). The spirit of persecution was a tradition with them, descending from one generation to another and Jesus prophesied that they would continue these crimes: “Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town” (Matt. 23:34). Paul testified that this was transpiring in his time: they were *contrary to all men*, that is, hindering the course of the Gospel appointed for humanity’s salvation and despising all other nations in comparison to themselves. This situation continues in our day, with the difference being that those priests and ministers in our time who call themselves followers of Jesus and imitators of Paul, assist Judaism in hindering the course of the Gospel.

In the next passage in Thess., v. 16, Paul states that the leaders of the Jews are under God’s “wrath” for these actions of theirs. So too are all the ones masquerading as “Christians” who, so as to be seen as respectable in the eyes of the world and its media, and to advance their business, career, celebrity, power or bank account, defend to lesser or greater degrees, the Pharisees, the Talmud, Midrash or Kabbalah, the rabbis or the Israeli Zionism that is the product of these spiritual plagues, these Christ-killing ideologies.

Granted, *it is absolutely wrong to call a person of Judiac descent a “Christ-killer.”* The Talmudists have really made hay out of that one: “Prior to the Holocaust, as a child of six, the Christians chased me down the street, calling me a Christ killer.” By hearing stories like that one many times in a variety of forums and venues, horrified Christians are persuaded of an enormous non-sequitur: that we are not to regard *the religion of Orthodox Judaism* (the continuation of the creed of the Pharisees), as a Christ-killing ideology. But if we are indeed Christians, then it is certainly fitting, necessary and just, to

dare to speak as Jesus and Paul did, and to call the *ideology of Judaism a Christ-killing phenomenon* whose recurrence was prophesied.

Gentile racists do the work of the rabbis when targeting some hapless Judaic child, who did not choose his or her Judaic ethnicity, as a “Christ killer.” This is contrary to Scripture: “For we wrestle *not against flesh and blood*, but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual wickedness in high places*.” (Ephesians 6:12). A synonym for this spiritual wickedness is the Christ-killing *ideology*. The Romans embodied no such *spirituality* or *ideology*. Roman citizenship protected the Apostle Paul. Roman armies fulfilled Christ’s prophecy concerning the religion of Judaism by destroying the Temple of Jerusalem. The Reformation doctrine of identifying Rome as *the Antichrist*, was a factor in producing the lamentable predicament in which we find ourselves today, wherein the Gospel has been counterfeited and Rome has replaced the leaders of the first century Jews as the alleged central malefactor in the New Testament.

Much rabbinic deceit is based on distraction. It is an irony that some Reformation biblicists removed Judaism from principal focus as the primary example of *spiritual wickedness in high places*, as indicated by the preceding Scripture verses, and, derogating those passages, replaced Judaism with Rome, a move which continues to disarm Christians of the twenty-first century by distracting attention away from the premier Christ-killing ideology on earth, now as in the first century A.D., rabbinic Judaism. That Judaism allies with a subordinate, apostate Rome we neither deny nor minimize. But for Protestants to believe that Rome surpasses Judaism in iniquity, or for Catholics to believe the same about Protestantism, is the sucker trap that undergirds centuries of shameful sectarian wars of religion that have pitted Christian against Christian to the delight of the rabbinate, who, depending on the time and circumstances, gave aid to one side or the other, the better to fan the flames of Christian fratricide and divide and conquer.

We will grant that there is room for discussion on New Testament passages that speak of certain persons who “know not what they do” as they crucify Christ (Luke 23:34; also cf. I Cor. 2:8; Acts 3:17), although for us this issue is definitively resolved in light of the precedence we must assign to Christ’s own words about the condemnation of these persons in John 3:19; and more

specifically the key passage in John 15:22 about there being no excuse; also John 15:24. John MacArthur's comment on Luke 23:34 is insightful: "...their ignorance certainly did not mean that they deserved forgiveness; rather, their spiritual blindness was itself a manifestation of their guilt (John 3:19)." <sup>479</sup> Dr. MacArthur seems to be giving voice to Thomas Aquinas, who stated:

"...their ignorance did not excuse them from crime, because it was, as it were, affected ignorance. For they saw manifest signs of His Godhood. Hence, He Himself says of them in John 15:22: 'If I had not come, and spoken to them they would not have sin; but now they have no excuse for their sin.' And John 15:24 'If I had not done among them the works that no other man had done, they would not have sin....Bede likewise says, 'It is to be observed that he does not pray for those who, understanding Him to be the Son of God, preferred to crucify Him rather than acknowledge Him.'...All this shows that while they beheld Christ's marvelous works, it was owing to their hatred that they did not allow him to be the Son of God...The rulers of the Jews knew that he was Christ: and if there was any ignorance in them, then it was affected ignorance, which could not excuse them...Among the Jews, some were elders, and others of lesser degree...those of lesser degree—namely the common folk...The Jews of the common order sinned most grievously as to the kind of their sin: yet in one respect their crime was lessened by their ignorance...they were deceived ...by their rulers so that they did not believe Him to be the Son of God or the Christ."<sup>480</sup>

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<sup>479</sup> *MacArthur Study Bible* (Thomas Nelson, 1997), p. 1564. John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

<sup>480</sup> *The Summa Theologica of St. Thomas Aquinas*, part III, question 47, articles 5-6. Aquinas here distinguishes between the less culpable *am ha'aretz* and their more guilty leaders.

**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** אמר רב יהודה אמר רב 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: <sup>6</sup>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

**“...intercourse with a boy under nine years old is not considered a significant sexual act...”**

**BT Ketubot 11b**

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

'במאי קמיפלגי? רב סבר:  
כל דאיתיה בשוכב איתיה  
בנשקב, וכל דליתיה  
בשוכב ליתיה בנשקב.  
‘ושמואל סבר: “משכבי אשה”  
בתיב.

**“...a child less than nine years old cannot...be the object of sodomy” (even if he has been sodomized)**

**BT Sanhedrin 54b**

This Baraita supports Rav, for it teaches that if a man engaged in homosexual intercourse with a child under the age of nine, he is exempt from liability.

### BT Sanhedrin 54b

**(“Baraita” denotes a tradition that emanates from the Gemara or post-Gemara rulings rather than from the Mishnah).**

#### *The Signposts of the Religion of Babylon*

What are the signposts of the religion of Babylon? First, homosexual predation, especially homosexual sex with young children. If the Talmud reflects the religion of pagan Babylon, and not the laws and truths of the Bible, the Talmud will allow homosexual congress with young boys and here is the evidence that it does, photographically reproduced directly from the Steinsaltz Talmud (and this is probably why publication of the volumes of the Steinsaltz Talmud was stopped midway through publication and dropped completely. It’s now out of print, in favor of redacted translations such as the recent Artscroll/Schottenstein edition).

If the reader were to ask a rabbi about the uncensored text of Sanhedrin 54B, after the rabbi recovered from his shock that you even were aware of it, he’s likely to fob you off with the oft-heard claim that this Talmud passage was “just Rav’s *opinion* in a *debate* with Shmuel.” What he is not likely to reveal to you is that the post-Talmudic codifier of Judaic law, Moses Maimonides, confirmed that Rav’s ruling about sex with a boy less than nine years old was the correct one — the adult *is* exempt from liability for having sex with a boy less than nine years of age. (Maimonides’ decision in favor of Rav’s depraved ruling may be found in Issurei Biah 1:14).

Moreover, the text of BT Ketubot 11b and of Sanhedrin 54b photographically reproduced from the Steinsaltz Talmud on the previous page, 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. 481

תָּנּוּ רַבֵּנּוּ '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."

תָּנּוּ רַבֵּנּוּ: "הַמְסוּלֶלֶת בְּבִנָּה קָטָן וְהֵעֲרָה בָּהּ, 2 בֵּית שַׁמַּי אוֹמְרִים: פְּסָלָהּ מִן הַכֹּהֲנֹת, 3 וּבֵית הִלֵּל מְכַשְׁרִין."

BT Sanhedrin 69b

HALAKHAH

אָמַר תִּשְׁעֵי שָׁנִים וְיוֹם אֶחָד 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.)

Sex between a Judaic woman and a child: the *halakha* (law) of BT Sanhedrin 69b as recorded by Rabbi Adin Steinsaltz, the head of the modern Sanhedrin. 482

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 photographically reproduced the relevant passage from the Steinsaltz

481 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.

482 Steinsaltz *Talmud*, vol. 19, p. 13.



Talmud, above. 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.

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." Yet here's that "good Pharisee" establishing the utterly depraved and barbaric principle that sex between a mother and her son does not actually qualify as sex, if the son is less than nine years-old.

## The Halacha of Mesirah

Most of these 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.” In England in the summer of 1991 the Judaic parents of a little girl allegedly molested by Philip Eli Cohen were violently attacked after “Cohen, 18 was convicted at Southwark Crown Court of indecently assaulting a five year old girl. After the conviction more than 100 members of the community attacked the home of the girl’s parents with bricks and iron bars, reviling the parents as *moissers*, the Yiddish word for informants. Even as they chanted ‘*moisser, moisser, moisser,*’ they kept to their rigid gender separations — men threatening from one side of the street, women on the other. The police had to find the family a safe-house, fearing for their lives and those of their two young children.”

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. Occasionally however, 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."<sup>483</sup>

**"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."**

**Shulchan Aruch, Choshen Mishpat, 388**

*Jewish code snarls probe into Crown Heights attack*

"Long before the first rapper stopped snitching or any Mafiosi swore an oath of *omertà*, there was the Jewish law of *mesira*. The tenet that forbids Jews from informing on fellow Jews is one of the hurdles facing Brooklyn prosecutors probing the April 14 attack on a black man by two Jewish men, sources told the *Daily News*.

"Authorities - invoking a complaint long cited in cases involving rappers —said the initial probe was hindered by the local Hasidim's refusal to cooperate. One source suggested the Orthodox community was taking a page from the rap world's 'stop snitching' handbook. But it was actually lifted directly from the Code of Jewish Law. The Hebrew word is *mesira*, which means basically you are not allowed to be an informant,' said Rabbi Shea Hecht, a well-known figure in Crown Heights. 'In essence, I am not allowed to snitch, period.'

"The attack in Crown Heights led Brooklyn District Attorney Charles Hynes to empanel an investigative grand jury to try to shake loose reluctant witnesses. It's the same technique prosecutors tried unsuccessfully in the slaying of rapper Busta Rhymes' bodyguard in 2006. Rhymes and about 50 other witnesses refused to cooperate with cops. Their decision was based on street cred(ibility). The slaying remains unsolved.

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<sup>483</sup> 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).

“When college student Andrew Charles was attacked in Crown Heights by two men wearing yarmulkes last month, police quickly identified a suspect —the driver of the getaway SUV. Menachem Ezagui came to the 71st Precinct stationhouse with a lawyer after the vehicle was discovered. Police sources said he refused to answer any questions.

“Charles, 20, the son of a city cop, was walking on Albany Ave. when a bicycle-riding assailant sprayed him with Mace. The SUV then pulled up, with a second man jumping out to smash the college sophomore twice with a nightstick, police said. Cops have made no arrests. A lawyer sought to broker a deal that would have led two Jewish suspects to surrender on reduced charges. Sources said the district attorney’s office rejected the deal, insisting the attack was too severe.

“According to Hecht, *mesira* is not an all-encompassing concept — common sense supersedes the law, as does the responsibility of preventing injury to others. ‘You’re not allowed to stand on the blood of your brother,’ he said. That comes with a loophole, too. If Jews are convinced that one of their own will not get a fair shake from authorities, they have no obligation to cooperate. ‘There are double standards — sometimes they work to your advantage,’ Hecht said. ‘To think there’s no political element to justice in America would be foolish.’<sup>484</sup>

Notice the contradiction between the statement, “In essence, I am not allowed to snitch, period,” and “it’s not an all-encompassing concept...” Rabbi Hecht can’t keep his story straight. The Mafia is infamous for the code of “*omerta*,” but Judaism’s own *omerta* is largely unknown among the goyim. The ADL and other Zionist groups have a long history of soliciting and encouraging informants among non-Judaics.

A textbook case of homicidal animosity toward informants follows the trail of the alleged misdeeds of Rabbi Naftali Zvi Weisz: “The Hasidic Rebbe, or ‘Grand Rabbi,’ is no ordinary Jewish spiritual leader...the Rebbe in Hasidic communities is much more than a teacher, adjudicator of Jewish law and community leader. He is nothing less than a conduit between his followers and the Heavens; a man believed by the faithful to be immaculately holy, endowed with a direct line to God Himself and thereby blessed with supernatural powers that include miracle-healing, divination and the magical

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<sup>484</sup> *Daily News*, May 9, 2008. Rules on *Lashon hara* (evil talk) are also used to enforce silence.

granting of every imaginable human need, from bequeathing children to the clinically barren to endowing wealth to the chronically impecunious. A classic Hasidic adage assures that it is within the Rebbe's power to bestow believers with 'offspring, long-life and sustenance.'<sup>485</sup>

At least one contemporary Hasidic Rebbe is allegedly also blessed with the power to grant sophisticated money-laundering and tax-evasion services to his supporters. When the Grand Rabbi of the Boro Park clan of the Spinka Hasidic dynasty, 59-year-old Naftali Zvi Weisz — or as he is reverently known to his followers, "His Honored Holiness our Master, Teacher and Rabbi of Spinka, Shlita" — was busted by federal agents in Los Angeles on December 19 (2007), along with his *gabbai*, or personal assistant, Rabbi Moshe Zigelman, and four co-conspirators, on charges of having defrauded the American government of almost \$35 million, the Hasidic world entered

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<sup>485</sup> This description omits the corollary, a Hasidic rabbi's alleged "power" to shorten life, visit sterility on a husband or wife and kill people with the "evil eye." Belief in these supposed rabbinic magical powers helps to keep the adherents of Orthodox Judaism firmly underfoot.

into paroxysms of shock, dismay and anger.<sup>486</sup> The mood of this deeply insular ultra-Orthodox community only darkened further as copies of the 45-page federal indictment detailing no fewer than 37 criminal charges against the Rebbe and his cohorts, as well as the juicy FBI transcripts richly documenting the surveillance methods employed to uncover the Spinker Rebbe's elaborate schemes, hit the Internet.

"But the lion's share of the Hasidic community's anger was directed not at the alleged crimes of their Rebbe, but rather at the FBI's informant. Referred to in FBI documents only as 'RK,' the informant cut an immunity deal with the government years ago and was the key figure in blowing the whistle on the Rebbe's alleged scam.<sup>487</sup> The New York Yiddish weeklies published under Hasidic auspices, as well as numerous comments on a

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<sup>486</sup> "The grand rabbi of Spinka, a Brooklyn-based Hasidic sect, was arrested Wednesday with his executive assistant in Los Angeles on charges that they arranged and profited from inflated charitable donations that saved the donors millions of dollars in federal income taxes. The rabbi, Naftali Tzi Weisz, 59, and the assistant, or gabbai, Moshe E. Zigelman, 60, were charged in a 37-count indictment returned on Tuesday in Los Angeles that named them as the masterminds of the money-laundering scheme, through which the authorities say they reaped more than \$750,000 in profits. They were arrested by federal agents while on a fund-raising trip. Six other men in California and in Israel were also charged in the case. Under the scheme, officials said, Rabbi Weisz and Mr. Zigelman spent more than a decade soliciting contributions for Spinka charities by promising to secretly refund as much as 95 percent of the money to the donors. The donors could then claim tax deductions on the full amount while paying as little as 5 percent, officials said. In some cases, the contributions were returned as cash payments through what the government called 'an underground money transfer network' involving businesses in and around Los Angeles's jewelry district, the government said. Three men in California were charged with taking part in the money transfer network: Yaacov Zeivald, 43, a professional scribe from Valley Village, Calif.; Yosef N. Naiman, 55, a tour company owner from Los Angeles; and Alan Friedman, 43, a businessman, also from Los Angeles. A fourth man, Moshe A. Lazar, 60, a diamond dealer, was charged in the scheme as well and was believed to be in Israel, the government said. The contributions were repaid by a sophisticated series of wire transfers from businesses controlled by the Spinka sect to secret accounts in Israel, the government said. The accounts were established with the help of an official at the Israeli bank, Joseph Roth, 66, of Tel Aviv, who was arrested in Los Angeles, and a Tel Aviv lawyer, Jacob Kantor, 71, who remained at large in Israel, the government said. According to the indictment, Mr. Roth helped the contributors get loans from a Los Angeles branch of the bank so their money would be available to them in the United States. The contributors could also hire officials of the Spinka sect to repatriate their money for them, albeit for a fee, the government said. Earlier this year, the indictment said, Rabbi Weisz and Mr. Zigelman determined they had taken in some \$8.7 million in contributions solicited by Mr. Zigelman alone. Of that, they held on to almost \$750,000, the indictment said. The case was broken, in part, with the help of a secret cooperating witness, a Los Angeles businessman identified in the indictment only as R. K. In one year alone, before he turned state's evidence and agreed to record his former colleagues secretly, R. K. contributed about \$1.7 million to the Spinka sect's scheme. Five Spinka charitable organizations in Brooklyn — identified in the indictment as Yeshiva Imrei Yosef, Yeshivath Spinka, the Central Rabbinical Seminary, Machne Sva Rotzohn and Mesivta Imrei Yosef Spinka — were named as defendants in the case..." NY Times, Dec. 20, 2007.

<sup>487</sup> "RK" is alleged to be Robert Kasirer.

variety of Hasidic Web sites, all cried foul — demanding a community-wide inquest to unmask and root out the ‘evil spy and informer’ who betrayed and defamed the Holy Spinker Rebbe, *Shlita*.<sup>488</sup>

“The matter of second-greatest urgency expressed in the Hasidic media was fulfilling the mitzvah of *pidyon shvuyim*, or ‘redeeming the captive’ rabbi. Jewish history’s most famous rabbinic captive, the legendary 13th century German sage, Rabbi Meir of Rotenburg, heroically refused to be released at any onerous expense to the Jewish community, choosing instead to spend the last seven years of his life in brutal imprisonment, despite his innocence of any crime. Indeed, it is this historical image of a sage held captive by a violent Jew-hating regime that established the centrality of the mitzvah of redeeming captives in the classic halakhic tradition. But the Spinka Rebbe is no Rabbi Meir of Rotenburg; Weisz, after pleading not guilty of all charges, apparently had no compunctions about accepting the \$2.5 million bond scared up by his followers — and America is not 13th-century Germany. How are we to understand such charged corruption, hardly the first time by a Hasidic organization, but certainly the largest ever in scale, and the first allegedly directed personally by a bona fide Hasidic Rebbe? And more urgently, how can one explain his followers’ reaction to the news of the charges against their leader? The anger directed by pious Jews at the American government, its law-enforcement agencies and especially their informant — as well as the great rush to bail out a man revered as an agent of God Himself, now accused of a host of very serious criminal counts — beg explanation.

“There has long been a violent hatred, especially within Hasidic culture, for informants....A dramatic illustration of the depth of hatred harbored by Hasidim for these informants is provided by one of the most unseemly episodes in Russian Jewish history. In 1836, two Jews suspected of being informants to...Tsar Nicholas I — Yitzhak Oksman and Shmuel Shvartzman — were brutally murdered. Oksman’s badly beaten and frozen body was retrieved by fishermen from a river near the town of Wonkowcze, in the Podolia region, while Shvartzman’s remains were never found. His body is believed to have been quartered by Hasidic butchers and incinerated in the oven that warmed the community’s *mikvah*, after he had been strangled —

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<sup>488</sup> “*Shlita*” is an abbreviation of “*SH*e-yichyeh *LI*-yomim *Tovim* *Aruchim*” — “May he live long and delightful days”—an honorific applied mainly only to the most august rabbinic personages.

according to some fanciful accounts, by the *retsuos*, or leather bands, of his own *tefilin* — during morning prayers in the *shul* in the town of Nowo-Ushits.

“...Rabbi Israel of Ruzhin...was suspected, though never actually convicted, of putting out the hit on Oksman and Shvartzman. Even if he had put out the hit, Rabbi Israel would have been merely following the dictates of Jewish law that classify an informant as a mortally dangerous *rodef*, or pursuer of Jewish lives, and thus mandate his murder. It was precisely the declaration by some extremist rabbis from the Gush Emunim settlers’ movement that Israeli prime minister Yitzhak Rabin was, according to Jewish law, a *rodef*, on account of his willingness to turn over parts of biblical Israel to her ‘enemies,’ that inspired Yigal Amir to assassinate him.

“...the FBI is quite simply enforcing the laws of a just and uniquely philosemitic land (with the assistance, by the way, of a small team of FBI Yiddish translators, as a fascinating little footnote in the Bureau’s transcripts revealed). But this distinction is lost on the Spinker Hasidim, to whom the very idea of historical evolution is entirely foreign and whose main concern, now that the Rebbe is ‘free,’ is to wreak God’s bloody vengeance upon the despised informant. Given the historical disdain for informants shared by all Hasidic sects, one imagines that some followers of any given one of them might react similarly. Still, there seems to me to be something unique about the Spinka case. Many other sects of Polish and Russian origin have found themselves mired in financial and legal scandals. But I believe their shady activities pale, both in magnitude and frequency, next to those of the Rumanian and Hungarian Hasidim. Why? The answer can be found mainly in a failure of historical and theological evolution among these groups, despite the dramatic evolution of their circumstances since arriving in America. The mind-set of numerous smaller, mostly Rumanian and Hungarian Hasidic sects is typically mired in a romance with the ‘glory days’ of their respective founding Rebbes. In the case of Spinka, this harkens back to the distinctly inglorious late 19th century era of what Jewish historians have dubbed “decadent Hasidism” in the loosely Austrian-ruled district of Bukovina, in the infamously lawless land of Rumania. Indeed, it may all go back to the father of ‘decadent Hasidism,’ Rabbi Israel of Ruzhin — who, you’ll recall, was also the very man suspected of putting out the hit on Oksman and Shvartzman in the Mayseh Ushits.



“Following his release from prison in February 1840, Rabbi Israel fled Tsarist Russia to the Austrian-ruled Rumanian district of Bukovina, there to establish the wealthiest and most unabashedly materialistic dynasty in Hasidic history. As the Israeli scholar David Assaf has richly documented in his magisterial biography of Rabbi Israel,<sup>489</sup> this Rebbe inaugurated a uniquely opulent style of Hasidic leadership that spread like prairie fire to Hasidic courts all across Rumania...Rabbi Israel unabashedly demanded enormous sums of money from his Hasidim (presumably without offering kickbacks or illegally inflated tax-receipts). He wore outrageously lavish, silver and gold-laced outfits, favored royally decorative walking-sticks, was serenaded to sleep by his personal orchestra and was transported in a gilded chariot said to have been drawn by a dozen white stallions (some say six Arabians, while others argue three Rumanian nags). And he infamously was fond of declaring, as a kind of personal motto, ‘All the money in the world belongs to me.’

“Historians of Hasidism have long considered the establishment of R. Israel of Ruzhin’s palatial headquarters, and those of his followers such as the Rebbes of Sadigora and Buhush in Bukovina and Tchortkov in Galicia, as the inception of a period of...a steep rise in superstitious gullibility on the part of their Hasidim, particularly relating to the Rebbes’ alleged supernatural abilities and personal immaculateness...It is for this reason that Rumanian Hasidism was rife with all manner of financial corruption and vulnerability to a host of criminal tendencies...

“Less than a hundred miles east of the palatial courts of the Hasidic dynasties established by the Ruzhiner Rebbe and his heirs, lies the tiny Rumanian hamlet of Spinka, in the Maramures region bordering on Hungary. It was there that the first Spinker Rebbe, R. Joseph Meir Weisz (b. 1838), known as the Imre Yosef after the title of his entirely unremarkable Torah commentary, established his small sect. His son, R. Isaac Weisz, inherited the leadership of Spinka in 1909...After the war, the Spinka sect became fragmented among almost a dozen rabbinic descendants of its original founders. Spinka is today less a true Hasidic dynasty than a network of small *shtibelekh* (tiny synagogues) and charitable institutions in Williamsburg, Boro Park, Jerusalem, Bnai Berak, Antwerp and London, each

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<sup>489</sup> *The Regal Way: The Life and Times of Rabbi Israel of Ruzhin* (Stanford Univ. Press, 2002).

of whose spiritual leaders is referred to as a 'Spinker Rebbe.' Perhaps the most tragic element in this terribly embarrassing scandal is that the only one of today's many Spinker Rebbes who will likely 'enjoy' historical posterity is the Boro Park Rebbe, Naftali Zvi Weisz...<sup>490</sup>

"Los Angeles — The scandal that has emerged since a Hasidic rebbe and others were charged late last month with defrauding the federal government of tax dollars has caused shock waves beyond Hasidic circles, with even Modern Orthodox rabbis addressing the issue in impassioned sermons. The pressure was particularly great at the 900-family Modern Orthodox Beth Jacob Congregation, in Beverly Hills, where the government's chief informant in the case, Robert Kasirer, is a member. Rabbi Steven Weil delivered a sermon January 11, causing what must have been an awkward juxtaposition for many congregants: The prayer books they were using were donated by the Kasirers and emblazoned with their name. Indeed, the question of Kasirer — the FBI witness who turned state's evidence against the Hasidic rebbe in exchange for a lighter sentence on previous fraud charges stemming from his health care business — seems to be weighing most heavily on people's minds, according to Los Angeles rabbis interviewed by the *Forward*. In traditional Jewish law, if a Jew reports another Jew to the government, he is deemed a *moser*, and in some interpretations, a *moser's* actions are punishable by death. The issue of *mesira*, or informing, has prompted a round of collective soul-searching in segments of Los Angeles's Jewish community. 'People are very shell-shocked about the whole thing on many levels,' said Rabbi Daniel Korobkin, a West Coast representative of the Orthodox Union. 'Number one, that our neighbors and friends are implicated, and number two, that an act of *mesira* on this level was perpetrated by one of our own.'

"...A prominent Modern Orthodox rabbi here, who requested anonymity because of the sensitive nature of the case, said that Kasirer's plea bargain has compounded his problems. 'He's certainly a persona non grata across the board,' he said, referring to Kasirer. "Everybody is just disgusted with the idea that a person tried to save himself by hurting others.' Kasirer could not

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<sup>490</sup> Allan Nadler, "Righteous Indignation: How Are We To Understand the Alleged Spinka Scandal?" *Forward*, Jan 23, 2008. (Nadler is professor of religious studies and the director of the Program in Jewish Studies at Drew University. It is said that his grandfather was instrumental in establishing the Montreal synagogue of the late Shotzer Rebbe).

be reached for comment. In 21st-century America, the laws of *mesira* are up for a wide variety of interpretations. While a *moser* in the Talmud could be killed for his actions, and some in more right-wing corners still hold this to be the case, many others contend that given the high comfort level of Jews in America today, the same standard created when Jews lived under hostile governments cannot be applied... Kasirer, a fixture in this city's Modern Orthodox community who has ties across the denominational spectrum, was a regular attendee at Beth Jacob Congregation for more than 10 years. His father, Jacob Kasirer, was a prominent Jewish philanthropist who donated the funds to build the Bais Yaakov School for Girls, located on Los Angeles's Beverly Boulevard. Since word of the scandal broke, Kasirer has requested that his name be removed from the prayer books and from other dedications. The synagogue, however, has not yet determined how it will proceed. Kasirer and his wife, Debra, remain members of Beth Jacob, where her family has worshipped going back multiple generations. A room at the synagogue bearing the Kasirer name was dedicated six-and-a-half years ago by Kasirer's grandchildren and by his wife. Kasirer's legal troubles stretch back more than 15 years. In 2004, the Securities and Exchange Commission filed a civil fraud complaint against the health care entrepreneur, charging that from 1996 to 1999, he and his business associates at Heritage Healthcare of America defrauded hundreds of municipal bond investors who had invested \$131 million to finance what they thought was the building of a facility to aid people afflicted with Alzheimer's Disease. According to a 2003 report in the Los Angeles Business Journal, Kasirer's wife also received more than \$1 million in salary and consulting fees from Heritage Healthcare. Moreover, the article states, Kasirer cited a minimum of \$122,208 in monthly living expenses. Ultimately, in October 2004, Kasirer struck a deal with the federal government in which he would plead guilty in exchange for serving as an informant in another investigation. This led Kasirer to wear a wire for the government until 2007, in order to help it nail down the Spinka tax-fraud case." 491

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<sup>491</sup> Rebecca Spence, "Case of Informant Reverberates Through L.A.'s Orthodox Community," *Forward*, Jan 23, 2008. If the Talmudic laws against informing the police about the criminal conduct of fellow Jews were enacted entirely out of fear of "antisemitic" governments who would misuse the information, how do Talmudic apologists explain away the many cases in which the Judaic victims of Judaic molesters who reported the molestation to the police were assaulted and shunned by their fellow Jews?

## Sexual Intercourse with Little Girls is Permissible

1023

KITZUR SHULCHAN ARUCH

CHAPTER 162

6) 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.

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.

### Pharisaic Rituals

Erubin 21b. "Rabbi Akiva said to him, 'Give me some water to wash my hands.'

"It will not suffice for drinking,' the other complained, 'will it suffice for washing your hands?'

"What can I do?' the former replied, 'when for neglecting the words of the Rabbis one deserves death? It is better that I myself should die than that I transgress against the opinion of my colleagues.'" (This is the oral tradition's ritual hand washing condemned by Jesus in Matthew 15:1-9 as "commandments of men" falsely represented as divine doctrine).



*Talmudic Aphorisms.* Jonas Jeitteles (Prague, 1821)

## Genocide Advocated by the Talmud

Soferim 15, Rule 10. This is the saying of Rabbi Simon ben Yohai: *Tob shebe goyim harog* (“Even the best of the gentiles should all be killed”). This passage is from the original Hebrew of the Babylonian Talmud as quoted by the 1907 *Jewish Encyclopedia*, published by Funk and Wagnalls and compiled by Isidore Singer, under the entry, “Gentile,” (p. 617). This Talmud passage has been concealed in some translations. *The Jewish Encyclopedia* states, “...in the various versions the reading has been altered, ‘The best among the Egyptians being generally substituted.’” In the Soncino version: “the best of the heathens” (Minor Tractates, Soferim 41a-b).<sup>492</sup>

Yohai’s genocide injunction permeates Judaism. Israelis annually take part in a national pilgrimage to the grave of Rabbi Yohai, to honor the rabbi who advocated the extermination of non-Judaics. The obsession with the corpse of Rabbi Shimon (Simon) ben Yohai is at the center of the pilgrimage, which occurs in the spring, as part of Lag (thirty-third) b’Omer,<sup>493</sup> which commemorates the Bar Kokhba revolt against the Romans, circa 132-135 A.D., after which, the seeming perennial canon of Jewish “Holocaust lore has it that “a terrible massacre of over *one-half million* Jews” followed.<sup>494</sup> At Rabbi Yohai’s purported grave, tens of thousands of both Khazar and Sephardic Judaics gather to receive “emanations” from his corpse.<sup>495</sup> Rabbi Yohai and his male companion spent most of their twelve years in the cave together sitting nude in sand up to their necks (BT Shabbos 33b). It was here that Yoahi allegedly learned the secrets of the Kabbalah. Lag Ba’omer marks the day the two finally left the cave.<sup>496</sup> Organizing a pilgrimage to Yohai’s grave is tantamount to Germans organizing a pilgrimage to the burial place of Adolf Hitler. The world would be shocked and repelled by the latter (and

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<sup>492</sup> *Jewish Press*, June 9, 1989, p. 56B.

<sup>493</sup> The 18th day of Iyar (the second month; the month that follows Nissan;) is known as the 33rd day of the Omer count. This comprises part of the 49-day period of Sefira HaOmer (counting of the Omer).

<sup>494</sup> Abraham Z. Idelsohn, *The Ceremonies of Judaism* (Cincinnati: National Federation of Temple Brotherhoods, 1930), p. 46.

<sup>495</sup> Two Kabbalist rabbis of considerable stature, Moses Cordovero and Solomon Alkabez explain the magical significance of rabbinic cadavers in their book, *Tomer Devorah*, portraying them as a kind of cosmic battery.

<sup>496</sup> Aruch HaShulchan, Orach Chaim (OC) 493:7.

rightly so) but smiles on the Lag B'omer festivities on behalf of the rabbi who sought to exterminate all gentiles and who hated all Romans and is credited with being the first to begin compiling a book of black magic (Kabbalah).

While Protestants mock Catholics for crediting various miracle stories associated with saints canonized by Rome, many of these Protestants do not seem to find anything objectionable or worthy of sarcastic comment in the outlandish miracle tales associated with “holy rabbis” like Yohai. The Talmud tells us that the Romans were hunting Rabbi ben Yohai and he was forced to hide in a cave for a total of thirteen years, during which time there would have been no food or drink available (BT Shabbos 33b), had it not been for a magical carob tree that began to miraculously grow in the vicinity of the cave, which gave Yohai and his son, food and drink. Every Friday, in honor of the Sabbath, the carob tree turned into a fig tree so that the most holy rabbi would have rich fare for the Sabbath.<sup>497</sup> After thirteen years in the cave, Rabbi ben Yohai was no longer hunted. He left the cave and God gave him permission to begin teaching the secrets of the Kabbalah to a Holy Group (*Chavraya Kadish*) of Judaics. These events are referred to as the Lag Ba'omer holiday. Yohai's teachings were eventually committed to writing, forming the basis for the *Zohar*.<sup>498</sup>

According to the Talmud, during Rabbi Shimon ben Yohai's lifetime a rainbow never appeared on earth. God didn't need to show the rainbow while Rabbi ben Yohai was alive because the rabbi was so great a person that his own righteousness protected the whole world. God's rainbow was not needed.<sup>499</sup> On the anniversary of Lag Ba'omer, Rabbi ben Yohai knew he was dying. He called together his *Chavraya Kadish* and told them that he would, on this last day of his, impart to them even deeper magical secrets than the ones he had disclosed previously. While Rabbi Yohai taught these final secrets, a holy fire began to burn around his house and remained there for as long as he taught on that day. When he had disclosed all the arcana to his followers, he died in bed, at which time the bed began to fly, with a ring of holy fire accompanying it through the air! When Rabbi ben Yohai's body was taken to the cave in Meron to be buried, a heavenly voice declared, “This is

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<sup>497</sup> Middos Rashbi citing Midrash Talpios; BT Shabbos 33b based on Ta'anis 23a.

<sup>498</sup> Ramchal, *Adir BaMarom*.

<sup>499</sup> Jerusalem Talmud, Berachos 9:1.

Rabbi Shimon ben Yohai who gives Hashem pleasure every day!"<sup>500</sup> Tens of thousands of Judaics travel to Meron every year on the anniversary of Lag Ba'omer, lighting fires to commemorate the secret inner fire of Kabbalah knowledge and to praise this would-be exterminator of all non-Judaics. This festival is also commemorated by hundreds of thousands of additional followers of orthodox Judaism throughout the world.

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<sup>500</sup> Zohar, Parashas Ha'azinu.



## Goldstein's Massacre at the Mosque

During the rabbinic festival of Purim, Feb. 25, 1994, a Brooklyn-born physician and Israeli Army officer, Baruch Goldstein, slaughtered 40 Palestinian civilians, including children, and wounded 150 others, while they knelt in prayer in a mosque in Hebron. 25 Palestinians who protested the massacre were subsequently shot to death by Israeli troops under the command of Ehud Barak. Goldstein was a disciple of the late Brooklyn Rabbi Meir Kahane, who told Mike Wallace of CBS News that his teaching that Arabs are "dogs" is derived "from the Talmud."<sup>501</sup>

There was little that was exceptional about Goldstein's massacre other than the high death toll. In May, 1990, Ami Popper, an Israeli, murdered seven unarmed Palestinian day-laborers at Rishon leZion. Eleven Palestinian civilians who protested the massacre were subsequently shot to death by the Israeli army.<sup>502</sup>

A year before Popper's massacre, Rabbi Moshe Levinger was sentenced to a mere five months in prison for the unprovoked murder of an unarmed Palestinian shopkeeper. Before entering prison, Rabbi Levinger was feted at a party in his honor attended by Israeli President Chaim Herzog and Israeli Army Gen. Yitzhak Mordechai. Rabbi Moshe Neriya published a statement for the occasion, enjoining Jews to "shoot Arabs left and right without thinking and without hesitating."<sup>503</sup>

University of Jerusalem Prof. Ehud Sprinzak described the philosophy of Israelis like Popper, Levinger, Kahane and Goldstein: "They believe it's God's will that they commit violence against *goyim*, a Hebrew term for non-Jews."<sup>504</sup>

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<sup>501</sup> CBS 60 Minutes, "Kahane."

<sup>502</sup> *Los Angeles Times*, May 23, 1990, p. A4.

<sup>503</sup> *Wall Street Journal*, May 24, 1990.

<sup>504</sup> *NY Daily News*, Feb. 26, 1994, p. 5.



### Three months' in prison for murdering an Arab civilian

**“Amid cheers and protests, Rabbi Moshe Levinger is carried from the gates of Eyal prison following his release after completing three months of a five-month sentence for killing an Arab shopkeeper in Hebron.”**

— *Canadian Jewish News*, August 23, 1990, p. 9.<sup>505</sup>

<sup>505</sup> The shopkeeper's name was Hassan Salah. He was murdered in cold blood at his place of business for no reason other than that he was an Arab. Rabbi Levinger murdered him in September, 1988.

As a physician, Baruch Goldstein refused to treat gentiles. He is reported to have said, "I am not willing to treat any non-Jew. I recognize as legitimate only two authorities: Maimonides and Kahane."<sup>506</sup>

Goldstein had been the recipient of a certificate of appreciation from the Israeli army medical commander in Hebron.<sup>507</sup> Goldstein was subsequently disarmed and beaten to death by Arab survivors of his massacre. The Israeli government authorized the closing of some of the busiest Israeli streets in honor of Goldstein's funeral cortege, and the Israeli army provided a guard of honor for Goldstein's tomb.<sup>508</sup> Israeli journalist Teddy Preuss wrote that Goldstein's "recorded statements and those of his comrades, however, prove that they were willing to exterminate at least two million Palestinians at an opportune moment...As their statements abundantly testify, they see the Arabs as nothing more than disease-spreading rats, lice or other loathsome creatures..."<sup>509</sup>

At his funeral, the mass murderer was eulogized by a host of rabbis, including Rabbi Dov Lior, who has called for using Arab prisoners in medical experiments.<sup>510</sup> These rabbis not only lauded Goldstein and vociferously cheered his massacre, but advocated further slaughters of Palestinians. These eulogies included Rabbi Israel Ariel's statement that, "The holy martyr Baruch Goldstein is from now on our intercessor in heaven"<sup>511</sup> and Rabbi Yaacov Perrin's declaration that, "One million Arabs are not worth a Jewish fingernail."<sup>512</sup> Rehavam Ze'evi was somewhat more charitable than Perrin. In 1989 he told the Knesset (Israeli parliament), "Every Jew is worth a thousand Arabs." His appalling statement was videotaped by Visnews and

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<sup>506</sup> *Yediot Ahronot*, March 1, 1994. Goldstein was educated in NY at the Yeshiva of Flatbush; Yeshiva University and Albert Einstein Medical College. The reference here is to Rabbi Moses Maimonides and Rabbi Meir Kahane.

<sup>507</sup> Rabbi Yitzhak Ginsburg, Rabbi Ido Elba, et al., *Baruch Hagever* ("Baruch the Blessed"), (Hebron: Kach, 1995). A photo of the certificate being conveyed to Goldstein is reproduced on the front cover of the first edition of *Baruch Hagever*, a large (533 pp.) anthology, published in honor of Goldstein and his massacre. In Rabbi Ido Elba's 26 page essay inside the book he declares, "...it is a *mitzvah* (divine good deed) to kill every gentile from the nation that is fighting the Jew, even women and children."

<sup>508</sup> *Yediot Ahronot*, Feb. 28, 1994.

<sup>509</sup> *Davar*, March 4, 1994.

<sup>510</sup> Chaim Bermant, *Jewish Chronicle*, March 4, 1994.

<sup>511</sup> *Yediot Ahronot*, Feb. 28, 1994.

<sup>512</sup> *NY Times*, Feb. 28, 1994, p. 1.

witnessed by Member of the Knesset (MK) Yossi Sarid, who, to his credit, protested it.<sup>513</sup> In a 1983 Knesset session, Israeli Army Chief of Staff Rafael Eitan referred to Palestinians as “cockroaches in a bottle.”<sup>514</sup>



**Jews Honor a Killer Whom Some Call a Saint**

As the grave of Baruch Goldstein, who killed at least 29 Palestinians in a Hebron mosque last month and then was killed, dozens of Orthodox Jews gathered yesterday to praise him and denounce peace talks. Page A32

“Jews Honor a Killer Whom Some Call a Saint”: At the grave of Baruch Goldstein, who killed at least 29 Palestinians in a Hebron mosque last month and then was killed, dozens of Orthodox Jews gathered yesterday to praise him and denounce peace talks.”<sup>515</sup>

<sup>513</sup> *Al-Fajr*, Nov. 6, 1989, p. 15.

<sup>514</sup> *N.Y. Times*, March 6, 1994, p. E16.

<sup>515</sup> *New York Times*, April 1, 1994, p. 1. Goldstein is buried at the Rabbi Meir Kahane Memorial Park in Kiryat Arba, a Talmudic settlement near Hebron.

“Goldstein is indeed being worshipped as a saint...His intercession before God is asked by (Talmudic) pilgrims and it is reported that he cures the ill.”<sup>516</sup> A 1994 poll determined that “at least half of all Israeli Jews would approve of the (Goldstein) massacre, provided that it was not referred to as a massacre...”<sup>517</sup> According to journalist Gabby Baron, Israeli schoolchildren were “enthused” by Goldstein’s massacre.<sup>518</sup> Four former members of the Rabbi Meir Kahane’s Kach Party distributed a book in praise of Goldstein. The four — Michael Ben-Chorin, Netanel Uzari, Yoel Lerner, and Yosef Dayan — issued the book in honor of Goldstein, *Baruch Hagever* (“The Blessed Man”). It has sold thousands of copies among Israelis, and includes an article written by Rabbi Yitzhak Ginsburg which “sings the praises” of the killer and calls Goldstein, a “saint.” Ginsburg declares in *Baruch Hagever* that what Goldstein did in murdering the unarmed Palestinian civilians at their house of worship, constitutes, “a fulfillment of a number of commands of Jewish religious law...Among his (Goldstein’s) good deeds, as enumerated, are...taking revenge on non-Jews, extermination of the non-Jews who are from the seed of Amalek...and the sanctification of the Holy Name.’ The murders have led, in the rabbi’s opinion, to...clear knowledge among the Jews that ‘the life of a Jew is preferable to the life of a non-Jew...”<sup>519</sup> The celebration of Goldstein and his 1994 mass murder is based on the rabbinic conviction that they have the Talmudic right and *halakhic* duty to kill gentiles. Moshe Belogorodsky, an Israeli municipal council member, stated:

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<sup>516</sup> *Washington Report on Middle East Affairs*, Jan.-Feb., 1997, p. 102.

<sup>517</sup> Yuval Katz, *Yerushalaim*, March 4, 1994.

<sup>518</sup> *Yediot Ahronot*, March 16, 1994.

<sup>519</sup> *Ma'ariv*, October 11, 1996; *Jerusalem Post*, November 12, 1996.

“It says in the Talmud that when a non-Jew strikes a Jew it’s as if he’s striking the Divine Presence itself. <sup>520</sup> It’s a desecration of God’s name. What Baruch (Goldstein) did, at least in my book, is the opposite. It’s the sanctification of God’s name.” <sup>521</sup>

**RAV ABRAHAM A. GINSBURG**

**RABBI ABRAHAM GINSBURG**

**LECTURE TOUR**

SUNDAY THE 29th of Adar I (March 2)  
WED. THE 1st of Adar II (March 5)

**SCHEDULE DETAILS:**

**Date:** Sunday 29th of Adar I (March 2)  
**Location:** Chabad Lubavitch Community Center  
770 Chabad Gate, Thornhill, Ontario, Canada  
**Time:** 12:00 PM (Brunch-lecture together with Rabbi Ginsburg)  
**Important Information:** \$39.00 participation for brunch-lecture together with Rabbi Ginsburg. Reservations must be made in advance. For details and reservations call Moshe Wortzman: 416-831-5650 or Ester Edson: 647-221-0940

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**Date:** Sunday 29th of Adar I (March 2)  
**Location:** Shaarei Tefillah Synagogue, 2600 Balfour St., Toronto, Ontario, Canada  
**Time:** 8:00 PM  
**Important Information:** For details ask Moshe Wortzman: 416-831-5650 or Ester Edson: 647-221-0940

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**Date:** Tuesday, 30th of Adar I (March 4)  
**Location:** United Lubavitcher Yeshiva, 670 Crown St., Brooklyn, NY, USA  
**Time:** 8:30 PM  
**Important Information:** participation \$40.00 entrance fee. For more information call: Devora: Main 718-658-2560

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**Date:** Wednesday, 1st of Adar II (March 5)  
**Location:** Congregation B'nai Yeshurun, 641 Englewood Ave., Teaneck, NJ, USA

**Lecture tour for Rabbi Ginsburg, mass murder advocate and racist**

Hosted by: Chabad-Lubavitch Community Center; Shaarei Tefillah Synagogue of Toronto; United Lubavitcher Yeshiva of Brooklyn; Congregation B'nai Yeshurun, Teaneck, NJ

<sup>520</sup> BT Sanhedrin 58b.

<sup>521</sup> N.Y. Times, March 4, 1994, p. 10.

“Although little analyzed, the concept of divine honor or glory (*kavod shamayim*) has been central to formulations of classical Jewish thought and ethics. In the aftermath of the 1994 Hebron massacre, Rabbi Yitzhak Ginsburg deployed the concept of divine honor as a religious sanction for murder. His tract *Barukh Ha-Gever* treats atrocity as a mystical technique for the attainment of unmediated, ecstatic, and personal experience of the divine.” Cf. Don Seeman, “Violence, Ethics, and Divine Honor in Modern Jewish Thought,” *Journal of the American Academy of Religion*, vol. 73, no. 4 (2005).

**Mass murder as a “mystical technique” for attainment of ecstasy and  
“personal experience of the divine.”**

There will be those who will counter Goldstein’s massacre of 40 Muslims at prayer in Hebron in 1994, with the attack on Jerusalem’s Mercaz Harav yeshiva, March 6, 2008, in which eight Jews were killed. Our rejoinder is as follows. Picture this: the Nazi high command runs a school for future officers charged with shooting every Jew they can find, and teaching genocide to the prospective leaders of the nation. While the mostly unarmed Nazi youths were gathered in prayer to Odin over copies of *Mein Kampf*, suddenly a lone Jewish resistance fighter bursts into the school and opens fire with an automatic weapon, killing eight of the students and wounding eleven others. If this had happened during the 1930s, a street in Germany would now be named in honor of the killer and he would be listed among the righteous at the Yad Vashem Holocaust Museum. Your son or daughter might even learn of his “heroism” during a mandatory “Holocaust Studies” class.

At the end of February 2008, Matan Vilnai, the Israeli deputy minister of “defense,” called for the extermination (“Shoah”) of the Palestinians of Gaza. The weekend after he made that homicidal declaration, 100 Gazans lay dead, victims of Vilnai’s edict. Some Gazans had been used as human shields, with Israeli soldiers resting machine guns on their shoulders. Other victims were Palestinian children who had been shot in the mouth and head in cold blood, by Israeli snipers who had been waiting for just such an opportunity.<sup>522</sup>

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<sup>522</sup> Cf. “Picking Up Pieces,” *NY Times*, March 6, 2008.

As usual, the world little noted the call for genocide or the Israeli army's pogrom. President George W. Bush issued no statement decrying the loss of innocent Palestinian life. Orthodox Judaism was not called to account for teaching contempt for and murder of Arabs. The "raid" in Gaza was just business as usual for the Israeli army and its so-called "Christian" ally in the White House. Condoleeza Rice called for a resumption of "peace talks" before the bodies of the Palestinian victims were even cold. It was a different reaction, however, that greeted the massacre on the evening of Thursday March 6, 2008 at the Mercaz Harav yeshiva in Jerusalem. Even though the dead were not civilians, but current and future Israeli army recruits, President Bush condemned their deaths in the strongest possible terms, and Islam was excoriated anew as the epitome of religious hatred and terrorism. Rabbi David Stav, one of many prominent graduates of the Jerusalem yeshiva said, "Followers of Islam claim they respect the people of the book. But this horrific act proves the emptiness of their claims."<sup>523</sup>

Most Muslims do, in general, respect the followers of "the Book," the Old Testament, that is. They are increasingly losing respect, however, for the followers of the Talmud, whose ideology furnishes the doctrine of annihilation of the Arabs (whom the Orthodox rabbis term "Amalek"). In the usual biased reporting of the western media, much was made of celebrations in Gaza after the yeshiva shootings and little was reported concerning the "Death to the Arabs" rallies that erupted at the same time in the Judaic sections of Jerusalem. The Mercaz Harav yeshiva has produced the bulk of the Talmudic leadership of Israeli "religious Zionism," which is the most racist and genocidal ideology in the Israeli state. Among its thousands of graduates are senior rabbis who have themselves either personally killed Arab civilians or called on the Israeli army to show them no mercy. Many Israeli army officers were trained at Mercaz Harav. It was founded in 1924 by Palestine's first chief rabbi, the aptly named Rabbi Kook. Mercaz Harav is the ideological and organizational center of the Israeli settler movement. They oppose ceding any Palestinian land to the Palestinians. Gideon Levy, columnist for *Haaretz*, wrote on March 10, 2008, "From Mercaz Harav emerged the rabbis that led the vilest movement in Zionist history." The reaction of the yeshiva students to the attack on Mercaz Harav was to chant "Death to the Arabs!" Rabbi

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<sup>523</sup> *Jerusalem Post*, March 6, 2008.



David Shalem director of the Institute of Talmud Studies called on the Israeli government to attack Palestinians “everywhere, in Gaza, and the north and inside.”

According to Mercaz Harav’s own internal newsletter of Rosh Hashana 5767 (2008), their students were fighting Palestinians in Gaza (“Students from the yeshiva as well, have been called up for reserve duty at the front”). The Mercaz Harav yeshiva’s most notorious graduates include Rabbi Haim Druckman, who recently issued a call for the Israeli army to exterminate the Palestinians and show no mercy to Arab civilians; and Rabbi Moshe Levinger. Other graduates include David Raziell, the first commander of the Zionist terror group Irgun, which perpetrated the Deir Yassin massacre of Palestinians. By the hallowed standards of the Allies of World War II, had the attack on the Jerusalem yeshiva been perpetrated on a Nazi school, it would have been viewed as preventing a holocaust by executing would-be exterminators. The Mercaz Harav yeshiva students were Zionist-Nazis, yet the hypocrites of the earth who applaud and commemorate the terrorist methods of the French Resistance and the partisans of eastern Europe in the name of the “greater good” of stopping the “absolute horror” that was Nazism, view the attack on Mercaz Harav in a far different light, as proof of Arab perfidy, Muslim iniquity and Palestinian heartlessness.

What is our opinion? The rabbinic mentality drums into the heads of every Judaic child in their grasp, from his earliest years, the notion that non-Judaics hate him without rhyme or reason (“*Halacha hi beyoduah she’Eisav soneh l’Yaakov*”), and that this hatred is ineradicable. The Arab who shot up the Talmud school in Jerusalem, only confirmed the rabbis’ prediction. A pathological prophecy is thus fulfilled. The deceased yeshiva students will enter the roll of martyrs as “the victims of antisemitism,” and many more Zionist youth will fill their shoes at the yeshiva and go forth to holocaust more innocents in Gaza, the West Bank and Lebanon. Since the post-modernist West is itself heavily Talmudic through Holocaustianity, Freemasonry, the Kabbalistic New Age, the neocon Right and the Bolshevised Left, the higher proportion of Arab civilian victims of Talmudic ideology and Israeli occupation, are not mourned the way the handful of Israeli victims are mourned. The general impression conveyed by the media is that Zionists are the King Lear of the Levant, more sinned against, than sinning.

Consequently, Muslim and Arab armed resistance to Israeli war crimes, however much consonant with the armed resistance to Nazism enshrined as the paradigm of courage and decency in World War Two, always pays dividends for the Israelis and feeds the self-fulfilling paranoia which Orthodox rabbis impart to generations of Judaic youths. Violent Muslim resistance is an adjunct of Kabbalistic Judaism in its *Hester Panim* guise. Judaism is not a normal enemy, it is an exceptional recrudescence of the guile and cunning synthesized from the accumulated intelligence of the eternal pagan psychodrama on which it is based. *It cannot be fought with carnal weapons.* It advances with each assault from those very weapons. The Muslims do not possess this higher awareness. Until they do, they are fated to fulfill the role assigned to them by Kabbalistic choreography, as partners in the rabbinic *danse macabre*.

### **Rabbinic Statement Cites Talmudic Legal Codex in Urging Revenge Murder of Arabs**

*Note the “credentials” of Rabbi Uzi Sharbaf, co-author of the statement*

“...rabbis on Wednesday (March 12, 2008) called on Jews to avenge their enemies ‘measure for measure,’ a day after news reports circulated of an alleged yeshiva plot to strike a senior Arab official in retaliation for the terror attack at the Mercaz Harav Yeshiva last week. In notices posted along Jerusalem’s Kiryat Moshe neighborhood, near the Mercaz Harav Yeshiva, the rabbis wrote: ‘Each and everyone is required to imagine what the enemy is plotting to do to us, and to match it measure for measure.’

“...The long list of rabbis who signed the notice includes Daniel Staveski,<sup>524</sup> Itzhak Shapira,<sup>525</sup> David Drukman,<sup>526</sup> Yaakov Yossef — son of Shas spiritual leader Ovadia Yosef— and Uzi Sharbaf, who killed several Arab college students in Hebron 20 years ago and was recently pardoned from a life sentence...<sup>527</sup> (and) Rabbi Gadi Ben-Zimra.

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<sup>524</sup> Head of the Shorashim Institute.

<sup>525</sup> Also known as Yitzhak Shapira. He is an associate of Rabbi Yitzhak Ginsburg.

<sup>526</sup> Rabbi Drukman is affiliated with Chabad-Lubavitch.

<sup>527</sup> Rabbi Sharbaf was convicted in 1985 of murdering four Arab students.

“The statement also says that the massacre at the yeshiva was ‘the direct result of the lack of a proper government, which should have acted according to the Shulkhan Arukh (a 16th century rabbinical codex) which states that one must not forgive goyim who harm Jews or their property. ‘The governing leaders have decided to appease the Arab enemy. Only the real Jewish leadership can send the country to war knowing that it is a righteous battle against the enemies of Israel and God. In going to war,’ the rabbis write, ‘the Cohen fills the people with motivation by giving him the knowledge that he is going to fight his enemies and he must not show compassion or mercy.’”<sup>528</sup>

Mercav Harav is a hotbed of racist Talmudic fundamentalism at its worst. It is the base of Gush Emunim. Gush Emunim rabbis have continually reiterated that Jews who killed Arabs should not be punished. Relying on the Code of Maimonides and the *Halacha*, Rabbi Ariel stated, “A Jew who killed a non-Jew is exempt from human judgment and has not violated the (religious) prohibition of murder.” About one-half of all Israelis support Gush Emunim. Other settler rabbis enforce racial discrimination and apartheid on halakhic grounds: “The chairman of the Yesha rabbinical council and chief rabbi of Kiryat Arba, Rabbi Dov Lior, on Wednesday (March 19, 2008) issued a halakhic ruling stating that it is forbidden by Jewish law to employ Arabs or rent homes to them. In an interview published by ‘*Eretz Israel Shelanu*’ (Our Land of Israel)...Lior said that ‘.it is clear that it is completely forbidden to employ them and rent houses to them in Israel. Their employment is forbidden not only at yeshivas, but at factories, hotels and everywhere.”<sup>529</sup>

### **“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.”<sup>530</sup> 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

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<sup>528</sup> *Haaretz*, March 12 and March 13, 2008.

<sup>529</sup> Nadav Shragai, “Yesha rabbinical council chief: Don’t rent houses to Arabs,” *Haaretz*, March 19, 2008.

<sup>530</sup> *Jewish Week* (New York), April 26, 1996.

something infinitely more holy and unique about Jewish life than non-Jewish life.”<sup>531</sup> The American media, along with all U.S. presidents since Carter (whom we presume has since repented of his infelicity in this regard), glorify the Chabad-Lubavitch brand of Ku Klux Judaism, of which Rabbi Ginsburg is one of the more openly ghoulish representatives. A typically saccharine report can be found in the Spokane, Washington, *Spokesman-Review* newspaper (reproduced on p. 453), in which a mission to Idaho by Chabad-Lubavitch rabbis is associated with love, kindness, the extension of human rights and plaudits from “human rights activists” — all that is missing from the litany of sweet accolades is Mom and apple pie.

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<sup>531</sup> Ibid.

Chabad-Lubavitch rabbis visit Idaho

FROM THE FRONT PAGE/BUSINESS



ESS, THISLEY The Spokesman, Review

Rabbi Levi Slesin organizes literature on Judaism, which he keeps in his trunk, on Tuesday on Cour d'Alone.

studying Torah, baking challah, Sepach, eating kosher food and talking about Judaism.

People who have encountered the rabbis — on the streets, in the parks and with the signs of What-About in Post Falls — have been surprised to see two Hasidic Jews wandering around town. So they pepper them with questions about their background and why they're here. Those who are Jewish usually identify themselves, and the rabbis immediately begin a discourse about life and Judaism.

"Many people approach us seeking advice on how to maintain or better their Jewish identity," Slesin said.

Abby Chavez, who spent two hours talking with Steiner and Slesin, said she was thrilled to meet the rabbis. The pair found her name and phone number and called her last week, so she invited them to her home in Sandpoint.

"It was like family, even though they are quite a bit more

Orthodox in their religious practices," said Chavez, describing the immediate kinship she felt toward the rabbis. "They exuded a sense of love, kindness and generosity. They pass that feeling along as soon as you meet them."

Marshall Mendel, who is Jewish and a Coeur d'Alene resident since 1980, said the region has a growing number of Jews, especially since the community got rid of the Aryans Nations.

"This community has always been receptive to minorities," said Mendel, a longtime human rights activist who has met with Chabad-Lubavitch rabbis in the past. "You'll find more racists on a street corner in Los Angeles than you would in the

whole state of Idaho, yet we had the reputation that this was a racist community."

Fortunately, the stigma is fading, he said.

Chavez, who moved to North Idaho from Los Angeles in 1996, hopes that more Jewish families will move to the area. The few who live in Sandpoint gather every year for a seder meal, she said, but unless they make the long drive to Spokane, Jews in Sandpoint don't have the usual opportunities to meet and discuss their faith.

"Being with other Jews gives me a strong feeling of culture and community," said Chavez, a member of Sandpoint's Human Rights Task Force. "I look forward to a time when we have a (Jewish) facility here."

"They exuded a sense of love, kindness and generosity. They pass that feeling along as soon as you meet them..." —Abby Chavez, Sandpoint Human Rights Task Force

"Marshall Mend... (is) a longtime human rights activist who has met with Chabad-Lubavitch rabbis in the past."

*“What kind of god do you to pray to?”*

Nearly two months later, on Oct. 4, 2007 the *Spokesman-Review*'s rival, the *Inlander* newspaper, published a column that analyzed Norman Podhoretz, who shares the war-Zionist views of the Chabad-Lubavitch human rights heroes: wipe out the Palestinians and bomb Iran into the stone age. The *Inlander* columnist, the nationally syndicated Jim Hightower of Texas, wrote: “The neo-cons are in heat again. The same gang of right-wing ideological mad dogs who got George W. to launch his disastrous Iraq attack is now beating the war drums in an effort to engineer an even more disastrous attack—this time on Iran. How insane are these foaming-at-the-mouth warmongers? Check out Norman Podhoretz, known as the patriarch of neoconservative nutballism. A confidant of Bush, Podhoretz is now running around in the White House inner circle promoting a massive bombing attack on Iranians. He admits that this would ‘unleash a wave of anti-Americanism all over the world that will make the anti-Americanism we’ve experienced so far look like a lovefest.’ Yet despite acknowledging such horrific consequences for our country, he maniacally declares ‘I hope and pray we will’ bomb Iran. Excuse me, but what kind of god do you to pray to for a hellish attack that will make America globally despised?”<sup>532</sup>

It's the god of the Lubavitch rabbis, Mr. Hightower, the ones who earn the human rights laurels in north Idaho and in many other regions across the U.S. and Europe, a god whom servile American journalists uncritically supplicate.

*Racist Israeli army violence increasingly led by rabbis*

“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

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<sup>532</sup> Jim Hightower, “Fiasco: Part Two,” *Inlander* (Spokane, WA), Oct. 4, 2007, p. 7.

(2007), 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...’<sup>533</sup>

Let us recall that rabbinic violence is not an exclusive case of “Jew versus gentile” locked in eternal cosmic combat, though the rabbinate dearly wishes that we would see it in those simplistic terms and have, over the centuries, successfully persuaded Right-wing and “Christian” Judaic-haters to accept the dichotomy as inevitable and perpetual. In truth, the tyranny of Pharisaic Judaism knows no racial bounds. Multitudes of free-thinking Judaics seek to escape it. Even more gentiles are determined to serve and appease it. The violence and hatred of Judaism is directed at *all* who challenge its lies and murders. Judaics who challenge it are harassed, jailed and killed along with dissenting gentiles. The first and primary victims of Judaism are the Judaic people: “The murder of Yitzhak Rabin...is one in a long line of murders of Jews who followed a path different from that ordained by rabbinic authorities...One typical example was the assassination by poison of Rabbi Avraham Cohen in Lemberg, Austria on Sept. 6, 1848. Assuming his rabbinical position in 1844, Cohen initiated changes in Jewish life. His most important initiative was his attempt to abolish taxes on kosher meat and sabbath candles which Lemberg’s Jews paid to Austrian authorities. These taxes were burdensome for poor Jews but were a source of income for many Orthodox Jewish notables. The Austrian authorities accepted Cohen’s request and abolished the taxes in March 1848. The five Jewish notables of the town began a total struggle against Rabbi Cohen. Critics argued that the ‘law of

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<sup>533</sup> Saleh Al-Naami, *Al-Ahram Weekly*, April 10, 2008.

the pursuer' (*rodef*) applied to the rabbi. One placard said: 'He is one of those Jewish sinners for which the Talmud says their blood is permitted' (that is, every Jew can and should kill them). On Sept. 6, a Jewish assassin successfully entered the rabbi's home unseen, went to the kitchen and put arsenic poison in a pot of soup that was cooking. Both Rabbi Cohen and his small daughter died. The Hassids and their leaders did not attend the funeral, but celebrated."<sup>534</sup>

Avraham Cohen seems to have been a person who, in spite of being in bondage to a religious system of darkness and delusion, sought to obtain some scintilla of justice for the people in his care. Consider if, with these aspirations of his, Cohen had come to know Christ, and the grace and mercy that Jesus offers! (Matt. 18: 11-13). Yet he was killed before he could begin to strive further. There is a lesson here, and that is, not to dismiss as hopeless the rabbi, the Nazi or any human being trapped by heinous sin. Jesus did not come for the perfect, church-going Protestant. He did not come for the perfect, patriot hero of the "Good war." He came for the crippled in mind, in body and in particular, in soul. "He said unto them, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17).

This is the reason Judaism has sought to eradicate the Christian witness to Judaics, either by forbidding it outright, or by ensuring that Judaics are exempted from evangelism. The late Pope John Paul II and the majority of the Protestant preachers have consented to that catastrophic exemption, while true Christians continue to offer the life-affirming and liberating Good News of the Messiah to every person, whatever their supposed exalted racial status. We cannot sincerely confess that Jesus is Lord, however, if we are possessed by hatred, revenge or resentment toward those who are caught within the Talmudic tyranny, as was Avraham Cohen. Radical reform begins with us. The Cross is an offense not just to the rabbis but to the world. The rabbis of Pharisaic Judaism do evil. Like Jesus, we are obligated to tell the truth about their evil. Nonetheless, they are worthy, as fellow humans, of our compassion. If we fail to love them and work for the welfare of their souls, then our righteousness does not exceed theirs (Matt. 5:20), for they love their friends and hate their enemies (Luke 6: 32-36).

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<sup>534</sup> Allan C. Brownfeld, *Washington Report on Middle East Affairs*, March, 2000, based on the account by Israel Shahak and Norton Mezvinsky.



A comparative handful of contemporary true Christians continue to recall the fact that Jesus came, first, to the lost sheep of the House of Israel (Matt. 15:24). Faithful missionaries aspire to continue in the footsteps of Our Savior, sowing gospel seeds among those who imagine that they are “Jews” and think themselves assured of eternal life with God based on that supposed genetic datum. Christians who actively challenge that demonic lie in charity for the Khazars, Sephardim and other unbelieving, unsaved persons who style themselves “Jews,” are subject to enormous pressure and harassment in American churches and, in the Israeli state, imprisonment. Contrast the steadfast witness of these missionaries with the sordid spectacle of the tens of thousands of “Christian” pilgrims who make their way to the Israeli state each year, and who callously ignore the spiritual plight of the Israeli people or, what is worse, in the name of Christ, congratulate the Israelis on their alleged holy racial status and conquest of the Palestinians (among whom are Palestinian Christians).

*Shas proposes bill to forbid evangelism*

“Shas declared war on missionaries on Tuesday when the Sephardic ultra-Orthodox party proposed a bill stating that anyone attempting to convert Jews should be imprisoned. ‘Every time he (Rabbi Ovadia Yosef) hears of a case where someone falls into missionary hands, he feels great sadness and asks us to try and save at least one soul in Israel,’ Yakov Margi, Shas Knesset member said. Shas views missionaries as not only people who come from abroad and evangelize, but any person or religions sharing their faith in an attempt to especially convert Jews. Margi proposed that those preaching conversion should be imprisoned for one year. ‘Whether it’s Christians coming from abroad or Jewish converts working in Israel, they all have the same agenda – to destroy every trace and memory of the people of Israel, and they plan to do this by converting Jews,’ the proposal read. ‘These bodies are operating mainly among the Jewish population which is under physical, social and spiritual distress.’ Israel’s current law on conversion is five years in prison for those who offer money in exchange for conversion. The recipient also faces charges. Those who conduct a ‘conversion ceremony’ on minors face up to six months in jail.”<sup>535</sup> Incredibly, Shas is the recipient of financial and moral support from Right wing churches in America.

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<sup>535</sup> Israel Today, March 14, 2007.

# A Formidable Legacy and a Heavy Heart

"What happens when this film becomes power?" asks Golda Meir (Valerie Harper) toward the end of "Golda's Balcony," a one-woman tour of the life and

## FILM REVIEW

HEATHER'S  
CRONICAS

conscience of Israel's fourth prime minister. The question is the driving force of Jeremy Kagan's inert yet strongly compelling film (adapted by Wil Ross Gibson from his Broadway play), whose overall mood tone is explained by the answer: "It kills."

Buried beneath ridged grease-paint and a wig the color and texture of steel wool, Ms. Harper leads us through the tumultuous life of this Ukraine-born, Wisconsin-raised woman who was determined to be more than a "parlor Zionist." While archival film and original artwork alternate on a green screen behind her, the actress performs multiple roles — including those of Henry A. Kissinger and Meir's husband,

## Golda's Balcony

Opens today in Manhattan.

Directed by Jeremy Kagan; written by William Gibson, based on his play; director of photography, Jack L. Kaplan; edited by David Kosterovitch; music by Tuvia Katz; produced by Tony Cherkov. At the Quad Cinema, 34 West 24th Street, Greenwich Village. Running time: 83 minutes. This film is not rated.

With: Valerie Harper (Golda Meir and others).

Morris Meyerson — always returning to that of an old woman facing death with a heavy heart and an unquiet mind.

Much of that heaviness is located in Meir's troubled recollections of the 1973 Middle East war and (the film claims) her decision to use nuclear weapons if necessary. Yet "Golda's Balcony" also allows its star to exercise her considerable comic talent, particularly in its wry reflections on the prime minister's doomed marriage and her wicked treatment in the love life of her



Valerie Harper as Golda Meir in "Golda's Balcony."

defence minister, Moshe Dayan. "I always wondered, did he take the eye patch off?" she muses. She's not the only one.

## The Banality of Evil

The late Israeli Prime Minister Golda Meir was going to attack the Arabs with nuclear weapons, but the media eulogize her as a woman of conscience, burdened with a "heavy heart" who also had "comic talent" and "wry reflections" on her military commander's love life. This trivialization reminds us of the "banality of evil." For the American media, seeking to use nuclear weapons to incinerate millions of Arab human beings is no reason not to cuddle up to Golda. (Cf. *NY Times*, Oct. 10, 2007)

After a successful Broadway run, Meir's hagiography has been made into a movie, "Golda's Balcony" starring an actress, Valerie Harper, who is far more comely than the real Golda. Meir was going to nuke the Arabs until President Richard Nixon, at Henry Kissinger's behest, sent weapons in 1973 that tilted the balance of terror in favor of the Israelis in the Yom Kippur war: "Prime Minister Golda Meir and her 'kitchen cabinet' made the decision on the night of 8 October (1973). The Israelis assembled 13 twenty-kiloton atomic bombs....The Jericho missiles at Hirbat Zachariah and the nuclear strike F-4s at Tel Nof were armed and prepared for action against Syrian and Egyptian targets. They also targeted Damascus...U.S. Secretary of State

Henry Kissinger was notified of the alert several hours later on the morning of 9 October. The U.S. decided to open an aerial resupply pipeline to Israel, and Israeli aircraft began picking up supplies that day...American commanders in Germany depleted their stocks of missiles, at that time only shared with the British and West Germans, and sent them forward to Israel...Kissinger told (the) President of Egypt, Anwar Sadat, that the reason for the U.S. airlift was that the Israelis were close to going nuclear.”<sup>536</sup>

We are told about the horrors of “Holocaust’ denial” but what of a head of state who was about to kill millions of people with weapons of mass destruction and who denied the very existence of the Palestinians? Does this faze Hollywood, the theatre chains who distribute this cinematic tribute to her, or the *New York Times* that promoted “Golda’s Balcony” on Broadway and now the movie version? Not in the least. Golda Meir was an anti-Arab racist. Her anti-Arab racism and willingness to use an atomic bomb burnishes her reputation in the Zionist media. Meir stated: “Any one who speaks in favor of bringing the Arab refugees back must also say how he expects to take the responsibility for it, if he is interested in the state of Israel. It is better that things are stated clearly and plainly: We shall not let this happen.”<sup>537</sup> She further stated: “There is no such thing as a Palestinian people... It is not as if we came and threw them out and took their country. They didn’t exist.”<sup>538</sup> “This country exists as the fulfillment of a promise made by God Himself. It would be ridiculous to ask it to account for its legitimacy.”<sup>539</sup>

Golda was hardly unique. In an editorial in the *Wall Street Journal*, the flagship publication of America’s corporate elite, Israeli columnist Hillel Halkin called for bombing, kidnapping and torturing Palestinians: “I can make careful use of the intelligence at Israel’s disposal to identify, locate and kill...with minimal loss of innocent life, by such means as booby-trapping

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<sup>536</sup> Warner D. Farr, LTC U.S. Army, “The Third Temple’s Holy of Holies: Israel’s Nuclear Weapons” in *The Counterproliferation Papers Future Warfare Series No. 2* (U.S. Air Force Counterproliferation Center Air War College, Maxwell Air Force Base, Alabama). September, 1999.

<sup>537</sup> Speech to the Knesset, reported in *Ner*, October 1961.

<sup>538</sup> *The Sunday Times* (London), June 15, 1969.

<sup>539</sup> *Le Monde*, October 15, 1971.

their telephones, rocketing their cars and offices, etc. In a word, assassinate them. Sounds good to me.”<sup>540</sup>

During a sermon over the 2001 Passover holiday, the Shas party’s Rabbi Ovadia Yosef exclaimed: “May the Holy Name visit retribution on the Arab heads, and cause their seed to be lost, and annihilate them.” He added: “It is forbidden to have pity on them. We must give them missiles with relish, annihilate them. Evil ones, damnable ones.”<sup>541</sup> Rabbi Yosef’s doctrine of causing the *seed* of the Palestinians to be “lost” is part of the rabbinic mentality’s warrant for genocide in Palestine, and is an obsession with Zionists and Talmudists. Walter Laqueur, of the Center for Strategic and International Studies in Washington D.C., is worried about the high reproductive capability of the Palestinian population, stating that “Gaza’s high birth rate has made the political problem more intractable...breeding... suicide bombers...”<sup>542</sup> In the Zionist mind there are just too many Palestinians, they’re mostly suicide bombers, and they are “breeding.” The solution is extermination. Rafael Eitan, chief of staff of the Israel Defense Forces: “We declare openly that the Arabs have no right to settle on even one centimeter of Eretz Israel...Force is all they do or ever will understand. We shall use the ultimate force until the Palestinians come crawling to us on all fours.”<sup>543</sup> Rabbi David Batzri, director of the Magen David Yeshiva in Jerusalem: “The nation of Israel is pure and the Arabs are a nation of donkeys. They are an evil disaster, an evil devil, and a nasty affliction. The Arabs are donkeys and beasts. They want to take our girls. They are endowed with true filthiness. There is pure and there is impure and they are impure.”<sup>544</sup>

### *Warrant for Genocide Ignored*

As noted previously, 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

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<sup>540</sup> *Wall Street Journal*, August 28, 2001, p. A14.

<sup>541</sup> *Ha'aretz* April 12, 2001.

<sup>542</sup> “This Isn’t the Time for Peace,” *Wall Street Journal*, March 27, 2002.

<sup>543</sup> *Yediot Ahronot*, April 13, 1983; and *New York Times*, April 14, 1983.

<sup>544</sup> *Haaretz*, March 21, 2006.

million Jews by the Nazis.”<sup>545</sup> 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.” (*NY Times*, Saturday March 1, 2008).

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.’”<sup>546</sup>

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. It seems that the *New York Times* was attempting damage control on behalf of the public relations image of the Israelis. 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 and condemned by the media *almost constantly ever since*. It was even an issue in the Democrat’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.’”<sup>547</sup>

Just two days after Matan Vilnai said of the 1.5 million Palestinian people living in Gaza that they may be annihilated, more than a hundred Palestinians<sup>548</sup> were killed in an Israeli pogrom, 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*

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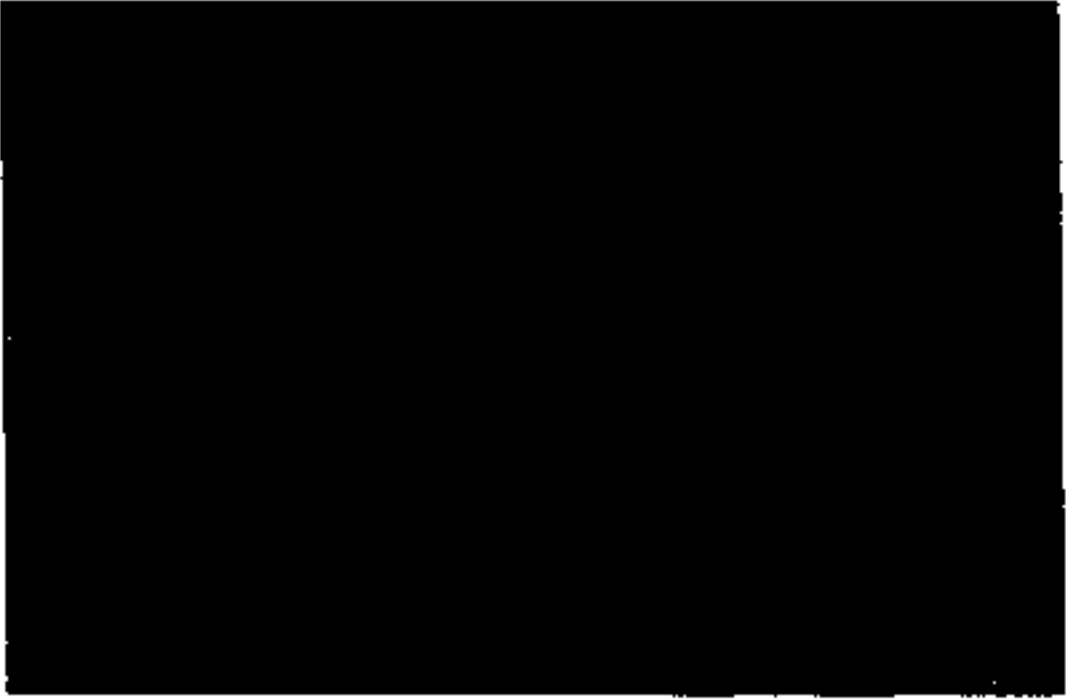
<sup>545</sup> *Haaretz*, March 1, 2008.

<sup>546</sup> “Israel Takes Gaza Fight to Next Level in a Day of Strikes,” by Steven Erlanger and Taghreed El-Khodary.

<sup>547</sup> Transcript, “The Democratic Debate in Cleveland,” *NY Times*, Feb. 26, 2008.

<sup>548</sup> “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).

recognized that *Shoah* is synonymous with annihilation as far back as 1985: "...'Shoah' (in Hebrew, 'Annihilation')..." *New York Times*, Oct. 23, 1985).



**August 23, 2006: The remains of Arab civilian housing in a southern suburb of Beirut after an Israeli air force terror bombing**

## **Talmudic Doctrine: All Opposition to Judaism is Representative of the Blind, Irrational Hatred that Esau had for Jacob**

***“Halacha hi beyoduah she’Eisav soneh l’Yaakov”***

This is one of the most contentious of all truths about Judaism and the one most hotly contested by its partisans. All manner of lawyer’s rhetoric and sly word play is employed to convince gentiles that they are not suspect in Judaism. Stories pour forth from the American media about rabbis counseling, educating, sharing and reaching out to non-Judaics. Elie Wiesel lectures in New York on “Talmudic tolerance.” These lies are laughable to those who were raised inside Orthodox Judaism. We document *the practice of Judaism*, not the public relations rhetoric it generates for dissemination by a friendly media intended for consumption by naive or mentally incapacitated gentiles. If we look at the precepts by which Talmudic youth are raised, trained, formed and educated we discover the reality of Judaism, aside from the hypocritical and fantastic image of benevolence that is projected on its behalf by the media moguls.

This is what Talmudic children are taught from earliest childhood: all pretended friendship with gentiles is temporary. The gentile can never be your friend. The gentile is another Esau come to kill the Jews. He is incapable of loving us. War with him is unavoidable and eternal. The first step in the war is our segregation. We must keep separate (*levado*).

This bigoted image of gentiles which Talmudic youth imbibe from Orthodox Judaism’s religious elders, begins and ends with Esau and Jacob (“Eisav and Yaakov”). In the eyes of the rabbis, the gentile is eternally Esau. The Judaic, meanwhile, as long as he remains loyal to *Klal Yisroel* (the Judaic people) is Jacob. Religious Orthodox Judaic children are repeatedly told from early youth: *“Halacha hi beyoduah she’Eisav soneh l’Yaakov”* (“It is a given law: it is known that Esau hates Jacob”).

The essence of this teaching is as follows: “It is an irrevocable force built into the natural order that the Jewish people are hated throughout the ages. The nations of the world and the forces of evil will be forever locked in battle with us, determined to destroy us and what we stand for.”<sup>549</sup>

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<sup>549</sup> Statement of Rabbi P. Lipschutz on 13 Kislev 5768 (Nov. 23, 2007) at Monsey, New York.

An “irrevocable force built into the natural order...forever locked in battle with us.” Does this strike the reader as an attitude that is amenable to ecumenical relations, dialogue or diplomacy? Talmudists are taught that non-Judaics by their very biological and spiritual nature are irrevocably “Jew”-haters. “...the essence of anti-Goyism is passed to Jewish children with their mother’s milk, and then nurtured, fed and watered carefully into a full-blown phobia throughout their lives...Their attitudes are then perfectly formed. They know whom to hate...They want their children to hate the Goyim...They want to deny the humanity that links all people...Anti-Goyism is a foundation of the Orthodox and Hasidic philosophy and way of life.”<sup>550</sup>

The Talmudist smiles, shakes hands, offers conviviality and seemingly friendly words —and this includes alleged support for hot button conservative family values issues wherein they “join” Christians in giving the appearance of condemning homosexuality and abortion — all of this is a calculated ploy to win time and gain a definitive edge over gentiles, until the power of the synagogue and the Sanhedrin are total. If the synagogue and the Sanhedrin should establish supremacy over the West, and they are well on their way to doing so, the pseudo-humanitarian and pseudo-conservative camouflage will vanish, and all gentiles save the masonic variety will have the status of Palestinians: to be killed, tortured or imprisoned at will, without fear of prosecution, meaningful protest or even much notice being taken of their liquidation. Nothing can ameliorate the ultimate status of gentiles in *halacha*. Their status can be temporarily ameliorated for the sake of gaining opportunistic advantage, but beneath that expedient, the gentile is always viewed as another Esau, forever locked in battle with the Holy People of Judaism.

The objection may be raised that this teaching that Judaics are always and invariably hated by gentiles is limited only to the most retrograde bearded rabbi in some back alley *shul* in Mea Shearim. *Au contraire*, this rabbinic concept is full-blown within the West’s political, cultural and social avant-garde, as reflected in the repartee of the most “progressive” and “elite intellectuals” in the West:

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<sup>550</sup> Evelyn Kaye, *The Hole in the Sheet* (Secaucus, New Jersey, 1987), pp. 112-115.



“The most discussed political book in France this autumn is *Ce grand cadavre à la renverse* <sup>551</sup> (literally, ‘this big corpse lying on its back’), by Bernard-Henri Lévy ...He is only one of the most sophisticated proponents of the present-day widespread conservative Jewish rejection of any attempt to explain historical events by material or political causes. This rejection of analysis is central to the religious attitude toward the Holocaust, or *Shoah* (that is, the Nazi massacre of the Jews understood in religious terms). For the defenders of this contemporary religion, it is wrong to seek material explanations for events that must remain ‘incomprehensible’ in their magnitude...Any explanation other than eternal and recurrent hatred of the Jews may even be denounced as anti-Semitism....This is consistent with the position that there can be no explanations for anti-Semitism other than the eternal nature of anti-Semitism itself. Above all, there can be no causes for which Jews themselves, in this case the State of Israel, might be in some way responsible.” <sup>552</sup>

Bernard-Henri Lévy is hardly in the minority when it comes to promoting these notions of recurrent and eternal, irrational hatred of blameless Jews. The “given law” of *Halacha hi beyoduah she’Eisav soneh l’Yaakov* is threaded throughout our news media and U.S. government policy. It undergirds the neocon Right and the Zionist left. It is the staple fiction of the western intelligentsia as well as the mainstream churches.

Judaic youth are taught about peace and peace-makers as follows: “Holding up the banner of Torah (Talmud) in a degenerate world is not easy. We are in the minority and always forced to be on the defensive. Sometimes Esau...advises us to make peace with our enemies who seek our destruction. He tells us to make compromises...He tells us to sacrifice our principles and bend the rules...We have to be prepared to do battle with him and his ilk. That means being prepared to be lonely, unpopular and unloved. *Chazal* teach that it is only when Jacob is “*levado*” (segregated) that he survives. It is only when we stay apart from the Esaus of this world that we can survive and prosper...How can it be that the people in power have learned nothing about Palestinian mentality...Why does it always seem to be as if the Jews and the Israelis get treated so unfairly? Why is it that facts that are so

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<sup>551</sup> Grasset, Paris, 2007.

<sup>552</sup> Diana Johnstone, “Fascislamism’ Versus ‘Shoah Business,” *Counterpunch*, Nov. 1, 2007.

obvious for us to see are ignored by the people in power? Those of us who learn the *parsha*<sup>553</sup> every week have no questions, only answers. We know we are in *golus*.<sup>554</sup> We know *Eisav soneh l'Yaakov*.”<sup>555</sup>

It is the teaching of the Orthodox rabbis that the *Palestinian mentality* is that of Esau. Talk of a “Talmudic mentality” is met with the strongest disapprobation of course, but it is deemed necessary and appropriate to speak negatively of a Palestinian “mentality.” Westerners are accustomed to this hate speech from the Talmudists and tolerate it because they believe that the colonized Palestinians have wronged their colonizers. However, all gentiles have the same status in *halacha* as the Palestinians. The Palestinians are viewed as possessed of a *gentile mentality*. Esau is the spiritual father of both, according to the deepest teachings of *Chazal*. The rabbinic doctrine teaches that gentiles never have good will or true friendship toward Judaics. There are many modern exponents of this institutionalized paranoia, perhaps the most prominent and influential was Rabbi Eliezer Shach (1898-2001) whom the Israeli newspaper *Haaretz* termed, “the ultimate authority in the ultra-Orthodox world in Israel for the past quarter of a century...”<sup>556</sup>

Rabbi Shach epitomized the traditional rabbinic doctrine that when a non-Judaic comes in friendship to a Judaic, the non-Judaic has the voice of Jacob but the hands of Esau. The rabbinic lesson imparted under Orthodox Judaism to all Judaics, from youth onward: you can *never* trust a gentile.

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<sup>553</sup> The weekly Talmud lesson.

<sup>554</sup> Diaspora.

<sup>555</sup> Statement of Rabbi P. Lipschutz, op. cit.

<sup>556</sup> [www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=90209&contrassID=3&subContrassID=0&sbSubContrassID=0](http://www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=90209&contrassID=3&subContrassID=0&sbSubContrassID=0) His name is frequently spelled “Elazar” in Orthodox publications.

...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 Judaism

“Eretz Yisroel,” in *Michtavim uMaamarim* (1987), volume one, (“letters”)

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*:

**ויהי אל תגברי בהלכה ובמצואות בתקופת התנאים.**

The following is a translation of portions of Cohen's dissertation: According to early Talmudic laws, 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. The words "gentile" and "robber" were considered inseparable. Gentiles were prone to violence that leads to murder and random and gratuitous violence for its own sake. The *Halakha* contains various rulings which teach caution against the bloodlust of gentiles. It was forbidden to employ a gentile as a surgeon, midwife or nurse. Having one's hair cut by gentiles was also regarded as a life-threatening danger. The general rule was that a gentile is likely to kill a Judaic whenever circumstances would allow him to commit the crime without getting caught. The image of the gentile as a violent creature who endangers the lives and property of Judaics prevails in early rabbinic law. The gentile is regarded as a thoroughly corrupt being sexually. All gentiles are lustful and animalistic and commit adultery at the first opportunity. Incest is also a common occurrence among gentiles, as is homosexuality and *mishkav behema*. Gentile men and women alike are consumed by sexual passion at all times. The Tannaitic rabbis stress the absolute degeneracy of the gentiles and warn against their evil influence. As a principle, it is taught that gentiles are the product of incest. The gentile is suspected of homosexuality as well, and it is against the rabbinic law to allow a gentile to teach a Judaic child. In all sexual matters gentiles are filthy and their behavior is the lowest form of depravity. The fundamental legal status of a gentile in Judaism is that of a sub-human and this was taught by the revered rabbi of the Tannaitic period, Shimon ben Yohai, as follows: "Thou art called a human being but a gentile is not called a human being."<sup>557</sup> This was interpreted as excluding the gentiles from the category of mankind. A gentile could mitigate his status by serving the Judaics as a *ger toshav* in the sense of an "inhabitant convert." But even these "best of all the gentiles" *could* be enslaved and *should* be killed.

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<sup>557</sup> BT Yeb. 60b-61a.

The Talmud specifically defines all who are not Jews as non-human animals, and specifically dehumanizes gentiles as not being descendants of Adam. Here are some of the Talmud Bavli passages which relate to this topic.

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, i.e. the *goyim* are not regarded as *fully* human by the rabbis. 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.<sup>558</sup> 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).

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<sup>558</sup> 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).

מַאי טַעַמָא קָאִי קָר בְּבֵית  
הַקְּבָרוֹת? אָמַר לֵיהּ: לָא מִתְנִי  
קָר "טְהָרוֹת"? דְּתַנָּא: "רַבִּי  
שְׁמַעוֹן בֶּן יוֹחֵי אוֹמֵר: קְבָרֵיהֶן  
שֶׁל נְכָרִים אֵין מְטַמְּאִין,  
שְׁנַאֲמַר: 'וְאַתָּן צֵאנִי, צֵאנִי  
מִרְעִיתִי, אָדָם אַתֶּם' —  
'אַתֶּם' קְרוּיִין אָדָם, וְאֵין  
נְכָרִים קְרוּיִין אָדָם."

“Only ‘you’ the members of the Jewish people, are called men, but non-Jews are not called men.”

Babylonian Talmud: Bava Metzia 114b

TRANSLATION AND COMMENTARY

Rabbinic tradition, Elijah the Prophet and Pinehas the grandson of Aaron were one and the same person.) <sup>1</sup>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" (וּטְמֵאת 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? <sup>2</sup>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: <sup>3</sup>For it was taught there in a Baraita: "Rabbi Shimon ben Yohai says: The graves of non-Jews do not defile by 'tent impurity,' <sup>4</sup>for the verse says (Ezekiel 34:31): 'But you My flock, the flock of My pasture, you are men' — <sup>5</sup>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.

BT Bava Metzia 114b (translation)

"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

LITERAL TRANSLATION

<sup>1</sup>What is the reason that the master is standing in a cemetery? <sup>2</sup>He said to him: Did the master not learn [the order] "Purities"? <sup>3</sup>For it was taught: "Rabbi Shimon ben Yohai says: The graves of non-Jews do not convey ritual impurity, <sup>4</sup>for it is said: 'And you My flock, the flock of My pasture, you are men' — <sup>5</sup>'You' are called men, but non-Jews are not called men."

RASHI

"נִקְנְאוּ אֶת קִנְאֵתִי". אִין מִטְמְאִין דְּגַנֵּי אֹהֶל כְּחֵיב "אֹהֶל" (נִמְדַּדְרֵי יוֹ) "אֹהֶל כִּי יִמוּם בְּאֹהֶל".

<sup>1</sup>מַאי טַעְמָא קָאִי מֶר בְּבֵית  
הַקְּבָרוֹת? <sup>2</sup>אָמַר לֵיהּ: לֹא מִתְּנִי  
מֶר "טְהָרוֹת"? <sup>3</sup>דִּתְנִיָּא: "רַבִּי  
שְׁמַעוֹן בֶּן יוֹחֵי אֹמֵר: קְבָרֵיהֶן  
שֶׁל נְכָרִים אֵין קוֹטְמֵאִין,  
<sup>4</sup>שְׁנָאֵמַר: 'וְאַתָּן צֹאנִי, צֹאן  
מִרְעִיתִי, אָדָם אַתֶּם.'  
<sup>5</sup>אַתֶּם' קְרוּיִין אָדָם, וְאִין  
נְכָרִים קְרוּיִין אָדָם."

(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."<sup>55</sup> 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

<sup>55</sup> Cf. Midrash Tanhuma, section Mattot, section 3 (on Numbers).

officers, will see this call as a kind of *halakhic*-ethical commandment that ought to be obeyed...”

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 Bratslaviers, *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.

“The rabbis forbid buying property during Passover and the Feast of Tabernacles, and on the Sabbath. But to save lands and houses from gentiles, real estate negotiations were allowed even on these holy days.

“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.”

Many fish look very similar, and even skilled experts cannot necessarily differentiate between one type and another once they are filleted. It is for this reason that *Chazal* state that filleted fish may not be eaten if it was left in the presence of *goyim*, unless it bears two tamper-proof seals. Therefore, one is forbidden to consume filleted fish purchased from a *goy*. Likewise, filleted fish that was delivered by a *goy* is forbidden if the fish does not bear two tamper-proof seals. If fish was sent with a *goy*, the only way it is permitted is if the sender recognizes the manner that it was packed and verifies that it was not tampered with or switched.

“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 Tannaitic 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 Judaics 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.”

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.”<sup>560</sup> 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 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

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<sup>560</sup> Irgos Moshe, Y.D. 2:63.

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*)”<sup>561</sup> 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 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.”<sup>562</sup> 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. *genocide*: “The word genocide is a hybrid consisting of the Greek, genes, meaning race, nation or tribe; and the Latin *cide* meaning killing.”<sup>563</sup>

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<sup>561</sup> BT San. 57a; cf Tosef. Baba Mesia 2:33.

<sup>562</sup> Israel Shahak, (op. cit.), p. 84.

<sup>563</sup> 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.

## Moses Maimonides: the West's Favorite Rabbinic Worker of Iniquity

The rabbinic law codifier and philosopher Moses Maimonides is revered in Judaism and throughout much of the non-Judaic West as a supreme “sage” of the highest stature. “Moses Maimonides is considered the greatest codifier and philosopher in Jewish history. He is often affectionately referred to as the ‘RaMBaM,’ after the initials of his name and title, Rabenu Moshe Ben Maimon, ‘Our Rabbi, Moses son of Maimon.’”<sup>564</sup> Maimonides wrote a work so authoritative in Judaism it is known as the “Second Torah” (*Mishneh Torah*). Historian Henry A. Davidson, Professor of Hebrew at the University of California at Los Angeles, states that Maimonides was “...in a true sense, head of the Jews not only in Egypt but throughout the medieval Jewish world.” The *Encyclopedia Britannica* writes, “From Moses unto Moses there arose not one like Moses’ is the verdict of posterity. Maimonides was the great exponent of reason in faith and toleration in theology....Christian Europe owed much to Maimonides.”<sup>565</sup> “...it remains true that in the Christian universities no other master of Judaism was so much esteemed as Rabbi Moses.”<sup>566</sup> The New England Puritan leader Increase Mather wrote “Maimonides...is accounted one of the wisest and soberest writers amongst the Jews.” Pope John Paul II termed Maimonides “the great philosopher and theologian.”<sup>567</sup>

The English Christian hymn, “The God of Abraham Praise” by Thomas Olivers (1725-1799) was said to have been inspired by the “Thirteen Principles” of Maimonides as expressed in the fourteenth century Talmudic poem “Yigdal,” (the first two consonants in the first word in the poem comprise the number 13 in Hebrew). Olivers first heard “Yigdal” sung by Meyer Lyon, a cantor in London’s Great Synagogue. The hymn was published in 1785 by John Wesley in his *Pocket Hymnbook* and became popular among Methodists. “Maimonides undoubtedly attached significance to what he calls the thirteen ‘principles and foundations of our Law;’ he writes that Jews who

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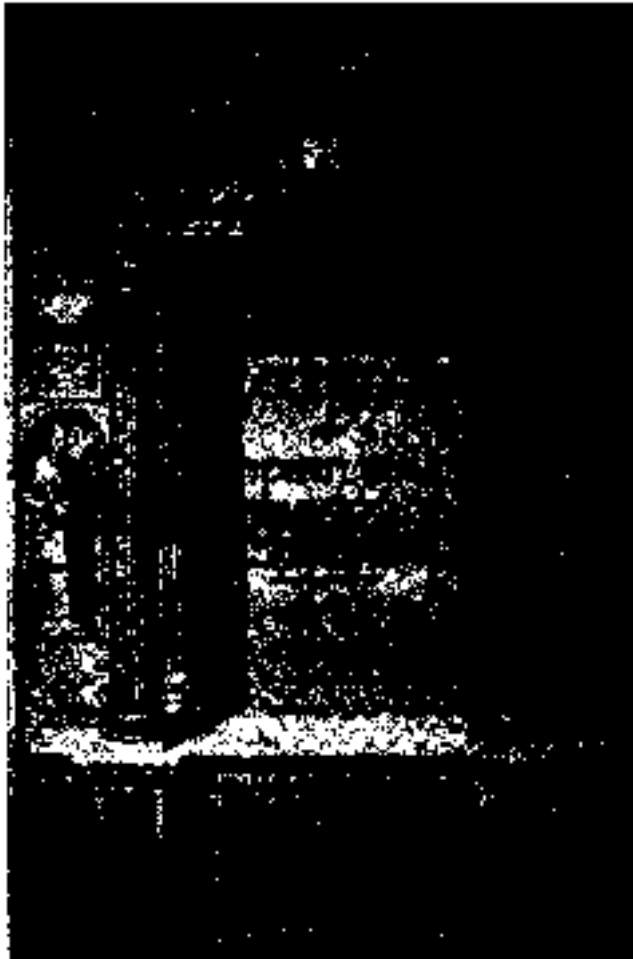
<sup>564</sup> *Maimonides' Principles*, edited by Aryeh Kaplan, Union of Orthodox Jewish Congregations of America, p. 3.

<sup>565</sup> Eleventh ed. (1910-1911), v. 17, p. 431.

<sup>566</sup> *New Catholic Encyclopedia* (Catholic University of America, 1967), v. 9, p. 81.

<sup>567</sup> “Fraternity Between Jews and Christians Aids Peace, Says Pope,” May 24, 2004, Zenit News Agency.

hold firmly to them belong to the nation of Israel and must be accepted with love and brotherhood, whereas those who do not are heretics, separate themselves from the nation and must be hated and destroyed.”<sup>568</sup> David Novak, Prof. of Jewish Studies at the University of Toronto: “Just as Aquinas (who was influenced by Maimonides) treated with respect all great theologians and philosophers irrespective of religious differences with them, Maimonides did the same with the pagans, Christians, and Muslims, saying about them: ‘Accept the truth, whatever its source.’”<sup>569</sup>



**Maimonides, Mishneh Torah** (Amsterdam, 1702-1703)

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<sup>568</sup> Herbert A. Davidson, *Moses Maimonides: The Man and His Works* (Oxford Univ. Press, 2005) p. 157.

<sup>569</sup> “The Mind of Maimonides,” *First Things: The Journal of Religion, Culture and Public Life* (February, 1999).



Maimonides' writings have been presented to the Christian world in so alluringly selective a manner that they even worked their enchantment on John Owen, a leading English Puritan Bible scholar of the seventeenth century. Owen excoriated Talmudists even as he commended Maimonides. On the Oral traditions, Owen wrote, "If anyone wishes to look up the word in Uzziel (i.e. the Targum of Rabbi Jonathan Ben Uzziel), he will find a story it may be well to relate, simply so that my readers will see what cinders they will find in such romances, where they looked for diamonds! ...My opinion is that for sheer inventions, Mohammed's Koran has only a slight edge over (Rabbi) Ben Uzziel's Pentateuch..we also have no time for the ravings of the Targumists...Maimonides testifies that he only understood the reasons for many of God's laws from a study of the idolatrous worship system of the Sabeans. Any reader who is curious enough to desire a deeper knowledge of these matters should first and foremost study Maimonides' works." <sup>570</sup>

In truth, according to 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 exclude any gentile religion.<sup>571</sup> 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.<sup>572</sup> 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).

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<sup>570</sup> John Owen, op. cit., pp. 232-233; 244 and 268.

<sup>571</sup> 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.

<sup>572</sup> David Berger, "Al Tadmitam shel ha-Goyim ba-Sifrut ha-Pulmusit ha-Ashkenazit," in *Yehudim mul ha-Tselav*, p. 90.

### הלכות עבודת כוכבים פ"ק עשירי

א. אין כותק ברית לשבעה עממין כדי שנעשה עממין שלום ונניח אותם לעבד עכ"ם שנאמר לא תכרות להם ברית אלא יחזרו מעבודתם או יהרגו ואסור לרחם עליהם שנאמר ולא תחנם לפיכך אם ראה מרם אוכד או טובע בנהר לא יעלט ראהו נשוי למת לא יצילנו אבל לאבדו ביזו או לדחפו לבור וכיצא בזה אסור מפני שאינו עשה עמנו מלחמה במה זכרים אמרים בשבעה עממין אבל המוסרים והאפיקורסין מישראל היה דין לאבדן ביזו ולהורידן עד באר שחת מפני שהיו מצירים וישראל ומסירין את העם מאחרי ה':

ב. מכאן אתה למד שאסור לרפאות עכ"ם אפילו בשכר ואם היה מתירא מהן או שהיה חושש משום איבה מרפא בשכר אבל בחנם אסור וגר תושב וזאיל ואתה מצוה 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 שטונה ואין שטונה פחות משלשה ואין משכירין להם שדות ובסוריא משכירין להם שדות ומפני מה החמירו בשדה מפני שישבה שתיים מפסקה מן המעשרות ונתן להם חנייה בקרקע ומותר למכור להם בתים ושדות בחוצה לארץ מפני שאינה ארצנו:

ד. אין במקום שהתירו להשכיר לא לבית דירה התירו מפני שהיא מכניס לתוכה עבודת כוכבים ונאמר לא תבא תועבה אל ביתך אבל משכיר להן בתים לעשותן אצור ואין מוכרין להן פירות ותבואה וכיצא בהן במחובר לקרקע אבל מוכר הוא משיקוץ או מוכר לו על מנת לקוץ וקוצץ ומפני מה אין מוכרין להן שנאמר ולא תחנם לא נתן להם חנייה בקרקע שאם לא יהיה להם קרקע ישיבחו וישבת עראי היא וכן אסור לספר בשבתך ואפילו לומר כמה נאה עבד כוכבים זה בצורתו קל וחומר שיספר בשבח מעשיו או שיתבן דבר מזכריהם שנאמר ולא תחנם לא יהיה להם חן בעיניך מפני שגורם להזכק עמו וללמוד ממעשיו הרעים ואסור ליתן להם מתנת חנם אבל נתן הוא לגר תושב שנאמר לגר אשר בשעריך תתנה ואבלה או מטר לנכרי במכירה ולא בנתינה:

ה. מפרנסים עניי עובדי כוכבים עם עניי ישראל מפני דרכי שלום ואין ממחיק בידי עניי עובדי כוכבים בלקט שכחה ופאה מפני דרכי שלום ושואלים בשלומם ואפילו ביזם חנם מפני דרכי שלום ואין כופלין להן שלום לעולם ולא יכנסו לביתו של עובד כוכבים ביזם חט לתת לו שלום מצאו בשוק נתן לו שלום בשפה רפה ובכבוד ראש:

ו. אין כל הדברים האלו אמורים אלא בזמן שגלו ישראל לבין העובדי כוכבים או שיד עכ"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 עליז שבע מצות שנצטוו בני נח שנאמר לא ישבו בארץ אפילו לפי שעה ואם קבל עליז שבע מצות הרי זה גר תושב ואין מקבלין גר תושב אלא בזמן שהזבל נוהג אבל שלא בזמן הזבל אין מקבלין אלא גר צדק בלבד:

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 —admired by Popes and Puritans alike— 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.<sup>573</sup> 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 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.”<sup>574</sup>

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<sup>573</sup> *Mishneh Torah, Hilchot Avodat Kochavim* (Brooklyn, NY: Moznaim Publishing), p. 41

<sup>574</sup> *Ibid.*, p. 187.

*“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.<sup>575</sup> 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.

### **Maimonides and Islam**

Rabbi Maimonides relegated Mohammed to the same category of wickedness in which he consigned Jesus Christ. Maimonides declared in his *Epistle to Yemen* that “Islam is the cruelest and most implacable enemy that the Jewish people have faced in their entire history.” If a Muslim today were to approach a rabbi or follower of Judaism and confront them with these statements, the typical response would be that Maimonides’ statements were “taken out of context” or that they are “antisemitic fabrications.” The rabbi would be likely to tell the Muslim that Maimonides, in the case of the convert Obadia, evinced his respect for Islam as a monotheistic religion which was not implicated in idol worship: “Maimonides responds that Obadia was right: Muslims are unquestionably monotheists and when they bow down to the stone in the Mosque of Mecca their hearts are directed to heaven and they do

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<sup>575</sup> 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 Judaics.

not worship the stone. ‘Just because they lie about us,’ Maimonides writes, we shall not lie about them and assert that they are idolaters, if they are not.”<sup>576</sup> Wow, what *noblesse oblige*! This is the Maimonides of Establishment legend, a prince of a fellow!

People will believe this myth and accept it at face value if they fail to recognize the lawyer’s dissimulation beneath Maimonides’ statement. Maimonides, as we have seen, has established the legal principle for killing Christians (*minim*) Talmud skeptics (*Tzadok* and *Baithos*) and traitors (“It is a *mitzvah* to kill a traitor”).<sup>577</sup> This philosopher of homicide is now magically transformed by the Establishment into an avuncular old soul when it comes to Islam. The fact is, Maimonides was talking for the benefit of Muslim consumption when he wrote to Obadia, giving the impression he didn’t think Islam was *too* bad, and feigning fairness. His authentic teaching about Islam however (“the cruelest and most implacable enemy that the Jewish people have faced in their entire history”), was reserved for private dissemination among his fellow Judaics; and like so many of his harsh rulings, the command against Islam will only be put into effect “in a time when the Jews have control over the gentiles,”<sup>578</sup> as for example in Palestine as of this writing. In Maimonides’ time, his life was forfeit to Islamic rulers in whose jurisdiction he at times resided. So he triggered his “Obadia” escape clause, allowing him a huge advantage, to move within the highest circles of his detested enemies, including the Sultan’s court, posing as a caring physician, who treated Muslim patients for remuneration (he was sometimes refused payment, however),<sup>579</sup> even as he laid the groundwork for denying anyone but Judaics the right to own land or homes in Palestine and where no “gentile neighborhood” may be established.<sup>580</sup>

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<sup>576</sup> Davidson, *op. cit.*, p. 294.

<sup>577</sup> Maimonides, *Hilchot Chovel UMazik* ch. 8, Halachot 8-9.

<sup>578</sup> *Hilchot Avodat Kochavim* (Jerusalem: Moznaim Publishing), Commentary, Halacha 1, p. 186.

<sup>579</sup> Several years after the Fatimid rulers of Egypt were replaced by the Seljuk Turks, Maimonides allegedly ingratiated himself with the vizier al-Qadi al-Fadil and around the year 1191, he is said to have ministered to Saladin’s own household. There is some evidence to suggest he was for a time personal physician to Saladin and his son Aziz; if so, Maimonides was not a good one: Saladin died in 1193 and his son passed away five years later, in 1198.

<sup>580</sup> *Hilchot Avodat Kochavim* (Jerusalem: Moznaim Publishing), pp. 188-189.

As we have seen, rabbinic texts are strewn with escape clauses and loopholes allowing for permissible dissimulation. But other than documenting these as a type of calculated and ingrained treachery that is intrinsic to the religion itself, our eye is not on the public relations hype and smokescreens, but on what Talmudists themselves actually believe inside Judaism, and put into practice against persons they judge to be a *min* or an *apikoros*.

By rabbinic definition those who promote the doctrine of *sola Scriptura* and oppose the doctrine and teaching of the Talmud, are *apikorsus*. This is not just some medieval anachronism. One of the most ritually excoriated examples in Judaic annals dates from Poland around the turn of the nineteenth century and is seared into the collective memory of the rabbis as a notorious outbreak of "*apikoros*": "Many Warsaw *gevirim* (prominent, affluent Judaics) were *Maskilim* (anti-Talmudic reformers and assimilationists), especially after 1795, when Warsaw came under Prussian and French occupation...After 1815 when Russia annexed the duchy of Warsaw, renaming it the Kingdom of Poland...A 'Jewish problem' had developed thanks to the skyrocketing growth of the Jewish population...a Polish committee sent a request to the reformer David Friedlander of Berlin asking his opinion, as a pupil of the enlightened Mendelssohn, how best to handle the problem. Back came Friedlander's reply in an epistle titled, 'Opinion on the Improvement of the Jews in the Kingdom of Poland.' He felt that the Jews were hampered by the Talmud, *Chassidus* (Hasidic Judaics) and their *kehila* self-government system. Jews must receive general education, speak Polish and streamline their religion. They should be informed that they would 'receive in time civil rights, if they endeavored to perfect themselves in the spirit of the regulations issued for them.'"

As part of this reform attempt, a panel with a very interesting name was formed by the government of Poland, comprised of Christian Poles along with five reform-minded Judaics. It was called the "Old Testament Believers." Its name was intended as an obvious challenge to Orthodox Judaism, which at that time was regarded (correctly) as being a religion of Old Talmud Believers. Hence, in the eyes of the Maimonidean rabbis, the "crimes" of this movement of *apikorsus* were compounded: "Three years later in 1825 the Polish government appointed a 'Committee of Old Testament Believers' consisting mainly of Polish officials together with an advisory council of five Jews. Its job was to bring 'civilization' to the Jewish people."

A reformed rabbinic seminary was established to create a new breed of Judaic steeped only in the Old Testament and not the Oral Traditions: "...the position of administrator...was handed to Anton Eisenbaum (a distinguished pioneer of Yiddish literature and publishing), a radical assimilator so distant from *Yiddishkeit* (faithful rabbinic observance) that it was rumored that his kitchen was *treif* (not kosher). Then Eisenbaum hand-picked a staff to fit in with his aspirations and the place became a nest of *apikorsus*. For example, he trusted the department of Hebrew and Bible to Abraham Buchner, the notorious author of a German pamphlet titled, *Die Nichtigkeit des Talmuds* ("The Worthlessness of the Talmud," Warsaw, 1848. Alternate title: *Der Talmud in seiner Nichtigkeit*). Any student entering the institution with a drop of *yiras Shamayim* (scrupulous and pious fear of committing the least sin), was almost certain to leave a confirmed secularist, and instead of producing rabbis, the place —which survived for 37 years —churned out heretics." <sup>581</sup>

### **The Rabbinic World in the Pre-Modern Age**

*"...one of the most totalitarian societies in the whole history of mankind"*

What is not well known is that in times past, prior to intervention by supposedly "antisemitic" gentile society at large, the rabbis would have had David Friedlander and Anton Eisenbaum and other participants from the "nest of *apikorsus*," whipped, beaten or even killed. "Since the time of the late Roman Empire, Jewish communities had considerable legal powers over their members. Not only powers which arise through voluntary mobilization of social pressure (for example refusal to have any dealing whatsoever with an excommunicated Jew or even to bury his body), but a power of naked coercion: to flog, to imprison, to expel — all this could be inflicted quite legally on an individual Jew by the rabbinical courts for all kinds of offenses. In many countries — Spain and Poland are notable examples — even capital punishment could be and was inflicted, sometimes using particularly cruel methods such as flogging to death...one can quote from the *responsa* written shortly before 1832 by the famous Rabbi Moshe Sofer of Pressburg (now Bratislava), in what was then the autonomous Hungarian Kingdom in the Austrian Empire, and addressed to Vienna in Austria proper, where the Jews had already been granted some considerable individual rights. He laments

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<sup>581</sup> *Yated Ne'eman*, March 16, 2007, pp. 59-61.

the fact that since the Jewish congregation in Vienna lost its powers to punish offenders, the Jews there have become lax in matters of religious observance, and adds: 'Here in Pressburg, when I am told that a Jewish shopkeeper dared to open his shop during the Lesser Holidays, I immediately send a policeman to imprison him.' This was the most important social fact of Jewish existence before the advent of the modern state: observance of the religious laws of Judaism, as well as their inculcation through education, were enforced on Jews by physical coercion, from which one could only escape by conversion to the religion of the majority, amounting in the circumstances to a total social break and for that reason very impracticable, except during a religious crisis. However, once the modern state had come into existence, the Jewish community lost its powers to punish or intimidate the individual Jew. The bonds of one of the most closed of 'closed societies,' one of the most totalitarian societies in the whole history of mankind, were snapped. This act of liberation came mostly from outside; although there were some Jews who helped it from within, these were at first very few...one will not find in Hannah Arendt's voluminous writings, whether on totalitarianism (*Origins of Totalitarianism*) or on Jews, or on both, the smallest hint as to what Jewish society in Germany was really like in the 18th century: burning of books, persecution of writers, disputes about the magic powers of amulets, bans on the most elementary 'non-Jewish' education such as the teaching of correct German or indeed German written in the Latin alphabet...Before the end of the eighteenth century, German Jews were allowed by their rabbis to write German in Hebrew letters only on pain of being excommunicated, flogged, etc....

"...the social consequence of this process of liberalization was that, for the first time since about AD 200, a Jew could be free to do what he liked, within the bounds of his country's civil law, without having to pay for this freedom by converting to another religion. The freedom to learn and read books in modern languages, the freedom to read and write books in Hebrew not approved by the rabbis (as any Hebrew or Yiddish book previously had to be), the freedom to eat non-kosher food, the freedom to ignore the numerous absurd taboos regulating sexual life, even the freedom to think — for 'forbidden thoughts' are among the most serious sins — all these were granted to the Jews of Europe (and subsequently of other countries) by modern or even absolutist European regimes...Nicholas I of Russia...issued



many laws against the Jews of his state. But he also strengthened the forces of 'law and order' in Russia — not only the secret police but also the regular police and the gendarmerie — with the consequence that it became difficult to murder Jews on the order of their rabbis, whereas in pre-1795 Poland it had been quite easy...For example, in the late 1830s a 'Holy Rabbi' (*Tzadik*) in a small Jewish town in the Ukraine ordered the murder of a heretic (*apikoros*) by throwing him into the boiling water of the town baths, and contemporary Jewish sources note with astonishment and horror that bribery was 'no longer effective' and that not only the actual perpetrators but also the Holy Man (*Tzadik*) were severely punished. The Metternich regime of pre-1848 Austria was notoriously reactionary...but it did not allow people, even liberal Jew(s)...to be poisoned. During 1848, when the regime's power was temporarily weakened, the first thing the leaders (rabbis) of the Jewish community in the Galician city of Lemberg (now Lvov) did with their newly regained freedom was to poison the liberal (Jew) ...of the city <sup>582</sup> ...In the countries of east Europe as well as in the Arab world, the Jews were liberated from the tyranny of their own religion and of their own communities by outside forces...

"It is important to note that all the supposedly 'Jewish characteristics' — by which I mean the traits which vulgar so-called intellectuals in the West attribute to 'the Jews' — are modern characteristics, quite unknown during most of Jewish history, and appeared only when the totalitarian Jewish community began to lose its power. Take, for example, the famous Jewish sense of humor. Not only is humor very rare in Hebrew literature before the 19th century (and is only found during few periods, in countries where the Jewish upper class was relatively free from the rabbinical yoke, such as Italy between the 14th and 17th centuries, or Muslim Spain), but humor and jokes are strictly forbidden by the Jewish religion — except, significantly, jokes against other religions. Satire against rabbis and leaders of the community was never internalized by Judaism, not even to a small extent, as it was in Latin Christianity...Or take the love of learning. Except for a purely religious learning, which was itself in a debased and degenerate state, the Jews of Europe (and to a somewhat lesser extent also of the Arab countries) were dominated, before about 1780, by a supreme contempt and hate for all

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<sup>582</sup> The aforementioned Avraham Cohen.

learning (excluding the Talmud and Jewish mysticism). Large parts of the Old Testament, all non-liturgical Hebrew poetry, most books on Jewish philosophy were not read and their very names were often anathematized. Study of all languages was strictly forbidden, as was the study of mathematics and science. Geography, history — even Jewish history — were completely unknown. The critical sense, which is supposedly so characteristic of Jews, was totally absent, and nothing was so forbidden, feared and therefore persecuted as the most modest innovation or the most innocent criticism. It was a world sunk in the most abject superstition, fanaticism and ignorance...”<sup>583</sup>

What a mockery of history it is, that Maimonides, the heresy-hunting thought cop who compiled the rabbinic enforcement code against the *apikorsus*, intended to maintain over the centuries the superstition, fanaticism and ignorance of the Judaic people, is presented to posterity as the supreme exemplar of the cultured Judaic intellectual-philosopher-prince, fount of reason and lofty thinking! Maimonides built into his law code the principle of situation ethics. It is a rabbinic technique. After delineating in the most minute detail the rules by which gentiles were to be tolerated rather than killed, Maimonides declared, “All of the above matters apply only in an era when Israel is in exile among the gentiles or in an era when the gentiles are in power. When however Israel is in power over them, it is forbidden to allow a gentile among us.”<sup>584</sup>

Rabbinic apologists and persons with a mental defect are wont to quote only the nice-sounding material of Maimonides that can be used to buttress the postulate that Orthodox Judaism is a humane and just religion: “For a man of his time, Maimonides offered reasonably humane directives for how Jews were to treat and regard gentiles.” What they don’t tell their readers is that this only obtains when Judaics are weak or in exile. When they are in power, Maimonides forbids a gentile to draw breath in their midst, though even this is subject to how useful the gentile may be as a public relations skill or some other type of slave. Either way, in times of rabbinic supremacy, the gentile exists at the whim of his Judaic master. No “rights” or equality are involved.

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<sup>583</sup> Israel Shahak, (op. cit.), pp. 14-18, 104.

<sup>584</sup> *Hilchot Avodat Kochavim* 10.6.

Or this howler: "...Maimonides did not recognize a Jewish people ontologically distinct from the rest of humanity. He affirms: 'There is no difference whatever between you and us,' citing the law in support: 'One ordinance shall be both for you of the congregation and also for the stranger that sojourneth with you.' Likewise: 'The pious men among the gentiles have a share in the world-to-come.'" <sup>585</sup>

Maimonides decrees in the *Mishneh Torah* that it is forbidden to give credit to the words of gentiles or to be "gracious with them" and lo and behold even though some of the later editions claim he is only referring to "idol worshippers" (and thus, if he were sincere, not to all gentiles, and certainly not to Muslims), in truth, the Siftei Cohen 151:18 states that "this applies to all gentiles, even Muslims who do not worship idols." <sup>586</sup>

Maimonides enlarges on this in his ruling on the laws relating to the *Mashiach* (Messiah), targeting Mohammed as well as Jesus: (beginning in Venice, from 1574 onward, these passages from Maimonides were censored, from all known texts published in Europe): "J\*sus of Nazareth who aspired to be the *Mashiach* and was executed by the court, was also spoken of in Daniel's prophecies: 'The renegades among your people shall exalt themselves in an attempt to fulfill the vision, but they shall stumble.' (Daniel 11:14). Can there be a greater stumbling block than (Christianity)? All the prophets spoke of *Moshiach* as the redeemer of Israel and their savior, who would gather their dispersed ones and strengthen their (observance of) the mitzvos. In contrast (the founder of Christianity) caused the Jews to be slain by the sword, their remnants to be scattered and humiliated, the Torah to be altered, and the majority of the world to err and serve a god other than the L-rd.

### **Maimonides and Islam, Part II**

"Nevertheless, the intent of the Creator of the world is not within the power of man to comprehend, for (to paraphrase Yeshayahu 55:8) His ways are not our ways, nor are His thoughts our thoughts. (Ultimately) all the deeds of J\*sus of Nazareth and that Ishmaelite (Mohammed, the founder of Islam; described by Maimonides as "the maniac" in *Iggeret Teiman*, i.e. his *Epistle to Yemen*), who arose after him will only serve to pave the way for the

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<sup>585</sup> Jeremy Adler, *The Times Literary Supplement*, Feb. 23, 2007, p. 7. Adler is "Senior Research Fellow" at King's College London.

<sup>586</sup> *Hilchot Avodat Kochavim* (Jerusalem: Moznaim Publishing), p. 193.

coming of *Mashiach* and for the improvement of the entire world, (motivating the nations) to serve G-d together, as it is written (Zephaniah 3:9), ‘I will make the peoples pure of speech so that they will all call upon the Name of G-d and serve Him with one purpose.’ How will this come about? The entire world has already become filled with talk of (the supposed) Messiah, as well as of the Torah and the *mitzvos*. These matters have been spread among many spiritually insensitive nations, who discuss these matters as well as the *mitzvos* of the Torah. Some of them (i.e. the Christians) say: ‘These commandments were true, but are not in force in the present age; they are not applicable for all time.’ Others (i.e. the Moslems) say: ‘Implied in the commandments are hidden concepts that cannot be understood simply; the Messiah has already come and revealed them.’ When the true Messiah king will arise and prove successful, his (position becoming) exalted and uplifted, they will all return and realize that their ancestors endowed them with a false heritage; their prophets and ancestors cause them to err.”<sup>587</sup>

Lest any deny that Maimonides made these evil statements we will explicate the source for this quotation here in the corpus of our text, rather than in a necessarily brief footnote. The preceding ruling of Maimonides, having the force of law, comes from Chacham Yosef Kapach of Jerusalem's Yemenite manuscript of Rambam (Maimonides) *Hilchos Melachim* (“The Laws of Kings and Moshiach”). This is mostly concerned with what the Messiah will be and will not be. For example “One should not entertain the

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<sup>587</sup> Rabbinic defenders use these words to cancel the statements of hateful bigotry Maimonides expressed toward Jesus and Mohammed. They claim that these words are an example of Maimonides' fairness and equilibrium. Toronto University Prof. David Novak: “At the end of his great code, *Mishneh Torah*, in his discussion of the political-legal role of the Messiah-to-come, Maimonides makes a predictable concession to Islam, but a surprising concession to Christianity. He argues that despite the errors of Jesus and Muhammad, the religions that emerged from their respective teachings are instruments of divine providence for bringing all of humankind to the worship of the one true God. Now it is obvious from this concession to Christianity that he no longer regarded it to be a form of idolatry, the worship of a ‘strange’ god. Surely no form of radical idolatry could possibly be the means for the universal spread of monotheism.” Actually, though it may not be “obvious,” Maimonides is creating an escape clause, but not much of one and certainly not one that bears the extravagant claims of Prof. Novak. Maimonides' statement is a reflection of his inevitabilist supremacism, contending that “God” (the Judaic male incarnate) uses even the evil things of this world (Christianity) to produce the certain supremacy of Judaism. There are no liberal-humanitarian sentiments in Maimonides, only loopholes comprising his hermeneutic of concealment, intended to mislead and delude the gentile powers. Maimonides' draconian legal judgments against Christianity *have never been revoked*, decoy pronouncements notwithstanding. His texts are replete with contempt for gentiles, Muslims and Christians, and laws intended to diminish and destroy them.

notion that the King *Mashiach* must work miracles and wonders, bring about new phenomena within the world, resurrect the dead, or perform other similar deeds. This is (definitely) not true. (A proof can be brought from the fact that) that Rabbi Akiva, one of the greatest Sages of the Mishnah, was one of the supporters of King Ben Koziva, and would describe him as the King *Mashiach*. He and all the Sages of his generation considered him to be the King *Mashiach* until he was killed because of (his) sins. Once he was killed, they realized that he was not (the *Mashiach*). The Sages did not ask him for any signs or wonders.”

“...one should not conclude that, with regard to Islam, Maimonides was expressing any real tolerance...To show that Maimonides was anything but an adherent of religious tolerance, it is sufficient to note that, in his opinion, not only is it impossible for a Muslim to be a pious gentile, but it is even forbidden for a gentile to follow the dictates of Islam. (Hilkhoh Melakhim 8:11) He unequivocally accepts the Talmudic view that any gentile religious system is illicit and the only alternatives for gentiles are conversion or observance of the Seven Laws of Noah which, by definition, exclude any other religious system.”<sup>588</sup>

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<sup>588</sup> Hilkhoh Melakhim 10:9. Quoted in Marc B. Shapiro, “Islam and the Halakhah,” *Judaism*, vol. 42, no. 3, Summer 1993 (publication of the American Jewish Conference), p. 336.

וּמִתּוֹ לְמַפְרֵי לֵהֶן דְּכַר שְׂאִינוּ מִתְקִים, כְּגוֹן יְרֻקוֹת וְתַכְשִׁיל, עַד יוֹם חֲגֻם.  
 בְּמָה דְבָרִים אֲמוּרִים? בְּאַרְץ־יִשְׂרָאֵל,  
 אֲבָל בְּשָׂאֵר אֲרָצוֹת, אִינוּ אֲסוּר אֱלָא יוֹם חֲגֻם בְּלֶכֶד.  
 עֶבֶר וְנִשְׂא וְנִתֵּן עִמָּהֶן בְּאוֹתָן הַשְּׁלֵשָׁה יָמִים — הֲרִי זֶה מִתּוֹ בְּהִנָּאָה.  
 וְהַנִּשְׂא וְנִתֵּן בְּיוֹם חֲגֻם עִמָּהֶן, הֲרִי זֶה אֲסוּר בְּהִנָּאָה.

ב וְאֲסוּר לְשַׁלַּח הַדּוֹרוֹן לְכוֹתֵי בְּיוֹם אִידוֹ, אֱלָא־אִם־כֵּן נוֹדַע לוֹ שְׂאִינוּ מוֹדָה  
 בְּעִבּוּדַת כּוֹכְבִים וְאִינוּ עוֹבְדֵהָ.  
 וְכֵן פּוֹתֵי שְׁשַׁלַּח הַדּוֹרוֹן לְיִשְׂרָאֵל בְּיוֹם חֲגוֹ, לֹא יִקְבְּלוּ מִמֶּנּוּ.  
 וְאִם חָשַׁשׁ לְאִיבָה — נוֹטְלוּ בְּפָנָיו, וְאִינוּ נִהְנֶה בּוֹ עַד שְׂיִוָּדַע לוֹ שֶׁזֶה  
 הַפּוֹתֵי אִינוּ עוֹבְדֵי כּוֹכְבִים וְאִינוּ מוֹדָה בָּהּ.

ג הִיא אֵינָן שֶׁל אוֹחֶז עוֹבְדֵי כּוֹכְבִים וּמַזְלוֹת יָמִים הַרְבֵּה, שְׁלֵשָׁה אוֹ אַרְבָּעָה  
 אוֹ עֶשְׂרֵה — כָּל אוֹתָן הַיָּמִים בְּיוֹם אֶחָד הֵן,  
 וְכֵלָן אֲסוּרִין עִם שְׁלֵשָׁה יָמִים לַפְּנִיָּהֶן.

ד כְּנֻעִים עוֹבְדֵי כּוֹכְבִים וּמַזְלוֹת הֵם, בְּיוֹם רֵאשׁוֹן הוּא יוֹם אִידָם.

**Mishneh Torah: Hilchot Avodat Kochavim 9:4**

In the uncensored text of the *Mishneh Torah: Hilchot Avodat Kochavim* 9:4, Maimonides declares that, “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.”

וַיַּחֲקֵן אֶת הָעוֹלָם כִּלּוֹ לְעַבְדֵי אֶת הַשֵּׁם בְּיַחַד, שֶׁנֶּאֱמַר: “כִּי־אֵזְאוּ אֶהֱפֹךְ אֶל עַמִּים שֶׁפֶה בְּרוּרָה, לְקַרְא כֻּלָּם בְּשֵׁם ה' לְעַבְדוֹ שָׂכָם אֶחָד.”  
וְאִם לֹא הִצְלִיחַ עַד פֹּה, אוֹ נִהְרַג — בְּיָדוֹעַ שֶׁאֵינּוּ זֶה שֶׁהִבְטִיחָה עָלָיו תּוֹרָה, וְהָרִי הוּא כָּכָל מַלְכֵי בֵּית־דָּוִד הַשְּׁלֵמִים וְהַכְּשָׁרִים שֶׁמָתוּ.  
וְלֹא הֶעֱמִידוּ הַקְדוּשׁ־בְּרוּךְ־הוּא אֲלֵא לְנִסּוֹת בּוֹ רַבִּים, שֶׁנֶּאֱמַר: “וּמִן הַמְשֻׁכִּילִים יִכְשְׁלוּ לְצָרוּף בָּהֶם וּלְכָרֶד וּלְלַבֵּן עַד עֵת קֶץ, כִּי עוֹד לְמוֹעֵד.”  
אִף יִשׁוּעַ הַנוֹצְרִי שֶׁדָּמָה שִׁיחָהּ מְשִׁיחַ וְנִהְרַג בְּבֵית־דִּין, כְּכֹר נִתְנַבֵּא בּוֹ דְּנִיָּאל, שֶׁנֶּאֱמַר: “וּבְנֵי פְרִיצֵי עַמֶּךָ יִנְשְׂאוּ לְהַעֲמִיד חֲזוֹן וּנְכַשְׁלוּ.”

#### Maimonides, *Mishneh Torah: Hilchot Melachim* 11:4

*Mishneh Torah: Hilchot Melachim* 11:4: “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.’”

וכי יש מכשול גדול מזה, שכל הנביאים דברו שמשׁיח גואל ישראל ומושיעם, ומקבץ נדחיהם ומחזק מצותן, וזה גרם לאבד ישראל בחרב, ולפזר שאריתם ולהשפילם, ולהחליף התורה ולהטעות רב העולם לעבד אלוה מפלעדי ה'. אבל מחשבות בורא העולם אין פח באדם להשיגם, כי לא דרכינו דרכיו ולא מחשבותינו מחשבותיו;

וכל הדברים האלו של ישוע הנוצרי ושל זה הישמעאלי שעמד אתריו, אינן אלא לישר דרך למלך המשיח, ולתקן העולם פלו לעבד את ה' ביחד, שנאמר: "כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד."

*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...as a form of idolatry and he accordingly rules that Christians are subject to all the disabilities placed on idolaters by rabbinic law."<sup>589</sup>

### **Noachide Hoax: Judaism Actually Disparages the Noah of the Bible**

As one of the highest legal codifiers in Judaism, Maimonides' equation of Christianity with idolatry reveals just how macabre and ominous are the rabbinic appeals to "righteous gentiles" to submit to the "Seven Laws of Noah" or "Noachide Laws," particularly in light of the fact that these supposed "laws of Noah" have nothing to do with the Biblical patriarch Noah, who is mocked in the secret lore of Judaism as an incompetent drunk who was incapable of fulfilling God's commission and who compounded the sin of Adam.<sup>590</sup> In Judaism's Midrash Rabbah we read, "Three had a passion for agriculture and no good was found in them: Cain, Noah and Uzziah."<sup>591</sup>

<sup>589</sup> Herbert A. Davidson, op. cit., p. 293.

<sup>590</sup> Zohar: Parashat Noah 1:73a.

<sup>591</sup> *Midrash Rabbah: Genesis I*, transl. by Rabbi Dr. H. Freedman (Soncino, 1983), vol. 1, p. 289.



The rabbis teach that Noah ended as a castrate. One story has it that he was castrated by a lion while he was drunk and on his way to have intercourse and this “scattered his semen.”<sup>592</sup> Alternately the Midrash says that it was actually Ham who castrated Noah, and that Noah told Ham, “You have prevented me from doing something in the dark (having sex), therefore your seed will be ugly and dark-skinned.”<sup>593</sup>

A full page advertisement in the *New York Times* of April 7, 2006, p. A17, sponsored by the racist extremist Chabad Lubavitcher rabbis, advanced the notion that the late Chabad-Lubavitcher Grand Rabbi Menachem Mendel Schneerson was/is 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). As we have noted, Schneerson’s sect exerts considerable influence over the U.S. Federal government. Its leading rabbis have been regular visitors of the White House since the administration of Carter, and the frequency of the visits increased with each subsequent administration, whether Democrat or Republican. Homeland Security director Michael Chertoff is a close associate. This influence culminated in the enactment by Congress of the obscure Public Law 102-14, passed in 1991 by the 102nd Congress, 1st session, according official recognition of the Federal government’s legal obligation “to return the world to the moral and ethical values contained in the Seven Noahide Laws.”

The rabbis allege that “when a gentile resolves to fulfill the Seven Noahide Laws, his or her soul is elevated,” that the adoption of these laws is a means for “bridging the Judeo-Christian gap” and fulfilling “the path of the righteous gentile.” It is claimed that as “Noahides,” these “good” gentiles will not have to follow all the rules of the Talmud of Judaism, only the “Seven Laws of Noah.” What they are not told is that in order to faithfully adhere to the so-called Seven Laws of Noah, the “righteous gentiles” are obligated to suffer the prize indignity of submitting to rabbinic interpretations of those

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<sup>592</sup> *Ibid.*, pp. 290-291.

<sup>593</sup> *Ibid.*, p. 293. This is the rabbinic explanation of the genesis of the Negro race.

laws, which amount to an infinite number of glosses and explications running from here to eternity. A more accurate name for the heavy burdens with which these gullible gentiles are going to bind themselves, would be the Seven *Billion* Noachide Laws.

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 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*.<sup>594</sup> 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 taught in another part of the *Mishneh Torah* 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

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<sup>594</sup> 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).

applies not to corpse uncleanness only but to any other kind of uncleanness: neither gentiles nor cattle are susceptible to any uncleanness.”<sup>595</sup>

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.”<sup>596</sup>

“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.

### **Maimonides: Premiere 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. However our concern here 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 extraordinary figure in post-biblical Jewish history.” Largely thanks to the Friedlander translation, which was published for popular consumption in an inexpensive, mass market printing (Friedlander called it a “cheap edition”), *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

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<sup>595</sup> *The Code of Maimonides*, vol. 10, translated by Herbert Danby, Yale University Press, New Haven, 1954, pp. 8-9.

<sup>596</sup> *Mishneh Torah: Hilchot Gezeilah Va’Avedah* 5:11.

emulation by those seeking genuine enlightenment.<sup>597</sup> 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. Here is how Friedlander translated the problem passage in his popular version intended for the masses:

“The people who are abroad are all those that have no religion, neither one based on speculation nor one received by tradition. Such are the extreme Turks that wander about in the north, the Kushites who live in the south, and those in our country who are like these. I consider these as irrational beings, and not as human beings, they are below mankind, but above monkeys, since they have the form and shape of man and a mental faculty above that of a monkey.”<sup>598</sup>

But this is *not* what Maimonides actually wrote. His 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 furthestmost 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.”<sup>599</sup>

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<sup>597</sup> The Jesuit Malachi Martin was much enamored of Maimonides. He told *The New American* magazine (June 9, 1997, p. 41), that he intended to write a similar book: “In the 12th century, the Jewish scholar Maimonides wrote a *Guide for the Perplexed* for his people. I hope to write a book somewhat like his to help Catholics...” Martin was instrumental in the promulgation of *Nostra Aetate*, the Vatican document absolving the founders of Judaism of the murder of Jesus. He gave an inside view of this historic reversal in an article he wrote for the American Jewish Committee under the pseudonym, F.E. Cartus: “Vatican II & the Jews,” *Commentary*, Jan. 1965.

<sup>598</sup> Moses Maimonides, *The Guide for the Perplexed*, translated by M. Friedlander, (New York: Dover Publications, 1956), ch. 51, p. 384.

<sup>599</sup> 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.

It would be difficult to assess the degree of oppression which this Talmudic passage, as codified by Maimonides, as well as another Talmudic passage we shall examine, has created for the Black race.<sup>600</sup>

### **The Legend of Maimonides the Humanitarian, as told by the New York Times**

In spite of what the documentary record reveals about Rabbi Maimonides, Judaism's formidable public relations machine regularly generates a benign image of him. Here below we reproduce an ecumenical propaganda tale from the Zionist grandees at the *New York Times*. It's a classic "feel good" human interest story dedicated to propagating the myth of the "Rambam." The central features of Maimonides' mythology repeated in this *NY Times*' horse "tail" (we could allude to another substance produced by horses in this connection, but will spare the reader the analogy), 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. As every Orthodox rabbi knows, but the *Times* is keeping secret, Maimonides despised Muslims, reserving his severest rancor for Mohammed himself. Observe how shrewdly this facet of Maimonides' biography is handled in the report in the *New York Times*. It is never stated in the article that Maimonides liked Muslims or had anything good to say about them. The whole thing is handled from the perspective of the people he fooled, while none of his own statements are cited or assessed:

"He was respected and honored by both Jews and Arabs. This is especially relevant now in our life and times...He was a very special man who was highly regarded by all people, regardless of faith..." Correct. The rooks and sycophants among the *goyim* love him. But did Maimonides love them in return? The *Times* article does not say. It cleverly implies that he did, since he is allegedly "highly regarded by all people."

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<sup>600</sup> Cf. *The Secret Relationship Between Blacks and Jews Volume One* (Boston: Historical Research Department, 1994). The Talmud posits a demonic species of human descended from Cain as a result of supposed sexual intercourse between Eve and Satan. Cf. Ted R. Weiland, *Eve: Did She or Didn't She?* (Scottsbluff, Nebraska: Mission to Israel Ministries, 2000), pp. 94-103.

In truth, Maimonides was a mole, spying on the Muslim religion and closely scrutinizing Arab ethnography; the insights he obtained allowed Judaism to gain an ever more firm purchase inside Islam, until today the Al Qaeda/Salafist operation (that's the western-intelligence agencies' Trojan horse), is a mirror image of rabbinic doctrine on war (i.e. terror).

Maimonides was one of the most depraved figures in all of history. He applauded the murder of Christ and advocated the murder of Christians. The grief, misery and slaughter his teachings have caused are incalculable. His for Judaics-only writings on Muslims and Mohammed are dripping with venom and homicidal hatred. But due to a highly sophisticated and, pardon the pun, well-oiled 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 against atheism, (otherwise Aquinas knew next to nothing about Maimonides' covert doctrines), Maimonides is also occasionally presented as bearing a Catholic imprimatur.<sup>601</sup>

As for his supposedly humanitarian medical care: Maimonides taught the clandestine rabbinic principle of indirectly causing the deaths of gentiles: you see them stuck in a deep hole, you leave them there. Would you want this fellow for your physician, if you were a gentile?

According to *halacha*, sound medical care is relative to circumstances: to be extended only to a population of dangerously alert gentiles who are highly suspicious of Judaics, and then solely in order to win their favor and overcome their premonitions of Judaic treachery. Eight hundred years later, the legend of Maimonides' medical humanitarianism lives on in Arab society, hence the "services" he rendered the sultan's family, have paid huge dividends in maintaining prestige for the religion of Judaism in the Middle East, in spite of hostility toward Zionism.

In the West, he is viewed through an intellectual prism, as a philosopher in the same exalted league as a genius on par with Einstein, and as an Old Testament ethicist who tried to put the brakes on the Kabbalah (actually he

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<sup>601</sup> Cf. Mercedes Rubio, *Aquinas and Maimonides on the Possibility of the Knowledge of God* (Berlin: Springer, 2007). Rubio analyzes Aquinas' "Quaestio de attributis" (In I Sent., d. 2, q. 1, a. 3) and Aquinas's interpretation of Maimonides' position on the issue of the knowledge of God. Rubio's book includes the text of the "Quaestio de attributis" with an English translation, as well as the critical edition of several chapters of the thirteenth century Latin translation of the Guide of the Perplexed known as "*Dux neutrorum*."

only curbed its excesses for the sake of not wanting to blow Judaism's Biblical cover, while reaffirming the core of the goddess-worshipping cultus which is intrinsic to Orthodox Judaism). Maimonides wished the deaths of all faithful Christians and Muslims, yet in our upside down Zionist world, he is presented to the public as the catalyst for a twenty-first century Runyonesque tale of Judaic-Arab cooperation, peace and love, in of all places, the Saratoga racetrack. But can real peace and true love be based on lies?

*New York Times*, September 3, 2007:

*"Sharing a Name and a Message.* (A heart-warming photo of lovable, bearded Talmudists affectionately gathered around a race horse accompanies this article. The photo was featured on the front page of the Sept. 3 issue of the *Times*). Saratoga Springs, N.Y., Sept. 2 — Rabbi Israel Rubin conceded that it was an unusual field trip for his students. They were here at Barn 70 on the backside of Saratoga Race Course on Friday morning to see a trainer about a horse. The trainer was Bob Baffert, and the horse, Maimonides, was a fast one who just may capture the Kentucky Derby next May. Maimonides cost \$4.6 million at last year's Keeneland September Sale, and last month he appeared as if he was worth every penny when he won his debut by 11 lengths. He is one of the favorites Monday to win the Grade I \$250,000 Hopeful Stakes, a seven-furlong sprint for 2-year-olds. None of that, however, interested Rubin or his charges. He does not attend horse races or gamble. In fact, upon hearing about the colt, Rubin thought long and hard before arranging to take his students here. 'Some may think this is sacrilegious,' he said.

"Ultimately, however, the rabbi and his students were drawn here from the Maimonides Hebrew Day School in Albany for what is in a name. The school and the colt are named for Moses Maimonides, who lived more than 800 years ago and is considered among the greatest Jewish philosophers. He was the chief rabbi of Cairo and the physician to the sultan of Egypt. 'He blended religious study and intellect with worldly manners to heal the sick and guide the healthy,' Rubin said. 'He was respected and honored by both Jews and Arabs. This is especially relevant now in our life and times.'

"Maimonides is owned and was named by Ahmed Zayat, an Egyptian now living in New Jersey. He did not know about Rubin's visit, and, indeed, was flying back from San Diego and Del Mar on Friday morning. When told of the smiles of the youngsters petting the nose of his expensive colt, however,

Zayat was beyond gratified. He is a Muslim who grew up in a suburb of Cairo and had put much time and effort into bestowing the name Maimonides on his prize purchase.

“He was a very special man who was highly regarded by all people, regardless of faith,” Zayat said of Maimonides. “What has happened with Sept. 11, Iraq, and what’s going on in the region is contrary to the way I grew up. If this horse was going to be a superstar, I wanted an appropriate name. I wanted to say something with the tool I had, which was a horse. I wanted it to be pro-peace, and about loving your neighbor.” When Zayat tried to register the name Maimonides with the Jockey Club, however, he discovered that it had been reserved for more than nine years by Earle I. Mack, a New York real estate investor and a former ambassador to Finland. In 1997, Mack, then the chairman of the board for the Benjamin N. Cardozo School of Law at Yeshiva University, was instrumental in bringing King Juan Carlos I of Spain to New York to accept the school’s Democracy Award. Mack had been moved by the king’s remarks about how much Spain’s culture had lost when the country expelled its Jews in 1492 as part of the Inquisition. The king mentioned Maimonides, who was born in Córdoba, Spain, in 1135, and who, with his family, was forced out of the country while Spain was ruled by Muslims. “I was just waiting for a horse good enough to deserve the name,” Mack said. He has owned and bred horses for more than 40 years, and knew that Zayat’s colt, a son of Vindication, was bred to be special. Each also understood the other’s good intentions. Zayat donated \$100,000 to Cardozo to commemorate the king’s visit there, and to promote tolerance. Mack released his claim to the name Maimonides. “He had the right horse, and the right motives,” Mack said. “We are all after the same thing: to touch people across cultures.” Zayat and Mack know that horse racing is an unpredictable business, and a thoughtfully named horse hardly guarantees future fame and fortune. When Eli O’Brien, 14, patted Maimonides between the ears and promised to say some prayers for him, Baffert nodded enthusiastically. “We’ll take anything you can give us,” Baffert said” (end quote from the *New York Times*).



## **The Rabbinic Texts: The Most Virulent Source of Anti-Black Racism in the West**

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 cited what he called 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."<sup>602</sup>

Christians who pay the Talmud no heed will *not* espouse its identification of the African race with Bible-sanctioned enslavement. But

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<sup>602</sup> Harold Brackman, "The Ebb and Flow of Conflict: A History of Black-Jewish Relations Through 1900" (1977 Ph.D. dissertation), pp. 79-81.

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. Brackman quotes the Talmud’s version of Genesis 9: “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.”<sup>603</sup>

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 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 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 Judaic intellectuals who lay claim to enlightenment principles. Take a gander at this

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<sup>603</sup> Ibid., p. 81. After his statements were cited by a prominent black leader, Brackman denied that his dissertation argued that the Talmud espoused anti-Black racism. However, Judaic scholar Lenni Brenner refuted the denial by quoting Brackman’s own descriptions of the anti-Black passages in the Talmud, in a letter which was published in the *N.Y. Times* (Feb. 28, 1994, p. 16).

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 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 magisterial history book, *The Secret Relationship Between Blacks and Jews*. There has been a sustained attempt to refute this book. One wonders why, if it so “specious” and “outrageously myopic”? The record will show 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*...”<sup>604</sup>

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 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

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<sup>604</sup> 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, Professor of African History at Wellesley College, has also upheld the central findings of the book in lectures given at revisionist history conferences in Cincinnati, Ohio and southern California. A DVD of his lecture, *The Judaic Role in the Black Slave Trade* is available from Independent History and Research.

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.<sup>605</sup>

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. Early modern white slavery was a function of the new unbridled capitalism that came about with the enclosure acts mandated by the Protestant revolution of Elizabeth I; as well as the subsequent perfection of this predatory system within the deracinated but highly influential eighteenth century political economy of Jeremy Bentham and David Ricardo. The seventeenth century commerce in white slaves was mostly handled by their treacherous upper class white brethren, while the new commercial basis for Black slavery was an overwhelmingly Judaic enterprise. Judaics had no major role in the enslavement of whites in colonial America or the early Republic, though enslavement of whites by Judaics is a practice as old as the Talmud. The Jerusalem Talmud in Shabbat 6:9 and Yoma 8:5 records that Rabbi Judah Hanassi had a "German" (i.e. White)

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<sup>605</sup> Charles Verlinden, *Beginnings of Modern Colonization*, Cornell University Press, 1970, p. 40.

slave. Grimstad in *Talk About Hate*: “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...”<sup>606</sup>

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*, the anti-Black racists among the rabbis used the “Civil Rights” movement to destroy the White gentiles of America. Grimstad pioneered this theme in his early identification of Rabbi Abraham Joshua Heschel: “...a strong call is made to patch up the unraveling Black-Jewish coalition...which flourished back in the days when Martin Luther King could march arm-in-arm with Abraham Joshua Heschel, the much-honored Kabbalistic sage...Jews are taxed with having done a Sorcerer’s Apprentice number with American Blacks...”<sup>607</sup> Israel Shahak in *Jewish History* (p. 26) stated, “...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, as we have seen, taught in his *Guide of the Perplexed*, that Blacks are subhuman. Schorsch has written 546

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<sup>606</sup> David Brion Davis, *Slavery and Human Progress*, (Oxford University Press, 1984), p. xvii.

<sup>607</sup> Grimstad, op. cit., p. 284.

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 this case 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. By shying away from a confrontation with these texts he does little to dispel the critique by Tony Martin and others. Prof. Martin quoted these anti-Black rabbinic teachings during his speech in Cincinnati at a revisionist history conference. How can Schorsch claim to debunk the Martins of the world when he can't even bring himself to confront the problem sacred rabbinic texts? Schorsch is not really a scholar, he's more of a lawyer and lawyers are prone to embody the Talmudic mentality. Let's observe lawyer Schorsch in action. He says, "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 is pleased to take obscure passages from fifteenth century rabbis dealing with sexual passion and quote from them at length and then triumphantly declare, “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 momentarily 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.<sup>608</sup>

*The dogma that the Black person is a slave by nature is rabbinic in origin.*

Canaan is identified as a Black man and Blacks as an inferior people *only* in the Gemara, Midrash and later writings of the 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

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<sup>608</sup> Abraham Melamed, *The Image of the Black in Jewish Culture* (NY: Routledge Curzon, 2003), pp. 22 and 55.



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.”<sup>609</sup>

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 drunk too much and of Ham brazenly drawing attention to his father’s nakedness. There is nothing in Genesis ch. 9 that points to a subtext of sexual perversion, or that Ham, or his son Canaan, 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.”

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<sup>609</sup> Midrash Rabbah, vol. 1 (Soncino, 1983), p. 293.

## Maimonides and Kabbalah

In Judaism's system of deception, Maimonides is posited as the anti-superstition rabbi who discountenanced the Kabbalah. By this means rabbis under scrutiny for their rank superstitions can deflect criticism by claiming that Judaism is not superstitious since its most respected legal decisor, Maimonides, eschewed all types of Kabbalistic gnosis and "worshippers of stars and planets." The rabbis promote Maimonides on cue, as the quintessentially anti-superstition rabbi because he sneered at amulet-making and similar rabbinic practices. But Maimonides made the "Jewish race" into God, so we ask, which is more idolatrous, to worship a star or one's self?

The alleged opposition or incompatibility between Kabbalistic Judaism and Maimonides' *halachic* Judaism is a hoax. Maimonides was revered by many of the seminal Kabbalists of history, including Rabbi Haim David Azulai, Rabbi Gershon Henoch of Radzin, Rabbi Yitzhak (the Komarno Rebbe), and the preeminent Rabbi Abraham Abulafia (the latter a major influence on Moses Cordevero and Haim Vital). Abulafia, for example, esteemed Maimonides book, *The Guide of the Perplexed* as a Kabbalistic text. In this regard, cf. David Bakan's *Maimonides on Prophecy* (Jason Aronson Inc. N.J.).

Notwithstanding the use which the illusion machine has made of Maimonides in this regard, the essence of Orthodox Judaism is superstition and magic: "...the rabbis believe that the man truly made in the divine image is the rabbi; he embodies revelation —both oral and written —and all his actions constitute paradigms that are not merely correct, but holy and heavenly. Rabbis enjoy exceptional grace from heaven. Torah is held to be a source of supernatural power. The rabbis control the power of Torah because of their mastery of its contents. They furthermore use their own mastery of Torah quite independent of heavenly action. They issue blessings and curses, create men and animals, and master witchcraft, incantations, and amulets. They communicate with heaven. Their Torah is sufficiently effective to thwart the action of demons. *However much they disapprove of other people's magic, they themselves do the things magicians do.* Other elements of rabbinic theology cannot be ignored. *Demons, witchcraft, and incantations; revelations through omens, dreams, and astrology; the efficacy of prayers and magical formulas; rabbinical blessings and curses; the merit acquired through study*

of the Torah and obedience to both the commandments and the sages — all these constitute important components of the rabbinic world view. A comprehensive account of the rabbis' beliefs about this world and those above and below, and about the invisible beings that populate space and carry out divine orders, would yield a considerably more complicated theology than that briefly given here. Its main outlines, however, would not be much modified, for magic, angels, demons, and the rest represent the way the rabbis think matters work themselves out — all these elements constitute the technology of the rabbis' theological world view.”<sup>610</sup>

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<sup>610</sup> Rabbi Jacob Neusner, *Invitation to the Talmud – A Teaching Book* (Harper & Row, 1973), pp. 8-10. Emphasis supplied.

## Kaparot: The Sin Chicken



**TRADITION!** An observant Jew in Crown Heights recites a blessing yesterday as part of a ceremony to transfer one's sins to a chicken.

One revealing pagan custom in Judaism involves participation in the *kaparot* (also spelled “*kapparot*”) ceremony, an ancient tradition of Judaism involving the transfer of one’s sins to a chicken, by *shlugging* (holding) it over one’s head. It is practiced in Orthodox Judaism; it was nothing unusual for the “Chabad House Jewish Student Center” at the State University of New York at Binghamton to undertake this voodoo-like ceremony for its members in September of 2000. 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 swirls 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 entered the chicken, the chicken is ritually killed and donated to the indigent for consumption.

The revered sixteenth century halakhist, the ReMA, Rabbi Moses Isserles, <sup>611</sup> who was considered the “Maimonides of East European Jewry,” approved of the rite, as did many Orthodox rabbinic authorities.

There was a notable dissenter against *kaparot*: Rabbi Joseph Karo, the compiler of the Shulchan Aruch. Here is where our critics will attempt to buttress their claim that the *Torah SheBeal Peh* is no more than a collection of diverse opinions and that contrary to the “distortions and fabrications of antisemites,” Orthodox Judaism is basically a freewheeling debating society, or as the saying goes, “For every two Jews, there are three views.” It is said that Karo took a principled stand against the pagan aspects of *kaparot*. Nonsense. Karo had no such scruples. Karo’s dissent was motivated by whether or not the gentiles would learn of the *kaparot* rite, thus blowing the cover off Judaism’s image of strict Old Testament fidelity. Rabbi Moses Isserles however, believed *kaparot* was too obscure to attract the attention and— even if they did notice it — the indignation of gentiles. The *poskim* ruled with Rabbi Isserles. On the *halachic* principle of *acharei rabim le-hatos* (“follow the majority”), Isserles’ approval of *kaparot* carried the day.

In our day, viz., the Internet age, the *kaparot* rite is again becoming controversial in Judaism, where it now exists in the tension between the public relations-oriented fear that too many gentiles are learning about it, and may not be dissuaded by the usual canting grandiloquence asserting that

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<sup>611</sup> “Isserles’ writings may be divided into two classes of works: (1) *halakhic*, and (2) philosophical, cabalistic, exegetical, and scientific. It is on the former that his great reputation rests. His zeal for the Law and his vindication of Ashkenazic customs spread his fame far and wide. Indeed, he may with justice be called the Ashkenazic codifier; for he was to the Ashkenazim what Caro was to the Sephardim.” *Jewish Encyclopedia* (1901), p. 679.

it is not pagan; and, on the other hand, the emerging rabbinic supremacist *zeitgeist* in which it doesn't particularly matter what outrageous practice or doctrine Judaism divulges about itself, it will nevertheless retain the obeisance of the mentally and spiritually-crippled modern gentile masses in spite of the scandalous revelations. Troglodytes among the *goyim* will swallow the line that the issue of permitting or proscribing *kapparot* rests on principled debate concerning the danger of paganism encroaching on Judaism. Others in the know realize that Judaism is Babylonian paganism. One cannot remove paganism from Judaism, there would be nothing remaining sufficient to sustain a systematic theology. The authentic issue is Judaism's circumspect epistemology of dissimulation and its chameleon-like propensity for projecting an adapted outward image synchronized with the prevailing *zeitgeist*. *Kapparot* is revealed or obscured by these criteria.

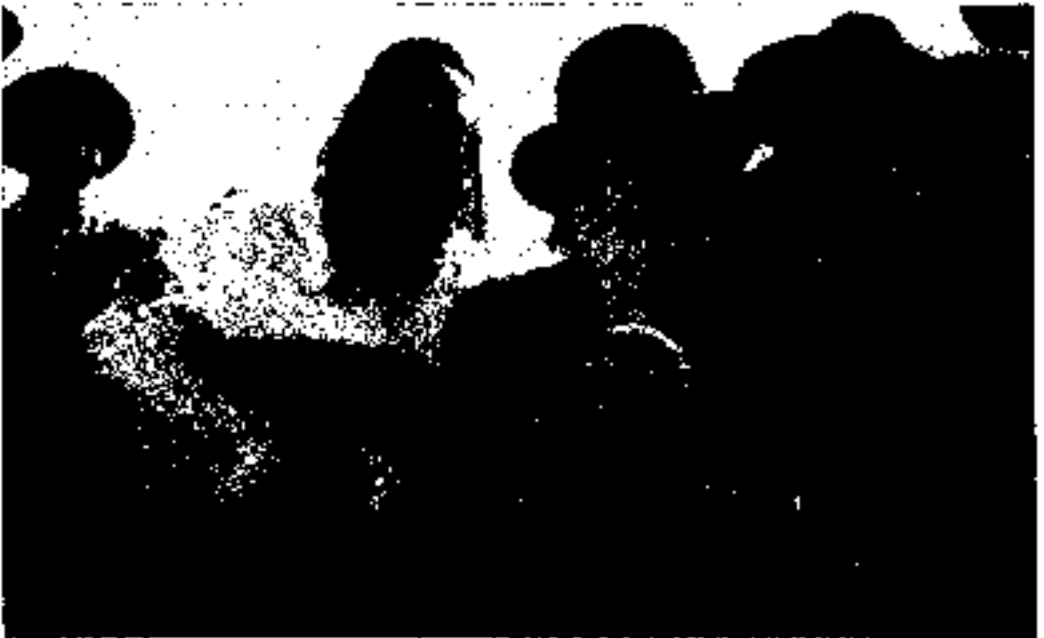
Saugerties, New York – *Abandoned chickens saved from death* – Their name is their fate – broilers. And, but for the efforts of a local animal sanctuary, 200 or so abandoned Brooklyn broilers were saved from a fate worse than deep-frying during the weekend. Animal rescue officials believe a dozen crowded crates of starving chickens discovered Sunday in an empty Coney Island lot were unused leftovers that had been scheduled for slaughter as part of an unusual religious ceremony. The atonement ceremony, called 'kapparot,' is practiced in some ultra-Orthodox Hasidic sects on the eve of Yom Kippur. The ceremony requires a man or woman to wave a chicken over his or her head three times while reciting a prayer. The chicken is then slaughtered and given to the poor. It wasn't the practice itself that caught the attention of the Manhattan ASPCA last weekend – it was the discovery of the dying and dead broilers that eventually sent the chickens north to the Catskill Animal Sanctuary. Joe Pentangelo, a special agent for the Manhattan ASPCA, said yesterday that an investigation was continuing into who was responsible for leaving the chickens behind. No arrests have been made, he said. Most of the bedeviled broilers escaped their fate a second time Sunday, even though the ASPCA is best suited to saving cats and dogs, not squadrons of chickens. But before that could happen, an ASPCA official reached out to the Catskill Animal Sanctuary, which agreed to accept and care for the starving and dehydrated creatures. Two van loads of bedraggled broilers arrived at the sanctuary's 100-acre spread on Monday. A warm corner of a barn was the flock's first taste of freedom, according to Kathy Stevens, director of CAS..."<sup>612</sup>

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<sup>612</sup> Jeremiah Horrigan, *Times Herald-Record* (Middletown, NY), October 22, 2005.



Preparation for Kaporot. Venice, circa 1593



Preparation for Kaporot. New York, 2004



**Tishrei 5765 (September, 2004)**



## The Talmudic Man who was Reincarnated as a Talking Fish

“And so it came to pass that a talking carp, shouting in Hebrew, shattered the calm of the New Square (New York) Fish Market and created what many here are calling a miracle. Of course, others are calling it a Purim trick, a loopy tale worthy of Isaac Bashevis Singer or just a whopping fish story concocted by a couple of *meshugenehs*.<sup>613</sup> Whatever one calls it, the tale of the talking fish has spread in recent weeks throughout this tight-knit Rockland County community, populated by about 7,000 members of the Skver sect of Hasidim, and throughout the Hasidic world, inspiring heated debate, Talmudic discussions and derisive jokes. The story goes that a 20-pound carp about to be slaughtered and made into gefilte fish for Sabbath dinner began speaking in Hebrew, shouting apocalyptic warnings and claiming to be the troubled soul of a revered community elder who recently died. Many people here believe that it was God revealing himself that day to two fish cutters in the fish market, Zalmen Rosen, a 57-year-old Hasid with 11 children, and his co-worker Luis Niveló, a 30-year-old Ecuadorean immigrant. Some people say the story is as credible as the Bible's account of the burning bush. Others compare it to a U.F.O. sighting. But the story rapidly spread around the world from New Square, a town about 30 miles northwest of Manhattan, first through word of mouth, then through the Jewish press. The two men say they have each gotten hundreds of phone calls from Jews all over the world. ‘Ah, enough already about the fish,’ Mr. Rosen said today at the shop, as he skinned a large carp. ‘I wish I never said anything about it. I’m getting so many calls every day, I’ve stopped answering. Israel, London, Miami, Brooklyn. They all want to hear about the talking fish.’ Here then is the story, according to the two men, the only witnesses. Mr. Rosen, whose family owns the store, and Mr. Niveló, who has worked at the shop for seven years, say that on Jan. 28 at 4 p.m. they were carving up carp. Mr. Niveló, who is not Jewish, lifted a live carp out of a box of iced-down fish and was about to club it in the head. But the fish began speaking in Hebrew, according to the two men. Mr. Niveló does not understand Hebrew, but the shock of a fish speaking any language, he said, forced him against the wall and down to the slimy wooden packing crates

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<sup>613</sup> Crazy persons.

that cover the floor. He looked around to see if the voice had come from the slop sink, the other room or the shop's cat. Then he ran into the front of the store screaming, "The fish is talking!" and pulled Mr. Rosen away from the phone. 'I screamed, 'It's the devil! The devil is here!' he recalled. 'But Zalmen said to me, 'You crazy, you a *meshugeneh*.' But Mr. Rosen said that when he approached the fish he heard it uttering warnings and commands in Hebrew. 'It said *Tzaruch shemirah and Hasof bah*,' he said, 'which essentially means that everyone needs to account for themselves because the end is near.'

"The fish commanded Mr. Rosen to pray and to study the Torah and identified itself as the soul of a local Hasidic man who died last year, childless. The man often bought carp at the shop for the Sabbath meals of poorer village residents. Mr. Rosen panicked and tried to kill the fish with a machete-size knife. But the fish bucked so wildly that Mr. Rosen wound up cutting his own thumb and was taken to the hospital by ambulance. The fish flopped off the counter and back into the carp box and was butchered by Mr. Nivello and sold. The story has been told and retold, and many Jews believe that the talking fish was a rare shimmer of God's spirit. Some call it a warning about the dangers of the impending war in Iraq. 'Two men do not dream the same dream,' said Abraham Spitz, a New Square resident who stopped by the store this week. 'It is very rare that God reminds people he exists in this modern world. But when he does, you cannot ignore it.' Others consider it as fictional as Tony Soprano's talking-fish dream in an episode of the 'The Sopranos.' 'Listen to what I'm telling you: Only children take this seriously,' said Rabbi C. Meyer of the New Square Beth Din of Kashrus, which administers kosher-food rules. 'This is like a U.F.O. story. I don't care if it is the talk of the town.' Whether hoax or historic event, it jibes with the belief of some Hasidic sects that righteous people can be reincarnated as fish. Unnatural occurrences play a part in the mystical beliefs of members of the Skver sect. On the other hand, some skeptics note that the Jewish festival of Purim, which starts Monday night, is marked by merriment and pranks, which might be a less elevated explanation for the story. Some community members are calling the two men an enlightened pair chosen to receive the message. Others have said that Mr. Nivello may have been selected because he is not Jewish. 'If this was a story concocted by a bunch of Jewish guys, it might be suspect, but this Luis, or whatever his name is, he has no idea what this means,' said Matisyahu Wolfberg, a local lawyer. 'If people say God talks

to them, we recommend a psychiatrist, but this is different,' said Mr. Wolfberg, sitting in his office with his black hat resting atop his computer terminal. 'This is one of those historical times when God reveals himself for a reason. It has sent spiritual shock waves throughout the Jewish community worldwide and will be talked about throughout the ages.' Zev Brenner, who last week broadcast a show about the fish on 'Talk Line,' his talk radio show on Jewish issues, on WMCA-AM and WSNR-AM, said that the story has fascinated the religious community worldwide. 'I've gotten calls from all over asking 'Did you hear about the fish?' he said. 'You can imagine, a talking fish has got people buzzing. This is going to be talked about for a long time to come, unless it's somehow verified as a hoax, which is hard to imagine, since the proof has been eaten up.' Mr. Brenner said that the story is so well known that it has inspired a whole new genre of wedding jokes for Jewish comedians. 'The station had an advertiser, a gefilte fish manufacturer, who considered changing his slogan to 'Our fish speaks for itself,' but decided people would be offended,' he said. As for Mr. Nivello, a practicing Christian, he still believes the babbling carp was the devil. His wife told him he was crazy, and his 6-year-old daughter even laughs at him. 'I don't believe any of this Jewish stuff,' he said. 'But I heard that fish talk'" He said that Spanish-speaking rabbis have been calling his home every day and night asking him to recount the story. 'It's just a big headache for me,' he added. 'I pull my phone out of the wall at night. I don't sleep and I've lost weight.' Mr. Rosen said that he spoke to his wife, who was visiting Israel, and that she had already heard the story from someone else. 'My phone doesn't stop ringing,' Mr. Rosen said. 'Always interruptions, people coming in and taking their picture with me.'<sup>614</sup>

### **Holy Paganism**

"I was skinny-dipping in the mud springs on the shores of the Dead Sea with Rabbi Ohad Ezrahi, a longhaired renegade kabbalist who runs a commune in the Judean Desert. We were enveloped by the softest, silkiest mud I've ever felt — it was like moving through thick cream. Then the rabbi told me to dive down as deep as I can go. When we each came up for air, he said, 'At this moment, you are penetrating Mother Earth at her deepest place.' So this is Jewish paganism...thanks to a new generation of young

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<sup>614</sup> "Miracle? Dream? Prank? Fish Talks, Town Buzzes," *New York Times*, March 15, 2003.

rabbis, it seems to be growing. If you're like me, you probably associate paganism with everything opposed to Judaism: polytheism, idolatry, nature spirits and human sacrifice...For some in the Jewish community, this translates into rituals celebrating the 'Divine feminine' (which the Kabbalah has been doing for centuries anyway)...For Rabbi Jill Hammer, whose organization, Tel Shemesh, is dedicated to 'celebrating and creating Earth-centered rituals within Judaism,' contemporary paganism is actually nothing new. Contrary to those who say that paganism equals idolatry...Hammer argues that 'paganism has always been part of Judaism. The rabbis in the Talmud are worried about idolatrous objects, but they do magical spells. They're involved in the same things they would consider pagan if other people did them...'

"But what about idolatry? 'The world is full of living forces,' Ezrahi replied. 'Avodah zara — idolatry — is when you give power to those forces, when you think that each thing has its own power, separate from the One.' The way Ezrahi explains it, monotheism is 'a second stage after the experience of being a pagan. If you don't experience paganism, your monotheism is more an ideology than a religious experience. First you have to know that there is a spirit in the tree, and in the river, and in the sky. *Then* you can know that it's really all one spirit.' So how does this play out in practice? At one extreme, there are kibbutzim re-enacting the harvest holidays, Jewish gatherings at festivals in Israel and America, even Jewish shamanism. For example, Rabbi Gershon Winkler is the director of the Walking Stick Foundation, which trains students to become shamanic...Winkler and his students...Rabbi Menachem Cohen, leader of the Jewish community at the Burning Man festival...emphasize the 'pagan' content of existing Jewish rituals. *Tashlich*, for example, is the cleansing, renewing ritual of throwing breadcrumbs — symbolizing the 'sins' of the last year — into a body of water. For many Jews, this is a faintly ridiculous custom. But for Amichai Lau-Lavie, the flamboyant founder and artistic director of StorahTelling: Jewish Ritual Theater Revised, it is a primal, pagan act of community expiation.

"...For Rabbi Mordechai Gafni, a controversial, charismatic rabbi with two best-selling books and an Israeli television program, it all depends on how paganism is put into context. For Gafni, paganism was the essence of biblical Jewish practice. But, he said, 'we need to distinguish between 'level one'

paganism and this new, 'level three' paganism. Level one is the idea in its raw form, and it was rejected by level two, which is the religion of the prophets. The prophets saw that level one paganism was all about eros, with its power and passion. There was no ethics. The prophets rejected that. They said, 'God's primary demand is ethical behavior.' And the prophets are right. But level three both transcends and includes level two. We don't get rid of prophetic ethics, but we move from that place to eros. We reclaim eros, the energy of Shechinah, the energy of the goddess, and unite it with ethics.'

"...Since then, Ezrahi added, the pagan parts of the Talmud were minimized and marginalized by rationalistic rabbis. As a result, Gafni said, our culture has gotten so devoid of spirit that paganism is needed to rescue ethics itself. 'All ethical failure comes from a lack of eros...' 'But,' I asked the rabbi, 'how do we know that we're not in danger of precisely that which so many sacred texts warn about?' The answer, he said, is ethics. 'You know it's holy eros because it leads to ethics. People help each other, work with each other. That's the litmus test.' And the opposite? 'A KKK rally,' Gafni answered. 'Lots of bonfires, lots of energy. No ethics. That's the distinction between holy paganism and idolatry.'" <sup>615</sup>

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<sup>615</sup> Jay Michaelson, "Jewish Paganism," *Forward* (New York), Dec. 9, 2005.

## Another Hoax: The Schindler's List Quote

The motto of Steven Spielberg's Oscar-winning movie, "Schindler's List," is "Whoever saves one life, saves the entire world." The motto is printed on posters and classroom materials used in schools in association with the movie and banners paid for by the Ford Motor Co. In the film this quotation is attributed to the Talmud. These are beautiful words. Too bad Spielberg had to fib and pretend they were from the Talmud. He sparked an urban legend, which now associates this humane and decent proverb with the inhumane and indecent Talmud, where it does not appear. This is quite an achievement, by a master hoaxer. Let's briefly examine how this fabricated phrase has penetrated our minds.

"According to the Talmud, if you save one life, it's as if you've saved the whole world."— *Arkansas Leader*.<sup>616</sup>

"A leading historian of World War II has just published a book which documents the action of the Church and Pope Pius XII...Sir Martin Gilbert's *I Giusti, gli eroi sconosciuti dell'Olocausto* ('The Righteous, Unknown Heroes of the Holocaust') was published by Città Nuova and presented in Rome last Wednesday (Jan. 24, 2007). Gilbert, 70, is a professor of the History of the Holocaust at University College, London, and the author of 72 books. Known as the official biographer of Winston Churchill, he was knighted in 1995 for his service to British history and international relations...In the inside cover of the book, Gilbert notes that in the Talmud it is written that 'he who saves a life, saves the whole world,' and that this is the reason why the Holocaust History Museum at Jerusalem's Yad Vashem memorial remembers and honors the 'righteous.'" <sup>617</sup>

"This passage echoes the Talmud's injunction, 'If you save one life, it is as if you have saved the world.' (Robert Satloff, 'The Holocaust's Arab Heroes')." <sup>618</sup>

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<sup>616</sup> March 5, 2007.

<sup>617</sup> Zenit.org, Jan. 29, 2007.

<sup>618</sup> *Washington Post*, October 8, 2006.

“In the Talmud it says when you save one human life it is as if you save the whole human world.” (Rev. Dr. Abuna Elias Chacour, Catholic Bishop of Galilee.<sup>619</sup>

“Jewish tradition holds that our bodies belong to God, and as such, it is incumbent upon us to preserve human life and health. In fact, Jews have a duty to seek and develop new cures for human diseases. The Talmud states, ‘To save a life is as though you saved the world.’ Perhaps that is why so many Jews choose medicine as a career. (*Bryan-College Station Eagle*).<sup>620</sup>

“At the end of the war, those who survived under Schindler’s protection gave him a gold ring on which were engraved a sentence from the Talmud: ‘Whoever saves one life saves the entire world.’ (*Deutsche Welle*, Jan. 27, 2006).

לְפִיכֶן <sup>13</sup>The Mishnah returns to the judges' words of intimidation: Therefore, man was created alone as a simple individual — <sup>14</sup>to teach you that whoever destroys even a single life in Israel, <sup>15</sup>Scripture regards him as if he had destroyed an entire world. <sup>16</sup>And the converse is also true: Whoever saves a single life in Israel, <sup>17</sup>Scripture regards him as if he had saved the entire world.

#### BT Sanhedrin 37a (uncensored) <sup>621</sup>

The Talmud passage referred to in “Schindler” is BT Sanhedrin 37a. It reads in the Steinsaltz edition, as follows: “whoever destroys even a single life *in Israel*, Scripture regards him as if he had destroyed an entire world. And the converse is also true: Whoever saves a single life *in Israel*, Scripture regards him as if he had saved the entire world.” <sup>622</sup> Rabbi Neusner’s translation of the Mishnah also supports Steinsaltz’s edition of the Talmud, yet is even more specific as to whom the teaching actually applies: “Whoever destroys a single Israelite soul is deemed by Scripture as if he had destroyed a whole world. And whoever saves a single Israelite soul is deemed by Scripture as if he saved a whole world.”

<sup>619</sup> Speech at North Park University in Chicago, March 2006. [www.countercurrents.org/pa-nettnin290306.htm](http://www.countercurrents.org/pa-nettnin290306.htm)

<sup>620</sup> (Texas), Feb. 18, 2006.

<sup>621</sup> Cf. *The Talmud: The Steinsaltz Edition*, v. 17, p. 68.

<sup>622</sup> *Ibid.*, emphasis supplied.

As we have seen in the case of “Schindler’s List,” Sanhedrin 37a is often inappropriately applied to anyone saving anyone’s life. This is due to the fact that English versions of the Talmud have been censored. Neither the authentic Talmud nor the Mishnah support such an interpretation. The Talmud and Mishnah restrict the duty to save life to saving only Judaic lives. The book on Hebrew censorship, *Hesronot Ha-shas*, notes that censored Talmud texts use the universalist phrasing: “Whoever destroys the life of a single human being...it is as if he had destroyed an entire world; and whoever preserves the life of a single human being ...it is as if he had preserved an entire world.” However, *Hesronot Ha-shas* points out that this is not the authentic text of the Talmud. In other words, the rendering used by “Schindler’s List” is a counterfeit and thus, the universalist version which Steven Spielberg in his famous movie attributes to the Talmud, is intended to give a humanistic gloss to a rabbinic text, which, in its essence, constitutes racist hate literature. Spielberg suppressed the actual Talmudic saying in favor of a fanciful version more suitable to the indoctrination he sought to impress upon his international audience, estimated to be in the hundreds of millions, many of them young people.



Steven Spielberg, left, was made a knight of the Legion of Honor by President Jacques Chirac.



### Non-Jews are “Supernal Refuse”

Not only blacks and 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 Shneur 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.”<sup>623</sup> Dr. Roman A. Foxbrunner of Harvard University quotes the founder of the Chabad-Lubavitch Hasidim, Rabbi Zalman, as follows:

**“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...”**<sup>624</sup>

Foxbrunner's 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

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<sup>623</sup> *The New Republic*, May 4, 1992.

<sup>624</sup> *Habad: The Hasidism of Shneur Zalman of Lyady*, (Northvale, New Jersey, Jason Aronson, Inc., 1993), pp. 108-109.

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 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." <sup>625</sup>

In 1800, Avigdor ben Khayim sent a dossier brimming with racist hate speech quotations from the works of Rabbi Shneur Zalman to the government of St. Petersburg, Russia, which resulted in Zalman's arrest. <sup>626</sup> Zalman himself derived his teaching on the gentiles as being taboo, impure, blemished *kelipah/kelipot*, from the Talmud and the teachings of the Kabbalist luminary Rabbi Yitzhak Luria, as transcribed by Rabbi Hayyim Vital: "Indeed, the amusements of the Holy One, Blessed is He, with the Torah, and His creating the worlds with it, was through His laboring with the Torah according to the inner soul that is in it. This is called 'the secrets of Torah,' and 'the works of the *merkavah*.' This is the wisdom of the *Kabbalah*, as is known to those who know. And the meaning of this is its being the world of *Atsilut*, the very highest, good, and not bad, which does not contain any admixture with the husk (*kelipah*). And about it is said: 'And I will not give my Glory to another,' as is mentioned in the Book of Tikkunim 4, 66, Tikkun

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<sup>625</sup> Gershom Scholem, *Kabbalah*, [op. cit.], pp. 125, 139, 156-157.

<sup>626</sup> Israel Zinberg, *Di geshikte fun literatur ba yidn* (Buenos Aires, 1969).

18, and in the Zohar on Genesis 28a, see there. As such, the Torah that is there is divested of all physical clothing. This is not the case below in the world of *Yetsirah*, the world of *Metatron*, called ‘the Good Servant,’ and ‘the Tree of Knowledge of Good from the side (of good).’ From the left side are its husks (*kelipah deliah*), called ‘the Evil Servant.’...Evil from the side of ‘the Evil Servant,’ taboo, impure, blemished.”<sup>627</sup>

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 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.

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<sup>627</sup> *Sefer Etz Hayyim*, (1572).

## Desecration of Crucifixes / Spitting



*There are many ways in which believers in Judaism, and for that matter ethnic Judaics and Zionists, demonstrate their hatred for the cross of Christ and the crucifix (e.g. a cross [cruci] with a representation of the body of Christ affixed [fixus] to it). First let us explain what we signify when we say “ethnic Judaics.”*

These are people who are not religious, but who maintain a tribal link and self-identification with the idea of a Judaic “race” (*Klal Yisroel*) and culture, and who see the embodiment of these two elements in the sacred books and theology of Judaism (we will have more to say about this phenomenon when we study the life of Moses Hess).

An example of the tenacity with which even Judaic atheists cling to the religious props and ethnic chauvinism of what they perceive to be their tribe,

is Alan Greenspan, the former director of the Federal Reserve bank. Under President Gerald Ford, Greenspan's first federal job was as Chairman of the White House "Council of Economic Advisers" (CEA). Greenspan chose not to be sworn into office on a copy of the Bible, however. The magazine *Worth Financial Intelligence* recounts what book Alan Greenspan did take his oath upon:

And so in September 1974 the man without a Ph.D. in economics was sworn in as the nation's leading economist. The man who defined himself by a moral objection to bureaucracy went into government service. In the front row of Greenspan's swearing-in ceremony at the White House sat Ayn Rand herself, who must have been amused by the sight of the ardent atheist placing his right hand on a Talmud held by his aged mother.

**Alan Greenspan swears his oath of Federal office on a copy of the Talmud**

*Worth*, vol. 4, no. 4, (May, 1995), p. 102

Spitting on the cross, on Christians and on churches is a permissible practice among Orthodox and ethnic Jews and is a not uncommon practice. When rabbis banned the book, *The Making of a Godol*, they considered it so wicked they regarded it as *worse than a crucifix*: “The head of a yeshiva in Brooklyn said last year (2002), that it would be better to buy a crucifix than to read the book.”<sup>628</sup>

Israel Shahak states: “...the Talmud lays down (in BT Berakhot, 58b) that a Jew who passes near an inhabited non-Jewish dwelling must ask God to destroy it, whereas if the building is in ruins he must thank the Lord of Vengeance...it became customary to spit (usually three times) upon seeing a church or a crucifix, as an embellishment to the obligatory formula of regret...”<sup>629</sup>

### **Cursing the homes and graves of gentiles Cursing Cemeteries and the Graves of Christians and Gentiles**

Shahak: “...one can read quite freely —and Jewish children are actually taught —passages...which command every Jew, whenever passing near a cemetery, to utter a blessing if the cemetery is Jewish, but to curse the mothers of the dead if it is non-Jewish.”<sup>630</sup>

This particular curse is actually one of a number of curses that Orthodox Jews are required to hurl at the burial places of the gentiles. The curse to be said when passing a Christian church is as follows: *Beis gee'im visach Hashem* (“May Hashem destroy this house of the proud”).

In BT Berakhot 58b it is stated, “Our Rabbis taught: On seeing the houses of Israel, when inhabited one says, Blessed be He who sets the boundary of the widow; when uninhabited, Blessed be the judge of truth. On seeing the houses of heathens, when inhabited one says, *The Lord will pluck up the house of the proud*; when uninhabited he says: *O Lord, thou God, to whom vengeance belongeth thou God, to whom vengeance belongeth, shine*

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<sup>628</sup> “Rabbis Who Were Sages, Not Saints,” *N.Y. Times*, April 26, 2003.

<sup>629</sup> Shahak, *Jewish History, Jewish Religion*, (op. cit.), p. 93.

<sup>630</sup> *Ibid.*, Shahak, pp. 23-24.

forth.”<sup>631</sup> (“Heathen” in this passage from the Soncino edition is a euphemism for gentile).

Further in BT Berakhot 58b we read, “Our Rabbis taught: ...On seeing the graves of heathens one says: *Your mother shall be sore ashamed* etc.”

Occasionally in the past, even liberals such as King Charles IV took offense at Talmudic spitting on the cross, and tried to stop it, in this case with a clever stratagem: “This custom gave rise to many incidents in the history of European Jewry. One of the most famous, whose consequence is still visible today, occurred in 14th century Prague. King Charles IV of Bohemia (who was also Holy Roman Emperor) had a magnificent crucifix erected in the middle of a stone bridge which he had built and which still exists today. It was then reported to him that the Jews of Prague are in the habit of spitting whenever they pass next to the crucifix. Being a famous protector of the Jews, he did not institute persecution against them, but simply sentenced the Jewish community to pay for the Hebrew word *Adonay* (Lord) to be inscribed on the crucifix in golden letters. This word is one of the seven holiest names of God, and no mark of disrespect is allowed in front of it. The spitting ceased.”<sup>632</sup> Hundreds of years later only a part of this history was reported when rabbis protested the “bigoted” nature of Charles IV’s monument, retailing only half of the story.

“Macy Newman’s *Encyclopedia of Jewish Prayer* explains that the Alaynu prayer (also spelled ‘Aleinu,’ the prayer which concludes the regular synagogue service) began to become suspect after a Jew around 1400 revealed that the term for ‘vanity’ (*varik*) also has a numerical value of 316. Christian authorities took this as an equation of Jesus with vanity, and often forbade the line to be uttered. Eventually it was removed from Ashkenazi prayer books, but in recent years the line has been restored on the urging of some rabbis and is in fact now given in parantheses in *Siddur Kol Yakov/The Complete Artscroll Siddur*. Since the word for emptiness, ‘varik,’ can also be read as ‘varok’ (saliva or spittle) there was a customary practice of spitting when uttering this phrase...Johann Andreas Eisenmenger cites this practice

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<sup>631</sup> BT Berakhot 58b, *Hebrew-English Edition of the Babylonian Talmud: Seder Zera'im Berakoth* (London: The Soncino Press, 1990), unpaginated.

<sup>632</sup> Shahak, *Jewish History*, pp. 117-118.

as being a direct insult to Christians. Pranaitis does not seem aware of this practice.”<sup>633</sup>

To be strictly accurate, it was not the *Aleinu* prayer itself that was suppressed, but rather the line in that prayer that inspired spitting when the code-word for Jesus was pronounced; that line is “*sheheim mishtachavim.*” Many Ashkenazi Orthodox rabbis have since restored it to the *Aleinu* prayer book. The Sephardic rabbis never suffered to allow it to be removed. “According to many sources, including Rav Hai Gaon, *Y’hoshua* (Joshua) composed the text of *Aleinu* after he led B’nai Yisroel across the Jordan River. During the Talmudic period, it was part of the *Rosh Hashana Mussof Shemonah Esrei*. Some time later it was incorporated into the daily davening as a conclusion to *tefillah.*”<sup>634</sup>

It will be said that the eighteenth century Christian insistence on the removal of this prayer which entails spitting on the memory of Jesus, is “yet another antisemitic example of Christian intolerance and bigotry toward Jews.” Yet by the logic of the rabbinic mentality it is an ethical act of lofty moral righteousness as part of the noble struggle for human rights, when the ADL dictates to the Catholic Church the nature of its divine liturgy and Easter week services. When on July 7, 2007 Pope Benedict XVI granted wider latitude for the celebration of the old Tridentine Mass, ADL National Director Abraham Foxman responded with a July 19 press release in which he stated, “ADL has called on the Holy See to re-examine its decision to sanction the anti-Jewish Good Friday prayer, which is included in a new papal decree that grants wider usage of the Latin Mass, a worship service that has been restricted since the progressive reforms of the Second Vatican Council...” It would seem that while Christians have no right to intervene in Judaic worship services which they perceive as blaspheming the holy name and blessed memory of Jesus Christ, Talmudists are of course fully entitled to do just that with regard to Christian services. This ADL intervention followed an earlier declaration from the ADL titled, “Latin Mass Cause for Concern.” This earlier article was published by newspapers and distributed by wire

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<sup>633</sup> Wiley Feinstein, *The Civilization of the Holocaust in Italy: Poets, Artists, Saints, Anti-Semites* (Fairleigh Dickinson University Press, 2004), p. 377.

<sup>634</sup> Aharon Ziegler, *Halakhic Positions of Rabbi Joseph B. Soloveitchik* (Jerusalem, 1998), p. 97.



services worldwide.<sup>635</sup> In it, Mr. Foxman wrote, "...the decision by the Vatican to restore a wider use of the Latin Mass with the inclusion of the prayer for the conversion of the Jews...is so disturbing. I was in Rome in the days leading up to the announcement of the revival of the Latin Mass containing the conversion prayer, and quickly made my strong objections known in meetings with Vatican officials. It is not merely that such a conversion call and condescending references conjure up the great suffering and pain imposed on the Jews by the church through the centuries, though that is surely reason enough to be upset. And it is not merely that the tone of this prayer runs counter to the new relationship and language fostered by the Vatican for decades to change Catholic attitudes toward Jews – though that, too, would be reason enough for anger. The main reason to be disturbed by the return of this Vatican-sanctioned prayer is that it threatens to undermine the conceptual underpinnings of so much that has happened over 40 years – Pope John Paul II's eloquently expressed statement that Judaism is 'the elder brother' of Christianity; that it has a legitimacy and validity of its own; that it has an unbroken covenant with God. It is this conceptual breakthrough – one that has provided the framework for all the specific, positive steps to emerge – that is now being challenged. ...The wider use of the Latin Mass will make it more difficult to implement the doctrines of Vatican II and Pope John Paul II...It is our hope that the decision is not one written in stone and that Catholics and Jews of good will can work together to persuade the Holy See to re-examine its decision."

The "offending" Catholic prayer that was recited from 1962 to 2007,<sup>636</sup> once annually in the Tridentine Rite, during a Good Friday service, reads as follows: "For the conversion of Jews. Let us pray also for the Jews that the Lord our God may take the veil from their hearts and that they also may acknowledge our Lord Jesus Christ. Let us pray: Almighty and everlasting God, you do not refuse your mercy even to the Jews; hear the prayers which we offer for the blindness of that people so that they may acknowledge the light of your truth, which is Christ, and be delivered from their darkness."

There was no daily or weekly spitting, no hatred, just a once-a-year heartfelt cry to God that Jesus Christ's mission of liberation of Israel from

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<sup>635</sup> Jewish Telegraphic Agency (JTA), New York, July 11, 2007 .

<sup>636</sup> The prayer was modified by the pope in 2008, with the references to "blindness" and "darkness" removed. See previous section.

darkness, would be fulfilled. But horror of horrors, this prayer expresses an authentic Christian belief (the desire for all those in darkness to be converted to Christ) and for that reason alone, it cannot be tolerated. The ADL is comfortable only with counterfeit Christianity. And Mr. Foxman is far from the only Zionist leader to seek to influence how Christians will pray, in this case, the Tridentine rite's older prayer for Judaic conversion. Rabbi Michael Barclay, who teaches theology at the Jesuit Loyola Marymount University, invoked the usual "persecution" shibboleth as a means of casting intimidating aspersions on those who dare to cling to the annual Good Friday prayer of the old Catholic liturgy: "...this prayer is clearly antithetical to any sort of meaningful ecumenical dialogue....After centuries of persecution, it is only understandable that the pope's reintegration of the Tridentine Mass is interpreted by many as potentially dangerous...every Catholic can now choose whether he or she wants to pray utilizing liturgy that is associated with antisemitism, or cast away that practice..."<sup>637</sup>

Dr. Mordechai Zalkin, Senior Lecturer in Jewish History at Ben-Gurion University of the Negev, reports that a term of insult hurled at Lithuanian Judaics by Polish Judaics was "*tselem kep*" ("Crucifix heads"). The New York Zionist newspaper *Forward* reports:

"It has been Jerusalem's dirty little secret for decades: Orthodox yeshiva students and other Jewish residents vandalizing churches and spitting on Christian clergyman...Natan Zvi Rosenthal...a yeshiva student at the respected Har Hamor yeshiva spat on Archbishop Nourhan Manougian... Manougian was spat upon while leading a procession marking the Exaltation of the Holy Cross near the Church of the Holy Sepulcher in the Old City... Har Hamor is one of the leading institutions of religious Zionism... the practice has recently been picked up by other segments of the Orthodox world, including visiting American yeshiva students....In the wake of the incident, a top Armenian Church official told the *Forward*...(of)...decades-long abuse. 'These ultra-Orthodox Jews are the ones causing this scandal, those that live here in our neighborhood and the ones that come visit the Western Wall,' said the church official, Aris Shirvanian...Besides the Armenian rite, clergy of other Christian churches have been targeted, Shirvanian said. 'This

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<sup>637</sup> *Forward* (New York), Jul 18, 2007.

is not happening only to Armenian clergy, but also to the Catholics, Syrians, Romanians and Greek Orthodox.'

"...According to Shirvanian, church officials are frequently subjected to spitting, from yeshiva students as well as from ultra-Orthodox women and young children. He said ultra-Orthodox Jews also throw garbage on church doorsteps and break windows at churches and at Christian homes. Daniel Rossing, a former adviser on Christian affairs at Israel's Religious Affairs Ministry, said there has been an increase in the number of such incidents recently... 'I know Christians who lock themselves indoors during the entire Purim holiday' for fear of being attacked by Jews, said Rossing, now the director of a Jerusalem center for Christian-Jewish dialogue...a 6-year-old Haredi (Hasidic) boy spat on a young Armenian priest, Shirvanian told the *Forward*.... 'When a little boy and little girl do this, they are being taught by their parents,' Shirvanian said. The spitting on priests has been occurring 'since the unification of Jerusalem in 1967,' Shirvanian said. Scholars contacted by the *Forward* cited several ancient rabbinic sources as potential sources of anti-Christian attitudes. At least one talmudic passage advises Jews to say pejorative things when passing the homes or graves of idolators... Shirvanian said...most Christians do not report the incidents to the police because the authorities ignore them. 'They just take the reports and of course, they release the offenders.'...Shmuel Evyatar, a former adviser on Christian affairs to the mayor of Jerusalem...(stated)... that most of the instigators are yeshiva students studying in the Old City who view the Christian religion with disdain. '...In practice, rabbis of yeshivas ignore or even encourage it,' he said. Rabbi Avi Shafran, a spokesman for Agudath Israel of America, the leading advocacy organization of ultra-Orthodox Judaism here, said he was unfamiliar with assaults on Christians and his organization has no role to play in stopping the harassment."<sup>638</sup>

The Israeli newspaper *Haaretz* reports: "Religious Jews, among them yeshiva students, customarily spit on the ground as a sign of disgust on seeing the cross. The Armenians, who live adjacent to the Jewish Quarter of the Old City, suffer from this phenomenon more than any of the other Christian sects in the Old City. Manougian says he and his colleagues have already learned to live with it. 'I no longer get worked up by people who turn

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<sup>638</sup> *Forward*, October 22, 2004.

around and spit when I pass them by in the street; but to approach in the middle of a religious procession and to spit on the cross in front of all the priests of the sect is humiliation that we are not prepared to accept,' he notes. A policeman is customarily posted to guard the Armenians' religious processions, but doesn't generally do anything to prevent the spitting. The Armenians took the matter up with Interior Minister Avraham Poraz some seven months ago, but nothing has been done about till now. 'The Israeli government is anti-Christian,' Manougian charges. 'It cries out in the face of any harm done to Jews all over the world, but is simply not interested at all when we are humiliated on an almost daily basis.'<sup>639</sup>

According to the *New York Times*: "Rabbi David Rosen, based in Jerusalem as head of inter-religious affairs for the American Jewish Committee...said the matter has to be understood in an ultra-Orthodox context. 'Ultra-Orthodox Jews don't by definition live in the modern world,' Rabbi Rosen said. Many, to varying degrees, see Christianity as idol worship. 'For them, the cross is a symbol of idolatry...' he said. Wadie Abunassar (is) an Israeli-Arab Roman Catholic who worked as a spokesman...for the Latin Patriarch, a leader of the Eastern Orthodox Church. For the ultra-Orthodox, Mr. Abunassar said, 'Jesus is not just a bad Jew, but almost Satan's messenger. They avoid writing his name,' he said. 'Some won't wear neckties, to avoid making a cross around their neck, or use shoelaces. In math, instead of the plus sign, a cross, they use an upside-down T.' ...Rabbi Shlomo Aviner, head of Ateret Cohanim Yeshiva in the Muslim quarter and an ultra-Orthodox leader, said he had not known of the controversy..."<sup>640</sup>

Judaic playwright Arthur Miller recounts in his biography the strong admonition his grandfather imparted to him concerning walking under a neon cross which extended over the sidewalk in front of a New York-area church. If he did happen to pass under the cross he was ordered to spit whenever he did so.<sup>641</sup>

In Judaism the Cross of Christ is an abomination, the "*He-emid tzelem b-hachal*" (BT Ta'anit 26b) and every faithful *galach* (priest) is an evil-doer.

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<sup>639</sup> Amiram Barkat, *Haaretz*, October 11, 2004.

<sup>640</sup> Steven Erlanger, "Home of 3 Faiths, Rubbing One Another the Wrong Way," *N.Y. Times*, October 19, 2004.

<sup>641</sup> Arthur Miller, *Timebends: A Life* (New York, 1987), p. 25. Quoted in Elliott Horowitz, *Reckless Rites* (Princeton University Press, 2006), p. 185.

When a true Christian priest, minister or bishop is mentioned by name in Judaism, as we noted earlier, it is customary to follow his name with the traditional curse words, *yemach shemo* (“may his name be blotted out”).

The authoritative *Mishnah Berurah* (151:24) warns that “one should never spit in front of another person who may be disgusted,’ but the reference is confined to Judaic persons. There are Talmudic rules concerning spitting in *Eruvin* 99a (alternate spelling “Erubin”):

### **Spitting — *Eruvin* 99a**

תלמוד בבלי מסכת עירובין דף צט/א

אמר ריש לקיש כיח בפני רבו חייב מיתה שנאמר כל משנאי אהבו מות אל תקרי למשנאי  
אלא למשנאי והא מינס אניס כית ורק קאמרינן

One of these mentions a penalty of an “untimely death” for “One who coughs up phlegm in the presence of his Master” and “ejects it.” In Talmudic terms, expectoration (except for health reasons) is recognized as a grave insult, though paradoxically, in what are taken to be Judaic houses of worship, in the synagogues, spitting is permitted. However, Orthodox Judaics of the German and Eastern European Khazar branch, do not call the meeting places of their religion a synagogue, but rather by the Yiddish term *shul*, which derives from the German word for school, *schule*, which indicates that it is not actually a sacred place, but rather a place for training, and as such spitting is allowed. This we know from the *halacha* of Orach Chaim 151:7: spitting is permitted in the shul. This is qualified however by the Sha’ar HaTziyun (151:15), as follows: one may spit in shul if the spitter also permits spitting in his own home. It is a common Hasidic practice to spit during *Aleynu LiShabei’ach*, when the words “*SheHeim Mishtachavim LiHevel VaRik*” are pronounced.<sup>642</sup>

One of the reasons given for Judaics spitting on the cross in contemporary Jerusalem is that the cross is an *idolatrous image*. Yet revered

<sup>642</sup> Cf. the Taz, *Yoreh De’ah* 179:5. “Varik” being the code name for Jesus, as noted earlier.

photos, paintings and other images of the *gedolim* (most distinguished and authoritative holy rabbis) adorn Judaic homes and synagogues. These images also appear on gold and silver coins of varying provenance. How did these images of rabbis come to pass?



Children selling Gedolim pictures to decorate the Sukkah.

**A *sukkah* is a hut built during the Feast of Booths in autumn.**

***“V’hoyoh Einecho Ro’os Es Moracho”***

In the majority of the accounts of Judaic images of rabbis we have encountered in which explanations are offered, it is said that the rabbis had their images made or painted by “accident” or were “compelled by the gentiles” to do so, because otherwise permission to paint a portrait “would never have been granted” by the rabbis themselves.



**Revered image of Rabbi Shneur Zalman of Lyady**

One of the most adored of these rabbinic images is of the “Baal Hatanya” (Shneur Zalman of Lyady; founder of Chabad-Lubavitch). Did he pose for it? Perish the thought! It seems he was in jail (“on trumped up charges” of course) and the corrupt judge “who was an admirer of the Baal Hatanya” (!) forced him to sit for a portrait. Then follows a convoluted and preposterous tale of how the portrait fell into rabbinic hands.

What of the gold coins bearing the image of Rabbi Elazar Rokeach minted by the Dutch Protestants of Amsterdam? Well, it seems there was this plague of cockroaches. “Miraculously” the rabbi drove the cockroaches out of town. “The governor of the city was so grateful that he printed a commemorative coin with the Rav’s image. Of course, he did not ask the Rav’s permission, for it would never have been granted.”

For the sake of the “stupid goyim,” stories are circulated of how the rabbis oppose images and “idolatry” and came into possession of these rabbinic pictures and images only by accident or compulsion. In fact, these images are as revered among Judaics as any crucifix or Catholic painting of the Sacred Heart. Moreover, the stories of their provenance are so ridiculous they prey on the credulity of the goyim, covertly mocking their gullibility, because the first question any historian who is not dazzled by the automatic reverence for rabbinic tall tales which is incumbent on all gentiles in this Talmudic Age, would ask, is, If this is the case, did Rembrandt hold a gun to the head of Menashe (“Menasseh”) ben Israel when he painted his portrait? Or was it perhaps also an “accident?”



The crucifix is not spat upon because it supposedly violates the iconoclasm of the Old Testament. The rabbis regularly violate that proscription with the numerous images, portraits, magical talismans and accursed amulets that they traffic in, unknown to the goyim. Talmudists degrade the crucifix with their spittle out of sheer hatred — because it is a representation of the hated “Yoshke,” Jesus Christ.

The miracle story about the infestation of the streets of Amsterdam with ugly, cockroach-like creatures “miraculously disappearing as soon as the rabbi arrived,” reveals the mentality behind many miraculous WWII-era “Holocaust survivor tales”; same mentality, different epoch. (This is not to suggest that all stories of Judaic suffering in WWII are false or exaggerated).



**Do you want to be blessed with Success, Protection, and Hatzlacha?**

Lizensk is a town that earned worldwide fame for being the hometown of the illustrious tzaddik, the Rebbe R' Elimelech of Lizensk. The multitudes flocked to the holy Rebbe to revel in his utmost piety and great deeds. Tales of his miracles abounded across the globe.



...OF THE COIN THAT WAS PROMISED TO THE REBBI  
 ...OF HIS DESCENDANTS AND THE ...  
 CHILDREN OF THIS GREAT LEAD



**THE HOLY TZADIK  
 PROMISED " WHOEVER  
 WILL HELP MY DESCENDANTS,  
 I WILL RETURN THE FAVOR  
 FROM OLAM HABU"**

The renowned tzaddik helped Klal Yisroel in so many different ways, that nowadays over ten thousand people attend his gravesite on Kuf A'ef Adar the day of his yahrzeit.

The Rebbe R' Elimelech fervently prayed to Hashem, that his descendants should behold poverty, and never attain wealth. In this way, Klal Yisroel would get the merit of supporting them and in return they would receive untold blessings.

**► BUY THE COIN**



**For devotees of Rabbi Elimelech: "A Great talisman for success and protection."**

"Talisman, a magical charm...an inanimate object which is supposed to possess a supernatural capacity of conferring benefits or powers." (*Encyclopedia Britannica*, eleventh edition).

Catholic cardinals who visited Talmudic religious schools were made to remove their crosses and crucifixes and perform other ritual ablutions before entering:

“Yeshiva administrators asked the latest group of cardinals visiting the Wilf Campus on Tuesday, March 1 (2005) not to wear their religious vestments, including crosses.” The Catholic cardinals dutifully removed their crucifixes and crosses and fully complied with all Talmudic requirements for their admission to Yeshiva College: “...they have agreed to all sorts of concessions that neutralize any focused halakhic objections.” As a result of their genuflection to the Talmudic codex, and the overall role of the cardinals in what Dr. David Berger stated at the college as “the strides that the Church has made in Jewish relations under Pope John Paul II, including ‘discontinuing Church-sponsored efforts to convert Jews,’” the cardinals seem to have been declared to be no longer authentic followers of Christ and therefore acceptable: Rabbi Norman Lamm, “gave the traditional Wednesday night *Sichas Mussar*, and explained his reasons for welcoming the cardinals. Citing historical precedent from the likes of the seventeenth century *halakhic* authority the Shach, Rabbi Lamm said it was never prohibited to befriend gentiles, especially since Christians *today* do not fall under the category of idol worshippers.”<sup>643</sup>

Dr. Eugene J. Fisher, who served for thirty years, from 1977 until June, 2007 as associate director for Catholic-Jewish relations in the U.S. Conference of Catholic Bishops Secretariat for Ecumenical and Interreligious Affairs, stated: “The church has two delivery systems’ for its teaching, he said. ‘One is the classroom, one is the liturgy and the pulpit.’ *In both areas Catholics now receive an entirely different message about Jews and Judaism than they did for nearly 2,000 years before Vatican II*, he said.”<sup>644</sup> In 1981 Fisher was named Consultor to the Vatican Commission for Religious Relations With the Jews. He is one of nine Consultors to the Vatican Commission worldwide and one of two Americans. He was also a member of the International Catholic-Jewish Liaison Committee representing the “Holy See.”

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<sup>643</sup> Cf. Ari Fridman, *The Commentator: Official Student Newspaper of Yeshiva College*, March 8, 2005, emphasis supplied.

<sup>644</sup> Jerry Filteau, “Bishops’ Catholic-Jewish expert of past 30 years prepares to retire,” *Catholic News Service*, May 15, 2007; emphasis supplied.

The level of rabbinic paranoia concerning the Christian cross or even gestures associated with it, is truly marvelous to behold. When Ringling Brothers and Barnum & Bailey Circus agreed to stage a version of it's "Greatest Show on Earth" for an exclusively Orthodox Judaic audience at Madison Square Garden, the rabbis had so intensively canvassed the regular performances, that in addition to banning female circus performers, Rabbi Raphael Wallerstein, "the reigning impresario of such Orthodox holiday events," asked that circus performer Wilson Dominguez, who makes the Catholic 'sign of the cross' as he begins his gravity-defying walk on the whirling Pendulum of Pandemonium, 'do so out of audience view.'<sup>645</sup>

### *The Cross in Poland*

Needless to say, there are no civil or criminal hate crime penalties in any western nation for mocking or defiling the Cross. In fact, in Poland, Christians such as Kazimierz Switon have been arrested for defending the Cross in Auschwitz. His arrest was accomplished with the full knowledge and consent of Polish Pope John Paul II.<sup>646</sup> In July 1999 after several months of pressure by Zionist groups, the three hundred crosses planted by Polish Catholics in and around Auschwitz were removed.<sup>647</sup> "The church authorities asked all those who brought the (300) crosses to take them back. 'Everybody who planted a cross there should now remove it. Since they had a wish to bring the crosses there, let them take them back now. This is a straightforward solution,' local Bishop Tadeusz Rakoczy's aide Father Stanisław Dadak said just two days before the operation...Foreign Minister Bronisław Geremek hailed the successful operation which put an end to a blemish on Poland's worldwide image. 'I hope that the recent days have proved the efficiency of our police forces,' he said."<sup>648</sup>

A convent of Carmelite nuns who had taken up residence in the old Auschwitz camp theatre were attacked in July, 1989 by New York Rabbi Avi Weiss and six associates, who invaded the convent and demanded that the

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<sup>645</sup> Joseph Berger, "With Cotton Candy and Potato Kugel, Circus Goes Kosher," *N.Y. Times*, April 9, 2004.

<sup>646</sup> *Jewish Chronicle*, March 3, 1999.

<sup>647</sup> "Annual Report," *Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism* (Tel Aviv University, 1999).

<sup>648</sup> "Crosses to Bear?" *Warsaw Voice*, June 6, 1999. The "blemish" was the presence of the crosses.

nuns vacate the premises. They refused. Many Poles supported the nuns in their opposition to the move. There was heavy pressure to expel them — from the government, the media and the Vatican. A month after Rabbi Weiss and his band of zealots had scaled the walls of the of the convent, Cardinal Joseph Glemp, the Primate of Poland, delivered a sermon at a Polish shrine before some 100,000 people. In the course of the sermon, Glemp referred to the recent events at the convent. After remarking that the nuns were at Auschwitz as “a sign of that human solidarity which includes the living and the dead,” Glemp stated: “Recently, a detachment of seven Jews from New York attacked the convent at Auschwitz. To be sure, because they were restrained (by Polish construction workers), it did not result in the killing of the sisters or the destruction of the convent; but do not call the aggressors heroes.”<sup>649</sup>

But the late Pope of Rome, John Paul II, ruled against Glemp, the crosses and the nuns. An expulsion order was issued to the nuns by the Pope, dated April 9, 1993: “Now, in conformity with the will of the Church, you will change your place, while remaining in the same town of Auschwitz,” wrote John Paul II. “This will be, for each of you, a moment of trial. I pray that Christ crucified will help you to know his will and the vocation for each of you in the Carmelite life.”

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<sup>649</sup> 27 Wn.2d 726, WEISS v. GLEMP 727 [No. 61793-7. En Banc. October 12, 1995] RABBI AVI WEISS, Appellant, v. JOZEF CARDINAL GLEMP, Respondent.



**Catholic Cardinal Jean-Marie Lustiger holding hands with Rabbi Avi Weiss at the latter's Yeshivat Chovevei Talmud school, New York, March 27, 2006. Notice that Cardinal Lustiger's pectoral cross has been removed and only the chain is visible.**

In March of 2006 in New York, nearly three-dozen Catholic clerics including Cardinal Jean-Pierre Ricard, archbishop of Bordeaux and president of the French episcopal conference; the Hungarian Cardinal Peter Erdo, Francis Deniau, archbishop of Montpellier, France, and Cardinal Jean-Marie Lustiger of Paris, paid a courtesy call on the rabbi who had assaulted the Polish nuns, Avi Weiss, at his Orthodox rabbinic school, Yeshivat Chovevei Torah, to applaud his work, encourage his Talmidim in their studies and study the Talmud with them, specifically tractate BT Berachot 26b.<sup>650</sup>

Historically, the Talmudic defilement of the crucifix is generally labeled an antisemitic figment of the hateful Christian imagination. Sometime during the papacy of Pope Benedict VIII (1012-1024) Talmudists were executed for the charge of performing degrading actions on a crucifix. Judaic historian Cecil Roth haughtily dismisses the charge as "improbable."<sup>651</sup> In Roth's 1951 history of medieval Oxford, he also explained away a documented incident from 1268 wherein a Talmudist attacked a procession of clergy going to hear a sermon on Ascension day, and, seizing the processional Cross, trod

<sup>650</sup> Jennifer Siegel, "Cardinals Study with Orthodox Students," *Forward*, March 31, 2006.

<sup>651</sup> Cecil Roth, *The History of the Jews in Italy*, (1946), p. 72.

it under foot, as a case in which “some Jew was pushed accidentally against the Cross or else dragged towards it by the mob, and made the bearer stumble...”<sup>652</sup> One Zionist historian defends Roth’s lack of candor by playing the “Holocaust’ card: “...Roth’s reluctance, in the aftermath of the Holocaust, to acknowledge that Jews may indeed have sometimes been guilty of the anti-Christian actions often attributed to them is understandable...” The “Holocaust” is thus an alibi for historical falsification. Roth’s distortion is “understandable” as a means for preventing another “Holocaust.” One has to wonder how common is such falsification on these grounds in Judaic history writing.



**Another view of Avi Weiss (standing, at right); the rabbi who attacked the nuns at the convent at Auschwitz, with his arm around Cardinal Lustiger  
Yeshivat Chovevei, New York March 27, 2006.**

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<sup>652</sup> Cecil Roth, *The Jews of Medieval Oxford*, p. 152.

The historian Gregory of Tours reported that on Easter in the year 576, a Talmudist in Clermont-Ferrand threw rancid oil on the head of a newly baptized Judaic convert to Christianity. In giving an account of this bias incident, Zionist historian Bernhard Blumenkranz claimed that the convert had been paraded dressed in white in the Judaic ghetto, as a deliberate provocation of the Judaic community, making the tossing of the rancid oil somewhat more sympathetic as a response to a contemptible attempt to bait the unconverted Judaics. Problem: Gregory of Tours never said any such thing. Blumenkranz concocted the story, no doubt in order to defend the reputation of Judaics “in a post-‘Holocaust’ world.”<sup>653</sup>

We need not rely solely on Christian and gentile accounts. Medieval Judaics recorded their attacks on the Cross in their own literature: “There is...no paucity of references to such conduct in Jewish sources.” These references were recorded in a secret code: “...the rich lexicon devised by medieval Jews so as to avoid calling it (desecration of the Cross and Crucifix) by its true name.”<sup>654</sup>

In rabbinic parlance the Cross and the Crucifix were termed *to’eva* (“abomination”), *ba-ti’uv shelahem* (“the signs of their abomination”) and *shikutzo* (“disgusting thing”). The form of abomination (“*to’eva*”) employed here is a feminine noun intended to indicate a passive recipient of sodomy. The application of *to’eva* in this context is a reference to the Levitical *abomination* that results from male on male copulation.<sup>655</sup> In the eyes of medieval European Judaics, the sight of a representation of the body of Christ on a Crucifix is equivalent —and this is almost too depraved to print — to viewing a degraded sodomite after he has been sodomized.

The Puritan scholar William Prynne reports the repeated ritual defilement by a Talmudist in England, of a statue of the Virgin Mary, circa 1250: “This Jew that he might accumulate more disgrace to Christ, caused the Image of the Virgin Mary decently carved and painted, (and) as the manner is, holding her Son in her bosom. The image the Jew placed in his house of Office, and which is a great shame and ignominy to express, blaspheming the Image itself, as if it had been the very Virgin her self, threw

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<sup>653</sup> Bernhard Blumenkranz, *Juifs et Chrétiens dans le monde occidental*, 430-1096 (Paris and The Hague, 1960) p. 140. Quoted in Elliott Horowitz, *op.cit.*, p. 152.

<sup>654</sup> Elliott Horowitz, p. 155-156.

<sup>655</sup> Leviticus 18:22; #8441 in *Strong’s Exhaustive Concordance of the Bible*.

his most filthy and not to be named excrements upon, days and nights, and commanded his wife to do the like..."<sup>656</sup>

The rabbinic desire to eradicate Christianity is symbolically linked to the desecration of the Cross through the hated figure of Haman, who was hanged, along with his ten sons, on the very gallows he had prepared for the Jewish Mordecai. They were hung up before the people in disgrace (Esther 9:1-17). In the wake of Haman's execution, "The king has permitted the Jews of every city to assemble and fight for their lives; if any people or province attacks them, they may destroy, massacre and exterminate its armed force together with women and children and plunder their possessions."<sup>657</sup> In the rabbinic treatise, *Pirkei de-Rabbi Eliezer* ("The Chapters of Rabbi Eliezer"), composed in eighth century Palestine, Haman is described as having "an image embroidered on his garment" which is revealed to be a "pectoral cross," such as is worn by Christian bishops and abbots, in reference to which the text employs the disgraceful terms *to'eva* and *shikutz*.<sup>658</sup> By this representation, Haman, one of the most despised of all villains in Judaism,<sup>659</sup> against whose followers extermination was employed, is re-imagined as a Christian, the Purim message being that the fate of Haman and his followers will be the fate of the Christians. In this connection, in the past it has been a practice of Orthodox Judaism to ritually burn a crucifix during the Purim holiday.<sup>660</sup>

In eleventh century Trier, in a case reported by Rabbi Solomon b. Samson, two Jews: Asher b. Joseph and Meir b. Samuel had a crucifix presented to them upon which they "thrust a rod" (*hitilu zemorah*), i.e. they

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<sup>656</sup> Prynne, *A Short Demurer* (London, 1656, [first edition]), pp. 20-21. (The reference appears in the second edition on p. 24).

<sup>657</sup> *The Jewish Study Bible* (Oxford University Press, 2004), Esther 8:11.

<sup>658</sup> This is a "late Midrashic work." Cf. Horowitz, op.cit., pp. 157-158.

<sup>659</sup> We say "in Judaism" rather than in Old Testament Israel due to disputes over the canonicity of the Book of Esther. According to Charles D. Provan: "The Book of Esther is not quoted or referred to in the New Testament. There are not even any provable allusions...and no mention of Esther or Mordecai...The Book of Esther is the only book of the Old Testament not found in the Dead Sea Scrolls. This in spite of the fact that several copies of the Book of Tobit have been found in the Dead Sea Scrolls collection, and even more copies of the Book of Enoch (quoted by the author of Jude in the New Testament). One of the other books found in the Dead Sea Scrolls is a calendar listing Israel's Holy Days, but this calendar does not list Purim, the Holy Day proclaimed by Mordecai and Esther. Cf. *The Meaning of the Dead Sea Scrolls* by James C. Vanderkam and Peter W. Flint, pages 119-120."

<sup>660</sup> Horowitz, op.cit., p.158.



urinated on it. “The act...of urinating on (or near) the cross as an expression of disdain for Christianity survived in Ashkenazic culture well past the era of the First Crusade as may be seen from the thirteenth-century *Sefer Hasidim*.”<sup>661</sup> The text contains a coded reference to Jews relieving themselves on the sacred icons of Christianity. In the course of the “provocative use of the Jewish phallus in order to express disdain for Christianity’s hallowed symbols...the male organ in particular was chosen for this purpose...for in medieval Europe it symbolized in its circumcised form, the quintessential difference between Christian and Jew...the internal sign which the Jew bore on his lower body seem to have been consciously pitted against the external sign (of the cross)...”<sup>662</sup>

The medieval chronicler Matthew Paris relates the eyewitness testimony of Master John of Basingtoke who observed a convert to Judaism urinating on a crucifix (*et minxit super crucem*). “To both Jews and Christians of their time (unlike some historians of recent generations) it was not difficult to imagine a Jew, whether naturally born or converted, urinating on a cross if given the opportunity to do so...this form of hostile conduct, it may be added, was not reported exclusively by Christian sources.”<sup>663</sup>

At the aforementioned cordial meeting in March of 2006 of Cardinal Lustiger with Avi Weiss, the rabbi who had assaulted the Carmelite nuns, all pectoral crosses on the more than thirty cardinals and bishops present were hidden out of sight under their vestments, or removed completely.

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<sup>661</sup> Ibid., pp. 163-165, 166.

<sup>662</sup> Ibid., pp. 165-166.

<sup>663</sup> Ibid., pp. 167-169.



**Roman Catholic Cardinal Jean-Pierre Ricard studying Talmud tractate Berachot 26b at Rabbi Avi Weiss' Yeshivat Chovevei Talmud school, March 27, 2006.**

**Notice that Ricard's pectoral cross has been removed completely. Perhaps he did not want to leave the yeshiva soaked in urine.**

## Ritual Murder

The climate of hatred for Christians fostered by the rabbis and their holy books resulted in the ritual murder of Christian infants and children by the followers of Orthodox Judaism. Talmudists and Zionists have forcefully opposed the articulation of this historical fact, terming it, with typical melodrama, the “blood libel.”

It is undoubtedly true, however, that many unsavory and intellectually dishonest gentiles have exaggerated and exploited the ritual murder charge against Orthodox Judaism out of malice, or for personal or professional gain, or envy. The paramount Christian authority on Orthodox Judaism, Johann Andreas Eisenmenger, writing in *Entdecktes Judenthum*, believed that only some of the numerous claims of Judaic ritual murder were actually true. In a work of more than 2,100 pages, he devoted just six pages to allegations of ritual murder, concentrating on a handful of the better documented cases and expressing skepticism about all the rest, in a statement that is a model of restraint and prudence: “Since many diligent authors have written that the Jews need Christian blood, and have documented this with examples...one can assume that not all of it is necessarily untrue. But I leave it open whether the case goes this way or that.”

We reproduce here our own initial study, first published in Lent, 2000.<sup>664</sup> “There will be those who will claim that it is unjust or prejudicial to cite the following accounts of the Judaic murder of Christians, including children. However there is neither an inference nor a declaration by this compiler suggesting that all or even a majority of Judaic people are involved in such heinous deeds. But the fact that substantive historical testimony exists as to the veracity of the charges themselves, would tend to demonstrate that they are worthy of attention and may bear witness to a core truth. This was also the assessment, in 1912, of the scholars of the *Catholic Encyclopedia*, who were not constrained by the demands of political correctness. It is interesting that those who denounce the publication of the traditional histories of these murders as ‘blood libels,’ have no objections to the publication of wildly exaggerated World War II blood libels, which depict

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<sup>664</sup> Hoffman, “Accounts of Christians Martyred by Judaic Ritual Murderers” in *Revisionist History* no. 13 (March, 2000), pp. 6-7.

the *German people collectively* as monsters and cretins.<sup>665</sup> As recently as 1912, the *Catholic Encyclopedia* upheld the fundamental truth at the root of at least some of the accounts pertaining to the Jewish murder of Christian children: 'It seems, however, quite possible that in some cases at least the deaths of these victims were due to rough usage or even deliberate murder on the part of Jews and that some may actually have been slain in *odium fidei*.'<sup>666</sup>

"Little Saint Hugh of Lincoln: St. Hugh (feast day July 27) was the son of a poor woman of Lincoln named Beatrice; born 1246; died in 1255. A Jew named Copin enticed the child into his house. A large number of Jews were gathered there and they tortured the nine year old Christian boy, scourged and crowned him with thorns, and crucified him in mockery of Christ's death. Copin was accused of murder, confessed the crime when threatened with death, and stated that it was a Judaic custom to crucify a boy once a year. Miracles were said to have been wrought at the child's tomb, and the canons of Lincoln translated the body from the church of the parish to which Hugh belonged, and buried it in the cathedral. Hugh's martyrdom was documented by the medieval historian Matthew Paris. Chaucer immortalized him in *The Canterbury Tales*: 'O young Hugh of Lincoln, also slain, by cursed Jews...' "The Prioress Tale," Geoffrey Chaucer, (ca. 1343-1400).'

St. Simon of Trento: Simon was a two year old Christian child tortured to death by Talmudists headed by a Doctor at Trento in northern Italy in 1475. Cf. Hartmann Schedel's *Nuremberg Chronicle* (Buch der Chroniken), 1493. St. Simon was included in the Roman (Catholic) Martyrology. His feast day is March 24. The veneration of St. Simon was suppressed by the modernist Catholic Church in 1965.'

"St. William of Norwich: on Holy Saturday, 25 March, 1144, the body of a 12 year old Christian boy, showing signs of a violent death, was discovered in Thorpe Wood near Norwich. The body was recognized as that of William, a tanner's apprentice. On the Monday in Holy Week, 1144, he was decoyed away from his mother. Next day William was seen to enter a Judaic's house

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<sup>665</sup> One of the most notorious blood libels was penned by Daniel Jonah Goldhagen, *Hitler's Willing Executioners*.

<sup>666</sup> *Catholic Encyclopedia*, Volume XV, article, "St. William of Norwich," 1912 edition. "*Odium fidei*" = "hatred of the (Christian) faith." In other words, cases in which the victim qualifies as a martyr because his or her murderers were motivated by execration of the followers of Jesus Christ.

and from that time he was never again seen alive. On March 29, after a ceremony in the local synagogue, the Talmudists lacerated William's head with thorns, crucified him, and pierced his side. When his corpse was washed in the cathedral, thorn points were found in the head and traces of torture in his hands, feet, and sides. A few days later the diocesan synod met under Bishop Eborard, and the Judaics were accused of the murder. But the case was postponed due to the payment by the Judics of bribe money to the king and his counselors. Those who investigated the murder case included Bishop Turbe, who succeeded to the See of Norwich in 1146, Richard de Ferraiis, who became prior in 1150 after the translation to the chapter-house, and the medieval historian Thomas of Monmouth and all affirmed the culpability of the Judaics. In 1154, William's remains were transferred to the local cathedral's chapel of the Holy Martyrs. In the wake of St. William's murder, Theobald, a converted Judaic monk of the Norwich Priory, informed Church authorities that 'in the ancient Jewish texts it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world.' (Source: Thomas of Monmouth, *Vita et Passio*, II, 2).

"Blessed Andrew of Rinn: The report of the murder in Austria of three year old Andrew or 'Anderl' von Rinn (Anderl is a Tyrolean nickname for Andrew), has its origins in the chronicles of the 15th century. Andrew was born November 16, 1459; he was the son of peasants, Simon Oxner and Maria. In 1619 Dr. Hippolyt Guarinoni (1571-1654) learned of an account of a little boy who was buried in Rinn and had been murdered in 1462. In 1642 Guarinoni wrote a history of the murder, *Triumph Cron Marter Vnd Grabschrift des Heilig Unschuldigen Kindts* ("Triumph and Martyrdom of the Holy Innocent Child"), citing "Jews" as the perpetrators. Also cf. Andrew Kempter's 1745 work, *Acta pro veritate martyrii corporis and cultus publici B. Andreae Rinnensis*. In official, pre-Vatican Council II Catholic hagiographies, Anderl is listed as "Blessed Andrew of Rinn" (1459--1462) '...put to death by Jews out of hatred for Christ at Rinn near Innsbruck, Austria.' During the Pontificate of Pope Benedict XIV (1740-58), Andrew was beatified (in 1752). In the 1980s, the Catholic bishop of Innsbruck sought to erase all traces of the history of Blessed Andrew. The boy's remains were exhumed and removed from their place of honor. In 1994 the memorials for Blessed Andrew

were officially suppressed by Roman Catholic Bishop Reinhold Stecher. Relics and testimonies pertaining to his death were ordered destroyed. However, conservative Catholics in the Tyrol continue to pilgrimage to Blessed Andrew's grave in annual procession, in defiance of the modern Catholic hierarchy.

“Saint Gavril Belostoksky: In 1690, a few days before the beginning of the Talmudic version of the Passover, six year old Gavril Belostoksky was found murdered in Zverki, a Belarussian village in Poland. Vladimir Dal's 1844 book, *An Investigation of the Murder of Christian Babies by the Jews*, provides an account of the murder. The Eastern Orthodox Church canonized Gavril as the patron saint of sick children; his feast day is May 1. According to researcher Alexei Melnikov, the child's ritual murder took place on March 21, 1690, on the eve of Christ's resurrection (Good Friday). Six-year-old Gavril underwent tortures similar to Christ's. The boy was crucified, his side was pricked, and then he was pierced with different tools until all his blood was spilled. Among the church publications that have attested to the ritual murder of St. Gavril is the 1992 edition of the *Tsar koinae Slova* ('Word of the Church').

“Padre Tomassino: British secret agent, author, explorer and diplomat Capt. Sir Richard Francis Burton was a master of disguise and skilled in more than 50 languages. Naturally swarthy, he could pass for an Arab. While disguised as a Syrian as part of an undercover assignment in Damascus between 1869 and 1871, he discovered a Talmudic ritual murder sect. Burton documented the murder of a Christian monk, Padre Tomassino, and committed his account of the killing to writing in a report titled, 'Human Sacrifice Amongst the Sephardim, or Eastern Jews.' But Burton feared for his government pension if he allowed his report to be published as he had initially planned, as an appendix to his book, *The Jew, the Gypsy and El Islam*. 'Friends advised him not to publish the book because it would injure him in the eyes of prominent Jews, many of whom were in the (British) government.' His wife 'persuaded him not to publish it at this time as she was then trying to obtain permission for him to retire on full pension at (age) sixty-five and felt it would injure his chances.' When *The Jew, the Gypsy and El Islam* was published posthumously in 1898, (Burton died in 1890), it appeared without the appendix, having been omitted by the book's editor, W.H. Wilkins, out of fear of Judaic reprisal. In 1904 Wilkins put Burton's

suppressed manuscript up for sale. Wilkins died the following year and the manuscript was purchased by Henry Walpole Manners-Sutton in 1908. Manners-Sutton proposed to publish it. Judaic agents obtained a temporary injunction and brought him to court in 1911, where they won permanent possession ('good title') to Burton's manuscript, and a permanent injunction against its publication. 'Human Sacrifice Amongst the Sephardim, or Eastern Jews,' is in the archives of the Jewish Board of Deputies.<sup>667</sup>

"Other Child Victims: Richard of France, killed 1179. Herbert of Huntingdon, killed 1180. Dominic of Val, killed 1250 (Spain). Val's feast day is August 31. He was a 7-year-old altar boy at the cathedral of Saragossa, who was kidnapped by Talmudists and nailed against a wall. His feast was celebrated throughout Aragon. Rudolf of Berne, killed 1294. Conrad of Weissensee, killed 1303. Ludwig von Bruck of Ravensburg, killed 1429. Feast Day April 30. Murdered at Easter. Lorenzino Sossio, killed Good Friday, 1485, age 5. Feast Day April 15. (Note: A "feast day" is a day fixed and set aside annually by the Catholic Church to commemorate the life of a particular Christian of heroic sanctity)."

### **The Case of Ariel Toaff**

Thus, as can be seen, we documented a handful of deaths by ritual murder and upheld the veracity of the accounts of the martyrdom of a few Christian children. This hardly constitutes a "blood libel" as the rabbis and their allies in academia melodramatically declare. Like Eisenmenger, we have been suspicious of sweeping claims in this vein, attributing much of it to jealousy from business competitors toward affluent Judaics who could be eliminated through the device of false witness, or hysteria. What is more, much of the right wing literature purporting to "prove" that the hundreds of accusations of Judaic ritual murder of Christian children were mostly or entirely true are lurid purple prose productions by the likes of the odious Julius Streicher and others of that persuasion, for whom facts are secondary to convicting Judaics of any accusation, however far-fetched or poorly documented. We were edified when we found that Prof. Eisenmenger shared

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<sup>667</sup> Cf. Byron Farwell, *Burton* (New York: Penguin Books, 1990), pp. 404-405. *The Times* of London, March 28, 1911, p. 3.

our skepticism and we believed that this confirmed our estimation of him as an objective scholar of Judaism.



**Prof. Ariel Toaff holding his book, *Pasque di sangue* (“Blood Passover”)**

Then in 2007 came a book by Israeli historian Ariel Toaff, which has altered our assessment of the ritual murder charges against Judiacs. We can’t speak for the late Dr. Eisenmenger of course, but Toaff, a Judaic insider, has, as far as we are concerned, pending compelling arguments to the contrary, produced impressive evidence upholding the traditional Christian case for the reality of Judaic ritual murder of children on a large scale. Toaff’s history, entitled *Pasque di sangue* (“Blood Passover”<sup>668</sup>) was published in Italy in 2007 by *Il Mulino*. Here is one of the initial reactions, in this case from an Israeli newspaper:<sup>669</sup>

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<sup>668</sup> A copy of a private English translation of Prof. Toaff’s book was graciously provided to this writer by the translators, Gian Marco Lucchese and Pietro Gianetti. They point out that the title of Toaff’s work has been mistranslated as “Bloody Passovers.” They assert that the correct title is *Blood Passover*: “The title ‘Blood Passover’ is preferable to ‘Bloody Passover,’ for several reasons. The title is, after all, ‘*Pasque di Sangue*,’ not ‘*Pasque Sanguinose*.’...We believe that it was Prof. Toaff’s intention to coin a phrase, like ‘blood money.’ It is obvious that ‘blood money’ implies far more than simply ‘bloody money’...”

<sup>669</sup> Ofri Ilani, *Haaretz*, Feb. 12, 2007. [haaretz.com/hasen/spages/824823.html](http://haaretz.com/hasen/spages/824823.html)



“Author of blood libel book: I will not give up my devotion to truth. The author of a book on the use of blood by Jews in Ashkenazi communities in the Middle Ages said Sunday, in the face of the furor its publication aroused, ‘I will not give up my devotion to the truth and academic freedom even if the world crucifies me.’<sup>670</sup>



The cover of the banned book, *Pasque di Sangue*

“In an interview with *Haaretz* from Rome, Professor Ariel Toaff said he stood behind the contention of his book, *Pasque di Sangue*, just published in Italy, that there is a factual basis for some of the medieval blood libels against the Jews. However, he said he was sorry his arguments had been twisted. ‘I tried to show that the Jewish world at that time was also violent, among other things because it had been hurt by Christian violence,’ the Bar-Ilan history professor said. Of course I do not claim that Judaism condones

<sup>670</sup> Meaning no disrespect to Prof. Toaff but he was not up to the destiny he proclaimed for himself. Perhaps he did not foresee that his “crucifixion” would involve threats of arrest and loss of his university teaching post. Throughout history only the most stalwart of “heretics” have been able to endure jail or penury for the sake of their beliefs.

murder. But *within Ashkenazi Judaism there were extremist groups that could have committed such an act and justified it,*' he said.

"Toaff said he reached his conclusions after coming across testimony from the trial for the murder of a Christian child, Simon of Trento, in 1475, which in the past was believed to have been falsified. *'I found there were statements and parts of the testimony that were not part of the Christian culture of the judges, and they could not have been invented or added by them. They were components appearing in prayers known from the (Jewish)prayer book. Over many dozens of pages I proved the centrality of blood on Passover,'* Toaff said. *'Based on many sermons, I concluded that blood was used, especially by Ashkenazi Jews, and that there was a belief in the special curative powers of children's blood. It turns out that among the remedies of Ashkenazi Jews were powders made of blood.'*

"Although the use of blood is prohibited by Jewish law, *Toaff says he found proof of rabbinic permission to use blood, even human blood. 'The rabbis permitted it both because the blood was already dried,' and because in Ashkenazi communities it was an accepted custom that took on the force of law, Toaff said....there were curses and hatred of Christians, and prayers inciting to cruel vengeance against Christians....*Toaff said the use of blood was common in medieval medicine. *'In Germany, it became a real craze. Peddlers of medicines would sell human blood, the way you have a transfusion today. The Jews were influenced by this and did the same things. In one of the testimonies in the Trento trial, a peddler of sugar and blood is mentioned, who came to Venice,'* Toaff says. *'I went to the archives in Venice and found that there had been a man peddling sugar and blood, which were basic products in pharmacies of the period. A man named Asher of Trento was also mentioned in the trial, who had ostensibly come with a bag and sold dried blood. One of the witnesses said he was tried for alchemy in Venice and arrested there. I took a team to the archives and found documentation of the man's trial. Thus, I found that it is not easy to discount all the testimony,'* he added.

"Toaff... said he was very hurt by accusations that his research plays into the hands of anti-Semitic incitement. *'...one shouldn't be afraid to tell the truth.'* Toaff also said, *'unfortunately my research has become marginal, and only the real or false implications it might have are being related to. I directed the research at intelligent people, who know that in the Jewish*

world there are different streams. I believe that academia cannot avoid dealing with issues that have an emotional impact. This is the truth, and if I don't publish it, someone else will find it and publish it.'

"...Meanwhile, Bar-Ilan University announced Sunday that its president, Professor Moshe Kaveh, will summon Toaff to explain his research. The university's statement said it strongly objected to what was implied in media publications regarding Toaff's research, and condemned 'any attempt to justify the terrible blood libels against the Jews' (end quote; emphasis supplied).

What happened to Prof. Toaff next, is familiar to anyone who has ever sought to question a rabbinic dogma. As Evelyn Kaye, who was born into Orthodox Judaism has observed, "I understand that it is absolutely impossible to hope for tolerance or compassion or sympathy from the truly devoutly Orthodox when faced with someone who disagrees...I always think of the comment of an old man we knew on Cape Cod who said, whenever he saw an Orthodox Jew, 'Here come the Thought Police.'" <sup>671</sup>

In 2007 the "Thought Police" were out in force, seeking to silence Toaff, either by destroying his academic career and livelihood or imprisoning him. It's the only answer the rabbis have to the truth, one form of crucifixion or another. Despite his self-confident initial defiance and the measured tone of his media-savvy early critics, such as his employer, religious-Orthodox Israeli Bar-Ilan University, the sky was about to fall on Ariel Toaff.

"Bar-Ilan under pressure to fire controversial author: Bar-Ilan University is resisting pressure to fire history professor Ariel Toaff for writing a book arguing that there is a factual basis to some of the blood libels against the Jews in Europe in the Middle Ages, university president Moshe Kaveh's media consultant said yesterday. The university administration says it will not restrict the Italian-Israeli professor's academic freedom or take any action against him, despite the condemnations of his book and the anger it has generated. <sup>672</sup> All the same, university officials noted that *Pasque di Sangu* (translated variously as 'Easter of Blood' or 'Bloody Passovers'), which was recently released in Italy, was published privately, without any connection to Bar-Ilan. 'People who are not academics, as well as lecturers at

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<sup>671</sup> Evelyn Kaye, *The Hole in the Sheet*, (op. cit.,) pp. 59 and 191.

<sup>672</sup> Was Bar-Ilan actually "resisting pressure" or making a show of resistance in order to pad their resumé? Their "resistance" struck us as little more than token resistance.

other universities, came to us and demanded that we fire Prof. Toaff...Senior university officials said yesterday that fundraisers for Bar-Ilan who are based in the United States and other countries were among those who have pressured the university to act against Toaff. Bar-Ilan lecturers who spoke with Toaff said the professor had offered to resign if it would stanch the damage that his book has apparently caused, but that Kaveh rejected the idea. In any case, Toaff is due to retire at the end of the year....

“University researchers warned against any attempt on the part of the administration to impose limitations on Toaff’s academic freedom. ‘Academic freedom must not be restricted under any circumstances,’ said Prof. Rimon Kasher, who teaches in Bar-Ilan’s Bible department. ‘The job of the researcher is to ask questions and expose what he finds. ‘If there is such a thing as academic freedom,’ said Kasher, ‘this is where it will be put to the test.’”<sup>673</sup>

The preceding Israeli newspaper article does not do justice to the amount of pressure, academic, legal and physical that was placed against Prof. Toaff. *Academic*: Bar-Ilan University (BIU) would quickly do an about face and attack Toaff: “BIU President Prof. Moshe Kaveh summoned Toaff for a private talk...after which the university issued a press announcement in which it ‘strongly condemns and repudiates what is seemingly implied by Toaff’s book and by reports in the media concerning its contents’<sup>674</sup>); *Legal*: the threat of Toaff’s arrest for “hate speech” had been broached by Israeli officials: “MKs<sup>675</sup> demand the author of blood libel book be prosecuted. MKs on Monday demanded that the (Israeli) state examine ways in which it could prosecute Professor Ariel Toaff, who wrote book *Pasque di Sangu* (Passovers of Blood), which discusses the possible facts behind 15th century European blood libels against Jews. Speaking at a discussion of the book and its ramifications held at the Knesset Education Committee, MK Marina Solodkin (Kadima Party) said (she) thought ‘there are valid reasons to prosecute the author of the book,’ and called to ‘put him to trial over historical truth and the Jewish people’s reputation.’

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<sup>673</sup> *Haaretz*, Feb. 14, 2007. They flunked the test.

<sup>674</sup> *Haaretz*, Feb. 26, 2007.

<sup>675</sup> MKs = Members of the Israeli Knesset (parliament).

“MK Ariele Eldad (National Union Party), who initiated the discussion, said that Toaff ‘has made himself an accomplice to modern blood libels.’ Eldad added that the state must ensure that for such publications, ‘the punishment will exceed the benefit;’<sup>676</sup> and *Physical*: death threats— “If Jewish blood has been shed through centuries, now it is going to be shed more: yours,” is one of the many threats Toaff received, as he related to the Israeli newspaper *Maariv*. Toaff was subjected to all this abuse and coercion as a result of publishing a history book that threatened a centuries-old public relations edifice that rendered Christian accounts of the murder of children contemptuous. At this juncture we ask, if the confessions of the alleged Judaic ritual murderers were unacceptable because they were obtained by “physical torture,” why would the retraction and recantation by Dr Toaff, a rabbi and the son of the Chief Rabbi of Rome, be accepted as valid, when obtained by means of “mental torture” and coercion?

So enormous and terrifying was the pressure, that within the space of *just a few days*, the initially defiant professor, in abject fear and humiliation, crumbled before the onslaught. “Scholar Pulls Book Revisiting Blood Libel: Says Press Distorted His Work, Pledges Proceeds to ADL: After unleashing a torrent of criticism both in his native Italy and around the globe, an Israeli professor has ordered his publisher to halt distribution of a new book that suggests a possible historical basis for the centuries-old charge that Jews murdered Christians and used their blood for ritual purposes. Ariel Toaff, a professor of medieval and Renaissance history at Israel’s Bar Ilan University, said in a February 14 statement that, while he stands by his research, he is recalling the book, *Pasque di Sangue* (‘Bloody Passovers’), in order to reframe those sections of it that he feels have been misunderstood by readers and mischaracterized in the press.<sup>677</sup> To further allay criticism, Toaff promised to donate any money he may have earned from book’s early sales to the Anti-Defamation League (ADL), which only days before had condemned the scholar.

“Though Toaff’s move appears to have quieted the ADL and Bar Ilan — both of which said they were ‘satisfied’... many scholars, in both the Jewish world and beyond, continue to question the historian’s methods and

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<sup>676</sup> Haaretz Feb. 26, 2007.

<sup>677</sup> He never did however “reframe” it. It remains suppressed and out of print.

conclusions. The controversy was set into motion February 6, two days before the book's official release, when the Italian newspaper *Corriere della Sera* ran an enthusiastic review by Sergio Luzzatto, a professor of modern European history at the University of Turin. The review, which Toaff has since singled out as the leading factor in prompting the uproar, ran under the heading: 'Ariel Toaff's Disconcerting Revelation: The Myth of Human Sacrifice Is Not Just an Antisemitic Lie.' According to Luzzatto, Toaff's 'courageous' book argues that *some Christian children, or 'perhaps even many,' were killed by fundamentalist Ashkenazic Jews between 1100 and 1500 (A.D.)*. Furthermore, Luzzatto has Toaff describing unleavened bread baked with dried blood possibly taken from murdered Christian children...the review...set the tone for the discussion that followed — including a swift and ferocious critical backlash. Italy's rabbis — who for a half-century were led by the professor's father, Elio Toaff — issued a statement saying that, 'No precept nor custom on the ritual use of human blood ever existed in the Jewish tradition. On the contrary, such use is simply deemed horrific... The only blood that was shed was that of the many innocents Jews that were massacred because of this unjust and heinous accusation.'

"After briefly employing a wait-and-see attitude and defending its professor's academic freedom, Bar Ilan soon changed its position. Expressing 'serious reservations' about the book, a university spokesman said that 'senior officials and researchers condemned in the past and condemn today any attempt to justify the awful blood libels against the Jewish people.' Meanwhile, in New York, Abraham Foxman, national director of the Anti-Defamation League, said in a statement: 'It is incredible that anyone, much less an Israeli historian, would give legitimacy to the baseless blood libel accusation that has been the source of much suffering and attacks against Jews historically.' As the furor gained momentum — including calls from some quarters that Toaff be removed from his post at Bar Ilan — the professor struggled to defuse the situation. Though he said in early interviews that ritual murders 'might have taken place,' he later said that he does not believe that they did and that saying otherwise was, in the *Jerusalem Post's* words, an 'ironic academic provocation.'

"Determining the true thrust of Toaff's thesis has not been easy. The book was just released a few days ago, and only in Italy. It has not been

translated; few experts in the field have had the chance to read it.<sup>678</sup> Repeated attempts by the *Forward* to reach Toaff were unsuccessful. Nevertheless, in published interviews and newspaper accounts, the broad outlines of the author's thinking have begun to emerge. The book reportedly rests on the premise that from the time of the first Crusade in 1096 onward, certain Ashkenazic fundamentalists may have engaged, not in ritual slaughter, but in religiously inflected revenge killings prompted by persecution and forced conversion. Toaff writes in his book's introduction that such acts may have been 'instinctive, visceral, virulent actions and reactions, in which innocent and unknowing (Christian) children became victims of the love of God and of vengeance.'

"In supporting his claim, Toaff draws from the confessions extracted from the sixteen Jews accused of murdering the 2-year-old Simon of Trent in 1475. Though the confessions have long been regarded as historically suspect, Toaff has defended them as potentially viable sources...Anna Foa, a professor of history at Rome's La Sapienza University who wrote a stinging critique of the Toaff book in the newspaper *La Repubblica* on the day the title was released. 'This is not a history book,' she later told the *Forward*. 'It's a novel.'<sup>679</sup>

Before we examine the actual text of Toaff's book ourselves, it would behoove us to reprint a sample of the reviews and analysis which the book received prior to publication, upon publication, and in the wake of it having been withdrawn. We begin with Dr. Roni Weinstein, a research fellow at the University of Pisa, Italy: "On the cover of *Pasque di sangue* by Ariel Toaff is an illustration showing an old, bearded patriarch clutching a knife, about to use it to slaughter a small boy. Beside him looms a pillar of fire with an angel hovering overhead, observing the events on earth with visible worry....And that indeed is the spirit of Toaff's new book, which has already kicked up a storm and been pulled off the shelves...In the opening chapter, Toaff sets out the major research goals of the book. Until today, he claims, historians have avoided serious and honest study of Inquisition and court documents pertaining to cases in which Jews were accused of ritual murder of Christian children. These murders were ostensibly carried out with the object of

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<sup>678</sup> Yet Abraham Foxman of the ADL had already pronounced it "baseless."

<sup>679</sup> Gabriel Sanders, *Forward*, Feb 16, 2007 (emphasis supplied).

mocking Christianity. At a later stage, it was claimed that the Jews used blood obtained this way for Passover preparations and magical cures, to stop bleeding in general, and especially hemorrhaging in circumcised babies. Toaff claims that this material was not simply overlooked. He insists that (Judaic) apologists and intellectual lightweights deliberately turned a blind eye because the truth was too painful. He finds further confirmation for his theories in the testimony of Jewish apostates....His theories mainly revolve around the trial of the Jews of Trent, a town in northern Italy, who were accused of murdering a boy named Simonino (Simon) in 1475. Soon after the murder, the town declared the boy a local martyr, and he went on to become a pan-Italian saint...Toaff uses the testimony from this trial...In consequence, the first chapters are full of unequivocal statements about how the Jews caught young Christians, hid them and finally murdered them to drain their blood. A look at the footnotes reveals that Toaff consistently relies on literal translations of trial transcripts from Latin to Italian...

“Toaff finds further backing for his claim in the testimony of baptized Jews called to the witness stand in Trent and elsewhere. These statements were particularly colorful and full of detail, complete with dates and references to well-known figures in the Jewish communities of northern Italy and Germany. Although the relationship between the Jewish community and converts to Catholicism was extremely sensitive in medieval and early modern times, not all converts were in the same category. Not all of them acted out of hatred and hostility toward their former co-religionists....anti-Jewish invective (was found in) figures like Benedetto Bonelli (whose book Toaff calls ‘a serious scholarly work’), Paul Sebastian Medici and Julio Morosini...These Christian converts, some of them educated in Catholic theological seminaries, played a central role in the campaign of hostility...Others, less well known, provided the Spanish theologian Alonso de Espina, with ‘inside’ information, which he used in *Fortress of Faith*, a book that contributed to the spread of blood libels all across Europe. The importance of these converts in the judicial process cannot be emphasized enough: they were the ones who supplied the most sensational details, but also the most concrete...

“The second axis of the book is the Jewish ‘contribution’ to the accusations of ritual murder....His argument is that such accusations fit in with the culture of ‘the fundamentalist circles of Ashkenazi Orthodoxy’ in the



late Middle Ages. The use of terms like 'fundamentalism' and 'Orthodoxy' in connection with medieval Jewry is surprising, but obviously connected to modern day fears of religiosity and the threat that fundamentalism poses to the liberal lifestyle. *...Toaff passes moral judgment on Ashkenazi Jewish society, with its urge for revenge on its Christian tormentors. Earlier studies have shown that the experience of pogroms did leave Ashkenazi Jewish society in the Middle Ages more attuned to rituals of blood, death, suffering and revenge, which reached a peak with Passover and the seder. The blood of circumcision (symbolizing the pact between God and Israel), the blood of the lamb sacrificed on Passover, the blood of Ashkenazi martyrs – all these were linked in the minds of medieval Jews and served as a mental outlet for their anger at the outside world. Some of the major components of the Ashkenazi Passover ceremony mimicked or mocked Christian rituals and Christian theology, especially the crucifixion of Jesus as crucial for salvation. Curses against the Christians were added, as well as 'inverted' rituals that poked fun at Christian rites.*

"Toaff claims that all of this points to active hostility toward the Christian world...*blood, it is worth noting, was not just a symbol of protest against the Christians in Ashkenazi Jewish counter-culture. It was also a major component in magic and the occult, in both Jewish and non-Jewish society.* Evidence for this can be found in a wide variety of sources from different periods and geographical regions. Toaff does not explain how books of folk remedies and Jewish customs became sorcery manuals, but he quotes from them as if they contain truths about practices that were widespread among the Jews...Interesting discussions on this topic can be found in *The Book of Life* by Marsilio Ficino (1433-1499), one of the leading humanist philosophers in Florence...If Toaff's book contains any contribution, it may be in the second half...*The book offers several intriguing and valuable testimonies that simply cannot be ignored about human fascination with the power of blood (wisely including a reference to Piero Camporesi's disturbing but gripping book Juice of Life: The Symbolic and Magic Significance of Blood). Sefer Hahasidim, a compilation of writing by several 11th and 12 century authors and a showcase of Ashkenazi Jewish culture in the Middle Ages, is packed with magical beliefs... Researchers of Ashkenazi culture have been strangely hesitant to enter this minefield and claim that magic and demons played a part in the world of Ashkenazi Jewry. Toaff's book does it.*

“A final comment on the response of Italian scholars to Toaff’s book: All the leading historians specializing in the Inquisition, Jews, conversion and Judeo-Christian relations in Italy have fiercely attacked the book. The author’s decision to halt book sales (after the first edition sold out) has sparked criticism of another kind. So now, instead of a scholarly debate on the issues raised in the book itself, historians must ponder the question of whether the academic community is guilty of lynching Toaff, and whether academic discourse and freedom of research have their limits.”<sup>680</sup>

From Neuwirth and Landau: “The Blood Libel Returns: ..In an interview with the Italian newspaper *La Stampa*, Toaff asserted, ‘My research has shown that in the Middle Ages, a group of fundamentalist Jews did not respect the biblical prohibition (against the consumption of blood)...It is just one group of Jews, who belonged to the communities that suffered the severest persecutions during the crusades. From this trauma came a passion for revenge that in some cases led to responses, among them ritual murder of Christian children.’...Italy’s most influential newspaper, left-leaning *Corriere della Serra*, has published extracts from Toaff’s book, together with an article praising it by Italian Jewish historian Sergio Luzzato. *Luzzato describes Toaff’s book as a ‘magnificent work of history...Toaff holds that from 1100 to about 1500...several crucifixions of Christian children really happened, bringing about retaliations against entire Jewish communities – punitive massacres of Jewish men, women and children. Neither in Trent in 1475 nor in other areas of Europe in the late Middle Ages were the Jews always innocent. A minority of fundamentalist Ashkenazis...carried out human sacrifices.’*’

“Twelve<sup>681</sup> senior rabbis representing Italy’s Jewish community, including Toaff’s father, Elio Toaff, who once welcomed Pope John Paul II to the chief synagogue in Rome, did issue a strong denial of Toaff’s allegations...The ‘blood libel,’ as it has come to be called...underwent a big revival in the eighteenth century, when numerous trials of Jews on ritual murder charges took place in Poland. Such trials continued to occur sporadically throughout Eastern Europe in the nineteenth century, and there

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<sup>680</sup> Roni Weinstein, “A blood-stained version of history,” *Haaretz*, March 1, 2007 (emphasis supplied).

<sup>681</sup> Some sources give the number of rabbis as thirteen.

was also one in Damascus, Syria, in 1840<sup>682</sup>...the poison resurfaced once more with deadly results in the Polish town of Kielce in July 1946, after the Holocaust had supposedly ended. A mob that included Polish policemen and soldiers, incited by false rumors of Jewish ritual murders of Polish children, massacred over forty of the pathetic remnant of 200 Kielce Jews who had

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<sup>682</sup> After the ritual homicide of the Capuchin friar Tommaso from Calangiano, occurred in Damascus in 1840, thirteen Jews were imprisoned and sentenced to death by the governor of that city. A newly formed rabbinic lobby took action at once, led by Moses Montefiore (England) and Adolf Cremieux (France). They succeeded in securing permission from the Egyptian Pasha to have the thirteen who were convicted of the Catholic friar's murder, released. Prof. Giuliana Iurlano, of Italy's Lecce University, explains that the Damascus affair "marked a watershed in American and European Jewry since, for the first time, Jews from different nations succeeded in carrying out an arranged action to defend some of them...The most recent outcome of such an awareness, known as Zionism, can to some extent find its roots there..." (Giuliana Iurlano, *Sion in America: idee, progetti, movimenti per uno Stato ebraico, 1654-1917* [Firenze, 2004], pp. 78-79.)

somehow survived the German extermination campaign.<sup>683</sup> This was the last time, as far as I have been able to learn, that the blood libel led to Jewish deaths in Europe. But a documentary film about the Kielce massacre made in the 1990's by American researchers contains interviews with several contemporary Poles, including a priest, who admitted that they still believed in the ritual murder myth. The publication by the Second Vatican Council of the Catholic Church of a policy statement called *Notre Aetate* in 1965, which repudiated many of the anti-Jewish attitudes that had flourished in the church for centuries, has gone a long way towards putting the blood libel to rest in the Western world. And Catholic scholars have followed up this new policy of reconciliation with Jews by reexamining some of the medieval blood

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<sup>683</sup> In post-war Poland that nation was dominated by Judaic communists: the torturer Jacck Rozanski, head of the Secret Police; the Politboro commander Jacob Berman and commissars Minc, Specht (Olszewski) and Spsychalski. These men murdered or deported to Kolyma and the other Arctic death camps, tens of thousands of Catholic Poles. According to Judaic researcher John Sack, "In 1945 many Poles felt (and not without reason) that Jews ran the Office of State Security...the chief of the Office was Jacob Berman, a Jew, and all or almost all the department heads were Jews." Sack reports that 75% of the officers of the Communist Secret Police in Silesia were Judaics. He noted that many Judaics in the Communist terror apparatus in Poland changed their names to Polish ones, like General Romkowski, Colonel Rozanski, Capt. Studencki and Lt. Jurkowski. (cf. John Sack, *The New Republic*, Feb. 14, 1994, p. 6). Sack also refutes shoddy research performed by Daniel Jonah Goldhagen, author of *Hitler's Willing Executioners*, who, in the double standard exhibited by the Talmudic mentality, refuses to accept the fact that Judaics ran the Polish Communist secret police even as Goldhagen asserts the racist myth that the entire German nation was guilty of genocide. Sack does a good job of proving Goldhagen wrong about Poland. In Poland, "...a disproportionate number of Communists were Jews. In 1930, at its peak, 35% of the members of the party were Jewish. In Communist youth organizations, Jewish membership was even higher, while Communists of Jewish origin occupied most of the seats on the central committee. Communism appealed to some Jews because it opposed anti-Semitism more vigorously than any other Polish party...Jewish Communists reached their apogee in the years immediately after World War Two, when the party leadership was totally in the hands of the prewar Communist leadership that abhorred anti-Semitism." (Sheldon Kirshner, *The Canadian Jewish News*, Nov. 5, 1992, p. 16). Of course when one encounters the issue of Judaics, Communists and Catholics in Poland in the Establishment media or universities today, the mass murder of the Polish Catholics at the hands of the Judeo-Communists is never an issue. The murder of gentiles is a form of pest control unworthy of commemoration or investigation. Instead, an attack on Judaics by Polish peasants enraged at the role of Judaics in Communist terror, which occurred in July, 1946 at Kielce and which has come to be called the "Kielce pogrom" will be the centerpiece of the outrage. The motivation for the attack is not usually mentioned. Rather, the Catholic peasantry are painted in terms of "fiendish bigots" whose "blind, irrational hate" for the "pathetic" survivors of Nazi extermination resulted in "yet another martyrdom of God's Chosen." But the Catholic Primate of Poland at the time, Cardinal August Hlond, stated that the attack in Kielce occurred because of resentment "due to the Jews who today occupy leading positions in Poland's (Communist) government and endeavor to introduce a governmental structure that the majority of Poles do not wish to have." (Ibid., Kirshner). As Piotr S. Wandycz of Yale University observes, "The average Pole could not but notice in the Stalinist era that the two most powerful men in the country —Berman and Minc —were both Jewish, as was the dreaded security official Rozanski." (*N.Y. Review of Books*, Aug. 18, 1983, p. 51).The invocation of one magical word, "Kielce," is sufficient to obscure the entire history of Judeo-Communist persecution and terror against Poland's Christians.

libel trials and concluding that the charges had been false. As we have already noted, these reexaminations by Catholic scholars have included the same Trent blood libel case that Toaff has now made the centerpiece of his attempt to once again blacken the names of Jews martyred more than five hundred years ago. Following the publication of these scholarly vindications of Trent's medieval Jewish community, the Bishop of Trent signed a decree 'proclaiming that the blood libel against the city's Jews was unfounded.' (*Jerusalem Post*, Feb. 11, 2007).<sup>684</sup> And the city of Trent erected a memorial plaque commemorating the Jewish victims, expressing remorse for the terrible injustice that was done to them and hopes for Christian-Jewish reconciliation in the future.

"While the blood accusation has lost legitimacy in the Christian West—at least it had, before Toaff and Luzzato have now given it new life—in the Arab and Muslim worlds it has been revived...Toaff and Luzzato's revival of this medieval lie could not have come at a worse time for besieged Jewry...The damage to Jewish security and acceptance, and the threat to Jewish lives, is incalculable. What could possibly have prompted such learned and prestigious Jews to such cruel, reckless and irresponsible behavior towards their own people? Was it the strong likelihood that Toaff's book will become a best seller in Italy, where anti-Semitism is undergoing a revival, and conspiracy theories are perennially popular? In fact, the first edition of the libelous book has already sold out. Has its author done so as well?...Whatever their motives, may eternal and unending shame fall on the heads of Ariel Toaff and Sergio Luzzato."<sup>685</sup>

From Israel Shamir, said to be of Judaic ethnicity and a convert to Christianity, comes the following analysis: "Blood, betrayal, torture, and surrender are intervoven in the story of an Italian Jew, Dr. Ariel Toaff, as if

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<sup>684</sup> Rabbis and Zionist love to procure judicial and ecclesiastical "decrees" as part of a process of history by the *diktat* of "authorities." His critic suggests that Toaff's research is in error not on the basis of a paucity of fact, but because the Bishop of Trent has *decreed* that the medieval Talmudists are innocent. The bishop has told us to believe something and therefore we must! Since the Enlightenment many of us have not been content to believe a thing just because a bishop—or a rabbi—decreed it to be so. We demand evidence and impartial investigation.

<sup>685</sup> Rachel Neuwirth and John Landau, February 25, 2007, [www.americanthinker.com/2007/02/the\\_blood\\_libel\\_returns.html](http://www.americanthinker.com/2007/02/the_blood_libel_returns.html) (emphasis supplied). Neuwirth and Landau appeal to tribalism: how dare Toaff endanger the national prospects of The Tribe with his research? Notice the search for venal ulterior motives: mercenary interest in a bestseller; exploitation of an allegedly "revived antisemitism." Then there is the eternal spectre of "besieged Jewry" and finally a curse of unending shame, equivalent to the familiar *yemach shemo*, always on the lips of those dwelling in a mental ghetto of their own making.

penned by his compatriot Umberto Eco. Dr. Toaff stumbled onto a frightful discovery, was horrified but bravely went on, until he was subjected to the full pressure of his community; he repented, a broken man....He made a name for himself by his deep study of medieval Jewry. His three-volumed *Love, Work, and Death* (subtitled *Jewish Life in Medieval Umbria*) is an encyclopedia of this admittedly narrow area. While studying his subject he discovered that the medieval Ashkenazi Jewish communities of North Italy practiced a particularly horrible form of human sacrifice. Their wizards and adepts stole and crucified Christian babies, obtained their blood and used it for magical rituals evoking the spirit of vengeance against the hated *Goyim*.

“In particular, he dwelt on the case of St. Simon of Trent. This two-year old child from the Italian town of Trent was kidnapped by a few Ashkenazi Jews from his home on the eve of Passover 1475 AD. At night, the kidnapers murdered the child; drew his blood, pierced his flesh with needles, crucified him head down calling ‘So may all Christians by land and sea perish,’ and thus they celebrated their Passover, an archaic ritual of outpouring blood and killed babies, in the most literal form, without usual metaphoric ‘blood-wine’ shift. The killers were apprehended, confessed and were found guilty by the Bishop of Trent. Immediately, the Jews took their protest to the Pope and he had sent the bishop of Ventimiglia to investigate. He allegedly accepted a hefty bribe from the Jews... ‘Simon had been killed by Christians with the intention of ruining the Jews,’ said the pre-war *Jewish Encyclopedia*, in a clear case of premonition: the same argument was used by Jews in 2006 while explaining away the mass murder of (Arab) children in Kafr Qana (Lebanon).<sup>686</sup>

“However, in the fifteenth century the Jews were influential, yes, but all-powerful, no. They could not deal with the world like they did in 2002 after the (Israeli) massacre in Jenin by ordering everybody to buzz off. They had no American veto in the Security Council. They could not bomb Rome, and the word ‘anti-semitism’ was not invented until 400 years later. They were given a fair deal, which is much worse than preferred treatment. Pope Sixtus IV assembled a commission of six cardinals chaired by the best legal mind of that time, for retrial; and this Supreme Court found the murderers guilty....The records of the trial have survived centuries and are still

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<sup>686</sup> Shamir’s reference is to the Israeli military’s massacre at Qana.

available in the Vatican. In 1965, the Roman Catholic Church entered a *perestroika*. These were the halcyon days of the Vatican II when the modernizers uprooted the foundations of tradition hoping to update the faith and to fit it into the new Jewish-friendly narrative of modernity; in plain prose, the bishops wanted to be loved by the liberal press. The ever-watchful Jews used the opportunity and pushed the bishops to decommission St Simon of Trent. They were happy to oblige: already in a bizarre ritual, the Church leaders had found the Jews free from guilt for Crucifixion of Christ while admitting the Church's guilt for persecution of Jews; the crucifixion of an Italian baby was a small matter compared with this reversal. In a hasty decision, the (modern) bishops ruled that the confessions of the killers were unacceptable because they had been obtained under torture, and thus the accused were innocent, while the young martyr was anything but. His cult was discontinued and forbidden, and the remains of the martyred child were removed and dumped in a secret place to avoid resumption of pilgrimage.

“And now we come back to Dr Ariel Toaff. While going through the papers of the trial, he made a staggering discovery: instead of being dictated by the zealous investigators under torture, *the confessions of the killers contained material totally unknown to the Italian churchmen or police*. The killers belonged to the small and withdrawn Ashkenazi community, they practiced their own rites, quite different from those used by the native Italian Jews; these rites were faithfully reproduced in their confessions, though they were not known to the Crime Squad of the day. *‘These liturgical formulas in Hebrew with a strong anti-Christian tone cannot be projections of the judges who could not know these prayers, which didn't even belong to Italian rites but to the Ashkenazi tradition,’* Toaff wrote. *A confession is of value only if it contains some true and verifiable details of the crime the police did not know of. This iron rule of criminal investigation was observed in Trent trials.*

“This discovery has the potential to shake, shock and reshape the Church. The noble, learned rabbi Dr. Toaff, brought back St Simon, the double victim of fifteenth century vengeance and of twentieth century *perestroika*. This called for repentance of the Vatican doctors who forgot the murdered child while looking for friendship with important American Jews, but they still do not admit their grave error. Monsignor Iginio Rogger, a (Catholic) church historian who in the 1960s (mis)led the investigation into St Simon's case, said that the confessions were completely unreliable for ‘the

judges used horrible tortures.' This was an anti-Zionist and hence anti-Semitic remark, for rejection of confessions obtained under torture would let the Palestinian prisoners out of Jewish jails; this was an anti-American remark, for the U.S. recognizes the value of torture and practices it in Guantanamo and elsewhere. This was a holocaust-denier remark for it thus invalidates the Nürnberg trials...

"I wouldn't want to be in Toaff's shoes, answering for this to historians who have seriously documented this case,' said Msgr. Rogger to *USA Today*. Toaff's shoes are vastly preferable to those of Rogger who will have to answer for slighting the saint in Heaven. Moreover, this Trento crime was not an exception: Toaff discovered many cases of such bloody sacrifices connected with the mutilation of (Christian) children, outpouring of blood and its baking in *Matzo* (unleavened bread) spanning five hundred years of European history. Blood, this magic drink, was a popular medicine of the time, and of any time: Herod tried to keep young by bathing in the blood of babies, alchemists used blood to turn lead into gold. Jewish wizards meddled in magic and used it as much as anybody. There was a thriving market in such delicacies as blood, powder made of blood and bloody *matzo*. Jewish vendors sold it accompanied with rabbinic letters of authorization; the highest value was blood of a *goy katan*, a gentile child, much more usual was blood of circumcision. Such blood sacrifices were 'instinctive, visceral, virulent actions and reactions, in which innocent and unknowing children became victims of the love of God and of vengeance,' Toaff wrote in the book's preface. 'Their blood bathed the altars of a God who, it was believed, needed to be guided, sometimes impatiently pushed to protect and to punish.'

"Toaff...stress(ed) the ordinary magic use of blood by Jews in the Middle Ages, and...allow(ed) for the anti-Christian element: crucifixion of victims and the cursing of Christ and Virgin. Here his book is supported by (the admittedly, more timid) *Reckless Rites: Purim and the Legacy of Jewish Violence* by Elliott Horowitz. Horowitz tells his reader of strange rituals: flagellation of the Virgin, destruction of crucifixes and the beating up and killing of Christians.

"Now it is behind us. We can look at the past and say: yes, some Jewish wizards and mystics practiced human sacrifices. They murdered children, mutilated their bodies and used their blood in order to outpour Divine Wrath on their non-Jewish neighbors. They mocked Christian rites by using



Christian blood instead of blood of Christ. The Church and the people all over Europe were right. The Europeans (and the Arabs, and the Russians) weren't crazy bigots, they understood what they saw. They punished the culprits but they left the innocent in peace. We, humans, can look at this dreadful page of history with pride, and shed a tear or two for the poor children destroyed by these wrath-seeking monsters. Jews may be more modest and cease carrying their historical wounds on the sleeve: their forefathers thrived despite these terrible doings by some of their co-religionists...We can also dismiss with a shudder the whining of Israel's friends when they want us not to see the Jenin Massacre or Qana Massacre for – yes, exactly, this is like the 'blood libel,' i.e. not a libel at all. Let us hope that the great daring act of Professor Toaff will become a turning point in the life of the Church. The swing caused by *perestroika* of Vatican II went too far...

“...Who needs Christian virtues? Man's faults and vices are 'his business, as long as he saved Jews,' and the best a *goy* may hope for is a 'place among the Righteous Gentiles.' ...Thus...the Jews won a round or two in their competition with the Church. By stubbornly hanging on and never regretting, never apologizing, always working against Christianity, they succeeded in replacing in many simple minds the image of the Via Dolorosa, Golgotha and the Resurrection with their gross misrepresentation of human history as of a long line of innocent Jewish suffering, blood libels, holocausts ...The publication of Dr Toaff's book could become a not-a-minute-too-early turning point in the Western history, from apology of Judas to adoration of Christ. Yes, his narrative of murdered children makes just a small crack in the huge edifice of Jewish exceptionalism built in Europeans' mind. But great edifices can fall in a moment...Apparently, the Jews felt it and they attacked Toaff like a maddened swarm. A renowned Jewish historian, rabbi and a son of a rabbi, wrote about 500-year old events – why should they bestir themselves? In the Middle Ages, use of blood, necromancy, black magic were not an exclusively Jewish realm. Witches and wizards of gentile background did it too. So just join the human race, warts and all!

“But this is too demeaning to the arrogant Chosenites. 'It is incredible that anyone, much less an Israeli historian, would give legitimacy to the baseless blood libel accusation that has been the source of much suffering and attacks against Jews historically,' said ADL National Director Abe Foxman.

The Anti-Defamation League called the book ‘baseless and playing into the hands of anti-Semites everywhere.’

“Not much of an historian, not much of a rabbi, Foxman has *a priori* knowledge, based on faith and conviction, that Toaff’s thesis is ‘baseless.’ But then, he said the same about the Jenin Massacre. In a press release, Bar-Ilan University ‘is expressing great anger and extreme displeasure at Toaff, for his lack of sensitivity in publishing his book about blood libels in Italy. His choice of a private publishing firm in Italy, the book’s provocative title and the interpretations given by the media to its contents have offended the sensitivities of Jews around the world and harmed the delicate fabric of relations between Jews and Christians. Bar-Ilan University strongly condemns and repudiates what is seemingly implied by Toaff’s book and by reports in the media concerning its contents, as if there is a basis for the blood libels that led to the murder of millions of innocent Jews.’

“These are firing words. Toaff came under strong community pressure: he was about to find himself at 65, on the street, probably without pension, without old friends and students, ostracized and excommunicated...Jews employ professional secret killers to deal with such nuisances. In the old days, they were called *rodef*...In the beginning of the attack, he tried to brave it: ‘I will not give up my devotion to the truth and academic freedom even if the world crucifies me.’ Toaff told *Haaretz*...that he stood by the contention of his book, that there is a factual basis for some of the medieval blood accusations against the Jews. But Toaff was not made of stern stuff. Like Winston Smith, the main character of Orwell’s *1984*, he broke down in a mental cellar of Jewish inquisition. He published a full apology, stopped distribution of his book, promised to submit it to Jewish censorship, and ‘also promised to donate all the funds forthcoming from the sale of his book to the Anti-Defamation League’ of good Abe Foxman.

“His last words were as touching as those of Galileo recanting his heresy: ‘I will never allow any Jew-hater to use me or my research as an instrument for fanning the flames, once again, of the hatred that led to the murder of millions of Jews. I extend my sincerest apologies to all those who were offended by the articles and twisted facts that were attributed to me and to my book.’ Thus Ariel Toaff surrendered to the community pressure. Not that it matters what he says now....What he gave us is enough. But what has he given us? In a way, his contribution is similar to that of Benny Morris

and other Israeli New Historians: they repeated the data we knew from Palestinian sources, from Abu Lughud and Edward Said. But Palestinian sources were not trusted — only Jewish sources are considered trustworthy in our Jewish-centered universe....This would not be necessary if we were able to believe a goy vs. a Jew: an Arab about the Expulsion of 1948, an Italian about St Simon, maybe even a German about (post-)war deportations of (ethnic) Germans.<sup>687</sup>

“Ariel Toaff has freed many captive minds by repeating what we knew from a variety of Italian, English, German, Russian sources...Ariel Toaff gave us also a window to view processes inside Jewry, in order to learn how this incredible discipline of Swarm is maintained, how dissidents are punished, how uniformity of mind is achieved. Jewry is indeed exceptional from this point of view: a Christian (or Muslim) scientist who would find a blemish in the long history of the Church will not hide it, he is not likely to be terrorized into obedience; he will not be ostracized if he embraces the most vile view; even if excommunicated, the scientist or the writer will find enough support, as Salman Rushdie, Voltaire and Tolstoy discovered. Neither the Church nor (even the) Ummah command this sort of blind discipline, and neither the Pope nor the Imam wields the power of Mr. Abe Foxman over his co-religionists. And Foxman does not care for truth, but goes for what is (in his view) good for the Jews. No amount of witnesses, not even a live broadcast of Jewish blood sacrifice would force him to accept unpleasant truth: he will find a reason why. We saw it in the case of Qana bombardment (in Lebanon in 2006),<sup>688</sup> when Israeli planes destroyed a building and killed some fifty children...

“Toaff could have had it; what a pity his courage failed him! His fate reminds me that of Uriel (almost the same name!) Acosta. A noble forerunner of Spinoza, Acosta (born c. 1585, Oporto, Portugal — died April 1640,

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<sup>687</sup> Cf. Giles MacDonogh, *After the Reich: The Brutal History of the Allied Occupation* (NY: Basic Books, 2007). James Bacque, *Crimes and Mercies: The fate of German civilians Under Allied Occupation, 1944-1950* (Little, Brown, 1997); Hoffman, “Bury My Heart At Wounded Berlin” in *Revisionist History* (newsletter), no. 3, 1997.

<sup>688</sup> A repeat, incredibly enough, of a 1996 massacre in Qana, also perpetrated by the Israelis, in which 102 civilians were deliberately killed (this was not accidental “collateral damage”; cf. Human Rights Watch, “Israel/Lebanon: Operation Grapes of Wrath: The Civilian Victims” (Sept. 1997) and Norman Finkelstein, *On the Misuses of Anti-Semitism and the Abuse of History* (Univ. of Calif. Press, 2005), p. 275. The indifference of the West to the 1996 slaughter created the sense of Israeli immunity from war crimes prosecution that contributed to the 2006 massacre, which also has not been prosecuted.

Amsterdam) attacked Rabbinic Judaism and was excommunicated. 'A sensitive soul, Acosta found it impossible to bear the isolation of excommunication, and he recanted,' writes *Encyclopedia Britannica*. Excommunicated again after he was accused of dissuading Christians from converting to Judaism, he made a public recantation after enduring years of ostracism. This humiliation shattered his self-esteem, and he shot himself..."<sup>689</sup> (end quote from Shamir).

A statement from Prof. Toaff's father, Elio Toaff, the Grand Rabbi (emeritus) of Rome: "...the criticism that everyone has expressed about his book was justified. His arguments in the book were an insult to the intelligence, to the tradition, to history in general and to the meaning of the Jewish religion. It saddens me that such nonsense was put forward by my son of all people.'

"The speaker is Elio Toaff, the former chief rabbi of Rome and the father of Professor Ariel Toaff, who last week announced the withdrawal of his book *Pasque di Sangue*...and the halting of its printing. The elder Toaff made these remarks to the Italian newspaper *La Repubblica*, which contacted him for his response to the report of the suspension of the book's publication. Toaff said that his son had not informed him of this, and when the newspaper asked him if there was anything he'd like to say to his son...the 92-year-old rabbi said that he would like him to know of 'my pain and sorrow and disappointment. I never thought that he, who is such a serious scholar, would publish such a dangerous study.'

"...The fallout from Toaff's book is far from over, and *people in the Jewish community are saying that never has a single person been the object of such fierce resentment*. At least some of this anger derives from Toaff's family background; this, after all, is no marginal or eccentric character but someone who is the flesh and blood of the Italian Jewish elite, the son of the man who for the past fifty years was considered the symbol of the community. What's so disturbing to many is that it was Toaff of all people who chose to raise the matter of the blood libels, and within Italy itself no less -- as if the objective were to spit in the community's face by impugning it with the worst accusation of all, one that in the past has led to lives being lost.

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<sup>689</sup> Israel Shamir, "The Bloody Passovers of Dr Toaff," February, 2007, [www.israelshamir.net/English/Eng11.htm](http://www.israelshamir.net/English/Eng11.htm) (emphasis supplied).

“Elio Toaff is to Italian Jewry as the Eiffel Tower is to Paris. In the years following World War II, and particularly after he was appointed chief rabbi of Rome in 1951, Toaff earned a reputation in Italy as a...moral voice in both the domestic and international arenas. The fact that in his Will, Pope John Paul II mentions only two people by name — Cardinal Dsiwisz, his personal secretary who was with him from the time he was in Krakow, and Rabbi Toaff, perhaps attests most poignantly to his stature....The elder Toaff gained recognition as a moral authority of the first rank, and effectively became the dean of Italian Jewry...

“The biggest moment of all came in 1986, with the historic first visit ever by a Pope to a synagogue...Rabbi Toaff said later... ‘This gesture overturned all the persecution that the Jews of Rome had suffered over the years.’ This visit is still considered a formative event in the warming of relations between the Catholic Church and the Jewish people. It also prepared the ground for the establishment of diplomatic relations between Israel and the Vatican, and the Pope’s visit to Israel in 2000.

“An honorary citizen of Rome since October 2001, the recipient of a Knighthood of the Great Cross of the Italian Republic as well as the title of Senator-for-Life, Toaff also received congratulations on his 90th birthday from Cardinal Joseph Ratzinger, now known as Pope Benedict XVI. ‘Together with the Jewish community of Rome,’ Ratzinger wrote on April 30, 2005, ‘I thank God for the long and fruitful life that He has granted you.’

“...In the epilogue to his autobiography, (the elder) Toaff wrote, ‘Each one of my four children has chosen his own path, established a family, found an occupation, but above all, maintained absolute fealty to the Jewish tradition and the Jewish people.’ The closing chord of the episode, at least for now, has a much harsher ring: In the past two weeks, at the Italian Synagogue on Hillel Street in Jerusalem, there has been some discussion as to whether to ban Professor Ariel Toaff, the son of the man known in Italy as ‘the Pope of the Jews,’ from setting foot in the place.”<sup>690</sup>

With the preceding remarks and opinions as an introduction, we now present – interspersed with our own commentary, and supplying emphasis by

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<sup>690</sup> Adi Schwartz, “The Wayward Son,” *Haaretz*, Feb. 22, 2007. “...but above all, maintained absolute fealty to the Jewish tradition and the Jewish people.” This primitive tribal commission is the mandate of everyone in the world who does not wish to be labeled “antisemitic.” Above all other considerations — the “Jewish” tradition and the “Jewish” people! (An atavism sanctioned by two popes).

means of italics – salient passages from the text of *Pasque di Sangue*, privately translated into English, as noted earlier, by Lucchese and Gianetti.

(The translators made Prof. Toaff's book available to researchers working in English, such as this writer, because of the high regard they have for Toaff's achievement, as they themselves note: "Prof. Toaff is that great rarity in the modern world: a sincere and disinterested lover of truth...It is to Prof. Toaff himself that the present humble effort is sincerely dedicated. *Blood Passover* is a masterpiece of literature and history, which deserves to be widely read, not flushed down the Memory Hole").

### **Excerpts from the introductory sections of Ariel Toaff's "Blood Passover" (*Pasque di Sangue*)**

...in Anglo-Saxon (British and American) historical-anthropological research on Jews and ritual murder (from Joshua Trachtenberg to Ronnie Po-Chia Hsia), magic and witchcraft traditionally feature among the favorite aspects under examination. This approach, for a variety of reasons, is enjoying an extraordinary rebirth at the present time (cf. R. Po-Chia Hsia, *The Myth of Ritual Murder: Jews and Magic in Reformation Germany*, [London, 1988]). But that which seems to obtain a high degree of popularity at the moment is not necessarily convincing to meticulous scholars, not content with superficial and impressionistic responses. Nearly all the studies on Jews and the so-called "blood libel" accusation to date have concentrated almost exclusively on persecutions and persecutors; on the ideologies and presumed motives of those same persecutors: their hatred of Jews; their political and/or religious cynicism; their xenophobic and racist rancor; their contempt for minorities. Little or no attention has been paid to the attitudes of the persecuted Jews themselves and their underlying patterns of ideological behavior – even when they confessed themselves guilty of the specific accusations brought against them.<sup>691</sup>

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<sup>691</sup> Here is Toaff's first principle: to examine what the alleged Judaic perpetrators believed, rather than putting the focus of research entirely on the "certainly guilty" Christians. Here he also associates Ronnie Po-Chia Hsia, the Judeocentric, renowned "world authority" on ritual murder, with "superficial and impressionistic responses." In other words, with rejecting empirical and scientific method.

Even less attention has been paid to the behavioral patterns and attitudes of these same Jews; nor have these matters been considered worthy even of interest, attention or serious investigation. On the contrary: these behavioral patterns and attitudes have simply been incontrovertibly dismissed as non-existent – as invented out of whole cloth by the sick minds of anti-Semites and fanatical, obtusely dogmatic Christians.<sup>692</sup>

Nevertheless, although difficult to digest, these actions, once their authenticity is demonstrated or even supposed as possible, should be the object of serious study by reputable scholars...*Scholars must be permitted the possibility of attempting serious research on the actual, or presumed, religious, theological and historical motivations of the Jewish protagonists themselves. Blind excuses are just as worthless as blind dogmatic condemnation: neither can demonstrate anything other than that which already existed in the mind of the observer to begin with.* It is precisely the possibility of evading any clear, precise and unambiguous definition of the reality of ritual child murders rooted in religious faith, which has facilitated the intentional or involuntary blindness of Christian and Jewish scholars alike, both pro and anti-Jewish. Any additional example of the two-dimensional “flattening” of Jewish history, viewed exclusively as the history of religious or political “anti-Semitism” at all times, must necessarily be regretted. When “one-way” questions presuppose “one-way” answers; *when the stereotype of “anti-Semitism” hovers menacingly over any objective approach to the difficult problem of historical research in relation to Jews, any research ends up losing a large part of its value. All such research is thus transformed, by the very nature of things, into a “guided tour” conducted against a fictitious and unreal background, in a “virtual reality show” intended to produce the desired reaction, which has naturally been decided upon in advance.*

(For example, the recent volume by Susanna Buttaroni and Stanislaw Musial, *Ritual Murder: Legend in European History*, [published in 2003 in Crakow in Polish and English and in Vienna in German], opens with a preamble [p. 12] which is, in its way, conclusive: “It is important to state from

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<sup>692</sup> Almost all study of “Jewish ritual murder” proceeds from this automatic premise: the Christians are certainly wrong; bigoted false witnesses, and the Judaics are certainly libeled and innocent. One’s status as a professor, a researcher hoping for a job, or a journalist wanting to retain his, is dependent on the degree to which one blindly maintains allegiance to this premise.

the very beginning that Jewish ritual murder never took place. Today proving such theories wrong is not the goal of scientific research”).

As stressed above, it is simply not permissible to ignore the mental attitudes of the Jews who were tried, tortured and executed for ritual murder, or persecuted on the same charge. At some point, we must ask ourselves whether the “confessions” of the defendants constitute exact records of actual events, or merely the reflection of beliefs forming part of a symbolic, mythical and magical context which must be reconstructed to be understood. In other words: *do these “confessions” reflect merely the beliefs of Gentile judges, clergy and populace, with their private phobias and obsessions, or, on the contrary, of the defendants themselves?* Untangling the knot is not an easy or pleasant task; but perhaps it is not entirely impossible. In the first place, therefore, we must investigate the mental attitudes of the Jews themselves, in the tragic drama of ritual sacrifice, together with the accompanying religious beliefs and superstitious and magical elements. Due attention must be paid to the admissions which made historical and local context, identifiable within a succession of German-speaking territories on both sides of the Alps, throughout the long period from the First Crusade to the twilight of the Middle Ages. In substance, we should investigate the possible presence of Jewish beliefs relating to ritual child murders, linked to the feast of Passover, while attempting to reconstitute the significance of any such beliefs. *The trial records, particularly the minutely detailed reports relating to the death of Little Simon of Trent, cannot be dismissed on the assumption that all such records represent simply the specific deformation of beliefs held by the judges, who are alleged to have collected detailed but manipulated confessions by means of force and violence to ensure that all such confessions conformed to the anti-Jewish theories already in circulation at the time.*

*A careful reading of the trial records, in both form and substance, recall too many features of the conceptual realities, rituals, liturgical practices and mental attitudes typical of, and exclusive to, one distinct, particular Jewish world – features which can in no way be attributed to suggestion on the part of judges or prelates – to be ignored. Only a frank analysis of these elements can make any valid, new and original contribution to the reconstruction of beliefs relating to child sacrifice held by the alleged Jewish perpetrators themselves – whether real or imagined – in addition to attitudes based on the unshakeable faith in their redemption and ultimate vengeance against the*



Gentiles, emerging from blood and suffering, which can only be understood in this context. In this Jewish-Germanic world, in continual movement, *profound currents of popular magic had, over time, distorted the basic framework of Jewish religious law, changing its forms and meanings. It is in these “mutations” in the Jewish tradition – which are, so to speak, authoritative – that the theological justifications of the commemoration [in mockery of the Passion of Christ] is to be sought, which, in addition to its celebration in the liturgical rite, was also intended to revive, in action, vengeance against a hated enemy continually reincarnated throughout the long history of Israel (...Amalek, Edom, Haman, Jesus).* <sup>693</sup>

We must therefore decide whether or not the alleged “confessions” relating to the crucifixion of children the evening before Passover; the testimonies relating to the utilization of Christian blood in the celebration of the feast of the Passover, represent, in actual fact, mere myths, i.e., beliefs and ideologies dating far back in time; or actual ritual practices, i.e., events which actually occurred, in reality, and were actually celebrated, in prescribed and consolidated forms, with their more or less fixed baggage of formulae and anathemas, accompanying the magical practices and superstitions which formed an integral part of the mentality of the Jews themselves.

In any case, I repeat, *we should avoid the easy short-cut of considering these trials and testimonies only as projections – extorted from the accused by torture and other coercive methods, both psychological and physical – of the stereotypes, superstitions, fears and beliefs of the judges and populace. Such a method would trigger a process inevitably leading to the dismissal of these same testimonies as “valueless documents with little basis in reality,” except as “indications of the obsessions of a Christian society” which saw, in the Jew, merely a “distorted mirror image of its own defects.*

*This task appears to have seemed absolutely prohibitive to many scholars, even famous ones, well-educated men of good will, having concerned*

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<sup>693</sup> “...profound currents of popular magic had, over time, distorted the basic framework of Jewish religious law, changing its forms and meanings...these ‘mutations’ in the Jewish tradition – which are, so to speak, authoritative...” Here is another heavily suppressed truth – this time concerning the Babylonian-pagan nature of Judaism – which Toaff has the adroitness to address. It would be interesting to see at what date Toaff fixed the rise of this “mutation.” Note too that Judaism has a litany of personages who it is incumbent on the believer to hate, from Amalek to Jesus, an eternal train of loathing. What a terrible burden for the mind and spirit of the individual Judaic to bear – this religious obligation to hate!

*themselves with this difficult topic.* First, Gavin Lanmuir, who, starting from the facts of Norwich, England, considers the crucifixion and ritual *haemotophagia*, which appear in two different phases of history, as simply the cultivated and interested inventions of ecclesiastical groups, denying the Jews any role at all except a merely passive one, devoid of responsibility. (Cf. G.L. Langmuir, *Toward a Definition of Anti-semitism*, [Berkeley: Univ. of Calif. Press, 1990]). Lanmuir was later followed by Willehad Paul Eckert, Diego Qualiglioni, Wolfgang Treue and Ronnie Po-Chia Hsia, who...paying particular attention to the Trent trial documentation, considered it all *tout court* and often *a priori* a baseless libel, an expression of hostility on the part of the Christian majority against the Jewish minority...<sup>694</sup>

According to the point of view adopted by these researchers, the inquisitor's interrogation methods and tortures served no purpose other than to orchestrate a completely harmonious confession of guilt, i.e., of adherence to a truth already existing in the minds of the inquisitors. The use of leading questions and a variety of stratagems, including, in particular, refined torture, were intended to force the defendants to admit that the victim had indeed been kidnapped and tortured according to Jewish ritual, and finally killed in hatred of the Christian faith. The confessions are said to be obviously unbelievable, since the murders were allegedly committed to permit the ritual use of Christian blood, in violation of the Biblical prohibition against the ingestion of blood, a prohibition scrupulously observed by all Jews. As to torture, it is best to recall that its use in the municipalities of northern Italy, at least from the beginning of the thirteenth century, was regulated, not only by tractate, but by statute as well. As an instrument for determining the truth, torture was permitted in the presence of serious and well-justified clues in cases in which it was considered truly necessary by the *podestà* (magistrate) and judges. All confessions extorted in this manner, to be considered valid, had to be corroborated by the inquisitor, later, under normal conditions, i.e., in the absence of physical pain or even

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<sup>694</sup> W.P. Eckert, "Il beato Simonino negli "Atti" del processo di Trento contro gli ebrei," in *Studi Trentini di Scienze Storiche*, XLIV (1965), pp. 193-221; Id., Aus den Akten des Trienter Judenprozesses, in P. Wilpert, *Judentum im Mittelalter*, Berlin, 1966, pp. 238-336; D. Quaglioni, "I processi contro gli ebrei di Trento (1475-1478)," in *Materiali di lavoro*, 1988, no. 1-4, pp. 131-142; Id. "Il processo di Trento nel 1475," in M. Luzzati, *L'Inquisizione e gli ebrei in Italia*, Bari, 1994, pp. 19-34; W. Treue, *Ritualmord und Hostienschändung. Untersuchungen zur Judenfeindschaft in Deutschland im Mittelalter und in der frühen Neuzeit*, Berlin, 1989; R. Po-Chia Hsia, *Trent 1475: A Ritual Murder Trial*, New Haven (Conn.), 1992.

the threat of renewed torture. (Cf. E. Maffei, *Dal reato alla sentenza. Il processo criminale in età comunale*, [Rome, 2005], pp. 98-101). These procedures, while unacceptable in our eyes today, were in fact the norm (then), and seem to have been observed in the case of the Trent trials.

...we must attempt to search for the heterogenous elements and particular historical-religious experiences which are alleged to have made the killing of Christian children for ritualistic purposes appear plausible, during a certain period, within a certain geographical area (i.e., the German-speaking regions of trans-Alpine and Cisalpine Italy and Germany, or wherever there were strong ethnic elements of German Jewish origin, any time between the Middle Ages and the early modern era)...*In this research, we should not be surprised to find customs and traditions linked to experiences...which were to prove more deeply rooted than the standards of religious law itself, although diametrically opposed in practice, accompanied by all the appropriate and necessary formal and textual justifications. Action and reaction: instinctive, visceral, virulent, in which children, innocent and unaware, became the victims of God's love and vengeance. The blood of children, bathing the altars of a God considered to be in need of guidance, sometimes, of impatient compulsion, impelling Him to protect and to punish.* At the same time, we must keep in mind that, in the German-speaking Jewish communities, the phenomenon, where it took root, was generally limited to groups in which popular tradition, which had, over time, distorted, evaded or replaced the ritual standards of Jewish *halakha*, in addition to deeply-rooted customs saturated with magical and alchemical elements, all combined to form a deadly cocktail when mixed with violent and aggressive religious fundamentalism.<sup>695</sup>

There can be no doubt, it seems to me, that, once the tradition became widespread, the stereotypical image of Jewish ritual child murder continued inevitably to take its own course, out of pure momentum. Thus, the Jews were accused of every child murder, much more often wrongly than rightly, especially if discovered in the springtime. In this sense, Cardinal Lorenzo Ganganelli, later Pope Clement XIV, was correct in his famous report, in both

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<sup>695</sup> Toaff overlooks the fact that Judaism's "religious law" or *halacha* is itself "saturated" with such magical and alchemical elements, as for example the magical making of a cow, to say nothing of the fact that the pagan Kabbalah is, as we show in these pages, a source of *halacha*. Hence, Judaic ritual murder is not a case of "distortion, evasion" or "replacement" of *halacha*, but rather, of taking the Talmudic and Kabbalistic mentality to its ultimate fulfillment.

his justifications and his “distinctions” (Cecil Roth, *The Ritual Murder Libel and the Jews: The Report by Cardinal Lorenzo Ganganelli (Pope Clement XIV)*, London, 1935. The Ganganelli Report was republished by M. Introvigne, *Cattolici, antisemitismo e sangue: Il mito dell'omicidio rituale*, 2004).<sup>696</sup> The records of the ritual murder trials should be examined with great care and with all due caution.

...The Trent trials are a priceless document of this very kind. The trial records – especially, the cracks and rifts in the overall structure permitting the researcher to distinguish and differentiate, in substance, not just in form, between the information provided by the accused and the stereotypes imposed by the inquisitors – are dazzlingly clear. *This fact cannot be glossed over or distorted by means of preliminary categorizations of an ideological or polemical nature, intended to invalidate those very distinctions.* In many cases, everything the defendants said was incomprehensible to the judges – often, because their speech was full of Hebraic ritual and liturgical formulae pronounced with a heavy German accent, unique to the German Jewish community, which not even Italian Jews could understand,<sup>697</sup> in other cases, because *their speech referred to mental concepts of an ideological nature totally alien to everything Christian. It is obvious that neither the formulae nor the language can be dismissed as merely the astute fabrications and artificial suggestions of the judges in these trials. Dismissing them as worthless, as invented out of whole cloth, as the spontaneous fantasies of defendants terrorized by torture and projected to satisfy the demands of their inquisitors, cannot be imposed as the compulsory starting point, the prerequisite, for valid research, least of all for the present paper. Any conclusion, of any nature whatsoever, must be duly demonstrated after a strict*

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<sup>696</sup> Toaff makes an important distinction concerning “momentum” which can lead to stereotypes and rumors. Because some accounts of Judaic ritual murder are true, not all accounts are true. One should no more automatically believe that Judaics are always guilty of ritual murder accusations, than one should automatically believe that anyone who doubts the authenticity of some charges of Judaic ritual murder is a “bigoted antisemite.” It is prudent of Toaff to cite the Ganganelli (Pope Clement XIV) report in this context. It shows he can both uphold its specific conclusions and his own careful and meticulous investigation.

<sup>697</sup> Toaff notes: The expressions in Hebrew (ritual and liturgical) appearing in these depositions can usually be reconstructed with precision, fitting easily into the context of the ideological and religious discourse of the world of Ashkenazi Jewry to which these Jews belonged. There is, therefore, no question of any Satanic language redolent of witchcraft, or “pseudo-language” invented by judges to demonize the Jews, as suggested by many writers (A. Esposito and D. Quagliioni, *Processi contro gli ebrei di Trento, 1475-1478*, I: *I processi di 1475*, Padua, 1990).

*evaluation and verification of all the underlying evidence sine ira et studio, using all available sources capable of confirming or invalidating that evidence in a persuasive and cogent manner.*

The present paper could not have been written without the advice, criticism, meetings and discussions with Dani Nissim, a long-time friend, who, in addition to his great experience as a bibliographer and bibliophile, made available to me his profound knowledge of the history of the Jewish community of the Veneto region, and of Padua in particular. The conclusions of this work are nevertheless mine alone, and I have no doubt that that the above named persons would very largely disagree with them. I have engaged in lengthy discussions of the chapters on the Jews of Venice with Reiny Mueller, over the course of which I was given highly useful suggestions and priceless advice. Thanks are also due to the following persons for their assistance in the retrieval of the archival and literary documentation; for their encouragement and criticism, to Diego Quaglioni; Gian Maria Varanini; Rachele Scuro; Miriam Davide; Elliot Horowitz; Judith Dishon; Boris Kotlerman and Ita Dreyfus.

Grateful thanks are also due to those of my students who participated actively in my seminars on the topic, held at the Department of Jewish History at Bar-Ilan University (2001-2002 and 2005-2006), during which I presented the provisional results of my research. First and foremost, however, I wish to thank Ugo Berti, who persuaded me to undertake this difficult task, giving me the courage to overcome the many foreseeable obstacles which stood in the way. (End quote from the Introduction to *Blood Passover* by Ariel Toaff).

## **Judaism's hatred for Christians is remarkable in the depth of its antagonism**

The deluge of stories of a "Holocaust" by Germans against Jews in World War II has eclipsed much of the memory of the historic rabbinic persecution of Christians dating to antiquity.

"..in the time of the martyrdom of Polycarp--the Jews of Smyrna were among the most bitter enemies of Christians, and among the most violent in demanding the death of Polycarp.

"Eusebius (*Eccl. Hist.* iv 15) says, that when Polycarp was apprehended, and brought before the Proconsul at Smyrna, the Jews were most furious of all in demanding his condemnation. When the mob, after his condemnation to death, set about gathering fuel to burn him, 'the Jews,' he says, 'being especially zealous, as was their custom--ran to procure fuel.' And when, as the burning failed, the martyr was transfixed with weapons, the Jews urged and besought the magistrate that his body might not be given up to Christians."<sup>698</sup>

Judaism's hatred for Christians is remarkable in the depth of its antagonism and the lengths to which it will go to avoid *chukas akum* (imitating the Christians). Somehow, unlike historic detestation for Jews on the part of some individual Christians, the institutionalized rabbinic hatred for Christians is never repented and almost always justified as an "understandable reaction to vicious anti-semitic persecution." The reverse — justifying antipathy toward Jews based on historic Jewish oppression of Christians, whether in Soviet Russia by circumcised Jewish Communists, or in eighteenth century Poland, is never permitted; is always denounced and abhorred.

In Poland: "(Jews) supervise the collection of public revenues. They have also gained control of inns, bankrupt estates, villages and public land by means of which they have subjugated poor Christian farmers. The Jews are cruel taskmasters, not only working the farmers harshly and forcing them to carry excessive loads, but also whipping them for punishment. ...So it has come about that those poor farmers are the subjects of the Jews, submissive to their will and power. Furthermore, although the power to punish rests

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<sup>698</sup> Albert Barnes, *Notes Explanatory and Practical on the Book of Revelation* (New York: Harper and Brothers, 1872), p. 91.

with the Christian official, he must comply with the commands of the Jews and inflict the punishments they desire. If he doesn't, he would lose his post. Therefore the tyrannical orders of the Jews have to be carried out."<sup>699</sup>

God help any Polish Catholic at any time who sought relief from this Talmudic tyranny. But vengeance against Christians is institutionalized in the religion of Orthodox Judaism; that is why the circumcised Judaics who helped to take over Christian Russia in 1917 made "anti-semitism" a capital crime. The Bolshevik leader Hirsch Apfelbaum ("Zinoviev") writing in *Krasnaya Gazeta* (Aug. 31, 1918), demanded than an ocean of blood wash over the Christian people of Russia: "Let there be floods of blood...More blood! As much as possible."

Maimonides decreed: "The Yid should be distinguished from the Christians and distinct in his dress and his actions, just as he is different from them in his knowledge and understanding." The basic *halacha* is that any of the practices that Christians use in their false worship (*avodah zara*) is forbidden to be done by Judaics (*Yiddin*) even if Judaics used these practices prior to Christianity. In other words, even if the Bible—or the Talmud—sanctions a certain practice, Judaics are forbidden by the rabbis from continuing to do so if this practice was *subsequently adopted* by Christians. So for example the *Tosafos* describe the custom of a *matzeivah*, a single stone upon which *korbonos* (temple offerings) were brought. The use of a *matzeivah* in this manner is mentioned many times in the *Sefer Bereishis*. Yet the rabbis in *Sefer Devorim* prohibit its use, since it was eventually adopted by the Christians. As noted, organs may not be used in a *shul* even though organs in Judaic services can be traced back hundreds of years, but since organs came to be used in churches, the rabbis forbade their use in synagogues. The same proscription applies to the singing of any Old Testament hymn subsequently sung in a church. By the same token, the use of flowers in the synagogue, though traditional in Judaism, were banned by the Vilna Gaon (Lithuania: Rabbi Elijah ben Solomon). Rabbi Moshe Feinstein concurred, citing the *Shulchan Aruch*.

The mystery of the ever-present male Judaic head-covering (*kippa*, *yarmulke* etc.) is solved by the knowledge that it is mandatory in a religious context because being bare-headed is mandatory for Christian males in

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<sup>699</sup> "On Jews and Christians Living in the Same Place" (*A Quo Primum*) Pope Benedict XIV, June 14, 1751.

church. Rabbi Feinstein rules that entering a synagogue or *davening* (praying) on the part of a Judaic male without his head covered is strictly forbidden since Christian men always remove their hats when entering a church. Feinstein discusses the need to recite a penitential purification formula (*shemonah esrei*) on the part of the Judaic male who imitates Christians by praying with an uncovered head. However, many rabbinic authorities (*poskim*) permit an uncovered male Judaic head in order to deceive the *goyim* in circumstances in which to wear a yarmulke would raise their ire: testimony in a court of gentile law, for example, or in circumstances where the wearing of a head-covering might cause a Judaic male to lose his job. Hence, Senator Joseph Lieberman of Connecticut, an Orthodox Judaic follower of the Talmud, when running for the office of Vice-President and later President of the United States, appeared in public in most cases without his yarmulke, so as not to risk losing the prospective “job” he was seeking.

We can even trace the origins of the Yiddish language to hatred of Christians. The Judaic-German *halachic* decisor Rabbi Moshe Sofer (the “*Chasam Sofer*”) ruled that, based on the eighteen decrees of prohibition of the *Yerushalmi* (Jerusalem Talmud), one of which forbids the adoption of the language of the Christians, it was later necessary for Judaics to make many alterations to the German language, which as a result led to the gradual rise of Yiddish.



## Deceit and Dissimulation in Judaism, Part II

Judaism is a palimpsest of disinformation and deceit; the world's black hole of trickery. Anyone who approaches the subject without that awareness is going to be terminally misled. As the neo-cons' delirious bash-the-Muslims hate-fest escalates on talk radio and the establishment media fuel the Crescent-burners by characterizing Islam as hateful, suppressive and mind-controlling, Judaism—which is all of those things—has generally been protected from exposure and denunciation.

### *Overt Forms of Deception*

Lying to the gentiles is an axiom. 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 shamym*” (“reverence or fear of God”). The rabbis rule that “if the teacher is telling stories which are not true, but is doing so *leshem shamym*, 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.”<sup>700</sup>

Judaism is permeated by a culture of dishonesty and deceit. Researchers have puzzled over the alternate birth dates given for the *rosh yeshiva* Rabbi Abraham Aaron Price who was born in Stashev, Poland on Dec. 10 in either 1897 or 1900. The puzzle is solved when one recalls that, “It was common practice then to register a son's birth falsely in order to avoid later conscription into the Tsarist army. Either a 16-year old was rejected as a weakling when he posed as an 18-year old for the draft, or the notification of a son's birth was delayed until he could be registered as a twin with his next sibling. Exemption was granted to twins because of a belief that they were weaker.”<sup>701</sup>

The Talmud at Bezah 20a cites a passage that relates that Hillel the famous “wise” 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 pretext of a good cause is found in Avot d'Rabbi Natan 12:3

<sup>700</sup> 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.

<sup>701</sup> Abraham Aaron Price obituary, *The Jewish Chronicle* (London, UK), May 5, 1994.

(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.” The Gemara at Babylonian Talmud tractate Baba Batra 16a, on no evidence, and with the wild fantasy that is typical of the rabbinic traditions, 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.”<sup>702</sup> Lying to robbers might be 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...”<sup>703</sup>

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

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<sup>702</sup> *Yoreh De’ah* 232:14.

<sup>703</sup> Ari Zivotofsky, “Perspectives on Truthfulness in the Jewish Tradition.”

was merely fooling you,' so here also (the woman may say), 'I was merely fooling you.' (Yevamot 106A).

"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 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* originally promised.' This Gemara is cited in the Shulchan Aruch as the halakha' (Hoshen Mishpat 333:5)." <sup>704</sup>

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." <sup>705</sup> 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 justify 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 conveyed is not intended to hinge literally on a situation in which one is a guest in the home

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<sup>704</sup> Zivotofsky, pp. 277-278.

<sup>705</sup> *Ibid.*, p. 278.

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 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 US courts 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, or rather its adherents. Yoreh De'ah 344:1 rules that at the funeral of a Judaic, the good attributes of the deceased should be mentioned and then added to a little. It is explained that this is not a lie, but rather an extension of the known actions of the deceased which we can assume to be true as well. (Shulchan Aruch 334:5; also Shakh, s.k.4). This small dose of dishonesty (what Rabbi Adin Steinsaltz calls a "white lie") is dismissed 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..."<sup>706</sup>

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 such lies violate the law of God. Here the law 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'!

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<sup>706</sup> *The Talmud: The Steinsaltz Edition*, Vol. VIII, p. 28.

“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 also 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...”<sup>707</sup>

**“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*

All of 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 gets more tangled:

“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

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<sup>707</sup> *The Talmud: The Steinsaltz Edition, Vol. II, p. 48.*

host/guest case, as elaborated by Maimonides in *Hilkhoh Gezeleh 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." <sup>708</sup>

### *The Three Permissible Categories of Lying*

The rabbis of the Talmud must tell themselves lies, too. A religion that has lying so deeply ingrained in it signifies that in many instances its adherents are so accustomed to lying, even to themselves, 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." <sup>709</sup>

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. Any lie told beyond those categories renders the rabbinic scholar untrustworthy. We witness here a clever maneuver; the tangled web becomes ever 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 falls under the sub-categories of marriage, adultery, fornication, molestation, predation and seduction, sodomy, abortion and

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<sup>708</sup> *The Talmud: The Steinsaltz Edition*, Vol. II, pp. 48-49.

<sup>709</sup> *The Talmud: The Steinsaltz Edition*, Vol. II, p. 49.

contraception, to name but a few. To say that a rabbi can be trusted and will be considered honest if he only lies within the confines of these three categories, while in everything else “he scrupulously avoids uttering a falsehood,” is a mockery. We know it is a mockery because the many other categories of rabbinically permissible lying have not been mentioned.

### *Two Additional Categories of Permissible Lying*

There are more than three varieties of permissible lies. There are at least two more. 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?”<sup>710</sup> 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.”<sup>711</sup>

Rabbi Yehoshua b. Hananiah tells a permissible lie in BT Eruvin 53b. Meanwhile BT Sanhedrin 11a features “virtuous” lying by Rabbi Gamliel 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: Gamliel

<sup>710</sup> *Soncino Hebrew-English Edition of the Babylonian Talmud: Seder Kodashim - Bekoroth Arakin* (London: The Soncino Press, 1989) second page of tractate 36a.

<sup>711</sup> Zivotofsky, op.cit., p. 280.

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."<sup>712</sup> HaKatan is too great a 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 recital, reminiscent of almost any courtroom in America when the judge and the various lawyers are battling procedural minutiae back and forth like a ragged tennis ball, is raised here to establish the all-important diversionary nature of the Talmud lesson being imparted, to wit: *permissible dissimulation*. To impart 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 we encounter 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 blame for the bad odor. 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. But as is frequently the case in the rabbinic world, appearances can be deceiving.

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<sup>712</sup> *The Talmud: The Steinsaltz Edition*, Vol. XV, p. 103.



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 lovable 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. Here the masquerade descends to the realm of the sexual. Unlike the cute story about the garlic breath, this one is downright sinister and that is why it is saved for the end of the tractate. The 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 saintly rabbi taking upon himself a bit of cuisine-related opprobrium for rotten 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 guilty 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."<sup>713</sup>

Like disciplined members of a crime cartel, the *Talmidei chachamim* at the academy all participated in the protection of the guilty party. 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 are put into God's mouth and a completely asinine interpretation is spun from whole cloth. (The Talmud and Midrash are infamous for inventing Biblical passages).

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<sup>713</sup> *The Talmud: The Steinsaltz Edition*, Vol. XV, p. 104.

*Coverup confidential: the rabbinic gloss on Joshua 7: 10-11*

Here the tractate has the Old Testament Joshua ask God, "Master of the Universe, who in actuality are the ones that sinned?" God says to him in return: "Am I an informer for you, that you ask me to reveal the identity of wrongdoer!" These words attributed to God are not in Joshua chapter 7. BT Sanhedrin 11a deduces from its own simulacra of Joshua 7 that, "Since God wanted to spare wrongdoers public humiliation, it is certainly proper for humans to act likewise." The lesson being that the rabbis, by not becoming "informers," were right to deceive the girl who had been sexually wronged by one of their brotherhood.

But according to the actual text of the Biblical book of Joshua, chapter 7, God said nothing of the kind. He left it up to Israel to reveal the guilty individual (Achan). Observe the delusional quality of the Babylonian Talmud in this portion of Sanhedrin 11a. All of the *Talmidei chachamim* at the academy implicated themselves in the sex act perpetrated against the woman, in order to conceal the identity of the individual who was the actual perpetrator. But in the Bible, in the verses cited by the rabbis to justify this act, Joshua 7 (19-20), it is written, "Joshua then said to Achan, 'My son, give glory to Yahweh, God of Israel and confess: tell me what you have done and hide nothing from me.'" Achan proceeds to make a full confession and is rather emphatically humiliated in public by being stoned to death by "all Israel." Nothing remotely close to this occurs to the guilty party who wronged the woman in the Talmudic account in BT Sanhedrin 11a. Quite the reverse. Based on what can only be called a hallucinogenic reading of the Biblical Book of Joshua, the protection of the guilty party in Sanhedrin 11a is justified by the citation of a passage in Joshua chapter 7 in which the guilty party is revealed, publicly shamed and executed by the community, and not in any way protected by the community.

In the rabbinic text, God is made a party to the Talmud's prideful falsification by being accused of seeking to "spare wrongdoers public humiliation." When in fact, Yahweh's wrath in Joshua chapter 7 is not sated until the wrongdoer is made to confess his shame in public and is subsequently executed and buried under a mound of stones, as a perpetual memorial to his treachery. Yet according to BT Sanhedrin 11a, "the identity of the wrongdoer was never revealed."

Next, in a particularly ominous turn, lying is permitted to the judges of the Judaic law. Lies may be used to bolster 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), 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 have the rabbinic methodology of deceit and dissimulation in Judaism spelled out for us, *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."

*One more additional category of permissible lying: the "guzmah"*

In Judaism: "...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.”<sup>714</sup> This acceptability of exaggerating one’s statements 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 Soncino editors 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 or analysis is furnished for the account of the throat-slitting and the subsequent miraculous healing being an exaggeration. Exaggeration is so all-pervasive, so steeped in the Talmudic mentality, that no opprobrium is attached to exaggeration. The rabbis thus engaged do not lose their status or position. Exaggerating is business-as-usual in Judaism.

**“...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 a gradually expanding grounds for prevarication, as 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...”<sup>715</sup> This is a key insight into how certain rabbinic decoy texts 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

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<sup>714</sup> Zivotofsky, op. cit., p. 282.

<sup>715</sup> *Ibid.*, p. 279.

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.”<sup>716</sup>

Over hundreds of years, as this process unfolded, the categories broadened, the permission to lie eventually was granted for almost every occasion, a lie for all seasons. In the view of Rabbi Samuel Strashun, the posek esteemed as the RaShaSh, “...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.”<sup>717</sup> Here we see grounds for an almost infinitely expanded category of lying: if there is a dearth of practical benefit and a prospect of emotional gain.<sup>718</sup>

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 or even secular Judaics, from rabbis and their students concerning the need for honesty. But beneath the smokescreen, the Lord of Lies, the one that “abides not in the truth” manifests visibly. The famed Rabbi Yosef Hayim of Baghdad, in *Torah Lishmah*, section 364, writes: “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.”

Secrecy concerning what Judaism actually teaches and represents is not as necessary in these days of rabbinic supremacy as it once was, for the reason expressed in Shakespeare’s *Macbeth*, “What need we fear who knows it, when none can call our power to account?” ( *Macbeth*, 5:1 ) In response to this book, Talmudists may attempt to deny everything, based on the invocation of their considerable clout and prestige: “Hoffman is lying about Judaism *because we say he is lying* about Judaism.” That’s one very familiar tactic. The other plays on the power of Judaism in the modern world. If Judaism is now nearly supremely powerful in the West, what need would Judaics have to fear revelations about their religion? The investigator of this

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<sup>716</sup> Ibid., p. 281.

<sup>717</sup> Ibid., p. 279.

<sup>718</sup> For the stature of Rabbi Strashun in Judaism cf. 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* (“The Book of Three Grails, Rules Regarding Mishnah and Talmud, and Pearls of Wisdom from the Geniuses Yom Tov Lipman Heler, Tsevi Hirsh Hayut and Samuel Strashun”), Bene-Berak, 1994.

subject comes prepared to deal with both approaches: the meek-and-mild, poor-pitiful-eternal-victims-who-are-all-sweetness-and-light-and-love-and-humanitarianism; as well as the rabbinic books and lectures that purport to offer to gentiles formerly secret Kabbalah texts that hint that Judaism does indeed hold that gentiles do not have a soul — and then carefully situate the revelation in a rabbinic context of the Kabbalah as New Age liberation from formal religion. All angles are played. Every possible deceit is considered and in many cases implemented, depending on the circumstances prevailing in society as a whole at any given time.

*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. The Talmudic "sages," and their adherents often do not know what the truth is. The level of illusion that exists in Orthodox Judaism 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." The preceding is a conversational rabbinic translation; the closest *published* Judaic version reads, "From a false matter, you are to keep far!" in *The Five Books of Moses: The Schocken Bible, volume 1* translated by Everett Fox,<sup>719</sup> which is close to the rendering from the 1560 edition of The Geneva Bible; also reflected in the 1611 King James. 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 (scribes might be a more apt term) inserted "conjectural emendations of their own"<sup>720</sup> into the books of the Prophets! The dutifully awed goy who approaches *The Jewish Study Bible* in the expectation that it, being eponymously "Jewish," and therefore more accurate, is actually going to be studying a falsified text. Nonetheless, this 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").

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<sup>719</sup> New York: Schocken Books, 1997, p. 385.

<sup>720</sup> Adele Berlin and Marc Zvi Brettler, *The Jewish Study Bible*, (New York: Oxford University Press, 2004), p. xv.

The rabbis glean from Exodus 23:7 what is, when properly translated, straight-forward Biblical plain speaking against telling a lie, *permission to tell a lie*, as long as the lie is of the *double entendre* variety! Where is the argument given in support of this crazed interpretation? As follows: “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’).<sup>721</sup> 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* which therefore makes a lie that contains a double-meaning permissible.

It is this sort of Scripture-twisting and rabbinic casuistry that makes a mockery of the Bible from start to finish. It also demonstrates how ridiculous is the claim that a Christian who studies the Scriptures with a rabbi obtains a better insight into God’s Word. 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 may be found the hidden essence of 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 Gemara: “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

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<sup>721</sup> Zivotofsky, op. cit., p. 287.

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.’<sup>722</sup>

### **Why Women Traditionally Have Not Been Allowed to Study the Talmud**

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 men and gain the ability to perpetrate and advocate 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.”<sup>723</sup>**

(*Tiflut* is a reference to the result of teaching one’s daughter the Talmud, alternately translated as “foolishness” [Maimonides] or sin [Rashi]).

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<sup>722</sup> John Mearsheimer & Stephen Walt, *London Review of Books*, Vol. 28 No. 9, May 11, 2006.

<sup>723</sup> 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).



*Judaism's "escape clauses"*

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...'"

Yet, the *Encyclopedia Judaica* article also contains legalistic escape clauses, which one always has to watch for in this literature: "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 have noted in these pages and has been revealed by Prof. Shahak, "...the prohibitions against...hating other people...apply only to fellow Jews." Here we glimpse the slippery lawyer's artifice that pervades Judaism. Things are not what they seem. Objective declarations are, upon deeper investigation, loaded with internal modifications and 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 Ta'nnaitic 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."

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 foolish and fallacious, perhaps more so. 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.” Exactly. He did a pretty good job of it too. 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 a statement? Where does Rabbi Yohai mention that it is any thing other than an accurate reflection of his views? Was the man an imbecile? Senile? Hardly. He is revered as the architect of the Kabbalah. Cohen can’t leave the stark statement by Shimon ben Yohai to stand uncontradicted before the eyes of the 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 gentiles, good and bad. No, no, kiddies. It simply isn’t so. Take Prof. Cohen’s word for it.

#### *Pious of “The Nations” Will Be Saved - The Escape Clause*

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” (p. 6). Dr. McCaul here cites correctly and truthfully the doctrine of Judaism but 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 sedulously conveyed to Christians and gentiles, whenever they are confronted by documentation which exposes Judaism’s doctrinal hatred for gentiles. 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 allows them 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:

וְאֵלֵי הֵן שְׂאִיִן לֵהֶם חֵלֶק וְכֹר'

“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, which we reviewed previously, the preceding is understood by Orthodox Judaism 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:

וְאֵלֵי הֵן שְׂאִיִן לֵהֶם חֵלֶק וְכֹר'

“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.”<sup>724</sup>

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<sup>724</sup> McCaul, p. 7.

This 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 deceptive about Judaism. Shimon ben Yohai decreed that even the best of the gentiles should all be killed? He didn't mean it literally. Judaism 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 accurate knowledge of how this rabbinic deception system operates, may be gained. 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.'<sup>725</sup> 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? Not the Talmud (law of the rabbis). 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.

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<sup>725</sup> Ibid., p. 31.

*The Talmud: A Book of Love for One's Fellow Man?*

As we have seen with regard to Elie Wiesel's lecture at the 92nd Street Y in New York, one of the most common rabbinic public relations scams is the notion that the Talmud professes the doctrine of love for one's fellow man. This myth has been foisted on the non-Judaic world down through the centuries. The example at hand is from the Napoleonic era, as brilliantly elucidated by Dr. McCaul, in an analysis as relevant as today's press release from the American Jewish Committee:

"...in the authorized *Jewish Catechism* used in Bavaria, after the explanation of the moral duties, we find the following question: 'Are these laws and duties, affirmative and negative commandments, binding, with respect to a non-Israelite?' Answer: 'By all means, for the fundamental law of all these duties, *'Love thy neighbor as thyself,'* is expressly laid down by the Holy Scriptures in reference to the non-Israelite...'

"The representatives of the Jewish people in France, and the teachers of the Jewish youth in Bavaria, declare, that in the scriptural command, 'Thou shalt love thy neighbor as thyself,' neighbor means *fellow-man*, without distinction of nation or religion. Where then did they learn this interpretation? From the Talmud or from the New Testament? The Jewish deputies say, from the former. On the page cited above they add, 'This doctrine is also professed by the Talmud.' The Bavarian Catechism is more cautious. It makes no such bold assertion respecting the Talmud. It only intimates that the oral law teaches this doctrine, by subjoining to the passage from Leviticus the same extract from Maimonides, alluded to by the Jewish deputies. The Catechism gives the extract a little more at length, and as follows: 'We are bound in everything to treat the non-Israelite, who sojourns with us, with justice and with love... (Maimonides, *Hilchoth Melachim* 10, 12.)'

"No doubt the passage as here given, both by the French deputies and the Bavarian Catechism, is very plausible; and *if it could be found verbatim, either in the Talmud or any of its compendiums, would go far to justify the bold assertion of the former, and the cautious insinuation of the latter.* But unfortunately the original passage is very different. In the above citations, it

is mutilated in order to suit the purpose of the citers. In the *Jad Hachasakah*<sup>726</sup> it stands as follows:

וכן יראה לי שנוחגין עם גרי תושב בדרך ארץ. וגמילת  
 חסדים כישראל • שהרי אנו מצווין להחיותן שנאמר לגר  
 אשר בשעריך תהננה ואכלה • וזה שאמרו חכמים אין כופלין  
 להן שלום • בגוים לא בגר תושב • אפילו הגוים צוו חכמים  
 לבקר חוליהם • ולקבור מתיהם עם מתי ישראל • ולפרנס  
 ענייהם בכלל עניי ישראל • מפני דרכי שלום • הרי נאמר  
 טוב יי' לכל ורחמיו על כל מעשיו ונאמר דרכיה דרכי נועם  
 וכל נתיבותיה שלום :

“And thus it appears to me, that *the proselytes allowed to sojourn* are to be treated with the same courtesy and benevolence as the Israelites; for behold, we are commanded to maintain them, as it is written, ‘Thou shalt give it to the stranger (proselyte) that is in thy gates, that he may eat it.’ As to that saying of our wise men not to return their salute, it refers to the Gentiles, not to the proselyte allowed to sojourn. But even with regard to the heathen, the wise men have commanded us to visit their sick, and to bury their dead with the dead of Israel, and to feed their poor along with the poor of Israel, for the sake of the ways of peace; for it is written, ‘The Lord is good to all, and his mercies are over all his works;’ and again, ‘Her ways are ways of pleasantness, and all her paths are peace. (Prov. iii. 17.)’

“The reader will observe that there are several striking differences between this translation and that of the Bavarian Catechism; and these differences prove that, by the word ‘neighbor,’ the oral law does not understand a fellow-man, without any regard to his religious opinions. First, the Bavarian Catechism says, ‘We are bound in everything to treat the non-Israelite who sojourns with us with justice and with love, and as we would treat an Israelite.’ The *original* says, ‘And thus it appears to me,’ that the *proselytes allowed to sojourn* are to be treated with the same courtesy and

<sup>726</sup> More commonly spelled *Yad HaChazakah*; *halacha* derived from the Code of Maimonides.

benevolence as the Israelites'...Maimonides speaks of only one particular class, the proselytes who had permission to sojourn in the land of Israel...'

"The important *omission* made by the Bavarian Catechism: in citing the words of Maimonides, the compilers have omitted the whole sentence, 'As to the saying of our wise men not to return their salute, it refers to the Gentiles, not to the proselytes allowed to sojourn.'

"To this sentence, the French Jewish deputies have also made no allusion; and yet this sentence is found in the very middle of the passage quoted. What goes before and what follows is quoted by both, but both have with one common consent omitted this passage....The Jewish deputies in Paris, and the compilers of the *Jewish Catechism* in Bavaria, had one common object —they wished to prove, or to intimate, that the Talmud teaches us to love as ourselves all our fellow-men, without any respect to religious differences. In order to prove this, they both refer to one and the same passage and from the middle of that passage they both omit one important sentence.

"What conclusion will be drawn by any man of common understanding? Just this, that as they both quote one and the same passage, there must be a great scarcity of proof from the Talmud: and that, as they both make the same omission, the sentence omitted must be unfavorable to that proof; and that, therefore, this one passage does not prove that the Talmud teaches any such doctrine. Such is the conclusion to which we are led by considering the facts of the case. An examination of the omitted passage will show that this conclusion is most just: '*As to the saying of our wise men, not to return their salute, it refers to the Gentiles, not to the proselytes allowed to sojourn.*'

"In plain English, this passage *restricts* '*the courtesies and benevolence*' to those proselytes who, by taking upon them the seven commandments of Noah, obtained the privilege of sojourning in the land of Israel; and *consequently excludes* '*the Gentiles*' — and consequently disproves the assertion that the Talmud teaches us to love as ourselves all our fellowmen, without any respect to religious differences. On the contrary, this passage tells us that the salutation of the Gentiles is not to be returned. It prescribes two different lines of conduct to be pursued towards different religionists, and makes the difference of religious persuasion the basis of the rule. But some readers may say, that the difference is very small — that the command not to return the salute of the Gentiles,' is a mere matter of etiquette — whereas the command

to visit the sick of the Gentiles, to bury their dead, and to feed their poor, is a substantial kindness. This we should admit, if the reason assigned for such conduct, 'for the sake of the ways of peace,' did not utterly remove all the apparent kindness. And this brings us to the third misrepresentation of the Bavarian Catechism.

## מפני דרכי שלום

"It (mis)translates the (Talmudic) words (for the sake of the ways of peace) 'for the good of society.' Here, then, there is an evident difference between us....Maimonides here refers to another passage of the oral law, where this expression is fully explained, and where the command 'not to return the salutation of the Gentiles' is also found. We will give this passage, and then the unlearned can judge for themselves:

"The poor of the idolaters are to be fed with the poor of Israel for *the sake of the ways of peace*. They are also permitted to have part of the gleaning, the forgotten sheaf, and the corner of the field, *for the sake of the ways of peace*. It is also lawful to ask after their health, even on their feast-day, *for the sake of the ways of peace*; but never to return (literally, reiterate) the salutation, nor to enter the house of an idolater on the day of his festival, to salute him. If, he be met in the street, he is to be saluted in a low tone of voice, and with a heavy head. *But all these things are said only of the time that Israel is in captivity among the nations, or that the hand of the idolaters is strong upon Israel. But when the hand of Israel is strong upon them, we are forbidden to suffer an idolater amongst us, even so much as to sojourn incidentally, or to pass from place to place with merchandise.* He is not to pass through our land until he take upon him the seven commandments given to the children of Noah, for it is said, 'They shall not dwell in thy land,' (Exod. xxiii. 33,) not even for an hour. But if he take upon himself the seven commandments, then he is a proselyte permitted to sojourn."



## (גַּר תּוֹשֵׁב)

*Hilchoth Accum.*, c. x. 5, &c.

“This is the passage alluded to, and *the reader may now judge whether the words, ‘For the sake of the ways of peace,’ can be interpreted as the Bavarian Catechism renders them, ‘for the good of society.’* If so: then ‘the good of society’ is to be consulted only while the Jews are in captivity, and the Gentiles’ have got the power: but as soon as the Jews get the power, ‘the good of society’ may safely be disregarded.

“*The meaning plainly is, that in the present position of affairs it is advisable to keep the peace between Jews and Gentiles, inasmuch as the Gentiles are at present the strongest. Now, then, it is expedient to visit the sick; and feed the poor, and bury the dead of the Gentiles, for this will promote that object; but when the tables are turned, and the Gentiles are the weakest, there will be no necessity ‘for the ways of peace,’ or, as the Bavarian Catechism has it, ‘for the good of society.’*

“It is plain, therefore, that the passage cited by the French deputies and the Bavarian Catechism, does not answer the purpose for which it is cited. It does not prove that the Talmud teaches us to love our fellow-men as ourselves, whatever be their religious opinions. On the contrary, it teaches that a wide distinction is to be made between one class of religionists and another...

“We are inquiring whether their religious system, the oral law, is or is not from God, and whether this religious system teaches Jews to love all their fellow-men as themselves? We have shown that the evidence adduced on this point by the French and Bavarian Jews, proves the contrary...We say, then, that the Talmud...does not teach us to love our fellow-men...”<sup>727</sup>

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<sup>727</sup> Alexander McCaul, op. cit., pp. 34-40; 45-46.

The Simon Wiesenthal Center, a multi-million dollar rabbinical propaganda center, dispatched Rabbi Daniel Landes in 1995 to deny that the Talmud dehumanizes non-Jews. "This is utter rot," he said. His proof? Why, his word, of course. <sup>728</sup>

### **In the Time of Nicholas Donin**

Lying to "circumvent a Gentile" has a long patrimony in Judaism. Take for example the thirteenth century Talmud debate in Paris between Nicholas of Donin, a Judaic convert to Christianity, whom Hyam Maccoby admits had "a good knowledge of the Talmud," <sup>729</sup> and Rabbi ben Joseph Yehiel. Yehiel was not under threat of death, bodily injury, imprisonment or fine. Yet Rabbi Yehiel brazenly lied during the course of the debate. When asked by Donin whether there were attacks on Jesus in the Talmud, Yehiel denied that there were any. Donin, a Hebrew and Aramaic scholar, knew this to be false. Hyam Maccoby, a twentieth century Judaic commentator on the debate, defends Rabbi Yehiel's lying in this way: "The question may be asked, however, whether Yehiel really believed that Jesus was not mentioned in the Talmud, or whether he put this forward as an ingenious ploy in the desperate situation in which he found himself..It would certainly have been pardonable of the rabbi to attempt some condonation in which he did not fully believe, to prevent such tyrannical proceedings by one religious culture against another." <sup>730</sup> This is how Judaic denial of the existence of hateful Talmud texts is justified to this day. A fanciful word for rabbinic lying is conjured ("condonation") and then deemed "pardonable" under the circumstances, while scrutiny of rabbinic holy books by Christian investigators is characterized as a "tyrannical proceeding."

William N. Grimstad offers further insight on these early Talmud debates: "Talmud exposures go back to the middle ages, and actually were

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<sup>728</sup> In the wake of riots by Orthodox Jews in Boro Park, New York in April 4, 2006 after the issuing of a traffic summons to a member of their community, in which police officers were assaulted and a patrol car set on fire, members of the New York City Police Department (NYPD) commented on the Talmudists they deal with on a daily basis for years at a time in Boro Park: "They are operators and know how to get over. They are natural born liars and will tell you the most bald faced lies when the evidence is right there for you to see." Source: NYPD Rant (Comment Board) <http://p066.ezboard.com/fnypdrant64609frm1.showMessage?topicID=31747.topic>

<sup>729</sup> Maccoby, op. cit., p. 26.

<sup>730</sup> Ibid., p. 28.

touched off in a disastrous miscalculation by the Jews themselves. In 1233...rival rabbis denounced the revisionist writings of Moses Maimonides to the Roman Catholic Inquisition, which publicly burned them at Montpellier, France. The idea soon backfired on the rabbis, for Jews such as Nicholas Donin, Alfonso de Valladolid, Victor Von Carben and Johann Pfefferkorn, who had converted to Christianity, likewise began reporting to Church authorities what was actually said about Christians and their religion in the entire corpus of Jewish holy books. This led to public disputations in which the rabbis had to defend their texts against the exposures by the well-informed ex-Jews, followed in many cases by formal condemnation of the literature as criminally hateful by official juridical bodies. The most celebrated disputation occurred in the early 1500s when the convert, Pfefferkorn, successfully prosecuted the Talmud before Emperor Maximilian, who ordered the works seized and turned over to the universities for examination in 1509. Defending the Jewish literature was the famed, nominally Christian 'humanist,' Johann Reuchlin, in a famous polemical battle which went on for years and often is called the prelude to the Protestant Reformation. After due deliberation, the faculties of Paris, Louvain, Erfurt and Mogutina ruled against the Talmudists and also accused Reuchlin of being a Jewish propagandist. The condemnation of Jewish books never was executed however, as an appeal by the Reuchlinites to Pope Leo X ended with the Pontiff enigmatically ordering all parties to silence, but sparing the Talmud from the flames, a decision that has never been explained but which might relate to that pope's well-known 'edifice-complex' and constant need for money." <sup>731</sup>

As previously noted, Leo X was one of the Medici popes, a cardinal from the age of thirteen who studied as a youth under Ficino the Kabbalist, and was one of the directors of the traffic in indulgences and other forms of simony. According to the Judaic historian William Popper, "From this time (1232) on, the Dominicans showed themselves the consistent enemies of Hebrew literature; and the sternest among the Dominicans were the converted Jews. One of the first of these to cause trouble was Nicholas de Rupella, who as a Jew had borne the name of Donin. He was a Talmudic scholar and had expressed certain doubts as to the authority of that work and

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<sup>731</sup> Grimstad, op. cit., pp. 220-221.

of oral teaching in general. As a result he was put under the ban by the French rabbis..In 1236 he went before (Pope) Gregory IX with a charge against the Talmud which contained no less than thirty-five points...he charged that the Talmud distorts the meaning of certain biblical passages...that it is yet esteemed by the Rabbis as of more value than the Bible; and, above all, that in many of its passages abusive language is used in speaking of Jesus and Mary..." Donin declared "that these very faults in the Talmud are the cause 'which especially keeps the Jews obstinate in their perfidy...'

"Gregory sent to the rulers, temporal and ecclesiastical, in France, England, Castile, Aragon, and Portugal decrees in which he cited twenty-five articles of complaint against the Talmud, and ordered that on the morning of the first Saturday in Lent, when the Jews would be at early service, all Talmud copies should be confiscated and handed over to the Dominicans and Franciscans. In the confiscation, the kings of the countries mentioned were to support the movement with all the temporal power at their command; the Provincial Superiors of both orders of monks, by this time in full charge of the Inquisition, were to have the contents of the Talmud examined, and, if Nicholas' charges should be found true, the Talmud was to be publicly burnt (May or June, 1239)...to France the Pope had paid special attention, and had directed his orders particularly to the Priors of the Order of Preachers and of the Minor Order of Paris. He had also given Nicholas Donin a personal letter to William, Bishop of that city, directing him to use the utmost zeal in France, the center of Talmud learning, the home of the *Tosaphists* ([also spelled *Tosafist*] disciples of Rashi whose elucidation of the Talmud [*Tosaphot*, also spelled *Tosafot*] came to be published with the Talmud). So here the decree of the Pope met with a ready response from the king, Louis IX and the Dominican, Henry of Köln...the officials forced the Jews to surrender their Talmud copies to await the result of an examination by a commission...Certain rabbis were summoned, therefore, to testify in answer to Donin's charges. They acknowledged some of the charges, controverted others, and finally urged that the Talmud was indispensable to the Jew for a correct understanding of the Bible. After this hearing, the tribunal gave its decision against the Talmud and consigned it to the flames.

"The Jews did their utmost to avert the calamity, and the affair dragged on for years. The first stay was gained when they...bribed a certain

archbishop who stood high in royal favor, to secure an order that their books should be returned to them. Then this friendly archbishop died suddenly, in the very presence of the king. The latter, urged by...the repeated demands of the Dominican Henry and the apostate Donin, appointed a new tribunal to examine the Talmud. He ordered that Nicholas should repeat his charges before it, and that a defense might be made by four French rabbis. In the presence of the Queen-Mother Blanche, this debate was held on June 24, 1240, R(abbi) Jehiel (Yehiel) of Paris acting as spokesman. From an account of the affair which has come down to us it is worthwhile to quote the principal charges brought: (1) The Talmud is given an undue value and authority by the Jews; (2) It contains blasphemies against Jesus; (3) against God and morality; (4) against Christians.

“...After seeking to invalidate most of the charges, the Rabbis turned to the most important point, and acknowledged that the Talmud contained slighting references to a certain Jesus. But, by taking into account the dates mentioned in the Talmud, and other evidence furnished by the early Church Fathers themselves, they attempted to show that another Jesus, who had lived at some time earlier than Jesus of Nazareth, was the subject of these notices. They failed to convince the commission; the Talmud was once again sentenced to the funeral pyre, though it was sometime before the sentence was carried out.

“Involved in the fate of the Talmud was that of almost the entire Jewish literature, a fact which very soon became evident. One of the points in the charge of offense against morality mentioned above was now urged against the prayer-book (*The Siddur*) also, and Jehiel was compelled to defend in a similar manner a literary composition used in the ritual for the Day of Atonement, the *Kol nidre*. This is a prayer the purpose of which is to ask absolution from all vows (i.e. *Kol nidre*) unintentionally violated, and it closes with the formal declaration on the part of the congregation that all such vows are null and void. From very early times it had been taught that the prayer by no means meant to ask release from any duty which one knew he owed to his neighbor. But just this very interpretation was charged in 1240, and this charge is of importance as indicating a tendency which became very strong in later times to make also the prayer-book, because of this and other prayers, an object of the censor’s persecutions.

“...In 1243 Innocent IV was elected pope, and in the following year he called upon Louis IX to burn the Talmud wherever found in his domains. The Jews sought further delay by petitioning for another investigation; but finally the confiscation was carried out, and on a certain day, fourteen wagon loads (consisting of 12,000 volumes) of the Talmud and similar works collected by force from the Jews of France, were delivered in Paris. When, on another day, six more wagon loads had been added, Donin’s desire was publicly fulfilled in Paris (Friday, June 17, 1244)...But no measure, however strict, could long keep the Jew from his books, and what happened at other times may well have happened now. Hidden in wells, buried among the roots of trees and snatched from the very flames, there were always some volumes saved. As soon as the watchfulness of enemies became a little relaxed, these treasures were brought from their hiding-places; others were smuggled into the city from distant lands by various devices; and still others...were bought from neighbors whose sense of duty, while it had urged them to aid in the acts of violence, was still not so strong as to prevent them from saving out of the general destruction a volume or two which they sold back to the eager Jews at a profit...R(abbi) Jehuda Lerma in *Lehem Y hudhah*: “Then I found one book in the possession of Christians who had snatched it from the flames, and I secured it at a great cost’...Then it became a labor of love...to restore these manuscripts where injured, and faithfully to copy them for friends and scholars; so that half a dozen years had not passed before the careful work of pope and king, friar and soldier, was thus secretly all undone.”<sup>732</sup>

In 1244 Pope Innocent IV correctly described the Talmud “as a book ‘in which are manifest blasphemies against God and Christ and the blessed Virgin, intricate fables, erroneous abuses and unheard-of-stupidities.”<sup>733</sup> Undoubtedly aware of the accurate assessment of the Talmud by their learned predecessor (author of the *Commentaria super libros quinque decretalium*<sup>734</sup>), Popes John Paul II and Benedict XVI nevertheless entered the synagogues where the Talmud is taught, adored and glorified and proclaimed their solidarity with its adherents.

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<sup>732</sup> William Popper (NY, 1969) *The Censorship of Hebrew Books*, pp. 8-12 (first published in 1899).

<sup>733</sup> Erika Rummel, *The Case Against Johann Reuchlin*, p. 135.

<sup>734</sup> Cf. *New Catholic Encyclopedia* (Catholic University of America, 1967), vol. 7, p. 525.

### In the Time of Pfefferkorn

“When printing was invented the Jews were quick to take advantage: on Feb. 17, 1475, probably the first Hebrew printed book—a commentary on Rashi to the Torah...appeared in Reggio di Calabria...Still, with all their liberty, events were taking place around them which warned them to be wary...their danger was indicated to them by the fact that, in 1488, attacks by the apostate Vicenza...upon certain of the Jewish prayers had to be answered. For this reason, when Gershom of Soncino published a few of the Talmud tracts at Soncino during the last decade of the fifteenth century, he took care not to restore any of the objectionable words omitted in the MSS. from which he printed...Thus, in the (Talmud) treatise Berakhoth 17a and Rashi 13a and 28b; in Sanhedrin 16a, the word ‘Jesus’ has been omitted, and a space about the size of one letter left blank, but the adjective ‘Nazarene’ had been retained. In other places, as Sanhedrin 43a, the whole phrase ‘Jesus of Nazareth’ is wanting, and the space left blank, while in the same treatise, 103a and 107b, the phrase is left complete. In the treatise Shabbath 67a, the phrase ‘the son of Sateda, the son of Pandera’ (names given to the mother and father of Jesus), is wanting...and when danger increased publishers not only retained this practice, but of themselves omitted additional passages which they thought might give offense.

“The history of all such troubles becomes now almost entirely a history of apostates...Such was the case with Victor von Karben, a German Jew who was converted...and much more certainly was the case with Joseph (baptized as Johann) Pfefferkorn of Moravia...in 1507 he published a tract (*Das Judenspiegel*) which was intended as the first of a series of attacks to culminate in a fatal blow to Judaism — confiscation of all Talmudic writings.<sup>735</sup> Pfefferkorn began his work in Frankfort and immediately a violent protest was raised by Jews, supported by some friendly Christians...the Elector Mainz and the Archbishop Uriel of Gemmingen...On November 10, 1509, Pfefferkorn went to the Emperor at Tyrol, and secured a decree from him that confiscation should be carried out. The Archbishop Uriel of Gemmingen however, was appointed to decide the issue in regard to the Talmud...the Jews again sent friendly Christians as delegates to the

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<sup>735</sup> This is not what happened (“confiscation of all Talmudic writings”), however. It is only what Pfefferkorn “intended.”

Emperor, to carry before him letters recommending leniency; among them was one from the Archbishop Uriel, who seems to have played a double role in the affair, but to have been more a friend than an enemy of the Jews. These delegates declared that Pfefferkorn's charges were false, and the Emperor was persuaded to issue a new decree ordering the return to the Jews of their confiscated books. Pfefferkorn answered with a letter printed in Latin and...broadcast throughout Germany; in it he reviewed the whole case and roused the German people to agitate against the Jews...

“A long controversy between Reuchlin and Pfefferkorn followed...Reuchlin was accused of heresy and a commission, appointed to investigate, determined to give its decision not only against him, but naturally against the Talmud and the whole of Jewish literature. But there was still a spirit of justice and broad-mindedness even in parts of Germany, and while the students of Mainz objected to the proceedings as illegal, men of influence likewise interfered. Even though preparations had been made for the auto-de-fé (of the rabbinic texts) and men were ready on the appointed days to light the fires, a hasty message from Archbishop Uriel postponed the carrying out of the sentence for one month; he ordered the commission to reopen the case after one month and threatened, if it refused, to nullify all its previous work and to deprive it of all power to act in the future. The case reopened, dragged along slowly and was carried to Rome. In November, 1513, Pope Leo X, beloved of the Jews in Italy, persuaded by his Jewish physician Bonet de Lates, ordered all former verdicts to be set aside...the Bishop of Speier himself decided that Reuchlin's writings were not heretical or false...A humanist party arose throughout Europe in support of Reuchlin, with whom, out of hated rivalry to the Dominicans, the Franciscans sided. As the conflict between the two parties spread from Germany to Paris to Rome, the Reuchlinists stood in these places naturally, if a little unwillingly, as friends of the Jews, the Talmud and all Hebrew literature.”<sup>736</sup>

Pfefferkorn was the nephew of Rabbi Meir Pfefferkorn. In spite of his heroic efforts to expose Judaism and his sincere conversion to Christianity, he was the victim of pig-headed racism on the part of some Christians. Some insulted him and accosted him as “the baptized Jew.” Some of this harassment may have stemmed from occult double-agents or operatives allied

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<sup>736</sup> William Popper, *op. cit.*, pp. 21-25.



with Renaissance humanists, and of course from Reuchlin himself, who, in 1513 went for Pfefferkorn's jugular in a vulgar and vicious manner, making fun of his baptism and painting him as "...a baptized Jew from Cologne by the name of Pfefferkorn...a no-good man, or rather a poisonous beast...that Jew sprinkled with water...the traitor...he is used to betraying others...that traitor Pfefferkorn..."<sup>737</sup> How is it that a true Christian such as Reuchlin claimed to be, takes the rabbinic position on Pfefferkorn's conversion to Christianity, regarding it as a betrayal and the act of a "traitor"? St. Peter and St. Paul must also have been traitors. Reuchlin's veneer is wearing thin.

Erasmus, an important ally of Reuchlin, attacked Pfefferkorn's Christianity, also on racial grounds: "...a man who is a layman, who has no shame, and who can hardly be called a half-Jew, for his actions show that he is a Jew and a half, whom no kind of misdeed could make worse than he already is...that fellow chose to be baptized for no other reason that to be in a better position to destroy Christianity, and by mixing with us, infect the whole people with his Jewish poison...he truly plays the Jew. Now at last he is true to his race. They have slandered Christ, but Christ only. He raves against many upright men of proven virtue and learning."<sup>738</sup>

This is a clever, double-minded argument on the part of Erasmus. Pfefferkorn's campaign is against the Talmud and Kabbalah and those who advance those texts. In making his charges, Erasmus argues that Pfefferkorn is acting the typical part of a Judaic slanderer. But if slander is somehow typical of Judaics, how then can Pfefferkorn be wrong when he says the supreme holy books of the rabbis contain slander? Erasmus was not forced to account for this contradiction. *Nota bene* how anti-Judaic racism is used in the service of Judaism!

Erasmus went beyond invective, however. Those who know him only from modern history books which paint him as a humane reformer, friend of Thomas More and precursor of a more enlightened Christendom, will be dismayed to learn that Erasmus adamantly urged that Pfefferkorn be burned: "I am surprised, moreover, that the bishops are not more vigilant in this matter, that they do not burn this monster while there is still time...It would be better for an executioner to put an end to this madness. But this is

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<sup>737</sup> Johann Reuchlin, *Defensio contra calumniatores suos Colonienses* (Tübingen, 1513), quoted in Rummel, op. cit., pp. 100-104.

<sup>738</sup> Rummel, pp. 143-144.

the task of the bishops, the task of the most just Emperor Maximilian, the task of the authorities of the city of Cologne.”<sup>739</sup>

One wonders on what basis Martin Luther could side with the Catholic Reuchlin in his controversy with Pfefferkorn, since Reuchlin, in singling out Pfefferkorn’s Judaic ethnicity for special racial vituperation, was impeding the evangelism of Judaics, which was precisely Luther’s complaint against the Roman Catholic Church in his 1523 essay, *That Jesus Christ was Born a Jew*, which appeals to Christians to deal more kindly with “Jews” in the hope of converting them: “...I would request and advise that one deal gently with them and instruct them from Scripture; then some of them may come along. Instead of this we are...slandering them...If we really want to help them, we must be guided in our dealings with them not by papal law, but by the law of Christian love. We must receive them cordially...that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life.” Pfefferkorn was the Judaic whom Luther presumably had been seeking, yet Luther sided with the men who mocked and hated him, and in the case of Erasmus, sought to kill him. Reuchlin, who Luther admired and defended, sent a strongly pro-rabbinic message to the Talmudic/rabbinic community in Germany, to the effect that Judaics like Pfefferkorn who had converted to Christianity, were wicked men and “traitors.” Luther’s early defense of the well-known Kabbalist Reuchlin and his predecessor, Giovanni Pico della Mirandola, is problematic. As early as 1494, Reuchlin penned *On the Wonder-working Word*, which attempts a synthesis of Christian belief and Judaic magic. Yet in 1514, Luther wrote to George Spalatin, chancellor of Elector Frederick of Saxony, “I hold Reuchlin in great esteem...in my opinion there is nothing in his counsel that is dangerous.”<sup>740</sup> In 1517 Reuchlin published the pre-eminent Renaissance defense of the Kabbalah, *De arte cabalistica*. In 1520 Luther was still promoting Reuchlin: “Note what happened to Giovanni Pico della Mirandola...and most recently Johann Reuchlin...contrary to their intentions their well-meant words were perverted and made out to be evil.”<sup>741</sup>

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<sup>739</sup> Ibid., p. 145.

<sup>740</sup> Ibid., p. 162.

<sup>741</sup> Ibid., p. 163.

The Lutheran academic John Warwick Montgomery in his 1970 book, *In Defense of Martin Luther*, seems to accept the Neoplatonic Renaissance proposition that there is a legitimate “Christian” occult. Mirandola foisted a Christian Kabbalah on Rome and Montgomery writes of a “Christian” alchemy in Lutheran circles: “The specific significance of Lutheran doctrine for Reformation alchemy can be seen in the work of Michael Maier (1568-1622), Count Palatine, doctor of medicine and of philosophy who, along with Brahe and Kepler, served at the court of the Holy Roman Emperor Rudolf II. Maier produced numerous alchemical works and wrote in support of an evangelical Rosicrucianism. In his largest work, *Symbola aureae mensae*, Maier affirms the indissoluble connection between the cardinal Lutheran doctrine of the Real Presence and the alchemical aim of transforming the external world through the discovery of the ‘Philosopher’s Stone,’ i.e. through the discovery of Christ’s presence in the macrocosmic and microcosmic reality. A woodcut (in Maier’s book) depicts the Alchemist in full eucharistic vestments saying mass at the altar and the corresponding text indicates that, ‘He (Maier) saw the perfection of it (the hermetic ‘work’) in the birth of the Philosophic Stone in the Sacred Nativity...’

“The obvious movement in the direction of an existential Christ-mysticism in Maier is even more pronounced in the dazzlingly beautiful *Chymical Wedding* of ‘Christian Rosencreutz,’ a pseudonym of Johann Valentin Andreae (1586-1654), who is best known for his ‘decidedly Lutheran’ utopian work, *Christianopolis*...Luther’s heraldic seal displays a rose and a cross, and Roman Catholic critics of Rosicrucianism during the Reformation period pointed to its connection with Lutheranism.”<sup>742</sup>

The Rosicrucian movement was a forerunner of Freemasonry and was steeped in Kabbalah, as were Maier and Andreae, who were occultists trying to subvert Lutheranism,<sup>743</sup> as Reuchlin, Pico and Ficino and many others had infiltrated Catholicism. No one who is a follower of Jesus is involved with the occult. Comparing His Last Supper (viz. the “doctrine of the Real Presence;” John 6: 53-58), with alchemy and the “Philosopher’s Stone,” is a sacrilege. The counterfeiting of Christ is a prime directive of diabolism.

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<sup>742</sup> *In Defense of Martin Luther* (Milwaukee, WI: Northwestern Publishing), pp 103, 108-109. Montgomery’s thesis is an ironic indictment (not a “defense”) of Luther’s church.

<sup>743</sup> Cf. chapters 3 through 6 of Frances A. Yates indispensable *The Rosicrucian Enlightenment*.

Throughout the campaign against Pfefferkorn, snobbery was invoked to paint him as deficient in scholarship and intellect, while his opponents, as personified by Reuchlin, were portrayed as paragons of genius, learning and decency. This snob appeal was played up by Neoplatonic occult agents involved in the writing and circulation of the pro-Reuchlin pamphlet, *Epistolae obscurorum vivorum* ("Letters of Obscure Men") first published in Cologne in 1515 and reprinted with additional matter in 1517, which created a sensation and was promoted in intellectual circles and salons as a devastating and definitive demolition of Pfefferkorn's case. It was no such thing, but it acquired an aura of avant-garde defiance of the established order, and in particular of scholasticism. *Epistolae obscurorum vivorum* helped to weaken Pfefferkorn by falsely associating him with senile reaction. As Europe's intellectual vanguard processed toward humanism, and scholasticism began to fall into disrepute in rarified circles, the authors of these anonymous letters attempted to defeat Pfefferkorn's case by caricaturing it as fatuous and obtuse; not worthy of the brilliant Christian men of a new humanist age. The merits of Pfefferkorn's expert inside knowledge of Judaism's canonical books was not directly contested in the *Epistolae obscurorum vivorum*. The authors were too clever for that. We know now that the principal author of this anonymous pamphlet was the exceedingly slippery Catholic-Lutheran double-agent, one "Crotus Rubeanus," who, in 1517, was a doctor of theology at the University of Bologna, a humanist, later a convert to Lutheranism and one of the first Lutheran "missionaries to Prussia." Then, in 1530 "Rubeanus" reverted to Catholicism. Another author of the letters is said to have been Ulrich von Hutten, the man Emperor Maximilian crowned poet-laureate in 1517. The *Epistolae obscurorum vivorum* was written in a kind of pigden Latin to show up Pfefferkorn and his allies as low-bred dolts. It is written from the point of view of a paranoid Jew hater.

The behind-the-scenes maneuvering within the Roman Catholic Church and the Royal Court against the Judaic convert Pfefferkorn and in favor of the rabbis and Reuchlin, is labyrinth. In addition to the treachery of the Prince Archbishop Uriel (designated a prince because he was one of the seven "Electors" who chose the Emperor), we now know that Emperor Maximilian, who was supposed to be an ally of Pfefferkorn in Germany (in part, so the story goes, due to the appeals of Maximilian's devout sister, Kunikunde von

Bayern), employed Henricus Cornelius Agrippa, one of the most fanatical Kabbalistic infiltrators of the age, as a spy in Spain and later in an important military capacity.<sup>744</sup>

It also appears that Maximilian accepted bribes from Jonathan Levi Zion, one of the leaders of the Frankfurt Talmudists.<sup>745</sup> Another supposedly stalwart Catholic monarch who betrayed Judaics who had converted to Christianity was the “Holy Roman Emperor” himself, Charles V.

“In 1530 he invited Jewish scholars to debate with the convert Antonius Margarita, who had revived the hostile notions of Pfefferkorn and claimed that Jewish writings were subversive. Accepting the defense of Jewish scholars, Charles turned against Margarita and had him arrested..In 1547, during the war against the Protestant League of Schmalkalden, Jewish communities contributed financially to the emperor’s campaign...”<sup>746</sup>

Leo X “silenced” Reuchlin, but this was merely a token gesture of necessity, to mollify the conservatives. Reuchlin— who, in the last years of his life was appointed professor at the University of Tübingen — and his cabal, were actually victorious and a “Golden Era” of Talmud publishing commenced. Evidence of this may be found in the datum that while the Vatican launched a draconian crackdown on Protestant books, an edition of the complete Talmud was published by the printing house of Bomberg from 1520-1522, with *papal sanction*:

“The natural liberality of Pope Leo X and the many influences friendly to Jews that surrounded him prompted his interest in Jewish literature and not only moved him to grant permission for a Jewish press at Rome but resulted in his open advocacy of the Talmud...Toward the beginning of the

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<sup>744</sup> Cf. Albert Rabil Jr. (ed.) *Declamation on the Nobility and Preeminence of the Female Sex* by Henricus Cornelius Agrippa, (Univ. of Chicago Press, 1996) pp. 4 & 6.

<sup>745</sup> Rummel, *op. cit.*, pp. 11-12.

<sup>746</sup> *Ibid.*, pp. 7-8. The Catholic Emperor Charles V had an episodic alliance with England’s King Henry VIII who was razing the ancient monasteries and seizing monastic lands. The alliance held even after Henry murdered Catholic luminaries such as Thomas More, Bishop John Fisher and Margaret Pole, the latter an heir of the Plantagenet dynasty who was literally hacked to pieces. Her son, Cardinal Reginald Pole, was hunted by Henry’s assassins in Europe. With the rise of the Protectorate around the boy-king Edward VI in 1547, Catholic church services were made illegal at a time when the majority of the people of England were still Catholic. Charles V, at the head of the most formidable army in the West, offered diplomatic overtures but was otherwise unwilling to seriously contest for the rights of English Catholics against a Protestant dictatorship which ruled in the name of the unhappy King Edward, who was mistreated and exploited by his adult counselors, even to the abuse and disappearance of his corpse (he died at age 15).

sixteenth century Joseph Pfefferkorn, a Moravian Jew, finding himself in straitened circumstances...embraced Christianity and, as a violent and bloodthirsty Jew hater, seems to have flourished for many years thereafter. We are not so much concerned with his successful method of earning a living as with the fact that his attacks on the Talmud, encouraged by the Dominicans of Germany, the most illiterate and stupid of all the monastic brethren, led to the conflict between the Humanists and Obscurantists, which brought out the noble Reuchlin's temperate and well-considered defense of the Jews and their literature. The charge of heresy brought against Reuchlin by the Dominicans raised the issue of the relation of the Talmud and rabbinical writings towards Christianity. The trial of the case dragged from Mainz to Speyer, and thence to Rome, but long before the final decision was rendered, Pope Leo X gave unmistakable indication of his position in the controversy between culture and ignorance. This noble son of Lorenzo di Medici, whose plastic intellect had been moulded by the master hand of Poliziano of Florence, who had been initiated into the mysteries of the Hebrew tongue and its literature, was deaf to the importunities of ignorant monks and overzealous apostates. To the great consternation of the faithful, he followed the suggestion of his friend, Cardinal Egidio of Viterbo, to permit the establishment of a Hebrew press at Rome and he officially endorsed Daniel Bomberg's project to print a complete edition of the Talmud...whereupon Messer Daniel, within five years, completed this magnificent work, sparing no expense...to the delight of Jews and Christian scholars and to the chagrin and despair of the pious multitude." <sup>747</sup>

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<sup>747</sup> David Amram, *The Makers of Hebrew Books in Italy* (London: Holland Press, 1963), pp. 160-162.



According to Popper, rabbinic books were unmolested from the pontificate of Leo X until 1550 and the election of Pope Julius III. “..at the beginning of the pontificate of Julius III the Golden Era of Jewish literature continued as a reflection of the sunshine of papal favor...(Even) after the Pope had issued a bull on April 29, 1550, repealing all previous permission which might have been given to possess or read forbidden books, as far as the Jews were concerned he still acted generously, instructing cardinals and papal delegates to respect Jewish religious observances, and not to annoy them in any way.”<sup>748</sup>

Even under pressure from Cardinal Giovanni Pietro Caraffa of Naples, Julius III, as late as Dec. 5, 1553, renewed papal privileges for the rabbis of Ancona, “the Pope had shown himself especially friendly to the Jews of that city.” Caraffa’s plan for a “general destruction of Hebrew works...was clearly more than the Papal court at Rome had originally planned.”<sup>749</sup>

Half a rabbinic loaf being better than none, Pope Julius III conspired to preserve one part of the Talmud from interdiction: “..in the catalogue of prohibited books which the Inquisition published in Milan and Venice in this year (1554), while the ‘Talmuth’ is mentioned as one of the works forbidden to the faithful, nothing is said of other Hebrew books...Julius III issued a bull on May 29, 1554 which cited the edict of the Inquisition directed against the ‘*ghemarat Talmud*’ and which ordered its surrender, under penalty of death. But by emphasizing the term ‘*gemarah*,’ (Gemara) the inference was allowed that other works, and even the *mishnayoth* (Mishnah) as such, were not subject to destruction...”<sup>750</sup>

The Medicis were patrons of the Kabbalist -“humanist” infiltrators of the Church. “All Italians are warmly attached to their home and family. This characteristic, beautiful and noble in itself, but so harmful to many Popes, reached such proportions in Leo X that throughout his pontificate, the history of Florence and of the Medici was closely bound up with that of Rome...The independence of Florence was a mere form, and the house of Medici practically governed supremely...The Pope’s cousin, Guilio de’ Medici...was made Archbishop of Florence on May 9, 1513...(and later Cardinal)...In this

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<sup>748</sup> Popper, op. cit., pp. 29-30.

<sup>749</sup> Ibid., pp. 36-37.

<sup>750</sup> Ibid., p. 38.



his first creation of cardinals, three others, closely connected with the new pope, also received the red hat (including) Innocenzo Cibo, (and) Lorenzo Pucci...the eldest son of Franceschetto Cibo and Magdalena de' Medici, the sister of Leo X. Beyond this relationship he had no particular claim or merits...Lorenzo Pucci...was marred by the most execrable avarice, which he sought to satisfy by an unscrupulous traffic in the matter of indulgences..."<sup>751</sup>

Reuchlin "had become imbued with the doctrines of a fanatical theosophy, induced by the study of the Jewish Kabbala...his views were calculated to sow confusion in the brains of the youth of Germany, and give an impetus to an inclination, already existing among them, to cast themselves adrift, at the expense of Christianity...Several theologians spoke with disapprobation of Reuchlin's writings, and Jakob Hochstraten, a Dominican of Cologne, wrote an answer in 1519. The outcome of these literary publications was a long dispute about the authority of the Jewish books. Johann Pfefferkorn, a baptized Jew of Cologne, in his zeal for the conversion of his fellow-believers, had arrived at the conclusion that the chief cause of their obstinacy would be removed if they were compelled to give up all the Talmud books in their possession. Pfefferkorn demanded this in several works written in the years 1507-1509, and it was solely due to his efforts that an imperial mandate was issued on the 19th of August, 1509, commanding the Jews to produce before him all books opposed to the Christian faith and their own law. He obtained permission to take away such books and destroy them in any place in the presence of the parish priest and two members of the Council...The question of the Jewish books gave rise to a dispute which was most important to the religious and spiritual life of the nation...Reuchlin...attacked the Frankfurt theologians (charged with reviewing his works). Arnold von Tungern replied in a temperate Latin book...Reuchlin...published (1513) a *Defense against the Cologne Calumniators*, which is one of the most frantic libels of the age...Reuchlin now appealed to the Pope, and by means of a flattering letter gained the advocacy of the physician of Leo X, the influential Jew, Bonet de Lattes. Leo X handed over the case to George, Bishop of Spires...(who) passed on the

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<sup>751</sup> Ludwig Pastor, *The History of the Popes from the Close of the Middle Ages: Drawn from the Secret Archives of the Vatican and Other Original Sources* (London, 1908), vol. vii, pp. 80-83. (This is a Catholic-authored chronicle by a Professor of History at the Austrian University of Innsbrück, translated by Ralph Francis Kerr of the London Oratory).

decision to Canon Truchess, a disciple of Reuchlin (who) exonerated the *Augenspiegel* (Reuchlin's defense of his advocacy of the rabbinic writings) and censured Hochstraten for condemning it...Cardinal Grimani...summoned both parties to Rome in June, 1514. Hochstraten was bidden to appear in person, but Reuchlin, on account of his advanced age, was allowed to send an advocate to represent him. Hochstraten had started for Rome even before the summons reached him; but the affair dragged on year after year, for Reuchlin had many influential patrons at the Curia, and the Pope forebore from any interference....On both sides of the Alps rich patrons of Reuchlin's appeared" and Reuchlin "obtained, by a false statement, the appointment of a new judge at Spires...(who) was bold enough to acquit (Reuchlin's) book to the injury of the Catholic Church, the joy of the Jews, the detriment of the universities and their scholars and the grave and harmful scandal of the common folk." <sup>752</sup>

Here we see the seeds of the philo-rabbinic wing of the Protestant Reformation being laid by Catholic partisans of Reuchlin and his network of Catholic Kabbalists inside the Vatican, in the pontificate of the pope who drove Luther out of the Church. Real history is a very different thing from the received opinions handed down to us and called history by various "authorities" and "experts." Protestantism didn't just spontaneously "appear" as a "biblicist" reaction to a traditionalist institution. Some Protestant factions and intellectual currents (not all!) were nurtured by well-placed Catholic agents. Here we obtain a glimpse of how allegiance to the Talmud and Kabbalah on the part of powerful Catholics who enjoyed the protection of certain popes and elements within the Vatican hierarchy, sowed the seeds of what would become the rabbinic wing of Protestantism.

We note that many orthodox Catholics protested the high level of favor and protection which the Talmud and Reuchlin enjoyed. "The University of Louvain, in a letter sent to the Pope, said that it looked on it as a sacred duty to care for the order and purity of the Catholic Church. In the condemnation of Reuchlin's book, Louvain had agreed with the other faculties, especially that of Paris. All who walked in the house of God had spoken unanimously. Yet no decision was given!...a Papal mandate, dated July, 1516, was issued, which deferred a decision...This did not make Hochstraten desist from his efforts. For another year he remained in Rome, and it was only in July, 1517,

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<sup>752</sup> Ludwig Pastor, *ibid.*, pp. 319-322.

after more than three years' sojourn there, that he returned to Cologne without having succeeded in his object. While Rome hesitated, affairs on the other side of the Alps had taken a menacing turn. The younger humanists, now firmly united for the first time, made use of the Reuchlin dispute in their rebellion against the authority of the Church, especially against the doctrines of the Dominican Order, as being to them the chief representative of scholasticism. Under the leadership of Mutianus, who...took the side of Recuhlin...the younger humanists gathered around the latter and stirred him up to greater fury than before, against his opponents, while they poured forth scorn and satire on the theological teaching of the old school. In the years 1515-1517 the Letters, published under the title, *Epistolae obscurorum virorum*, appeared...The writers of this work did their utmost to defame their adversaries by the grossest accusations. The real motive of this shameful libel was hostility to the authority of the Church...What the humanists did now in respect to Reuchlin, they repeated when soon afterwards they espoused the cause of Luther..."<sup>753</sup>

Leo X did get around to a token censure of Reuchlin in June, 1520, years after Reuchlin's case had been made, his career and reputation secure and his book a *cause célèbre*. By this Vatican stratagem, to those without knowledge of the details of the Vatican's years of machinations and delaying tactics in favor of Reuchlin, it can be baldly stated to a clueless posterity, "The record shows Reuchlin was censured by Leo X." Correct. *However, this was done long after the censure no longer substantively mattered and the horse had been intentionally allowed out of the barn, on the eve of the publication of the Talmud in Italy: "...the Papal decision came too late...The Reuchlin dispute, thus decided all too late by Rome, was the forerunner of a far more important contest...*"<sup>754</sup>

Some conservative Catholics have a naive view of the historic papacy, believing that, with the exception of Pope Honorius I who condemned St. Athanasius, all other popes were faithful Christians, even if some personally strayed very far in the matter of sins such as avarice and concupiscence. In the case of Pope Leo X it seems we have an active player in the Neoplatonic conspiracy who helped to protect Reuchlin and publish the Talmud. Our

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<sup>753</sup> Pastor, pp. 323-324.

<sup>754</sup> Ibid., p. 325.

surmise is that Luther was intentionally greeted with intransigence in order to procure the desired outcome: the shattering of the unity of the western Church. This stratagem appears to have come from inside the Vatican. A similar alchemical operation of the *Coniunctiones Oppositorum* involves Henry VIII of England, who was confirmed in his departure from the Catholic faith (with the exception of his nostalgia for the old Mass), not by a wild-eyed German Protestant, but by a cool and calculating Vatican insider and leading exponent of the syncretist philosophy, the Franciscan friar Francesco Giorgio<sup>755</sup> (1466-1540), author of the occult classic, *De Harmonia Mundi* (Venice, 1525), disciple of Mirandola and close student and exponent of the *Zohar*.<sup>756</sup> By furnishing the English King with a sophisticated esoteric synthesis of theology and philosophy, Giorgio encouraged Henry in his revolt. In 1529, emissaries of the —at that time — fledgling British Secret Service, among them Richard Croke, met with Giorgio in Venice. Part of their mission was to obtain a favorable *halachic* ruling on King Henry's divorce, which Giorgio arranged through his connections with Rabbi Elia Menachem Chalfan, son-in-law of the revered "Master Calo" (Rabbi Kalonymos ben David), scion of an esteemed Sephardic dynasty, and Latin translator of the works of Averroes. There are letters from Henry VIII thanking Giorgio for his valuable assistance in procuring a favorable rabbinic ruling on his behalf.<sup>757</sup>

### Martin Luther

Meanwhile, the often intemperate Martin Luther had, in his anti-papist rage, impulsively backed Reuchlin because he believed that Reuchlin was opposed by the Pope. For this reason, the 'Catholic' Kabbalists, desirous of fashioning a rabbinic Trojan horse within Christianity, for a time threw their support behind the nascent Lutheran movement.<sup>758</sup> But Luther was not a Kabbalist himself and it appears that once he determined that his movement

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<sup>755</sup> His name has three variant spellings: "Giorgio," "Giorgi" and "Zorzi." We use the most common one cited in reference works, Giorgio, even though this goes against the usage of the formidable Frances Yates, who calls him "Giorgi."

<sup>756</sup> Cf. *Le Zohar chez les Kabbalistes chrétiens de la Renaissance* (Paris, 1958), pp. 43-49.

<sup>757</sup> On Fr. Giorgio and King Henry VIII, cf. Frances Yates, *The Occult Philosophy in the Elizabethan Age* (London, 1979), p. 31 (Yates refers to him as "Giorgi"). On Giorgio's ties to Rabbi Chalfan, cf. Gabriel Sivan, *The Bible and Civilization* (Jerusalem, 1973), p. 54.

<sup>758</sup> Cf. Hayyim Hillel Ben-Sasson, "The Reformation in Contemporary Jewish Eyes," in *Proceedings of the Israel Academy of Sciences and Humanities*, (no. 4) 1970, pp. 239-326.

was being used by rabbis and their agents (as per the disastrous Reuchlin affair, one of Luther's most egregious blunders), his attachment to the notion that Lutheranism would convert Judaics to Christ where Catholicism had failed to do so (a thesis contradicted, as we noted earlier, by the evangelization of Judaics by Vincent Ferrer decades before Luther's birth), he returned to a reaffirmation of the medieval Catholic doctrines on Judaism, culminating toward the end of his life in his 1543 treatise, *Von den Jüden und jren Lügen* ("Of the Jews and their Lies"), which, with the exception of its vituperation against the papacy, reads as though it had been issued by the Fourth Lateran Council. Some Catholics will surely argue that due to his support for Reuchlin, Luther was actually part of the occult conspiracy behind Reuchlin. The problem with that claim is two-fold: first, all the evidence points to Luther as the raging bull in the Vatican's china shop. Because he believed Reuchlin was being persecuted by Rome, this led to imprudent, knee-jerk support for Reuchlin; the same Reuchlin who would go on to dedicate his Kabbalah book (*De Arte Cabbalistica*<sup>759</sup>) to Luther's nemesis, Leo X. Whether in the case of Mirandola or Reuchlin, at this stage in his career, the comparatively youthful Luther was in over his head. "The early Luther had been largely ignorant of contemporary Judaism, but by the time of his later writings Luther had met with and debated leaders of the Jewish community..."<sup>760</sup>

Luther's adoption of a rose and a cross decades before the "Rosy/Cross" assumed the symbolic burden of representing the female and male genitalia in the heavily allegorized sex magic system of Rosicrucianism, does not signify, in the absence of corroborating evidence, that Luther understood these as representing anything other than the meaning he assigned to them: the Cross of Jesus and the white rose of Christian peace and joy. Moreover, in lands where Lutheranism predominated, Luther's doctrine, as expounded in *Von den Jüden und jren Lügen*, acted, for a certain, albeit limited period of time, as a bulwark against Judaism, just as Catholicism managed to transmit intact to successive generations — rather anomalously, in light of the occult sympathies and double-dealing of some of its popes, prelates and intelligentsia — the medieval teaching on Judaism.

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<sup>759</sup> Hagenau: Anshelm, 1517.

<sup>760</sup> Amy Newman, "The Death of Judaism in German Protestant Thought," *Journal of the American Academy of Religion*, Autumn 1993, p. 457.

Luther's program as outlined in *Von den Jüden und jren Lügen*:

“(1) Jewish synagogues should be set afire, since Moses (Deut. 13: 13ff.) wrote that a city which practices idolatry should be destroyed by fire. (2) Houses of the Jews should be razed, since the Jews practice idolatry in them just as in their schools. (3) Their ‘prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught,’ should be confiscated. (4) ‘On pain of loss of life and limb’ their rabbis should be forbidden to teach any longer; they have forfeited their office, due to their false doctrine. (5) Safe conduct should be denied them, ‘for they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home.’ (6) Their usury should be prohibited, all cash and treasure of silver and gold taken from them and ‘put aside for safe keeping,’ since they have gained their riches through usury. (7) They should be given tools to become craftsmen and earn their pay in the sweat of their brow.”<sup>761</sup>

For expounding this teaching (which we most certainly *do not endorse* for reasons we have already expressed concerning gospel love for one's enemies and the blowback that comes from persecuting Talmudists — or anyone, for that matter), Luther has been the target of perennial cursing, the most recent ritual malediction coming from Harvard Law Professor Alan Dershowitz: “It is shocking that Luther's ignoble name is still honored rather than forever cursed by mainstream Protestant churches.”<sup>762</sup> Invidious analogies between Hitler and Luther are still made in spite of the fact that Luther taught from and honored the Old Testament books that Hitler detested. Luther also gladly accepted converts from Judaism to Christianity without regard to any of the racial criteria and taboos observed by the Nazis. Luther's rejection of the followers of Judaism was predicated on their allegiance to the ancient Antichrist ideology of the Pharisees, not their ethnicity; he also scorned German nationalism and jingoism.

Through the centuries, rank and file Catholics were also wary of Judaism and its adherents, and associated them with plutocrats and sybaritic churchmen and rulers. The classic medieval allegory, *Piers the Ploughman* by William Langland (c.1330 - c.1387), himself a Catholic cleric,

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<sup>761</sup> Bernhard Lohse, *Martin Luther's Theology: Its Historical and Systematic Development* (Minneapolis: Fortress Press, 1999), p. 344.

<sup>762</sup> *Chutzpah* (Little, Brown, 1991), p. 107.

gives voice to the grievances of the Catholic laity against lecherous cardinals who pursue the wives and daughters of the people, and against simony. There is another grievance to which Langland gave voice: "It was a bad day for the country when cardinals first came here. Wherever they stay for long, the place stinks of lechery. For my part, I would to God no cardinal ever came among the common folk. Why can't their holinesses stay quietly at Avignon with their friends the Jews...?"<sup>763</sup>

Secondly, if some Catholics insist on consigning Luther to the ranks of the Cryptocracy on the basis of his early sympathy for Reuchlin, are they also willing to do the same to St. John Fisher, the Catholic bishop of Rochester, England under Henry VIII? "Fisher's openness to new intellectual currents went beyond the study of Greek...Early in 1515 he wrote to Erasmus about Reuchlin in terms of the highest praise...he soon established direct contact with Reuchlin, sending him a brief note of support against the Dominicans some time in 1515. By 1516 he was able to tell Erasmus of what was already a flourishing correspondence. Fisher's admiration for Reuchlin survived even the papal condemnation of some of his ideas in 1520."<sup>764</sup>

Through Erasmus, Reuchlin personally sent Bishop John Fisher a presentation copy of *De Arte Cabbalistica*, which Fisher gratefully received in June, 1517.<sup>765</sup> Fisher was equally beguiled by Pico della Mirandola: "In England, John Fisher is the earliest figure we can associate with the fashion for the Cabala. In a letter to Erasmus he made the revealing comment, 'his (Reuchlin's) scholarship delights me so hugely that in my reckoning no man alive comes closer to Pico' (*"mihi valde placet hominis (Reuchlin) eruditio, ut, qui vicinius ad Joannem Picum accesserit, alium extare neminem credam"*). Pico, it seems, was the standard against whom even a Reuchlin was to be measured. Fisher was certainly acquainted with Pico's *De Dignitate Hominis*, which spoke with considerable enthusiasm of the Cabbala..."<sup>766</sup>

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<sup>763</sup> *Piers the Ploughman* (Penguin Books, 1987), book xix, p. 242.

<sup>764</sup> Richard Rex, *The Theology of John Fisher* (Cambridge Univ. Press, 2003), pp. 57-58.

<sup>765</sup> "*Liber ille Cabalisticus quo me scribis a Reuchlino donatum, nomdum ad me pervenit.*"

<sup>766</sup> Rex, op. cit., p. 59. "Pico...commanded a large following among English scholars, especially among those close to Fisher such as William Melton, John Colet and Thomas More...Pico was essentially a syncretist, concerned to achieve a reconciliation or harmonization of all forms of wisdom. He aimed to reconcile Plato with Aristotle, and the Christian fathers with the classical philosophers. He sought truth in mathematics and the Pythagorean arts, in occult and hermetic philosophy, in the Jewish Cabbala and the learning of Islam." (p. 64).

Fisher relied upon rabbinic exegetes and the “Catholic” Kabbalah of Petrus Galatinus’ 1518 *De Arcanis Catholicae Fidei* in his own *Sacri Sacerdotii Defensio*. “...the notion of the Cabala as a form of traditional wisdom makes regular...appearances in his (Fisher’s) theological writings.”<sup>767</sup> Renaissance humanism was immersed in Kabbalistic philosophy partly out of naive faith in the claptrap that claimed that in Reuchlin’s *De Verbo Mirifico* could be found the holy source for the Kabbalistic etymology of the sacred name of Jesus.<sup>768</sup> So extensive was this subversive Kabbalah network that as a youth, Fisher had the misfortune to be schooled by a professor, Robert Wakefield, who “spoke highly of Pico and of the Cabbala.” It should be noted that in spite of his deplorable judgment concerning these dreadful texts, in the end God gave John Fisher the grace of sufficient discernment and courage to support, at the risk of his own life, the sanctity of Christian marriage against King Henry’s monarchial absolutism; a cause for which he was martyred at a time when almost all his brother bishops in England were accommodating the tyrant.

In various times leading rabbis and Zionists have singled out either Catholic priests, Islam’s Muhammad or Martin Luther as “the worst enemy Judaism ever had.” The estimation of Muhammad reflects the hysterical characteristics of the genre in which professional antisemite-hunters operate. Hyperbole aside, Luther’s legacy consists in the literature he produced about Judaism. Both *Von den Jüden vnd jren Lügen* and his treatise against the Kabbalah, *Vom Schem Hamphoras* (“Of the Unknowable Name”)<sup>769</sup> served as obstacles to rabbinic infiltration. Historically, Lutheran nations did not generally adopt the harsh measures he recommended. They were, however, alerted and educated by his insights into Judaism as it actually is.

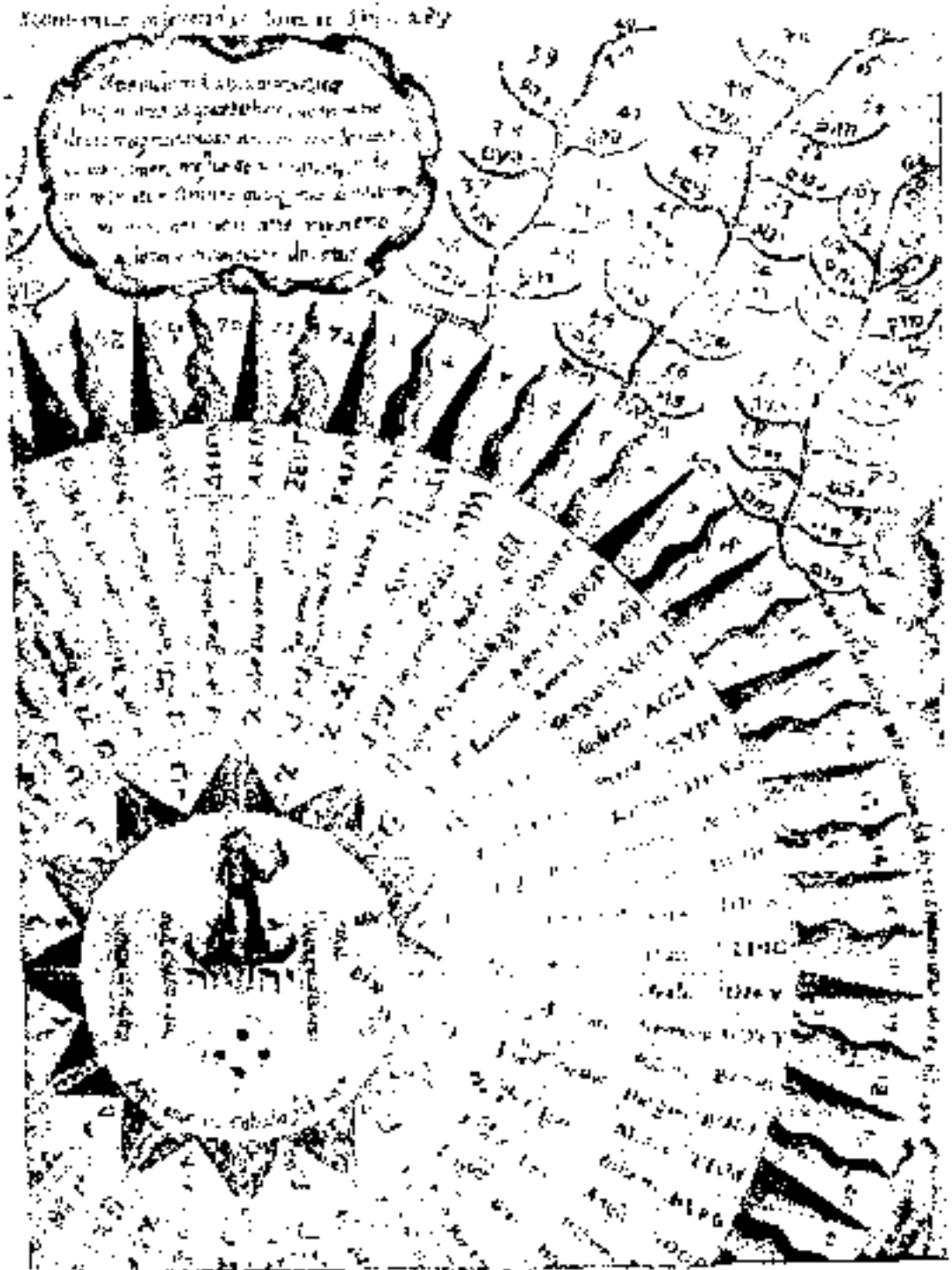
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<sup>767</sup> Ibid., p. 60. Rex cites *Les Kabbalistes Chrétiens de la Renaissance* (Paris, 1964) as a source for information about Galatinus.

<sup>768</sup> Fisher: “Nomen ipsius tetrag(ramaton antequam consonans) adiungeretur, erat inproferribile, adiuncta vero consonanti iam facile profertur ab omnibus’ and ‘Nomen itaque Ihsuh preter literas nominis tetragrammaton interpositam habet consonantem Y quae nostrum S sonat.” The human mind is endlessly attracted to mystery for its own sake. St. John Fisher was enamored of the rabbinic rationale for the suppression of the pronunciation of Yahweh’s name, but asserts that the name Jesus was rendered pronounceable by the addition of the consonant “s.” Luther exposed the Kabbalistic name game in *Vom Schem Hamphoras*: “...he (Luther) manages to go on and demolish the premises of the Kabbalah and similar word magic in magisterial style.” (James F. McCue, p. 89).

<sup>769</sup> Wittenberg, 1543.





A page from a Renaissance-era "Christian" Kabbalah

Consider for example the testimony of Lutherans against the petition to Landgrave Philip of Hesse on behalf of Jews who wished to conduct business in the Landgravate. "The propositions called for the Jews to practice peddling and mercantile trade in those communities not yet provided with guilds. A political control over contracts was outlined, and Jews were to be required to attend periodic sermons and avoid religious disputations. Taken as a whole the petition described a charter for Jewish residence which was moderately tolerant in the context of the time."<sup>770</sup>

What was the response of Lutherans to the petition? "...he (Philip) passed the petitions to a commission of preachers sitting at Kassel which included the Strasbourg theologian Martin Bucer...Bucer and the other members of the commission did not agree with the petition, and in fact they went on to question the basic premises of Jewish residency in any Christian community. They reached back to Roman civil law and (Catholic) canon law to rediscover the limits of tolerating Jews. Christian governments were obliged by God to keep the best possible polity since the well-being of all residents would be on their conscience. This well-being entailed maintaining the one true religion...some princes and bishops had allowed Jews to live among Christians so long as they built no new synagogues and restricted themselves to the law of Moses, a position which implied that the rabbinical tradition was an illegitimate tangent from Biblical orthodoxy."<sup>771</sup>

This distinction between the law of Moses and the rabbinic traditions reveals a high degree of discernment not found among most churchmen even in our supposedly "advanced" twenty-first century. These Lutheran theologians were affirming the practice of the early church of distinguishing between those who rejected Christianity due to a misreading of the Pentateuch (e.g. the Karaites), and the agents of diabolic forces who opposed Christianity based on the Talmudic "traditions of men" (Mark 7: 7-9). The Lutheran polity held that, "Those who tarry among the Christians must be made to swear an oath not to insult Christ and to keep only to the religion of Moses, eschewing Godless Talmudic doggerel."<sup>772</sup>

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<sup>770</sup> James F. McCue, "Luther, Bucer and Eck on the Jews," *The Sixteenth Century Journal*, Spring 1985, p. 82.

<sup>771</sup> *Ibid.*, p. 83.

<sup>772</sup> *Ibid.* Since in Judaism vows are made to be broken, such an oath was insisted upon by Lutheran authorities mainly for purposes of establishing legal liability for banishment.

In summary, Bucer and his fellow Lutherans stated that restrictive regulations on the practices of followers of the Talmud was merely a palliative. Their recommendation was to keep them out of a Christian community: “The commission was unable to concede that new regulations would be as good a solution to the Jewish problem as expulsion. Regulation served no purpose when it could so easily be perverted or circumvented by bribes. In the last analysis Jewish residency benefited no one and harmed everyone...In passing to specific objections, Bucer argued that Jews could not be allowed to practice any craft which relied on a shared trust (*freien glaubent*) and the practice of the money trades by Jews placed in their hands a power over others precisely because they refused to accept a community of love with Christian neighbors. Even if Jews were a noble race, Philip could not mean this to mean that they should be treated as lords...”<sup>773</sup>

Concerning Luther’s *Von den Jüden vnd jren Lügen*, the historian Jacob Rader Marcus states, “There are no more bitterly anti-Jewish statements in all Christian literature...” Marcus continues: “Josel of Rosheim, the Jewish advocate (*shetadlan*), protested vigorously against this bitter attack of Luther which, it seems, confirmed the exclusion of the Jews from Electoral Saxony and brought about a deterioration of their position in Hesse..It was the duty of the *shetadlan* to intercede with the authorities to remove disabling laws or to avert impending ills...Josel of Rosheim...worked for the Jews throughout the Germanic lands, using his influence with the Emperors Maximilian I and Charles V to protect Jewry.”<sup>774</sup>

According to Marcus, Josel also stated: “In the years 1536-1537 the Elector John Frederick of Saxony was about to outlaw us and not allow the Jewish people even to set foot in his country. This was due to the priest whose name was Martin Luther —may his body and soul be bound up in hell! —who wrote and issued many heretical books in which he said that whoever would help the Jews was doomed to perdition...Through his many tales Luther stirred up so much trouble between the rulers and their peoples that the Jews could hardly maintain themselves.” Marcus notes that “Josel in politics was pro-Catholic and looked upon Luther as a heretic.”

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<sup>773</sup> Ibid., pp. 84-85.

<sup>774</sup> Jacob Rader Marcus, *The Jew in the Medieval World* (Hebrew Union College Press, 1999 Saperstein edition), pp. 185; 224.

The poisonous effects of the hermetic, Neoplatonic lobby inside the Roman Catholic Church would bear bitter fruit for centuries, even unto our own day, since for the modern popes, the Catholic-humanist Kabbalists are exemplars of the “evolving” Christian “synthesis.” Throughout the Renaissance no Catholic theologian of which we are aware issued any sustained critique of Judaism comparable in scope or power to Luther’s *Von den Jüden vnd jren Lügen*, a book which encouraged a candid Christian scrutiny of Judaism on the part of generations of learned Lutheran Hebraists, most notably the University of Heidelberg linguist, Johann Andreas Eisenmenger, who issued his nonpareil two-volume scholarly study of Judaism on the eve of the Enlightenment.<sup>775</sup>

“In terms of its effect upon the status of the Jews, both in its time and in the emancipation debate, the most important work on Judaism was Johann Andreas Eisenmenger’s *Entdecktes Judenthum*...Eisenmenger claimed that the Talmud taught the Jew that he could cheat Christians, that he could freely break solemn promises to Christians and that oaths before Christian magistrates were not binding...Eisenmenger...became the authority for later writers...At the end of the eighteenth century, the foremost Old Testament scholar, Johann David Michaelis of Göttingen, could assert that ‘The oath of a Jew is one of the trickiest things in the world. It is not one of Eisenmenger’s unjust charges that one can seriously doubt whether that which we consider to be an oath is so regarded by the Jews.’...Well into the 1830s Eisenmenger remained the basis for works opposing equal rights for the Jews. In 1833, Christian Friedrich Koch, associate judge of the superior court of appeals and director of the city and county court of Kulm, wrote a history of the Jews in Prussia...Citing Eisenmenger, Koch claimed that the Talmud permitted Jews to give false testimony and to deceive non-Jews...Another typical follower of

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<sup>775</sup> We qualified this statement with the word “sustained” because Luther’s most formidable Roman Catholic theological opponent, Johannes Eck, professor of theology at Ingolstadt, wrote extensively against Judaism in his *Ains Judenbuechlins verlegung* (Refutation of a Jew Book; 1541), which was centered mainly on charges of ritual murder, blasphemy and treason. Eck had been a student of the Carthusian scholar Gregor Reisch, who had rendered an opinion against Reuchlin. Unfortunately, Eck’s reputation for opposition to Judaic usury was compromised by his relationship with the (gentile) Fugger banking dynasty. Since reaffirmation of the church’s historic stand against usury was a centerpiece of Luther’s mission, Eck’s effectiveness against Luther was considerably weakened by his defense of the interest which the Fuggers’ charged on deposits, earning Eck the derisive nickname *apostolus mercatorum* (apostle of merchants).

Eisenmenger was Anton Theodor Hartmann, professor of Old Testament studies and Protestant theology at Rostock..."<sup>776</sup>

### *Immanuel Kant*

Out of the milieu formed by Luther, Eisenmenger and Michaelis came Immanuel Kant who, while not orthodox in his Christian convictions, nevertheless possessed penetrating philosophical insight into another error that is current in the twenty-first century, the notion that Christianity springs from Judaism. "A second major Protestant position regarding the Jews emerged in the Enlightenment. It is widely supposed that the tolerant Enlightenment developed a much more favorable picture of the Jews. However...the Enlightenment produced new attacks on the Jews...the central figure of the German Enlightenment, Kant, left an even more anti-Jewish heritage to post-Enlightenment Protestantism. In Germany, the attitude of enlightened Protestants...rarely took the atheistic, skeptical or anticlerical turns of the French movement. The German Protestant thinkers, rather than wishing to 'crush the infamy' tried to reconcile Christianity with essential, pure...religion. And it was in this context that thinkers like...Kant discussed Judaism...On the whole, he (Kant) tended to regard the Jews as a 'nation of swindlers.'..Kant...denied that there was any conceptual unity between Judaism and Christianity such that the latter might be regarded as a modification or development of the former. In fact, Kant stated, 'Judaism is not really a religion at all but merely a union of a number of people who, since they belonged to a particular stock, formed themselves into a commonwealth...' It was from this position—that Judaism was not a religion, but a political system—that Kant viewed the question of the civil status of contemporary Jews...since Jesus' teaching coincides with the ethical basis of all (true) religion, the ethical and social future of the Jews lies in their acceptance of these teachings...Kant called the suggestion that the Jews publicly accept the religion of Jesus and its vehicle, the Gospels, 'not only a happy idea but the only proposal whose execution would make this people a learned and upright people, qualified for civil society...'"<sup>777</sup>

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<sup>776</sup> David Charles Smith, "Protestant Anti-Judaism in the German Emancipation Era," *Jewish Social Studies* (July-Oct. 1974), pp. 205-207.

<sup>777</sup> Smith, *ibid.*, pp. 207-210.

“The apparent survival of Judaism, Kant observes, ‘strikes many as so remarkable’ that they have attempted to explain it as ‘an extraordinary dispensation for a special divine purpose.’ Against this tendency, Kant ...points out...that...some have interpreted it as...‘an example of punitive justice (visited upon it) because it stiff-neckedly sought to create a political and not a moral concept of the Messiah’...Nor can it be proved, he asserts, that the Jews had some special role in the preservation of the Hebrew Bible. According to his reading of Jewish history, the Jews ‘in their wanderings’ at times completely lost ‘the skill in reading these books, and so the desire to possess them,’ and they have in fact Christians to thank...‘the Jews could ever and again seek out their old documents among the Christians.’

“Kant’s point in all of this is clear: there simply is no good reason for the continued existence of Judaism. In *Conflict of the Faculties* (1798), he continues this line of argument...The Jews ‘have long had garments without a man in them,’ Kant maintains, voicing an assumption shared by many enlightened scholars...The remains of Judaism, according to Kant, ‘must disappear’ so that there will be ‘only one shepherd and one flock.’”<sup>778</sup>

Let us recall that this hoped for “disappearance” was not, in Kant’s view, to be brought about by force. But rather in the context of the times, Kant’s viewpoint was considered a defense against the imposition of Talmudic fraud and coercion. As one German Christian writer proclaimed in 1841, “Here are the alternatives: in Christian lands either the Christians rule or the Jews.”

What was meant by Christian rule? Colonialism, imperialism, subjugation? In Enlightenment Germany “For the (Kantian) liberals...the superiority of Christianity meant that the Christian religion was a more adequate expression of human religious capacities than Judaism. There was, for the liberals, simply no need for the continued existence of this lower form of religious consciousness.”<sup>779</sup>

When this truth about Judaism is expressed with compassion, rather than contempt, we have an antidote to the current political correctness that sees an inherent, defining relationship between being a progressive, humanitarian, loving person and having reverence for Judaism. Why is it necessary for contemporary liberals and progressives to live this lie, when in

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<sup>778</sup> Amy Newman, “The Death of Judaism in German Protestant Thought,” (op. cit.), pp. 460-461.

<sup>779</sup> David Charles Smith, (op. cit.) p. 218.

Christ there is life and in Judaism a “whited sepulcher filled with dead men’s bones”? (Matthew 23:27).

The most effective way to keep Christians from bearing witness to those who are captive within Judaism is to claim that “Luther paved the way for Hitler and *The Holocaust*.” This is the cosmic trump card that is supposed to end all rational consideration — the linkage between Luther and Hitler and the invocation of the reverential language of Holocaustianity, after which our investigation into Judaism is supposed to end precipitously, at least if we wish to be considered decent or respectable people. These linkages make some sort of sense if we believe that any criticism of rabbinic tradition leads to a “Holocaust.” In that case Christ is guilty.

If we reject the extreme concept that all criticism of Judaism is illegitimate, however measured or documented such criticism may be, then we can begin to study what Luther believed and what Hitler believed and learn that there was a vast gulf between the two. Hitler was possessed of a rabbinic mentality housed in a deceptively clean-shaven outer frame complete with “Aryan” jackboots and swastika. Hitler exalted the alleged race superiority of the German people, something which nauseates any true Christian, as it would have nauseated Luther who was a severe critic of the German people.

“Consider in this connection, Luther’s comments on John 19:11, where he says that ‘the Jews’ are more guilty than Pilate and the Roman soldiers, and on John 18:38-40, where he says, after condemning Jews and papists, ‘but because we (Protestant Christians) now (once again, truly) have Christ to preach (and fail to do so), there have come on earth no more wicked people to be remembered than we.’”<sup>780</sup>

It is important for rabbinic forces to lie and claim that Luther had a racial agenda and a racial esteem for the Germans and this lie has been retailed about Luther repeatedly by Talmudists and academics, on no evidence. In *Of the Jews and their Lies*, writing of Judaic people and gentiles, Luther states, “We both partake of one birth, one flesh and blood, from the very first, best, and holiest ancestors. Neither one can reproach or upbraid the other about some peculiarity without implicating himself at the same time.” This is Christian doctrine, which needless to say, Hitler neither

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<sup>780</sup> Michael Marissen, *Lutheranism, Anti-Judaism and Bach’s St. John Passion* (Oxford Univ. Press, 1998) p. 35.

believed nor practiced. In attacking Judaics as racially inferior *Hitler implicated himself*, as all such racists do. Luther understood that Jesus Christ had come to overturn the sin of race-based pride, which had driven the Pharisees away from God, and this mission remains the duty of every Christian. "I suppose Hitler never read a page of Martin Luther. The fact that he and other Nazis claimed Luther on their side proves no more than the fact that they also numbered Almighty God among their supporters."<sup>781</sup>

As we have shown elsewhere in these pages, certain elite rabbis have indicated that in the eyes of esoteric Judaism, Hitler was a divine instrument. The full implications of this rabbinic belief about Hitler have yet to be investigated. To what extent was Hitler a rabbinic agent wiping out giants of Christian evangelism whose mission it was to convert Judaics to Christ while simultaneously exposing Judaism? Such persons would have seen through Hitler. Any *spirit-filled Christian* could discern that Hitler's racism was rabbinic in its nature and intensity. Hitler's racism defeated any claim he had to opposing the spirit of the rabbinate in the world, since he himself was spreading that spirit, under a mask.

Second, *any literate Christian* could discern that Hitler, as the leader of a one-party state, had it within his power to republish and distribute throughout the German-speaking world, Eisenmenger's heavily documented and irrefutable *Entdecktes Judenthum*. But like the Judaics who first suppressed it in 1700, he kept it safely out of print, while touting in its place the disputed *Protocols of the Learned Elders of Zion* which contained no documentation and whose provenance was suspect.

It should also be noted that under the Third Reich, the complete Babylonian Talmud was freely published for general use (in a handsome, hardcover edition) up to 1936, and distributed without interdiction as late as 1937, four years after Hitler had assumed the Chancellorship of Germany. Meanwhile, in the same time period, volumes of *Entdecktes Judenthum* were rare and difficult to find.

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<sup>781</sup> E. Gordon Rupp, *Martin Luther: Hitler's Cause — Or Cure?* (Lutterworth, 1945).



תלמוד בבלי

# DER BABYLONISCHE TALMUD

NACH DER ERSTEN ZENSURFREIEN AUSGABE UNTER  
BERÜCKSICHTIGUNG DER NEUEREN AUSGABEN UND  
HANDSCHRIFTLICHEN MATERIALS NEU ÜBERTRAGEN

DURCH

LAZARUS GOLDSCHMIDT

ZEHNTER BAND



BERLIN

JÜDISCHER VERLAG

1935

The Lazarus Goldschmidt Talmud, published in the capital of the Third Reich in 1935 by Jüdischer Verlag, (subsequent volumes were published in Berlin in 1936)

*Opponents of Judaism Who Died at the Hands of the Nazis*

Thirdly, any true Christian today should be able to see that the Nazis did the work of the rabbis by killing Christians who witnessed to Judaism and who had proved to be highly irritating to the rabbis. We will mention three cases out of hundreds.



Edith Stein, a prominent convert to Christ who was hated by the rabbinic establishment, was killed by the Nazis in Auschwitz. Who did Stein's murder benefit?

Irene Némirovsky (pictured at left) was a Judaic convert to Catholicism. She was deported from France, forced into Auschwitz and perished there. Némirovsky's writing was of a high order. Her novel *David Golder* displays significant psychological insight into the plight of Judaics estranged from Christ.

The saintly Maximilian Kolbe (pictured at right) was a Catholic priest who ran a large media network dedicated to exposing Judaism and Freemasonry. From Europe to Asia his vast printing empire churned out literature educating Judaics and gentiles alike about the evils of Judaism and the masonic movement. In Japan he established a center at Nagasaki. In Poland he was seized and imprisoned by the Nazis in Auschwitz and killed there (by lethal injection).



After the Nazis murdered Kolbe, the American government made certain to finish the job, by choosing to detonate a second atomic bomb on none other than the city of Nagasaki, a citadel of Christianity in Asia, and headquarters of Kolbe's media center in the Far East.

Thus was extinguished, by the combined malevolence of the Axis forces of Hitler and the Allied forces of President Truman, an important modern Christian mission.

As opposed to rank-and-file activists like Kolbe and Fr. Charles Coughlin,<sup>782</sup> one could say that the Roman Church hierarchy in its analysis and presentation of Judaism since the Renaissance has never fully recovered from the effects of the infiltration by the Neoplatonist network attached to the Mirandola/Ficino/Reuchlin faction, which in Rome today comprises more than a faction; it occupies the papacy itself, as evidenced by the fact that the Neoplatonist philosophy comprises the epistemology of John Paul II and Benedict XVI. Giovanni Pico della Mirandola: *“Quod dicitur a Cabalisticis, quod linea viridis gyrat universum, conuenientissime dicitur ad conclusionem quam ultimam diximus ex mente Porphyrii.”*

Fr. Francesco Giorgio's commentary on Pico's declaration: *“Haec conclusio est difficilis in modo ponendi ipsam; est tamen pulchra. Ude sciendum est quod Hermes, diffiniens Deum, dicit: Deus est sphaera intelligibilis sive intellectualis, cuius centrum est ubique, circumfrentia vero nusquam...”*<sup>783</sup>

The Judeo-Churchian Kabbalist usurpers gained the papacy during the Renaissance, interrupted by a counter-reaction every now and then from a successor-Pontiff opposed to the occult, the most illustrious of these being Pope Pius X. In the twentieth century, every pontiff from John XXIII onward, (with the possible exception of Albino Luciani, “John-Paul I,” whose reign was too brief to assess), up to and including Benedict XVI in our twenty-first century, has been a pope acceptable to Pharisaic Orthodox Judaism. (For propaganda reasons, Pius XII is libeled by many Zionists and Talmudists, but as Rabbi David G. Dalin demonstrates in his book, *The Myth of Hitler's Pope*, Pius XII was not disruptive of the rabbinic cause).

This is not to imply that everything these slippery Renaissance and modern bishops of Rome have said or done has been necessarily diabolic or

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<sup>782</sup> Coughlin (1891-1979) was the Michigan-based peace activist, radio priest and publisher of the periodical *Social Justice* who was eventually silenced by Pope Pius XII after the latter met with President Franklin Roosevelt at Hyde Park, NY in 1936. Rabbi David G. Dalin notes Pope Pius XII's “behind-the-scenes role in silencing...Father Charles Coughlin...Roosevelt...wanted...Coughlin...off the air.” Cf. *The Myth of Hitler's Pope* (Regnery, 2005), pp. 57-59. At the time of Fr. Coughlin's suppression, Pius XII was a cardinal and Vatican Secretary of State. Roosevelt was a 33rd degree Freemason. Coughlin is one of the most relentlessly calumniated individuals in the Talmudists' canon of hated public figures.

<sup>783</sup> For a further expansion of these aspects of the occult synthesis, cf. Proclus, *The Elements of Theology. A Revised Text with Translation, Introduction and Commentary* (E.R. Dodds, ed.; Clarendon, 1992).

completely consonant with rabbinic and Zionist demands. They are too shrewd to allow the appearance of a complete capitulation. Nonetheless, these popes have indeed *either surrendered* (with certain window-dressing qualifications for the purpose of maintaining their “Christian” credentials) at best, or, what is worse, *actively cooperated* with the Talmudic and Kabbalistic imperium.<sup>784</sup> One can justly state that Karol Wojtyla (“John Paul II”) was not a Christian, but rather a *crypto-rabbi*. Many Protestant leaders (Falwell, Hagee, Pat Robertson, among others) deserve the same designation.

### **Johann Reuchlin’s Statement on Kabbalah and the Rabbinic “Glosses” on Scripture:**

“Now I come to the third category in my classification of Jewish books: those treating the sublime mystery of the pronouncements and words of God, known as the Kabbalah. I could easily say a great deal on the subject — both for and against it. For twenty years ago, our most Holy Father, Pope Innocent VIII, ordered this material, namely the books of the Kabbalah, to be studied and appraised by many very learned bishops and professors; this in response to the challenge of that most noble and learned gentleman, Count Johann Pico della Mirandola, of blessed memory, who at the time called for a scholarly disputation in Rome, and posted notices announcing the event. Among other themes and theses for deliberation, he also presented the following: *‘There is no body of learning that offers more conclusive evidence of the Godhead of Christ than magic and the Kabbalah.’*

“Our exegetes of the Holy Scripture spoke and wrote a great deal, however, to prove the contrary, even though they had no in-depth notion of just what sort of beast this ‘Kabbalah’ might be. With great conviction, nevertheless, the Count overturned their arguments. Whereupon, Dr. Peter Garcia, Bishop of Barcelona, countered with a further written attack against the Count, which he dedicated to Pope Innocent. And finally, following Innocent’s death, Alexander VI became Pope. He, in turn, ordered many highly learned cardinals, bishops and *Magister Palatii* to thoroughly look into the matter and advise him regarding the positions for and against (as)

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<sup>784</sup> Catholic grassroots opposition to papal authority is little-known. For an analysis which upholds the authority of the apostolic Church while exposing the role of papal authority in sustaining inordinate obedience to subversive popes and those who abuse their authority, cf. Rev. Fr. James F. Wathen, “The Papacy and Catholic Morality,” chapter 17 of *Who Shall Ascend? The Catholic Church and the Conciliar Faith* (Louisville, KY, 1992), pp. 627-647.

presented in the writings and speeches of both of the aforementioned parties. Thus did His Holiness conclude, thanks to their efforts, that the aforementioned Count Johann did rightfully study the books of the Kabbalah and that his books on the subject are well founded. Subsequently, in the year 1493, he therefore, issued a papal letter in which he approved of the Count's book on the subject, entitled *Apologia*. In that work, Count Pico conducts a thorough study of the Kabbalah and concludes that these books, of which there are some seventy, reveal not only the spiritual heritage of the holy man, Moses, but also offer a substantiation of the truth of our Christian Faith. He maintains, furthermore, that Pope Sixtus IV had ordered that these very books of the Kabbalah be translated into Latin and thus made accessible for study, since they would be of particular importance for our Christian Faith. Of said books, only three have been issued to date in Latin. On the basis of all of the above, and also because I myself have read many of the books of the Kabbalah, I could, in connection with this recommendation, dwell at length on the pros and cons of the argument. Since, however, one can conclude with certainty from the book, *Apologia*, by the aforementioned Count della Mirandola (approved by Pope Alexander) that the books of the Kabbalah are not only harmless, but also eminently useful for our Christian Faith; and since Pope Sixtus IV ordered that they be translated into Latin for the benefit of us Christians, it will suffice for me to draw the conclusion therefrom concerning said Kabbalistic books, that neither should they, nor may they lawfully be suppressed or burned. So that, however, this part of my argument be likewise substantiated, let me refer back to the (apocryphal) third book of Ezra of our Bible, where in chapter 9, we read of the 70 books inspired by God, not intended to be understood by every man. Further: As to the fourth category in my classification of Jewish books, the commentaries and glosses on the Bible, I recommend that they neither should, nor may lawfully be suppressed or burned, for the following reason: they explain precisely how every word of the Bible is to be understood in the particularity of its linguistic context —as we find, for instance, in the work of Abraham ben Ezra, Moses ben Gabirol and Rabbi David Kimchi, all of whom offer a grammatical analysis of each word. The same holds true for the commentaries and textual glosses of Rabbi Solomon (better known as Rashi), Rabbi Moses of Garona, Rabbi Levi ben Gershon —known as Magister Leo de Banolis, the two learned masters, father and son, Rabbi Joseph and Rabbi

David Kimchi, the latter's brother, Moses Kimchi and many others who painstakingly elucidate the Old Testament, word for word, according to the particularities of the Hebrew language; just as Eustathius (twelfth-century archbishop, rhetorician) did for Homer, and Theon (Greek astrologer) for Ptolemy and other commentators have done. ...What else should I say of them than that which has already been said and so passed into law, in the secular realm, by our praiseworthy emperors, and in the religious realm, by the popes? 'That they (the rabbis) are to be left in peace in their synagogues, ceremonies, rites, habits, customs, and devotional prayers, particularly if they do us no harm and display no public disrespect for our Christian Church. For the Christian Church has nothing whatsoever to do with them, other than in the nine points cited in the legal gloss...'

"Finally, let us consider the books that treat philosophy, the humane and natural sciences and other related areas that comprise the sixth category of my classification of Jewish books. Of these, let me say that I believe they should be treated precisely the same way their Greek, Latin or German counterparts are treated: teachings and practices which are not forbidden should not be meddled with. If however, Jewish books were brought forward that taught or offered instruction in the 'forbidden arts,' such as magic, devil worship or witchcraft, and if said books sought to inflict harm on people, one would then be justified in tearing up, or burning, or otherwise disposing of them as anathema to human nature...In the event, however, that such books of magic contain only that which is good and beneficial to human life and nothing injurious, then one should not burn or otherwise dispose of them...except for those books about grave robbery." <sup>785</sup>

This was written by Reuchlin in 1510 but, the way things are going, it could have been penned in 2010, so "in synch" is it with modern dogma about the benevolence of the sacred rabbinic texts. The same defective party line which Reuchlin pushed five hundred years ago is current today, except perhaps for the reference to "grave robbery" which no "progressive western" intellectual or churchmen would now dare assert with regard to Judaism. But in every other respect, including the New Age idea that the Kabbalah consists in "books of magic (that) contain only that which is good," Reuchlin's malarkey squares with the received opinion about the Kabbalah and the

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<sup>785</sup> Joannes Reuchlin, *Recommendation Whether to Confiscate, Destroy and Burn All Jewish Books* (1510; reprinted by the Paulist Press, 2000, translated by Peter Wortsman).

Talmud which is spoon-fed at colleges, universities, in the media and the churches; this stalest of chestnuts. What remarkable discipline and cohesion has this ideology exerted, that in five centuries it has yet to be discredited or dethroned from its exalted position within our society, culture and churches.

### **The Talmud and the Papal “*Index Expurgatorius*”**

We now come to an examination of the *Index Expurgatorius*, the “list of specified passages to be deleted from works otherwise permitted,” often confused with the better known *Index librorum prohibitorum*, the list of books whose contents were completely prohibited. In the former, offending passages were omitted and the book was subsequently published or, it would appear, allowed to circulate in manuscript form. From the demand for expurgation of works arose the publication of the Talmud and sundry rabbinic texts, *under Catholic auspices*, expurgated according to the varying criteria of various prelates. Those placed in charge of these expurgations by the Vatican were sometimes *frum* Judaics, even rabbis, or Catholic clerics in the pay of Judaics; hence, one could say that the expurgation process was not wholly one-sided, but something of a collaborative effort between rabbis and Rome, with the resulting expurgated rabbinic text licensed for publication by Rome. For this reason it may not be an exaggeration to call the publication that resulted, a papal Talmud: “The first attempt in Italy at such an index was the one ordered by Julius III so as to overcome some of the difficulties presented by the proposed censorship of Hebrew books. The Pope chose for compiler Abraham Provencal of Mantua, one of a family of famous rabbis, and himself a physician, philosopher and rabbi successively in Ferrara, Mantua, Casal-Montferat and Modena. Another censor of Hebrew books, this time operating under the pontificate of Cardinal Caraffa who became Pope Paul IV, ‘was Jacob Geraldino...His orders were to examine all manuscripts and all books already printed, and as he might deem proper in each case, to correct and expurgate from them anything contrary to the Catholic faith...or contrary to good principles and morals. His salary in this position was apparently paid by the Jews...charges of leniency toward the Talmud...were made against this...censor.’”<sup>786</sup>

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<sup>786</sup> Popper, op. cit., pp. 39-41.

We should recall that in this same time period in which the Talmud and other rabbinic texts were experiencing a relatively “Golden Era” as Popper describes it, certain Protestant books were being wholly burned and their authors executed, while rabbis and their books were consulted, treated as collaborators and allowed to be published under license from Papal Rome. If we study the practice of the Renaissance Catholic authorities, we find an uncanny similarity between their practice and the views of Reuchlin, expressed in a secret report composed for Archbishop Uriel in 1510. It would seem that Reuchlin’s confidential assessment of Judaism’s sacred books became the Vatican’s covert attitude throughout most of the sixteenth century. If this is the case, it answers the question as to why rabbis were allowed to prosper, negotiate and lobby the Roman Church in this era, while independent Bible students and Protestant gentiles were often hunted and killed by the Catholic authorities:

“Reuchlin...argues that the Jews do not fit the category ‘heretics’ and can therefore not be persecuted as heretics.”<sup>787</sup> In Reuchlin’s private communication to Uriel he wrote: “Heretics are subject to the Christian church by virtue of their baptism and other sacraments they may have received; and in things concerning the faith they have no other judge but the pope and the ecclesiastics of our faith. But as far as the Jews are concerned, in matters of faith they are subject to their own judges and to no one else. No Christian should pass verdict on them, except in a secular case transacted in a secular court. For they are not members of the Christian church, and their faith is none of our business.”<sup>788</sup>

Reuchlin lies shamelessly: “Now, there is no one who can say in truth that the Talmud, in which the four higher faculties are described, is completely evil and one cannot learn anything good from it. For it contains many good medical prescriptions and information about plants and roots, as well as good legal verdicts collected from all over the world by experienced Jews. And in theology the Talmud offers in many passages against the wrong faith...many passages in the Talmud which support us Christians.”<sup>789</sup> He sells the same snake oil with regard to the Midrash and other rabbinic

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<sup>787</sup> Rummel, op. cit., p. 92.

<sup>788</sup> Antoine Leinz von Dessauer, *Johannes Reuchlin: Gutachten über dar Jüdische Schrifttum* pp. 28-105.

<sup>789</sup> Rummel, op. cit., p. 92.



glosses on the Old Testament: “I further claim (and can cite authorities for it) that our doctors and teachers of Holy Scripture have great need and ought to use such commentaries, glosses and exegesis for the understanding of the biblical text....” Reuchlin’s secret evaluation of the rabbinic texts was far too candid for public scrutiny and discussion, and much of the venom that he and Erasmus directed at Pfefferkorn was due to Pfefferkorn having gained access to Reuchlin’s report and then exposing it a year later in *Handt Spiegel* (“Hand Mirror”).

The “Papist Talmud,” the result of a symbiotic arrangement between the Roman Catholic authorities and the rabbinic authorities, may or may not have been the result of a conspiracy, but it nonetheless served the needs of Judaism marvelously in the centuries ahead, by permitting rabbis to pretend that the Catholic-expurgated Talmud, minus some of the witchcraft, idolatry and blasphemy in the actual Talmud — was in fact the authentic Talmud, an “inoffensive” religious manual for Judaics. Before we pursue this matter of the Catholic-redacted Talmud further, let us examine what was removed from the Talmud to make it palatable for publication under Roman Catholic auspices.

Earlier in the sixteenth century, the famous Talmud printer Gershom of Soncino, relocated his print works to Pesaro and began to publish expurgated, sanitized versions of the Talmud with the tacit approval of Rome. Where Jesus was attacked by name, a blank space was left where the owner of the Talmud could write in Jesus’ name later. Where non-Jews were singled out for contempt, or for punitive action or murder, code words were substituted. Popper outlines the process: “...he (Gershom) was not satisfied with censoring the few words objected to in the manuscripts. He was more careful to omit everywhere the words ‘Jesus’ and ‘the Nazarene,’ and left a corresponding blank space, to be filled in, perhaps, when the purchaser should get his copy into the privacy of his own study. In addition there were omissions in phrases like ‘the guilty Kingdom of Rome’...(Rome among Jews was the generally accepted equivalent of ‘Christianity’)...In Megilloth (the treatise ‘Scrolls’ 24b, bottom), occurs a passage in which one is forbidden to pray with his dress or his phylacteries in a certain condition, because it is the condition in which non-Jews pray. The MS copies of Rashi’s commentary to this passage explain ‘non-Jews, as ‘priests who are the followers of Jesus of Nazareth.’ But Gershom has changed this, and makes Rashi refer ‘non-Jews’

to 'idolaters.' Similarly, in Megilloth 17b, Rashi's explanation of *goyim* as 'disciples of Jesus of Nazareth' becomes 'those who do not believe in the law of Moses, which he received from heaven.' So (too) in *bhodhah zarah*, at the beginning, *goi* (non-Jew) is replaced by *obhdhe bhodhah zarah*, 'idolaters.' The passage in Sanhedrin 56b equating striking a Jew with striking God was also omitted."<sup>790</sup>

Likewise with the rabbinic aspersions cast on the property of *goyim*, as for example that lost items need not be returned to a *goy*. This too was censored: "...the omission of two entire passages in Rashi's commentary to Kthubhoth, 15b; the latter of these (the end of section 1), is that on the return of found articles...In the eleven omitted lines is contained a discussion of the difference in treatment of found articles belonging to a Jew and those belonging to a non-Jew...nearly a hundred words (were excised) referring to the disposition of found articles which belong to Jews on the one hand and Gentiles on the other..."<sup>791</sup>

Without belaboring the point, let it be said, that many other alterations like this were made to the Talmudic text in Catholic Europe, so as to enhance the likelihood that the Talmud as a whole would pass inspection and gain approval for publication, or at the very least, for circulation of the Talmud in manuscript. Much noise is made by the "Holocaust" hysterics to the effect that in almost all times prior to the mid-twentieth century, most Jews living under Catholic rule were subject to murder, oppression and destruction of their holy books. This cartoon impression is not difficult to sustain on a superficial level. There were many harsh-sounding edicts issued by the Roman Catholic Church against both rabbinic writings and Judaism, but the careful researcher delves beneath surface appearances, and beneath the papist bluster was the reality, beginning in the Renaissance, of Catholic-rabbinic collaboration in the circulation of Talmudic texts, sometimes through Bomberg and Soncino, later at Pesaro and still later (in the 1550s) in Milan (under Spanish rule); in the Milanese city of Cremona, and in the vicinity of Trent; as well as in Basel in 1578, with the de facto permission of Pope Gregory XIII.

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<sup>790</sup> Popper, op. cit., pp. 28 and 58.

<sup>791</sup> Ibid.

In Cremona a yeshiva operated with the full knowledge of the Catholic authorities under the direction of Rabbi Joseph Ottolenghi. No yeshiva can function without student access to the Talmud and cognate texts. In 1556, the printing house of Vincenzo Conti in Cremona printed copies of the Talmud, as did Rivadi Trento, the printing firm founded by Cardinal Christopher Madruz, the former Governor of Milan and papal legate to Ancona. The Talmud and other rabbinic holy texts were, in these instances, published under the supervision of the local Catholic authorities, with the understanding that the books were to be published after having been expurgated. To the Catholic censors “the Jews willingly brought their books, pointed out all passages of the kind to which objection had been made in Rome, and allowed them to be expurgated...and took care to have their action recorded in the public archives...The Jews...had come to welcome such an expurgation as a comparatively easy insurance against more serious restriction, and in yet a few years were ready to petition for it and to pay for it.”

Whether as a result of connivance or concatenation, this Renaissance-era, Catholic-supervised, supposedly “benign” version of the Talmud began to gain renown among gentiles to such an extent that as the centuries passed, its provenance was lost in the mists of time, and the legend was put forth that this expurgated version was the authentic Talmud of Judaism: no imprecations against Christ, no admonitions to steal from or murder gentiles, and so forth. The redacted Talmud has been a propaganda staple of Orthodox Judaism ever since. As recently as the summer of 2005, the Chief Rabbi of Russia, Berel Lazar, used it to quash an attempt by members of the Russian parliament and intelligentsia (see appendix) to declare certain rabbinic writings, such as the *Shulchan Aruch*, as “hate literature” citing many racist and homicidal passages. The chief rabbi attributed these citations to “poor translation” of the text and “told the *Jerusalem Post* that he had already met with deputies in the State Prosecutor’s Office to explain that the book does not incite national and religious hatred. *At issue, he said, were entries involving responsibilities of a Jew vis-a-vis idol worshippers, not non-Jews.* ‘We showed that the attacks were baseless,’ he said, ‘and stemmed from the poor translation of the original text. For example, *it does not say that a Jewish midwife should not help a non-Jewish woman deliver her child, but an idol*

worshiper... We brought examples from other halachic literature to prove this..."<sup>792</sup>

Rabbi Lazar is promoting a canard that has long been used to deceive readers of the English-language Soncino edition Talmud, which substitutes code words like "idol worshipper," "Akum" and "Cuthean" for original Talmud passages that used the words *goy* and *goyim* and *min* or *minnim* (alternate names for Christians). In the 1578 Basel edition of the Talmud, "*Goi* (non-Jew) was generally replaced by 'Kuthite' or 'Kushite.'" *Min*, the Talmudic term for Christian was replaced by "Sadducee' or 'Epicurean.'" Other euphemisms for gentiles and Christians substituted in the Talmud were "worshipper of the stars and planets," abbreviated as the aforementioned "Akum." The section of BT Sanhedrin 43a containing accusations that Jesus was a sorcerer who deserved execution, were also re-worked.

Who does the chief rabbi of Russia think he is fooling in pretending to assert a distinction between Christians and idol worshipers in the canonical Orthodox rabbinic literature? This is the level of contempt these rabbis have for the intelligence of *goyim*. They prey on the cluelessness and gullible nature of the majority. They lie about the contents of the rabbinic texts in the belief that no one will dare to verify these texts forensically, with research that pre-dates the expurgated Talmud versions of which the reader is now aware. So exalted a Talmud scholar as a chief rabbi is cognizant that the expurgated rabbinic books, whether published in Basel, or in Cremona under the Conti imprint, in the sixteenth century, or in the USA, in the twentieth century, bear the same relationship to the actual texts of Judaism, that Dr. Thomas Bowdler's 1807 *The Family Shakespeare* — with Shakespeare's ribald statements and allusions expunged — does with regard to the authentic texts of the Elizabethan playwright. The difference being that whereas Bowdler is today a figure of ridicule and his name a synonym for priggish censorship, Chief Rabbi Lazar's advancement of a sanitized rabbinic text is published by a flagship Israeli newspaper with the confident expectation that this hokum will find acceptance among the public.

The Renaissance-era Catholic-rabbinic joint publication of the works of Judaism was a scandal to many, including Cardinal Michael Ghislieri, who protested to the Senate of Milan in 1557: "...in the city of Cremona there are

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<sup>792</sup> *Jerusalem Post*, June 28, 2005; emphasis supplied.

some who have...printed certain works, commentaries...called ‘Talmud,’ although those works have been condemned...” Cardinal Ghislieri got nowhere. The Senate ruled that his charges were unfounded and “answered his appeal...for the confiscation and destruction of Talmudic works, with the objection raised by the Jewish people: that law had already been obeyed through the erasure of offensive passages, and further interference was forbidden by a clause of the law itself.” Thus did the Catholic civil authority in the city of Milan act as the mouthpiece of the rabbis. To ice the cake, after Cardinal Ghislieri’s protest, “...the printing house in Cremona continued its publications undisturbed during that year, and besides completing six works, it began at least one other important one. This was the Zohar, the great cabbalistic or mystical work...Doubtless before it was presented to the officials, certain passages which refer slightingly to Jesus, and which had been omitted in the printed editions, had already been cut out.”

The Cardinal-bishop of Mantua subsequently declared that the Zohar of the Kabbalah contained “nothing contrary to the Catholic faith.” On April 25, 1558, he issued a license for its publication. A license was also granted in Cremona for the Cremona edition of the Zohar, published with a license issued on August 5, 1558 and signed by Grambattista Chiarino, the Inquisitor General, and published under his protection. Hence, the Roman Inquisition was complicit in the publication of a volume of the Kabbalah!

Five years after having been instrumental in its publication, the Roman Inquisition condemned the Zohar, a sly ruse that gave them the ability to issue plausible denials of their sanction of rabbinic works. Similar decrees were issued against the Talmud from time to time for the same motive: fancy window-dressing with which to deceive the “faithful.”

No less an authoritative body than the Counter-Reformation’s dogmatic Council of Trent ruled in favor of the Talmud on March 24, 1564. “With the Pope (Pius IV of Milan), Jewish arguments proved effective, and when the Index of Trent appeared...it was found that among the books prohibited were ‘the Talmud and its glosses, annotations, interpretations and expositions.’ *But this prohibition was modified* by the clause: “...but if they shall be published without the title Talmud, and without calumnies and insults to the Christian religion, they shall be tolerated.”

This was the first acknowledgment by the central (Roman Catholic) authorities of its (the Talmud’s) general validity. The Council of Trent also

codified the principle of publishing expurgated works in general, a move that was viewed as favorable to the Talmud, by establishing the rule that certain books “instead of being entirely condemned, might be read when freed of obnoxious passages.” If one examines the Council of Trent’s *Index of Forbidden Books*, one finds the books of the Talmud listed. The faithful Catholic who deduces from this list the conclusion that the Talmud was prohibited by the Counter-Reformation at Trent will be sadly deceived: “...the Trent Index had permitted the publication providing the name Talmud was not used and the obnoxious passages were omitted.”<sup>793</sup> By this arrangement Rome permitted the publication of the Talmud under the titles *Shishshah s’dharim* (six orders) or *Limmud* (learning).

In 1566 the new pope, Pius V issued measures to reverse this highly favorable treatment of the rabbinic texts, but with limited success. On April 10, 1572, a few weeks before Pius V died, the Inquisitor of Mantua, Giovanni Battista de Milano, gave permission for the sale of Rabbi Moses Maimonides’ *Mishneh Torah* and Rabbi Joseph Karo’s *Kesph Mishneh*. In 1578 the Vatican’s premier theologian, Cardinal Robert Bellarmine was placed at the head of a team of five linguists charged with locating every unethical and anti-Christian passage in the Talmud and rabbinic writings. “The intention was to collect finally and index in one great work all passages judged offensive, and to place a copy in the hands of the regularly appointed expurgator; his whole duty would consist then, in the merely mechanical expurgation of such passages in any work brought before him...It can well be imagined that this careful work progressed slowly; indeed, it dragged along so slowly that it seems never to have been far enough advanced to become of service.”<sup>794</sup>

Renaissance Rome was careful to prohibit and execrate the Talmud and associated rabbinic holy books *in its proclamations, but not in practice*. Here now is the fine-sounding decree of Pope Clement VIII of 1593 against the “impious writings” of the rabbis: “...specially and expressly states and wishes that the kind of impious Talmudic, cabalistic and other Hebrew books should ...be considered entirely condemned and prohibited...the above-mentioned decree shall be inviolably and forever observed.” It would appear

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<sup>793</sup> Popper, op. cit., p. 56.

<sup>794</sup> Ibid., pp. 63-64. It would be fascinating to procure a copy of the Bellarmine team’s compilation, even in its incomplete form, from the Vatican library.

that the perverse and costly bureaucracy established to publish the Talmud under the rubric of “expurgation” had finally come to an end, and that Clement intended to forbid both the expurgation of the Talmud and its publication in any form. But “*there were only one or two cases of punishment under this law; the ban was never afterward raised.*”<sup>795</sup> The Renaissance Vatican, during several pontificates, managed to consistently create a paper trail of anti-Talmudic invective and polemic which meant absolutely nothing in terms of interdicting its publication. Indeed, the double-cross seemed always to be in place during the sixteenth century. In the same year that Clement VIII issued his dramatic and supposedly permanent prohibition of the rabbinic Talmud, he permitted the publication of toxic rabbinic commentaries on the Old Testament by “Rabbi Solomon” and by Reuchlin’s favorite rabbinic exegete, David Kimchi (Brief of April 17, 1593). The Catholic “expurgation” process benefited the rabbis in two ways. First by keeping the bulk of the books of the Talmud, as well as the Kabbalah and Midrash and writings of the law codes of Karo and Maimonides, in print. Second, it allowed for the *complete uncensored Talmud to be read*, since the censored portions were secretly recorded and preserved by Judaism’s believers in separate manuscripts, and then clandestinely reproduced in supplementary form as the *Hesronot Ha-shas*. Anyone who possessed the Catholic-authorized expurgated Talmud and the *Hesronot Ha-shas* supplement possessed the complete Talmud — an ingenious joke on Christians and quite a coup by the Vatican Mafia on behalf of its rabbinic partners in conspiracy against the gospel of Jesus Christ.

In 1994, Rabbi Tzvi Marx, director of Applied Education at the Shalom Hartman Institute in Jerusalem, made an extraordinary admission concerning how rabbis in the past have issued two sets of texts: the authentic Talmudic texts with which they instruct their own youth in the Talmud schools (yeshivot) and “censored and amended” versions which they disseminate to gullible non-Jews for public consumption. Rabbi Marx stated that in the version of Maimonides’ teachings published for public consumption, Maimonides is made to say that whoever kills a human being transgresses the law. But, Rabbi Marx points out “...this only reflects the censored and amended printed text, whereas the original manuscripts have it

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<sup>795</sup> Ibid., p. 91 (emphasis supplied).

only as ‘whoever kills an Israelite.’<sup>796</sup> *Hesronot Ha-shas* contains the list of “Talmudic omissions” that were expurgated. *Hesronot Ha-shas* was reprinted in 1989 by Sinai Publishing of Tel-Aviv. *Hesronot Ha-shas* lists both the original Talmud texts that were later changed or omitted, and the falsified texts cited for gentile consumption as authentic.

Prof. Israel Shahak: “The first mechanism I shall discuss is that of *surreptitious defiance, combined with outward compliance*...talmudic passages directed against Christianity or against non-Jews had to go or to be modified— the pressure was too strong. This is what was done: a few of the most offensive passages were bodily removed from all editions printed in Europe after the mid-16th century. In all other passages, the expressions ‘Gentile,’ ‘non-Jew,’ ‘stranger’ (*goy, eino yehudi, nokhri*) —which appear in all early manuscripts and printings as well as in all editions published in Islamic countries — were replaced by terms such as ‘idolator,’ ‘heathen’ or even ‘Canaanite’ or ‘Samaritan,’ terms which could be explained away but which a Jewish reader could recognize as euphemisms for the old expressions....At the same time, lists of Talmudic Omissions were circulated in manuscript form, which explained all the new terms and pointed out all the omissions. At times, a general disclaimer was printed before the title page of each volume of talmudic literature, solemnly declaring, sometimes on oath, that all hostile expressions in that volume are intended only against the idolators of antiquity, or even against the long-vanished Canaanites, rather than against ‘the peoples in whose land we live’....Needless to say, all this was a calculated lie from beginning to end; and following the establishment of the State of Israel, once the rabbis felt secure, all the offensive passages and expressions were restored without hesitation in all new editions. (Because of the enormous cost which a new edition involves, a considerable part of the talmudic literature, including the Talmud itself, is still being reprinted from the old editions. For this reason, the above mentioned *Talmudic Omissions* have now been published in Israel in a cheap printed edition, under the title *Hesronot Shas*)...Under external pressure, the rabbis deceptively eliminated or modified certain passages — but not the actual practices which are prescribed in them.”<sup>797</sup>

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<sup>796</sup> *Tikkun: A Bi-Monthly Jewish Critique*, May-June, 1994.

<sup>797</sup> Shahak, *Jewish History, Jewish Religion*, pp. 22-23.



The heirs of the Pharisees often deny the existence of the Talmud passages here cited, in order to brazenly claim that such passages are the “fabrications of anti-Semites.” In 1994, the 80 year old Lady Jane Birdwood was arrested and prosecuted in a criminal court in London, England for the “crime” of publishing in her pamphlet, *The Longest Hatred*, the truthful statement that the Talmud contains anti-gentile and anti-Christian passages. She was accused of violating the Public Order Act of 1986. In the course of her Orwellian thought-crime trial, which was ignored by the U.S. media, a rabbi was called as a prosecution witness. The rabbi proceeded to flatly deny that the Talmud contained anti-gentile or anti-Christian passages and on the basis of the rabbi’s *ipse dixit* “prestige,” this elderly and ailing woman was sentenced to three months in jail and fined the equivalent of \$1,000. She was subsequently struck by a speeding bicycle in London, incurring injuries that hastened her death.<sup>798</sup>

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<sup>798</sup> Whether this was an accident or deliberate act remains to be determined.

## U.S. Government Lays the Groundwork for Talmudic Courts

“Our” government under Presidents Reagan, Bush Sr. and Jr. and Clinton, has 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.<sup>799</sup> 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 possible 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 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 idolatry. Meanwhile various forms of incest are permitted under the Talmudic understanding of the Noachide code.<sup>800</sup> Furthermore, all non-Jews would have the legal status of *ger toshav* (resident alien),<sup>801</sup> even in their own land; as for example in occupied 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

<sup>799</sup> Hilkhoh Melakhim 8:9-10; 10:11. Also cf. Gerald J. Blidstein, “Holy War in Maimonidean Law,” in *Perspectives on Maimonides* (Oxford, England: Oxford Univ. Press, 1991).

<sup>800</sup> *Enziklopediya Talmudit*, note 1, pp. 351-352.

<sup>801</sup> Alan Unterman, *Dictionary of Jewish Lore and Legend* (London: Thames and Hudson, 1991), p. 148.

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 rabbinic 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.<sup>802</sup> 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 resident aliens: that Judaism forbids “granting any national rights” to them. He ruled that such “Autonomy is tantamount to a denial of the Jewish religion.”<sup>803</sup>

American taxpayers' subsidy of the so-called “U.S. Holocaust Museum” in Washington, D.C., is yet another indicator of the gradual establishment of a Judaic state religion in the U.S. This “Holocaust museum” excludes any reference to holocausts perpetrated by circumcised Judaic Communists against Christians in Russia and Eastern Europe, from 1917 onward (including the *Yevseksia*, the “Yiddish division” of the Communist Party). The focus of the museum is almost entirely on Judaic suffering. Holocausts perpetrated by Israelis against Arabs in Lebanon and Palestine since 1948 are nowhere to be found in the exhibits of the U.S. “Holocaust Museum,” which functions more like a synagogue than a repository of objective historical information. It is through the rapid emergence of this ostensibly secular but all-pervasive “Holocaustianity” — whereby the religion of Judaism is gaining enormous power and influence as mankind’s supreme ethos and the creed of God’s Holy People.

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<sup>802</sup> Mordechai Nisan, *Kivunim* (official publication of the World Zionist Organization), August, 1984, pp. 151-156.

<sup>803</sup> Nadav Shraggai, *Ha'aretz*, Oct. 14, 1992.

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In view of these facts, what are we to make of the supposed “clash of civilizations”/World War III scenario that certain “Christian” shells for the Zionists tell us is inevitable as “our Christian civilization confronts Islam.” What “Christian civilization” is it that we have in America that promotes attacks on Christ while forbidding scrutiny of stories of homicidal gas chambers in Auschwitz? Auschwitz would seem to be “Christian” America’s sacred idol, while “Christian” America permits advertisements for attacks on the very existence of Jesus Christ, the son of God. Could it be that America’s “Christian civilization” is actually a euphemism for a Zionist-masonic empire that mouths rhetoric about the Bible from time to time, but is otherwise the clandestine military and economic arm of the petrified Phariseism that seeks to rebuild the Temple of Solomon in Jerusalem?

If that is the case, when Muslims attack “Christian missionaries” are they attacking them because these “missionaries” are true evangelists of the gospel of Jesus, or because the Muslims believe that these “missionaries” are actually preachers of subservience to the Israeli war machine and evangelists of the Talmudic mass murder of non-Judaics in the Middle East?

In the sense in which it has been made captive to would-be proprietors, the word, “Holocaust” is a neologism imposed in the late twentieth century almost overnight and uniformly with a speed and acquiescence that would

have pleased and astonished a Mao or a Stalin. The employment and enforcement of “Holocaust-denial” as an ethical breach, or even a criminal act, is a certain “Sign of the Rabbinic Times” and the overthrow of that process of unfettered discovery, of *instauration*, about which Francis Bacon opined, “Being convinced that the human intellect makes its own difficulties, not using the true helps which are at man's disposal soberly and judiciously; whence follows manifold ignorance of things, and by reason of that ignorance mischiefs innumerable; he thought *all trial should be made*, whether that commerce between the mind of man and the nature of things, which is more precious than anything on earth...”

*Under the laws and ethics of “Holocaust denial,” Bacon’s “trial” can no longer be made upon the history of World War II.* As the Bush administration ruled in tandem with the United Nations in January of 2007, “The United States condemns without reservation any denial of the Holocaust” and urges UN member states “unreservedly to reject any denial of the Holocaust as a historical event.”

*Any denial.* That means that every aspect of a historical narrative of recent history is now frozen in stone, infallible, and incapable of correction or modification in light of new revelations and research. In other words, the U.S. and the UN have declared in 2007 that everything that is known and can be known about the period from 1933 to 1945 in Europe regarding the persecution of Jews by the Nazi government, is fixed, like religious dogma. The “Holocaust” is therefore an adjunct of the religion of Judaism. It is the religion of Judaism for gentiles, “Holocaustianity.” It is proper to term it a state religion wherever —as in parts of Europe— denial of its sacred dogmas is enforced by fines and imprisonment. It is the first *informal* state religion ever established in the United States (through the synagogue disguised as the national “Holocaust Memorial Museum” in Washington, D.C.). We note that it is perfectly legal for Zionists to deny the Israeli holocaust against the Palestinians. It is perfectly legal for Prof. Deborah Lipstadt to deny the Allied holocaust against the civilian inhabitants of the city of Dresden, Germany as she did in *Forward* newspaper. It’s legal and ethical for Jews to deny holocausts of non-Jews. This is a Talmudic standard.

*Rabbinic Law Requires True Christians be Executed*

Israeli “Torah scholars” have ruled that: “The Torah maintains that the righteous of all nations have a place in the World to Come. But not all religious Gentiles earn eternal life by virtue of observing their religion...And while the Christians do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come”<sup>804</sup>



**Israeli Sephardic Chief Rabbi Mordechai Eliyahu (at left with glasses and turban) and other Talmudists *daven* for the release of convicted spy Jonathan Pollard, outside a Washington D.C. courtroom in 2003.**

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<sup>804</sup> Statement from the Israeli “Mechon-Mamre Torah Scholars,” as it appeared on their website at [www.mechon-mamre.org/jewfaq/gentiles.htm](http://www.mechon-mamre.org/jewfaq/gentiles.htm) on June 26, 2000; 12 Hayyim Vital St., Jerusalem (“Mechon Mamre is a small group of Torah scholars in Israel...”)

## Sodomy in the Synagogue

In defiance of the Old Testament's proscription against men lying with men (Leviticus 20:13), the Talmud nullifies this Old Testament law in at least five ways: by permitting sex with boys under age nine; permitting a legal slap on the wrist for sodomy with the *halachic* loophole created for "accidental" sodomy; permitting the prideful estimation of the Judiac male as being incapable of sinning in this manner; permitting the act of fellatio on infants by the *mohel* (circumciser) during a circumcision, and by cultivating a flourishing homo-erotic culture in the all-male ritual bath scene.

In tractate Kiddushin, Judaic bachelors are permitted to sleep together while "wrapped in a single cloak." This is permissible, the rabbis decree, because Judaic males are beyond reproach when it comes to accusations of sodomy. "The rabbis said to Rabbi Yehuda: 'Jews are not to be suspected of *mishkav zachur* (intercourse with a male).'" But, as is often the case with the Talmud, the reality is otherwise. We begin with allegations first published in the Israeli newspaper *Ha'aretz*:

"...for many years, (Talmud scribe) Yaakov Yitzhak Brizel...sodomized ultra-Orthodox boys. The greatest rabbi knew —and did nothing...

"At the age of 11, Moisheleh, the strongest fellow in the talmud torah (school for ultra-Orthodox boys), went up to Shaiya Brizel and said to him: 'Kid, I want you know that your father is not the holy man you think he is. He is a homo.'

"...Brizel was a scion of the Brizel family, which founded ...the mysterious organization that imposes moral order on the ultra-Orthodox ghetto...Had the father, Yaakov Yitzhak Brizel...contented himself with homosexual relations with adults, it is reasonable to suppose that we would never have heard his son's story. However, in his book, *The Silence of the Ultra-Orthodox*,<sup>805</sup> published a few weeks ago, the son claims that for decades his father...sodomized yeshiva students. He committed the act in empty synagogues during the hours between prayers and in other places. The greatest of the ultra-Orthodox rabbis...like Rabbi Landau and the halachic sage Shmuel Halevi Hausner of Bnei Brak, knew and kept silent. The father

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<sup>805</sup> Published in the Israeli state in modern Hebrew.



was a Hasid heart and soul, and went to a number of rebbes.... the twin brother of the rebbe from Rehovot, the Rebbe of Kretschnif in Kiryat Gat, was happy to accept the father among his followers. Ultimately, claims Brizel, it was not easy for the Rebbe from Kiryat Gat to be picky when he could win such a respected adherent.

"...The proud father with the look of an honored rebbe, who observed all the commandments from the slightest to the most important, used to pray at a certain yeshiva with the young boys. There, claims Shaiya Brizel, he hunted his victims. When the head of the yeshiva discovered the true reason that the respected Torah scribe was praying fervently at his yeshiva, he did not contact the police...Before the publication of his book, Shaiya Brizel met with the yeshiva head. 'You are right that we covered up for him,' admitted the man. 'I and a few other rabbis..I was busy trying to calm things down and hushing up the affair so that it would not get publicized.'

"(The son) published the book using real names. His entire family and almost all the rabbis appear under their own names. Only the names of some of the localities and the head of the yeshiva are disguised. To protect himself from a legal point of view, Brizel held a series of conversations with members of his family and rabbis, in which he demanded explanations of why they had covered up for his father's misbehavior. He secretly recorded all these conversations, even with his mother. 'If I had written without the names it would have been fiction and this certainly did not suit me,' he explained. 'I wanted things to change, for ultra-Orthodox society to know that it can attempt to hide things and be hidden, but even if it takes 30 years, a Golem will always rise up against its creator and reveal everything. In this case, I was the Golem.'

"When Rachel Brizel, the daughter of a good Bnei Brak family, married an arranged match from the glorious Brizel family, she had no idea that she was destroying her own life. After six months, she caught her husband having sex with another man. In that case, at least it was with an adult. Shaiya Brizel relates that some of the boys with whom his father had relations sent letters of complaint to their own fathers; in the discreet ultra-Orthodox society they had no one else to whom they could complain. When she read these letters, my mother went out of her mind,' writes Brizel. 'Every such letter made her want to demand a divorce. Again and again batteries of mediators, the Brizel rabbis, would show up, whose job it was to calm her

down so that, heaven forbid, she would not destroy the good name of the Brizel family. They could live with the fact that one of their own had raped minors, but for them divorce was an impossible situation.'

"...Twice, once during prayers in a synagogue, and once during a Gemara (Talmud) study hour at Rabbi Eliezer Shach's Ponevezh Yeshiva, ultra-Orthodox men who were strangers to him touched his (Shaiya Brizel's) sexual organ, presumably on the assumption that he followed in his father's footsteps. The first time, he made a fuss, only to discover that the only thing that interested the people there was to hush the whole thing up. The second time, he made do with a whispered warning to the man. Shaiya Brizel is now 36 and the father of three; he works as an accountant. His father, 65, was forced to leave home several years ago and return to his elderly parents' apartment. Shaiya wrote this book after a suicide attempt in June.

"For all those years I was half dead. For the past five years I have been getting psychological treatment. During my talks with the psychologist I decided that I was going to spew out all this ugliness in the form of a book.'

"He took into account that there would be violent reactions to the book...which only came out a few weeks ago...Brizel suffers from a serious heart defect, which could cause his death. As a way of protecting himself, he has deposited a letter with three lawyers that contains serious allegations about the Eda Haredit, and he has informed the relevant people. Recently, he has moved to a new apartment, and he lives in the National Religious sector of a mixed community of National Religious and ultra-Orthodox families. Naturally, he started praying at the only Hasidic synagogue in the settlement. After the book came out, associates of the local rebbe (rabbi) informed him that he was *persona non grata*. Ironically, this same rebbe had come to the area after being compelled to leave several other communities on suspicion of having sodomized his pupils. In ultra-Orthodox society, revealing that acts of sodomy have been committed is a far graver offense than committing them. On the day the book was published, Brizel met with the head of the Hachemei Lublin Yeshiva, Rabbi Avraham Vazner. 'He told me that publishing the book was a million times worse than what my father had done...'

"*Ha'aretz* has been unable to obtain a response from Rabbi Yaakov Yitzhak Brizel. At his parents' home, a woman replied: 'We don't care. Shaiya is a liar and there is nothing more to be said.' *Ha'aretz* also requested the

Brizels' response through the Eda Haredit activist Yehuda Meshi-Zahav. By the time the article went to press, there was no response through this channel either. Several weeks ago the father responded to the women's magazine La'isha, saying that he would sue the publishers, which has not yet happened. It is unlikely that it will happen. Shaiya Brizel was ready to put off publication of the book, on condition that the family sue him in a rabbinical court, in which the affair would be aired. He has said that no one in the family was prepared to take up the challenge. In the conversation with La'isha, the father said that he was indeed a homosexual, 'But I have had treatment and today I am no longer like that. All this is behind me.' In reply to a question as to whether he had sexual relations with minors, he replied: 'Perhaps I will talk about that some other time.' He accused his son Shaiya of being 'the only one who is after me. He has destroyed my life...He wrote this only for the money. He wanted money from me...Because of him I separated from my wife.' Shaiya's sister, Rivka Hubert, spoke with great anger to the La'isha reporter about the fact that her brother had revealed the names of the persons involved, and declared: 'We deny everything it says in the book.'<sup>806</sup> (End quote from *Haaretz*).

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<sup>806</sup> *Ha'aretz*, Feb. 1, 2000.

The legal loophole the rabbi-lawyers have created for homosexuality is found in BT Sanhedrin 54b:

TRANSLATION AND COMMENTARY

הָבָא עַל הַזָּכּוּר The Gemara draws certain conclusions from what was stated above: If someone unwittingly perpetrated sodomy upon a man, and also allowed himself to be sodomized by a man.

Rabbi Abbahu said that the law is as follows: According to Rabbi Yishmael, the offender is liable for two sin-offerings, one sin-offering for violating the prohibition of "You shall not lie with a man in the manner of a woman," and a second sin-offering for violating the prohibition of "Nor shall there be a male prostitute of the sons of Israel." These are two separate prohibitions derived from two different verses, and so a person who violated the two prohibitions is liable for two sin-offerings. According to Rabbi Akiva, the offender is only liable for one sin-offering.

"You shall not lie with a man in the manner of a woman" and "You shall not allow sodomy with a man, in the manner of a woman" are two different readings of one and the same verse, and therefore: a single prohibition obligating a single sin-offering.

הָבָא עַל הַזָּכּוּר, וְהָבִיא עָלָיו זָכָר, 'אָמַר רַבִּי אֶבְהוֹ: לְדַבְרֵי רַבִּי יִשְׁמַעֵאל חֵיִיב שְׁתֵּימִ, 'וְחָדָא מ"לא תִשְׁכַּב', 'וְחָדָא מ"לא יִהְיֶה קָדֵשׁ". 'לְדַבְרֵי רַבִּי עֲקִיבָא — אִינוּ חֵיִיב אֶלָּא אַחַת. "לא תִשְׁכַּב" 'לא תִשְׁכַּב' הִיא. 'הָבָא עַל הַבְּהֵמָה וְהָבִיא בְּהֵמָה עָלָיו, 'אָמַר רַבִּי אֶבְהוֹ: לְדַבְרֵי רַבִּי יִשְׁמַעֵאל חֵיִיב שְׁתֵּימִ: "וְחָדָא מ"לא תִפְנוּ שְׂכֵבֶתְךָ", וְחָדָא מ"לא יִהְיֶה קָדֵשׁ". 'לְדַבְרֵי רַבִּי עֲקִיבָא אִינוּ חֵיִיב אֶלָּא אַחַת, "שְׂכֵבֶתְךָ" וְשְׂכִיבֶתְךָ" הִיא.

Here we encounter a Talmudic alibi created for a Judaic male found to have sodomized another male. The loophole is devised through the legal fiction of accidental sodomy: “*If someone unwittingly perpetrated sodomy upon a man...*” On this basis a hundred different transparently self-serving excuses are permissible grounds for a self-defense, such as: “I was drunk.” “I was out of my mind.” “I didn’t intend it.” “It just happened without me realizing it” etc. It may seem extraordinary that religionists prone to riot when “gay” rights parades are convened by secularists in Jerusalem, and who publicly preach “family values” with a ferocity equivalent to the most vociferous Southern Baptist, would have created a loophole for dealing with homosexual acts with a liberal-permissive leniency (*le-kula*) that amounts to tacit permission. But hypocrisy and double-standards are Judaism’s stock in trade, however shocking the realization of this fact may be to tender minds relentlessly conditioned by neocon American talk radio and other media, to believe that Orthodox Judaism is a rigorously scrupulous, ultra-conservative Old Testament religion. They mistake the elaborate outer show of piety that historically is the hallmark of the Pharisaic mentality, for genuine Biblical sanctity.

And what, pray tell, is accidental or “unwitting” sodomy? Since anal intercourse is a difficult and unnatural procedure that the human body by its very anatomy resists, it is not readily accomplished without some considerable preparation, effort and forethought. The whole concept of it being “unwitting” is beneath contempt.

Occasionally the situation-ethics of Judaism’s counterfeit “Torah” are brought to light and the anti-Biblical consequences of making the Holy Scriptures subsidiary to rabbinic enactments are made manifest: “In *Jewish Week*, December 1, 2006, p. 21, Professor Judith Hauptman, the E. Billi Ivry Professor of Talmud and Rabbinic Culture at the Jewish Theological Seminary of New York,<sup>807</sup> endorsed the acceptance of homosexuality as normative, normal and acceptable behavior according to her version of Jewish law. Prof. Hauptman is an accomplished Talmudist in scope and in methodology. She is a serious scholar whose academic writing is solid, her scholarship is balanced, reasoned, and convincing, and she may not be dismissed as a dilettante. She argues that ‘the rabbis’ on occasion uprooted

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<sup>807</sup> The Jewish Theological Seminary is a branch of “Conservative” Judaism, not Orthodox Judaism.

rules in the Torah, and she appeals to Hillel's uprooting the Sabbatical year requirement because of the needs of the hour.... Maimonides rules in Mamrim 2:4 that any court may suspend a Torah law to bring Jews back to religious law....Hillel's change was ratified by the Sanhedrin...For Prof. Hauptman, the real commander is not the Giver of the Torah, but the spinner of texts with an eye towards a legitimating community....Midrash Halakha requires the acceptance of the Sanhedrin to avoid anarchy in interpretation.”<sup>808</sup>

*Homosexual Molestation of Infants in the Circumcision Rite (“Bris”) of Orthodox Judaism*

The traditional Orthodox Judaic *bris* (circumcision) encompasses a homosexual act regarded as essential to the circumcision ritual by Talmudists. We regret having to relate to the reader the ugly and frankly nauseating details of this rite: that the *mohel* actually performs fellatio (*metzitzah b'peh*) on the baby boy by placing the infant's penis in his mouth and sucking the blood from the wounded penis with his lips. This is not an isolated case by a crazed rabbi. This is the religious norm in circumcisions performed by Orthodox rabbis in a ceremony that would be at home in the pages of Richard Von Krafft-Ebing's *Psychopathia Sexualis*.

The *bris* consists of three stages: excision of the outer part of the prepuce (*milah*); cutting of the inner lining of the foreskin to uncover the glans (*peri'ah*); and the sucking of the blood from the circumcised penis using the mouth and lips of the *mohel* (*metzitzah b'peh*). The *rabbinic* circumcision rite, or *bris* is authorized by a combination of Talmud-derived *halacha* and custom (*minhag*). There is no support for this form of circumcision in God's law in the Old Testament. But rabbinic tradition offers ample warrant. Mishnah Shabbath 19:2: “They may perform on the Sabbath all things that are needful for circumcision: excision, tearing, sucking (the wound), and putting thereon a bandage and cumin. If this had not been pounded up on the eve of the Sabbath a man may chew it with his teeth and then apply it.”<sup>809</sup>

BT Shabbat 133b: “A. Suck (out the wound): B. Said R. Pappa, ‘A Surgeon who didn't suck out the wound — that is a source of danger, and we throw him out.’ C. So what else is new? Obviously, since we are prepared to

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<sup>808</sup> *UTJ Viewpoints*, Feb. 3, 2008.

<sup>809</sup> *The Mishnah*. Translated by Herbert Danby. Oxford: Oxford University Press. 1933. pp. 116-117.

desecrate the Sabbath on that account, it is certainly dangerous not to do it! D. What might you have supposed? That this blood is stored up. So we are informed that it is the result of the wound, and in the status of a bandage and cumin: Just as when one doesn't put on a bandage and cumin, there is danger, so here, too, if one doesn't do it, there is danger."<sup>810</sup>

"The method to be adopted is laid down thus: 'One excises the foreskin, (that is) the entire skin covering the glans, so that the corona is laid bare. Afterwards, one tears with the finger-nail the soft membrane underneath the skin, turning it to the sides until the flesh of the glans appears. Thereafter, one sucks the membrane until the blood is extracted from the (more) remote places, so that no danger (to the infant) may ensue; and any circumciser who does not carry out the sucking procedure is to be removed (from his office)."<sup>811</sup>

"And what of the practice of sucking the bleeding penis? While condemning the procedure, some physicians contend that it was used to stop bleeding. Not only is there little evidence for this theory, but it was also a largely ineffective method. Furthermore, even in antiquity, surgeons had better methods to stop bleeding, such as pressure, instruments, and medication. According to Dr. H. Speert (1953), Maimonides 'staunchly supported this procedure (sucking the penis)..."<sup>812</sup>

After centuries, a reform of the rite, involving the application of the lips of the mohel to a glass straw rather than directly to the penis, was first advised in the *Haskalah* era (late eighteenth and early nineteenth centuries), by Moses Schreiber, but it was implemented only by a segment of the modern Orthodox movement. Many Judaic authorities both medical and rabbinic, continue to uphold the traditional practice of performing fellatio on the infant male: "The traditional practice of *metzitzah b'peh*, which has its roots in the earliest history of the Jewish people and has survived unchanged to the present time, should be viewed with great respect. It is spoken of very positively in the Jewish literature on circumcision both as an essential part of

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<sup>810</sup> *The Talmud of Babylonia: An American Translation* by Jacob Neusner. Volume II. E: Shabbat Chapters 18-24. Atlanta: Scholars Press. 1993. p. 45.

<sup>811</sup> Immanuel Jakobovits, *Jewish Medical Ethics: A Comparative and Historical Study of the Jewish Religious Attitude to Medicine and Its Practice*. (New York, 1959), pp. 193-194.

<sup>812</sup> Edward Wallerstein, *Circumcision* (New York, 1980), p. 160.

the ritual and as a health measure which prevents infection and promotes healing.” (Henry C. Romberg, M.D., *Bris Milah*).<sup>813</sup>

“Officials at Agudath Israel, which is headed by a council of Hasidic and non-Hasidic ultra-Orthodox rabbis, have defended direct oral suction.”<sup>814</sup> “Dozens of ultra-Orthodox rabbis signed a full-page Hebrew advertisement that ran in the February 25 (2005) issue of *Yated Ne’eman*, defending the practice.”<sup>815</sup> “Rabbi Gerald Chirnomas from Boonton, N.J., a prominent mohel in the Greater New York region, said the practice of orally suctioning blood was the norm for centuries....Rabbi Avi Shafran, director of public affairs for Agudath Israel...said that..it is a religious tradition of many generations...”<sup>816</sup> Another rabbinic organization, the Central Rabbinical Council, and at least two Orthodox newspapers, *Yated Ne’eman* (in a statement issued by Rabbi Pinchos Lipschutz in the Feb. 18, 2005 edition) and *Der Yid*,<sup>817</sup> also defend *metzitzah b’peh*. Critics will claim we are selectively reporting the controversy since some rabbinic groups have lately come out against the practice. Such claims, beginning from a dishonest premise, barely merit a response. Much of the “opposition” is from Reform Judaics, not the rabbis of Orthodox Judaism. Even when some Orthodox rabbis reluctantly seek to modify *metzitzah b’peh* they do so for purposes of public relations, due to knowledge about this filthy insanity being leaked to the public, thereby threatening to seriously undermine Judaism’s pose as a Biblical religion and harm its prestige among the gentiles. There has been some Judaic opposition based on the act being insanitary and a means for the transmission of oral herpes, but we have seen *absolutely no principled Orthodox rabbinic opposition to the rite due to the fact that it constitutes homosexual molestation of the helpless infant*.

“...in a day when there is great concern about sexual molestation of children, many may wonder how an adult can legally put his mouth on a child’s genitals. Vincent Bonventre, a law professor at Albany Law School, said that courts often allow exemptions to general laws for religious practices.

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<sup>813</sup> Jerusalem: Feldheim Publishers, 1982, pp. 57-58.

<sup>814</sup> Steven I. Weiss, *Forward*, March 18, 2005.

<sup>815</sup> Eric J. Greenberg, *Forward*, March 4, 2005.

<sup>816</sup> Gary Stern, *The Journal News*, Feb. 6, 2005.

<sup>817</sup> *Der Yid* is affiliated with the anti-Zionist Satmar faction.



‘Cases are more difficult when there is a direct conflict between law and religion, like when a religion requires an act that is forbidden by law,’ Bonventre said. ‘When the government's interest is not paramount, the courts generally hold that you can't require an individual to violate their religion.’<sup>818</sup>

All of the risks common to homosexual sex are present in the Orthodox Judaic *bris*: “Ritual Jewish circumcision that includes *metzitzah* with direct oral-genital contact carries a serious risk for transmission of HSV from mohels to neonates, which can be complicated by protracted or severe infection....Jewish circumcision with oral *metzitzah* may cause oral-genital transmission of HSV infection, resulting in clinical disease including involvement of the skin, mucous membranes, and HSV encephalitis. Furthermore, oral suction may not only endanger the child but also may expose the *mohel* to human immunodeficiency virus or hepatitis B from infected infants.”<sup>819</sup>

“Monsey Rabbi David Eidensohn, said the spreading of disease is rare through the oral suction method. He said his five sons and numerous grandsons, as well as hundreds of thousands of newborn boys, had undergone the procedure.”<sup>820</sup> “Orthodox rabbis who support the procedure say 2,000 to 4,000 such circumcisions are still performed each year in the city (of New York). They insist the procedure is safe and does not transmit herpes, which can be contracted by infants from their mothers, during childbirth. For some Jews the procedure is crucial to raising boys in a Jewish tradition...(O)ne of the most revered Orthodox leaders, Rabbi David Niederman said... ‘We chose America because of religious freedom. That's why we are here...‘There is no compromise on this issue, because we know it is safe.’<sup>821</sup>

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<sup>818</sup> Ibid.

<sup>819</sup> “Neonatal Genital Herpes Simplex Virus Type 1 Infection After Jewish Ritual Circumcision: Modern Medicine and Religious Tradition,” *Pediatrics*, Vol. 114 No. 2 August 2004, pp. e259-e26.

<sup>820</sup> Steve Lieberman, *The Journal News*, Feb. 3, 2005.

<sup>821</sup> Jim Rutenberg and Andy Newman, *NY Times*, January 6, 2006.



***A mohel performing metzitzah b'peh, Jerusalem, 1976.***

In 2005, after a mohel transmitted herpes to a New York infant during *metzitzah b'peh*, the practice was legally challenged. In a political deal struck during his 2005 election campaign, New York City Mayor Michael Bloomberg promised to keep the *metzitzah b'peh* homosexual predation legal. As a result, Orthodox Jews supported him in a bloc. "With three days to go before Election Day, ultra-Orthodox Jewish leaders in Williamsburg, Brooklyn, held what was by far the largest rally of Mayor Michael R. Bloomberg's campaign. With searchlights bouncing across the Brooklyn sky and klezmer music blaring from speakers hoisted on cranes, thousands of Hasidic Jews, in black hats or head scarves, cheered the beaming mayor from rooftops and blocks upon blocks of bleachers. When...Rabbi David Niederman, addressed the throngs, he praised the mayor for his...support for the constitutional separation of church and state. For many in the crowd, the last

reference was code for the administration's decision to hold off from taking action against an ancient form of ritualistic circumcision..."<sup>822</sup>

Mayor Bloomberg was as good as his word. By June of 2006 an agreement between the New York State Department of Health and the rabbis, renewing permission for *fellatio* on infant boys as part of the *bris*, was granted: "It was one of the more unusual public policy negotiations: Yiddish-speaking rabbis venturing to Albany for months on Sunday nights to talk with the state's Catholic health commissioner about a controversial circumcision ritual. They brushed up on science journals. She read the Talmud...In the end, Commissioner Antonia Novello, in pink suit and gold jewelry, and a sea of men with long beards, black suits and hats signed a new protocol Monday June 12...The new state guidelines require *mohels*, or anyone performing *metzizah b'peh*, to sanitize their hands like a surgeon...The person performing *metzizah b'peh* also must clean his mouth with a sterile alcohol wipe and, no more than five minutes before it, rinse for at least 30 seconds with a mouthwash that contains 25 percent alcohol...

"Novello said she read the Talmud and the writings of the rabbi and philosopher Maimonides. The Jewish leaders said they read more scientific journals than they could count. Novello said she treated the rabbis with the same respect she would treat Catholic cardinals. The rabbis, in turn, seemed charmed and entertained by the woman who called them 'my rabbis' and greeted them with a hearty Hebrew 'Shalom'...Rabbi David Niederman, the executive director of the United Jewish Organizations of Williamsburg, Brooklyn, and a member of the Central Rabbinical Congress of the USA and Canada, said the issue wasn't about a lack of understanding, but about 'not appreciating. People, even those who aren't Jewish, should appreciate the fact that this is a religion that's been around for thousands of years.'"<sup>823</sup>

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<sup>822</sup> Ibid.

<sup>823</sup> *Albany Times-Union*, June 13, 2006.

### *Orthodox Judaism: A Homo-Erotic Culture*

There are many aspects of Orthodox Judaism that have homosexual features, including male-only, nude ritual baths and episodic segregation from women. Since generations of adult Judaic males were molested as infants by the *mohel*, they are marked for darkness through this heinous act, just as surely as the Christian is marked for light by baptism. Prior to the modern era, every Orthodox Judaic male was molested as an infant, and then as a child growing up and as an adult he witnessed a series of ritual molestations at subsequent circumcisions. Quite naturally, the sight of repeated acts of fellatio perpetrated by adult males on baby boys leads to the creation of a subtle homosexual culture that permeates the whole of Orthodox Judaism. Subsequent homosexual acts as adults, in particular involving rabbis, are covered up, as required, as stipulated in BT Mo'ed Katan 17a and the *halachos* of *lashon hara* (laws against "evil speech").

Orthodox Judaism is a single-sex society, immersed in a milieu of homosexuality, or as the Judaic homosexual journalist Jay Michaelson terms it, *homo-eroticism*:

"The minor Jewish holiday of Lag B'Omer, the 33rd day after the beginning of Passover, is traditionally observed as the *yahrzeit* <sup>824</sup> of Rabbi Shimon Bar Yohai, to whom has been ascribed the authorship of the Zohar, masterpiece of Kabbalah....Up to 30,000 people converge on his tomb and dance through the night and throughout the entire next day. Given that the tomb complex itself is only the size of an average suburban house, the crowding is intense....Of course, the hordes are separated —men on one side, women on the other. And so for the entire time I was there, I was sandwiched between a moving mass of male humanity. There was no personal space whatsoever; every part of my body, except my head, was in full contact with a part of someone else's body. There were rare instances where I stumbled into a gap in the crowd. But most of the time, I had to surrender to its ebbs and flows, pushing through the sea of flesh to get where I wanted to go. The full body contact in an undulating, dancing, ecstatic, sweaty, loud, and extremely excited crowd of men was only the beginning. Men were dancing with each other, embracing one another, laughing and celebrating, singing at the top of their lungs. Bonfires were burning. And the dancing was erotic, sensual. Two

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<sup>824</sup> Anniversary of a person's death.

men, captured on video by a friend of mine performed sensual *yichudim* (unifications) using each other's bodies as the medium for the Divine. They ran their hands a few inches from one another's bodies — imagine the hand-gestures a sailor might make to show the outline of a curvaceous woman, except the woman is actually there, except the woman is actually a man.

“The two men made eye contact, slid around one another like a pair of belly-dancers, with seductive expressions on their faces. Had I not seen it myself, I would not have believed it. This was not the deracinated ‘simcha dancing’ popular in more moderate Orthodox circles. This was ecstatic, erotic...Now, these were haredi men living in a virtually all-male environment, seeing their wives only a few hours each day and avoiding conversations with all other women. They had been educated in single-sex yeshivas.

“There is a longstanding Jewish custom to immerse in the *mikva*, the ritual bath, before the sabbath and holidays. Some hasidic men do it every morning before prayer or study. According to *halacha*, only women are required to immerse in the *mikva*, after menstruation, as a purification rite. But it is a custom which has become widespread. The *mikva*, is seen as purifying one from an array of sins — but most importantly, that of *shichvat zera*, or spilled seed. Jewish law is very concerned with the discharges of the body, chiefly blood and semen, both of which were believed to contain the life-energy of a person...

“In Mea Shearim, the oldest haredi neighborhood in Jerusalem, the pre-sabbath *mikva* has been expanded to a wild extreme. I visited a complex with a traditional *schvitz* (steam room) combined with three *mikvas* (warm, hot, and scalding) and group showers. Old men, young men, adolescents, and boys filled the complex, with far more personal body contact than I saw even in the Turkish bathhouses of Europe. In the *schvitz*, it was not unusual for a man to bend over, hand the man behind him the traditional *platza* branches, and ask him to whip him with it — or, as an alternative, to hand the man a soapy rag and ask for a massage. I have no interest in S&M (sado-masochism), and so have only seen it practiced a few times...There was, as far as I could see, little phenomenological difference between what I saw there and what I saw at the Mea Shearim *schvitz*. Again, no ‘sex.’ But the whipping sound, followed by passionate sighs from the man being whipped. The occasional grunts of ‘harder.’ The smells, the naked men.

Were any of the men in Mea Shearim aroused? Not that I could see. There were a few obviously gay men there, men whose eyes roved downwards when they looked at you. One man came into my shower stream (there were plenty of other shower heads available) and started up a conversation with me, frequently and obviously looking down at my crotch several times. As with Lag B'Omer, the eroticism of the Mea Shearim *shvitz/mikva* was undeniable — these were not just naked men, they were naked men with other naked men, working with the bodies of naked men — and yet it was so thoroughly embedded into the culture there that there was nothing unusual about it....this was among the queerest places I had ever visited.

“The answer for me came at the *shvitz-mikva*, as I went about my own ritual in the midst of all the nakedness, whipping, massaging, and panting. I love going to the *mikva*. ...The haredi world seems to be mainly one of ‘don't ask, don't tell, get married.’ There have long been well-known homosexuals within the haredi world, often leading lives that are best described as open secrets. People know, and they may whisper, but then again, everyone has their sins, as long as they don't make a parade out of it...”<sup>825</sup>

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<sup>825</sup> Jay Michaelson, “Hasidism and Homoeroticism,” *Zeeb* (magazine), July 2004.

*A Partial Biography of Rabbi Yehuda Kolko & Rabbi Lipa Margulies*

Rabbi Yehuda Kolko was alleged to have molested boys since 1967, but was not arrested until Dec. 2006. The following allegations were made on the website [thetruthaboutagudah.com](http://thetruthaboutagudah.com) (This summary was written by an anonymous ultra-Orthodox insider and published as part of an open letter during the first week of December, 2006. The events dated after July, 2006 have been added by this website's administrator.)

1967 – While working as Dormitory Counselor at Yeshivas Mir, Rabbi Yehuda Kolko calls a student (name withheld) out of his dormitory room and begins discussing matters of a sexual nature with him while rubbing up against him in an aroused state. This abuse continues for the remainder of the school year and into the summer season at Camp Agudah [then owned by Agudath Israel of America]. This student is now a distinguished Manhattan attorney living happily with his partner in New York City and insists that his lifestyle choice has absolutely nothing to do with his abuse by Kolko.

1969 thru 1971 – Rabbi Yehuda Kolko begins abusing Dovid Framowitz in Yeshiva Torah Vodaas of Flatbush (now known as Yeshiva Torah Temimah) and Camp Agudah, the details of which abuse are now public knowledge. Mr. Framowitz, a grandfather living in Eretz Yisroel, has not gone a day since being abused without reliving the unspeakable agony he suffered at Kolko's hands.

1972 – Rabbi Yehuda Kolko sexually abuses two young campers (names withheld at the request of the victims) in Camp Agudah who complain to their counselor. Their counselor reports the complaint to Rabbi Simcha Kaufman. The abuse of these two boys cease for the remainder of that summer. Rabbi Simcha Kaufman is a co-worker of Kolko in Yeshiva Torah Temimah (more on Kaufman below) and was a co-worker of Kolko in Camp Agudah until 1976 when Kolko voluntarily left Camp Agudah after he co-founded Camp Ma-Na-Vu with Rabbi Lipa Geldwirth, another co-worker of his at Yeshiva Torah Temimah.

1977 – Rabbi Yehuda Kolko, employed as a Rebbe in Yeshiva Torah Temimah in the morning, is employed in the afternoons by Yeshiva Karlin Stolin as Secular Studies Principal. During the course of his short tenure in Yeshiva Karlin Stolin numerous complaints are lodged by both students and parents (names withheld at the request of the victims) accusing Kolko of

sexually abusing boys in the Yeshiva. Rabbi Shmuel Dishon asks Kolko to leave the employ of the Yeshiva.

1977 on – Eyewitness testimony and accusations of sexual abuse by Rabbi Yehuda Kolko of students at Yeshiva Torah Temimah and Camp Ma-Na-Vu reach a crescendo which culminates in several businessmen approaching Rabbi Lipa Margulies in 1984 and offering to fund a retirement package for Rabbi Yehuda Kolko provided he seeks employment away from children. Rabbi Lipa Margulies steadfastly refuses to accept the offer and suggests that those parents who disagree with his decision remove their children from his Yeshiva Torah Temimah.

1981 – Rabbi Yehuda Kolko sexually abuses a twelve year old student of Yeshiva Torah Temimah (name withheld at the request of the victim.) This victim publicizes the abuse and acts out, vandalizing Kolko's home and car. Rabbi Lipa Margulies calls this victims father and warns him that if this activity does not stop his other children would be expelled from Yeshiva and the safety of his family could not be guaranteed. This victim is subsequently referred to Avrohom Mondrowitz for counseling.

1984 – As instructed by Rabbi Avigdor Miller, an Askan calls for a meeting which takes place at the home of Rabbi Yakov Perlow (the Novominsker) and is attended by Rabbi Avrohom Pam, Rabbi Elya Svei, Rabbi Chaim Dov Keller, Rabbi Aharon Schechter, Rabbi Moshe Scheinerman, Rabbi Shia Fishman and Rabbi Yankel Bender. At this meeting, chaired by Rabbi Perlow, the Askan discusses what is transpiring to innocent boys at the hands of Rabbi pedophiles and requests that Torah Umesorah and the Rabbonim issue a statement calling for their removal from Chinuch. Rabbi Svei informs this Askan that Torah Umesorah has consulted their attorneys who advised that for Torah Umesorah to admit knowledge of such abuse would subject Torah Umesorah, its staff, all its member schools and their staff to liability for not having reported their knowledge to the authorities earlier. Accordingly, Rabbi Elya Svei informs the Askan, neither he nor Torah Umesorah will do anything about this problem.

1984 thru 1985 – At directed by Rabbi Avrohom Pam an Askan approaches Rabbi Moshe Scheinerman and the two meet with Rabbi Shia (Joshua) Fishman in the office of Torah Umesorah. Both Scheinerman and Fishman neglect to inform this Askan that Fishman had been instructed by Torah Umesorah's lawyer to do nothing about this issue. Rabbi Fishman



requests the names of Kolko's victims and promises absolute confidentiality. Names are provided to Rabbi Fishman who begins his own investigation of the allegations. He meets with and speaks with several victims who pour their hearts out to him after he guarantees them confidentiality. Rabbi Shia Fishman promptly discloses all he has learned to Rabbi Lipa Margulies who in turn publicly disparages and discredits each and every one of those boys who were brave enough to step forward.

1985 – A follow up meeting takes place at the home of Rabbi Simcha Kaufman and includes Rabbi Kaufman, Rabbi Lipa Margulies, Rabbi Shia Fishman, an Askan and an eyewitness. The eyewitness recounts his personal knowledge of Rabbi Kolko's sexual abuse of boys and discusses the information he had gleaned from others. Rabbi Lipa Margulies insists that the charges are all fabrications and attacks the reputations of everyone involved in seeking the removal of Kolko from his Yeshiva Torah Temimah. Rabbi Shia Fishman subsequently informs anyone who asks that he can not deal with this issue as he is old (50 at the time) and will lose his job if he pursues this matter.

1985 – Rabbi Moshe Scheinerman is offered a lucrative and prestigious position as Rav of a Shul (a position he holds to this day) and is told that he must cease and desist from his actions against Yeshiva Torah Temimah Rabbeim (his own words) which he promptly does. Scheinerman abandons ship explaining that it is not appropriate for a rabbi of his stature to deal with these matters. Rabbi Yehoshua Leiman takes over.

1985 – Rabbi Yehoshua Leiman and others continue their quest for a solution and convene a Bais Din for this purpose. This Bais Din, consisting of Rabbi Menashe Klein, Rabbi Yechezkel Roth, Rabbi Aharon Stein, Rabbi Moshe Stern and Rabbi Chaim Yankel Tauber, is scheduled to hear testimony for two days after which they will rule on how to proceed. This panel meets and hears testimony for one day. Shortly thereafter, Rabbi Moshe Stern states that he is unable to participate in any more sessions and this Bais Din is disbanded without further explanation. In a private conversation with one of the Askanim, Rabbi Stern disclosed that he had been approached by Rabbi Lipa Margulies which resulted in the discontinuance of the Din Torah.

1985 – Upon the dissolution of the above Bais Din, Rabbi Lipa Margulies retains Rabbi Pinchus Scheinberg to convene a second Bais Din for the

purpose of clearing Rabbi Yehuda Kolko's name. Rabbi Lipa Margulies then drafts Rabbi Friedman (the Tenka Rav) and Rabbi Shlomo Zalman Brown to serve on Rabbi Scheinberg's Bais Din. Prior to convening the Bais Din, Rabbi Pinchus Scheinberg speaks with several of Kolko's victims and asks them to describe what Kolko has done to them. Upon hearing the allegations Rabbi Scheinberg informs the boys that in the eyes of Halacha they had not been molested. Rabbi Scheinberg also calls the Askanim and tells them to cease and desist in their attempts to remove Kolko from Chinuch. Rabbi Avigdor Miller disagrees and instructs the Askanim in no uncertain terms to do whatever must be done to protect children from Kolko. Rabbi Pinchus Scheinberg convenes the Bais Din and takes the position that Rabbi Kolko has a *Chezkas Kashrus* absent any testimony by two adult witnesses to any single event. Rabbi Friedman takes the position that in light of the persistent rumors Rabbi Kolko must be kept away from children. Rabbi Brown ultimately concedes that there is no Halachic evidence against Kolko and the Din Torah is concluded. Rabbi Lipa Margulies insists that he has a *Psak* from this Bais Din but to this day has refused to produce it. Regardless, it is of note that no victims testified before this Bais Din.

*1987 – Rabbi Yehuda Kolko, having groomed a former first grade student of his for years, begins systematically sexually abusing this boy (name withheld at the request of the victim) both in and out of the Yeshiva Torah Temimah building. When this boy complains to Rabbi Lipa Margulies that his grades are slipping because Kolko is removing him from class almost daily, Margulies responds by slapping the boy across the face and throwing him out of his office. This young man is now living down south where he is on leave of absence from the U.S. Army.*

2001 – Rabbi Yehuda Kolko, takes a young Yeshiva Torah Temimah student under his wing (name withheld at the request of the victim) and begins removing him from class for “special projects.” These special projects include the boy being sexually molested by Kolko in the basement of the Yeshiva, in Rabbi Kolko's car and in Rabbi Kolko's private office, which Rabbi Lipa Margulies has conveniently equipped with its own private bathroom. This young man is currently in therapy and hopes to be able to recover enough to be able to get married and start a family.

2005 – Dovid Framowitz, after years of searching on the internet, chances upon a post written by a blogger calling himself “Un-Orthodox Jew”

which makes reference to Rabbi Lipa Margulies harboring Rabbi Yehuda Kolko, a known pedophile, in his Yeshiva Torah Temimah. Dovid begins communicating with this blogger via e-mail who in turn posts Dovid's story on his blog. Over the course of several months other victims of Kolko begin to step forward with their stories.

January 2006 – Several Askonim decide that this four decade long Chillul Hashem must stop and approach both Rabbi Yehuda Kolko and Rabbi Lipa Margulies with a demand that Kolko be removed from Yeshiva Torah Temimah and Camp Silver Lake and further commit to spending the rest of his life in treatment and away from children. Both Kolko and Margulies refuse.

February 2006 – A letter is drafted informing the public that Rabbi Yehuda Kolko is a dangerous pedophile and that Rabbi Lipa Margulies continues to employ him despite his knowledge of this fact. Copies of this draft letter are delivered to Kolko and Margulies. Both Kolko and Margulies are offered the opportunity to deal quietly with the issue and are informed that if they continue to refuse, the letter would be mass mailed to the entire community. Kolko responds by stating that “the matter has been taken care of” and Margulies responds by asking if anyone “thinks Kolko is still a threat” and declares “if anyone does not like the way I run my yeshiva let them not send their children to my yeshiva.” They refuse to comply and the letter is sent out in a mass mailing.

February 2006 – Eli Greenwald, a graduate of Yeshiva and Mesivta Torah Temimah, son of one of the founders of the Yeshiva and a parent in the Yeshiva receives the letter and spends a few days investigating the matter. He calls Rabbi Yaakov Applegrad, the Yeshiva's Administrator, and requests a meeting of the Vaad HaHorim in order to address this serious issue. Rabbi Applegrad informs him that there will be no meeting as the allegations are false and that he and Rabbi Margulies have the matter under control. Mr. Greenwald called Rabbi Lipa Margulies and makes the same request of him. Rabbi Margulies responds by shouting at him.

February 17, 2006 – Eli Greenwald is served with a Hazmana issued by Rabbi Yisroel Belsky calling him to a Din Torah to answer the charge of Hotzoas Shem Rah allegedly committed against Rabbi Yehuda Kolko. Mr. Greenwald responds on February 21, 2006, that he will appear for a Din

Torah before the Bais Din of America. To this day there has been no reply to Mr. Greenwald's response by either Kolko or Rabbi Yisroel Belsky.

February 2006 – An Askan meets with Rabbi Yaakov Perlow and pleads with him to get involved in this matter. Rabbi Perlow refuses on the basis of his being a Yuchid and this being a Tzibur matter. After being pressed further Rabbi Perlow takes his final stand that this is a Flatbush matter and as he is a Boro Park Rabbi it would be unseemly for him to get involved in this matter.

March 2006 – Rabbi Lipa Margulies reaches a standstill agreement with the Askonim by committing to appear before a panel consisting of two Rabbonim and one Frum lawyer, all three of whom had been chosen by him. Rabbi Lipa Margulies reneges on his promise to appear before this panel.

March 23, 2006 – A *Hazmana* to a Din Torah is sent to Rabbi Yehuda Kolko, Rabbi Lipa Margulies and Yeshiva Torah Temimah summoning them to a Din Torah before the Bais Din of Mechon L'Hoyroa or a Bais Din of ZBLA. The *Hazmana* is ignored by all the defendants.

March 30, 2006 – A second *Hazmana* to a Din Torah is sent to Rabbi Yehuda Kolko, Rabbi Lipa Margulies and Yeshiva Torah Temimah summoning them to a Din Torah before the Bais Din of Mechon L'Hoyroa or a Bais Din of ZBLA. By fax sent on April 5, 2006, Rabbi Lipa Margulies responds to this *Hazmana* stating he will not appear for a Din Torah “without a prior determination of the charges against Rabbi Kolko.” Rabbi Kolko continues to ignore the *Hazmanas*.

April 6, 2006 – A third *Hazmana* to a Din Torah is sent to Rabbi Yehuda Kolko, Rabbi Lipa Margulies and Yeshiva Torah Temimah summoning them to a Din Torah before the Bais Din of Mechon L'Hoyroa or a Bais Din of ZBLA. By fax sent on April 10, 2006, Rabbi Lipa Margulies responds to this *Hazmana* by stating “the *Hazmonah* that you sent to us was not a valid *Hazmonah*.” Rabbi Kolko does not respond at all. It is of note that Rabbi Yehuda Kolko is still teaching in Yeshiva Torah Temimah while these exchange are taking place.

May 4, 2006 – A lawsuit is filed in United States District Court: Eastern District of New York, naming Rabbi Yehuda Kolko; Yeshiva & Mesivta Torah Temimah, Inc. and Camp Agudah as defendants. Rabbi Yehuda Kolko remains in the classrooms of Yeshiva Torah Temimah.

May 5, 2006 – Rabbi Simcha Kaufman approaches Dovid Framowitz and with tears in his eyes tells him that if only he had known what Rabbi Kolko was doing to him he would have put a stop to it. Of interest was Rabbi Simcha Kaufman's complete denial of any prior knowledge of any accusation before Dovid Framowitz brought his lawsuit. Rabbi Simcha Kaufman pleads with Dovid to withdraw his lawsuit lest he hurt Rabbi Lipa Margulies and the Yeshiva.

May 10, 2006 – After being approached for comment on several occasions by Robert Kolker, a reporter for New York Magazine, and with a 5:00 printing deadline looming, Rabbi Lipa Margulies issues a statement through his attorney at 4:30 PM. Beginning with a proclamation that Yeshiva Torah Temimah is the preeminent Yeshiva in the world followed by an absolute denial of all the allegations, the statement concludes with an announcement that Rabbi Kolko has agreed to a “leave of absence” pending the resolution of this matter. Despite this claim, Rabbi Yehuda Kolko remains in the classrooms of Yeshiva Torah Temimah.

May 12, 2006 – A second lawsuit is filed in United States District Court: Eastern District of New York naming Rabbi Yehuda Kolko; Yeshiva & Mesivta Torah Temimah, Inc. as defendants. Still, Rabbi Yehuda Kolko remains in the classrooms of Yeshiva Torah Temimah.

May 15, 2006 – “On the Rabbi’s Knees – Do the Orthodox Jews Have a Catholic Priest Problem” a feature article in *New York Magazine*,<sup>826</sup> a publication with a circulation of three million, is published. Within days of the publication of the article and after thirty-eight years of committing unspeakable acts of perversion in Yeshiva Torah Temimah, Kolko leaves the classrooms of Yeshiva Torah Temimah. It was only after the magazine hit the newsstands that Margulies succumbed to pressure and removed Kolko from the classrooms of Yeshiva Torah Temimah.

July 2006 – Over the vocal protest of many residents and with the help of his friend Rabbi Yaakov Applegrad, Rabbi Yehuda Kolko takes up summer residence at a home in Regency Estates in the Catskills. Despite the claim that Kolko was on a leave of absence from Yeshiva Torah Temimah, he continues working for Camp Silver Lake, Yeshiva Torah Temimah’s summer home. In addition, Kolko initiates and organizes a multi-camp excursion to

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<sup>826</sup> The official publication date was May 22, 2006. As of this writing the article is online at: [nymag.com/news/features/17010](http://nymag.com/news/features/17010)

Lake Compounce, a water park located in Connecticut, where he is seen frolicking with young boys in bathing suits. A media outcry ensues resulting in Kolko being banned from the park by its non-Jewish management. Astonishingly, in August Kolko organizes a second trip to Lake Compounce, which is attended by the same frum (Talmud observant) boy's camps who participated in the July trip.

December 6, 2006 – A civil suit is filed against Mesivta Torah Temimah in Kings County (Brooklyn) NY by the parents of a boy, now 9, who claims Rabbi Kolko abused him in 2003 and 2004.

December 7, 2006 – Rabbi Yehuda Kolko is arrested in Brooklyn on criminal abuse charges. (*End quote from thetruthaboutagudah.com*)

April 16, 2008 – “No Sex Charge For Kolko; Boys’ Parents Foiled By DA. Hynes’ office dissuaded families ready to let their children testify about alleged abuse. Questions about Brooklyn DA Charles Hynes’ willingness to press cases in the Orthodox community are now being reignited.” By Hella Winston and Larry Cohler-Esses, *The Jewish Week* (NY) April 16, 2008 – “In a surprise move, Rabbi Yehuda Kolko, the Brooklyn yeshiva teacher charged with having sexually molested his students, pleaded guilty Monday to two lesser counts of child endangerment and was sentenced to three years’ probation. Under the plea agreement, Rabbi Kolko, 62, made no admission of sexual wrongdoing. He will not have to register as a sex offender, and pleaded guilty only to a misdemeanor – not a felony. Before the plea bargain, Rabbi Kolko, of Yeshiva Torah Temimah in Flatbush, had been facing felony charges of touching two first-graders in their sexual areas and forcing an adult former student to touch him during a visit to the school. Five former students have also filed suit against the prominent yeshiva, alleging school administrators knew about Rabbi Kolko’s molestation of students over many years but sought to conceal it and intimidate students who spoke out.

“Brooklyn District Attorney Charles Hynes would give no public explanation of why he suddenly dropped the high-profile molestation case. But its collapse resurrected questions in some quarters about Hynes’ competence or his political will in pursuing allegations of wrongdoing involving prominent institutions and individuals in Brooklyn’s politically powerful Orthodox community. Those questions were underscored by contradictions between the alleged victims’ account of how Hynes’ office secured their agreement to the plea deal and the account offered by the

government...‘My son was ready to go to trial, and we feel he would have done an excellent job,’ the father of one of the children said. ‘The damage, pain and emotional stress Joel Kolko caused my family, and especially my son — we will never forgive him for this...We are sorry to hear (the molestation) charges against him will not proceed.’

“The father, whose child is now 10, said that it was Hynes’ prosecutors who pressed him — not the other way around — to keep his son from testifying. The father said he eventually agreed when the prosecutors told him they could better pursue not just Rabbi Kolko but school administrators and the school itself via an alternative route....He declined to say what they told him this was. But a source close to the families of both alleged child victims who has been intimately involved in the case said the prosecutors spoke to the father about going after Rabbi Kolko and Rabbi Lipa Margulies, the yeshiva’s founder and administrator, on tax fraud charges, based on recently obtained school financial records ...That would preempt any need for testimony from his son. But, according to the source, the same prosecutors offered a very different rationale when they approached the family of the second child and convinced the parents they need not put their son forward.

“The DA told them that they think it’s best to do a plea deal because the other child was too young and his family was not allowing him to testify,’ the source said. ‘This family was also ready and willing to put their child on the stand to testify and face Kolko. In fact, they believed, while difficult for their son to endure, it would be cathartic and benefit him.’ The family declined to speak with a reporter. But the source, who has been with the family through the entire legal process, said they had asked him to speak for them. He spoke on condition of anonymity, citing fear that the children, who have not been publicly named, could be identified through him. ‘This child’s parents were from day one ready to have their son testify if it was necessary,’ he stated. ‘And they were ready to go to trial. They had come to terms with the reality that their son was going to testify on the stand.’

“Both children, in fact, remain as plaintiffs in the civil suit against Yeshiva Torah Temimah, and are expected to be witnesses in that case, according to Michael Dowd, a plaintiffs’ attorney in that case. Dowd said the plea deal would not harm his prospects for success in the civil suit since the guilty plea would allow him to press Rabbi Kolko on the stand for specifics on what acts he committed that had endangered children...Jeffrey Schwartz,

Rabbi Kolko's attorney, said he and his client were satisfied with the case's outcome. 'Endangering the welfare of a child could mean anything,' he said. 'It could mean that (Rabbi Kolko) took the kids to a park and didn't watch them on the sliding post. It's not a sex offense. He doesn't have to register as a sex offender. There's nothing else attached to it except the three years of probation. There are no conditions. He just has to lead a law-abiding life and stay out of trouble.'

"But for some, the collapse of the molestation charges recalled earlier cases involving high-profile figures in Brooklyn's Orthodox community that Hynes was accused of failing to pursue with vigor. Rabbi Avrohom Mondrowitz was indicted in 1984 on four counts of sodomy and eight counts of sexual abuse in the first degree after years as a school counselor in the Brooklyn Orthodox community. When he fled to Israel, Hynes' predecessor... pushed for his extradition. But Hynes dropped the effort when he was elected, in 1989. He said Israel's extradition treaty with the United States made the effort futile...

"Hynes renewed the effort in 2006 under prodding from new individuals who, after attention from several media outlets about the Rabbi Kolko case, came forward alleging Rabbi Mondrowitz had molested them as students, too. Hynes' renewal of the extradition request, combined with the efforts of advocates and media pressure in Israel led to Rabbi Mondrowitz's arrest there last year. A court has ruled him extraditable. But he awaits a final appeal on this ruling...In an indication of the kind of resistance such efforts by Hynes face in parts of Brooklyn's highly organized ultra-traditionalist Orthodox neighborhoods, Rabbi Herbert Bomzer, president of the Rabbinical Board of Flatbush, told the Jewish weekly *The Forward* flatly: 'If he (Rabbi Mondrowitz) has managed to get to Israel and is protected by the law there — then leave it alone.'

"The case of Shai Fhima, a 13-year-old Jewish boy whose non-Orthodox parents said he was kidnapped by an ultra-traditional Orthodox rabbi giving him bar mitzvah lessons, also brought scrutiny to Hynes as it dragged on through the 1990s. The parents accused Hynes of failing to press the case vigorously because he did not want to alienate Orthodox leaders. A judge ultimately rejected the plea agreement Hynes reached with the rabbi that would have imposed only probation and community service. In another case, police in 1993 reported that Augustine Hazim, a Puerto Rican man, was



beaten in Borough Park by a group of Orthodox Jews after his motorcycle came close to striking a child. It took seven months for the District Attorney's office to conduct a lineup, according to police officials and Hazim's lawyer, The New York Times reported. The district attorney's office told Hazim that a witness had developed a 'memory lapse' and only one man was ever arrested.

"Michael Leshner, an attorney and community advocate specializing in child sexual abuse cases, said he could cite at least two other cases 'off the top of my head' in which Hynes failed to diligently pursue child sexual abuse cases in the Orthodox community. 'I say it reluctantly that there has been a pattern of inaction by Charles Hynes' office in cases of this kind,' said Leshner. 'That's a statement I make based upon hard evidence in specific cases...I must at this point consider it to be a politically motivated pattern.' Hynes' office did not respond to two detailed messages seeking reaction to this critique..." (End quote from *The Jewish Week*).

Shmarya Rosenberg, a fiercely independent Judaic based in New York who is a courageous critic of Orthodox Judaism, added the following observations, "...what we have seems clear. Hynes's prosecutors manipulated and even lied to victims and their families in order to let Kolko off the hook...Charles Hynes sold them out, just like he sold out the victims of Avrohom Mondrowitz and other haredi pedophiles. I believe what Hynes has done can be construed as illegal....Hynes relied, it seems, on the haredi community's omerta to get away with this. Unlike other communities in which victims and families of victims talk about the abuse with others – and with each other – in the haredi community silence reigns. The abuse stigmatizes the family in ways largely unknown outside haredism. Parents are afraid to speak about the abuse because it damages marriage prospects for their children. It brings shame on the family, as well. And it creates real conflict with community leaders who insist on interpreting *lashon hara* and *mesira* law (anti-gossip and anti-'informing' law) in ways that protect rabbis who abuse children."

*Molesters shielded by Judaism's laws and customs*

“Is molestation being swept underneath the Eruv? Hidden horrors in the haredi community by Eugene L. Meyer and Richard Greenberg,<sup>827</sup> Within Jewish circles, much of the focus on sexual predators has centered on the Orthodox community, particularly its more ultra-religious precincts, where some contend that clergy sex abuse is more hidden— and possibly more widespread — than elsewhere. Whether or not those contentions are true, the problem in that community was spotlighted by two recent episodes in the fervently Orthodox, or haredi, community. The first involved a fierce debate over public remarks criticizing his community by a haredi rabbi. The second involved the arrest of a haredi rabbi and teacher, who was charged with sexual abuse and endangering the welfare of a minor. On Thanksgiving (2007), at the annual national convention of Agudath Israel of America, a haredi advocacy organization, Rabbi Matisyahu Salomon, a featured speaker, ignited a controversy with his discussion of the haredi response to clergy sex abuse. Salomon, a dean of Beth Medrash Govoha in Lakewood, N.J., one of the world’s largest yeshivas, said, according to an Agudath Israel spokesman, that haredim are indeed guilty of ‘sweeping things under the carpet.’ What he meant was open to interpretation. Salomon declined comment, but according to the Agudath Israel spokesman, Rabbi Avi Shafran, Salomon meant that rather than ignoring or covering up sexual misconduct, as detractors maintain, haredi officials deal with it discreetly to protect the dignity of the families of perpetrators and victims.

“...one of the lawsuits brought against Torah Temimah was filed in May by David Framowitz, now 49 and living in Israel. In that \$10 million federal litigation, Framowitz, who was joined by a co-plaintiff also seeking \$10 million, alleged that he was victimized by Kolko while he was a seventh and eighth-grader at Torah Temimah. Although the lawsuit, which named Kolko as a co-defendant, referred to Framowitz only as ‘John Doe No. 1,’ he has since dropped his anonymity and gone public with his story. ‘That’s the only way that people would believe that there’s actually a problem, if they knew that there’s a real person out there who was molested,’ Framowitz said in a recent telephone interview. ‘There are many other victims out there, and I want people to know that this really exists.’

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<sup>827</sup> Jewish Telegraphic Agency. Jan. 12, 2007 JewishJournal.com [www.jewishjournal.com/home/preview.php?id=17077](http://www.jewishjournal.com/home/preview.php?id=17077)

“Framowitz grew up in part in ultra-Orthodox communities in Brooklyn, where rabbinic sex abuse, he said, is rarely reported. And when it is reported, he added, rabbinic courts seldom have the expertise or the inclination to deal with it effectively. After his own reports of abuse were met with disbelief and inaction, Framowitz said he chose to ‘deeply bury’ his painful memories of the alleged incidents....Kolko...was the focus of a May 15 *New York* magazine story that said ‘rabbi-on-child molestation,’ according to several sources, ‘is a widespread problem in the ultra-Orthodox Jewish community, and one that has been long covered up....’

Hard numbers are not available to determine if clergy sex abuse is more widespread in haredi communities than in other Jewish locales. However, several insiders said there is anecdotal evidence that abuse often goes unreported there. The reason, they said, is that many individuals in those communities, which are noted for their insularity, resistance to modernity and reverence for religious leaders, are loath to confront rabbis for fear of being publicly shunned. Shafran said he doubts that clergy sex abuse is more prevalent in the ultra-Orthodox world than elsewhere. Asked whether victims there are afraid to report abuse, he said, ‘I hope it’s not true. But it’s easy to see how someone would be reluctant to publicly report such an issue.’ ...In fact, Shafran acknowledged that ‘for a person whose whole life revolves around the community,’ the ostracism that results from publicly confronting a leader of that community ‘can be worse than death.’ Others believe that underreporting of clergy sexual misconduct may in fact facilitate abuse.

“...Among many Orthodox Jews, the preferred forum for adjudicating communal disputes is a *beit din*, a rabbinic court. But critics say such panels often try to dissuade sex abuse victims from pursuing their complaints, a charge vigorously denied by Shafran. However, he added, ‘In cases where there is some degree of doubt, the *beit din* has a responsibility to counsel against going to authorities until there is proven criminal activity.’”

Hella Winston: “...Last May (2007, *New York* magazine ran an article about the Framowitz allegations, and while many members of the ultra-Orthodox community expressed their outrage in private conversations, or anonymously on Internet blogs, the communal leadership remained silent. The few rabbis and other leaders who acknowledged the report expressed anger not about the alleged abuse and cover-up, but at those who brought the

crimes to light. That bombshell article...suggested several reasons why confronting sexual abuse is a particular challenge for ultra-Orthodox Jews: the social stigma associated with being the victim of abuse; the ages-old Jewish prohibition against *mesira*, or “informing” to the secular authorities; and the religious proscriptions against *lashon hara* (gossip) and *chilul Hashem* (‘desecrating God’s name,’ which in this context means giving the community a “bad name”). These impediments silence victims and protect perpetrators...the characteristically restrictive ultra-Orthodox approach to sexuality may foster such abuse through its rigidly enforced sex segregation, strict laws governing physical contact between the sexes (including married couples), and taboo against talking openly (“immodestly”) or educating young people about sexuality. The conjectures in that article proved deeply offensive to many in the *frum* (religious) world. Orthodox advocate Marvin Schick, in his regular advertisement which runs as a paid column in New York’s *Jewish Week* newspaper, accused ...‘group libel.’ In an op-ed article in the same newspaper, Avi Shafran, spokesman for the influential ultra-Orthodox umbrella organization Agudath Israel, offered a counter-argument: ‘A Torah-observant life does not lead to aberrant behavior; it helps prevent it....That fundamental Jewish truth that human inclinations are harnessed and controlled by Torahlife and Torah-study is self-evident to anyone truly familiar with the Orthodox community. The vast majority of its members are caring and responsible people who lead exemplary lives, free in large measure from societal ills like rape, AIDS, prostitution and marital infidelity that affect their less ‘repressed’ neighbors.... To imagine that what has defined traditional Jewish life for millennia is somehow a risk factor for abuse is to turn all logic and experience on their heads...’ (end quote from Avi Shafran).

“...many interviews I have conducted over three years with people intimately familiar with ultra-Orthodox life — including therapists, social workers, physicians, educators and community members themselves — suggest that some aspects of today’s...ultra-Orthodox...create conditions conducive to sexual abuse.

*Mostly Male Culture Foments Misogyny*

“...These communities—concentrated primarily in parts of New York and New Jersey—also enforce...sex segregation in almost every area of social life, including education, employment and family relations. Women generally have primary responsibility for the ‘private’ realm of home and family, and some public charity efforts, while men—who, unlike women, are obligated to engage in religious learning—occupy public positions of leadership and power in the community. A fierce commitment to sex segregation has emerged in the ‘rules’ issued recently by the leadership of the Hasidic enclave of New Square, in New York’s Rockland County, purportedly to ensure the ‘modesty, holiness and pureness’ of this ‘holy shtetl.’ In this community of approximately 7000 people, about 30 miles north of Manhattan, Yiddish signs instruct women and men to use opposite sides of the street, to prevent them from walking or talking together in public. In addition, women in New Square are urged never to sit in the front seat of a car (as passengers only; women there and in several other Hasidic communities are not allowed to drive); not to congregate in middle of the street or talk loudly in public, especially at times when boys and men come home at the end of the day; not to sit or stand near the entrances of the school or their own housing complexes, since that might force men to pass by them too closely. The rules also prohibit girls from riding bikes or ‘dancing’ on a trampoline, unless it is surrounded by an actual *mechitza* (a wall separating women from men in synagogue and mixed social events). Other regulations warn against women wearing transparent hosiery, dying their eyelashes and sporting long wigs and housecoats outside the home....

“In the upstate New York Satmar Hasidic community of Kiryas Joel, several women told me that they had received letters and visits from members of self-appointed community watchdog groups (*meshmeris hatznies* —“guardians of modesty”) because they were seen to be violating communal standards. One woman was targeted for wearing a skirt that was “a few inches above regulation” (about three inches above the ankle is the custom), while another was approached because she and her husband often invited divorced men to her home for Shabbos, something the watchdogs apparently considered inappropriate mixing of the sexes; eventually both of these women moved with their families out of the community. This past August in Kiryas Joel, a flyer was posted publicly referring to one married woman by name and

labeling her a ‘stinking carcass’ and a ‘sinner’ who must ‘abscond from’ this “holy shtetl.” No resident I spoke to could confirm this woman’s sin, other than to mention that she dressed attractively and that she and her husband often invited other young couples to their home to socialize.

*“...all-male yeshivas can become breeding grounds...”*

*“...the perverse environment in yeshiva”*

“Certainly New Square and Kiryas Joel are among the most extreme ultra Orthodox communities; in more “modern” (and not exclusively Hasidic) neighborhoods, many ultra-Orthodox women do drive, and there are no directives ordering women and men to walk on different sides of the street. Nonetheless, throughout the ultra-Orthodox world schools are sex-segregated, and social contact with non-family members of the opposite sex, let alone casual dating, are generally prohibited. In this environment, all-male yeshivas can become breeding grounds for behavior that borders on—and sometimes crosses over into—sexual abuse.

“In an email to me, one Hasidic man I know personally explained how this can happen: ‘The atmosphere of sexual repression in yeshivas (at least the kind of yeshivas I’m directly familiar with) contributes to many sexual perversions in people not otherwise inclined to behave that way. I’m not only talking about the rampant gay sexual activity (‘rampant’ as in relative to what I would expect; I don’t know if it’s rampant relative to a similar secular environment), but also pressuring younger boys into acquiescing to certain acts by the older boys, offering payments— or certain electronic goods in lieu of payments—for outright molestation, and sometimes even rape. The vicious cycle is sometimes continued by newlywed young men coming back for their favorite ‘pets’ even after they have a chance for something different (either because they are gay, or because they feel more of an emotional connection to their friends than they do to their wives). Even without the above, the outsized emphasis put—both explicitly and implicitly—on the sin of masturbation, combined with the extreme sexual repression, leaves many detrimental effects on most going through the system. Now combine all of the above with the fact that many people in positions of authority over young boys and teenagers are young men not yet mature enough to have acquired a healthy attitude toward sex after the perverse environment in yeshiva.’

“While this man stressed that the abusive behavior he described is by no means a universal feature of yeshiva life, his overall assessment of the environment, and its potential impact on students, was echoed by other people I have spoken to at length. A married Hasidic woman with whom I communicated online wrote ‘Everyone knows *frum* boys f\*\*k around with each other in yeshiva, *mikvah* (the ritual bath). Because they are told *don’t ever* look at a girl...They get married but still think of gay sex...’ These observations were confirmed by a sex therapist working with ultra-Orthodox clients, who spoke to me on condition of anonymity because of her sensitive therapeutic role. She likened the situation in all-male yeshivas to that of prisons, or the military. ‘It’s the same thing. People are sexual and it gets acted out.’ In fact, several men told me that sexually abusive teachers would often target boys they knew were already ‘sinning’ by experimenting sexually with their peers, as a way to ensure their silence about the teacher’s abusive behavior. Further, my own research revealed that many Hasidic boys were groped or fondled in the ritual bath (*mikvah*)...

“Without any outlet for their normal sexual urges—one man told me that he and his classmates were instructed not to touch their penises even while urinating,<sup>828</sup> lest they accidentally get aroused—particularly at a time when those urges are strongest, boys may act out sexually in ways they otherwise would not if other options were not forbidden.

*‘casual incest’*

“...One highly regarded Manhattan psychiatrist, who treats many ultra-Orthodox patients and who spoke on condition of anonymity in order not to compromise his therapeutic relationships, told me he had noted a good deal of what he called ‘casual incest’—sexual activity between siblings— among his patients....Bringing shame on one’s family is a significant obstacle to reporting abuse and prosecuting abusers. Because most marriages are arranged on the basis of individual and familial reputation, public knowledge that a person has been a victim of abuse severely compromises his or her options for making a ‘good match.’ The stigma of abuse taints not only the victim but siblings and other relatives as well. As a result, those who have been abused (and their families) have a tremendous incentive to keep the abuse a secret. One woman told me that her father, learning that she had

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<sup>828</sup> Kitzur Shulchan Aruch II:151.

been raped by a respected member of the community, threatened to burn her with a hot pan if she ever told anyone in the community about it; she was ten years old at the time. Another serious impediment to rooting out abuse is the communal prohibition against *mesira*, betraying the community to outside authorities. Once punishable by death, *mesira* is still taken seriously, discouraging most people from reporting abuse to the police. When I asked her whether she had ever considered going to the police, one woman who was molested replied, "I don't think so! It does not work like that in the *frum* world. You shall not be a *moser*, which means no telling on other (Judaics); suffer in silence.' This attitude is pervasive...the fear of being branded an informer remains strong, and is often exploited by those in power as a means of silencing victims, protecting the community's 'good nam'—and protecting the abuser in the process. Many parents privately express concern about this issue, and claim they would like their leaders to prevent sexual abuse in institutional settings, and to deal with it effectively when it does occur. Most also say, though, that they themselves are unlikely to speak up about their concerns, let alone 'inform' to the police on an abuser. Further, most admit that they would not allow one of their own children to marry a known victim of abuse. While the outside world responds to such reports with shock, there is no denying the role played by the larger society in enabling this state of affairs. In the name of deeply held American commitments to religious freedom, these communities have been allowed to flourish with little outside oversight. A combination of ignorance and nostalgia often makes these very stringently observant and closed communities immune to serious scrutiny by fellow citizens—particularly liberal Jews who may idealize or romanticize this way of life, or politicians who appreciate the fact that ultra-Orthodox leaders can and do deliver votes in a bloc.

"Unlike their public-school counterparts...ultra-Orthodox teachers (most of whom are rabbis, at least in boys' schools) are not legally required to report suspected cases of abuse. And where distortions of Jewish law and custom may be invoked to prevent people from taking legal action, and educational options are limited, there may be little motivation for self-policing, aside from the obvious: the health and welfare of young people. Instead, this past August, a few months after the original magazine article appeared, the teacher accused of sexual molestation was spotted escorting young campers to a water park in Connecticut, and a reliable source told me that he has



since been soliciting parents to sign their children up for a similar outing next summer. At Rosh Hashanah, he was also reportedly asked to blow the *shofar* in his *shul*, an honor accorded only the most respected members of the community. One can only imagine how his victims must feel about that.”<sup>829</sup>

“*Rabbi Avi Shafran on the Beit Din and Abuse*: Among many Orthodox Jews, the preferred forum for adjudicating communal disputes is a *bet din*, a rabbinic court. But critics say such panels often try to dissuade sex abuse victims from pursuing their complaints, a charge vigorously denied by (Agudath Israel spokesman Rabbi Avi) Shafran. But, he added, ‘In cases where there is some degree of doubt, the *beit din* has a responsibility to counsel against going to authorities until there is proven criminal activity.’

“In other words, in 99% of abuse cases, Rabbi Shafran’s ‘*gedolim*’ will say that it is forbidden to go to the police. Why? Because the victims of abuse are largely underage. Their testimony is invalid in a *beit din*, and abuse happens in secret, away from witnesses – except, of course, for the abused child. In a similar vein, Rabbi Chaim Pinchas Scheinberg told victims of Rabbi Yehudah Kolko and their parents that, because Rabbi Kolko did not penetrate the boys (he only rubbed his erect penis against them), according to *halakha*, no abuse happened. Therefore it is forbidden to go to police. This is Agudath Israel. This is the *gedolim*. This is Orthodox Judaism.”<sup>830</sup>

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<sup>829</sup> From an account by Hella Winston, PhD., author of *Unchosen: The Hidden Lives of Hasidic Rebels*.

<sup>830</sup> <http://failedmessiah.typepad.com/> January 11, 2007.

## The Rabbinic Hatred of Women

The *New York Times* exposes Iran's "fashion police" in the photo and caption below.

### In Iran, Tactics of Fashion Police Raise Concerns



In an encounter last month on a street in Tehran, two policewomen with tightly fitting head scarves chastised a younger woman whose hair showed. Since 1979, Iranian law has specified that women and men must dress in a manner befitting Islam, and the law is interpreted very strictly at times.

By NAZILA FATHI  
Published: May 4, 2007

**“In an encounter last month on a street in Tehran, two policewomen with tightly fitting head scarves chastised a younger woman whose hair showed. Since 1979, Iranian law has specified that women and men dress in a manner befitting Islam and the law is interpreted very strictly at times.”**

—New York Times, May 4, 2007

...but the *Times* “forgot” to tell its readers that the Iranian attitude is exactly the rabbinic attitude, head coverings are required and “It is forbidden to gaze at the small amount of hair that sometimes protrudes from under the headpieces of many women.”<sup>831</sup>

“Wig ban has Israeli women donning hats. Jerusalem — It may only be about hair, but a rabbi's ruling that wigs imported from India are ‘unkosher’ has caused a ruckus in some of Israel's religious communities. Having burned

<sup>831</sup> Shulchan Aruch 2: 153:8; Mishnah Berurah 75:13.

or stashed their wigs, thousands of ultra-Orthodox women are now covering up with hats and scarves, a decidedly less popular or fashionable alternative for meeting their religion's strict hair-covering requirements. 'I talked to older people, and they say they don't remember such a tremendous thing (ever) happening," said Avi Rosen, editor of a chain of Orthodox newspapers. The controversy began last month when Rabbi Yosef Shalom Elyashiv, a top authority on Jewish religious law, banned the use of wigs from India, saying the hair in them may have been used in Hindu ceremonies involving idol worship. More than 70 percent of the hair in wigs sold in Israel comes from India, according to some estimates. Elyashiv is considered a sage among the 'mitnagdim,' a particularly strict branch of Orthodoxy with tens of thousands of followers, and his ruling sowed consternation in the tight-knit community. Unsure of the origins of their wigs, many women shoved them into their closets. Others burned their hair pieces in a bonfire in an Orthodox neighborhood in Jerusalem as men and women danced around the flames. Sima Eiron, a kindergarten assistant, was forced to shun her wig during her wedding week. 'It was horrible,' she said. 'I was wearing elegant clothing and I had to wear a hat.'

*"Under Orthodox Jewish law, married women must cover their hair because it is considered provocative to men.* Though some women routinely wear hats or scarves, many cut their hair short or shave it and cover their heads with fancy wigs, some costing thousands of dollars. The wig tradition began in the late 19th century, when the most privileged women began showing off their wealth by wearing wigs in contrast to cheaper coverings worn by other women, said Menachem Friedman, a sociology professor at Israel's Bar Ilan University. By the 1950s, when families grew wealthier, wigs with imported hair from developing countries grew cheaper and all married women began wearing them, setting off debate among religious leaders, Friedman said.

'Most of the rabbis are very embarrassed by the phenomenon of the wigs,' he said. 'You should cover your hair because it provokes men, but you're doing it by covering your hair with more beautiful hair...'. In one day everyone took off their wigs because they didn't know where they came from,' said one woman, who would give only her first name, Lea. She spoke to a reporter while being fitted for a new wig of synthetic and European hair at a Jerusalem wig salon. 'The scarf is tight and hot on my head, uncomfortable,'

she said. Wigs of European hair can cost as much as \$3,000 in Israel, while wigs from India are a little over \$130. The ruling by Elyashiv caused wig discarding in Orthodox Jewish communities around the globe...In Israel, some wig stores have closed after seeing sales evaporate...Eiron, the kindergarten teacher, still has her wig, but she keeps it hidden away. 'I don't take the wig out of the closet because I am sad when I look at it.'<sup>832</sup>

Judaic female journalist Tova Mirvis compares the Iranians with the rabbinic world: "Her (Wendy Shalit's) notion of fiction brings to mind the world described in Azar Nafisi's *Reading Lolita in Tehran*: 'We lived in a culture that denied any merit to literary works, considering them important only when they were handmaidens to something seemingly more urgent namely, ideology.' The Orthodox (rabbinic) world might not be Tehran but it does not enjoy an uncomplicated relationship to artistic expression and open exploration; when I read *Reading Lolita in Tehran*, it made me wonder about the experience of reading *Lolita* in Boro Park" (a New York neighborhood with a large Talmudic population).<sup>833</sup>

The Muslims are made to look hopelessly barbaric for upholding the same standards which the Orthodox rabbis enforce, and about which the Zionist *New York Times* either has nothing to say or is actively engaged in abetting. Islamic women are viciously oppressed, but Orthodox Talmudic women are liberated! (just ask the *Times*):

"A State-of-the-Sect Message By Elsa Brenner...Rabbi (Velvl) Butman, for his part, denied the existence of the schism, describing such reports as media hype. His father, Rabbi Shmuel Butman, the longtime director of a Lubavitch group in Brooklyn, has held publicly that Rabbi Schneerson is the messiah. But he would not comment on his father, saying only: "As representatives of the rebbe our job is to make the world a better place and usher in the time of the messiah.'

"...Mrs. Butman, on the other hand, is not easily singled out in a crowd as Hasidic. Although she observes the code of modesty that forbids a married woman to display her hair in public, her *sheitel*, or wig, is made of human hair and she wears it in a shoulder-length, layered modern style, sometimes even pulled back in a ponytail. (The Butmans were not among those Hasidim

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<sup>832</sup> "Wig Ban Has Israeli Women Donning hats," *Seattle Post-Intelligencer*, June 27, 2004.

<sup>833</sup> *Forward*, Feb. 4, 2005.

who last year burned wigs of Indian origin, which some condemned as having emerged from idolatrous practices.) And while Mrs. Butman's skirts always fall below her knees, they are stylishly cut. Her jackets and blouse sleeves end no higher than the elbow, and her collarbone is never displayed publicly, in accordance with Jewish law. 'But just because I dress modestly doesn't mean I have to look dowdy,' she said. 'Like most women, I love fashion, and my husband likes it very much when I look nice.' Does a Lubavitcher woman assume a secondary role in the family? Must she sit in the back seat of a car when her husband is driving, as some people believe? Does she walk behind her husband on the street? And is she by Jewish law tied down by a large brood of children?

"Nonsense!" Mrs. Butman said in response to such questions. 'We're not subservient, and we often hold down important jobs. In fact, we were liberated long before the Women's Movement even began.' Most often, the criticism of Hasidic women comes from other Jewish women, who fear that their sisters' lives and best interests are eclipsed by those of men. In particular, some less observant Jewish women who were asked to share their impressions of Hasidic families questioned why Lubavitch women have so many children. 'Children are a blessing,' Mrs. Butman asserted. But she said family planning was allowed, if for example more children would physically or emotionally harm the woman. Nowhere can the woman's role in a Lubavitch family be seen more clearly than in the hours before sunset on a Friday....And lest the woman's efforts as the key player in bringing the family together for the Sabbath be overlooked, a passage from Proverbs is read among the men every Friday night extolling her virtues. The woman, according to Rabbi Butman's interpretation of Jewish law, 'is front and center of every aspect of our lives.'

"For us, marriage is partnership," he said. "We're running a business together, and anyone who thinks that the woman in a Lubavitcher household is relegated to cleaning the house and caring for the children is wrong. I take the kids to school in the morning, diaper the baby, help clean the house and often do the shopping. Men are very involved with raising a family. Chauvinism in a Jewish family is a myth," he concluded. <sup>834</sup>

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<sup>834</sup> Elsa Brenner, *New York Times*, September 19, 2004.

There is no ideology or religion that can compare with Judaism for oppressing women, unless it would be some tribe of Neanderthals, off in a cavern somewhere. What is risible is that the *New York Times* and the other east coast media mafia, when reporting on the most oppressive of all the rabbinic factions in this regard (Hasidim, in this instance the politically well-connected Chabad-Lubavitchers), paint the lives of degraded Hasidic women in glowing colors of fulfillment and serenity, even as they grimly report on oppressed Muslim women who rebel against Islamic fundamentalism.

In the eyes of the Establishment media there are no such rebel Judaic women, just a vast cross-section of profoundly fulfilled Talmudic wives, mothers and school girls. An example of this type of outlandish whitewash, is Elsa Brenner's preceding "A State-of-the-Sect Message." Mrs. Butman, the focus of the piece, should tell her story to Evelyn Kaye, author of the landmark (and now out of print) exposé of rabbinic misogyny, *The Hole in the Sheet*. Kaye's book is hard to find, but Amos Gitai's important 1999 film, "Kadosh" is still available on DVD, with its factual portrayal of the harrowing fate of women in Orthodox Judaism (this film is rated R and is not for viewing by children or adolescents).

*Talmudic 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).

In Orthodox Judaism the sexes are heavily segregated and men mostly congregate with men. Women are segregated in the synagogue in the *ezrat nashim* section, and on *mehadrin* transportation, they have to sit in the back of the vehicle like Negro ladies in the old, segregated South, as the following news report attests: "Woman Beaten in Jerusalem Bus for Refusing to Move to Rear Seat. By Daphna Berman. A woman who reported a vicious attack by

an ad-hoc 'modesty patrol' on a Jerusalem bus last month is now lining up support for her case and may be included in a petition to the High Court of Justice over the legality of sex-segregated buses. Miriam Shear says she was traveling to pray at the Western Wall in Jerusalem's Old City early on November 24 when a group of ultra-Orthodox (Haredi/Hasidic) men attacked her for refusing to move to the back of the Egged No. 2 bus. She is now in touch with several legal advocacy and women's organizations, and at the same time, waiting for the police to apprehend her attackers.

"In her first interview since the incident, Shear says that on the bus three weeks ago, she was slapped, kicked, punched and pushed by a group of men who demanded that she sit in the back of the bus with the other women. The bus driver, in response to a media inquiry, denied that violence was used against her, but Shear's account has been substantiated by an unrelated eyewitness on the bus who confirmed that she sustained an unprovoked 'severe beating.' Shear, an American-Israeli woman who currently lives in Canada, says that on a recent five-week vacation to Israel, she rode the bus daily to the Old City to pray at sunrise. Though not defined by Egged as a sex-segregated *mehadrin* bus, women usually sit in the back, while men sit in the front, as a matter of custom. 'Every two or three days, someone would tell me to sit in the back, sometimes politely and sometimes not,' she recalled this week in a telephone interview. 'I was always polite and said 'No. This is not a synagogue. I am not going to sit in the back.'

"But Shear, a 50-year-old religious woman, says that on the morning of the 24th, a man got onto the bus and demanded her seat — even though there were a number of other seats available in the front of the bus. 'I said, I'm not moving and he said, 'I'm not asking you, I'm telling you.' Then he spat in my face and at that point, I was in high adrenaline mode and called him a son-of-a-bitch, which I am not proud of. Then I spat back. At that point, he pushed me down and people on the bus were screaming that I was crazy. Four men surrounded me and slapped my face, punched me in the chest, pulled at my clothes, beat me, kicked me. My snood (hair covering) came off. I was fighting back and kicked one of the men in his privates. I will never forget the look on his face.'

"Shear says that when she bent down in the aisle to retrieve her hair covering, 'one of the men kicked me in the face. Thank God he missed my eye. I got up and punched him. I said, 'I want my hair covering back' but he

wouldn't give it to me, so I took his black hat and threw it in the aisle.' Throughout the encounter, Shear says the bus driver 'did nothing.' The other passengers, she says, blamed her for not moving to the back of the bus and called her a 'stupid American with no *sechel*' (common sense.) People blamed me for not knowing my place and not going to the back of the bus where I belong.'

"According to Yehoshua Meyer, the eyewitness to the incident, Shear's account is entirely accurate. 'I saw everything,' he said. 'Someone got on the bus and demanded that she go to the back, but she didn't agree. She was badly beaten and her whole body sustained hits and kicks. She tried to fight back and no one would help her. I tried to help, but someone was stopping me from getting up. My phone's battery was dead, so I couldn't call the police. I yelled for the bus driver to stop. He stopped once, but he didn't do anything. When we finally got to the *Kotel* (wailing wall), she was beaten badly and I helped her go to the police.'

"Shear says that when she first started riding the No. 2 line, she did not even know that it was sometimes sex-segregated. She also says that sitting in the front is simply more comfortable. 'I'm a 50-year-old woman and I don't like to sit in the back. I'm dressed appropriately and I was on a public bus. It is very dangerous for a group of people to take control over a public entity and enforce their will without going through due process,' she said. 'Even if they (Hasidics who want a segregated bus) are a majority...they have options available. They can petition Egged or hire their own private line. But as long as it's a public bus, I don't care if there are 500 people telling me where to sit. I can sit wherever I want and so can anyone else.' Meyer says that throughout the incident, the other passengers blamed Shear for not sitting in the back. 'They'll probably claim that she attacked them first, but that's totally untrue. She was abused terribly, and I've never seen anything like it.'

"...Although the No. 2 Jerusalem bus where the incident occurred is not actually defined as a *mehadrin* line, Erez-Likhovski says that Shear's story is further proof that the issue requires legal clarification. About 30 Egged buses are designated as *mehadrin*, mostly on inter-city lines, but they are not marked to indicate this. 'There's no way to identify a *mehadrin* bus, which in itself is a problem,' she said. 'Theoretically, a person can sit wherever they want, even on a *mehadrin* line, but we're seeing that people are enforcing (the gender segregation) even on non-*mehadrin* lines and that's the part of



the danger,' she said. On a *mehadrin* bus, women enter and exit through the rear door, and the seats from the rear door back are generally considered the 'women's section.' A child is usually sent forward to pay the driver. In a response from Egged, the bus driver denied that Shear was physically attacked in any way. 'In a thorough inquiry that we conducted, we found that the bus driver does not confirm that any violence was used against the complainant,' Egged spokesman Ron Ratner wrote.

"According to the driver, once he saw that there was a crowd gathering around her, he stopped the bus and went to check what was going on. He clarified to the passengers that the bus was not a *mehadrin* line and that all passengers on the line are permitted to sit wherever they want on the bus. After making sure that the passengers returned to their seats, he continued driving.' The Egged response also noted that their drivers 'are not able and are not authorized to supervise the behavior of the passengers in all situations.' Ministry of Transportation spokesperson Avner Ovadia said in response that the *mehadrin* lines are 'the result of agreements reached between Egged and Haredi (Hasidic) bodies' and are therefore unconnected to the ministry. A spokesperson for the Jerusalem police said the case is still under investigation,"<sup>835</sup>

The preceding news article reported mainly by the Israeli press, shows the level of filthy spitting, sadistic violence and expert lying that is routine among the Talmudists. If the reader imagines that the misogyny of Orthodox Judaic males is limited only to buses, note the ominous statement of Miss Shear, "*No. This is not a synagogue. I am not going to sit in the back.*" The request in the Jim Crow South for black people to "move to the back of the bus," made Rosa Parks a lay saint among the American Establishment. Will Miriam Shear become just as much of a famous icon in the fight against segregation? A search of the *New York Times'* archive on April 30, 2008, showed not a single report or editorial ever having mentioned Miriam Shear, but we did find dozens of articles in the *Times'* archives about the plight of "oppressed Islamic women." Shear is a second-class citizen in the religion of Orthodox Judaism and even though the US media do everything they can to constantly remind Americans of tyrannical Islamic "modesty patrols" and

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<sup>835</sup> *Haaretz* (Israeli newspaper) December 17, 2006.

“the low status of Muslim women,” the abysmally low status of Orthodox Judaic women is not something they are keen to report.

(Reuters) Jan 15, 2008: “Jerusalem — Every time Israeli student Iris Yoffe takes the bus to Jerusalem, she has to be ready for abuse from ultra-Orthodox Jews who say she should be kept off because she’s wearing trousers. Assuming she makes it onto the bus at all — on several occasions groups of Orthodox men have tried to block the door — Yoffe, 24, heads for the ‘women’s section’ at the back of the bus, keeps her head down and tries to ignore the insults. ‘I end up feeling helpless and humiliated, like an outsider,’ said Yoffe, whose public bus from her home in northern Israel to Jerusalem has separate male and female seating...”<sup>836</sup>

A rabbinic court in Tel Aviv issued a decree ordering men and women to walk on separate sides of the road. Signs are posted on the main street in Bnei Brak stipulating that all males have to walk on the west side and all women on the east side. The religious court which issued the edict said that the ruling had been made “so that the restrictions of modesty and holiness can be properly maintained on the street.”<sup>837</sup>

### *The “Chained” Women*

#### *Judaic Wives Oppressed by Misogynist Rabbinic Divorce Laws*

The *agunot*, (literally “chained”) women are wives who have been abandoned by their husbands. They cannot remarry without their former spouse’s permission. Until the *me’aggen* (obstinate husband) gives her (the *agunah*), the “*get*” (bill of divorce), her marriage to him remains in force, while she is left chained in a legal limbo, unable to remarry.<sup>838</sup> It is not uncommon for Orthodox Judaic husbands to only grant the “*get*” after they

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<sup>836</sup> “Israeli ‘Back of the Bus’ Rule Sparks Religious Row,” [www.reuters.com/article/idUSL1417084320080115](http://www.reuters.com/article/idUSL1417084320080115)

<sup>837</sup> Agence France-Presse, June 2, 2004.

<sup>838</sup> We are examining the *Talmudic traditions* concerning divorce and remarriage, *not the laws of the Bible*. For a statement of the historic, conservative Christian teaching cf. Dean Taylor, “Marriage, Divorce and Remarriage” in *The Heartbeat of the Remnant* (Ephrata, PA), vol. 14, no. 1 (2008). For a radical Protestant view, cf. John Milton, *The Doctrine & Discipline of Divorce* (London, 1644). Milton’s divorce argument was partly rabbinic, having been influenced by John Selden in his 1646 *Uxor Hebraica* (“Jewish Wife”), in which Maimonides, Shammai and Rabbi Eliezer figure as eminent authorities. Cf. Matthew Biberman, “Milton, Marriage and a Woman’s Right to Divorce,” in *Studies in English Literature 1500-1900* (Winter, 1999). Selden very likely drew on the rabbinic loophole offered to Henry VIII.

have extorted from the erstwhile wife's family, a large sum of money. This horror is partly documented in Anat Tsuria's film, "Mekudeshet."<sup>839</sup>

The *dayyanim* (judges of the *beit din* i.e. rabbinic court) have powerful sanctions available for use against the stubborn or extortionist husband: *herem* (a curse specific to excommunication) and *niddui* (shunning). But the entrenched bias against women in Orthodox Judaism has resulted in a different outcome: "Though thousands of *agunot* worldwide have turned to the *batei din*<sup>840</sup> for relief, very few orders for a *herem* or *niddui* of a recalcitrant husband have ever been issued. Thus, if a *me'aggen* wishes to remain in the community and even belong to the local synagogue, he can do so. While virtually imprisoning his wife, he is allowed to simultaneously continue to conduct his affairs in a normal fashion."<sup>841</sup>

"According to *halakha* (traditional Jewish law) and contemporary Israeli law, a Jewish woman must receive a religious bill of divorce (a *get*) in order to remarry. In the absence of a *get*, any child of a future relationship will be a *mamzer* — loosely translated as 'bastard' — and will be stigmatized under Jewish law...Israeli citizens do not have the luxury of considering the issue of *agunot* a 'religious' or 'arcane' problem. All Israelis are required to marry and divorce within a religious (Talmudic) framework, so that even the most secular Jew is affected....Unfortunately, despite the hard work of various organizations, there has not been a marked improvement in the status of *agunot*."<sup>842</sup>

Rabbinic courts typically favor the father over the mother in all matters, not just divorce. One example among many involves a mother and two children: "Mother fears for kids' safety if deported to Israel: Montreal — An Israeli woman with two children is fighting deportation from Canada, claiming that she fears returning to Israel because a rabbinical court there has granted custody of the children to their abusive father. Last week, one day before she was to be removed from the country, Renata Makias won a temporary stay from a Federal Court judge pending a judicial review of her

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<sup>839</sup> Produced by Amit Breuer (2004), 65 minutes, color, on VHS/DVD, in Israeli-Hebrew, with English subtitles. Cf. [www.wmm.com/filmcatalog/pages/c660.shtml](http://www.wmm.com/filmcatalog/pages/c660.shtml) Make certain to obtain the original 2004 version. Our citing it here may result in subsequent re-releases being "edited."

<sup>840</sup> Alternate spelling of *beit din*.

<sup>841</sup> Aviad Hacoen, *The Tears of the Oppressed* (Jersey City, NJ, 2004), p. 21.

<sup>842</sup> Sarah Breger, "Saving women from the 'chain,'" *Haaretz*, March 22, 2008.

case. Judge Sean Harrington wrote that Mrs. Makias and the children ‘face imminent peril on their return’ to Israel because the rabbinical order makes clear the children must be handed over to their father, Yossef Makias, immediately....Mrs. Makias’ lawyer...said the stay gives his client about a six-month reprieve....The children, daughter Shany, 13, and son Or, 12, are in hiding, and she is refusing to divulge their whereabouts. The immigration department has warned that she will be deported without them if she loses her appeal for permanent resident status...Mrs. Makias pleaded to be allowed to remain in Canada on humanitarian grounds... Mr. Makias has been living in Israel since 2005... The rabbinical court decision is at odds with a Quebec Superior Court judgment granting Mrs. Makias custody of the children and apparently does not take into account the fact that Mr. Makias was charged in British Columbia with uttering threats of death and violence against his family and with breaching a restraining order.

“...Mr. Makias was charged with uttering threats to cause death or bodily harm to his wife, but he was released on conditions that included a restraining order that forbade him from having any contact with his wife or their children. He did not respect those conditions and was convicted of breach of the order...(Judge) Harrington seemed to show compassion for her. ‘The (Citizenship and Immigration) Minister complains that she is a scofflaw because she will not reveal the whereabouts of her children. If she does, they shall be put into the custody of a man who has threatened to kill them. She has even gone to jail. What mother would not do the same?’...Harrington wrote that he finds it ‘disturbing’ that, despite Yossef’s record and the decisions of Canadian courts, that the Regional Rabbinical Court of Tel Aviv has ordered that the children be handed over to him ‘immediately and with no further delay,’ quoting the rabbinical court....the couple’s son, testified that he was afraid to go back to Israel because his father beat him and his sister frequently and ‘always used to threaten to kill’ them. ‘He would run after me with a hammer in his hands to hit me with it.’ The boy also stated that his father ‘almost killed my mom once by throwing a very heavy cup of glass and he would throw stuff at her like cellphones and plates...”<sup>843</sup>

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<sup>843</sup> “Mother fears for kids’ safety,” *Canadian Jewish News*, March 20, 2008.

*“Woe to the women and our lot! Not only do they degrade us, but they treat us worse than animals.’ She said to him, ‘You’re surprised about this? You don’t believe what I’m saying?’”*

-- Rabbi Baruch HaLevi Epstein’s aunt

Anti-female tyranny reigns among educated Judaic people living in a twenty-first century western technological culture, as compared with Pathan tribesmen in Afghanistan barely out of the Neolithic era. But the rabbinic oppression of women is largely unknown, whereas the media have made Afghans synonymous with it to such an extent that they are gleefully killed for their failings in this regard, as a U.S. Marine commander has admitted: “At a panel discussion in San Diego, Tuesday (Feb. 1, 2005), a top Marine general tells an audience that, among other things, it is ‘fun to shoot some people.’ The comment (was) made by Lt. Gen. James Mattis... ‘You go into Afghanistan, you got guys who slap women around for five years because they didn’t wear a veil,’ Mattis continued. ‘You know, guys like that ain’t got no manhood left anyway. So it’s a hell of a lot of fun to shoot them.’ About 200 people gathered for the discussion, held at the San Diego Convention Center...many (U.S.) military members laughed at the comments.....General Mattis is now the commanding officer of the Marine Corps Combat Development Command in Quantico, Va., which is responsible for developing Marine war-fighting doctrine, techniques and tactics...”<sup>844</sup>

*“Hasidic Village Keeps Women Out of the Driver’s Seat:* Even as the White House presses Saudi Arabia to permit women to drive, an ultra-Orthodox community in New York has launched a campaign to reassert its ban on female motorists. During her trip last month to Saudi Arabia, Undersecretary of State Karen Hughes delivered a speech in which she stressed the Bush administration’s determination to see Saudi women obtain more rights — including the right to drive. Meanwhile, in the Hasidic village of New Square, N.Y., religious leaders recently issued a document reminding residents that ‘women should not sit in the front of a car.’ Released in July (2005) by the community’s top rabbinical court, the document was aimed at

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<sup>844</sup> “General’s Comment Draw Fire,” Feb. 2, 2005 [www.nbcsandiego.com/news/4153541/detail.html](http://www.nbcsandiego.com/news/4153541/detail.html) and *NY Times*, Feb. 4, 2005.

shoring up several communal standards — especially those regarding women's conduct. 'It's considered not *tzniusdik* (modest) for a woman to be a driver, not in keeping with the out-of-public-view (attitude), village spokesman Rabbi Mayer Schiller said.<sup>845</sup>

"...New Square, a 7,000-person enclave located 40 miles north of New York City, was founded by the late Skverer rebbe Rabbi Yaakov Yosef Twersky, a Holocaust survivor, and his followers. The village was established in 1954 and officially incorporated seven years later. It relies heavily on private charitable donations and on government-assistance programs. In the recent document, New Square religious leaders reiterated the prohibition against girls riding bicycles...The rules 'are nothing new,' Schiller said...The recent document in New Square addressed a wide range of prohibitions. One rule...states that exercise groups can be formed only with the permission of a rabbinical court and that they require a *mashgiach* (religious inspector) to oversee them... Some of the regulations are targeted at men, including a clause instructing male worshippers to keep their cell phones off and to refrain from talking during prayer times. But it is the rules pertaining to women — in particular, those related to driving — that bear a striking resemblance to the Saudi practices criticized by the Bush administration. In some ways, Saudi Arabia's laws regarding women are more permissive than the religious edicts in New Square. For example, a Saudi woman is allowed to ride in the front seat of a car if the driver is her husband. While husbands and wives in Saudi Arabia are allowed to walk with each other, New Square men and women always must walk on different sides of the street....While the rules are meant to apply to residents, clearly they're not part of the criteria for endorsing candidates for elective office. New Square's top rabbis endorsed Hillary Clinton in her successful run for the senate in 2000, and delivered all but a few votes for the former first lady. Clinton spokeswoman Nina Blackwell did not return repeated requests for comment..."<sup>846</sup>

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<sup>845</sup> Rabbi Schiller is associated with the right wing, white nationalist "American Renaissance" group of Virginia, headed by Jared Taylor.

<sup>846</sup> Steven I. Weiss, *Forward*, Oct. 14, 2005.

## **Talmudists Trade Votes in Exchange for Clemency for Thieves**

The bloc vote for Hillary, a proponent of abortion-on-demand, reveals the expediency with which these supposed “family values” Orthodox Jews view their alleged “conservative principles.” The vote was in part a *quid pro quo* for reducing sentences for four criminal members of New Square. The sentence reductions were issued by her husband. On his last day in office, President Bill Clinton “commuted the sentence of four swindlers from a Hasidic enclave in New York State that voted overwhelmingly for Senator Hillary Rodham Clinton...The four men, convicted of bilking the state and federal government of tens of millions of dollars, were prominent members of New Square, a reclusive Rockland County village. The village leaders’ aggressive courting of the president and Mrs. Clinton before and after the 2000 Senate election raised questions of whether the men’s sentences were reduced in exchange for votes...The four New Square men were convicted in 1999 of bilking government aid programs and funneling the money back to the yeshiva in their community of 7,000 people, about 30 miles northwest of Manhattan. Mr. Clinton reduced by several months the federal prison terms of the men, Benjamin Berger, David Goldstein, Kalmen Stern and Jacob Elbaum. They were released from prison this year (2002)...The mastermind of the scheme, Chaim Berger, 76, a founder of the village, was returned to the United States from Israel last summer...Mrs. Clinton met with leaders of the community in August 2000 and again, with Mr. Clinton, in December 2000 after the election. New Square voters gave her 1,400 votes to 12 for the Republican candidate, former Representative Rick A. Lazio...

### *Billionaire Crook Uses Zionist Connections to Gain Pardon*

“170 other pardons and clemencies (by) Mr. Clinton (were) granted on his last day of office, including the one that has drawn the most ire: a pardon for the financier Marc Rich, a commodities trader who fled the country in 1983... In January (2001) Mr. Clinton signed the pardons for Mr. Rich and his partner, Pincus Green...prosecutors are examining whether any laws were broken in the pardons Mr. Clinton granted Mr. Rich, Mr. Green and others in the last hours of his presidency. One avenue they are likely to explore is whether Mr. Rich used... (his) former wife, Denise Rich...a generous

contributor to the Democratic Party and the Clinton presidential library<sup>847</sup>... as a conduit for contributions he hoped would influence the outcome of his case.”<sup>848</sup>

“Late last year, a former Mossad agent who works for Marc Rich came to New York on a delicate mission. The retired spy, Avner Azulay, was hoping to enlist Mr. Rich’s...former wife, Denise Rich...a friend of President Bill Clinton and a lavish fund-raiser for the Democratic Party...in a campaign to win a presidential pardon for Mr. Rich, the billionaire businessman...son of Jewish refugees from Belgium...(and) one of the United States’ most-wanted fugitives...Extensive contacts in the Arab world guaranteed him access to relatively cheap oil during the energy crisis of the late 1970’s. But prosecutors said Mr. Rich also took advantage of federal price controls intended to encourage American production by allowing higher prices for oil that might not have otherwise come to market — newly discovered oil, for example. Through a ‘daisy chain’ of transactions he passed off shipments of ordinary oil as ‘new.’ The \$100 million in unreported profits that this produced was hidden in offshore accounts to evade taxes..Investigators also charged that Mr. Rich had trafficked in Iranian oil, violating an embargo imposed after Iranian revolutionaries took Americans hostage...

“Mr. Rich’s exile coincided with an extraordinary moment in commodities trading. The collapse of Communism opened up countries that were cash-poor but rich in resources. Elaborate deals and barter exchanges undercut world market prices and lined the pockets of former party functionaries. Kroll Associates, which conducts global investigations, was hired by the Russian Federation in 1992 to examine why the country’s natural resources and capital were disappearing. Within three months, Mr. Kroll said he had evidence that some of the drain could be traced to Mr. Rich...In Bulgaria, Mr. Rich’s operations were implicated in a scheme involving fictitious oil trades. The episode...cost Bulgaria \$50 million of seed capital from the International Monetary Fund...

“Mr. Azulay...brandished a sheaf of letters from prominent Israelis praising Mr. Rich. ‘Look at this massive support Marc is getting in Israel from V.I.P.’s,’ Mr. Azulay said...Dozens of dignitaries wrote letters, including

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<sup>847</sup> “...she gave \$450,000 to the Clinton presidential library.” *NY Times*, March 4, 2001.

<sup>848</sup> *NY Times*, May 1, 2001.



Israel's former justice minister Yaakov Neeman...current and former Israeli mayors, and Shabtai Shavit, who ran the Mossad from 1989 to 1996...Prime Minister Ehud Barak and Shimon Peres, a former prime minister, offered assurances that they would call Mr. Clinton.

“Mr. Azulay met Abraham H. Foxman, director of the Anti-Defamation League (ADL) in New York, at a crowded Parisian restaurant on Feb. 14, 2000. Mr. Azulay, who was head of the Rich Foundation in Israel, had already introduced himself to Mr. Foxman by telephone in November 1999, conveying his desire to renew the financial support that Mr. Rich had once provided the A.D.L. and promising to make up for lost years. In fact, a \$100,000 pledge had just arrived. Mr. Foxman was an acquaintance of Mr. Azulay's boss, Mr. Rich, who had helped the A.D.L. in 1990 when it needed government contacts in Romania to stem an outbreak of anti-Semitism. Over dinner, Mr. Azulay discussed Mr. Rich's problem. The conversation turned to Denise Rich, whom Mr. Foxman had met in 1995 on Air Force II, en route to Yitzhak Rabin's funeral in Israel...Mr. Foxman<sup>849</sup> said he told Mr. Azulay, ‘Why don't you reach out to Denise Rich...to have her approach the president about a pardon?’

“Weeks later, she had adopted the mission as her own, pulling the president aside at a White House dinner on Dec. 20 for a personal plea. ‘It would mean a lot to me,’ she told the president, Mr. Rich's lawyer, Jack Quinn, said. One month later, Mr. Clinton granted the pardon...Ms. Rich's support was part of a global strategy. Mr. Rich's representatives said they worked hard to find a way around the implacable opposition of federal prosecutors in New York and career officials at the Justice Department in Washington. Israeli officials disclosed in interviews that they rallied around the campaign out of gratitude for Mr. Rich's philanthropy in Israel and because of Mr. Rich's clandestine role as a ‘*sa-ayon*,’ a Hebrew word for an unpaid supporter of intelligence operations. Mr. Rich, they said, financed sensitive missions and allowed agents to use his offices around the world as

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<sup>849</sup> “Foxman — whose organization had received \$250,000 over the years from Marc Rich — had not only written to President Bill Clinton urging forgiveness for the fugitive billionaire but was present at the creation of the pardon plot.” (*NY Times*, March 29, 2001).

cover, when Israel was isolated diplomatically. (“Plotting a Pardon: Rich Cashed in a World of Chits to Win Pardon,” *NY Times*, April 11, 2001).<sup>850</sup>

*Ultra-Orthodox (Rabbinic) modesty squad burns clothing*

“Ultra-Orthodox extremists continued to wage their immodest clothing war as they set ablaze women’s apparel they deemed impure. The ‘clothes of impurity’ were burned in an open square in Jerusalem as rabbis admonished the crowd. ‘We will get rid of the tight clothes and the Holy One, Blessed be He, will place his mercy on us,’ it was written on one of the signs held by the protesters. ‘Modesty is the only thing that needs to be corrected in our generation,’ the rabbis clarified, saying this would solve the troubles of today. ‘We must overcome this hurdle,’ they proclaimed. The campaign for modesty offered women coupons to ‘authorized shops’ to buy new apparel if they handed over their immodest clothing. Clothing that is forbidden by the ultra-Orthodox rabbis include: Tricot shirts, Lycra shirts and skirts, open-collared shirts, short and tight skirts, skirts with a slit, skirts with a straight cut, long or bulky earrings, clothes and bags in loud, flashy colors, wigs that are too exclusive, transparent or colorful stockings and clunky shoes. The crusade descended into violence as extremists attacked women who didn’t fit their criteria and caused damage to various clothing shops, ruining thousands of dollars worth of merchandise.”<sup>851</sup>

The First Lady of the George W. Bush administration, Laura Bush, and others, while patronizing the Pathan women of Afghanistan, announcing how they were going to gain for them a right to an education and give them “liberation,” did not raise a finger to liberate any Talmudic women in their own midst. “Rabbinical panel bars ultra-Orthodox women from continuing education programs’ by Yair Ettinger and Tamar Rotem. *Haaretz*, Jan. 2, 2007: ‘A committee of rabbis formulating the education policy in the ultra-Orthodox community has prohibited women’s continuing education programs and severely restricted other study courses, thus blocking the advancement and development of haredi (Hasidic) women’s careers. This is a devastating

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<sup>850</sup> Mr. Rich covered all his bets — he had Republican connections as well. One of his lawyers, Lewis “Scooter” Libby, would later serve in the White House as Vice-President Cheney’s chief of staff. Cf. *NY Times*, March 4, 2001.

<sup>851</sup> Israel Today Headline News, January 30, 2007 by [www.israeltoday.co.il/default.aspx?tabid=178&nid=11361](http://www.israeltoday.co.il/default.aspx?tabid=178&nid=11361)

economic and professional blow to thousands of women teachers, who are the primary breadwinners in the ultra-Orthodox community. It is also a drastic regression in haredi women's ongoing process of moving ahead in their studies and career and in improving their economic situation. The repercussions on the teachers and the ultra-Orthodox education system are tantamount to an earthquake, as the haredi newspaper ...called it. The issues at the heart of the ultra-Orthodox society are at stake — the limits of education, the norm requiring women to be the breadwinners while their husbands study (the Talmud) and, above all, the authority of the rabbis and functionaries to foist restrictions on the increasingly frustrated public.

'The collective and humiliating announcement about closing down the courses and shrinking them struck me like a thunderbolt,' a 46-year-old teacher wrote to the rabbi committee anonymously. 'You don't allow the yeshiva students to work for a living, every new initiative is immediately cut down ... everyone says the women must be the breadwinners, fine ... but let me make a decent living for my family,' she wrote in a letter evoking responses on a haredi Web site. Since the beginning of the year, all the teaching instructors and women in continuing education programs stayed home, waiting for the decision of the rabbi education panel, which only came in December. The decision banned women's studies for academic degrees and imposed severe restrictions on other women's studies. For years, haredi women high-school graduates have continued their studies in teachers' seminaries. In two years, they receive a certificate enabling them to teach in the haredi schools. Then they continue to study for a third year for a degree equivalent to B.A. and take continuing education programs specializing in certain subjects. This enables them to obtain higher teaching positions and, in turn, receive higher wages. The new directives completely cancel the programs equivalent to B.A. studies, as well as the programs for education consultants and didactic diagnosticians, who trace learning impairments...In recent years, the reforms in the continuing education programs have not pleased the rabbis, who object to women's 'academic' studies. The conservatives warned of women's 'career ambitions,' fearing they would now be able to break out of the 'teaching ghetto' and find other jobs than teaching. Rabbi Yosef Shalom Elyashiv was quoted...objecting to teachers' enrolling in 'all kinds of other education programs without any supervision of rabbis on

every detail.' He warned that without close supervision and determining the content, 'all manner of heresy can creep into those programs.'

"The rabbis were mostly infuriated by the psychological subjects in the teaching programs. Freud and Western psychology had always been a red rag to them. The absence of ultra-Orthodox lecturers with academic degrees in diagnostics and consulting required bringing in lecturers from 'outside' the community...(The rabbinic) women's supplement, *Bayit Neeman*, blasted the trend of bringing in lecturers from the 'Sephardi faction' and even 'completely secular' ones, warning of the women students' defilement. Haredi spokesmen say that what has outraged the rabbis were the new demands by the Education Ministry, which included expanding the studies and requiring lecturers with a second degree for some of the programs. The new decrees issued by the rabbis are most injurious to women teachers and seminar students, who have spent years studying and have invested thousands of shekels to obtain the equivalent of a B.A. Those who have graduated already have not only wasted their efforts, they may even be harmed by their education. Elyashiv has ordered not to give them priority in high school positions, where there is already a surplus of teachers. The decrees have also put several lecturers in the training centers out of a job" (end quote).

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 Berakthoth). 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, 'But many who are first will be last, and the last first' (Matthew 19:30)."

The following is from the *Mekor Baruch* by Rabbi Baruch HaLevi Epstein. He wrote a four-volume memoir, one of which dealt with his years at Volozhin. This is described in the banned book, *My Uncle, the Netziv* (Artsroll). The Netziv's wife was Rabbi Baruch HaLevi Epstein's aunt. Rabbi Baruch HaLevi Epstein presents the Netziv's wife as a feminist. She (the Netziv's wife) said in a bitter way, from a deep feeling of suffering, "Woe to the women and our lot! Not only do they degrade us, but they treat us worse than animals.' She said to him, 'You're surprised about this? You don't believe what I'm saying?'"

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).

"Rabbi Hershel Schachter, arguably the most influential instructor at Yeshiva University's affiliated rabbinical seminary...in a recent commentary on the weekly Torah portion...which appears at [www.torahweb.org/torah/2004/parsha/rsch\\_dvorim.html](http://www.torahweb.org/torah/2004/parsha/rsch_dvorim.html), was about various ways in which certain Modern Orthodox women are trying to increase their participation in religious ritual without violating Jewish law, or rabbinic law. In particular, Schachter focused on the growing custom of granting a woman the honor of publicly reading the marriage contract at a wedding ceremony. Though Schachter acknowledged that this was technically permitted — even a parrot could perform this rite, he said — the rabbi argued that 'nonetheless it is a violation of *kvod hatzibur* (respect for the congregation) to have a woman surrender her privacy to read the *kesuba* (wedding contract) in public.' Schachter added that he understands the motivation behind the efforts to

advance women's participation in religious life, but that the forces behind them...are simply misguided.

“What a silly misunderstanding!” he writes. ‘Our G-d never intended to cheat women of their rights and privileges! Quite the contrary! He wanted to give women the ability to fulfill *vehalchta bidrachav* (following in God's path) in a more complete way — without ever having to compromise their *tznius* (modesty).’ Much of the initial hubbub generated by Schachter's commentary has focused on his repeated insistence that even a parrot or monkey would be permitted to read a marriage contract, with critics suggesting that he was in some way comparing women to animals...What Schachter seems to be arguing for, essentially, is the complete disengagement of women from all forms of public life...On the ideological level, Schachter is one of a growing number of Modern Orthodox religious leaders seeking to contract the atmosphere...the Modern Orthodox community's approach to women — indeed its resistant attitude toward free thought in general — is an investment in stagnation: communal, intellectual and, yes, religious.”<sup>852</sup>

“*A persecutor of rabbis*”

Fighting sexual harassment...and promoting women's prayer quorums has put Chana Kehat, founder of the... *Kolech* group, on a collision course with the rabbis... the heavy pressures with which Kehat has coped during the past two years following the exposure by *Kolech* of two cases of sexual harassment — the affair of Rabbi Shlomo Aviner and the affair of Rabbi Yitzhak Cohen, the head of Midreshet Bar-Ilan... ‘*Kolech* has created a voice that is disturbing to the religious-Zionist establishment,’ says Prof. Chana Safrai of the Hartman Institute, who is observing the organization's activities from the outside. ‘They don't like Chana Kehat. They are not used to an assertive religious voice.’ Kehat, who has closely accompanied the women and has made their cry heard in their public struggle, has been heaped with abasement, threat and harassment. She has been called a ‘persecutor of rabbis.’ According to her, there have even been pressures applied from above on the Orot Israel College for girls in Elkana, where she is a senior lecturer, to fire her...In 1997, together with several women who were work colleagues of hers, she established *Kolech*. After its first convention, attended by

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<sup>852</sup> Alana Newhouse, *Forward*, July 30, 2004.

approximately 100 people, the organization began to publish its weekly Torah portion bulletins...The reaction of religious society included...attempts by rabbis to confiscate the organization's bulletin at synagogues.

"The rabbis are simply afraid. Women's power is a real threat to them,' Kehat says. 'It was traumatic, she notes, to discover that 130 rabbis had signed a defamatory letter against the women who had complained about Rabbi (Shlomo) Aviner. 'We knew that we had been exposed to other stories; we knew that they had not complained without reason.' For a long period testimonies flowed into the organization from women who complained. "The rabbis' letter was an act of silencing and paralyzing that we though would have an effect on generations to come. *Raising girls in a society like this is a disaster,*' comments Kehat.

"...Kehat: 'I founded *Kolech* thinking about my four daughters. I want them to have self-respect and for them not to experience the insult of the *ezrat nashim* (the part of a synagogue reserved for women). Successful women do not need to feel second class in their very own communities, the place that is most dear to them."<sup>853</sup>

#### *Women and Prayer in Orthodox Judaism*

A woman is prohibited from reading the Talmud because of the *Chazal*-decreed factor of *kevod ha-tzibbur*.<sup>854</sup> Maimonides writes in *Hilkhot Tefillah* 12:23, following the language in *Gittin* 60a: "(We) do not read from *chumashim* (texts taken from the Pentateuch) in the synagogue, because of *kevod tzibbur*." By contrast, regarding women's reading the Talmud he writes, in 12:17: "A woman may not read in public (*be-tzibbur*) because of *kevod tsibbur*."

On Jan. 8, 2008,<sup>855</sup> under the heading "Minyan" in the first paragraph displayed at <http://en.wikipedia.org/wiki/Minyan>, *Wikipedia* claimed that a *minyan* can consist of women as well as men: "...ten or more adult Jews (over the age of 12 for girls...)." This lie about girls being part of a *minyan* is cosmetic whitewash for the benefit of fostering illusions among liberal and feminist readers who would otherwise be offended if they knew the truth about what actually constitutes a *minyan* in Orthodox Judaism. In Judaism

<sup>853</sup> Tamar Rotem, "A voice that won't be silenced," *Haaretz*, Oct. 6 2004 (emphasis supplied).

<sup>854</sup> *Petah ha-Devir* 282:9; *Megillah* 4a.

<sup>855</sup> We have given the date because *Wikipedia* is subject to constant editing by anyone and it is possible that the article will be modified in response to our analysis.

the word *tzibbur* can denote both public worship and a leader of such worship. *Tefillah* denotes prayer. According to the *halacha*, except for rare exceptions (for which there is little majority consensus among the *poskim*), women cannot take part in public prayer: “Women are not considered as part of a *tzibbur* in any way, even if they pray at the same time that the *tzibbur* does, their *tefillah* is not considered *tefillah b'tzibbur*.”<sup>856</sup>

Prof. Judith Hauptman writes that “Since women in fact did not participate in the set daily prayers, it eventually became accepted *halakhah* that the obligation to pray did not apply to them in the same manner as it does to men. Thus the argument against permitting woman to read the Torah in public (*aliyah la-Torah*) contended that women may not discharge of obligation of Torah reading on men's behalf. The main traditional reason against women being called to the Torah reading (*aliyot*) is that it is a disgrace for the congregation: ‘Our rabbis taught: all are qualified to be among the seven (who read the Torah) even a minor and a woman, but the Sages said that a woman should not read because of the esteem of the congregation (*kevod ha-zibbur*).’ (Megillah 23a). Some authorities have understood this passage as literally suggesting that women’s participation in *aliyot* casts shame on the males in the congregation who might be presumed insufficiently literate to read the Torah (that is, recite the blessings). For otherwise, why would men let women who are at least implicitly seen as ‘second best’ read for them? Others have interpreted the term ‘*kevod ha-zibbur*’ as an allusion to the sexual distraction posed by women reading the Torah. This interpretation links the issue of reading the Torah to the separation of men and women in the synagogue by way of a *mehizah* (partition) and to the dictum ‘(hearing) a woman’s voice is an *ervah*’ (a sexual transgression; Berakhot 24a).”<sup>857</sup> According to Dov Linzer, head of academics at New York’s Chovevei Torah rabbinical seminary, the Talmud clearly states that women are not allowed to write a Torah scroll for ritual use. Linzer pointed to an oft-cited passage (BT Gittin 45b) that specifically includes women among those who *cannot* produce a legitimate Torah scroll. Others on the list include children, slaves and heretics.

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<sup>856</sup> S.Z. Auerbach: Avnei Yashfei, Tefillah 16 no. 13; Halichos Shlomo 1:5.

<sup>857</sup> “Women and Jewish Law,” *Encyclopaedia Judaica Year Book* 1986–87. This pertains to the ban on hearing a woman singing. Women are not to sing in front of men, not even around the house.



## “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.)”<sup>858</sup>

“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.”<sup>859</sup>

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<sup>860</sup> and friend of Pope Benedict XVI, declares, “Phariseeism begins in menstrual blood.”<sup>861</sup> The level of psychotic rabbinic 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

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<sup>858</sup> Julius Preuss, *Biblical and Talmudic Medicine*, trans. Fred Rosner (NJ: 1993), p. 125.

<sup>859</sup> Deborah Sontag, “Jerusalem Journal: Women Seize Counseling Role on ‘Family Purity,’” *New York Times*, April 11, 2001.

<sup>860</sup> “Second to the Saints,” *Haaretz*, Sept. 10, 2007.

<sup>861</sup> Charlotte Elisheva Fonrobert, *Menstrual Purity* (Stanford Univ., 2000), p. 249. Pope Benedict 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.”

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). 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 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 male and in particular the Judaic female, 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."<sup>862</sup>

When a Judaic child is born disabled or retarded, when a Judaic mother dies during childbirth or a Judaic father or mother dies an untimely death, the community suspects that there has been a violation of the *Halachos* of *Niddah* and a cloud of suspicion falls upon the 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 debilitating and overwhelming. Couples who are adherents of Orthodox Judaism become consumed with guilt and the rabbis whom they notify concerning a violation of the relevant *halacha*, can become enraged with the "catastrophe" the disobedient couple have allegedly brought down upon their own heads.

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<sup>862</sup> Eider, *The Halachos of Niddah* (Jerusalem, 1999), pp. 3-4.

*Catastrophe: she used a swimming pool instead of a mikvah*  
*“She is polluted!”*

We will cite a documented case, the evidence for which was presented by no less an esteemed figure in Orthodox Judaism than the illustrious *mechaneches*, the Rebbetzin Zahava Braunstein<sup>863</sup> — if the Judaic wife has successfully negotiated the rituals associated with the Seven Clean Days, she must then immerse herself in the ritual bath (*mikvah*) in order to be considered not a *Niddah*. Sometimes Judaic women, being human, grow tired of the farce of having to seek out special water with which to perform the *mikvah*. Instead they may seek out, as a matter of convenience, other purification sources more readily available, such as a swimming pool. The following is a slightly paraphrased transcript of an audio-recorded account of just such a case, as related in a talk given to *kallahs* by Rebbetzin Braunstein.<sup>864</sup> The rebbetzin relates the account as follows: A friend of the rebbetzin was asked the following question by a young married Judaic woman: “Such-and-such happened and I used the swimming pool for a *mikvah* and I want to know, how bad is it? And if it’s really bad, what can I do now about it?”

Rebbetzin Braunstein relates, “My friend didn’t want to give her an answer. She told her, ‘You know what, I’m going to make an appointment with the rabbi and I’m going to speak to him and come back to you with an answer.’ My friend, who had been teaching *kallahs* (brides) for many years and was well-versed in the *halacha*, knew of course that it had not been a valid immersion. But she didn’t want to tell this to the woman. So she went to the rabbi and in a very regular tone of voice —she didn’t say, ‘Rabbi, the most terrible thing happened.’ No, she didn’t. She said, ‘I just want to ask the Rav a question. This woman called me up and she started telling me what she did’ — and the rabbi is listening — and when my friend came to the description of what the woman did, ‘So she immersed herself in the swimming pool—’

“The rabbi looked at her, and he said, ‘And?’

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<sup>863</sup> *Mechaneches* = instructor of *kallahs* (brides) in “family purity” issues (“*Taharas Hamishpachah*”). *Rebbetzin* = the wife of a rabbi.

<sup>864</sup> A recording of this portion of Zahava Braunstein’s lecture on *Halachos and Hashkafos*, is on file in the author’s possession and can be made available for purposes of authenticating our transcription.

“My friend replied, ‘And she considered it like a *mikvah*, you know, immersion and she and her husband were on vacation...for another few days...and she came and she asked me how bad it is?’

“My friend said that she always knew how bad it is, but she never *really* knew. So she saw the transformation that happened in front of her eyes. This rabbi’s face became gray. She saw him age twenty years in twenty seconds. He pushed his chair, which was on wheels, away from the desk and towards the wall which was right near and he started banging his head into the wall! Tears were flowing down his cheeks. And he said, ‘She is polluted, she is polluted!’

“Ladies, this is true for a woman who kept the proper number of days, made the proper preparations, but did not immerse in a kosher *mikvah*. It is also true for a woman who immerses in a kosher *mikvah* but has not counted properly or has not made the proper preparations. If *anyone* of the elements is missing — I don’t have to repeat what the Rav said” (end quote from Zahava Braunstein).

Next we examine the *halacha* governing what transpires if a speck of what appears to be menstrual blood is detected on 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*. Also, 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 final determination. Colors which are questionable are: brown, dark yellow, gold and pale pink. The colors of a Judaic woman’s genital blood are a source of infinite interest and study to the Talmudic “sages.” The early texts of the “wise” first century A.D. 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.

**2:6** A. Five [colors of] blood are unclean in a woman:

B. (1) the red, and (2) the black, and (3) bright crocus color, and (4) [blood] which is like water mixed with earth, and (5) [blood which is] like water mixed with wine.

C. The House of Shammai say, "Also: (6) blood the color of water in which fenugreek has been soaked, and (7) [blood] the color of gravy from roast meat."

D. And the House of Hillel declare clean.

E. [Blood which is] yellow—

F. Aqavya b. Mahallel declares unclean.

G. And sages declare clean.

H. Said R. Meir, "If it does not impart uncleanness because it is a bloodstain, it imparts uncleanness because it is a liquid."

I. R. Yose says, "Neither thus nor so."

**2:7** A. What is the red [color]?

B. Like the blood of a wound.

C. Black?

D. Like ink sediment.

E. If it is deeper than this, it is unclean, but if it is lighter than this, it is clean.

F. And bright crocus color?

G. Like the brightest shade in it.

H. Like earthy water?

I. [A color like that produced when] over dirt from the valley of Bet Kanan water is made to float.

J. [A color] like water mixed with wine?

K. Two parts of water, and one part of wine—

L. [making use of] wine of Sharon.

#### Mishnah Niddah 2: 6-7.

In these *mishnayot* we confront some of the most pathological pornography from the darkest recesses of the rabbinic mind: menstrual blood as like unto "the water of soaked fenugreek" and the "gravy" (some translations have "juice") of "roast meat." Upon these obsessions rests a major 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 kind of insanity drives the rabbis to invent such taxonomy? *If all these different shades of red to black are impure anyway, why even bother to distinguish them?*

The preceding words in italics form a rhetorical question posed by Charlotte Elisheva Fonrobert, chief explainer, apologist and ambassador for Talmudic Judaism to the modern women's movement, whose verdict on this

rabbinic blood-craziness is itself profoundly disordered: "...rabbinic texts appear to limit the patriarchal circumscription of women's life in biblical law" (p. 257).

It is easy to test the truth of Fonrobert's claim by determining whether the majority of Calvinists and Amish, the two churches most devoted to strict, literal adherence to Biblical law, ever imposed on women anything approaching in tyrannical oppression the Talmudic laws of *Niddah*? History teaches that the answer is a resounding no. Man-made Talmudic law is not more compassionate toward women than divine Biblical law. Fonrobert is wrong. The Biblical laws on women's blood are simple and straight-forward and do not entail extreme acrobatic exertions, insertions, and grotesque and bizarre anxiety and guilt-engendering microscopic examinations of cloths and canals by holy perverts.

In answer to Fonrobert's query, like so much of the Mishnah and Gemara and subsequent rabbinic texts, decisions and rulings, 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 that is a symptom of those afflicted by psychosis or demonic possession. This is our plain answer. Prof. Fonrobert prefers to give the answer of a Talmudic lawyer: "It is the nature of mishnaic discourse to try to categorize, define, organize. Within this textual universe the color taxonomy of women's blood is not at all bizarre...what seems grotesque and bizarre is so primarily in our contemporary cultural context...Thus before discarding this rabbinic menstrual science as merely some fantastic outgrowth of male ignorance or paranoia about menstrual blood, as some critics have argued too hastily, I want to make an effort to understand..."<sup>865</sup>

She concedes that Judaism's laws of *Niddah* are not found in the Bible: "...there is nothing in the biblical texts...that raises the issue of types of blood...a rabbinic enactment only and not derived from biblical legislation...the invention of a new knowledge, in this case the distinction of colors of blood, brings with it a new class of experts to defer to, in this case the rabbis..."<sup>866</sup>

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<sup>865</sup> Fonrobert, pp. 107-108.

<sup>866</sup> *Ibid.*, pp. 107-108, 112.

Fonrobert follows up on this to convey to her naive readers the ridiculous statement that as a result of this lack of Biblical justification, the tendency was for the rabbis to be “lenient” in enforcing the *halacha* of *Niddah*. Yes, indeed, the rabbis were so “lenient” they concocted a long list of curses, ailments, disabilities, retardation and sudden death that would befall the parents who conceived, or the child who was conceived, in a state of *Niddah*. One of the reasons why Orthodox Judaism views Jesus Christ as such a demented freak (these alleged characteristics of His being cinematically expressed in the Hollywood movie “The Last Temptation of Christ”), is because they declare that He was conceived while His Mother was a *Niddah* (BT Kallah 51a; this Talmud passage also associates Jesus with evil because He did not wear a head covering).

So what’s to understand? It seems as though Prof. Fonrobert understands very well indeed. A group of men, following their own wisdom, not the Word of God, have *invented a new knowledge*, “rabbinic menstrual science,” and thus a *new class of experts* has arisen, which Judaic women must defer to, in this case the rabbi-gynecologist-judge of women’s genital blood.

To rise up in the face of this hideous counterfeiting of God’s word, this terrible sowing of confusion and with it the imposition of the filthy obsessions of demented men upon a whole class of women, to stand and expose it is to be defamed as a “bigot” and “an antisemite.” We hold that in this subject matter we are approaching the very heart of the diabolic arcana of Judaism, both in the way the rabbis manufacture their own authority, as a rival to God’s, and in the manifestation of the fruits of that rivalry, in the form of their traditions of “menstrual science,” which bear remarkable parallels with the *psychopathic sexualis* of the ancient Canaanites, which Yahweh hated,<sup>867</sup> and of the occult secret societies, such as the Tantric Hindus and the *Ordo Templi Orientis* (OTO) which are centered on the ritual observance and use of menstrual blood.

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<sup>867</sup> Genesis 13:13; 15:16; 18:20; 19:1-11; Num. 25:1-3; Judges 19:14-25; 1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7.

*Inside the “Menstrual Science” of the Rabbis*

According to the testimony of St. Jerome, the Early Church Father, concerning the occult practices of the rabbis, he wrote, “They have as heads of their synagogues certain very learned men who are assigned the disgusting task of determining by taste, if they are unable to discern by their eyes alone, whether the blood of a virgin or a menstruant is pure or impure.”<sup>868</sup>

Factors to be determined by the rabbi: was the blood stain found on an examination cloth or was it found on a garment? If found on a garment, what color is the garment? From what type of material is it made? If found on a (vaginal) examination cloth, was the cloth pre-checked prior to insertion? Prior to the discovery of the stain did she feel her uterus opening? The Judaic woman initially performs the examinations herself. If she does not perform at least two examinations during her Seven Clean Days, then her Seven Clean Days are not valid, and she must start her abstinence from the marital act all over again. Concerning the two minimum examinations, the majority of rabbis rule that if she conducted these examinations once on the first day and once on the seventh day, her Seven Clean Days are valid. However, if the two examinations were performed on two other days, the Seven Clean Days are not valid. If she examined herself on the first day but not the seventh day, or on the seventh day but not on the first day, or if she examined herself on one or more of the middle days, a rabbi must be consulted. It goes without saying that if no examinations at all were performed during the Seven Clean Days, the Seven Clean Days are not valid.

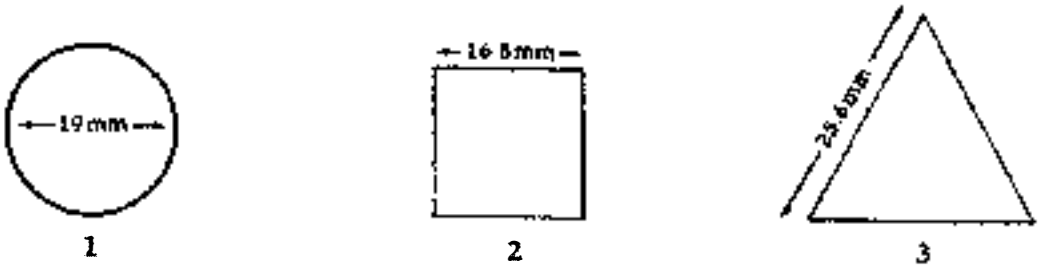
Now we turn to what defines an examination. To be valid, the examinations must be performed properly. There is a lengthy list of regulations pertaining to what constitutes an *improper* i.e. inadequate examination. A Judaic woman must insert the examination cloth deep into her vaginal canal. She must move it “around slowly and carefully in all crevices and folds.” If she fails to perform these actions precisely as prescribed, her Seven Clean Days are not valid and her ritual immersion (*mikvah*) is not considered an immersion, and she remains a *Niddah*.

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<sup>868</sup> *Epistle to Algasia*. “Praepositos habent synagogis sapientissimos quosque foedo operi delegatos, ut sanguinem virginis sive menstruatae mundum vel immundum, si oculis discernere no potuerint, gustatu probent.” Quoted by Fonrobert (pp. 115-116), who accuses St. Jerome of lying. Yet the rabbinic ability to at least *smell* and *differentiate by smell* different types of women’s blood is highly prized in Judaism. Cf. the tale of Rava, a fourth century rabbi, in the story of Ifra Hormiz and Shapur II; also cf. in the *Hekhalot*, Rabbi Nehunyah’s witness.



If a woman examines herself internally to see whether she is a *Niddah* and discovers even the tiniest spot of the colors that render her a *Niddah* on a pre-checked examination cloth, she is considered a *Niddah*. Similarly, if she inserted a pre-checked cloth into her vagina to wipe herself internally and discovered any amount of blood or a discharge of the other colors that render her a *Niddah*, she is rendered a *Niddah*. However, if she did not feel any menstrual flow or opening of her uterus, nor did she insert a pre-checked cloth internally, but discovered a stain on her garments, nightclothes, nightgown, pajamas etc. she would be considered *Niddah* if the stain covers an area larger than a U.S. penny (19 millimeters in diameter, see diagram 1; or equally or exceeding diagrams 2 and 3).



**Niddah detection system from *Halachos of Niddah***

A stain found on colored garments does not render her a *Niddah*, even if the garment was in direct contact with her vagina. This only applies to the colored portion of the garment. If the garment contains white spaces or was bleached or faded and the stain on a white space occurs, the woman may be *Niddah*. For this reason a woman must wear colored underpants and use colored sheets on her bed only during the days she is permitted to her husband. Another qualification pertains to stains found on inferior quality paper (facial or toilet paper or on a garment composed of synthetic fibers), in which case these probably do not render her a *Niddah*, although a rabbi must be consulted. This does not apply however, where these inferior quality papers or synthetics have been used for internal vaginal canal self-examination or immediately after urination or intercourse. Stains appearing in those circumstances do indeed render the woman *Niddah*.

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*, she is required to observe the Seven Clean Days.

Before beginning 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 Torah law, and even the slightest laxity in its meticulous observance is prohibited and 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. She must take it upon herself to perform a new examination and begin counting the Seven Clean Days all over again. (The Five Day Waiting Period, however, need not be repeated). During the Seven Clean Days she is required to keep in mind that she is within her clean days. The reason this is required is in order that she should be aware of whether she experiences bleeding. According to the *poskim*,<sup>869</sup> if during the Seven Clean Days she considered herself decisively as being a *Niddah*, or had a decisive lapse of awareness so that she suspended observance of the Seven Clean Days, she is required to perform a new examination and repeat the Seven Clean Days. This is required because she assumed that the obligation for the observance of the Seven Clean Days did not rest upon her. The *poskim* are concerned that during this lapse of awareness, bleeding or staining may have gone by unnoticed. Thus, it is necessary that she remain vigilant and on the alert throughout the Seven Clean Days.

Examples: A woman discovered a stain during the Seven Clean Days. Since, in her mind, she was certain that it was blood, she was not cautious and wore stained garments. Later, upon her husband's inspection, he decided that the stain should be shown to a rabbi, who ruled that it was valid. Since she had considered herself decisively as being a *Niddah*, as attested to by her wearing stained garments, she is required by many *poskim* to count the Seven Clean Days anew.

The *halacha* is different, however, for a woman who discovered a stain during the Seven Clean Days but was unable to show it to a rabbi (e.g. the

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<sup>869</sup> Talmudic legal decisors.

rabbi was out of town, she was in a town without a rabbi, etc.). As a result of these circumstances, she made a new examination and began, in doubt, keeping the Seven Clean Days anew, with the expectation of later showing the stain to a Rabbi. If after a few days the rabbi returned, or the stain was brought or mailed to a rabbi and he declared that it was valid, the original Seven Clean Days remain valid. In another case, if a Judaic woman had started counting two or three days of the Seven Clean Days, and then learned that her husband was required to travel to a distant place for an extended period of time and he returned unexpectedly after a short absence before the end of the Seven Clean Days, and she had a decisive lapse of awareness, many *poskim* hold that she is required to begin keeping the Seven Clean Days anew. The Seven Clean Days are contingent upon a successful examination. Without the successful completion of the examination, the Seven Clean Days are not valid. Therefore, if a Judaic woman examines herself on the day her menstrual flow stopped and noticed that she was still staining blood, and then examines herself a few days later and discovers that her blood-staining had ceased, those interim days cannot be considered as part of the Seven Clean Days. She is required to make an examination, and only then may her Seven Clean Days begin, on the following evening. That is, the first evening of the Seven Clean Days must be preceded by a proper examination. How are the examinations performed? 1. The first requirement of the Seven Clean Days is to perform internal examinations; that is, she should place a pre-checked examination cloth onto her index finger and insert it into her vagina, penetrating as deeply as possible into her vaginal canal. The examination cloth should be moved around slowly and carefully, preferably from top to bottom in a circular motion pressing against the internal walls of the cavity. She is required to search in all "crevices and folds" of her vagina to assure that all bleeding and staining have ceased. These examinations should be performed twice each day in the morning and the afternoon. In the morning upon awakening and in the afternoon before sunset. However, they are generally considered valid if performed any time during the afternoon.

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.<sup>870</sup> Example: if the woman performed the examination on a Sunday afternoon, Monday is the first day of the Seven Clean Days and she would normally be able to immerse in the *mikveh* the following Sunday evening. If she forgot to examine herself on Monday, but examined herself on Tuesday, she may count Tuesday as the first of the Seven Clean Days and she may immerse herself in the *mikveh* on the Monday evening of the following week. If a woman forgets or omits the crucial seventh day self-examination, she may not immerse herself that evening. She is prohibited from the ritual bath since she omitted the important seventh day examination. If a woman did not examine herself *properly* at least once during the Seven Clean Days; that is, if she did not insert the examination cloth *deeply into her vaginal canal or she did not move it around slowly and carefully into all crevices and folds*, then even if she examined herself by inserting the examination cloth slightly and wiping herself internally, her Seven Clean Days are *not* valid, her immersion in the *mikveh* is not considered an immersion and she remains a *Niddah*.

*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.<sup>871</sup> If a woman examines herself at least once on the first day and once on the seventh day even if she omitted all other examinations, her Seven Clean Days are valid. Therefore, if a woman examined herself at night, the

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<sup>870</sup> Here is the loophole.

<sup>871</sup> Another loophole.

examination is not valid and the Seven Clean Days must be repeated only if this was the sole examination on the first and seventh day.

Inspecting the examination cloth: the examination cloth should be inspected by daylight to determine that no blood or stains are present. However, an inspection with an incandescent or fluorescent light is also valid. If an examination cloth or a stain on a garment was shown to a rabbi at one time and it was declared unclean, she should not assume that the exact color appearing at a different time is also unclean. The other examination cloth or garment should also be shown to a rabbi. There are many questionable hues and colors, as previously noted.

The second requirement of the Seven Clean Days is to wear clean, white, pre-checked underpants, pajamas and nightgown. Similarly when lying in bed, she is required to have a clean, white, pre-checked sheet spread on her bed. If while in bed she is wearing very snug-fitting white underpants, the white sheet is not required. However the *minhag* (custom) is to use a white sheet.



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 and bearers of the curse of *Chavah* (Eve), for her part in leading Adam to partake of the *etz ha-da-as* (Tree of Knowledge).<sup>873</sup> The rabbis teach that *Chavah* “extinguished the candle of the world.”<sup>874</sup> Special burdens, therefore, must be placed on Judaic women throughout their lives, starting young. Since *Chavah* is alleged to have destroyed the light of the world in Eden, it is the obligation of Judaic women to light the *shabbos* (Sabbath) candles for the household, an obligation derived from the usual stack of rabbinic compendia and involving the usual pile of nerve-wracking, anxiety-generating rules and regulations governing the *proper* execution of this uniquely female obligation.<sup>875</sup>

The underlying terror that motivates meticulous care in the Judaic female’s lighting of the Shabbos candles 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.

**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

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<sup>873</sup> Yaakov ben Asher, (i.e. the “Ba’al ha-Turim”), *Tur* (i.e. *Arba Turim*), “Orach Chayim,” 263. According to the rabbis, the concept of the “Tree of Knowledge” is *ex post facto* (originating with Moses). They claim that “God never told Adam that it was a Tree of Knowledge.” (Midrash Tadshe 7; Midrash Aggadah).

<sup>874</sup> *Midrash Tanchumah Metzora* 9. Cf. Rashi’s commentary.

<sup>875</sup> *Mishnah Berurah* 263:11. *Aruch ha-Shulchan* 263:7; *Yechaveh Da’as* 2:32; *Az Nidberu* 6:67-68.

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 terminally gullible goyim.

The *halacha* governing *Niddah* are even more severe, because they are centered on the issue of *blood*. But it is no trifle that other rabbinic burdens are placed on the Judaic woman as an another *Chavah*, in either atoning, by successfully fulfilling the *hadlaks neiros Shabbos*, or failing to do so and committing a *berachah l'vatalah*, thereby compounding the "female evil" of the archetypal *Chavah*, through failure to observe the hundreds of hair-splitting directives which the rabbis have issued to Judaic women on the Sabbath. We shall return to the demands imposed upon the Judaic woman on *shabbos* after we have concluded our section on *Niddah*.<sup>876</sup>

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*

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<sup>876</sup> One may at this juncture ask how it is that women have such low status in Judaism when Orthodox Judaism has a secret devotion to the goddess Shekhinah - Lilith. The notion however that "goddess worship" elevates the status of women in society is a recently minted legend of New Age enthusiasts. While the priestess class had privileges in Pharaonic Egypt, the masses of common women did not. Occult power as personified by the thaumaturgy of Shekhinah/Lilith is rooted in the ritual subjugation of Judaic women. It is a pity that dupes approach the rituals of the occult imperium in naive expectation of the fulfillment of the ideals of social democracy. In the Kabbalah, the bisexual *Malkhut*, when it brings blessings to the world, is male; when it brings destruction (the "raging and devouring fire" of judgment, i.e. *Gevurah*), it is female. The rabbinic designation of these alternating functions as "upper Shekhinah" and "lower Shekhinah," reveals the goddess of the Kabbalah in her multiple-headed, many-faced *sefirah*, as shape-shifter and androgyne, mirroring her boundary-breaking intimacy with the *sitra ahra*, which she rules wearing her Lilith face. Shekhinah's "husband" Tiferet, is the shape-shifting sefirotic system itself, encompassing false dualities, such as, to give but one example, the political "Left" and "Right." Shekhinah was a trickster from the beginning. Shekhinah was present in the Garden, not as *Chavah*, but as the one who tricked her. The subjugation of the daughters of *Chavah* under the reign of the rabbis is part of that ongoing trick. One of the ways in which Jesus confirmed His identity as the Messiah was His liberation of Israelite women from the demands of dead ritual. On the many faces of the Shekhinah cf. the classic gnostic text, *Book of Baruch*, where the Shekhinah is called "Edem." For the masonic teaching, cf. A.E. Waite, "The Mystery of Shekhinah" in *The Holy Kabbalah*, pp. 341-377. Also cf. Moses de Leon, *Sefer Shekel ha-Kodesh*, pp. 91-93; BT Hagigah 14b. Zohar I, 12a-12b, 35b-36a, 64a, 122a-122b, 221a-221b, 229a, 241a-241b. Zohar II 25b-26a, 29a, 125a, 186a, 189a, 216b, 219b. Zohar III 77b, 79a, 110b, 114b, 297b.



(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.

### *The Twenty-Six Commandments of Niddah*

An intricate set of laws has been established by the rabbis for regulating the woman's contact with others during her *Niddah* time. Many of these laws (though not all) are derived from the binding and authoritative post-Talmudic *Tur* and *Shulchan Aruch* halachic codifications. During the time she has the status of a *Niddah*, the following are forbidden: 1. Women may not engage in frivolous or light-headed conduct such as excessive laughter or joking. 2. She may not engage in sports or games, not even ping pong. It is preferable to refrain even from quiet games such as chess or Scrabble. 3. The use of cosmetics during the *Niddah* status is prohibited, with the loophole being that if she needs cosmetics to keep her from appearing hideous in her husband's eyes, a moderate amount may be applied. 4. A husband may not touch his wife when she is a *Niddah*; not even his small finger may touch her. A woman may not touch her husband when she is a *Niddah*; not even her small finger may touch him. 5. It is prohibited to touch her even through clothing or other garments. Therefore the clothing she is wearing cannot be touched. 6. Handing an object into her hands, or receiving it from her is prohibited, even if the object is a long one. 7. If the *kallah* (bride) at her own wedding is *Niddah*, then the *chasan* (groom) may only place the ring on his future wife's finger if he can do so without touching her fingers.

It is prohibited to pass a child from the father's hands to the mother's hands while the mother is *Niddah*. The procedure for passing the child from the mother to the father or from the father to the mother while the mother is a *Niddah* is as follows: place the child onto a surface (table, seat of a car etc.), have the father or the mother pick the child up from the surface. 8. The husband may not kiss a child who is in the mother's arms, nor may the mother kiss a child in her husband's arms; neither should they push a baby carriage together. 9. The husband may not place an object into his wife's pocket or handbag, shopping bag or anything she is carrying. Similarly he may not remove anything from these pockets, purses or bags. 10. Throwing an object from the husband's hand to his wife's lap, or throwing an object

from the wife's lap to her husband's hand, is prohibited. Certain *poskim* hold that the husband or the wife is permitted to throw an object (such as a door or car key) upward and she may catch it as it falls (as long as this is not done for enjoyment) 11. When a woman who is a *Niddah* is invited to serve as the *Kvatter* (the person designated to carry the infant boy to the circumcision; an act which is considered pious), she must decline the offer. 12. Picking up a light-weight object is prohibited to the husband if his wife is touching it. However, if the wife is talking on the phone, and the telephone cord is obstructing his path, he may pick up the cord in order to pass by. 13. It is not permissible for a husband to sit on his wife's bed when she is a *Niddah*, even when she is not present. 14. The husband should refrain from blowing off a feather or dust from his wife's garments. It goes without saying that brushing off garments while she is wearing them is prohibited. Fanning her or blowing on her (e.g. in hot weather) is prohibited. It is similarly prohibited for her to do these things to her husband. 15. One may not light a candle or cigarette from a lit candle or from a match which his wife is holding, nor may he warm himself from its heat. The same *halacha* applies if he is holding the candle or match, she may not light or warm herself from it. 16. It is permissible for a wife to hold the *Havdallah* candle<sup>877</sup> for her husband, even though he will benefit from its light. However, since handing or receiving is prohibited, he may not hand the candle to her before *Havdallah* nor may he receive it from her after *Havdallah*, to extinguish it. 17. Eating or drinking together at the same table is prohibited. 18. Eating or drinking together at the same table may be allowed if there is a visible obstruction ("divider") present. 19. The following are examples of dividers which may be utilized when eating or drinking together at the same table: a) an object which is usually not on the table should be located between his plate and hers. This may be a vase, a candlestick etc. 20. A husband and wife may not eat from the same plate. 21. This applies only where the food is eaten immediately upon removal from the plate. However, where a plate of food is placed on the table, it is permissible for both of them to remove food from the plate and place it onto their individual plates and then eat it from there. Therefore, removing pieces of fish or cold cuts from a serving bowl or platter and placing them onto one's plate and eating it from there is permissible. 22. Not all types of food are

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<sup>877</sup> *Havdallah* is the concluding *shabbos* service on Saturday.

included in the prohibition. Only those foods which only a husband and wife —because of their intimate relationship would consume from the same dish (for example partaking of soup from the same soup bowl)—are forbidden. Those foods which two strangers would also share from the same communal bowl (popcorn etc.) are permissible. 23. The husband may not drink from a beverage in a glass that his wife was drinking from, with the following exceptions: if a child drank from the glass or cup after his wife drank from it; if the contents of the glass or cup was transferred to another cup, glass or bottle. If she drank from a glass or cup and then left the room, the husband may drink the beverage remaining in her cup. 24. It goes without saying that lying together in the same bed is prohibited, no matter how big or wide is the bed. 25. Sleeping in separate beds which touch each other is forbidden. There must be sufficient distance between the separate beds so that the husband cannot roll from his bed to hers, one cubit minimum (approximately 22 inches). 26. A woman who is *Niddah* may not visit a Judaic cemetery (in case of an emergency a rabbi must be consulted).

There are hundreds of additional rules and regulations governing the conduct between husband and wife during the time that she is *Niddah*. Presumably we have already imposed on the patience of the reader long enough and 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.<sup>878</sup> 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.

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<sup>878</sup> Fonrobert, p. 85.

*The Attitude of Jesus*

Jesus' attitude toward women who were *Niddah* was diametrically opposite of that of the leaders of 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 talk to 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).<sup>879</sup>

To all those who teach that the followers of Judaism have salvation without Christ, through their race, or an alleged "covenantal" relationship with God, we can only reply, look upon these severely burdened Judaic woman with the compassionate eyes of Jesus. Will you continue to abandon them, implying by your words, actions and omissions that they have no need of Christ — leaving Judaic women enslaved to the crushing rabbinic burdens placed upon them for 2,000 years, beginning with the very Pharisees of Jesus' time? What could be more sinful than such abandonment?

In Judaism the oppression of women is institutionalized and doctrinaire. The battered women's shelters in Jerusalem testify to this, packed as they are with Orthodox Judaic wives pummeled by their Talmudic husbands. This is one reason why 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.

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<sup>879</sup> Cf. John Coleman, *The Unexpected Teachings of Jesus* (2002).

## 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 Talmudic 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 demented as a result of trying to obey the Talmud (even though Hollywood propaganda has often associated such hang-ups with “Puritan” and “Christian” roots).<sup>880</sup> But it is a crime against humanity to claim that Talmudic insanity is the common heritage of mankind. Take for example the rabbinic proscription against an erection:

ב) אסור לאדם שיקשה את עצמו לדעת, או שיביא את עצמו לידי הרהור אשה. ואם בא לו איזה הרהור, יסיע את לבו מדברי תבאי לדברי תורה, שהיא אילת אהבים ויגלח חו. ואין מחשבת עריות מתגברת אלא בלב פנוי מן החכמה. ויזהר מאד שלא יבוא לידי קשוי. למיכך אסור לאדם לישן על ערפו ופניו למעלה, או לישן ופניו למטה, אלא לישן על הצדדין, שלא יבוא לידי קשוי. ולא יישנו שני רגלים יחד. ולא יסתכל בבהמה חיה ועוף בשמוצקתיו זכר לנקבה. ואסור לרכב על בהמה בלא ארף.

“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 our side.” *Kitzur Shulchan Aruch* II:151.

<sup>880</sup> “Portnoy’s Complaint” being a notable exception.

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 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. Freud, but thanks to Christ's 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 Talmud culture, not our culture. It was wrong for Freud to extrapolate from these sick rabbinic neuroses onto normal people who have not had to be afflicted by life under the tyrannical rule of the totalitarian rabbis of Judaism. Incredibly, however, it is the Puritans who bear the stigma of such anti-life paths, while the American media and Hollywood have typically portrayed rabbis as wise old "sages" in the Old Testament mold. Little hint of their horrendously warped sex laws and destructive sexual hangups are conveyed to the masses. Here is another insane "holy rabbinic urination law":

ג) כשמשפתי, אסור לאחז במילה להשפתי. ואם הוא נשוי ואשתו  
 עמו בעיר והיא טהורה, מצד הדין מתיר לו, דכיון שישי לו פת בסלו,  
 אינו בא לידי הרהור וחמום. אך מסודת חסידות להחמיר. ושלא לצרף  
 השתנה גם מצד הדין אסור לו.

"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 his penis." *Kitzur Shulchan Aruch* II:151. This lunacy 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."<sup>881</sup> Another prize folly is the prohibition against a husband looking at his own wife when she is wearing no clothing:

<sup>881</sup> *Mishnah Berurah, Laws of Daily Conduct, v. 2, C [202-241] sec. 5.*

“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. 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...”<sup>882</sup>

“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.<sup>883</sup> Sex at the beginning and the end of the night is also forbidden.<sup>884</sup>

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 extraordinarily 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 sets up a situation 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 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, conveyed the message that it was permissible to harm women as long as

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<sup>882</sup> Eveyln Kaye, *The Hole in the Sheet* (op. cit.), pp. 123 and 159.

<sup>883</sup> Mishnah Berurah, *Laws of Daily Conduct*, v. 2, C [202-241] sec. 6.

<sup>884</sup> Mishnah Berurah, *Laws of Daily Conduct*, v. 2, C [202-241] sec. 4.

it was unwitting.”<sup>885</sup> “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.<sup>886</sup>

*Nebuchadnezzar’s Prodigious Member  
and other Rabbinic Dementia*

Another example of the Talmud’s insanelly 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.’”<sup>887</sup>

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.”<sup>888</sup>

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...”<sup>889</sup> (This is a reference to BT Sanhedrin 95b and Sanhedrin 96a).

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<sup>885</sup> Dirk Johnson, “A Sexual Harassment Case to Test Academic Freedom,” *NY Times*, May 11, 1994.

<sup>886</sup> Midrash Rabbah Genesis 22:7.

<sup>887</sup> *Erotica Judaica* (op. cit.), pp. 98-99.

<sup>888</sup> BT Shabbath 149a.

<sup>889</sup> *Encyclopedia Judaica*, Second Edition (Jerusalem: Keter Publishing, 2007), vol. 15, p. 50.



*The Rabbinic Penchant for Spinning Tall Tales*

The wildly exaggerated size of Nebuchadnezzar's sexual organ 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 spinning tall tales: "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."<sup>890</sup>

"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 — sixteen cubits. Some say — twenty four. In the Masnisa it was taught: sixty." (BT Megillah 15b).

In the journal *Jewish Social Studies* (January, 1950), the Judaic 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, graphomantic exaggeration, dramatic effects, overestimated self-inflation, dilettante 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.

To the supremacist, Talmudic mentality, those who question and doubt their sacred dogma must, ipso facto, be "haters." Being God's Chosen, and in every way the superior people on the planet, the saints and martyrs of the cosmos, they can't seem to conceive of opposition that is not wicked. Hence,

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<sup>890</sup> BT Sanhedrin 95B.

they propound this very primitive notion, that the man or woman who dares to contradict them has got to be banned. This is the hidden irony buried at the core of the primitive nationalism informing the Deborah Lipstadt-style of "Holocaust denier" nomenclature. For all of their melodrama about victimization and martyrdom, it is these supposed "victims" and "martyrs" who currently are the most avid stokers of the fires of persecution for whomever would dare to ask skeptical questions of them. Under a boatload of corrupt rhetoric about "human rights," those who doubt the Six Million genocide figure are sent to jail in Europe and Canada and ritually ostracized in the United States. Note the hidden irony here, of a Judaic ideology that presents itself as an antidote to dehumanization, which is at the same time dehumanizing one special class, the skeptics, or, in Lipstadt's categorization, the "deniers." This is where what we have been taught in the Bible about refusing to engage in false worship runs up against the enormous pressure in modern America to at least tacitly accede to the "fact" that Six Million "Jews" were killed in "The Holocaust." Do we dare, as Christians, to look at the role this six million number has played down through the ages, in Judaic legend and lore?

Though anti-Semitism has been unmasked and discredited, it is to be feared that its history is not yet at an end. While there remain in Russia and Rumania over six millions of Jews who are being systematically degraded, and who periodically overflow the western frontier, there must continue to be a Jewish question in Europe; and while there are weak governments, and ignorant and superstitious elements in the enfranchized classes of the countries affected, that question will seek to play a part in politics.

"...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.

# The Crucifixion of Jews Must Stop!

By MARTIN H. GLYNN

(Author of "The Crucifixion of the Jews")

From across the sea six million men and women call to us for help... six hundred thousand little children are for bread.

These children, these men and women and their fellow members of the human family with the same claim on the conscience of the world, are dying because of the crucifixion of the Jews. The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole.

In the face of this... the crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole.

Through the world... the crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole.

In this threatened holocaust of human life, forgiveness are the means of human peace... the crucifixion of the Jews is the crucifixion of the human race as a whole.

The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole.

There is a matter of accident, need, partly a matter of substance, partly a matter of circumstance, but our parental wants and corporate needs are imperious.



The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole. The crucifixion of the Jews is the crucifixion of the human race as a whole.

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**"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.**

“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.”<sup>891</sup>

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....*

“For three and a half years the emperor Hadrian surrounded Bethar. In the city was Rabbi Eleazar of Mode'in, who continually wore sackcloth and fasted, and used to pray daily: 'Lord of the universe, sit not in judgment today!' so that Hadrian thought of returning home. A Cuthean (gentile) went [to the emperor] and found him and said: 'My lord, so long as that old cock wallows in ashes, you will not conquer the city. But wait for me, because I will do something that will enable you to subdue it today.' He immediately entered the gate of the city, where he found Rabbi Eleazar standing and praying. He pretended to whisper in the ear of rabbi Eleazar of Mode'in. People went and informed Bar Kozeba: 'Your friend, Rabbi Eleazar, wishes to surrender the city to Hadrian.' He sent and had the Cuthean brought to him and asked: 'What did you say to him?' He replied: 'If I tell you, the emperor will kill me; and if I do not tell you, you will kill me. It is better that I should kill myself and the secrets of the government be not divulged.' Bar Kozeba was convinced that Rabbi Eleazar wanted to surrender the city, so when the latter finished his praying, he had him brought into his presence and asked him: 'What did the Cuthean tell you?' He answered: 'I do not know what he whispered in my ear, nor did I hear anything, because I was standing in prayer and am unaware what he said.' Bar Kozeba flew into a rage, kicked him with his foot and killed him. A heavenly voice issued forth and proclaimed: 'Woe to the worthless shepherd that leave the flock! The sword shall be upon his arm, and upon his right arm!' It was intimated to him, 'Thou hast paralyzed the arm of Israel and blinded their right eye; therefore

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<sup>891</sup> 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.

shall thy arm wither and thy right arm grow dim!’ Forthwith the sins (of the people) caused Bethar to be captured. Bar Kozeba was slain and his head taken to Hadrian. He asked: ‘Who killed him?’ A Cuthean said to him: ‘I killed him.’

“Bring his body to me,’ he ordered. He went and found a snake encircling its neck. So Hadrian, when told of this, exclaimed: ‘If his God had not slain him, who could have overcome him?’

“Rabbi Jonathan said: The voice is the voice of Jacob, the voice of distress caused by the emperor Hadrian, who slew eighty thousand myriads of human beings at Bethar.<sup>892</sup>

*“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 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 Gamliel 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”<sup>893</sup> 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

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<sup>892</sup> Myriad is from the Greek noun and adjective *myrioi*, meaning ten thousand. The statement from the Midrash, “Hadrian who slew 80,0000 myriads” signifies that, according to the rabbis, the Romans under Hadrian’s command killed 800,000,000 Jews.

<sup>893</sup> This is the Midrash on the Song of Solomon.

the babies broke through the earth, sprouting (like herbs from the soil) and came in flocks to their homes.<sup>894</sup> This is reminiscent of Elie Wiesel's tale of seeing geysers of blood spurting from the ground in Nazi-occupied Eastern Europe.<sup>895</sup> 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 and forms of captivity during World War Two. But the mixing of truth with 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.

In thousands of newspaper and magazine articles, hundreds of books and dozens of movies, Judaic persons have told stories about how — "by a miracle" — they "survived the Nazi extermination camps." In the 1960s, 1970s and 1980s there were cities in America full of large populations of such "miraculous survivors" — Skokie, Illinois, Brooklyn, New York; Los Angeles; Miami Beach—Everyone from Kitty Hart to the relatives of England's Tory leader Michael Howard, to the parents of Abraham Foxman, to Elie Wiesel himself "miraculously survived." Typical newspaper reports are titled "One Family's Miracle Tale" and feature motifs like Judaics hiding from the Nazis in an oven. Michael Howard's aunt and uncle narrowly escaped being "gassed" in Auschwitz: in the case of his aunt, "She was miraculously spared death three times — once because the killing gas chamber ran out of gas."<sup>896</sup> "By a miracle," Elie Wiesel survived Auschwitz only to be imprisoned in Buchenwald where according to Wiesel, "They sent 10,000 to their deaths every day." But despite the "methodical nature" of the Nazi killing machine, Elie miraculously escaped being killed: "I was always in the last hundred (to be killed) near the gate."<sup>897</sup>

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<sup>894</sup> BT Sotah 11b; and R. Zevi Hirsch Chajes, *Mebo Ha-Talmud*: 26.

<sup>895</sup> Wiesel, *The Jews of Silence* (New American Library, 1966), p. 48.

<sup>896</sup> Marie Woolf, *The Independent* (UK), July 3, 2004.

<sup>897</sup> *Time* magazine, March 18, 1985, p. 79.

In the following account, a Talmud toilet theme is added to the usual saved-from-the-gas-by-a-miracle motif: “Edith said, ‘Why don’t we pray? Why don’t we pretend we are at home, setting the table?’ We would do this every Friday night, and murmur the Sabbath prayer. It gave us some kind of normalcy in hell. One Friday we were standing by the latrine when Edith said, ‘It’s almost Shabbat.’ I said, ‘Why don’t we celebrate inside the latrine? They won’t hear us there, we can sing.’ The SS never came in the latrine because it was too horrible...From then on, every Friday night we celebrated the Sabbath in the latrine in Auschwitz...”

“On Oct. 7, they told the children to line up, take off our clothes and put our shoes in a special pile; we’d be disinfected and get warm clothes. I promised Edith I would get her warm clothes for her birthday the next week. We were taken inside a dark room and they shut the door. We waited and waited and nothing happened. Then the SS opened the door, very angry, and shouted, ‘Come out, fast as you can.’ They threw clothes randomly back at us and returned us to the barracks. Later I found out this was the only time that the gas in the crematoria did not work.”<sup>898</sup>

J.P. Stehelin’s condensed, edited English language edition of Johann Andreas Eisenmenger’s *Entdecktes Judenthum*, entitled *The Traditions of the Jews*, is replete with documented examples of the ludicrous testimony of the Midrashim, Aggadists and Talmudists, which the adherents of Judaism are expected to believe, along with gentiles who live in fear of being called antisemites. Eisenmenger cites the following lies and fantasies of the rabbis:

- According to *rabbinic doctrine*, Rabbi Israel tells of how Enoch was sent to heaven courtesy of the angels Metatron and Anniel. He rode on a great cherub and fiery chariot and as he approached the divine majesty in the highest heaven, the seraphim and cherubim “smelt the scent of him 5380 miles afar off and said, ‘What smell is this, of one that is born of a woman?’” (p. 601).

- Metatron is supposed to be an angel but the rabbinic texts also have him as Prince of the World and Vice-Regent of heaven itself as the “lesser Yahweh.”<sup>899</sup> The rabbis ascribe a size to Metratron that makes him the biggest created being in existence: he is, in length, as tall as the distance a

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<sup>898</sup> “This Have I Seen,” *The Guardian* (UK) May 22, 1999.

<sup>899</sup> Rabbi Geoffrey W. Dennis, op. cit. p. 170; BT Sanhedrin 38b.

man walking for 500 years could cover. The rabbis also say that Metatron was once human and worked as a mender of shoes while on earth. He was the “cobbler who joined the worlds together.” The same dimensions are assigned to Metatron’s rabbinic-angelic counterpart, Sandelfon. “Rabbi Eliezer has said, ‘There is an angel who stands on the earth and his head reaches to heaven.’ It is taught in the Mishna that he is called Sandalfon; he exceeds his companions as much in height as one can walk in 500 years” (pp. 602-604).

- “Many more ridiculous fables are related concerning the apparition of Elias. Those who would be better acquainted with them may find them in the Talmud treatise Berakoth (fol. 6. col. 2) where he is described in the figure of an Arabian merchant. The treatise Avoda Zara (fol. 18, col. 2) shows him in the shape of a whore. The treatise Baba Metzia (fol. 55, col. 2) represents him in the form of a fiery bear. (In) The Medrash Mishle (fol. 68, col. 2) in the likeness of a grave digger. He is also thought to be present at the circumcision of a Jewish child, wherefore they always observe to place a chair on purpose for him in the room where the ceremony will be performed” (pp. 607-608).

Unconscionable hyperbole and incessant lying are threaded throughout the pages of the Talmud, Midrash, Aggadah and Kabbalah to such a degree that the student piously immersed within their pages cannot help but inculcate the same attitudes within himself. While *Traditions of the Jews*, Stehelin’s edited and condensed English version of Eisenmenger’s 2,100 page *Entdecktes Judenthum* is recommended to English readers, for those who are German-literate, the latter work remains the benchmark achievement in the study of Judaism.<sup>900</sup> Nonetheless, the English version contains much of value and readers are referred to it in order to glean from its hundreds of pages, case studies of shameless rabbinic buncombe and baloney; thereby demonstrating the extent to which the religion of Judaism prepares the minds of its adherents for exaggeration and outright lying. Dr. Eisenmenger, who immersed himself in these texts as a pupil of the leading rabbis of his time, comments on rabbinic probity and mental health: “So fruitful is rabbinic invention that it forms and makes everything in the oddest shapes; heaven and hell are strangely modeled; angels and devils are represented in

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<sup>900</sup> Independent History and Research has had the authoritative two volume, 1700 first edition of *Entdecktes Judenthum* professionally scanned by museum curator-technicians using the latest digital-enhancement technology. Both volumes of the massive German original are available in a pdf. file in a CD-ROM.



such forms and beings as would confound a man of sense to conceive from what motive or by what spring the rabbis are driven to advance such notions. We have already given the reader so many surprising products of their minds as we thought were necessary for laying open the rabbinical learning, reasoning and judgment...we have conducted the reader through a series of events and transactions so astonishing for the matter of them, so incoherent in their distribution and aspect of one another...what could induce such grave and learned men, for such the rabbis are esteemed among the Jews, to relate with such a solemn air of truth and of the veracity of impartial history... (claims which are) so surpassing belief and the imagination of others to conceive?...it is hardly conceivable that they should be so misled by those blind guides, the rabbis. Their doctrines and opinions, be they ever so wild and extravagant, are received by the...Jews with as much reverence and belief as the most sacred and indubitable portions of Scripture. A story though never so ridiculous or fabulous, if it has the sanction of a rabbi's authority, goes down smooth, without any inquiry into the credibility of the fact."<sup>901</sup>

In our time the rabbis have accomplished the remarkable feat of persuading Christians and gentiles to swallow their farcial stories that comprise the religion of Judaism, by concocting Holocaustianity, the means by which gentiles become initiated into adherence to Zionism and Judaism. According to the official declaration of the U.S. government-sanctioned United States Holocaust Museum, "America's national institution": "The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators."<sup>902</sup>

Virtually any American who opposes this Kabbalistically significant idolization of the number *six*-oriented World War II casualty figure, or the

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<sup>901</sup> Johann Andreas Eisenmenger, *Traditions of the Jews* (Coeur d'Alene, 2006), pp. 646-647; 679-680.

<sup>902</sup> Cf. [www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005143](http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005143), online Nov. 15, 2007. "The United States Holocaust Memorial Museum is America's national institution for the documentation, study, and interpretation of Holocaust history, and serves as this country's memorial to the millions of people murdered during the Holocaust. The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims – six million were murdered..." – [www.ushmm.org/museum/press/kits/details.php?content=99-general&page=05-mission](http://www.ushmm.org/museum/press/kits/details.php?content=99-general&page=05-mission), [ibid., Nov. 15, 2007].

Israeli legends surrounding the “Six Day War” or claims of an Old Testament origin for the *six*-pointed hexagram that they call the “Magen David,” is going to suffer a loss of one’s good name and reputation at the very least, likely expulsion or shunning from one’s church, and curtailment of career and advancement and even the means to earn a livelihood. In Europe, as noted, resistance to this six million idol can translate into fines and jail terms, some of them lengthy. In order to gauge the extent to which rabbinic religious dogma has become the dogma of the post-modernist West, consider what befalls the European or American who denies the resurrection and divinity of Jesus Christ, the virginity of Blessed Mary or the veracity of the New Testament. One’s reputation and good name will remain intact along with career prospects and livelihood. A conservative church would react negatively, but most probably a skeptic along these lines would not be a member of a conservative church. Of course fines and jail time in Europe or anywhere in the world would be entirely out of the question and the prospect of such penalties for someone who denies the resurrection and divinity of Jesus Christ, the virginity of Blessed Mary or the veracity of the New Testament, is downright laughable. In Europe and America the denial of Christian doctrine incurs no penalties from the civic, business or cultural spheres. The denial of rabbinic and Judaic *lies*, however, is fraught with risks of all kinds, including legal penalties.

As noted, U.S. government officials are on record as regarding exposure of the lies of Talmudists and Zionists as a “contaminating” *potential cause of terrorism*: “The terrorism we confront today springs from...subcultures of conspiracy and misinformation. Terrorists recruit more effectively from populations whose information about the world is contaminated...and corrupted by conspiracy theories. The distortions keep alive grievances....” — “Strategy for Winning the War on Terror,” issued by the George W. Bush administration's official US government website, autumn, 2006. “As history shows, verbal attacks on the Jewish people are portends of more savage criminality to come.” —Attorney General John Ashcroft, speech to the Anti-Defamation League of B’nai B’rith (ADL). New York City, Nov. 7, 2003.

Pastor Herman Otten, editor of *Christian News*, had this to say on the subject of our duty to bear witness to the truth: “The early Christians were champions of the truth, not myth and fantasy. They spoke and wrote on the basis of solid evidence. Peter wrote: ‘We didn’t follow any clever myths when

we told you about the power of our Lord Jesus Christ and His coming. No. With our own eyes we saw His majesty. God the Father gave Him honor and glory when from His wonderful glory He said to Him: 'This is My son whom I love and with whom I am delighted.' We heard that voice speak to Him from heaven when we were with Him on the holy mountain. And we have a more sure word of prophecy. Please look to it as a light shining in a gloomy place till the day dawns and the morning star rises in your hearts. Understand this first, that no one can explain any written Word of God as he likes, because it never was the will of a human being that brought us God's Word, but the Holy Spirit moved holy men to say what God told them.'

"John concludes his Gospel: 'This is the disciple who testified about these things and wrote this. And we know what he testifies is true.' John begins his first epistle: 'It was from the beginning, we heard It, we saw It with our eyes, we looked at It, and our hands touched It -- we're writing about the Word of Life.' He concludes this epistle: 'We know God's Son came and gave us the understanding to know Him who is real, and we are in Him who is real, in His Son Jesus Christ. He is the true God and everlasting life. Children, keep away from idols.'

"The prophets and apostles who wrote the Bible presented facts, true history, not pious myths based upon some emotional experiences. They carefully evaluated the evidence Luke begins his Gospel: 'Many have undertaken to plan and write a story of what has been done among us, just as we heard it from those who from the first became eyewitnesses and servants of the World. For this reason I too decided to check everything carefully from the beginning and to write it down in the proper order for you, excellent Theophilus, so that you too will be sure what you have heard is true.'

"Jesus, who said: 'I am the Way, the Truth, and the Life, no one comes to the Father except by Me,' emphasized the importance of knowing the truth. He declared: 'If you live in My Word, you are really My disciples, and you will know the truth, and the truth will free you.'

"Today direct revelation, the very concept of truth, doctrine, and real history which can be known are being rejected right within the established churches. The very thought that God revealed Himself or any truths to man in propositions recorded in Holy Scripture is denied. Many contend that there is no such thing as absolute truth and that no one can say with absolute certainty what really happened. A professor we had for a course in philosophy

at the University of Rochester in New York held up his pencil and told our class that if we believed the pencil were a cow or an elephant it would be a cow or elephant for us. Our response was that one may very well call it a cow but it certainly would not produce any milk.

“Modern liberalism contends that there is no such thing as divinely revealed, authoritative, final doctrine, *doctrina divina*. However, the idea of propositional truth and revelation is taught by the Scriptures. The Holy Scriptures contain dogma, doctrine, real history, divinely revealed truth, which can be known. While the Bible does use the term ‘truth’ at times to mean such things as ‘loyalty,’ ‘faithfulness,’ etc., the Bible also teaches the idea of propositional truth, revelation, absolute truth, which man can know and express in doctrinal statements. To the Samaritan woman who said, ‘I have no husband,’ our Lord replied that since she had had five husbands and since her present consort was not her husband, her answer was quite correct: ‘You’ve told the truth.’ Obviously Christ means ‘factual precision.’ He is not attributing ‘faithfulness or loyalty’ to the woman. Of another woman we read in Mark that she came to Christ and ‘told Him all the truth.’ Again this can only mean ‘factual precision.’ Certainly she is not preaching the Gospel to Christ. She simply narrated the prosaic facts of her case....Christians are not free to believe or spread lies and myths about anyone or any people or nation. In short: a Christian promotes truth, not lies and hoaxes...

“For over 25 years *The Christian News* has been exposing a good number of hoaxes, even those held by many church members...Each week we state in our masthead: *Christian News* is not a doctrinally neutral observer, but it is committed to the full historic Christian faith, as it is authoritatively revealed in the written Word of God, the Holy Scriptures... I commend to all Revisionists and everyone else nothing more nor less than historic Christianity. God by ‘raising Christ from the dead has given everyone a good reason to believe’ (Acts 17:31). In spite of the many attempts to falsify history, the Christian church has always struggled for the truth. This was true for the first Christians. It was also the basic issue of the Reformation. One of the greatest confessors of the faith in this (20th) century, Dr. Herman Sasse, who was also avidly anti-Nazi, points out in his book *Here We Stand* that the Reformation emphasized the profound seriousness of the truth.’ As an Evangelical Lutheran pastor, in the tradition of the early church and the Reformation, I stand before you today again to make a strong appeal in the

struggle for the truth. The subject of the 'Holocaust' is not my primary concern in life. It is not my main message. As stated in the masthead of the paper we founded and have served as editor for the past 26 years, we preach Jesus Christ and Him crucified. Nevertheless, Christians must not only strive to proclaim the saving Truth of the Gospel. We are obligated by this same Gospel to tell the truth in all areas of life, including events of political economics, war, and Church and secular government: "These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates." Zechariah 8:16."<sup>903</sup>

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<sup>903</sup> "Christianity, Truth and Fantasy: The Holocaust, Historical Revisionism and Christians Today" in *The Journal of Historical Review*, Fall 1989 (Vol. 9, No. 3), pp. 321-360. Herman Otten earned master's degrees in history (Washington University, St. Louis) and theology (Concordia Seminary, St. Louis). For decades he has served as pastor of Trinity Lutheran Church in New Haven, Missouri.

## Judaism and Kabbalah: An Inseparable Unity

Six is a number of occult significance in Kabbalistic Judaism, part of its arcane “gematria.” You will recall in the Talmud passage about Nebuchadnezzar’s giant phallus, the comment attributed to his genital condition, that of being uncircumcised (*he’orel*). The Talmud immediately followed this statement with the observation that “the numerical value of ‘orel is three hundred.” The Talmudic “sages” were reminding the reader in this passage of the gematria, of circumcision. But why in the context of Nebuchadnezzar’s genital organ? Gematria is the Kabbalistic method for nullifying the Bible by fantastic glosses or by reducing the Biblical texts to a supposedly superior system of comprehension via secret codes (Kabbalah) necessary to understanding the alleged true, “hidden meaning” of Scripture. “The object of midrash was not so much to find the meaning of Scripture as it was to literally engage its text. *Midrash became a conversation the Rabbis invented* in order to enable God to speak to them from *between the lines of Scripture*, in the textual fissures and discontinuities that exegesis discovers. The multiplication of interpretations in midrash was one way, as it were, to prolong the ‘conversation.’”<sup>904</sup>

This is an open admission that the rabbinic texts of the Midrash ( a title derived from the Hebrew root word *d-r-sh*, “to demand”) are man-made “inventions” fashioned so as to facilitate the rabbis’ own fantasies— not about what God says in the Bible— but what they imagine He says “between the lines.” And according to Peretz Segal of Tel Aviv University, this product of the imagination of the rabbis became the basis of the laws of Judaism from its formation — as the formal creed of the Pharisees of first and second century Palestine: “*Midrash...is the principal source of (rabbinic) laws that were enacted in the tannaitic period...Midrash is...founded on (the) principal presumption...(that) the biblical text is to be interpreted (by the Sages and Rabbis) in order to resolve legal problems and create new legal material...Midrash is thus an activity that encourages...imaginative study of the scriptures...(M)idrash was the principal manner of developing Jewish Law. As opposed to the scribes, who were charged with the preservation of*

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<sup>904</sup> David Stern, “Midrash and Indeterminacy,” *Critical Inquiry* 15 (1988), p. 153. Quoted in Fonrobert, p. 249. Emphasis supplied.

the tradition, the Sages viewed the scriptures as a material which was given to them *for the purpose of deriving laws by interpretation.*"<sup>905</sup>

In Midrashic and Kabbalistic gnosis, Nebuchadnezzar's phallus is analogous to "the rod of Moses," which the Midrash *Yalkut Shim oni* and the Zohar teach was in the possession of Adam when he was expelled from the Garden of Eden, after which it was passed on to successive patriarchs: Noah, Abraham, Isaac and Jacob and through Jethro, the father-in-law of Moses, to Moses himself. The aggadic understanding of Psalm 110:2, which has the Lord stretching forth the mighty sceptre, relates to the notion of scripture as analogous to a stretched penis achieving an erection. Scripture, like the penis, must be stretched for the complete truth about it to be seen. According to Orthodox Judaism, on the plane of the incarnate world, the Bible seldom means what it literally says. "Hyayim Vital in his introduction to *Sh'ar ha-Haqdamot*"<sup>906</sup> (states): 'When (the Torah) is in the world of emanation it is called kabbalah, for there it is removed from all the garments which are called the literal sense (*peshat*), from the expression 'I had taken off (*pashtti*) my robe' (Song of Songs [Solomon] 5:3), for (the literal sense) is the aspect of the external garment which is upon the skin of a person...' So, for example, only the fool takes the rod of Moses to be a literal rod. In Judaism the literal biblical denotative meaning of the written Scripture is denigrated as the lowest form of comprehension, and is in fact regarded as bereft of comprehension, unless it is viewed in the light of the worlds of the oral tradition and law: *Yesirah*, *Beri'ah* and *Asilut* (as inhabited by the Mishnah, Talmud and Kabbalah).

Orthodox Judaism teaches that the rod of Moses is still extant, awaiting the Messiah who will wield it. This continuing existence of the rod becomes understandable when one is cognizant that according to the rabbinic *gematriot*, the Messiah will rule by means of his penis, as did Nebuchadnezzar when he "wagged" his enormous phallus before the kings of the earth. This degraded fantasy is arrived at by means of "removing the garment" (*peshat*) of Nebuchadnezzar to reveal the *remez* (the first stage of

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<sup>905</sup> Peretz Segal, "Jewish Law During the Tannaitic Period," in *An Introduction to the History and Sources of Jewish Law* (Oxford University Press, 1996), pp. 108-109; 111. Emphasis supplied. Dr. Segal is Head of the Department of Legal Counsel and Legislation in the Israeli "Ministry of Justice."

<sup>906</sup> Jerusalem, 1909, 1b. Quoted by Wolfson, "Zoharic Hermeneutics," in Fishbane (ed.), *The Midrashic Imagination*, p. 198.

true understanding of the text). The analogy of the alternately hidden (flaccid) and revealed (erect) penis is continued in the rabbinic explanation of how the inner meaning of the outermost Torah is made manifest: “A game of hide-and seek is played between the Torah and those who try to comprehend it. The hidden mysteries are clothed in the garments of the revealed Torah, and they appear only very briefly to its students, returning immediately to the secrecy of their ‘sheaths.’”<sup>907</sup>

This process is the mindset not of Biblical Israelites but of the perverted pagans of Babylonian antiquity: that the power of the ruler is rooted in the male sexual organ; the rabbinic *magna arcanus* being that from Adam to Moses to Solomon, the patriarchs of Israel ruled through sex magic. Solomon, the archetype of the magus in the warped annals of the Freemasons and the western secret societies in general, is for them the Kabbalistic paradigm of the sexualized high priest and sorcerer, whose life and career were steeped in sexuality. It is not for nothing that the Talmud calls Solomon a magician. (BT Gittin 68a-68b). It is from these recondite doctrines of Judaism that the Freemasons and other occult workers of iniquity derive their beliefs.<sup>908</sup>

### *The “Garments” – Peshat, Remez, Derash*

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

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<sup>907</sup> Isaiah Tishby, *The Wisdom of the Zohar: An Anthology of Texts*, translated by David Goldstein, (Littman Library of Jewish Civilization, 2002), vol. 3, p. 1084. Originally published in Hebrew in 1949, (Jerusalem: Mosad Bialik) as *Mishnat ha-Zohar*. The reader will note the phallic signification of the word “sheath” in this context: “The tubular fold of skin into which the penis is retracted” (*Oxford English Dictionary*, vol. 9 [1961], p. 653).

<sup>908</sup> Cf. “The Place of Kabbalah in the Doctrine of Russian Freemasons,” in *Aries: Journal for the Study of Western Esotericism*, vol. 4, no. 1 (Brill Academic, 2004) and Heimbichner, *Blood on the Altar*.



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 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*.”<sup>909</sup>

### The Rabbinic Curse

Orthodox rabbis place curses, cast spells and imagine they have powers greater than God, derived from their study of the *Sefer Yezriah*, a book of Kabbalistic magic as well as the books of the Talmud. For example the rabbinic curse of *shammetha*, though technically an excommunication encompassing all three degrees of separation (*neziphah, niddah, cherem*) is actually a functional curse involving sorcery and the evil eye. In footnote d (I) to Moet Katan 17a, the Soncino calls its a curse. The etymology (from *sham-mitha*) is “death is there” rendering it clearly a malediction. *Cherem* itself, widely taken to mean simply excommunication under Judaism, actually has

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<sup>909</sup> Tishby, *op. cit.*, vol. 3, p. 1085-1086.

as its root in *HeReM*, “curse.” It is more than separation from the body of believers as in Catholic Church excommunication or the ostracism associated with the *meidung* (shunning) practice of the Old Order Amish. As we have examined at length in the preceding pages, *Niddah* too possesses the threat of curse for the violation of, for example the degrees of separation associated with the female blood fetish. A pronouncement of a *cherem* on a Judaic has physical as well as spiritual implications: “when the *cherem* enters, it penetrates the two hundred and forty eight joints.”<sup>910</sup> The magical dimension of *shammetha*, can be seen in the Talmudic case of a dog that was pestering a rabbi by gnawing on his shoes. “Rabbi Joseph said, ‘Cast a *shammetha* on the dog’s tail and it will do its work.’ So they pronounced a *shammetha* on the culprit and the dog’s tail caught fire and got burnt.”<sup>911</sup>

“There was a domineering fellow who bullied a certain colleague. The latter came before Rabbi Joseph for advice. Said Rabbi Joseph to him: ‘Go and put the *shammetha* on him.’ The colleague replied, ‘I am afraid of him.’ Said Rabbi Joseph to him, then write out the *shammetha* as a writ against him.’ The colleague replied, I am all the more afraid to do that.’ So Rabbi Joseph said to him, ‘Take the writ, put it into a jar, take it to a graveyard and hoot into it a thousand horn-blasts (*shipur*) for forty days.’ He went and did so. The jar burst and the domineering bully died.”<sup>912</sup> There are elaborate evil-eye protections in Judaism, including a vast traffic in magical amulets intended to protect against it. This is necessary due to the Talmudic statement, “Whenever the rabbis set their eye against anyone, the result is either death or poverty.”<sup>913</sup>

The *Sefer Yezirah* teaches the methods of fortune-telling, numerology and astrology by means of contact with demons. In a footnote to the Soncino edition Talmud, the rabbinic editor states, concerning the origins of the *Sefer Yezirah*, “The work was ascribed to Abraham, which fact indicates an old tradition, and the possible antiquity of the book itself. It has affinities with Babylonian, Egyptian, and Hellenic mysticism and its origin has been placed in the second century B.C.E., when such a combination of influences might be

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<sup>910</sup> BT Moet Katan 17a.

<sup>911</sup> Ibid.

<sup>912</sup> BT Moet Katan 17a-17b.

<sup>913</sup> Ibid.

expected.”<sup>914</sup> According to the *Sefer Yezira*'s modern publisher, the book: “...aid(s) the development of telekinetic and telepathic powers. These powers were meant to help initiates perform feats that outwardly appeared magical. The magical kabbalah...uses various signs, incantations...by which initiates could influence or alter natural events.”<sup>915</sup>

The book's translator states: “...the signs of the Zodiac are associated with the twelve Hebrew lunar months...The assignment here approximates Western astrology, but is more accurate from a Kabbalistic viewpoint...Also associated with each of these twelve signs is a permutation of the names YHVH and Adony. By meditating on these combinations, as well as the derivative of the 42 Letter Name,<sup>916</sup> one can gain knowledge of things that will happen in designated times...

“One of the most important factors in astrology is the time and date of a person's birth. The Talmud thus states that there is a ‘Mazal of the hour.’ The time, day and date upon which a person is born has an important influence on his destiny (BT Shabbat 156a). Elsewhere the Talmud teaches that there is an angel called Laylah that oversees birth. It is this angel that proclaims if the individual will be strong or weak, wise or foolish, rich or poor (BT Niddah 16b). “...Another important opinion is that of the practical Kabbalists. They write that Teli is actually a place under the firmament of Vilon, and that it is inhabited by humanoid beings, which deport themselves in holiness and purity like angels. The divine mysteries are revealed to these beings, and they have the authority to reveal these things to mortal humans. Methods are also given whereby these beings can be contacted.”<sup>917</sup>

The Kabbalah is a collection of books of black magic and rank superstition. It is the other wing of the oral tradition of the elders, claiming, like the Talmud, to be part of a secret teaching given to Moses at Sinai. “Kabbalists claimed that their tradition had originally been given to Moses at Sinai...Many oral traditions were reworked in the Zohar...The influence of Kabbalah on exoteric Judaism was widespread, presenting Jews with a

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<sup>914</sup> I. Epstein et al., trans., *The Babylonian Talmud*, (op. cit.), footnote 9 to Sanhedrin 65b.

<sup>915</sup> Statement of the Samuel Weiser Publishing Co., York, Maine, 1997.

<sup>916</sup> The occult teaching that the name of God, YHVH, in fact consists of 42 letters, is found not only in the Kabbalah but in the Talmud as well, at BT Kiddushin 71a.

<sup>917</sup> *Sefer Yezirah*, translated by Aryeh Kaplan, (York, Maine: Samuel Weiser, 1997), pp. 171, 218, 223, 236-237.

powerful set of mystical symbols...influencing *halakah* and giving magical practices respectability as elements of practical Kabbalah.”<sup>918</sup> Barry W. Holtz, director of research at the Jewish Theological Seminary of America writes: “..in our century, scholarly researchers have made clear the centrality of Kabbalah to the whole of Jewish religious consciousness.”<sup>919</sup>

Professor Lawrence Fine of Indiana University describes the *Zohar* (the canonical text of Kabbalism) as: “...a work of extraordinary quality which was to exert profound influence upon virtually all subsequent Jewish mystical creativity...the *Zohar* was studied with reverence, awe and intensity by Jews in the most diverse communities throughout the world.”<sup>920</sup> The earliest Kabbalistic book was the *Sefer ha-Bihar*, “a remarkable book insofar as it represented the emergence of a striking set of Gnostic motifs within the heart of rabbinic Judaism.”<sup>921</sup> “The Gnostic character of this cosmogony cannot be denied...Gnostic theology was able to dominate the mainstream of Jewish religious thought...”<sup>922</sup> The first Gnostic is generally reputed to be Simon Magus: “Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was the power of God that is called great” (Acts 8: 9-10). Because Simon offered to pay the apostles that he might acquire the Holy Spirit, his name became the eponymous basis for the sin of *Simony*. “...the terms in which Simon is said to have spoken of himself are testified by the pagan writer Celsus to have been current with the pseudo-Messiahs still swarming in Phoenicia and Palestine at his time...It is of interest, though in a context far removed from ours, that in Latin surroundings Simon used the cognomen Faustus (‘the favored one’): this in connection with his permanent cognomen ‘the Magician...’<sup>923</sup> The Gnostic components of the religion of Judaism pertain to self-worship. This doctrine does not come from the Bible, which is filled with prophetic jeremiads against the Israelites for their faithlessness. According to Rabbi

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<sup>918</sup> Alan Unterman, *Dictionary of Jewish Lore and Legend*, (op. cit.), p. 110. Unterman is an official of the Yeshurun Synagogue in Gatley, England.

<sup>919</sup> *Back to the Sources: Reading the Classic Jewish Texts* [op. cit.], p. 26.

<sup>920</sup> Lawrence Fine, “Kabbalistic Texts,” *Back to the Sources: Reading the Classic Jewish Texts* [op. cit.], pp. 309 and 311.

<sup>921</sup> *Ibid.*, p. 308.

<sup>922</sup> Gershom Scholem, *Kabbalah* [op. cit.], p. 143.

<sup>923</sup> Hans Jonas, *The Gnostic Religion* [Boston: Beacon Press, 1963], pp. 103, 111.

Samson R. Hirsch's key depiction of the Judaic man, unlike the rest of mankind, the "Jew" alone is imbued with the metaphysical qualities necessary for fulfilling divine destiny; "Jews" alone possess an innate disposition toward obeying God.<sup>924</sup> The Kabbalah teaches that the presence of the *Shekhinah* in the world is exclusively due to the existence of the Judaic people. The oral traditions of the elders decree that the lifelong study of rabbinic tradition is not only a way to get closer to God, it is a way to become God. According to the Talmud, God himself is a student of the rabbis' tradition -- "he studies the Talmud three times a day."<sup>925</sup> The traditions of Judaism were acquired from Babylon, but their original transmission point was Egypt:

"...there was abroad in the Hellenistic world gnostic thought and speculation entirely free of Christian connections...The Hermetic writings... (of) the Poimandres treatise...of the 'Thrice-greatest Hermes' originated in Hellenistic Egypt, where Hermes was identified with Toth...Poimandres is an outstanding document of gnostic cosmogony...according to which Man precedes creation and himself has a cosmogonic role. Rabbinical speculations about Adam based on the duplication of the report of his creation...referred to a celestial and terrestrial Adam respectively...Certain Zoroastrian teachings, either through the medium of Jewish speculations or directly, may also have contributed to the conception of this supremely important figure of gnostic theology. The departure from the biblical model...is conspicuous... The system of Poimandres is centered around the divine figure of Primal Man...the new bisexual creation..."<sup>926</sup> The chief trait shared by Gnosticism and Kabbalism is a provenance of conceit and pride and a sub-rosa tradition of a superman with a hidden sexual aspect, that of a hermaphrodite. This goes deeply into the "magical" work which both Jewish and Hermetic-Gnostic (and later Neoplatonic, alchemical, Rosicrucian and masonic) adepts performed behind a smokescreen of diversionary rhetoric. Unfortunately, many naive students of Gnosticism have limited their research to the exoteric, philosophical Gnosticism intended for "profane" outsiders -- the dualism and hatred of matter attributed to the Gnostic offshoots, Manicheanism and

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<sup>924</sup> Samson Raphael Hirsch, *Nineteen Letters*; letter twelve.

<sup>925</sup> BT Avodah Zarah 3b.

<sup>926</sup> Hans Jonas, op. cit., pp. 147-155. In Kabbalah this bisexual creation is called Adam Kadmon.

Albigensianism.<sup>927</sup> In medieval Spain, at Castile, the most prominent Gnostics were rabbis and Kabbalists such as Jacob Kohen, Moses ben Shemtov de Leon and Moses of Burgos. The prominent feature of their thinking was the development of an elaborate theory of a demonic emanation of ten Sefirot. The Gnostic-Hermetic tradition finds resonance in the pages of the Kabbalistic text, *Sefer ha-Bahir* which had a profound influence on Christians in the south of France, resulting in their susceptibility to Cathar/Albigensian demonology and “perfecti” Phariseeism.<sup>928</sup>

Kabbalism is imbued with a homicidal element by virtue of its legendary origin with Rabbi Simon ben Yohai who “...according to traditional belief, (is) the author of the Zohar, the prime text of Jewish mysticism...just before his death in Galilee, he revealed to his students some of the greatest secrets of the Kabbalah.”<sup>929</sup> The Kabbalah and its votaries exhibit at least the same degree of fanatical hostility toward non-Judaics as does the Talmud. As we have noted, the Kabbalist of the 1500s, Rabbi Isaac Luria, whose teachings were transmitted through Vital’s *Etz Hayyim*. This text discusses the “*olam ha-tohu* (‘realm of confusion’—the subhuman non-Judaic world) and *olam ha-tikkun* (‘realm of restoration’—the...paradisaical Zionist world empire to come)...”<sup>930</sup> Kabbalah scholar Isaiah Tishby quotes Rabbi Vital, the chief codifier of Rabbi Luria, who wrote in his book, *Gates of Holiness*: “The Emanating Power, blessed be his name, wanted there to be some people on this low earth that would embody the four divine emanations. These people are the Jews, chosen to join together the four divine worlds here below.” Tishbi went on to further quote Vital’s work in underscoring the Kabbalistic teaching of Isaac Luria that non-Jews are Satanic: “Souls of non-Jews come entirely from the female part of the Satanic sphere. For this reason souls of

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<sup>927</sup> The Albigensians arose in the Provençal region of southern France at Languedoc, seedbed of the medieval Kabbalistic revival at the rabbinical court of Narbonne, circa 1160-1235. The most prominent figure in this revival was a Kabbalist steeped in Hermetic lore, Isaac the Blind, grandson-in-law of Abraham ben Isaac, the chief rabbi of the rabbinic court.

<sup>928</sup> For more on Albigensianism cf. Hoffman, *Secret Societies and Psychological Warfare*. For further study of the Gnostic and Hermetic in Judaism cf. Kalman Bland, “Neoplatonic and Gnostic Themes in Rabbi Moses Cordovero’s Doctrine of Evil,” *Bulletin of the Institute of Jewish Studies*, 1975, no. 3; and Isaiah Tishby (a.k.a. Yesaiah Tishbi), “Gnostic Doctrines in 16th Century Jewish Mysticism,” *Journal of Jewish Studies*, 1955, no. 6.

<sup>929</sup> Samuel Heilman, *Defenders of the Faith*, (NY: Schocken Books, 1992), p. 118.

<sup>930</sup> Grimstad, op. cit., p. 252.

non-Jews are called evil..."<sup>931</sup> The Messianic age of restoration and redemption (*tikkun olam*) forecast by the religion of Judaism and spoon-fed to their partisans among the goyim, posits a world restored to universal harmony and justice. That's the cover story, anyway. The truth is somewhat more macabre, as Tishby relates: "...the presence of Israel among the nations mends the world, but not the nations of the world...it does not bring the nations closer to holiness, but rather extracts the holiness from them and thereby destroys their ability to exist...(T)he purpose of the full redemption is to destroy the vitality of all the peoples."<sup>932</sup>

To be rid of a curse or enchantment the rabbis advise that the afflicted one immerse himself in the Dead Sea, or immerse the magical paraphernalia in the waters of the Dead Sea. Cf. for example Babylonian Talmud tractates Temura 4h and Berakhot 53b. This occult principle was expressed by the revered Hasidic Rabbi Nachman with reference to the Dead Sea: "*Veein takana lehaben melekh ki im sheyashlikhu hamekhashef sheasa hakishuf lemayin*" ("There was no salvation for the prince unless the sorcerer who put the spell on him throws him into the water") [*Sipurei Maasiyot*]. Of course it is said that Orthodox Talmudic Judaism takes a generally dim view of the Kabbalah. This disinformation is strictly for those gentiles just off the boat. One of the most politically influential Judaic groups in the West, is the Kabbalist Chabad-Lubavitch group of Hasidic ("Haredi") Judaism headed by their late "Messiah," the Kabbalist master Menachem Mendel Schneerson. Their influence over the modern American presidency alone, is incalculable.

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<sup>931</sup> Yesaiah Tishbi, *Torat ha-Rave-ha-Kelippah be-Kabbalat ha-Ari* ("The Theory of Evil and the Satanic Sphere in Kabbalah"); [1942; reprinted 1982].

<sup>932</sup> *Ibid.*, pp. 139-142.



**President Ronald Reagan in the White House, during one of his many meetings with the Kabbalist rabbis of the Hasidic Chabad-Lubavitch organization.**





**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.**

When Chabad-Lubavitch’s Grand Rabbi Schneerson was posthumously awarded the US government’s Congressional Gold Medal, Elie Wiesel stated, “Perhaps this is the moment to remind all of us that the Lubavitcher Rebbe *zichrono livrocha* (may his memory be blessed), did not need medals, nor did he need honors. The Lubavitcher Rebbe was the one who gave honors....It was an honor to be in his presence. It was an honor to listen to him. It was an honor to be seen by him.”

*This powerful group, Chabad-Lubavitch, as part of the Hasidic orientation of Orthodox Judaism, is Kabbalistic to its heart.*

Michael Fishbane, Nathan Cummings Professor of Jewish Studies at the University of Chicago, terms “Hasidism the popular and late heir of Kabbalah”<sup>933</sup>. It was the Hasidim, under the direction of Israel ben Eliezer,

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<sup>933</sup> Frederick E. Greenspahn (ed.), *Scripture in the Jewish and Christian Traditions* (Nashville, 1982), p. 108.

the “Ba’al Shem Tov,” following the lead of the revered Kabbalistic magus Rabbi Yitzhak Luria, who inserted Kabbalistic texts into the prayer book, including the formulaic Kabbalistic prayer, the *le-shem yihud*, for the invocation of the alchemical marriage of the goddess Shekhinah (*Sefirah Malkhut*), with her male consort, the Judaic god (*Sefirah Tiferet*): “For the sake of the unification (*le-shem yihud*) of the Holy One, Blessed Be He, and His Shekhinah, through the Hidden and Concealed One (*En Sof*), in the name of all Israel.” This invocation is intended to be recited before any good deed (*mitzvah*) is carried out by a Hasidic Judaic.<sup>934</sup> Rabbi Elijah de Vidas held that it should be recited before “every deed” was performed.

The Kabbalah is so much a part of Orthodox Judaism it permeates its rituals, laws and ceremonies to the minutest degree. Take for example the ceremonial month of Nissan, the month that includes *Pesach* (Passover). The other dimensions of Nissan are include *chodesh* Nissan that include the recital of an annual four-part *bracha* (blessing). One of these, *Bircas Ilanos* is recited on blossoming trees. The Gemara at BT Brachos 43a states that the “Jew” who sees blossoming trees during Nissan recites, “*Boruch Atta Hashem, Elokeinu Melech ha’olam, shelo chisar ba’olamo davar, u’vara vo bryos tovos v’ilanos tovim, ‘hanos bahem bnei adam*” (Blessed is the name, for nothing is lacking in the world and He created in it benevolent creatures and good trees, to give the generations of Adam pleasure). While theoretically this *bracha* is part of the category of sayings to be recited in the presence of

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<sup>934</sup> Cf. Nathan of Hanover, *Shaare Tzion* (Prague, 1662); Elijah de Vidas, *Reshit Hokmah*; Arele Roth, *Shomer Emunim* (v. II, pp.278-298); Zevi Elimelech in Spira *Igra De-Pirka*: “We do this mitzvah for the unification of the Male and the Female through that Hidden and Concealed One”; also: Hillel Zeitlin, *Be-Pardes Ha-Hasidut Ve-Ha-Kabbalah* (Tel Aviv, 1965); Chabad-Lubavitch founder Shneur Zalman of Lyady, *Tanya*, and Levi Yitzhak of Berditchev in *Kedushat Levi*, which terms the *le-shem yihud*, “*nusah ha-ari*,” in honor of Luria. The clause providing escape and evasion of the charge of *Kabbalistic* Orthodox Judaism, is furnished by Rabbi Ezekiel Segal Landau in his *Noda Biyudah* (Prague, 1777) which offers the necessary alibi by means of a *pro forma* protest against the inclusion of the Lurianic invocation. Here the gentile outsider, however erudite or industrious, will usually leave the matter, satisfied that ‘antisemites’ have taken the issue out of context and that Landau’s is the definitive Judaic statement. But there is an escape clause available even out of Landau and back to the original position: “Take no notice of that which Rabbi Ezekiel Segal Landau writes in his *Noda Biyudah*, in which he attacks and denigrates the recital of *le-shem yihud*...It is certain that he did not have in mind those who study the true science in holiness and humility, but he generalized.” —Rabbi Hayim Joseph David Azulai, *Simhat Ha-Regel* (Livorno, 1782). So who do we believe? It depends on the dispensation. In our time, Hasidim such as the Lubavitch are near the zenith of their political power and cultural clout, and there is little need for them to deny the obvious — that their group is steeped in Kabbalah. Should the influence of the Orthodox rabbis over gentile society decline precipitously, the now obscure Rabbi Landau will be resurrected to new prominence as the authentic voice of rabbinic orthodoxy. Here again we observe Judaism’s system of permissible dissimulation through dispensational revelation.

geologic and meteorological phenomenon such as mountains, oceans, earthquakes, lightning etc. (the so-called *birchos ha're'iyah*), in halacha it holds a distinct position, as evidenced by pride of place in Rabbi Joseph Karo's *Shulchan Aruch*, where it has a chapter devoted to it. Karo's special emphasis is based on its Kabbalistic significance. "Not only did the author of the *Shulchan Aruch* not guard himself against the influence of the Kabbalah, he listened to it willingly as far as a great halachic scholar like him could reconcile his views with it."<sup>935</sup> Hence, even in the minutiae of the regulations governing types of blessings which the Orthodox are obliged to recite, the nature of the obligation is understood by Kabbalistic gnosis. Thus, according to Kabbalistic guidelines, the proper formula for reciting this *bracha* "*lechatchilah*" during Nissan, orders that the Judaic leave the city and "go to a place where there are many trees."<sup>936</sup> By many trees is meant a minimum of two trees.<sup>937</sup> The subsequent details for the observance pile up faster than ants on syrup.

#### *Against Nature*

The core of Judaism, like the core of Gnosticism and Egyptian Hermeticism, is magic, the manipulation of the universe, contra God's creation; i.e. against nature. Gershom Scholem (1897-1982) was Professor of Kabbalah at Hebrew University in Jerusalem. He wrote that there is: "...in practical Kabbalah...a good deal of 'black' magic -- that is, magic...of various dark, demonic powers...Such black magic embraced a wide realm of demonology and various forms of sorcery that were designed to disrupt the natural order of things and to create illicit connections between things that were meant to be kept separate..In the Tikkunei Zohar the manipulation of such forces is considered justifiable under certain circumstances..."<sup>938</sup> This diabolical element is rarely acknowledged. Judith Weill, an adherent of Judaism and a professor of Judaic mysticism in England and an adviser to London's Jewish Museum states: "the Bible quite clearly prohibits magic, so how come we have such a complex system? The answer is that magic is

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<sup>935</sup> Y. Katz, *Halakhah ve-Kabbalah* (Jerusalem, 1984).

<sup>936</sup> *Kaf HaChaim* 226: 2-3; *Sh"t Lev Chaim*, v. 2, 44.

<sup>937</sup> *Moreh b'Eitzbah* 148; *Haggadah shel Pesach* (Keren Re'eim, 2006). The other three *brachos* recited only once annually are: the *bracha* recited before the search for and elimination of all leavened bread (*bedika chametz*) prior to *Pesach*; the *bracha* recited when lighting Yom Kippur candles, and the *bracha* of *Nacheim* associated with the ritual for the Ninth of Av (*Tisha b'Av*).

<sup>938</sup> Gershom Scholem, *Kabbalah* (op. cit.), pp. 183-184.

deeply rooted in Jewish tradition--but we don't call it magic." <sup>939</sup> One of the most common and popular manifestations of Kabbalistic practice is the placing of curses and the use of good luck charms and other magical amulets — all by rabbis — practices which are an abomination to the God of Israel. In the Israeli state several rabbis specialize in the trade in magic amulets and charms, both in concocting them as well as disseminating them. Among these are the Moroccan-born “wonder” rabbi, “Baba Baruch” Abu-Hatzeria and the Iraqi-born Rabbi Yitzhak Kedouri, for whom the Israeli post office issued a stamp in his honor in 2008. During the 1996 Israeli elections, Rabbi Kedouri ordered his followers to vote for the Sephardic Shas party and he distributed “kabbalistic amulets” to those Israelis who promised to vote for Shas. These “good luck charms...swayed thousands of voters.” <sup>940</sup>

The *Jewish Chronicle*, states that these occult practices are taught in Jerusalem at Yeshivat Hamekubalim, a rabbinic seminary noted for “specializing in the occult.” The sacred Kabbalistic handbook which gives instruction to the rabbis on the making of amulets, charms and talismans is the *Sefer Raziel*: “...written around 1230 A.D. by Eleazer of Worms and drawing on Egyptian and Babylonian practices...Before use, amulets and incantations have to be tested and approved. The rabbi or kabbalist who gives his blessing can be blamed or lose his reputation if his charm does not work; conversely he gains kudos—and a good income — if his amulets or spells are effective.” <sup>941</sup> Here is the pagan Egyptian connection. The rabbis hold Egypt in awe as a magical powerhouse. Pharaonic Egypt is the model, root and source for Talmudic and Kabbalistic priestcraft. “Of all the nations of the earth, the Egyptians were the most addicted to idolatry and superstitious observances. In no country whatever, did the influence of the priests and magicians extend so universally and so unboundedly as in Egypt...The wealth of all the land was at the command of the priests, for the bodies of the highest nobles, nay of their kings themselves, could not receive those rites of interment which were declared to be essential to future blessedness, but by the consent of the priests.” <sup>942</sup>

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<sup>939</sup> *Jewish Chronicle*, May 7, 1999.

<sup>940</sup> *Jewish Chronicle*, Oct. 9, 1998.

<sup>941</sup> Helen Jacobus, “Eye Jinx,” *Jewish Chronicle*, May 7, 1999.

<sup>942</sup> Samuel Roberts, *The Gypsies: Their Origin, Continuance and Destination* (London, 1842), pp. 44 & 45.

## *Pulsa D'nura*

*Pulsa D'nura* is mentioned in the Babylonian Talmud in Baba Metzia 47a and in the Zohar. "If done by a competent, God-fearing rabbinic court like the Edah Haredit, the people who are cursed do not live out the year," said a Jerusalem-based rabbi who preferred to remain anonymous. Allegedly, the most spectacularly successful Kabbalistic spell of modern times was the *Pulsa D'nura* ("whip of fire") curse which was placed on Israeli Prime Minister Yitzhak Rabin, who was returning land stolen from the Palestinians when he was assassinated. The "spell" was cast by ten Kabbalistic rabbis in front of Rabin's Jerusalem residence.<sup>943</sup> "They intoned all sorts of ancient Jewish oaths, curses, and other voodoo-like incantations designed to bring about Rabin's death...Shortly afterward, by a strange coincidence, an international conference on 'Magic and Magia in Judaism' took place in Jerusalem."<sup>944</sup> Rabin had been labeled a rodef, a most pernicious category of Talmudic traitor, by Israeli rabbis who also called him a Nazi and distributed retouched photos of Rabin in a Nazi SS uniform. "An American rabbi named Avraham Hecht announced on Israeli television that Rabin deserved to die, invoking the authority of Maimonides."<sup>945</sup> Rabbi Hecht, chief rabbi of the Congregation Sha'are Zion in Flatbush, New York and until recently the president of the Rabbinical Alliance of America, a national organization of 540 Orthodox rabbis, also lionized, as we have noted, Baruch Goldstein. Rabbi Hecht's assassination decree against Yitzhak Rabin was issued on June 19, 1995 in the basement of a Manhattan synagogue, during a meeting of the International Rabbinical Coalition (IRC), a 3,000-member international organization founded in 1993 to encourage the mass expulsion of the Palestinian people from their land. Hecht, a member of the IRC's eight-person American rabbinic steering committee, declared that returning any part of Israeli territory seized from the Palestinians is a violation of rabbinic law. Hence, assassinating Rabin— "and all who assist him" —is not only permissible, but necessary. In his own defense, Rabbi Hecht stated, "All I said was that according to Jewish law, any one person--you can apply it to

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<sup>943</sup> *Ma'ariv*, Nov. 6, 1995.

<sup>944</sup> *NY Review of Books*, Dec. 21, 1995, p. 46.

<sup>945</sup> *NY Review of Books*, Dec. 21, 1995, p. 46.

whoever you want--any one person who willfully, consciously, intentionally hands over human bodies or human property or the human wealth of the Jewish people to an alien people is guilty of the sin for which the penalty is death." And, according to Maimonides —you can quote me— it says very clearly, if a man kills him, he has done a good deed." <sup>946</sup>

In the November 16, 1995 issue of the *Jerusalem Report*, in an article written before Rabin's death, Peter Hirschberg reported on the ritual directed against Rabin, which was also invoked earlier, during the 1991 Gulf War, against Saddam Hussein. Although he does not name him in this article, Rabbi Yossi Dayan was allegedly the rabbi who conducted the ceremony against Rabin. "And on him, Yitzhak son of Rosa, known as Rabin," the Aramaic text stated, "we have permission...to demand from the angels of destruction that they take a sword to this wicked man...to kill him...for handing over the Land of Israel to our enemies, the sons of Ishmael."

"For Jewish mystics of both North African and East European descent, curses taken from the tradition of 'practical Kabbalah' are heavy weaponry—not to be used every day, but certainly available in wars, religious struggles and even political battles. Not only the ultra-Orthodox but many traditional-leaning Israelis regard them with the utmost seriousness.... Invoking the *pulsa denura* is a perilous undertaking, for if the ceremony is not performed in a strictly prescribed fashion, it can strike the conjurers themselves. Before Rabin, the last person so cursed was Saddam Hussein. One day during the 1991 Gulf War, as Scuds rained down on Israel, a *minyan* of fasting Kabbalists gathered at the tomb of the prophet Samuel just outside Jerusalem. There they entered a dark cave, where one of the holy men placed a copper tray on a rock and lit the 24 black candles he'd placed on it. As the mystics circled the candles, they chanted the curse seven times, calling on the angels not merely to visit death upon 'Saddam the son of Sabha,' but to ensure that his wife was given to another man. That done, small lead balls and pieces of earthenware were thrown on the candles and the *shofar* was sounded. 'The black candles,' explains *Yediot Aharonot* journalist Amos Nevo, who documented the ceremony, 'symbolize the person being cursed. When they're put out, it's as if the person's soul is being extinguished.' Lead, he

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<sup>946</sup> Cf. Robert Friedman, *New York*, "The Rabbi Who Sentenced Yitzhak Rabin to Death," October 9, 1995. According to reporter Eric J. Greenberg, Hecht was a friend of New York's Roman Catholic Cardinal John O'Connor.

says, is for the ammunition in the war against the cursed one, earthenware symbolizes death, and the *shofar* opens the skies so the curse will be heard....’ *Pulsa denura* is commonly considered the most severe of kabbalistic curses. According to descriptions found in books and the media, ten righteous kabbalists gather at midnight in a synagogue, by the light of black candles...If the curse has been uttered by worthy and righteous men and against an appropriate target, the target is supposed to die within the year. If it has been uttered by unworthy persons or against a target who has not sinned, the curse is supposed to have a boomerang effect.”<sup>947</sup>

As a fringe group with worldwide adherents, Voodoo Judaism happens to hold many views that align with the far-right and the very pious. But Voodoo Judaism, whether Kahanist or quasi-kabbalist or revisionist Hasidic in nature, goes well beyond. Consider Avigdor Eskin, who told reporters that on the night of October 6, 1995, he pronounced the following curse on “Yitzhak, the son of Rosa Rabin,” for signing the Oslo peace agreements and speaking ill of the Talmudic settlers: “Put to death the cursed Yitzhak. May he be damned, damned, damned! Angels of destruction will hit him. He is damned wherever he goes. His soul will instantly leave his body,” Eskin intoned, “and he will not survive a month.” Eskin’s publicity-grabbing curses accompanied more discreet rulings by Orthodox rabbis, who cited the concepts of “*din rodef*” in implying that Rabin deserved to be put to death. On November 4, 1995, Rabin was gunned down by Amir, who has since become perhaps the central role model, idol, and, for many, sex symbol, of Voodoo Judaism. The rabbis of Voodoo Judaism received further reinforcement when Ariel Sharon was stricken with a massive cerebral hemorrhage six months after radical opponents of the then-prime minister’s disengagement from Gaza gathered in a graveyard in Rosh Pina to ask the Angel of Death to kill him.<sup>948</sup>

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<sup>947</sup> Shahar Ilan, *Haaretz*, May 4, 2005.

<sup>948</sup> *Haaretz*, Nov. 7, 2006.

*Star of Bohemia, Not David*

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.<sup>949</sup> 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 Israel’s national symbol is specious. It appears with equal or greater frequency in the iconography of many nations. The original source of the symbol is androgynous, representing Adam Kadmon, the personification of the union of the male and female forces in one body. Kabbalistic doctrine brought the hexagram into rabbinic tradition (a fact given official recognition by the Bohemian king). 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...”<sup>950</sup> 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.<sup>951</sup> Scholem says these devils “submit to the Torah.” To a Judaic scholar Torah signifies Talmud as well as Tanakh. Let us recall the doublespeak elucidated by Prof. Goldenberg: “Talmud was Torah. In a paradox...the Talmud was oral Torah in written form.”<sup>952</sup> 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

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<sup>949</sup> Rabbi W. Gunther Plaut, *The Magen David*, (1991).

<sup>950</sup> Gershom Scholem, *Kabbalah*, op. cit., p. 184.

<sup>951</sup> *Ibid.*, p. 323.

<sup>952</sup> Goldenberg, op. cit., p. 166.



the Torah and are considered 'Jewish demons.' Their existence is mentioned by the Hasidei Ashkenaz as well as in the Zohar."<sup>953</sup>

*Elie Wiesel: God "...had to recognize the validity of Satan's arguments..."*

Elie Wiesel, the celebrated "sage of the Holocaust" who is widely feted in the Western media as a kind of lay saint, has written an entire book praising these Kabbalists such as the Baal Shem Tov, who was a type of occult sorcerer steeped in superstition. Everything about him was a feint, a cloak or a cipher, beginning with his hometown of Miezdyboz which is represented in gematria as Dishpol. This demonic dimension, unbelievably enough, is not denied by the "Holocaust" saint Wiesel, who writes: "...the great Rebbe Israel Baal Shem Tov, Master of the Good Name, known for his powers in heaven as well as on earth..." In his account of the rabbi's exploits, Wiesel notes that God "...had to recognize the validity of Satan's arguments..." and that the rabbi'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."<sup>954</sup>

Magical amulets crafted by rabbis for followers of the Baal Shem Tov are written in the cryptographic script that inspired Queen Elizabeth's court magus Dr. John Dee's "angel script" (*malokhim ktav*). The name in the center of the amulets is not that of God, but of the Baal Shem Tov. It is *his* grace, rather than God's, that offers protection from drowning and fires (*ki taavor bamayim itkha ani wanaharot lo yishtefukha ki telekh bamo esh lo tekhava ulehava lo tevaer bekha*) to those who wear the amulet.

Like the Talmud, the Kabbalah supersedes, nullifies and ultimately replaces the Bible. Prof. Fine: "...the reader must become accustomed to regarding biblical language in a kabbalistically symbolic way. The Kabbalists taught that the Torah...is a vast body of symbols...The simple meaning of biblical language recedes into the background as symbolic discourse assumes control. The true meaning of Scripture becomes manifest only when it is read with the proper (sefirotic) code. Thus the Torah must not be read on the simple or obvious level of meaning; it must be read with the knowledge of a

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<sup>953</sup> Gershom Scholem, *Kabbalah*, p. 322.

<sup>954</sup> Elie Wiesel, *Souls on Fire: Portraits and Legends of Hasidic Masters* (NY: Random House, 1972), pp. 3 and 10.

kabbalist who possesses the hermeneutical keys with which to unlock its *inner truths*.”<sup>955</sup>

Rabbi Hayyim Vital (1543-1620), head of the Jerusalem *yeshiva* in 1585, was a “sage” who was immersed in the Talmud *and* the Kabbalah and is revered today in Orthodox Judaism as an illustrious teacher and “the chief formulator of the Kabbalah of Luria” (*Encyclopedia Judaica*). His transmission of the teachings of Rabbi Yitzhak Luria (Vital was Luria’s leading disciple in Safed<sup>956</sup>), is cited by the Chabad-Lubavitchers as a foundation of Orthodox Hasidic Judaism: “Rabbi Hayyim Vital’s books are the main source of the Lurianic School of Kabbala, that is, the teachings of Rabbi Isaac Luria. The *Etz Hayyim* is one of the classical books of this School of Kabbalah, and to this day it is an unending source of knowledge and wisdom of the secrets of the Torah, of a better understanding of the Soul, of the purpose of life on this earth, of Divine Providence, etc. The book also contains many explanations and commentaries on the Zohar. The teachings of Rabbi Isaac Luria, for which we must thank Rabbi Hayyim Vital, were the basis of the teachings of the great Baal-Shem-Tov, founder of Hassidism, which has brought a great spiritual revival in Jewish life to this very day.”

“The Lurianic Kabbalah was the last religious movement in Judaism the influence of which became preponderant among all sections of Jewish people and in every country of the Diaspora, without exception.”<sup>957</sup>

Vital establishes his own pious credentials as follows: “As Rabbi Hayyim tells us, a palm-reader foretold to him when he was 12 years-old, that at the age of 24 he would find himself at the crossroads: if he chose the wrong path, he would become wickedest man on earth, but if he chose the right one, and continued along the path of the Torah and the Kabbalah, he would become the greatest man of his generation. Other diviners, who had the power of foreseeing future events, also told him that he was an unusual person and warned him to take great care of himself.”

Hence, the soothsayers (“palm-readers” and “diviners”) foretold Rabbi Vital’s exalted destiny as the “greatest man of his generation” as long as he

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<sup>955</sup> Lawrence Fine, “Kabbalistic Texts,” *Back to the Sources: Reading the Classic Jewish Texts* (op. cit.), p. 337.

<sup>956</sup> Also the seat of Rabbi Joseph Caro (*Shulchan Aruch*) who preceded Vital in Safed, arriving circa 1536.

<sup>957</sup> Gershom Scholem, *Major Trends in Jewish Mysticism*, London, 1955, pages 285-286.

chose the right road (that is, the Kabbalah of Luria). In his 1572 *Etz Hayyim* (“Tree of Life”)<sup>958</sup> Rabbi Vital transcribed from notes of Rabbi Luria’s talks, Luria’s exegetical system in terms of decoding the Mishnah, in the course of which the indispensable nature of the Kabbalah to Judaism is emphasized:

“The words of the Mishnah are like uninterpreted dreams. As for their inner secrets and mysteries which are called the soul of the Torah, these are the true interpretations of ... the dream, which is deciphered upon being awakened...This is, as our sages have intimated (BT Sanhedrin fol. 24a...): ‘He has set me in the dark places ...’ This refers to the Babylonian Talmud — it remains concealed without the Book of Splendor (the Zohar) — which explicates the secrets of (this) Torah and Its arcana. Regarding this, it is stated (Prov. 6:23): ‘And the Torah is light.’ For just as HYTA (*chitah*—wheat) is numerically equivalent to 22 (signifying the 22 letters that comprise the Torah), and its kernel is hidden within many shell-layers and garments: bran, coarse flour, stalk, and chaff; and all of these are called ‘the harvest’ ...so too the Mishnah is called ‘the harvest’ when likened to the Secrets of the Torah. This is indicated in the Zohar (RM Ki Tetze 3:275b): ‘...woe unto them who eat only of the ‘stalks’ of the Torah...and do not know of the Secrets of the Torah — knowing It only in terms of the lesser or lenient and the significant or stringent aspects of the Torah — the lesser as the Torah’s ‘stalk’ and the more significant, as Its ‘wheat.’ (This is as in ‘HT’ (both-numerically equivalent of ‘good’ as well as (*im hakolel chet* — ‘sin’) and H (5 = 5 attributes of Grace and 5 of Judgement) — the Tree of knowledge of good and evil.’ If I were to fully expound on this (Kabbalistic) discourse, it would undoubtedly take — without exaggeration — over a hundred notebooks.

“...Indeed, it is explicitly explained, even in the words of the *tannaim*, that man does not completely fulfill his duties by dealing with the Torah, the *Mishna*, the *Aggada* and the *Talmud* alone, but he is required to toil, with all his abilities, in the secrets of Torah and in the works of the *merkava*.<sup>959</sup> For the Holy One, Blessed is He, does not take pleasure in all that He created in

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<sup>958</sup> Vital’s name is derived (neut. pl.) from *vitalis*, the Latin word for that which is “indispensable to life.” Rabbi Vital’s father hailed from Calabria in Italy, and the moniker was probably picked up there.

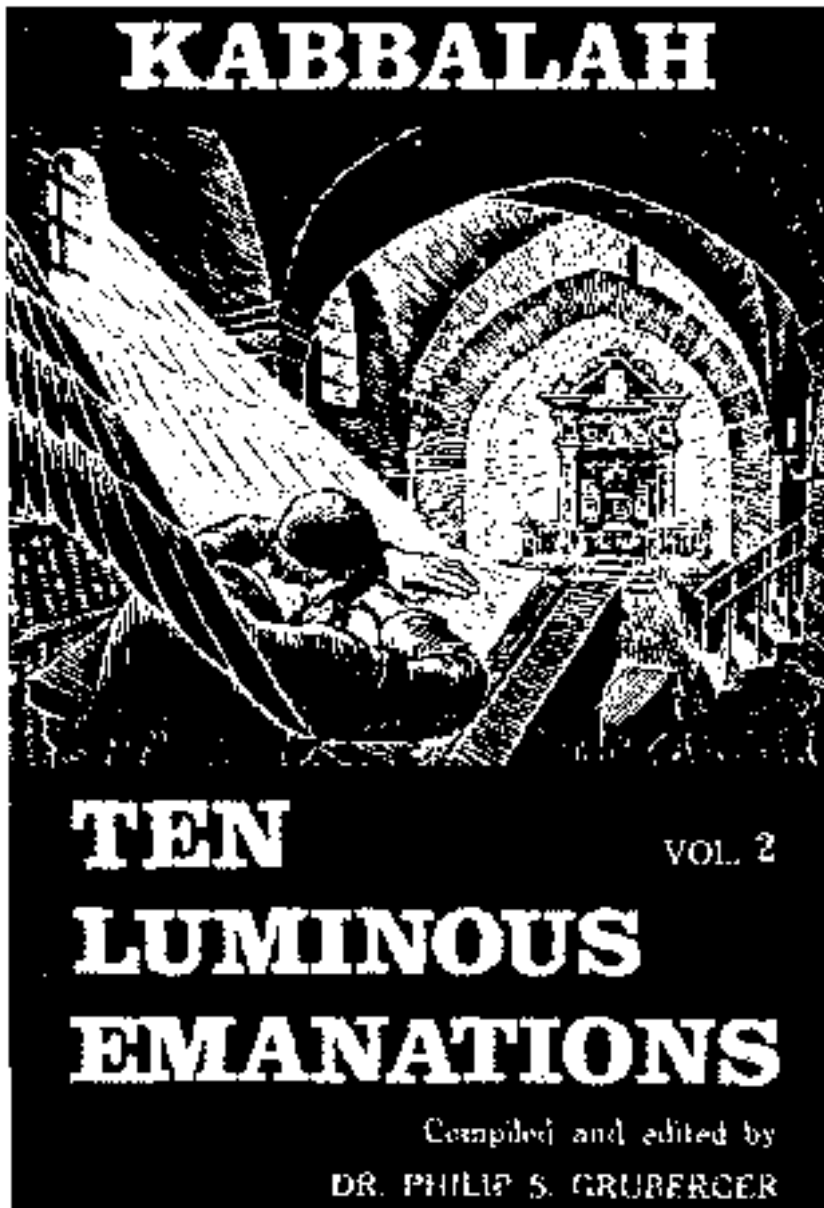
<sup>959</sup> Merkava mysticism: one of the precursors of Kabbalah, it entails the study and practice of astrology, fortune-telling, magic and other Babylonian-influenced belief-systems.

His world, except when his sons below labor in the secrets of the Torah, to become familiar with His greatness, His beauty and His merit. For because the plain meaning of Torah, its stories, judgments and commandments are according to their simple understandings, there is not within them any familiarity and knowledge by which they can know their Creator, may He be blessed. For what is this Torah that your God commanded to you, things that seem like riddles and allegories? To take the horn of a bull and to sound it on *Rosh ha-Shana*, and you say that by this, the spiritual satan, the prosecutor on high is involved. And things like these are involved in almost all of the commandments of the Torah, and according to the details of their judgments, the intellect cannot stand them.

“...And this is the secret of what is written above: that he who reads the *Mishnah* and the *Gemara*, called a ‘servant,’ uses his Master in order to receive an award. This is not the case with the Wisdom of the Truth (i.e., *Kabbalah*), for he (i.e., the kabbalist) seemingly makes reparations, and gives strength and power above. And this is called one who labors in Torah for its own sake, without a doubt. What is more, the human was created in order to learn the wisdom of the *Kabbalah*...Also in the *Zohar parashat VaYera*, p. 118a, it is written: ‘When the days of the Messiah draw near, even the multitudes of the world (simpletons, i.e. the *am ha’aretz* ) will discover the hidden secrets of wisdom, etc.’ Indeed, it is explained that until now, the words of wisdom of the *Zohar* were concealed, and in the last generation, this wisdom will be revealed and publicized. And (all) will understand and be enlightened by the secrets of the Torah, which those before us did not grasp.

“...Also in this, our generation, the God of the first and the last generations has not ceased to redeem Israel; He is jealous for His land, and pardons His people, and He sends us ‘a watcher and a holy one who came down from heaven’ (Daniel 4:10), the great, divine, pious Rabbi, my teacher and my Rabbi, our honorable teacher the Rav, Rabbi Isaac Ashkenazi, may his memory be for the world-to-come. He is full of Torah like a pomegranate, of the Bible, and of *Mishnah*, of *Talmud*, dialects, *midrashim*, *hagadot*, the works of creation and the works of the *merkavah*. He is an expert in the discussion of trees, the discussion of birds, the discussion of angels. He understands the wisdom of the face, which was mentioned by the Rashbi in *parashat Ve’Ata T’chazeh*. He knows all the deeds that men have done, and that they will do in the future. He knows the thoughts of men before they go

from potentiality into actuality. He knows the future, and all of the things that exist in the whole world, and will always be decreed in the heavens. He knows about the wisdom of metempsychosis (reincarnation), who is new and who is old. He knows of the two sides of that man, on which place within the upper man he depends, and [on which place he depends] in the first man below. He knows amazing things about the flame of the candle, and the blaze of fire. He who looks and gazes into his eyes will see the souls of the early and the later righteous people. He toils with them in the Wisdom of Truth. He knows a man's entire deeds by his smell, according to the way of the boy in *parashat Balak*. And all of the wisdoms mentioned were placed in his bosom. (And he can put them to use) any time that he wants, without having to separate himself and to study them. My eye saw and it did not turn away..."



**Philip S. Gruberger, *The Kabbalah: A Study of the Ten Luminous Emanations.*  
Vol. II: Circles and Straightness. (Jerusalem, 1973)**

Gruberger presents the texts of the Hasidic magician Yehuda Ashlag of Poland, a disciple of Shalom Rabinowicz of Kalushin, and his son, Yehoshah Asher of Porissov. Ashlag also had a teacher of Kabbalah whose name, he maintained, he was not allowed to divulge. Ashlag emigrated to Palestine in 1920 and settled in Jerusalem, where he established Bet Ulpna le-Rabbanim, a yeshiva dedicated to teaching Kabbalah to rabbis.

*Jesus in the Kabbalah*

The rabbinic Kabbalah also exhibits the same potent hatred for Jesus as the sacred rabbinic Talmud does, insulting Him in grotesque and reprehensible terms. According to the most important Kabbalistic text, the *Zohar*, Jesus is a “dead dog” who resides amid filth and vermin: “From the side of idolatry Shabbethaj (Saturn) is called Lilith, mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of Esau and Ishmael, and there Jesus and Mohammed, who are dead dogs, are buried among them.”<sup>960</sup> This nauseating statement, the product of what can only be a diseased mind, comprises a portion of the same Kabbalah upheld and praised by “great Judaic humanists” such as Martin Buber and Elie Wiesel, and which is a focus of veneration among “progressive” elites in New Age circles and Hollywood. The perfidy and gross superstition embodied in the Kabbalah, one of the foundational texts of the religion of Judaism, testifies to the anti-Israel and anti-Biblical nature of this religion, since all such invocations of wicked spirit forces are an abomination to Yahweh.<sup>961</sup>

*“Kabbalah was widely considered to be the true Jewish theology”*

Gershom Scholem: “To the realm of practical Kabbalah also belong many traditions concerning the existence of a special archangelic alphabet, the earliest of which was ‘the alphabet of Metatron’...In Kabbalistic literature they are known as eye writing (*ketav einayim*) because their letters are always composed of lines and small circles that resemble eyes...Such magical letters, which were mainly used in amulets, are the descendants of the magical characters that are found in theurgic Greek and Aramaic from the first centuries C.E. In all likelihood their originators imitated cuneiform writing that could still be seen in their surroundings, but which had become indecipherable and had therefore assumed magical properties...practical Kabbalah did manifest an interest in the magical induction of the pneumatic powers of the stars through the agency of specific charms. The use of astrological talismans, which clearly derived from Arabic and Latin sources, is first encountered in the *Sefer ha-Levanah*...A number of kabbalistic works

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<sup>960</sup> *The Zohar* III. 282a.

<sup>961</sup> Leviticus 19:31, 20:6, 27; Deuteronomy 18:10-12, I Samuel 15:23; I Chronicles 10:13-14; Psalm 5:4-6.

dealing with the preparation of magical rings combine astrological motifs with others taken from 'the science of combination..for the three-hundred-year period roughly from 1500 to 1800 (at the most conservative estimate) the Kabbalah was widely considered to be the true Jewish theology...Through the Diaspora, the number of (Jewish) folk customs whose origins were kabbalistic was enormous...Mystical and demonic motifs became particularly intertwined in the area of sexual life and practices to which an entire literature was devoted, starting with *Iggeret ha-Kodesh*...and continuing up to Nahman of Bratslav's *Tikkun ha-Kelali*....Similar ideas were behind the...*tikkun* of the *shoveim*, that is, of the demonic offspring of nocturnal emission....This penetration of kabbalistic customs and beliefs, which left no corner of Jewish life untouched, is especially well-documented in...Isaiah Horowitz's *Shenei Luhot ha-Berit* (Amsterdam, 1648)...and the anonymous *Hemdat Yamim* (Izmir, 1731).<sup>962</sup>

### *Gematria*

The primary process for numerical exegesis of the Bible in Judaism is known as gematria, a Babylonian system of cryptography involving the use of letters to signify numbers. The first recorded use of gematria occurs in an inscription of Sargon II (727-707 B.C.). Gematria is a form of numerology whereby the Hebrew "aleph-bet" (alphabet) is assigned numerical value. There are a multitude of permutations and systems for arriving at the correct letter/word correspondence. One authority describes this complex esoteric Judaica thus: "In the gematria *ketanah*, the value of each letter is its value in the primary gematria with any final zeros removed. Then there is classical gematria involving writing out the name of each letter and calculating the total from that. To the total of a word it is permissible to add a one, known as the *kollel*. Three transformations also are used: the *Atbash*, in which the first and last letters, the second and second to last, and so on, are exchanged; the *Albam*, which divides the *aleph-bet* into two parts of which the letters are exchanged; and the *Ayak-Bachar*, which is performed by dividing the letters into groups so that the letters of each have the same gematria *ketanah*."

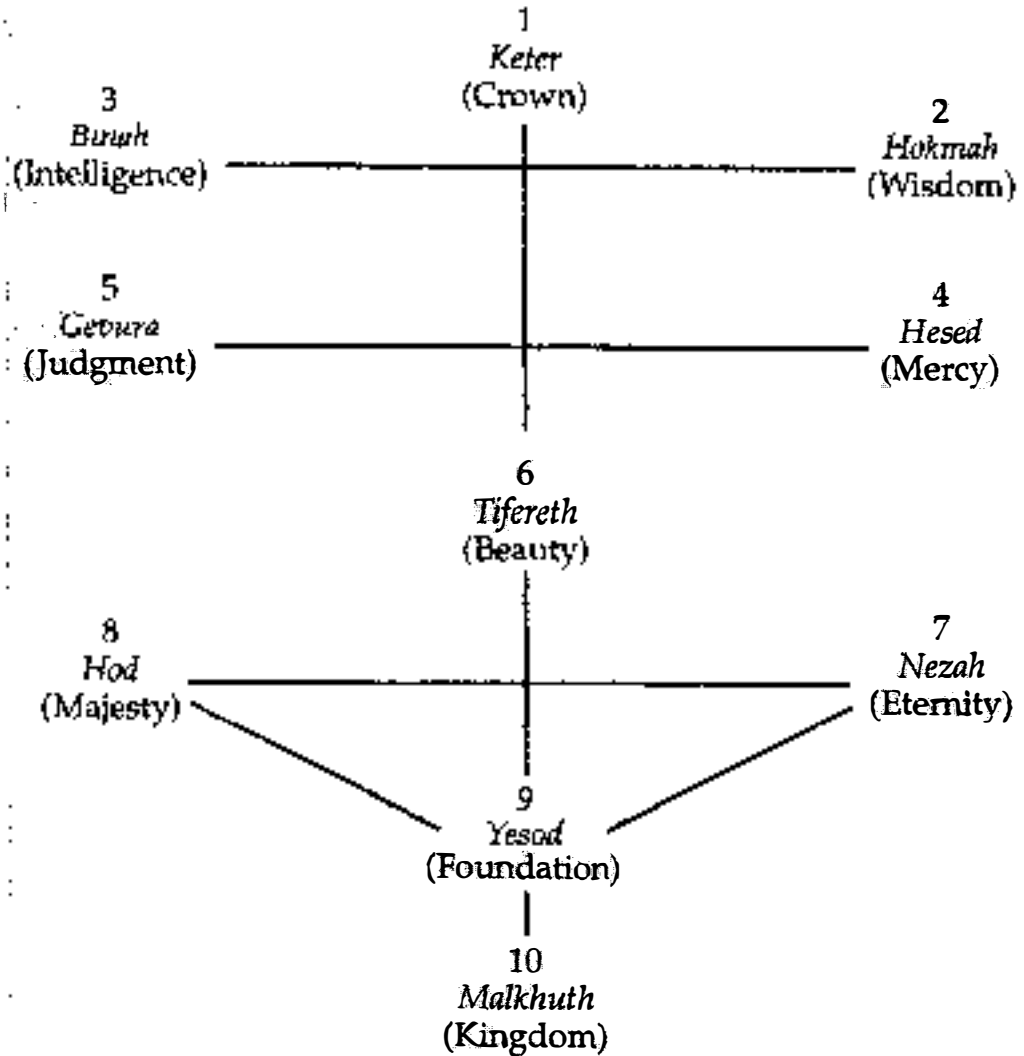
As we have noted, Kabbalists regard the Bible as unintelligible without the mediation of complicated rabbinic rigmarole: "...the sacred books, of which the keys are all kabbalistic from Genesis to the Apocalypse, have

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<sup>962</sup> Scholem, op. cit., pp. 186-187, 190, 194-195.



become so little intelligible to Christians, that prudent pastors have judged it necessary to forbid them being read by the uninstructed among believers. Taken literally and understood materially, such books could be only an inconceivable tissue of absurdities and scandals...”<sup>963</sup>



The “Ten Sefirot” according to the Orthodox Rahhis

<sup>963</sup> Eliphaz Levi (a.k.a. Alphonse Louis Constant), *Dogme et Rituel de la Haute Magie* (1855-1856); trans. by Arthur E. Waite as *Transcendental Magic: Its Doctrine and Ritual*, (Great Britain, 1995), pp. 129 & 328.

“The ten Sephiroth and the twenty-two Tarots form what the Kabbalists term the thirty-two paths of absolute science...The rabbins also divided the Kabbalah into Bereshith, or universal Genesis, and Mercavah, or the Chariot of Ezekiel; then by means of a dual interpretation of the kabbalistic alphabets, they formed two sciences, called Gematria and Temurah, and so composed the Notary Art, which is fundamentally the complete science of the Tarot signs and their complex and varied application to the divination of all secrets...”<sup>964</sup>

The divinations being described in the preceding passage represent the stew of Babylonian superstition which the God of the Bible repeatedly excoriated and execrated. Yet it is this paganism which forms the central mystical system of the religion of Judaism for supposed “profound Biblical understanding.”

Lest we imagine that the Kabbalah only has appeal to adherents of the religion of Judaism and occultists New Age or otherwise, we should recall the enthusiasm with which some fundamentalist “Christians” greeted the 1997 publication of Michael Drosnin’s *The Bible Code*. According to Drosnin’s bestseller, the first five books of the Bible are written in a code which has been deciphered by rabbis who have discovered various prophecies of historical events and scientific discoveries hidden in the Pentateuch. Here again is the fruit of the notion that only those using exegetical tools based upon the traditions of the elders of Judaism can plumb the Bible to its most profound depths. Bible scholar James B. Jordan terms Drosnin’s modern spin on the same old Babylonian superstition, “just another form of Qabbalism, this time with computers.” Researcher David E. Thomas demolished the ridiculous and deceptive claims in Drosnin’s kabbalistic code.<sup>965</sup> Christians are often gulled into this numerology partly from the desire to prove the validity of the Bible “scientifically.” But fraud, whether in science or hermeneutics, is never justified, and in the case of Kabbalistic gematria, it casts the Biblical texts into low repute, as Thomas’ investigative article demonstrates. To seek to prove a truth with faulty methodology, in this case voodoo gematria, only compounds error. The idea that the Bible cannot be understood without the mediation of the rabbis of Judaism —without

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<sup>964</sup> Ibid.

<sup>965</sup> David E. Thomas, “Hidden Messages and the Bible Code,” *Skeptical Inquirer*, Nov./Dec. 1997, pp. 30-36.

Talmudic explication, or in the case of Kabbalism, without the intervention of gematric numerology —makes the Old and in some cases even the New Testament captive to the “traditions of the elders.” The pernicious fallacy of the religion of Judaism, that one can’t truly know the Bible without commentary and interpretation from Talmudic and Kabbalistic rabbis and their traditions, is growing among so-called Christians, commensurate with the growing prestige of Judaism within Christendom. The acceptance of this deadly error effectively enables the enemies of the Bible to keep the teachings of Jesus from the common people to whom He had originally preached. Instead, the rabbis, through their frontmen in the Church, mold and redirect “Christian” dogma predicated on interpretations of the Bible by the Pharisees of antiquity, further “clarified” by modern rabbinic pronouncements as filtered through the latest university theology seminars and trendy Church synods and councils, acting as their mouthpieces. This process is also abetted by supposed former adherents of Judaism who allegedly convert to Christianity and yet bring their Talmudic and Kabbalistic baggage with them into the Church, and attempt to baptize these traditions of theirs (“Messianic-Judaism”) and present them to Christians as the “true” Christianity “practiced by Jesus” and withheld from the people as part of a conspiracy by wicked antisemites and medieval inquisitors. These “converts” continue to engage in self-worship based on their supposed status as hereditary Israelites. They mock “replacement theology,” claiming Christians will never replace the “Jews” as God’s Chosen people. However, in this sense, no “replacement” occurred. It cannot be said that the good fig tree replaced the evil fig tree (Mat. 21:19), because the good fig tree had been there from the beginning. Christian Israel was comprised of Israelites, including Judeans (“Jews”) who accepted Jesus; as well as converts from other nations who were grafted in; even as the evil fig tree of Judaism has had many converts. Most of the organizations claiming to be comprised of Judaics who have converted to Christianity, including the most prominent one, “Jews for Jesus,” continue to cling to their Zionist baggage and racial pride and they drag these rotten appurtenances with them into the church.

The “Jews for Jesus” organization is part of the Babylonian system of control it purports to oppose. The assessment has been made that inevitably a certain percentage of Judaics will defect from Judaism. Rather than have them convert to true Christianity, “Jews for Jesus” and similar groups are

there to at least maintain the defectors' allegiance to Zionism, to racial self-identification with Judaic tribalism — all in the name of Jesus. If these Judaic persons were to evade these false front conversion groups they might come under the Gospel, they might eschew support for war-Zionism, they might let go of the crippling Pharisaic venom that hints at salvation through race. The subterfuge is hardly exclusive to Zionist groups attempting to entrap Judaics seeking to escape Judaism. The Talmudic-Kabbalistic power in this age has chosen to advance its agents under the guise of Christianity. President George W. Bush was their agent during his presidency. He was accepted by millions of people as a bona fide "Christian." There is no need for a rabbi to be elected President of the United States when a George W. Bush was available. In sum, a stealth president like Bush offers many more advantages to the Cryptocracy than would an openly declared rabbi serving as the U.S. President or an Orthodox Judaic President such as Senator Joseph Lieberman. When military bloodshed and pagan Kabbalistic and Babylonian Talmudic evil are advanced in the name of Christianity, millions of so-called Christians are deceived and go to sleep, relaxing the vigilance which Jesus Christ demanded of His "watchmen." The trend in our time is to foment a Zionist-Talmudic world war on Muslims and Islam in the name of Jesus. Under these auspices, Judaism comes to be seen as a kind of adjunct of Christianity: the "Jews and the Christians" versus the Muslims, with the assumption that Orthodox Judaism represents little threat to western Christian civilization in comparison to Islam, which is the alleged overwhelming threat to our peace and freedom. One question: why didn't the Christians of the past accept this theory? The "Jews and the Christians versus the Muslims" dichotomy, betrays a near total ignorance of secular and church history, in which, at the very least, *Islam and Judaism were equally regarded* as mortal enemies of the Christian church and our way of life; with Judaism historically viewed by Christendom as the more iniquitous of the two.

## JEW\$ FOR JESUS

WE EXIST TO MAKE THE MESSIAHSHIP OF JESUS AN UNAVOIDABLE ISSUE TO OUR JEWISH PEOPLE WORLDWIDE.



October 13, 2000

Tom

Spokane, WA

Shalom Mr.

Greetings in the name of Jesus the Messiah. Your letter arrived a few days ago here at our San Francisco headquarters, and I wanted to get an answer to you right away.

If your intent in sending the material by Michael Hoffman was to wound us, then you succeeded. We are a mission motivated by a love for the Jewish people. We understand the history of rabbinic Judaism, and we recognize its error. But we do not condemn those whose hearts remain veiled (2 Corinthians 3;14-15).

Perhaps you didn't realize how a phrase like "orgy of naked Jewish power" or "the deceit that is the hallmark of Judaism" (from Michael Hoffman's article on the Democratic National Convention) might sound to a Jewish person. Perhaps you are unaware that most of Mr. Hoffman's characterizations of modern Judaism are exaggerated, and based on ignorance and prejudice. The Talmud does indeed contain references to Jesus that Christians rightly find offensive, but they are extremely obscure and most Jewish people are unaware that they exist--until someone like Mr. Hoffman publicizes them. Perhaps you haven't thought how something like that can have the effect of driving a wedge between Jewish people and the gospel of Christ.

Effective evangelism of the Jewish people cannot be based on an attack of Judaism. Rather, we must focus only on Jesus: who He is, what He has done, and what the Scriptures say about Him.

We unequivocally denounce the message and the methods of the so-called "Christian" Identity Movement. If you are in sympathy with them, we'll be happy to remove your name from our mailing list. But I'd rather think you have been innocently misled. I hope I'm right.

In Messiah,

Marty Walker  
Chief Correspondent

S RE004

**Preceding page: A statement from “Jews for Jesus” of Oct. 13, 2000 concerning Michael Hoffman’s work: “...most of Mr. Hoffman’s characterizations of modern Judaism are exaggerated, and based on ignorance and prejudice...Effective evangelism cannot be based on an attack on Judaism.”**

Our Christian ancestors believed with the Apostle Paul that the attack by spirit forces on our hearts, minds and souls, is far more deadly and destructive than any attack on our bodies and material goods, such as Islam may, in some circumstances, represent. Today, that wisdom has been discarded. Islam’s interdiction of pornography, blasphemy and usury; its critique of willfully childless marriages, public nudity and homosexuality, are seen as threats by the self-extinguishing colony of white hedonists known as Europeans. But Europe is merely agnostic. The greater threat comes from America, which still has a significant population of church-goers, but whose churches have mostly (though not entirely) been occupied by a new “gospel,” seldom preached or practiced before 1900. In America this militant gospel of war and slaughter, foreign invasion and the bombing of cities, has been adopted by “Christians” who are convinced that God is either a rabbi, or at the very least that He favors Talmudists and Zionists above all other people.

America is supposed to have moved away from racism, but fundamentalist Protestant and neocon Catholic churches side with the rabbis against the genuine gospel of the New Testament, almost exclusively for two reasons: 1. racist belief in the satanic delusion of the supposed holy and saving genetics of self-described “Jews,” and 2. a desire to profit from the worldly power and influence which an alliance with Zionists and Judaism can often generate for one’s career and bank account. Consequently, it is not just Judaics trying to escape Judaism who are subject to being gulled and beguiled into a fake Christian trap such as “Jews for Jesus” proffers; millions of Christians who were born into the faith, are now allied with the rabbis and the Israelis against the remnant of true Christians and against the faith of the New Testament, and this seems to be the way things will go for the future, until some prophetic call to a return to faith in Jesus and His doctrines can be issued and heeded.

The recent popes and the Protestant fundamentalist preachers on the make, are all serving the devil in sending Khazars and Sephardim (so-called “Jews”) to the lake of fire by encouraging them to have faith in the rabbinic delusion that they are saved by their race, and need not convert to faith in

Jesus Christ. The hour is very late for such lazy and fearful accommodation with the god of this world. This is a modern Church heresy. It was almost unheard of in either Protestant, Catholic or Anabaptist churches prior to the onset of modernism in the Church. The modern popes now go into the synagogue to pray with the heirs of the Pharisees. These pontiffs claim to be acting in the role of the Apostle Peter. But what did Peter do when he was summoned to the synagogue? “When the high priest arrived, he and his supporters convened the Sanhedrin—this was the full Senate of Israel — and sent to the jail for them to be brought. But when the officials arrived at the prison they found they were not inside, so they went back and reported, ‘We found the jail securely locked and the warders on duty at the gates, but when we unlocked the door we found no one inside.’ When the captain of the Temple and the chief priests heard this news they wondered what this could mean. Then a man arrived with fresh news. ‘At this very moment,’ he said, ‘the men you imprisoned are in the Temple. They are standing there preaching to the people.’ The captain went with his men and fetched them. They were afraid to use force in case the people stoned them. When they had brought them in to face the Sanhedrin, the high priest demanded an explanation. ‘We gave you a warning,’ he said, ‘not to preach in this name, and what have you done? You have filled Jerusalem with your teaching, and seem determined to fix the guilt of this man’s death on us.’ In reply Peter and the apostles said, ‘Obedience to God comes before obedience to men; it was the God of our ancestors who raised up Jesus, but it was you who had him executed by hanging on a tree. By His hand God has now raised Him up to be leader and savior, to give repentance and forgiveness of sins through him to Israel. We are witnesses to all this, we and the Holy Spirit whom God has given to those who obey him.’ This so infuriated them that they wanted to put them to death.”<sup>966</sup>

Where is this spirit of Peter and the apostles in the Church today —the willingness to, if necessary, “infuriate” the rabbis of Orthodox Judaism, boldly holding these leaders of Judaism responsible for Christ’s death; refusing to be intimidated by their human laws and traditions? How can these passages from the Book of Acts be explained away, modified, temporized or nullified when they are clear teaching on this subject? Yet to

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<sup>966</sup> Acts 5:21-33 (Jerusalem Bible translation, 1967 edition).

preach today, as Peter did in first century A.D. Jerusalem, or Vincent Ferrer did in fifteenth century Spain, is to invite excommunication, ostracism, personal attack and much worse, all from the ministers and priests who have nullified the New Testament as surely as the rabbis have nullified the Old. Hence, these “Christian Church leaders” are partners with the rabbis in infamy and perfidy; well do they deserve each other. How much more clear can it be that though they occupy positions of power and prestige in the churches, they preach *not* the Gospel of Jesus as exemplified by Peter in the Book of Acts, but another, alien and diabolic creed. They do so out of indifference, outright cowardice, love of money and the desire to be respected among men; they obey rabbinic men rather than God. Who in the church today has “filled Jerusalem” with Christ’s teachings, and “fixed the guilt of His death” on the Orthodox rabbis, modern heirs of the Pharisees? The very thought of such radical Petrine evangelism causes the modern Christian to quake in his boots, and the modern church leader to reach for his book of libels; “anti-semitic racism” being the preferred smear, among many.

Let’s read further in Acts 5. Verses 34-39 deal with the Pharisee Gamaliel, who was obviously impressed by the conduct of Peter and the other Christians. This is the other side of the evangelistic equation: when we dilute, twist and distort the New Testament Scriptures we frustrate God’s will in so far as He wishes to soften the hearts and make potential converts from among His enemies. But with no faithful gospel witness, how can this be accomplished? Gamaliel would not have come forward to warn the Sanhedrin, as he did, about being too harsh with the Christians, had Peter and his brethren preached false, sugared words of ecumenical malarky, intended to soothe the outraged pride of the leaders of Judaism.

We forget, amidst the ocean of Judaic/Zionist/“Holocaust” propaganda in which we dwell today, that among the greatest victims of the pusillanimity and compromise urged upon the Christian Church in this regard, *are Judaics themselves*, who are thus abandoned by the leaders of the church to accommodation with the wicked religion of Judaism rather than the gospel call to conversion to Christ. Here is the authentic “Jew hate.”

The Christians might have been executed had it not been for Gamaliel. They were, nonetheless, whipped and “warned *not to speak in the name of Jesus.*” Today Hollywood movies make a point of taking the precious name of Jesus in vain, and Christian priests and ministers, when in mixed or secular



gatherings, pray to a generic monotheistic “God” rather than mentioning Jesus Christ. The requirement to faithfully bear witness concerning Judaism is seen as a grievous humiliation by contemporary Christians. Imagine the shame and embarrassment of being known in your church, your neighborhood and your place of business as an “antisemite” and a “racist hater” by self-righteous persons whose exuberance for malignant invective is unlimited? So-called Christians will go to almost any lengths to forbear a “beating” like that. And this is only a figurative flogging. The apostles *actually were* beaten, and shamed. What was their reaction? “They left the presence of the Sanhedrin *glad to have had the honor* of suffering humiliation for the sake of His name.” (Acts 5: 41; emphasis supplied). In our time, we would have to write of our churchmen: And they left the presence of the Sanhedrin glad to have had the honor in the media of supporting the rabbis and sharing in their prayers and prestige.

James Glasgow summarized the historic Christian witness concerning this claim of a special, racially-imparted holiness: “By rejecting the true David and Head of Judah, they (‘unbelieving Pharisees, Sadducees and scribes’) forfeited their claim to belong to Judah. By refusing to hear the church in its Head, they put themselves on the level of the heathen (Matthew 18:17). They are branches severed from the true vine and therefore dead (Romans 11:20). Paul speaks of their ingraftation; but ingraftation is always on another tree: there will not, nor can be, any reunion with the old kingdom of Judah, which exists no more, the kingdom having been taken from it (Matthew 21:43). The ingraftation is the fact of the union of each regenerated person to Christ, our life. As the apostate Jews are placed by Christ on a level with the heathen, their conversion will take place in the same manner and on the same grounds as that of the heathen.”<sup>967</sup>

Obviously we have two Churches, the Church of Jesus Christ and a masquerade-Church; the one standing for the eternal verities of Christ’s mission, the other a post-Auschwitz, “adjustment” which stands for soothing and accommodating the Pharisees; a church in which the apostles Peter and Paul would be an embarrassment.

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<sup>967</sup> Glasgow, *The Apocalypse Translated and Expounded* (Edinburgh, 1872), p. 150.

## The Golem of Prague

As we have seen, during the Renaissance, crypto-Judaism formed the centerpiece of the occult belt of transmission which gave rise to Freemasonry and Rosicrucianism, the founders of which professed a “Christian Kabbalah” and performed their magic rites in the name of Jesus Christ. Implicit within this movement was the impression that the rabbis, after millennia of intense Bible study, had a hermeneutical command far superior to that of Christians. There is a substantial literature on this occult amalgam, including Frances A. Yates’ classic studies, the previously cited *The Rosicrucian Enlightenment* (1972) and *The Occult Philosophy in the Elizabethan Age* (1979). The great appeal of the Kabbalah to nascent Freemasons and Rosicrucians was Judaism’s doctrine, as expressed by Scottish Rite Freemason Albert Pike in his *Morals and Dogma*, of the “perfection” of the universe through the intervention of human brain power. By this concept, God’s creation is imperfect and the “Jew” and the Jew’s assistant, the Freemason (an incomplete “Jew” as symbolized by the masonic square and compass, which is an incomplete hexagram, i.e. “Star of David”), will perfect this flawed creation. This is expressed in the Talmud and Kabbalah. In the Talmud it appears in BT Sanhedrin 65b: “Rabbi Hanina and Rabbi Oshaia spent every Sabbath eve in studying the ‘Book of Creation’ by means of which they created a third-grown calf and ate it.” The reference to the “Book of Creation” in Sanhedrin 65b, is to the Kabbalistic book of magic, the *Sefer Yezirah*, which we discussed earlier. The *Sefer Yezirah* text is Judaism’s pivotal thaumaturgic handbook for man playing God. The notes to BT Sanhedrin 65b in the Soncino edition state that the rabbis’ magical act of creating the calf “does not come under the ban of witchcraft (because) the Creation was accomplished by means of the power inherent in...mystic combinations of the Divine Name.” While this Talmudic reference to the rabbinic creation of life is obscure, another rabbinic act of creation using Kabbalistic combinations of the letters of the “Divine Name” is better known, if not notorious. This is the “golem,” dead matter supposed to have been brought to life as a gentile-killing avenger. Kabbalistic legend has this occurring in the Bohemian capital city of Prague circa 1586, through the power of Rabbi Judah Loew, by means of a Kabbalistic amulet he fashioned containing magical letters.

“One of the constant themes of Jewish esoteric thought is the belief in human power, that being made in the image of God, were we wise enough, righteous enough, enlightened enough, we would have it in our power to truly be co-creators with God. How? Well it starts with the esoteric doctrine that the Hebrew letters are the building blocks by which God created the universe (Gen. R. 4:2, 12:10; Bahir 59). It's an imperfect analogy, but *Sefer Yetzirah* (The Book of Formation) treats the Alef-Bet as if it were a kind of periodic table. Properly arranged and joined, we can use the letters as God did in constructive ways. But the key to unlock the power of the *Alef-Bet* is the correct use of divine names. The proof text for this is a passage from Psalms: “By the word ‘YHWH,’ the heavens were made.” Ps. 33:6. Now that’s not the conventional translation – your Bible probably translates it as ‘By the word of the LORD, the heavens were made.’ But the construct ‘of’ is assumed, and the occult translation is equally valid. So if we know how to use the Tetragrammaton and other divine names of power, we too could do as God does. What can you do with the names and letters? Well, a variety of things, but one of the most fascinating is that you can make a golem. A golem is artificial life. This idea that the wise can make life is not limited to the occult side of Judaism, it is even mentioned in the Talmud: Rava stated: If they wish, Zadikim could create a world. Rava created a man and he sent it to Rabbi Zeira. Rabbi Zeira spoke with it and it did not respond. Rabi Zeira then stated, ‘You are created by my colleague, return to your dust.’ Rav Chanina and Rav Oshiah would sit every Friday and study the *Sefer Yetzirah* and create a calf that has reached a third of its potential development and subsequently eat it. From the time of the Talmud, the golem has held a special place in the Jewish imagination. By most accounts, the golem has no free will or the power of language, though some stories have the golem utter words of warning from heaven. As a soulless entity, the golem is not required to fulfill the commandments (There are even theoretical discussions of the rights and obligations of golems under Judaic law.”<sup>968</sup>

Since the animation came from using the secret name of God, the golem could be returned to inanimate earth by reciting the divine name in reverse. Alternate traditions require not only the use of God's name *Yahweh* in the formation ritual, but also that the word *emet* (truth) be written on the

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<sup>968</sup> Cf. Moshe Idel, *Golem: The Artificial Anthropoid*.

forehead of the creature. Erasing the letter *alef* would leave only the word *met* (death), thereby slaying the golem (*Sefer Gematriot*). The most well-known golem story is the golem of Prague, created by Rabbi Judah Loew (1525-1609), the “Maharal” (Morenu *Ha-Rav* Loew). Intrigued enough to try your hand at making one? We don’t recommend it, but golem recipes do exist. Here’s a sample that appears in Moshe Idel’s book: “Whoever studies *Sefer Yetzirah* has to purify himself, don white robes. It is forbidden to study alone, but only in two’s and three’s, as it is written...and the beings they made in Haran, (Gen. 12:5) and as it is written, two are better than one, (Eccl. 4:9) and as it is written, It is not good for man to be alone; I will make a fitting helper for him (Gen. 2:18). For this reason Scripture begins with a ‘bet’ (which has the numeric value of 2) – ‘Bereshit bara,’ He created. It is required that he take virgin soil from a place in the mountain where none has plowed. Then he shall knead the soil with living water and shall make a body and begin to permutate the *alef-bet* of 221 gates, each limb separately, each limb with the corresponding letter mentioned in *Sefer Yetzirah* . And the *alef-bets* shall be permuted first, then afterward he shall permutate with the vowel – *alef, bet, gimel, dalet* – and always the letter of the divine name with them, and all the *alef-bet*. Afterward, (all the letters with each of the vowels, as with the *alef*: ah, ah, ai, ee, oh, and then e) . Afterward, the permutation of *alef* with a letter from the divine name plus the vowels, *alef-yud*, and similarly in its entirety. Afterward he shall appoint *bet* and likewise *gimel* and each limb with the letter designated to it. He shall do this when he is pure. These are the 221 gates. (*Commentary to Sefer Yetzirah* by Eleazar of Worms).”<sup>969</sup> This folklore, which has been invested with great significance by occultists within and without Judaism, is the original Frankenstein concept, which no longer seems so outlandish in the 21st century with its animal and human cloning, its mixture of animal, human and insect genes and the subsequent growth of monstrous, hybrid creatures for the maximization of profit and under the pretext of finding “wonder cures” for various human ailments. The rise of a city of death obsessed with autopsies, cadavers, fetal tissue and other dead matter, and with man playing God, was foretold in the writings of Dr. Dee.

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<sup>969</sup> “Golem: Legend of the Jewish Homunculus” <http://ejmmm2007.blogspot.com/2007/02/golem-mosaic-in-streets-of-prague-one.html>

“The word golem is an ancient one, probably more than three thousand years old. It makes its first — and only — appearance in the Bible, in a slightly different form in Psalm 139, verse 16: ‘Your eyes have seen my unformed limbs (or embryo, *golmi*).’ Hundreds of years later the word as we know it, *golem*, is used in the Talmud, where it means ‘unshaped matter’ or ‘unfinished creation,’ and, in one case, in *Ethics of the Fathers*<sup>970</sup> 5:9, the opposite of a wise man—a boor, a simpleton, which anticipates the much later evocative Yiddish expression ‘*leymener geylem*’ (literally, a clay golem) to signify a fool. But not until the Middle Ages did ‘golem’ assume its current meaning, ‘artificial man,’ or ‘creature of clay.’ In Jewish culture and the Hebrew literary tradition, the concept of a golem goes back about sixteen centuries to a Talmudic sage from Babylonia named Rava, who reputedly created a man, but one who could not talk. Although this creature was not called a golem, the legend surrounding Rava’s creation can be viewed as an antecedent for subsequent golem tales. In the Talmud, Tractate Sanhedrin 65b, we read: ‘*Rava b’ra gavra*’ — Rava created a man. In its very construction and anagramic quality, the three-word sentence radiates a mysticism of its own, for the letters ‘b/v’, ‘r’ and ‘a’ appear in all three words. Rashi, the classic eleventh-century French exegete to the Bible and Talmud, comments: “This creature was created with the help of *Sefer Yetzira* (*Book of Creation*, a seminal kabbalistic text of the third to sixth centuries C.E.), for they learned the proper combinations of letters of God’s name.” (YHVH). “The Talmud goes on to relate that after Rava created this man, he sent him to Rav Zeira, who spoke to this creation but it did not answer him. Why? Because artificially created men do not have the ability to speak — and Rava’s anthropoid followed the rules. Rav Zeira then told him: ‘You have been created by one of my colleagues...Return to dust.’ Over the centuries, from the Middle Ages to modern times, and in many lands, these famous lines in Sanhedrin...have achieved an iconic status. This passage—a centerpiece in all excurses on the golem — was analyzed and commented upon by many mystics. Leading figures in world Jewry, kabbalists, scholars, and rabbis, Nachmanides among them, were magnetized by these but potent words that were examined from the perspective of magic, religion, spirituality, theosophy, and intellect. In golem legends there are various ways of bringing

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<sup>970</sup> Also known as *Pirkei Avot*.

the clay creature to life...the golem is vivified by three rabbis marching around him seven times while saying various names of God in special kabbalistic permutations...”<sup>971</sup>

Of course it can be rightly said that there are serious questions about the authenticity of the actual corporeal existence of a mute humanoid “Golem” figure. Whether it existed in Prague or whether modern science will bring it into existence in the future, is not the central point. If the Golem is only a myth then it serves to instruct, as all myths do. And we can derive from it insight into the psychology of those who believe the myth and propagate it to future generations.

Beyond the sorcerous aspect, the Golem story reveals the attitude of Judaics toward non-Judaics. The central villain of the Golem tale is “the viciously antisemitic Catholic priest Thaddeus,” along with any gentile who believes that Judaics in any time or at any place ever murdered a Christian infant. Another key revelation is that the huge, dumb Golem is a non-Judaic who faithfully does the bidding of the rabbi who created him, only to have his vitality “undone” by this god-like rabbi who, in the end, reduces the Golem to dust. It is not difficult to see in this motif the destiny of gentiles who serve the rabbis. Though it has been heatedly denied by many within Judaism, the main source for the Golem mythos is the 17th century work *Niflo'es Maharal* by Rabbi Loew's son-in-law, Rabbi Isaac Katz. Much like the *Toledot Yeshu*, Katz' material was circulated in manuscript form in the shetls of Eastern Europe. It was published in 1909 in Warsaw, in a modern Hebrew edition under the auspices of the Kabbalist Rabbi Yehuda Yudl Rosenberg (1859-1935).<sup>972</sup>

Fantasy literature (if indeed we can call it that) such as the Golem material, foretells how people would like to shape the world if they had the power. Many talented Zionists entered the New York and California media and entertainment industry in the 20th century and continued this legacy of projecting depictions and predictions onto the minds of the masses, and often by this means they cause the fantasy to become a reality. Hollywood television programs often portray gentiles seeking to frame a Judaic with

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<sup>971</sup> Curt Leviant (introduction) *The Golem* (dedicated to Elie Wiesel), [Yale Univ. Press, 2007], pp. xiii - xv. Emphasis in some cases supplied.

<sup>972</sup> Only the Hebrew edition is a reliable record of Judaism's Golem lore. The Yiddish edition has been edited and diluted.

false accusations and contrived evidence. In the Golem tales Christians throw dead Christians babies into the homes of Judaics in effort to blame them for the child's death. On American television, producers have taken populist complaints about Zionists and rabbis, distorted them and then put them into a debate format in a docudrama or police procedure program wherein the gentile antagonist, made to spout stock "antisemitic" invective, is defeated by a kindly or scholarly Judaic. This script is also derived from the stories about the Golem. In one of the Golem tales, "bigoted" Catholic priests debate Rabbi Judah Loew. He of course is victorious in the debate, but *nota bene*: at the conclusion of the debate, a Catholic cardinal sides with the rabbi against his own priests; quite a prescient prediction!

These stories have been imprinted on the minds of Talmudic youth for hundreds of years in Golem storybooks. These remain in print and circulation in our time, with the added dimension of being accompanied by vibrant, full page, all-color illustrations. Here is part of the text from one sample of this hate literature: "A long time ago, there lived a great and learned man who was the chief rabbi of all the Jews in the city of Prague. His name was Judah Loew, which means the lion. So deep was his faith, it was believed he could perform miracles. He was very wise and kind, and the Jews came to him for advice and help whenever they needed it. The life of the Jews was very hard. The emperor permitted them to live in only one part of the city, the ghetto, which they were forbidden to leave after sundown...Most of the Jews were poor, very poor. Jews sometimes worked with the Christians of Prague...But mostly they kept separate. The life of the Jews was mysterious and strange to the others. Maybe because of this, many of the townspeople distrusted the Jews, and some hated them. The hatred went so deep that lies were made up about them. Terrible lies, some of them, spread to give an excuse to arrest Jews or even to start a bloody pogrom, a massacre of innocent Jews. Why? Who knows why? Maybe just because they were Jewish. That was enough."<sup>973</sup>

"Still, they managed mostly to be as happy as anyone else in the world. So what if they had to break their backs for pennies? So what if they were sometimes hungry? So what if so many Christians hated them? God willing, they believed, and with the help of such a man as Rabbi Loew, they would all

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<sup>973</sup> "...because they were Jewish." This is the "given Law," rearing its head again: *Halacha hi beyoduah she'Eisav soneh l'Yaakov* ("it is known that Esau hates Jacob") – the ever-recurring theme of Judaic blamelessness.

live and be well...Rabbi Loew would make a creature that looked like a man but was not a man. The creature would not exactly be alive like a person, but neither would he be dead. The creature would hear, but not speak. He would move but only when commanded to. He would do just what he was told. He would be big and extremely strong. Such a being, only partly like a human, was called a Golem. <sup>974</sup>

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<sup>974</sup> In the ominous description contained in this paragraph we see modern western man, particularly the dehumanized American.



זה ספר

# גפלאות מהר"ר

בו יספר האותות והמופתים והגמלאות מאת מרן נרנן של כל בני  
הגולה הצדיק והקדוש גאון הגאונים נזר ישראל ועמדת ישועתו  
וסלאה דארץ צדקתו ונדולתו הנקרא

## מהר"ר מפראג וצוקלה"ה

אשר הפליא לעשות גדולות וגוראות על ידי

### הגולם

אשר ברא בכח חכמת דקבלה להלתם נגד עלילת הם, אשר גפרצה  
בימיו ולברר האמת לעין כל בני נקיים ישראל סקרון הזה:



הספר הזה נכתב ע"י הגאון הגדול ט"ו ובר סדוריו בין זצ"ל, וחנא  
דכי נשיאה של הסהר"ר. והיה ספון בהביבליאטיקה הגדולה דעיר מיין,  
ואחרי חרכנה עוד לפני מאה שנה שנשרדה כמלחמה, נפלו ורבה  
בפרים עתיקים וכתבי יד בידי עשירי העיר, והרבה תעתי ועמלתי עד  
שמצאה ידו להשיג העתקה הזאת, כאשר יראה הקרא כהדקדמת:

אם לאו ע"י הרב וט"ו י' ז'דל ראזענבערג הוכיץ כפיר חארשא.

בהנאות הסו"ס ר' אה"ן ציילינגאלד בווארשא גאלעטיק 22

### פיעטקוב

ברסום החדש המשובח של ר' חנוך העניך פאלמאן י"ד

שנת תרס"ט לפ"ק

СЕРФЕРЪ НИФЛУОСЪ МАГАРАЛЬ  
т. е. гисторія Раввина „Магарала“

Томъ 2-иодъ Франкфуртъ т. Коттингенъ 1909 г.

Title page: *The Golem and the Wondrous Deeds of the Maharal* (Poland, 1909)

“Rabbi Loew called his two greatest students to his house — Isaac Sampson and Jacob Sasson. First he swore them to secrecy. Then he told them of his plan to create a Golem to help and protect the Jews of Prague. The two men agreed to do whatever the rabbi asked. Very early one morning, long before first light, the three men quietly left their houses and met in the night-filled ghetto square. Jacob carried a bundle under his arm. The rabbi held the Torah scroll from the synagogue. Silently, the three walked to the River Moldau. They followed the clay bank until the rabbi spoke. ‘Here.’ It looked no different to Jacob and Isaac than any other part. But there they stopped, and set to work. With their bare hands, they picked up clay and pushed it together to form a shape. Gradually, as if coming from the earth itself: a figure took form. Complete with arms and legs, head and hands and feet, there lay before them a clay figure of a huge man lying on his back, his eyes closed as if in sleep. ‘Isaac.’ The rabbi instructed him to circle the shape seven times, from right to left, and told him the formulas to whisper as he walked. When Isaac had finished, the figure turned glowing red, as though on fire. ‘Jacob.’ The rabbi then also instructed him to circle the shape seven times, but from left to right, and gave him the formulas he was to recite. When Jacob was finished, the figure darkened and steam poured from the clay, as if water had been poured on flames. While the men watched, hair slowly sprouted from its head, and nails grew on its fingers and toes....With the rabbi in the lead, holding the Torah in his two hands, the three danced slowly around the figure. Seven times they circled the formed clay lying on the earth. They then bowed to the four corners of the world. The rabbi spoke directly to the figure: ‘The Lord God formed man from the dust of the earth, and breathed the spirit of life into its nostrils, and man became a living creature.’ Blood seemed to flow through the clay, which became like skin. The shape took on the look of human flesh. Suddenly, its eyes opened. They looked directly at Rabbi Loew, hard and dark. The rabbi shivered. The Golem was alive. ‘Stand up!’ the rabbi commanded. Clumsy, half falling, the Golem got to his feet. He towered over the three men. His eyes never left Rabbi Loew's face. ‘Golem,’ Rabbi Loew said, ‘understand that we created you for one reason only — to help and protect the Jews. Do you understand?’ The Golem nodded. ‘You can hear, but you cannot speak. It is better so. Because you look like a man and walk like a man, but you are not a man. You will remain forever not complete. Do you understand?’ the rabbi repeated. The

Golem's eyes seemed to flare. He nodded again. 'You have been granted great powers,' the rabbi went on, 'powers that no human being can possess. But you will use them only for the sake of the Jews.' The Golem understood. 'Last, you will never forget that you are my servant,' the rabbi continued... 'You will always do exactly what you are told...I name you Joseph, after a creature half human and half demon who did much to help the Jews in ancient times...you will dress in the clothes Jacob carries in his bundle. They are shabby but clean. I will tell people that I found you wandering homeless in the streets, a mute of simple mind...' <sup>975</sup>

In addition to showing "the great and learned chief rabbi of all the Jews in the city of Prague" willing to tell people a lie about the origin of the Golem, we see the "Lord God" and the "Torah" being invoked in "formulas" of black magic involving Kabbalistic permutations such as "bowing to the four corners" and "circling" intended to create an artificial man "from clay." Furthermore, it is stipulated that tremendous physical (i.e. military and police) power, as represented by the Golem, is "only for the sake of the Jews."

This is not an adults-only text intended for a sophisticated class in comparative religion at a university. This is a horatory book for showing Judaic children how to behave and what their position is in the world in relation to non-Judaics. This paranoid work of magic and hate literature is endorsed by *The New York Times Book Review*; *The Bulletin of the Center for Children's Books* (starred review); *School Library Journal* ("highly recommended") and Kirkus Reviews ("belongs in every library collection"). It even manages to link the Golem to Auschwitz! Along the way it accuses, defames and degrades gentiles and Christians. If these were Judaics being degraded and libeled this volume would be condemned as hate literature, but because the accusers are Judiacs and rabbis all is well in the eyes of the various media-described "human rights watchdog groups." In the Golem stories imparted to Judaic children generation after generation, in addition to familiar hagiographical exempla, we encounter:

1. Christians trying to poison Judaics: "He (Rabbi Loew) summoned all the people who had been involved with the baking of the Passover matzos and asked if anyone not Jewish had worked with them. 'Yes.' A small Jew with a long beard stepped forward. 'On the last day, we were afraid they

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<sup>975</sup> Barbara Rogasky, *The Golem* (New York: Holiday House, 1996) pp. 3-11. As part of its appeal to young people, this book of 96 pages contains 29 lavish illustrations in full color.

would not be ready in time. So we asked two Christian baker's apprentices to help us. What else could we do?"<sup>976</sup>

2. A Christian lies about "Jews" and entraps them with faked evidence ghoulishly extracted from a graveyard: "One of the leaders of the Jewish community — a wealthy man, may his luck stay golden — had lent a large sum of money to a Christian butcher. He did not repay one penny, and the Jew was about to take him to court. The butcher burned with hatred for the Jew, because he knew he could not pay him back. A plan to land him in prison grew in the butcher's mind. He went to the cemetery and found the new grave of a Gentile child who had just died. By the light of the moon, he dug up the body. With his knife, he slit its throat so the corpse would look slaughtered. Carefully he wrapped it in a *tallis*, the Jewish fringed prayer shawl. This bundle he placed inside the body of a dead pig he had put in his cart, and covered it with a sack. The butcher went off to the ghetto. He planned to leave the poor child's corpse in the Jew's basement, where surely it would be found and result in the Jew's imprisonment."<sup>977</sup>

The only thing that prevented this terrible miscarriage of justice against the innocent Judaic on the part of the evil gentile was the intervention of the Golem.

3. A Catholic priest, "Thaddeus," tries to convert a Judaic girl ("Dina") with bribes, and is implicated in plots to poison and falsely accuse Judaics: "The priest was a notorious anti-Semite. His hatred of the Jews knew no limits....It was said he pulled out his hair when the butcher's plot to leave a corpse in a Jewish house was foiled....He charmed Dina. He brought her everything she asked for, from chocolates to foods she never dreamed of tasting. He told her she was beautiful, and gave her jewelry and clothes that she modeled before him while he exclaimed over her loveliness. Small surprise, then, that Dina decided to convert to his religion. This filled Thaddeus with joy. Not for love of Christianity, no, but because of his mad hatred of the Jews....Before Dina could be accepted as a convert, she would be questioned by the cardinal of Prague regarding her reasons. Thaddeus instructed her carefully. Now completely under the priest's control, she hated Jews and her Jewishness, and agreed gleefully to do as he said. 'Why do you

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<sup>976</sup> Rogasky, pp. 17-18.

<sup>977</sup> Ibid., "The Priest," pp. 25-26.

wish to leave the Jewish faith?' the cardinal asked, 'Because Judaism is barbaric, and I wish to have no part of it...the Jews slaughter Christians and use the blood in their religious rituals.' Dina, the convert to Christianity, is proved to be an evil perjurer and is sentenced to a prison term of six years. Meanwhile, Thaddeus the priest tries to frame an innocent Judaic accused in court of murder, while a "mob had gathered outside the courthouse, not a Jew among them...Jew haters would fall on the ghetto like beasts..."<sup>978</sup>

4. In a Golem story titled "The Five-Sided Palace," the priest becomes a child-murderer. While it is a mortal sin of cosmic proportions to accuse any Judaic of child-murder, this Golem tale depicts a Catholic priest killing children and filling "vials" with their blood; this depiction, in a story intended for young people, is of course entirely right and proper in the eyes of the US children's literature Establishment:

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<sup>978</sup> Ibid., pp. 34-43.

# T H E G O L E M

Thaddeus, the evil priest, appears in many versions of the legend. But he is not based on any one person. He is a combination of several, for all too often priests spoke out against Jews, calling them killers of Christ and accusing them of evil and murderous deeds. The lies told about Jews regularly resulted in pogroms, sometimes led by the priests themselves. Often Jews were forced to leave their own country. This happened in England, France, Spain, Italy, and elsewhere throughout Europe.

## *The Five-Sided Palace*

seed of his plot against the Jews. For the child had no reason to suspect the priest, who was no stranger to her, and went with him gladly.

Thaddeus murdered her and filled the marked vials with her blood. He was by then so maddened with glee at what he had planned

**Thaddeus the "evil priest" murders a Judaic child in Barbara Rogasky's popular American children's storybook, *The Golem*. "Highly recommended" by the *School Library Journal*. Kirkus Reviews said, "belongs in every library..."**

Another version of “The Five-Sided Palace” Golem story:

The Maharal knew that this priest always lay in wait to crush him and have his vengeance upon him. The priest created wily stratagems to make him fall into the pit he had dug regarding the blood libel because the Maharal attempted always with all his might to guard the city from the false accusation of ritual murder. The rabbi also knew that the priest Thaddeus still burned with rage over the matter of Reb Mikhli Berger’s daughter, because his scheme for converting her was thwarted. Moreover, this priest was a great sorcerer and understood that this could have been accomplished by no one but the Maharal

**Yudl Rosenberg, *The Golem***

## Rabbi Judah Loew and Queen Elizabeth's Dr. John Dee

Dr. Dee was a dedicated Kabbalist. He resided for several years in Prague at the height of Rabbi Judah Loew's supposed golem rites and collaborated with him on behalf of his own masonic research, and in his capacity as agent of the espionage network headed by Sir Francis Walsingham and Sir William Cecil, the latter Queen Elizabeth I's minister of state.<sup>979</sup> On June 27, 1589, while at Bremen, Germany, Dee was visited by Dr. Henricus Khunrath of Hamburg. Dee was a major influence on Khunrath's extraordinary symbolic occult work, *The Amphitheatre of Eternal Wisdom*, an engraving with myriad cryptic occult symbols embedded within it. "The engraving is a visual expression of the kind of outlook which Dee summed up in his *Monas hieroglyphica*, a combination of Cabalist, alchemical and mathematical disciplines through which the adept could achieve...a profound insight into nature...It could also serve as a visual expression of the leading themes of the Rosicrucian manifestos, Magia, Cabala, and Alchymia united in an intensely religious outlook which included a religious approach to all the sciences of number."<sup>980</sup> Dee is the first scientist in western history who can be definitively linked to a Satanic praxis based on the Kabbalah. Kabbalistic philosophy was transmitted by Rabbi Judah Loew to Dee and from Dee to avant-garde scientists, mathematicians and theologians through a secret society, the Rosicrucians, which in the early 17th century mixed Protestant terminology with praise for the Kabbalah. The Rosicrucian fraternity was under the protection and patronage of certain powerful aristocrats and rulers, including the Elector Palatine, Frederick V, King of Bohemia, who was the head of the Protestant Union. This Bohemian Protestantism "...was an expression of a religious movement which had been gathering force for many years, fostered by secret influences moving in Europe, a movement toward solving religious problems along mystical lines

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<sup>979</sup> Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge and Keegan Paul, 1979), p. 87.

<sup>980</sup> Frances A. Yates, *The Rosicrucian Enlightenment* (Ark, 1986), pp. 38-39. "Cabala," the Italian rendering of the word Kabbalah, is sometimes used even by Judaics. The Latinized spelling derives from the works of the Italian humanists, beginning with Mirandola. From *cabala* comes the English word for conspiracy, "cabal." In Spanish, *cabala* signifies a card trick.



suggested by Hermetic and Cabalistic influences.”<sup>981</sup> The Rosicrucian appeal in this vein was two-fold. It was crafted to persuade devoutly evangelical Protestants of the divinity of Judaism as manifested in the Kabbalah, and to convince scientists and intellectuals of the Kabbalah’s potential as a key to the godhood of man and the “perfection” of divine creation by the intervention of human brain power. “Protestants” and “scientists” in this context is not intended to suggest a modern dichotomy of religionists vs. atheists. In seventeenth century Europe most scientists were Christians. The infiltration of the Kabbalah was conducted under the auspices of intense piety and aspiration towards God, combined with a complex magical-scientific striving, a legacy of a Renaissance conception of the sciences in terms of “Magia,” “Alchymia” and Kabbalah. In the eighteenth century, after the Kabbalah gained a firm purchase among some of the intelligentsia, its vehicle would be the insipid ecumenical monotheism and nominal Protestantism of Freemasonry. The Rosicrucian manifesto of 1614, *The Fama*, links the Kabbalah with men “imbued with great wisdom,” who “renew and reduce all arts to perfection so that man might thereby understand his own nobleness and how far his knowledge extendeth into Nature.” The manifesto relates that “Magia and Cabala,” the master of the Rosicrucians, “makes good use.”<sup>982</sup> Dr. Dee’s role in this context was critical to its success: “The...Rosicrucian manifesto, *The Confessio* of 1615, has published with it a tract in Latin called “A Brief Consideration of a More Secret Philosophy.” This “Brief Consideration” is based on John Dee’s *Monas hieroglyphica*, much of it being word for word quotation from the *Monas*. Thus it becomes evident that the ‘more secret philosophy’ behind the manifestos was the philosophy of John Dee...the Rosicrucian movement in Germany was the delayed result of Dee’s mission in Bohemia 20 years earlier...”<sup>983</sup>

What was this secret philosophy? It was the unmistakable rabbinic doctrine, expressed in the Kabbalistic texts as *tikkun olam* (“repair of the world”) whereby Judaic (or Judaized) man assumes God-like powers to “correct” an “imperfect” and “flawed” Creation. The groundwork for the “repair” is rooted in government micro-management of our lives, along

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<sup>981</sup> Ibid., p. 40.

<sup>982</sup> Ibid., pp. 238-240.

<sup>983</sup> Ibid., pp. 39-40.

Talmudic lines of hair-splitting minutiae (cf. BT Gittin 4). Such unyielding bureaucracy paves the way for the apparatus of total control. Kabbalistic mysticism emerges as the antidote to control, in this dialectical process.<sup>984</sup> Here too is the central contradiction in this doctrine, for it nearly always advertises itself to its New Age and pseudo-Christian percipients as a means for achieving healing, harmony, tranquility, balance and bliss. Yet when the magical doctrines of Kabbalism came to ideological dominance in the 18th century, producing the so-called “Age of Enlightenment,” they produced not the path to renewal of the earth and a return to Eden, but the imposition and reign of “the Satanic mills” of the industrial revolution and a foreshadowing of the subjugation of humanity by an esoteric elite by means of machine surveillance and control.<sup>985</sup> The dialectical process engendered by immersion in the rabbinic ideology of redemption of the world produced a cataclysmic reversal, a “profound irony” missed by most of the historians of modern science. The supposed Kabbalistic philosophy of “harmony” espoused by Kabbalistic, gentile Renaissance occultists such as Pico, Reuchlin, Giordano and Dee, led to the imposition of the tyranny of rationalism and materialism, in what Frances Yates terms a momentous shift *from magic to mechanism*: “It is one of the more profound ironies of the history of thought that the growth of mechanical science, through which arose the idea of mechanism as a possible philosophy of nature, was itself an outcome of the Renaissance magical tradition. Mechanism divested of magic became the philosophy which was to oust Renaissance animism and to replace the ‘conjurer’ by the mechanical philosopher.”<sup>986</sup>

Once the principle of the religion of Judaism as expressed in the Kabbalah, of man’s prideful, god-like power and his lofty “right” to tamper with Divine Creation, was established, and scientism began to emerge as a system of thinking and action unfettered by traditional restraints and fear of

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<sup>984</sup> Cf. Rabbi Yitzchak Nissenbaum, *Derushim ve-Homer li Derush, Kinyanei Kedem, b-Reishit*; Rabbi Yitzhak ha-Kohen Kook, *Orot hakodesh* (Jerusalem: Mossad HaRav Kook, 1985).

<sup>985</sup> “And was Jerusalem builded here, among those dark Satanic mills?” (William Blake, *Jerusalem*, 1810). The vulnerability of people to management, surveillance and control was exploited in the industrial age by political economist Jeremy Bentham whose Panopticon (“all-seeing”) penal architecture has become a dominant metaphor among surveillance cognoscenti today.

<sup>986</sup> Yates, op. cit., p. 113. The pre-eminent “mechanical philosopher” symbolizing this shift was René Descartes, a product of the Jesuit college of La Fleche.

God, the mystical aspects of the philosophy were discarded, leaving Satanic pride to wed itself to technological prowess.

### **The Challenge to Christianity**

It should be understood —though the fact that it even needs to be stated is itself a comment on our times —that this critical study of the religion of Judaism and its strange gods, Talmud, Kabbalah and self-worship, is not an attack on those people who call themselves or are regarded as Judaic today. The greatest critic of Phariseeism was Jesus Christ. His criticism was an act of liberation for those who had “ears to hear.” Scripture declares, “Thou shalt call His name Jesus for He shall save His people from their sins” (Matthew 1:21). It is only the enemies of Judaic people, including the religious heirs of the Pharisaic leadership today, who regard fidelity to Christ’s mission as a hateful or an anti-Judaic act. The religion of Judaism, the religion of Talmud and Kabbalah, is an all-encompassing form of totalitarianism. To expose tyranny is an act of emancipation. “The first Jewish dissenters from Judaism in modern times...became principled opponents of the religion that from their perspective tried to subject them to ...totalitarian controls.”<sup>967</sup> In the seventeenth century, when Baruch Spinoza rejected the Talmud and the Kabbalistic doctrine of Moses of Cordovero and began to study Christianity in earnest, the elders of the Amsterdam synagogue offered him a large pension “if he would consent to maintain at least an external loyalty to his synagogue and faith.” He refused. In 1656, at age 24, he became the object of the local synagogue’s cursing ceremony: “...we anathematize, execrate, curse and cast out Baruch de Spinoza, the whole of the sacred community assenting, in the presence of the sacred books with the 613 precepts written therein...Let him be accursed by day, and accursed by night; let him be accursed in lying down and in rising up.” The threat of assassination was implicit in the curse and soon after, Spinoza was stabbed in the neck by a Talmudic attacker wielding a dagger. While there is a perpetual clamor nowadays in consequence of the ordeal of Anne Frank hiding from Nazis in an attic in Holland, the public know

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<sup>967</sup> Shahak and Mezvinsky, *op. cit.*, p. 26.

nothing of the Christian convert Spinoza hiding from the rabbis in an attic on the Outerdek road, outside of Amsterdam, shielded by Dutch Mennonites.<sup>988</sup>

In some quarters, particularly among the establishment media and American universities, one can only be certified as a good person if one gives aid and comfort not to the Spinozas of our time, but to their persecutors. There is also pressure to impute to the New Testament charges of “hate,” with inevitable calls for the suppression of the Gospel of John or Matthew, or, failing that, the deletion — or distortion through dishonest translation — of those passages which offend the religious heirs of the Pharisees today as much as they did 2000 years ago. In a 1995 speech at Hebrew University, Cardinal Joseph Bernardin of Chicago blamed the Gospel of John for “inciting antisemitism.” He initiated a dialogue concerning the possible need for its redaction or suppression. The rationale for censorship of certain “offensive” passages, or even the gradual phase-out of “obsolete” versions of the New Testament, such as the Douay-Rheims and King James, is the temporal chauvinist appeal to the phantasmagoria that due to the so-called “Holocaust,”<sup>989</sup> we have now entered a revolutionary new age, where we are duty-bound to scrutinize every traditional Western thought and action of the past 2,000 years in the light of whether or not these thoughts or actions may have contributed to making the “Holocaust” possible. History, art, politics, culture and language itself are deemed worthy and legitimate solely by the degree to which they represent a panegyric to Judaism. This sense of having entered a new order in relations with rabbinic and Zionist power and ideology has been brought about by the immense influence of the gargantuan, modern “infotainment” culture and “news” media. Through the unprecedented power of this network the record of the past has been warped by fanatical obsession.

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<sup>988</sup> Will Durant, *The Story of Philosophy* (NY: Time, Inc., 1962), pp. 139-148. The Chief Rabbi of Amsterdam in 1656 was Manesseh ben Israel, who tried to inveigle Oliver Cromwell into admitting adherents of Judaism into England, from which they had been banished since 1290. The would-be assassins of Spinoza were thus to be welcomed into the Puritan Commonwealth. Though certain right wing writers have repeatedly claimed that Cromwell succeeded in his objective, he was actually obstructed — by a move in Parliament against his plan led by the Puritan parliamentarian William Prynne.

<sup>989</sup> From the Greek, *holokauston*, “wholly burnt,” which is an apt description of the victims of Allied bombings in Hiroshima, Nagasaki and Dresden; and of the Israeli air force bombing of Lebanon in 1982, which killed 17,000 Arab civilians (cf. London *Evening Standard*, June 12, 2000). The devices employed to establish a proprietary relationship between Judaism, martyrdom and the lexicon of anguish is a study in itself. Cf. Hoffman, “Psychology and Epistemology of ‘Holocaust’ Newspeak,” *Journal of Historical Review*, Vol. 6, no. 4 (1986), pp. 467-478.

The millennia-old tapestry that is the history of the West has been reduced to a single criterion for determining decency and benevolence: “Was it good or bad for the Talmudists and Zionists?” One “replacement theology” that seems to have escaped outrage, is the substitution of Auschwitz for Calvary as the greatest crime of all time.

In terms of sacred status in the modern West, Auschwitz is many magnitudes above Calvary. The singular characteristic of the agenda of contemporary churchmen, presidents and prime ministers is this racial exceptionalism, which elevates obsequious concern — bordering on idolatry — for Judaic people above all other people. The ethnic supremacism of the Talmud and Kabbalah is perversely endorsed by so-called Christian prelates and gentile politicians who claim to be in the forefront of “combating racism.”

Hence, it is said that Christian exposure of the rabbinic ideology down through the ages has helped form the Nazis’ antisemitic animus, creating a “cultural framework” that made the “Holocaust” possible. This delirious milieu of “Holocaust” hysteria prescribes immunity from criticism for rabbis and Israelis, as epitomized by the *New York Times* which said that to protest the crimes of the Israelis, “reeks of anti-semitism” because it “suggest(s) that survivors of the Holocaust are to be condemned for establishing a haven in the only state in which Jews form the majority.”<sup>990</sup>

Protest and criticism that are perfectly acceptable with regard to any other people, become a monstrous, stench-filled “precursor” to yet another “Holocaust” when directed at this special class, this officially-sanctioned Holy People who call themselves “Jews.” Meanwhile, high-level Judaic participation in the mass murder of twenty million Christians in Russia and Eastern Europe perpetrated by Communists such as Trotsky, Zinoviev, Yagoda and Kaganovich, has unaccountably faded into a barely perceptible historical memory, even though it surpasses in duration, intensity and casualty figures the so-called “Holocaust.”

“By 1938 the Russian Orthodox Church was, for all intents and purposes crushed...with the annihilation of a large portion of the clergy” (M.V. Shkarovski, *Slavic Review*, Summer, 1995, p. 381).

Journalist Joseph Sobran asks: “...might the Talmudic imprecations against Christ and Christians have helped form the Bolshevik Jews’ anti-

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<sup>990</sup> *N.Y. Times*, Dec. 17, 1991, p. A20.

Christian animus? Did the Talmud help form the 'cultural framework' for the persecution of Christians, and for the eradication of Christian culture in America today? If so, will Jews make an effort to expunge the offending passages from the Talmud?...Where is the corresponding statement of Jewish leaders repudiating and repenting the Jewish role in a (Communist) cause?...”<sup>991</sup>

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<sup>991</sup> *Sobran's*, May 1999, p. 5.

## The Secret of Purim

*“...anti-Semitism is the tool through which the God of Israel preserves his people”*

—Rabbi Samson Raphael Hirsch

Judaism’s Purim holy day embodies a number of hidden aspects of rabbinic psychology pertaining to directives to exterminate non-Jews (Haman and his sons) because they were going to exterminate the Jews. Always that alibi, going back to Rabbi Shimon ben Yohai: ‘we are only exterminating the exterminators.’ Apparently the rabbis cannot or will not see that this type of thinking perpetuates demonic cycles of violence. Various nations of goyim are candidates for collective guilt and mass extermination on this basis: German civilians and now the Arab people. To understand the basis of this in the religious festival of Purim some background is necessary. First let us recall that Purim is ascribed to the Biblical Book of Esther but in Judaism it is heavily embroidered with Midrashic fantasies and Talmudic glosses. According to Rashi, citing the Seder Olam, the real crime of Haman’s sons was that they “successfully conspired to stop the Jews from rebuilding the Temple.” Rebuilding the Temple was not resumed until after Haman and his sons were annihilated. Thus anyone today who opposes the rebuilding of the Temple at Jerusalem is, in the eyes of Orthodox rabbis, another Haman, subject to extermination. In Talmudic lore, Haman is identified as a descendant of Amalek:

“The Gemara (Chullin 139b) asks, ‘Where is there an allusion to Haman in the Torah? As it is written (Bereishis 3:11), ‘Have you perhaps eaten from the Tree (*Ha-min ha-eitz*) from which I told you not to eat?...’ The word *Ha-min* (‘perhaps from’) is spelled (in Hebrew) with the same letters as Haman. At first inspection, this appears to be a simple play on words. Upon reflection, however, we will find that there is more to this ‘simple allusion’ than meets the eye....the Gemara’s question was: Where do we find Haman in the Torah? If, in its answer, the Gemara points us towards this verse, we may assume that it embodies the very essence of the mysterious Jew-hater called Haman. Haman, we know, was a descendent of Amalek.”<sup>992</sup>

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<sup>992</sup> Rabbi Eliyahu Hoffmann, “Searching for Haman,” Tetzaveb/Purim.

Rabbi Shraga Simmons, in “Haman: Heir to Amalek” states about Purim, “At no time of the Jewish year is the synagogue as ‘wild’ as during the Megillah reading: Every time Haman’s name is read, the congregation erupts in a deafening chorus of groggers, clanging pots, cap-guns and sirens. Some write Haman’s name on the bottom of their shoes and stomp it out. Others write his name in wax and melt it! Who was Haman, and why the obsession with blotting out his name? To understand, we have to go back to the time of Jacob our forefather. Jacob had a twin brother Esav, who was a lifelong rival – so much so that Esav sought to kill Jacob...The Midrash says that when Esav was getting old, he called in his grandson Amalek and said: ‘I tried to kill Jacob but was unable. Now I am entrusting you and your descendants with the important mission of annihilating Jacob’s descendants – the Jewish people. Carry out this deed for me. Be relentless and do not show mercy.’ True to his mission, Amalek has historically tried to destroy the Jews...So what does Amalek have to do with Purim? The Scroll of Esther (3:1) identifies Haman as the descendent of Agag, King of Amalek. Haman’s desire to wipe out the Jewish people was an expression of his long-standing national tradition.” Contemporary Freemasons, Zionists and Talmudists identify Palestinians and Arabs generally as the descendants of Amalek and Haman, who are obstructing the building of the Third Temple and deserving of annihilation for this “offense.”

*Drunken Halloween Grottesquerie Conceals the Secret of Hester Panim*

As in all totalitarian systems, someone is always trying to get free of the ideological prison that is Talmudism and Zionism. Many sincerely desire an alternative to a life of hyper-regimentation, institutionalized criminality and destructive hatred. By analyzing the hidden psychology of “Purimspiel” one discovers the means by which the Sanhedrin prevents this liberation by keeping Judaic people in subjection, while enforcing their obedience to stifling Talmudic conformity and even racial segregation.<sup>993</sup> The spring festival of Purim is a pagan holiday in Judaism. We recommend that readers visit Orthodox Hasidic neighborhoods during Purim. Those who do so will be

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<sup>993</sup> For the fascinating account of how Talmudists established racial apartheid in New York City, displacing Puerto Ricans and Blacks, cf. George Kranzler, *Hasidic Williamsburg* (Northvale, NJ: Jacob Aronson, 1995), and Kit R. Roane, “New Neighbors Pushing at the Edge,” *N.Y. Times*, July 19, 1999.



shocked to witness Bacchanalian scenes of drunken cavorting, grotesquely pagan, Halloween-style clothing and masks, Talmudic men cross-dressed as women and a general topsy-turvy, “Lord of Misrule” ambiance. What kind of “Biblical” religion issues a pious decree to its male members to get drunk on alcohol as part of the “holiness” of the day?

Yet there is more that is evil about Purim than just public intoxication and pagan attire. Purim enshrines the role of the hereditary oppressor (in this case “Haman”) as part of a function of keeping Judaic people subservient to Judaism’s religious and political rabbinic overseers. In the arcane Talmudic and Kabbalistic “Hester Panim” psychology of Purim,<sup>994</sup> a certain amount of violent persecution of Judaic people is regarded as desirable for maintaining the loyalty of Judaics to their duplicitous and corrupt leaders. The rabbis believe that without such anti-Judaic violence, Judaic people will wander from the rabbinic fold, marry a *shiksa* (“female abomination,” i.e. a gentile woman) or one of the *shkotzim* (male gentiles of a kind sometimes used for sex by Orthodox Judaic homosexuals), and assimilate gentile ways, all of which are regarded as calamities.

This hidden aspect of Purim can be traced to the Talmudic command to get drunk on Purim.<sup>995</sup> This injunction is an allusion to the revelation of a secret. The Talmud observes that “when wine goes in, secrets come out.”<sup>996</sup> The esoteric Kabbalistic understanding is that the Judiac is to become “intoxicated” on the secret within Purim itself, i.e., the conjunction of opposites, the occult union of Mordechai the advocate for Judaism, and Haman, the would-be exterminator of Jews. Judaics are commanded to blur the distinctions between the two as a lesson in the arcane truth that *both Haman and Mordecai serve the purposes of Judaism.*<sup>997</sup>

Therefore, where no violent anti-Judaic persecution exists, the rabbis have found it necessary to foment and bankroll it, a fact perhaps unknown by those throughout history who have advocated or implemented vigilante, military or other violence against non-criminal and non-combatant Judaic people. By so doing, Adolf Hitler and his gang only strengthened the

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<sup>994</sup> BT Chullin 139b.

<sup>995</sup> BT Megillah 7b.

<sup>996</sup> BT Eiruvim 65a. In gentile culture this truism is expressed as “*In vino veritas.*”

<sup>997</sup> Cf. Zohar Bereishis 36 and Zohar Chadis 2:137b.

stranglehold of the Talmudic ruling class — whether Zionist or rabbinic — over Judaic people. Although the criminal and supremacist character of both Judaism and Zionism cannot be gainsaid, we freely acknowledge that there are numerous Judaic individuals described as “Jews” who embrace neither crime nor supremacism, and who are not engaged in any kind of anti-Christian activity. Moreover, even with regard to the arch-criminals who crucified Him, Jesus believed that it was sufficient to boldly speak the truth about them. Any other remedy was left to Divine Providence and due process of law (Romans 12:19 and 13:4).

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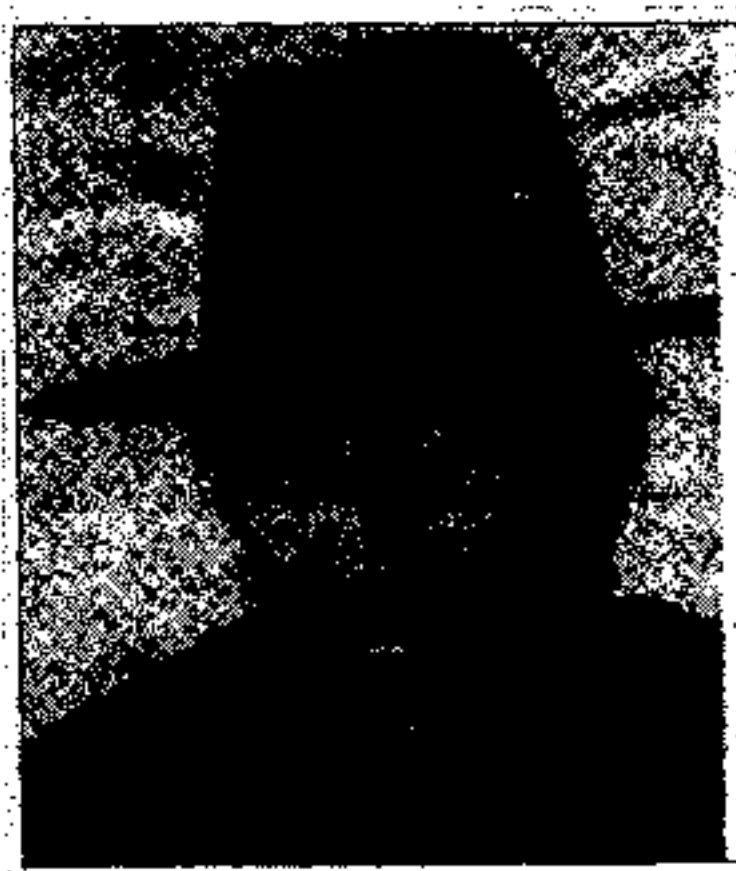
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Avi Becker, former Secretary-General of the World Jewish Congress observed: “..in the mid-19th century, Rabbi (Samson Raphael) Hirsch, the leader of Germany's Orthodox Jews, wrote that *anti-Semitism is the tool through which the God of Israel preserves his people...* Anti-Semitism's historic role in preserving the Jewish people is essentially a sociological phenomenon that is also found among other collectives: External hostility crystallizes group identity and nurtures unity and solidarity ... (Binyamin Ze'ev) Herzl wrote in his diary that ‘we are one nation — because that is what our enemies have made us, against our will... And if they had left us in peace,

we would have merged into the surrounding environment and disappeared.”<sup>998</sup> Consequently, the Hamans and the Hitlers are indispensable to the rabbis in service to this very function. When necessary to augment their power and control, the rabbis seek to clandestinely encourage another violent “Jew hater,” another Haman, Hitler or Osama bin Laden to serve their cause. With regard to bin Laden, the power and prestige of Judaism and Zionism have increased exponentially since the Sept, 11, 2001 terror attacks on America. As if to signal that bin Laden was Zionism’s agent, the Israeli newspaper *Hamodia* pictured him dressed as a Chabad-Lubavitcher Judaic.



**“Osama Lubavitcher”**

**Osama bin Liden pictured wearing the trademark black Borsalino hat worn by adherents of Chabad-Lubavitch Orthodox Judaism.**

**Source: Israeli Talmudic newspaper, *Hamodia*, Nov. 29, 2002, p. 72.**

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<sup>998</sup> “The Paradox of Anti-Semitism,” *Haaretz*, June 3, 2004. Emphasis supplied.



**Grand Rabbi Menachem Mendel Schneerson wearing  
the customary black, wide-brimmed hat of the Chabad-Lubavitchers**

### *Hitler and the Orthodox Rabbis*

Prominent rabbinic leaders of Orthodox Judaism with huge followings — not marginal rabbis on the fringes — have hailed Adolf Hitler as the instrument of God’s wrath against Jews who gave up the Talmud and quit Judaism. Among the rabbis who lauded Hitler is the Chabad-Lubavitch Grand Rabbi Schneerson as documented by Yehuda Bauer, whom we quoted earlier. There are others. “In 1990, the Lithuanian-born, then 97-year-old founder of Shas (Israeli political party), Rabbi Eliezer Schach, asked his students in the rabbinical college of Ponivezh in Bnei Brak, ‘Does anyone here think that before the Holocaust, which exacted so terrible a price and

left no family untouched, all the Jews of Europe were righteous, God-fearing folk? There was a drift away from our faith and way of life. What happened was divine retribution for the accumulated weight of years of drifting away from Judaism.”<sup>999</sup>

When Israeli Rabbi Ovadia Yosef stated that Judaics who died as a result of the Nazi persecutions were “reincarnated sinners” who got what they deserved, Yehoshua Mashav told Israel Radio that “in plain language (Rabbi) Yosef was saying that Hitler...‘was simply the messenger of God sent to give the Jewish people their just desserts.”<sup>1000</sup>

In May of 2008 Republican presidential candidate John McCain disavowed the endorsement of his candidacy by Rev. John Hagee, a minister of Churchianity with a large bloc of supporters. Hagee’s bloodthirsty advocacy of extremist Israeli policy is a matter of record. That John McCain, would ally with Hagee is beyond surreal. Hagee is such a violence-loving nitwit that it soon dawned on McCain’s handlers that Hagee was more of a liability than an asset, and a means of breaching the alliance born out of his endorsement of the McCain candidacy was sought. Hagee’s anti-Catholic remarks were seized upon as the means for the breach, but Hagee made amends for them with an apology. At last, sufficient grounds for extrication were discovered: Hagee had once said that Hitler had done God’s work by forcing the Judaics out of Europe, to the favored Zionist entity in the Middle East. Hagee, the Grand Dragon of Ku Klux Judaism, was transformed by the corporate media, in the alchemical twinkling of an eye, into a no-good “antisemite.” In the eyes of the public this affair must have appeared to be yet another “shameful instance in the long history of the persecution of God’s Chosen” etc. A major fundraiser for Israeli killers and Talmudic dealers and stealers of Palestinian real estate, becomes a Hitlerian “Jew-hater” in one wave of the media magicians’ wand. A colossal hoax like this can only be pulled off by preying on the naiveté of the people and the connivance of the self-censorship of Big Media. The media are fully aware that what John Hagee said of Hitler he learned from his masters —Rabbis Schach, Yosef and Schneerson —who have effusively praised the German fuehrer in similar terms. From the nineteenth century until the ascension of the Third Reich,

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<sup>999</sup> Mordecai Richler, *National Post* (Canada), Aug. 26, 2000.

<sup>1000</sup> Jack Katznel, “Rabbi Says Holocaust victims were reincarnations of sinners,” *The Independent* (UK), Aug. 6, 2000.

Germany had been the center of the movement known to history as the "*Haskalah*," which cultivated and inspired the Judaic version of the Enlightenment that revolted against the Talmud. It was German Judaics who pioneered the break with 2,000 years of suffocating rabbinic rules, regulations and totalitarian mind control. This was an unconscionable sin in the eyes of the rabbis of Orthodox Judaism. It was predicted by the rabbis of the past that the wrath of God would befall these wayward German Judaic "*maskilim*." According to leading, twenty-first century rabbis such as Schneerson, Yosef and Schach, the instrument of that righteous wrath was Adolf Hitler. Schneerson, Yosef and Schach are not obscure or marginal rabbis. According to the Nov. 3, 2001 edition of the *New York Times*, Rabbi Schach "wielded powerful influence over the country's politics for more than two decades...A fiery scholar who combined Talmudic erudition with shrewd political instinct, Rabbi Schach served as a key power broker through his spiritual leadership of Orthodox parties whose support was vital for the formation and survival of several Israeli governments. He led the Agudat Yisrael and Degel Hatorah parties of Ashkenazic Jews."

The rabbis of Orthodox Judaism greatly fear two developments, assimilation (marrying a gentile) and heresy (disbelieving the formerly oral law of the Mishnah, Gemara and subsequent *halacha* derived from them). Many German Judaics embodied both of these tendencies. Hitler despised them for the same reason, their integration into the German nation. In a symbiotic meeting of the minds, Hitler and the Orthodox rabbis had the same enemy. If we had an honest news media, Hagee's remarks about Hitler would have been reported in the context of similar depraved remarks made by prominent Israeli rabbis. In this way, they too would have been tainted with Nazi associations and appalling indifference to human suffering. But that cannot be allowed. Rabbinic prestige must be protected at all costs and truth is the first casualty of the protection racket. Consequently, the American

people are left with the delirious impression that John Hagee, a man who is a rabbi in all but name, is a most notorious “antisemite.”<sup>1001</sup>

Where there is no Hitler or Hitler movement on the scene the governments of the West invent one. A “wave of attacks against Jewish memorials in West Germany in the 1950s and 1960s” were initiated by the foreign intelligence arm of the Communist secret police (“Stasi”) of East Germany. “Without the help of East Germany, these West German neo-Nazis were incapable of a national, co-ordinated campaign...”<sup>1002</sup> Now let us see who headed the foreign intelligence arm of the Stasi secret police at the time it was initiating a wave of attacks on “Jewish memorials” and organizing neo-Nazis in West Germany: “Markus Wolf was born in 1923 in Hechingen, in southwest Germany. His father, Friedrich Wolf, a Jew, was a doctor, writer and member of the Communist Party of Germany...In the Soviet Union, Mr. (Markus) Wolf was educated at elite party schools and joined the Comintern, where he was trained for undercover work...Wolf was present at the creation of the East German foreign intelligence service in 1951. Taking it over a few years later, he was able to demonstrate his loyalty to the Communist government in all sorts of ingenious ways.”<sup>1003</sup>

Judaism and Zionism continue to require the presence of a neo-Nazi movement in Germany, which at present is called the NPD: “NDP officials had delivered overtly anti-semitic speeches at party meetings. The court’s investigation, however, established that...Wolfgang Frenz, a regional NDP deputy leader was not only a government mole, but that he made the anti-semitic remarks himself...10 out of 14 party members...were exposed as being in the pay of regional state intelligence services.”<sup>1004</sup>

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<sup>1001</sup> The farcial nature of this media hoax was highlighted when Sen. Joe Lieberman (D-Conn.), a close ally and handler of John McCain, said on May 28, “I believe that Pastor Hagee has made comments that are deeply unacceptable and hurtful. I also believe that a person should be judged on the entire span of his or her life’s works. Pastor Hagee has devoted much of his life to fighting anti-Semitism and building bridges between Christians and Jews.” According to Sen. Lieberman one can ‘fight anti-Semitism’ and praise Hitler. Lieberman is an adherent of Orthodox Judaism who, patently, believes the Schneerson-Schach-Yosef rabbinic teaching on Hitler, and as a result, Hagee’s credentials as a “friend of Israel” and anti-Semitism fighter are not invalidated in Lieberman’s estimation, by his accolade for Hitler. Cf. KETV-7 (Omaha, Neb.) [www.ketv.com/politics/16425021/detail.html](http://www.ketv.com/politics/16425021/detail.html) (May 29, 2008).

<sup>1002</sup> Michael Kallenbach, “Stasi Files reveal links to anti-Semitic attacks in former West Germany,” *Jewish Chronicle* (UK), March 12, 1993.

<sup>1003</sup> *NY Times*, Nov. 10, 2006.

<sup>1004</sup> *Sunday Telegraph* (UK), March 16, 2003.



*Purim: Judaism Celebrates the Religious Duty of Getting Drunk*

Two Orthodox Jews are shown drunkenly cavorting, one with a liquor bottle and glass of liquor and the other doing a somersault; Purim, 2007.

Source: front page of an Orthodox Judaic newspaper. 12 Adar 5767 (March 2, 2007).



In the 1960s the leader of the Canadian Nazi Party was John Beattie. “(E)verything from his group’s name to its major activities was suggested or quarterbacked by persons acting as agents for, or reporting to the Canadian Jewish Congress....The Canadian Jewish Congress, which largely created the short-lived Canadian Nazi Party, had, since the 1930s been lobbying for restrictions on freedom of speech....an agent for the Canadian Jewish Congress...proposed (to Beattie) legal maneuvers that were calculated to frighten and cause distress among Jews, thus heightening the ‘Nazi’ menace, which was used as the argument for the 1971 ‘hate law’ (Section 319 of the [Canadian] Criminal Code)...”<sup>1005</sup>

In the 1990s, Grant Bristow, an associate of the Canadian Jewish Congress<sup>1006</sup> and an agent of Canada’s secret service, the CSIS (Canadian Security Intelligence Service), took a leadership role in the Right-wing German-Canadian advocacy group, the “Heritage Front,” including supplying them with money. “Bristow frequently advocated violence against Jews...Bristow compiled a target list of prominent Jews. He was far more than a mere informant or spy. He was a player, a strong advocate of violence and lawlessness and an anti-Jewish agitator.”<sup>1007</sup> Heritage Front members eventually succumbed to Bristow’s agitation, going to a tavern known to be a hangout for Marxists and Zionists. A fight ensued and Heritage Front members were arrested. The group eventually disbanded, but not before generating plenty of “Jew hater” publicity in the media, very useful to Zionist and rabbinic interests.

While isolated cases of spontaneous anger and violence against persons denominated as Judaics, rabbis or Israelis is sometimes tragically real, the organization and agitation of violent movements dedicated to hating Judaic people on a regional and national scale, is often a covert function of Zionist and rabbinic groups themselves, in clandestine alliance with the secret services of the western intelligence agencies of Britain, Germany, Canada

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<sup>1005</sup> Testimony of Paul Fromm, Canadian Association for Free Expression, press release, Nov. 26, 2000; Patrick Walsh, “The John Beattie Case,” in *The Unholy Alliance: A Documented Exposé of How Agents Provocateur Infiltrate and Misdirect...* (Canadian Intelligence Publications, 1986), p. 13. (“Canadian Intelligence Publications” was a private Christian organization headed by the late Ron Gostick and in no way connected with the police or espionage agencies of Canada or any other government).

<sup>1006</sup> Cf. *Congress Contact* (publication of the Canadian Jewish Congress), July, 2003.

<sup>1007</sup> Paul Fromm, “CSIS Spy Bristow Speaks to Canadian Jewish Congress,” Aug. 4, 2003.

and the USA. The ruthlessness and treachery of these intelligence agencies cannot be underestimated. For example, the ultra-secret “Force Research Unit” of British Intelligence, whose agent, Alfredo Scappaticci, was allowed to participate in the murder of 40 persons in Britain and Ireland, including Protestant guerrillas, policemen, soldiers and civilians, in order to protect his “cover” as a British Intelligence agent.<sup>1008</sup> Moreover, Stephen “the Rifleman” Flemmi and James “Whitey” Bulger working with Irish-American hoodlums are alleged to have killed dozens of persons while serving as undercover informants for the FBI in Massachusetts. During this time, FBI agents protected Bulger’s and Flemmi’s murders as long as they continued to provide the FBI with privileged information on the Mafia. Bulger and Flemmi were tipped off to police arrest attempts and sting operations and the FBI shielded the pair of killers from prosecution. In the 1980s these two criminals became the leading gangsters in South Boston while meeting regularly with their FBI protectors.<sup>1009</sup>

Another tactic is to instigate attacks on Judaic cemeteries and synagogues. “In Cherry Hill, N.J. four men including Matthew Tannenbaum, a Jew, were charged by police with spray painting a predominantly Jewish Woodcrest Country Club with swastikas and anti-Semitic slogans.”<sup>1010</sup>

“Laurie Recht, a 35-year-old Jew, had reported to Yonkers police several acts of anti-Jew(ish) graffiti and death threats. Unknown to her, the police placed a video camera outside Recht’s apartment and caught her in the act of painting ‘Nig\*er lover Jew’ on (the) door near her apartment.”<sup>1011</sup>

*Carpentras Vandalism Leads to Law in France Abridging Free Speech*

In May, 1990 it was reported that “anti-semitic” criminals inspired by those who “deny” that Six Million Judaics were killed in gas chambers in Auschwitz, had desecrated a Judaic cemetery in Carpentras. Tombstones were overturned and the body of a recently deceased Judaic man was exhumed from its grave and tossed onto the dirt. The French media and the government, in the person of the Minister of the Interior, Pierre Joxe,

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<sup>1008</sup> *NY Times*, May 12, 2003, p. A4.

<sup>1009</sup> Cf. Dick Lehr and Gerard O’Neill, *Black Mass: The True Story of an Unholy Alliance Between the FBI and the Irish Mob* (Perennial Books, 2001).

<sup>1010</sup> *San Diego Union*, March 25, 1988, p. B9.

<sup>1011</sup> *Christian News*, March 6, 1989 p. 18; *NY Daily News*, Nov. 28 and Dec. 1, 1988.

directed suspicion for these disgraceful attacks on anti-Judaic activists under the direction of the right wing “National Front” group. As a result, hundreds of thousands of people in France were mobilized to take to the streets to demonstrate against revisionist historians who question the Six Million figure and against the National Front. Among the marchers was the President of France himself, Francois Mitterand. An effigy of the leader of the National Front was ritually hanged during the massive demonstration. Exploiting the outrage generated by the desecration of the Judaic cemetery, the French legislature voted into law a statute making it a crime for historians to question either the Six Million “Holocaust” statistic, or the alleged operation of homicidal gas chambers in Auschwitz, and against conducting any similar skeptical investigations into the history of the 1940s in Europe.

The desecration of the Carpentras cemetery had proved exceedingly useful to the cause of Judaism and Zionism in suppressing freedom of thought and inquiry in France. Whether the National Front really was behind the attacks on the cemetery, or whether it was the work of a coterie of rebellious local anarchist youths from affluent families as reported by London’s *Jewish Chronicle* (Nov. 17, 1995), has never been established. What is certain is that all such violence and vandalism against synagogues, cemeteries and other Judaic property and persons generates national sympathy and political and legal capital for rabbinic and Zionist groups, while cleverly rendering publication or speech which exposes the ideology of the modern heirs of the first century Pharisees, as “criminal incitement.” By this cunning ploy, those Christian evangelists teaching the Gospel as Jesus conveyed it, are lumped together with various fanatics, bigots and fools and thereby discredited, maligned and the Good News of Jesus Christ cast off.

While there is assuredly no guarantee that Christian evangelists will not suffer persecution in the form of lies and sly, fabricated links to violence and hatred, by the grace of God the most effective response is to conduct ourselves as Jesus Christ instructed, and not as the right wing front groups throughout history, with their flags, uniforms and ranting rhetoric, and their claims to being “Christian” have done, to the delight of God’s enemies. Let us establish for once and all time the religious and political platform of the followers of Jesus Christ when dealing with Antichrist government agents, and with rabbis, Zionists, Israelis, Communists and Kabbalists:

*“I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you” (Matthew 5: 43-45).* Whatever your station in life, whatever your role in parties and politics, business, labor, finance, industry, government or the church itself, do you strive to love the rabbis who curse you? Do you do good to those like the ADL and the Zionists who hate you? Do you pray for the reform and conversion of the media executives, politicians and police of the western governments<sup>1012</sup> who may despitefully use and persecute you? If you cannot answer yes to the preceding questions, why then do you discredit the Gospel by calling yourself a Christian?

We do not want to be harsh. Surely as sinners we have all failed and fallen short. But it is not human frailty and back-sliding that we are addressing here, but whether or not there is present within those who profess to be Christian, a sincere desire to seriously commit to living what Jesus commanded. Some of the groups, parties, political movements and churches which we surveyed who are incensed by Judaism and Zionism, do not even have it as a stated goal to do as Christians are commanded to do in Matthew 5, much less practice it. They have no love for their enemies. Rather, they hate them, and they associate this hatred with their public espousal of Christianity, to the grave discredit of the Gospel, thus doing the work of the devil they claim to oppose. For centuries violence-prone and loveless persons have ascribed to Christ their employment of frankly stupid and deplorable, carnal warfare methods against rabbis and lately, Zionists. *These persons are part of the reason why rabbinism and Zionism have so much power in the world today. These carnal “Christian” warriors are themselves a type of rabbinic agent.*

Jesus was not a wimp. He understood, better than any of us, the nature of Pharisaic evil, how it gains power over souls. If there was a better way on earth to win souls, Jesus would have told us about it. Rabbis, Muslims, pagans and atheists hate and curse their enemies. True Christians bless and do good to them. <sup>1013</sup>

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<sup>1012</sup> Our personal prayer for these groups is that God in His mercy would enlighten and reform them and if not, then remove them as He sees fit.

<sup>1013</sup> For a deeply moving account of Christian forgiveness and charity exhibited toward a criminal wrong-doer, cf. Donald B. Kraybill, Steven M. Nolt and David L. Weaver-Zercher, *Amish Grace: How Forgiveness Transcended Tragedy* (2007).

This is not to detract from the justice system to which the Apostle Paul alluded, concerning the *Christian* ruler: “For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” (Romans 13: 3-4). Paul is referring to the lawful exercise of the police power of a Christian nation, not sectarian vigilante action by a mob or “movement.” What is the difference between lawfully constituted Christian police-power, and vigilantes? It is the difference between *God’s wrath and justice*, acting through His duly constituted officers on earth; and our *personal wrath* acting in avenging ourselves: “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord” (Romans 12:19).

Rapists, kidnappers and murderers, Judaic as well as gentile, will suffer capital punishment, but not before they have the opportunity to ask forgiveness of Jesus Christ the Lord, convert and repent. On that basis the lawfully executed person, Judaic or gentile, will spend eternity with God, as did the “good thief” hanging on the cross next to Jesus. Christian forgiveness and love do not entail immunity from punishment. “Woe unto the world because of offenses! For it must needs be that offenses come; hut woe to that man by whom the offense cometh!” (Matthew 18:7).

## Who are the Jews Today?

Today the heirs of the Pharisees are discerned not by racial or ethnic criteria but by a supremacist ideology. Judaism is a cabal of thought, not a cabal of race. The famous statement in the book of Matthew about Christ's blood being on the children of the Jews has long since expired, for where today is there a racially pure "Jew" descended from the people of that era?<sup>1014</sup> But for a minuscule remnant, contemporary "Jews" are mostly *mamzerim*, of mixed race. A substantial segment of so-called Israeli "Jews" today are North African Sephardic people who are genetically indistinguishable from their Arab neighbors, while the overwhelming majority of "Jews" in America are actually descendants of converts from the Khazar tribe of Eastern Europe: "After considering the strong evidence for cultural, linguistic and ethnic ties...one can only come to one conclusion: that the Eastern European Jews are descended from both the Khazars and other converts, as well as from Judeans...Ashkenazic Jews have the right, as well as the obligation, to rediscover and reclaim our unique, mixed heritage. Many of us are, indeed, heirs to the great Khazar Empire that once ruled the Russian steppes."<sup>1015</sup>

"...the Turkic Khazars were ruled by a *khagan* (great khan, or great ruler)..For unknown reasons, around 740 the *khagan* and the entire Khazar nobility embraced Judaism...The Khazars ruled the eastern and southern Slavs, including the Volga Bulgars and the Kiev Russians..In 965 the Khazar empire was conquered and annexed by Kievan Rus..."<sup>1016</sup> "Following the disintegration of the Western Turkish Empire around 630-640 CE and the consequent migration of peoples who had once formed part of that empire, the Turkic Khazar state was established. By the second half of the Eighth Century this state controlled a vast swathe of territory between the Black Sea and the Caspian Sea that extended east as far as the steppes of

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<sup>1014</sup> Matthew 27: 24-25.

<sup>1015</sup> Kevin Alan Brook, *The Jews of Khazaria* (Northvale, NJ: Jacob Aronson, 1999), p. 305-306. Brook's landmark study also contains a valuable section on the Karaites (pp. 296-299). Also cf. Paul Wexler's important linguistic analysis, *The Ashkenazic Jews: A Slavo-Turkic People in Search of a Jewish Identity* (Columbus, Ohio: Slavica Publishers, 1993) and Arthur Koestler's classic introduction to the subject, *The Thirteenth Tribe: The Khazar Empire and Its Heritage* (NY: Random House, 1976).

<sup>1016</sup> Avner Falk, *A Psychoanalytic History of the Jews* (Farleigh Dickinson Univ. Press, 1996), pp. 468-469.

Khwarizm and west to Kiev. The Khazars were originally Shamanists, worshippers of Tengri, the god of the sky. Archaeologists note the disappearance of amulets bearing his image from Khazarian settlements and cemeteries some time after the 830s, when coins were minted to commemorate the Khazarian people's conversion to Judaism. Tradition, as recounted in several medieval sources, has it that a certain King Bulan called a dispute between the three major monotheistic faiths. On finding it to be the foundation of all three, he converted to Judaism. Thus a powerful Jewish state emerged, which was to act as a buffer between the Christian Byzantine Kingdom to the north and the Muslim Caliphate to the south...After the Mongol upheaval the Khazars sent many offshoots into the unsubdued Slavonic lands, helping ultimately to build up the great Jewish centres of Eastern Europe. Here, then, we have the cradle of the numerically strongest and culturally dominant part of modern Jewry.' ...In his documentary, "Kingdom of the Khazars," film maker Ehud Yaari stops people in a Russian street and asks whether they can quote the first lines of Pushkin's Ode to Prince Oleg. All readily oblige:

Prince Oleg sought vengeance against the frivolous Khazars

Prince Oleg the seer rose against the boorish Khazars

"A more detailed account of the origins and development of Khazar Judaism appears in what has become known as the Khazar Correspondence, which took place between Hasdai and King Joseph. In his detailed response to Hasdai's request for further information about the Jewish Kingdom, King Joseph describes...how Bulan's successor, King Obadiah, instituted Rabbinic Judaism by fortifying the Law, building synagogues and schools, and making his sages interpret the twenty-four sacred books, the Mishnah and the Talmud.

"For an insight into the daily life of this people we are fortunate to have the extraordinary Kievan letter, again discovered in the Cairo Genizah, in 1962. Written on parchment and believed to date from around 930 when Kiev was under Khazar rule, it is the oldest Khazarian document ever found. It takes the form of a letter of recommendation written by Khazar Jews on behalf of one Jacob ben Hanukkah after his brother had borrowed a large sum of money and afterwards been robbed and killed. The purpose of the

letter was to raise the remaining forty coins from among other Jewish communities. It was written in square Hebrew letters and in Hebrew, but with a Turkic runiform word *hoqurum* ('I have read it') added in brushstroke at the bottom corner, indicating knowledge of both languages on the part of the Khazar official. The eleven signatories display a mixture of Turkic and Hebrew names. The existence of such a letter suggests that Judaism was widespread amongst the Khazars, not just the province of royalty as has been suggested, and extended as far west as Kiev.

"Are most Ashkenazi Jews descended from a people with Turkic origins rather than from the Middle East, as Koestler and others have suggested? Brooks concludes his book with an overview of DNA testing among Jewish communities. Our knowledge of Khazar ancestry would appear to remain unenhanced by this information, but there is one interesting twist. 52% of Askenazi Levites carry haplogroup R1a1, a type associated with Eastern Europe and Central Asia. Brooks, taking his lead from Norman Golb's Khazarian Hebrew Documents of the Twentieth Century, suggests that an important Khazar Jewish priestly family may have adopted the Levite title..."

<sup>1017</sup>

"Jews were never sure of their lineage or genealogical trees (and improvised (them) to order, a pastime for the most scrupulous of them. They loved to date back their lineage to some distinguished scholar...this is but another instance of their conceits." <sup>1018</sup>

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<sup>1017</sup> Mark Glanville, *Jewish Quarterly*, Winter, 2007, No. 208.

<sup>1018</sup> George Alexander Kohut, *Ezra Stiles and the Jews* (New York: Philip Cowen, 1902) pp. 95-96. Kohut alleges that Stiles (1727-1795), President of Yale University, believed the Third Temple would be built in the 24th century; that he was fascinated by Kabbalah and thought he could prove Christianity from the rabbinic texts, including the Kabbalah. Stiles' was followed by a very different successor as President of Yale, the conservative Christian scholar Timothy Dwight (1752-1817), grandson of early America's principal theologian, Jonathan Edwards).





**A sculpture depicting Ukrainian Prince Sviatoslav's defeat of the Khazar army, 968 A.D. (Note the six-pointed hexagram on the shield of the defeated Khazar soldier)**

The extent to which the mixed racial character of the people who call themselves “Jews” today has been acknowledged, beneath Judaism’s covert charade, by the rabbis themselves, is instructive. One manifestation of this awareness centers on the heavily shrouded teaching that the adherents of Judaism are racially descendants of Cain. The secret teaching of one school of the Kabbalah centers on the instruction of Rabbi Yitzhak Luria who emphasized the high status of Cain. Rabbi Luria taught that the spirit of Cain would increasingly prevail in the world as the realization of the process of *tikkun olam* is achieved: “...therefore, many of the great figures of Jewish history are represented as stemming from the root of Cain, and as the messianic time approaches, according to Isaac Luria, the number of such souls will increase.”<sup>1019</sup> This is particularly perverse in light of the fact that rabbinic lore holds that Cain is the literal descendant of Satan, conceived during sexual intercourse between Eve and the serpent.<sup>1020</sup> In spite of Rabbi Luria’s diabolic fantasy, as Brook and other scholars have demonstrated, the

<sup>1019</sup> Gershom Scholem, *op. cit.*, p. 163.

<sup>1020</sup> BT Yevamot 103b. Also cf. Weiland (*op. cit.*).

overwhelming majority of people identified as “Jewish” have descent neither from Cain nor David. They carry no racial taint or racial stigma. Whether they come under God’s wrath or His blessing is decided by *the choices they make as human beings possessed of the free will to choose good or evil*. To structure one’s life according to the precepts of the Talmud and Kabbalah or its secular variants, Zionism, Communism and predatory Capitalism, to adhere to the man-made traditions, pride and self-worship of Judaism, dooms the adherent to the enmity of God. Like all mankind, Judaic people can choose Christ or anti-Christ, truth or lies, freedom or bondage.

*The Apostle Paul’s Definition of a Jew*

Dr. Stephen E. Jones writes: “The Church and Judah are the same entity. The Church is the ‘called-out’ body of people, called out of the bad fig tree of Judaism to be grafted into the good fig tree of Jesus Christ. Although there are non-Judahites who have been grafted into this Judah Church, the Church itself is the legitimate tribe of Judah. The Apostle Paul makes this very clear in Rom. 2:28, 29: ‘For he is not a Jew who is one outwardly (Greek: *en phaneros*, ‘in manifestation, or what is apparent’); neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly (Greek: *kruptos*, ‘hidden’); and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.’

“Here is Paul’s definition of a Jew, and he defines it both negatively and positively. He tells us that there are two groups of people, each laying claim to being a Jew (Judean). The bad figs are ‘apparent’ Jews...for they were recognized by men as Jews. The good figs were the real Jews, though their identity was hidden, or not so well known to the general public. The apparent Jews were those who followed the Judaism of the day. The hidden Jews were those whose hearts were right with God. The apparent Jews laid claim to their tribal status and covenant status with God by means of physical circumcision. The hidden Jews laid claim to their tribal status and covenant status with God by means of the heart circumcision. In other words, just because unbelieving Jews were able to retain the name of Judah (usually in its shortened form, ‘Jew’), this did not mean that they were really Jews at all. From the perspective of the Christians (including Paul) the unbelieving Jews had been cut off from their people and no longer had the right before God to call themselves Jews. Only those Judahites who accepted the Mediator of the New Covenant, the King of Judah, the Custodian of the tribal name, could

lawfully claim to be Judahites (i.e., Judeans, or Jews): The ‘tribeship’ was resident in the prince of the tribe.

“If a member of a tribe decided to go to another part of the world and establish his own tribe or nation, he could not legally claim to be the legitimate representative of the tribe from which he came. Likewise, if a man of, say, the tribe of Judah were ‘cut off from among his people,’ or exiled for some major violation of the law, he could not claim to be the legitimate representative of the tribe of Judah. Even so, Jesus was the King of Judah, not only by right of lineage, but also by right of His actions. And thus, the tribal name went with Jesus and those who followed Him. It did not remain with those who revolted against Him and killed Him in order to seize upon His inheritance. It was the majority of the people, led by the chief priests, who were in revolt and who lost their status in the tribe of Judah. But because they had usurped the throne, they were able to convince the world that they were still the ‘true Jews.’ And thus, the name ‘Jew’ has continued to be applied —in the eyes of men —to the bad fig tree that rejected the King of Judah and usurped the throne and the name of Judah.

“By the end of the first century, John the Revelator says in Rev. 2:9: ‘I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.’ He repeats this idea in Rev. 3:9, saying, ‘Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie — behold, I will make them to come and bow down at your feet, and to know that I have loved you.’

“It is strange that in the past few decades ‘Messianic Judaism’<sup>1021</sup> has promoted this idea that the true Jews (followers of Jesus, King of Judah) ought to be grafted to the dead fig tree that God cut off nearly 2,000 years ago for its lawlessness. The basic error of Messianic Judaism is that they want to replace the good figs with the bad figs. This is their brand of replacement theology. They call the bad figs ‘God’s chosen people,’ and then attempt to identify with their (bad figs’) religious practices as a ploy to induce some of them to accept Christ. That is like drinking with drunkards in order to induce them to stop drinking. The apostles would have rolled over in their graves. Never did they attempt to get Christians to return to the old brand of Judaism. In fact, the Apostle Paul wrote entire gospels refuting such an idea. There is no life in the religion of Judaism, for it has rejected — and continues to reject — the only One in whom is Life. One cannot force it to become Christianized by converting to Judaism. To try to bring Judaism back to life by swarming its ranks with Christians is a fallacy of the first order.

“The book of Hebrews was written to show that, as Christians, we have something better than Judaism has to offer. We have a better covenant, a better priesthood, a better temple, and better sacrifices. To revert back to the ...rabbinic traditions of Judaism, by which they made void the law of God, is an apostasy for which there is no excuse. As we have already shown, the glory of God departed first from Shiloh, and later from Jerusalem. On the day of Pentecost in Acts 2, the glory of God came to rest upon a new temple in a New Jerusalem. Whether the Jewish Zionists succeed or not in their plan to build the third temple in Jerusalem, it makes no difference. The glory of God

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<sup>1021</sup> “Messianic Judaism” is a means for subverting Christianity by incorporating reverence for the rabbis who are heirs to the religion and customs of the ancient Pharisees as recorded in the Talmud. The claim of Messianic Judaism is that historic Christianity is “pagan” and imbued with “gentile culture,” needlessly alienating and offending Jews who might otherwise convert to Jesus Christ. Their “solution” is to fashion a supposedly pagan-free form of Judaism that allegedly believes in Jesus. “We believe it would be the best and is ultimately necessary for all Jewish people to know their Messiah Yeshua, but we do not believe that God has called any Jewish person to become Gentile or Western Christian in custom. Rather, we believe it would be best and is ultimately necessary for Christianity to remove its pagan influences and return to the roots of Judaism, that is, to return to the way of Yeshua as He walked by example and set forth in His entire Word...However, this does not mean that modern Rabbinical Judaism does not have truth within it.” —Rabbi David M. Hargis & Messianic Bureau International, “Basics of Messianic Judaism” [www.messianic.com/articles/basics.htm](http://www.messianic.com/articles/basics.htm) (as of Feb. 25, 2008; it may be altered after that date). The Babylonian paganism of rabbinic Judaism does have some “truth within it,” according to Messianic Judaism. They make this claim even as they protest the alleged paganism of Christianity, and by this double standard their double-mind is discovered.

has already been there —and has departed. ‘Ichabod’<sup>1022</sup> has already been written on that place. He has already forsaken it ‘as Shiloh’ (Jer. 7: 14). Furthermore, the glory of God has moved to a better temple made up of living stones and built upon the foundation of the apostles and prophets (Eph. 2:20). He does *not* intend to move again into buildings made of wood and stone, no matter how great its architecture might be.”<sup>1023</sup>

Anyone who sincerely wishes to be a true friend to an adherent of Judaism, will do as Jesus did: expose the Pharisaic system and expound the Gospel. Only the enemies of Judaic people, posing as friends in order to gain favor in the eyes of the world, would encourage people to remain in bondage to the rabbinic system that traps them as surely as it once trapped Paul.

### **Papal Treason Symbolizes General Apostasy**

Journalist Robert K. Dahl says that the late Pope John Paul II’s acquiescence to Judaism “has the appearance of treason, regardless of intent.”<sup>1024</sup> Indeed, in 1999, when John Paul II, who is currently on the Vatican’s fast-track to canonization (sainthood), made the unprecedented decree that “the seeds infected with anti-Judaism” must “never again take root...” what he was actually doing was forbidding opposition to the religion of the Pharisees and proscribing the basis of the mission of Jesus Christ.<sup>1025</sup> Given the vast repository of documents, manuscripts, learned treatises and privileged correspondence pertaining to Judaism dating almost to the foundation of Christendom which are on deposit in the Vatican archives, John Paul II cannot be speaking from ignorance when he claims, as he did in the synagogue of Rome on April 13, 1986, “Jews are our elder brothers in the faith.”<sup>1026</sup> Since adherents of the religion of Judaism do not have faith in either Jesus or the Old Testament law and prophets, but in the Talmudic and Kabbalistic traditions, exactly what “faith” is it that the pope shared with these “elder brothers” of his? When this pope claimed that opposition to the

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<sup>1022</sup> “Ichabod” = “The glory has departed from Israel.” (I Samuel 4:21).

<sup>1023</sup> Stephen E. Jones, *The Struggle for the Birthright* (Port Austin, MI: 2003), pp. 60-61.

<sup>1024</sup> *The Remnant* (St. Paul, MN), April 15, 1998.

<sup>1025</sup> Statement of Pope John Paul II in his “General Audience” at Rome, April 28, 1999, as reported in the official Vatican newspaper, *L’Osservatore Romano*, May 5, 1999.

<sup>1026</sup> *L’Osservatore Romano*, English ed., April 21, 1986, p. 6.

religion of Judaism was opposition to the Old Testament, that the religion of Judaism is “a response to God’s revelation in the Old Covenant” and that the “Eucharistic prayers” of Christian worship are “according to the models of Jewish tradition,” he was either babbling dementia or proclaiming his treasonous affiliation with those “elders” who, as Isaiah stated, “mix the wine with the water,” i.e. diluting the Law of Yahweh with man-made traditions.<sup>1027</sup> When, on Good Friday, 1998, Pope John Paul II turned the Christian Gospel upside down and proclaimed that “Jews have been crucified by us for so long,” it was an atrocious and diabolical example of the modern Catholic hierarchy’s betrayal of the Gospel. John Paul II was pretending that Judaism is the Old Covenant faith, minus Christ. The movement within the Catholic Church to declare opposition to Judaism to be an accursed form of “antisemitic racism” is, in its inspiration and praxis, thoroughly Talmudic, for it either extinguishes the New Testament’s teachings or distorts them to such an extent that they are effectively made “of none effect.” This movement must also ignore or negate 2,000 years of faithful Christian exposition of these teachings. The extra-Biblical and anti-Christian nature of this fifth column inside Catholicism is patent. It derives its credibility almost entirely from the blind allegiance it commands from Christians duped by usurpers and traitors occupying high ecclesiastical office, and by the tremendous glamor which the media accord it. Since the great criterion of Jesus Christ for assessing the diabolic or the divine was “by their fruits ye shall know them,” we discern that the fruits of today’s Protestant and Catholic leaders are mostly rotten in this regard. As such, their actions reveal that they are neither “vicars of Christ on earth” nor His ministers and saints. They are in fact agents of Judaism in all but name. Therefore, the various anathemas these impostors and apostates thunder against Christians, whose only crime is to believe as all the apostles, martyrs and saints of the Church always did, has about the same moral authority as a pronouncement from the Secretary General of the U.N. or the Master of the Masonic Lodge.

The hidden hand of Talmud and Kabbalah is revealed wherever Judaics are made the objects of veneration and sanctity above the rest of humanity. Judaic supremacy was opposed from the earliest days of the Church. John Chrysostom wrote: “Jesus said to them, ‘If you are children of Abraham, do

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<sup>1027</sup> “Jews and Christians Share Much Together,” *L’Osservatore Romano*, English ed., May 5, 1999.

the works of Abraham, but as it is, you are seeking to kill me.' Here he repeatedly returned to their murderous design and reminded them of Abraham. He did this because He wanted to detach them from their racial pride and to deflate their excessive conceit, and to persuade them to no longer place their hope of salvation in Abraham or nobility of race, for this was the thing that prevented them from coming to Christ; namely that they taught that the fact of their descent from Abraham sufficed for their salvation."<sup>1028</sup> St. John's warning has fallen on deaf ears when it comes to the Protestant fundamentalists who, from despicable racial motives, ally with Israelis against the Christians of Palestine.

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<sup>1028</sup> *The Fathers of the Church: St. John Chrysostom* (New York: Fathers of the Church, 1960), p. 70.

## Judaic Opposition to Judaism

Among illustrious Judaic opponents of either Judaism or one of its component sects, we number the eminent Joseph Perl, an eighteenth century Talmud prodigy and disillusioned Hasid who was the author of the anti-Hasidic work, *Über das Wesen der Sekte Chassidim* ("On the Nature of the Hasidic Sect"). In 1816 Perl sought permission from the Austrian government to publish this book, which uses direct citations from rabbinic texts to implicate the Hasidim in a "variety of crimes" (Dauber). The government of Austria, taking the side of the Hasidim, denied Perl permission. Thus a major opportunity to convert Judaics from the Talmud and Kabbalah was missed by the lay Catholic leadership of Austria. Consequently, Perl's book was published anonymously.<sup>1029</sup> Perl also sought permission from the Austrian government to publish Israel Loeb's 1798 polemic against Hasidic Judaism, *Sefr Vikuakh*. Perl called on the Austrians to censor Talmudic libraries, close Talmud schools and close down the *mikvah*.<sup>1030</sup> Perl died in 1839 on the Simcha Torah holiday and legend has it that the Hasidim took the occasion to dance on his grave.

Perl was a pioneer of Yiddish literature. He translated Henry Fielding's *Tom Jones* into Yiddish. The translation is now lost, presumed to have been destroyed by the rabbis, as Mendl Lefin's devastating *Der Ershter Khosid* ("The First Hasid"), a biographical lampoon of the founder of Hasidism, the Ba'al Shem Tov, almost certainly was. Perl could be extremely circumspect concerning his own Yiddish exploits, however. Speaking in Yiddish no less, to the congregation of a synagogue in Tarnopol (a mostly Judaic city in old Galician Austria, 80 miles southeast of Lemberg), Perl denounced Yiddish as an uncouth language! Perl used Yiddish for purposes of his public relations campaign, in order to dissuade the mostly non-Hebrew literate, Yiddish-speaking Judaics of Galicia from Hasidism. In his novel *Bokhen Tsaddik* ("Test of the Holy Ones"), Perl "attacks Galician Jewry for not resisting the power of the rabbis, and locates the salvation of the Jewish people in

<sup>1029</sup> In 1977 Perl's book was republished in the German language, edited by A. Rubinstein.

<sup>1030</sup> Additional information on the attempts by *maskilic* (liberal) Judaics to ban rabbinic writings is in Raphael Mahler's *ha-Hasidut veba-Haskalah*, published in English as *Hasidism and the Jewish Enlightenment: Their Confrontation in Galicia and Poland in the First Half of the Nineteenth Century*, (Philadelphia: Jewish Publication Society of America, 1985), pp. 106-110



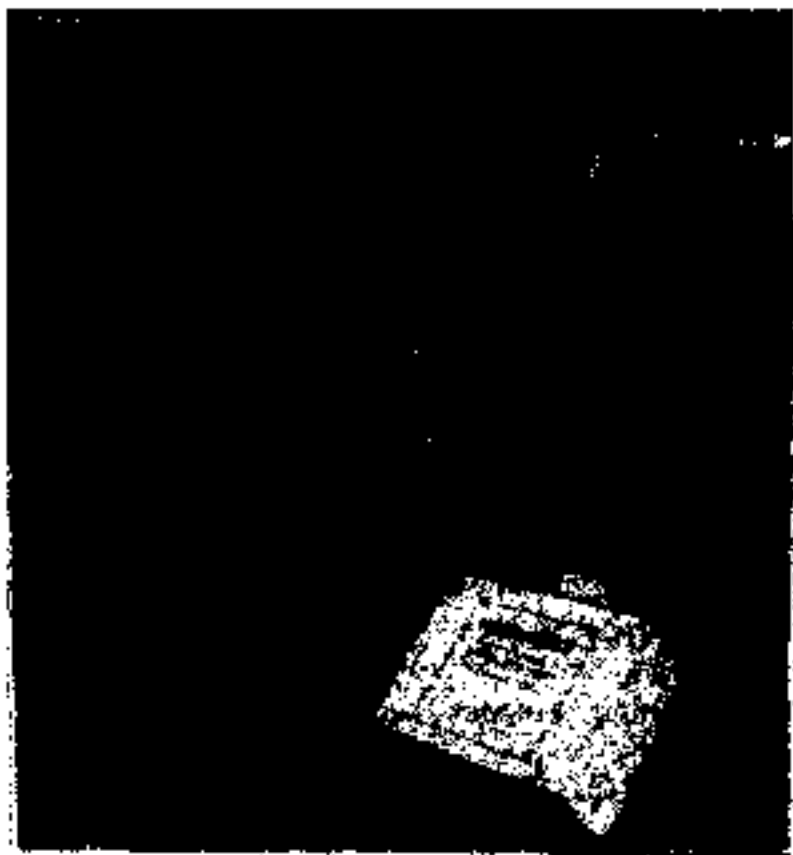
agricultur(e)...". Perl's Yiddish writing that has survived includes a satirical parody of the revered Rabbi Nachman of Bratslav, and Perl's epistolary classic, *Megale Temirin* (1819), supposed to be letters written by a pious Hasid, but actually a commentary on the Kabbalah's superstition, immorality and sexual transgression, as practiced by Hasidic Judaism. In one passage, written in Yiddish, Perl, posing as a Hasidic author, writes in the style of a Kabbalistic rabbi-magician:

*"Veyadua shebekhol hadvarim asa hashem yitbarakh ze lumat ze velakhen neged natan haazati bara et natan han'l, vehu gilgul minatan hanavi, vegam yesh lo khelek minatan haazati letakana mah shekilkela beet hazot, veal yedey shenatan haazati gila devarim misitra akhra, hu yegale devarim misitra dikedusha, lenatan haazati haya azut dikelipa, lakhen yesh lo azut dikedusha."*

Here Perl mocks the complex chain of reincarnated beings (*gilgul*) that thread their way through Hasidic lore in the person of Rabbi Natan, the alleged reincarnation of Natan the prophet. With clever word-play on the phrase *azut dikedusha* ("the audacity of holiness"), Perl links the two Natans and the revered Kabbalistic *gaon*, Rabbi Nachman of Bratslav, whose signature epigram was *azut dikedusha*, to the antinomian Sabbatean movement. Other "letters" in Perl's *Megale Temirin*, mock Hasidic Judaism's predilection for astrology as personified by the Judaic whose stars have been determined to be unlucky (*shlim mazelnik*), and whose astrological destiny is that of doom (*roa mazal*). Perl's letters continued to build in the magnitude of their satirical pointedness, until his fourth letter, a complex composition that burlesques Orthodox Judaism's celebration of deception.

Nachman of Bratslav's corpse is considered a radioactive magnet of power by his Kabbalah-steeped followers, who are known as the "dead Hasidim" because these "Bratslavs" have no living Grand Rabbi, preferring instead to commune with Rabbi Nachman's corpse for the spiritual answers they seek. Every year thousands of his followers travel to his grave in Uman, Ukraine where they gather for this purpose. "...when Rebbe Nachman was on his deathbed in the year 1810, he proclaimed, 'If someone comes to my grave, gives a coin to charity and says these ten Psalms (the *Tikkun Haklali*), I will

pull him out from the depths of *Gehinnom* (hell).”<sup>1031</sup> “He was buried in Uman at his explicit instructions. His tomb projects magic...”<sup>1032</sup>



Hasidim Pundit at Kennedy International Airport yesterday as they prepared to board a flight for the Soviet Union for their Rosh ha-Shanah pilgrimage to the Ukrainian City of Uman.

## *Rosh ha-Shanah Journey To Hasidic Master's Tomb*

New York Times, Sept. 27, 1989, p. B-2

<sup>1031</sup> Ezra HaLevi, “Foreign Ministry Intervenes to Protect Rebbe Nachman’s Tomb,” [israelnationalnews.com](http://israelnationalnews.com), Dec. 31, 2007.

<sup>1032</sup> Tom Segev, *Haaretz*, Jan 10, 2008.



### Coming Together During Rosh Hashana

Thousands of Jews gathered yesterday during Rosh Hashana, the Jewish New Year, at the tomb of Rabbi Nachman of Bratslav in Uman, Ukraine, where they go to pray and to symbolically cast away their sins.

“Coming Together During Rosh Hashana: Thousands of Jews gathering yesterday during Rosh Hashana, the Jewish New Year, at the tomb of Rabbi Nachman of Bratslav in Uman, Ukraine, where they go to pray and symbolically cast away their sins.” —New York Times, Sept. 25, 2006, p. A11



Rebbe Nachman's tomb in Ukraine

*Judaism's pagan obsessions with dead bodies, cemeteries and tombs is typical of religions like the necropolis that was Pharaonic Egypt as a whole, and the Tantrics of Hinduism whose sadhus live in cemeteries so as to draw on the "power" emanating from the dead bodies. Judaism has synthesized these traditions.*

“SAFED, Israel—...Safed regards itself as Judaism's second-most holy city...If the dead are to be raised, they may be raised here first. So say those who follow cabala, the Jewish mystic tradition that flourished in Safed more than 400 years ago. According to Rabbi Isaac Luria, the leading 16th-century cabalist, the messiah will reveal himself here, which means those buried here will be first to be resurrected. It may be no coincidence that Rabbi Luria, who is known as the Ari, or Lion, is buried in this cemetery. “There are people to whom it is important to be redeemed first,” Mr. (Itamar) Bouhnik said. In line with this, the Web site promoting the cemetery — [www.justtrustg-d.org](http://www.justtrustg-d.org) — declares: “The resurrection will start here.” Some overseas Jews long to be buried in Israel for Zionist reasons. Some also hold the belief, Mr. Bouhnik noted, that the bodies of Jews buried elsewhere will have to travel through underground tunnels to Israel before being redeemed....Among the tombstones, an occasional young man in a black hat and coat prayed, with a back-and-forth swaying motion. In the general stillness, the one slightly discordant sound was the rustling in the icy breeze of hundreds of plastic bags knotted around the otherwise bare branches of some trees. The trees were near the graves of holy men, and their roots are believed to reach down to the bodies. People seeking blessings — for health, marriage, safety — knot the bags, or handkerchiefs or hair-ties, to branches to communicate more directly with the deceased.

Some Jewish liturgy describes Safed as the refuge for priestly families after the destruction of the Second Temple in Jerusalem 2,000 years ago...In May 1948, during the Arab-Israeli war, Jewish troops drove out Arab troops, as well as most of the Arab residents...Oren Afriet, 29, purified himself today by immersing himself in the mikva, or ritual bath, near the top of the cemetery. Then, with a damp yellow towel over his shoulders, he made his way to the tomb of the Ari. About four years ago, Mr. Afriet's father was near death when his son prayed here for his recovery, promising to embrace religion in exchange. The father recovered two days later; the son kept his word. He has become a regular worshiper at the Ari's grave...”<sup>1033</sup>

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<sup>1033</sup> “A Mystical Part of Israel to Visit (for Keeps),” *NY Times*, Feb. 14, 2003, p. A3.

## Moses Hess and the Secret Relationship between Judaism, Zionism and Communism

*“My Communist Rabbi”*

In some cases the Kabbalistic rabbis seems to be so intoxicated by their own hermeneutical brilliance that they subvert their own agenda; so eager are they to force reality into their occult framework that their Biblical exegesis, when the full implications of it are evaluated, calls for their own destruction. Among cognoscenti of conspiracy theory, the enigmatic Zionist leader Moses Hess (1812-1875) has always been suspected to be the real founder of the Communism that would plague the world in the twentieth century. The role of Hess as Communist founding father challenges a dogma of mainstream modern history, that Zionism and Communism are incompatible ideologies and lethal rivals. This seeming contradiction betrays a failure to grasp the deeper postulates of the Cryptocracy.

Hess, like the late Pope John Paul II, was a product of Hegelian phenomenology. Those who aspire to approach an understanding of the inner mechanics of the Cryptocracy's mill, wherein are ground whole nations and faiths, must study the difficult works of G.W.F. Hegel and the even more abstruse writings of his follower, Edmund Husserl. Hegel and Husserl parse complex Kabbalistic epistemology in a modern scientific milieu obsessed with the alchemical “conjunction” (unity) of opposites; and the derogation of immutable truths to mere “normative criteria,” in favor of a phenomenological gloss on reality, the “special criteria,” which sets up idea-traps, anticipates the reactions to them; and then blends the resulting phenomena of action and reaction into a new creation, among which may be classed Marxism-Leninism, Hitler's National Socialism and in *some* respects, *certain* features of post-Conciliar Novus Ordo Catholicism.

The management of revolution and counter-revolution is a behavioral science predicated on the Kabbalah, refined in the nineteenth century by Hegel, and incapable of decoding by those who cannot think outside the Left-Right box. The management of opposing ideologies for a higher arcane objective is personified in the career of *Moses Hess, Talmud enthusiast, pioneer of Zionism, architect of Soviet Communism and covert shaper of Nazism.*

On October 9, 1961, the 'Israel Federation of Labor' (*Histadrut*) transferred the mortal remains of Hess, the man Karl Marx referred to as "my communist rabbi," from a Judaic cemetery near Cologne, Germany, to the Zionist kibbutz at Kinnereth, by the Sea of Galilee, in the Israeli state. This reburial is symbolic of the Alpha and Omega of Moses Hess, from Judaism to Communism to Zionism, in the course of which he even shaped the future Nazi opposition to these movements with the consummate skill of a master conjuror.

To might-is-right power grabbers of any race, religion or nationality, Judaism has a magnetic attraction—due to its powers of longevity and survival—as a compelling organizing principle, or ism: "An idea such as Judaism, which has developed and remained in existence for so many centuries, which has been alive and productive for such a long period in the history of the world...must for this very reason...be of the greatest significance and importance for the thinking spirit."<sup>1034</sup> Judaism is venerated by the masonic imperium as the living embodiment of *the will to power*. In his 1862 masterwork, *The Revival of Israel* (which is usually referred to only by its subtitle, "Rome and Jerusalem"), Moses Hess advocated the establishment of a Zionist government in Palestine, and it was Hess who first introduced the young Marx to Communist ideology.<sup>1035</sup>

In *The Revival of Israel: Rome and Jerusalem*, Hess states: "Innocent III (at the fourth Lateran Council) evolved the diabolic plan to destroy the moral stamina of the Jews...Papal Rome symbolizes to the Jew an inexhaustible well of poison. It is only with the drying up of this source that German Anti-Semitism will die from lack of nourishment" (p. 35). Should Catholics take this bait? Not if they are *thinkers*, rather than *blind partisans*. Papal Rome was not entirely a "well of poison" for Judaism. During the Renaissance, as we have seen, elite Catholic prelates and philosophers were pivotal in reviving Judaism's prestige by kindling interest in the "wisdom" of the

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<sup>1034</sup> Immanuel Wolf, "On the concept of a science of Judaism," (1822), archive of the *Verein für Kultur und Wissenschaft der Juden*; reprinted in *Leo Baeck Institute Year Book*, vol. 2, 1957. The Verein organization was one of many bridges between the medieval, Oriental Judaism of the German ghettos and the emerging modern Orthodox Judaism advocated by Hess; what Heinrich Heine described as a "mediation between historical Judaism and modern science." Science in this connection signified the early strains of what would evolve into behavioral psychology and Taylorism, the factory management system favored by Lenin (Hess championed labor in Communist factories).

<sup>1035</sup> Moses Hess, *The Revival of Israel: Rome and Jerusalem, the Last Nationalist Question* (University of Nebraska Press, 1995)

Talmud and the “Christianity” of the Kabbalah. Hess is manipulating militant, anti-Judaic Catholics — who he anticipated would view his book as an insider’s manual— to rally around the popes. He foresees what will be coming out of the papacy in the twentieth century and he does not wish to undermine the institutional authority by which the drastic, *overt* philo-rabbinic changes inside the Church will be promulgated. What is more, he wishes to continue to fuel the fires of fratricidal religious warfare between Catholics and Protestants, by planting the idea that Protestantism is “soft” on Judaism. Of course, some modern Protestants would welcome Hess’s implied endorsement of their creed as being less oppressive toward Judaism. But German opposition to Judaism can hardly be said to be exclusively Roman Catholic. Martin Luther’s 1543 Biblical exegesis, *Of the Jews and their Lies* is, as we have already noted, medieval Catholic in its essential theology. It constitutes a renewal of the teaching and policies of popes such as Innocent III (ca. 1160-1216). As such, it served as an impediment to the very goals Hess accused only the papal church of obstructing.<sup>1036</sup> Since Hess was aiming his recruiting appeal to liberal German Protestants, and among the French to enthusiasts for scientific materialism and secularism, he glossed over Lutheranism’s historic opposition to Judaism. Hess is extraordinarily slippery and cannot be easily pinned down. We must resist the tendency to pigeon-hole him as indubitably Rightist or Leftist, inexorably anti-Catholic or pro-Protestant. His sole, non-negotiable allegiance was to Judaism, everything else was up for grabs. The task of any astute student of Hess is to detect when he is talking to the *goyishe* audience and when he is addressing his own crowd.

Hess was tasked with a delicate objective: the resuscitation of the Talmud in the wake of the liberal reform which sought to lead Judaic people toward enlightenment, free of the micro-management of Judaic daily life demanded by the Talmud. Israel Shahak writes: “Since the time of the late Roman Empire, Jewish communities (in Europe) had considerable legal powers over their members....a power of naked coercion: to flog, to imprison, to expel — all this could be inflicted quite legally on an individual Jew by the

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<sup>1036</sup> We do not consider the Fourth Lateran Council, or medieval Church policies generally, to be entirely scriptural with regard to Talmudists. Neither do we share the modern conceit that they were entirely unscriptural. A detailed exposition of the theology of that age on a point by point basis is beyond the scope of this writing. Suffice it to say that we absolutely oppose both the persecution and the accommodation of the advocates and adherents of Pharisaic Judaism.

rabbinical courts for all kinds of offenses. In many countries — (Catholic) Spain and Poland are notable examples — even capital punishment could be and was inflicted, sometimes using particularly cruel methods such as flogging to death. All this was not only permitted but positively encouraged by the state authorities in both Christian and Muslim countries...This was the most important social fact of Jewish existence before the advent of the modern state: observance of the religious laws of Judaism, as well as their inculcation through education, were enforced on Jews by physical coercion, from which one could only escape by conversion to the religion of the majority...However, once the modern state had come into existence, the Jewish community lost its powers to punish or intimidate the individual Jew. The bonds of one of the most closed of 'closed societies,' one of the most totalitarian societies in the whole history of mankind were snapped... <sup>1037</sup>

Hess's task was to see that Judaics did not succumb to the new winds of reform and religious indifferentism with which Catholics and Protestants under the spell of Liberté, Egalité, Fraternité, had fallen. This has been a perennial problem for Judaism: how to insulate their own nation from the liberal toxins which they themselves sow among the gentile nations. *For Hess, the cardinal sin of the Judaic people was to abandon their heritage, while the cardinal objective of his Communism was to persuade all other people to abandon theirs.*

Forged in the crucible of the German Rhineland, where he was born into an Orthodox Judaic family, and at a period of time that marked the beginning of the Prussian reaction against the legacy of Napoleon, Hess approached this dilemma through the vehicle of his Zionism, the religious nationalism which embraces the Talmud not necessarily as a code for daily living, but as a totem of racial cohesion and a prophylactic against liberalism. Hess wrote: "Many who have emancipated themselves from dry orthodoxy have recently manifested in their studies a deepening conception of Judaism; and have thus brought about the banishment of that superficial rationalism which was the cause of a growing indifference to things Jewish and which finally led to a total severance from Judaism." <sup>1038</sup>

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<sup>1037</sup> Israel Shahak, *Jewish History, Jewish Religion* (op. cit.), chapter 2.

<sup>1038</sup> *The Revival of Israel: Rome and Jerusalem*, op.cit. p. 39.



Hess termed as “nihilists” all liberal Judaics who sought to abolish the influence of the Talmud, which he regarded as the “fountain of life.”<sup>1039</sup>

Hess endeavored to build a Hegelian-Kabbalistic bridge between the Judaic liberals and the rabbinic traditionalists: “The new seminaries, modeled after the Breslau school...ought to make it their aim to bridge the gap between the nihilism of the Reformers, who never learn anything, and the staunch conservatism of the Orthodox, who never forget anything.” The bridge consisted of Communist leadership for the reform-minded, and what came to be called modern Orthodoxy for the conservatives, with these two, seeming opposite tendencies, eventually reconciled, far in the future, in the racial patriotism that is Israeli Zionism. As Hess stated, “The pious Jew is above all a Jewish patriot. The ‘new’ Jew, who denies the existence of the Jewish nationality, is not only a deserter in the religious sense, but is also a traitor to his people, his race and even to his family.”<sup>1040</sup>

In his early 1837 work, *The Holy History of Mankind*, Hess advocated an occult, Talmudic two-tier hierarchy of Adamic man (humans, i.e. “Jews”), contrasted with subhuman creatures, the Nephilim. “This tradition,” observes Hess, “leads toward a higher and clearer consciousness.”<sup>1041</sup> In 1841 Hess began to gain support from a wealthy clique of Rhineland capitalists. They appointed him the head of a leading masonic newspaper which they funded, the *Rheinische Zeitung*, in whose offices Hess made the acquaintance of Karl Marx, whose mentor he became and in whom he discerned messianic qualities. In a letter written before Marx had published anything, Hess predicted of him, “...he will give the final blow to all medieval religion and politics...Can you imagine Rousseau, Voltaire, Holbach, Lessing, Heine and Hegel combined..in one person? If you can — you have Dr. Marx.”

After the Prussians drove Hess into exile in France, he joined with the German-Judaic expatriates there to lay the groundwork for the Communist ideology in such works as *Kommunistisches Bekenntis in Fragen und Antworten* (“A Communist Credo: Questions and Answers”); *Über das Geldwesen* (“On Money”) and *Sozialismus und Kommunismus*. Though attributed to Marx and Friedrich Engels, Moses Hess himself wrote the first

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<sup>1039</sup> Ibid.

<sup>1040</sup> Ibid. p. 62.

<sup>1041</sup> Moses Hess, *The Holy History of Mankind and Other Writings*, ed. by Shlomo Avineri (Cambridge University Press, 2004), p. 54.

draft of *The Communist Manifesto* and sections of *The German Ideology*, which is officially said to have been written by Marx and Engels. Hess the Communist sought to extirpate the gentile's connection to the land by weakening private property rights and in particular, the right to inherit land. In keeping with the conjunction of seeming opposites, in which Communism sometimes is bankrolled by predatory capitalists, Hess believed that the modernizing trends of "free trade" and commerce would contribute to Communism through the demise of property rights. He also favored the factory system which he believed would "guarantee abundance."

### *The Nazi Connection*

German National Socialism's antecedents can be found in the circles around Houston Stewart Chamberlain and the teachers of Dietrich Eckart, among many others. Moses Hess stressed a Darwinist racial science and placed Judaics at the top of the genetic helix as the fittest of all survivors. Though Judaism is a spiritual and ideological contagion that consists of a racial ideal, nineteenth century European theorists of the newly emergent Darwinian concept of "favored races," and Houston Stewart Chamberlain's racial science, along with their counterparts in the western occult gnosis, adamantly adhered to the belief that Judaics were above all, a race. If true, this belief destroys the basis of Christianity, for if Judaic evil has its origin not in a disordered ideology or a corrupt spirituality, as Christian assert, but in an indelibly race-based, genetically-determined proclivity, as the Nazis asserted, it cannot be altered through spiritual and intellectual reform and conversion, but only through extrusion, or in the most extreme circumstance, extirpation.

According to this particular strain of Aryan racial theory, as Jews, the Pharisees Nicodemus and Saul of Tarsus were possessed of an ineradicable genetic predisposition toward evil, upon which the preaching of the Gospel and the grace of God could have no salutary effect. As a result, total and eternal race war is the only effective response to the evil of the "Jews." Therefore, Christ was wrong. There can be no true conversion of racial Judaics. An examination of this supposedly European or "Aryan" racist philosophy will show that in its merciless disregard for the humanity of the soul of the individual, it is neo-Talmudic. While this philosophy was always current in the western secret societies, it made its way into public discourse

and mass belief through Moses Hess, who stated, “The converted Jew remains a Jew no matter how much he objects to it...the Jews are something more than mere ‘followers of a religion,’ namely, they are a race brotherhood...” The forefathers of Nazism were reading these words with their eyes hanging out.

Hess planted this racialism among the Germans and they accepted it because they felt that he, above all other Judaic liberal and socialist agitators of the day, acknowledged “racial realities.” In doing so, Hess was careful to flatter the Germans he targeted while pandering to the dogma of the racial-Darwinian scientism which was beginning to flex its intellectual and cultural muscle. At first, Hess didn’t lay it on too thickly. He accused German nationalists of being “Teutomaniacs” and then with the next stroke of his pen, complimented their “mania”: “The real Teutomaniacs of the Arndt and Jahn type will always be honest, reactionary conservatives.”

Though he placed the French far above the Germans racially, the German conservatives expected nothing less from the likes of Hess, but at the same time they grudgingly regarded him as a high level operative and insider, and when he talked “racial realities,” in terms of the anti-Christian evolutionary science then coming into in vogue, he had their attention. There are many ways to skin a cat — in his case, to lure a people away from the eternal Biblical verities and historic axioms of Christian civilization. In the case of the orderly, law abiding, well-educated Germans, the lure was racial “science.” Hess proclaimed: “Life is a product of the mental activity of the race, which forms its social institutions according to its inborn instincts and typical inclinations. Out of this primitive, life-forming source springs later the life-view of a race, which in turn influences life or rather modifies it, but is never able to alter essentially the primal type which continually reappears and takes the ascendancy...Without the contribution of the race-genius of the Northern peoples, Christianity would have never occupied that position in universal history which it has occupied for centuries.”<sup>1042</sup>

This is clever flattery but like most flattery, it has a poisonous core, in this instance, the implication that John the Baptist was wrong when he said God can raise up “stones” to be His chosen people (Matthew 3:8-9). If Hess was correct, then the Apostle Paul erred when he said God uses the weak to

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<sup>1042</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 84-85.

confound the worldly and powerful to spread His kingdom (I Cor. 1: 26-28). While it is certainly true that European people have many attractive characteristics that can rightly be called biological traits, the importation of rabbinic racial conceit into the self-image of the “Aryan” was a masterstroke of subversion on the part of Hess; the ultimate manifestation of which was the Nazi political movement of Adolf Hitler.

It was important to the Cryptocracy that Hess undo the damage that Johann Andreas Eisenmenger had done when he declared, as had the early Church before him, that the Old Testament was the property of the Christians, not Pharisaic Judaism. Hess countered this Apostolic Christian teaching by asserting that Moses was the first Communist. Hess spoke a brazen lie, but it had the magnetic attraction for which the “big lie” is infamous. A little more than fifty years later, Dietrich Eckart, Hitler’s personal mentor, wrote his immensely influential pamphlet, *Bolshevism from Moses to Lenin*, which parroted Hess’s teaching almost verbatim. Thus was the scholarship and wisdom of Prof. Eisenmenger overthrown and displaced in Germany by rabbinic rubbish, through the medium of a leading Nazi ideologue! This was a sting of cosmic proportions on the part of a trickster of phenomenal ability.

### *The Communist-Zionist Link*

The theoretical basis for the Communism and Zionism of Moses Hess is in the Hegelian concept of “mediation,” which is itself a “scientific” version of the human alchemy of medieval, Lurianic Kabbalah. The seeming opposites, the egalitarian utopia of Communism and the race-based colonialism of Zionism, are mediated through Judaism, which brings to the world the recognition of Judaic mankind as the Communist conscience and Zionist judge of the world. For Hess, the Judaic people were uniquely qualified for this exalted role due to their strong communitarian tradition of solidarity, and their “divine spirit,” upon which the future Israeli messianic-Communist worldly kingdom would be founded.

Hess wrote: “Of the two most significant original races, only the Israelites, with their grounded historical consciousness and ethical-religious spirit, recognize the divine plan that guides humanity toward a more

perfected messianic age...Modern Jews...are identified by their passionate struggle for social equality and worldly redemption.”<sup>1043</sup>

With his knowledge of the impact of race and nationalism on history, during the formative years of the Communist conspiracy Hess crafted a special leadership role for Judaics and Talmudic Judaism. He presented them as intellectual and cultural forces indispensable to the success of the Leftist movement. Hess-the-ideologue who disdained the rights of inheritance, upheld the unique right of Judaics to inherit the leadership of the Communist conspiracy.

Among advanced academics in Germany, including the “Young Hegelians,” were influential students of Eisenmenger’s *Entdecktes Judenthum*. German philosophers such as Georg Friedrich Daumer and Ludwig Feuerbach were influenced by Eisenmenger’s monumental opus. Based on Eisenmenger, Feuerbach correctly termed Judaism, “a religion of egoism” and protested “Jewish ethnocentrism” in his 1854 work, *Essence of Christianity*.<sup>1044</sup>

Daumer meanwhile, was described by critics as “neurotically obsessed with researches into human sacrifices as practiced by Jews, ancient and modern.”<sup>1045</sup> Eisenmenger’s work had been intended for Christians, not the atheist-oriented Hegelians whose philosophical system was a kind of perpetual motion machine that harnessed the energies of committed Leftists and Rights to advance a higher, unseen objective.

The Hegelian process was a natural extension of the Talmudic-Kabbalistic dynamic. Post-Christian modernists like the “Young Hegelians” could not effectively build on Eisenmenger’s research using the situation-ethics of the Hegelian model, which was tailor-made for a Talmudist like Moses Hess.

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<sup>1043</sup> *Moses Hess and Modern Jewish Identity* (Indiana University Press, 2001), p. 77. This racial conceit seems to be held by many Judaics who are Leftist “liberal progressives” and who either reject the Talmud or know little or nothing about it.

<sup>1044</sup> For an extensive treatment of the relationship between German intellectuals and Eisenmenger’s work, cf. this writer’s lengthy introduction to *Traditions of the Jews* (op. cit.).

<sup>1045</sup> In spite of useful insights into Talmudic psychology, Feuerbach made the fundamental error of failing to distinguish between the Talmud and the Old Testament. He had an imperfect grasp of Eisenmenger’s vast, two volume work and either read its nearly 2,000 pages superficially or only partially.

*Moses Hess and Judaism*

The Judaic founder of Communism was an unabashed, fanatical proponent of the Talmud. He was dead set against Judaic reform of a Karaite orientation, i.e. one which placed the Old Testament above rabbinic Talmudic traditions. He warned his fellow Judaics against such reformers: "Imitating Christian reformers of an earlier age, they set up the Bible, in contradistinction to the Talmud, as the positive content of regenerated Judaism, and by this anachronism, which was merely an imitation of a foreign movement, they only made themselves ridiculous. It is, in reality, a narrower point of view than that of orthodox Judaism, to declare the living, oral tradition to be a 'human fiction,' and because it was written down at a later time, to discard it, while admitting the law of the Bible to be divine. This view is also unhistorical. Everything tends to show that until the Babylonian exile...no distinction was made between the written and oral laws...one thing is firmly established, namely, that the spirit which at the time of the restoration inspired the Sopherim and the sages of the Great Synagogue, was freer, holier and more patriotic, than the spirit which inspired Moses and the Prophets." <sup>1046</sup>

Hess says that the "sages of the Great Synagogue" were "freer, holier and more patriotic than Moses and the Prophets." Moses and the prophets criticized Israel whenever this people strayed from God's law. For Hess, the rabbis possessed more virtue due to their racial ("patriotic") attachment to Israel. This supremacist self-worship, which situates Moses beneath *Chazal*, even in defiance of God Himself, makes the Judaic people "freer" and "holier." Communism was to be the means by which this exalted Talmudic status of "the Jews" would be established. Communism was the vehicle through which what Hess called the "creative genius of the Jewish nation" would perfect the world: "There are two epochs that mark the development of Jewish law: the first, after the liberation from Egypt; the second, after the return from Babylonia. The third is yet to come, with the redemption from the third exile. The significance of the second legislative epoch is more misunderstood by our reformers (who have no conception of the creative genius of the Jewish nation), than by our rabbis, who place the law-givers of this period even higher than Moses...Nothing entitles the written law to a holier origin than

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<sup>1046</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 102-103.

the oral. On the contrary, the free development of the law by oral tradition...was always considered of greater importance than the mere clinging to the written law. The reason for this is quite evident. The national legislative genius would have been extinguished...it is to this oral development of the law that Judaism owes its existence during the two thousand years of exile; and to it the Jewish people will also owe its future national regeneration.”<sup>1047</sup>

As their own god, the Judaic people — possessed of a “legislative genius” — are qualified to make up their own laws, rather than “merely clinging” to God’s law. This is the spirit behind the “activist” judges who interpret the U.S. Constitution in such a way as to nullify the original intent of the Founders. It is the essence of the man-is-god conceit of Soviet Communism. But as Hess hints, Communism is only a *stage* on the path to the “redemption of the third exile” as represented by the Zionist state, illuminated by Judaics, who are themselves the Holy Spirit: “We have to restudy our history, which has been grossly neglected by our rationalists...Then also, will we draw our inspiration from the deep well of Judaism; then will our sages and wise men regain the authority which they forfeited from the moment when, prompted by other motives than patriotism, they estranged themselves from Judaism and attempted to reform the Jewish law. We will then again become participants in the holy spirit, namely, the Jewish genius..And then, when the third exile will finally have come to an end, the restoration of the Jewish state will find us ready for it.”<sup>1048</sup>

In the cosmos of Hess, every idea, every concept, every political faction and party must serve the end of preserving Judaic racial-nationalism. This is what he means when he speaks of “patriotism.” Hess did not personally practice Judaism. Neither does Harvard Law Prof. Alan Dershowitz or former Federal Reserve Chairman Alan Greenspan in our time. Observance of ritual is beside the point. Over the centuries, allegiance to the Oral Traditions is credited with having preserved the purity of the Judaic race and that’s what counts: “You who declare the teachings and ordinances of our sages to be foolish inventions, pray tell us what would have become of Judaism and the Jews if they had not, through the institutions of the Talmudic sages, thrown

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<sup>1047</sup> Ibid, pp. 103-104.

<sup>1048</sup> Ibid., p. 105.

a protecting fence around their religion, so as to safeguard it for the coming days? Would they have continued to exist for 1800 years and have resisted the influence of the Christian and Mohammedan civilization? Would they not long ago have disappeared as a nation from the face of the earth...?"<sup>1049</sup>

Hess refers to the "law" of the sages. Since we know this is not God's law that is being referred to, exactly what is this rabbinic law? "The law of the universe is the law of generation and development, or to use a better-known expression, 'the law of progress'...thanks to the religious genius of the Jews...continually manifested...in various forms: first in prophetic utterances, then in mysticism, and finally in philosophic speculation—the human spirit was constantly brought nearer to the recognition of this law."<sup>1050</sup>

This "law" of "progress" reaches its apex in revolutionary, messianic, Kabbalistic times, commencing with the notable precursor to the Bolshevik Revolution, the French Revolution: "The revelations of the holy spirit point to no other future but to the mature age of the social world. This age will begin, according to our historical religion, with the Messianic era...The Messianic era is the present age, which...finally came into historical existence with the great French Revolution...With the French Revolution, the third and last stage of development of humanity began...The third manifestation of history, namely, the present age of the social-life sphere, corresponds to the epoch of perfected organisms...The year 1789 was the first step in the process of rehabilitation. Pursuing its mission, liberation, the eye of France searched after all the persecuted races and it found you (the Judaics) in your ghetto and shattered its doors forever."<sup>1051</sup>

The French Revolution was the beginning of the violent stage of the Judaic revenge. Hess set Communism in motion partly as ritual revenge on the *goyim*: "You feudal kings branded the Jews with the mark of shame — the Jews, who, in spite of all your persecutions, supplied you with the necessary gold wherewith to arm your vassals and serfs...You grand Inquisitors, searched among the children of the dispersed people of Israel for your richest victims, with whom to fill your prisons and coffers...And finally, you modern nations have denied these indefatigable workers and industrious

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<sup>1049</sup> Ibid., p. 111.

<sup>1050</sup> Ibid., p. 134.

<sup>1051</sup> Ibid., pp. 137-139; 156.



merchants civil rights. What persecutions! What tears! What blood you children of Israel have shed in the last 1800 years! But you sons of Judea, in spite of all suffering are still here!...You have escaped destruction in your long dispersion, in spite of the terrible tax you have paid during eighteen centuries of persecution. But what is left of your nation is mighty enough to rebuild the gates of Jerusalem. This is your mission.”<sup>1052</sup>

*For Hess, the cardinal sin of the Judaic people was to abandon their heritage, while the cardinal objective of his Communism was to persuade all other people to abandon theirs.*

“The holy spirit, the creative genius of the people, out of which Jewish life and teaching arose, deserted Israel when its children began to feel ashamed of their nationality.”<sup>1053</sup> What terrified Hess is that which terrified the Pharisees of first century Palestine: that a Christ-like spirit of renewal would lead them to cast off the chains of Talmudic tribalism. As an antidote to this potentiality, Hess proclaimed that, for the racial “Jew,” true conversion is impossible: “The Jewish religion, thought Heine...is more of a misfortune than a religion. But in vain do the progressive Jews persuade themselves that they can escape this misfortune through enlightenment or conversion. Every Jew is, whether he wishes it or not, solidly united with the entire nation.”<sup>1054</sup>

This doctrine is similar to that of the Judaic-hater. The Judaic-hater does the work of the Talmudic rabbi when he declares the impossibility of a sincere Judaic conversion to Christianity. Hess warns his fellow tribesmen to use revolution, but not to believe in its rhetoric. He taught that French Revolutionary/Enlightenment/Liberal-Humanitarian *beliefs*, out of which he would develop Communism through Marx, *were not for Judaic people*: “At the height of the movement of enlightenment, when everybody was intoxicated by it, people could be easily fascinated by the illusion that it is best for the entire Jewish people to surrender its national religion and devote itself to humanitarianism...”<sup>1055</sup> Communism was the means for achieving Judaic supremacy over gentiles. The gentiles were fated to be reduced to a faceless,

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<sup>1052</sup> Ibid., pp. 155 & 157.

<sup>1053</sup> Ibid., pp. 143-144.

<sup>1054</sup> Ibid., p. 163.

<sup>1055</sup> Ibid., p. 164.

deracinated mass. Capitalism was also capable of producing this effect, through free trade and the unfettered financialization of society, in which the management of money becomes a vast business in itself, and where the highest virtue, after obeisance to Judaism, is profit. Hess again reminds his fellow Judaics that submersion in the Brotherhood-of-Man racial melting pot is not for them: "...no Jew, whether orthodox or not, can conscientiously refrain from cooperating with the rest for the elevation of the entire Jewry."<sup>1056</sup> But in literature intended for non-Judaic revolutionaries, like the double-dealing Pharisee he was, Hess put forth a different message: "The age of race dominance is at an end...along with the cessation of race antagonism, the class struggle will also come to a standstill. The equalization of all classes of Society will necessarily follow the emancipation of the races, for it will ultimately become only a scientific question of social economics."<sup>1057</sup>

"...In the heaven of our ideas...all men are brothers and members of one family, here no institutions originating in the blind egoism of barbaric times exist and absolute equality reigns supreme...in our deepest feelings we are convinced of the essential equality of all men. We discern this in our greatest poets, we recognize this in our most exalted thinkers..."<sup>1058</sup>

### *The Communist Ideology of Moses Hess*

Communism as a modern ideology existed before Moses Hess, but primarily as wishful thinking. It was Hess who turbo-charged it with the *Wissenschaftslehre* (loosely translated as "the science of science") of Hegel's gifted contemporary, Johann Gottlieb Fichte (1762-1814), forming it into what Hess termed *Wissenschaftlicher Kommunismus* ("scientific Communism," based on the whole realm of knowledge and social analysis), which was then transmitted to Marx in whose hands it became "scientific socialism," an enthralling epistemology possessed of brutal logic and a ruthless political machine. Hess sought to transmute the French Revolution's rule of reason into the Talmudic rule of the law (*Rechtsstaat*) of progress, as envisioned by Hegel: "...the politics of the *ancien régime*, the old form of

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<sup>1056</sup> Ibid., p. 167.

<sup>1057</sup> Ibid., pp. 226 & 233.

<sup>1058</sup> Moses Hess, "Socialism and Communism." First published in Georg Herwegh's anthology, *Einundzwanzig Bogen aus der Schweiz* (Zurich, 1843). Trans. and reprinted in *The Holy History of Mankind and Other Writings* (op. cit.), p. 97.

government, was overthrown, but no new '*Rechtsstaat*' was successfully consolidated. Ever since...the French Revolution a constant quest for a rational and just basis for state and church was futilely undertaken; it was futile for the simple reason that these medieval forms of social life are based neither on reason nor on justice, but arise out of...the blind struggle of egoism and the needs of egoistic individuals. In the meantime, while one was striving in public life for a new form for the overthrown medieval institutions...one form drove out another, without the latter offering more satisfaction than the former..."<sup>1059</sup> Hess proposes that the modernization and effectiveness of the new revolutionary movement depends upon forming it into an atheist and Communist ideology, distinguished first and foremost by the elimination of all private property. He cites several pioneers of an abstract movement which, through the mediation of Hess, will be made concrete. "...we see in Germany the emergence of Schelling and Hegel...from Fichte one dates the beginning of atheism, in France from Baboeuf the beginning of Communism...that of St. Simon and Fourier...The principle of the new age...which manifested itself in Germany as abstract idealism and in France as abstract Communism, begins now to develop out of itself its own concrete content...the Hegelian idea of the 'absolute personality' achieves only in atheism its true meaning and is saved from misinterpretations."<sup>1060</sup>

Hess, the advocate of atheism for the goyim, was a great admirer of the most extreme, gentile-hating Chabad-Lubavitch Hasidic rabbis, including the hyper-racist doctrines contained in the *Tanya*: "The philosophical aspect of Hasidism, from the point of view of theoretical Kabbalah, is developed...in...the *Tanya*. The disciples of this philosophy call themselves Chabad...This sect is widely scattered among the Jews...The great good which will result from a combination of Hasidism with the national movement is almost incalculable...there are only two alternatives for the great Jewish masses of Eastern Europe; either to be absorbed along with the reformers, by the gradually penetrating external culture, or to avert this catastrophe by an inner regeneration of which Hasidism is certainly a forerunner."<sup>1061</sup>

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<sup>1059</sup> Ibid., p. 100.

<sup>1060</sup> *The Holy History of Mankind and Other Writings*, op. cit., pp. 100-101.

<sup>1061</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 246-248.

Hess was determined to create a mass of godless, landless, subject-gentiles in a Judaic-ruled Communist system in which Judaics alone would preserve their religion's prestige and their race's heritage. What of Judaic Communists who became infected with the atheism Hess had hoped to spread only among gentiles? The leading Bolsheviks were sufficiently faithful to the ideology of Hess to preserve the racial-national component of Judaic egoism in the USSR, if not its overtly religious trappings. Engels, Lenin and Stalin all declared that opposition to Judaics ("antisemitism") was a vice of capitalist society and a weapon of reactionary ideology; as such it had no place under Communism and was banned as a subversive enemy doctrine and punished as a capital crime. In view of these facts, does anyone actually believe that Communism failed to serve Judaic supremacy as envisioned by Hess, simply because Marx ranted against rabbis in a pamphlet? Does one pamphlet cancel decades of anti-gentile massacres carried out in Soviet-occupied territory? Moses Hess forged Marxist economic determinism in order to strip the gentile of his God and his land. Karl Marx could cavil about Judaism all he liked. The end-result of Marxism-Leninism was catastrophe for the *goyim* and their Christianity. Out of this catastrophe would come the Israeli state, after which Communism would be discarded and disavowed. Marx was a valuable means to an esoteric end.

In his 12,000 word essay "On the Jewish Question,"<sup>1062</sup> Marx did not demand the elimination of Judaics, but rather predicted the disappearance of their religious consciousness, commensurate with the demise of capitalism. He did not view Judaics negatively for racial reasons, but rather for economic ones. "Marx was the great secular rabbi of his century," observed Edmund Wilson, "in whom the blood of several lines of Jewish rabbis were concentrated. He was too profoundly and completely a Jew to worry much about the Jewish problem in the terms in which it was discussed in his lifetime."<sup>1063</sup>

At the time Marx wrote, many Judaics were indeed as he described them, engaged in exploitation. Why is it supposedly racist of him that he acknowledged a commonplace of his time? How does the recognition of a

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<sup>1062</sup> Karl Marx, "Zur Judenfrage," in *Deutsche Französische Jahrbücher*, 1844.

<sup>1063</sup> Quoted in Julius Carlebach, *Karl Marx and the Radical Critique of Judaism* (London: Routledge & Kegan Paul, 1978), p. 313. (For Wilson's use of the word "blood," we would substitute the word "culture").

glaring fact indicate malice or bias? Marx's father had converted to Christianity and Marx did not view himself as a Judaic on the basis of his patrimony. In spite of his alleged "antisemitism," according to his rival Mikhail Bakunin, Marx "...attracts whether in London or in France, but especially in Germany, a whole heap of Yids..."<sup>1064</sup> The proverb that "Communism is Judaic" does not and should not rest on the ethnicity of Marx, but rather on his thoroughly Judaic philosophy, which he promulgated with a rabbinic-like certainty of his own moral superiority: that human emancipation would come about without Jesus Christ, through the self-worship of a chosen people (the proletariat), who would be their own god; with economic-determinism serving as the man-made religion. As Britain's preeminent Zionist newspaper, *The Jewish Chronicle*, has noted, "Only a Jew could have written *Das Kapital*."<sup>1065</sup>

"...Karl Marx as a 'historic personality' was worshipped by the Jewish youth of Eastern Europe as 'liberator of the world,' as the righteous savior of the ghetto...this worship was brought to Palestine by the young pioneers. To give but one example, when Melford E. Spiro carried out his research in an Israeli kibbutz, he described how the kibbutz saw Marx as the true prophet, Lenin as his interpreter and the Soviet Union as the mediator of both...To the kibbutz members, the Soviet Union was a 'combination of Vatican and heaven,' a paradise on earth to be emulated."<sup>1066</sup> Franz Jona Fink was a Marxist and an Israeli Zionist. He wrote: "...in 1948, through the agency of Russia's foreign minister, Gromyko, it was established that the Jews of the world 'came forward together' to fight and suffer in the battle against fascism and in the war of liberation against imperialism which led to the foundation of their State (of Israel). This (Israeli) State represents and achieves the 'concrete, historical conditions of our situation through productivization (*Chalutzit*), ingathering of the exiles (Zionism) and the struggle against social and national oppression."<sup>1067</sup>

According to another Israeli Marxist kibbutznik, Yehuda Nini, "Israel would not have come into being without the Jewish Left...the second and

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<sup>1064</sup> Adam B. Ulam, *Lenin and the Bolsheviks* (London: Fontana, 1969), p. 54.

<sup>1065</sup> Geoffrey Alderman, *Jewish Chronicle*, Oct. 29, 2004.

<sup>1066</sup> Quoted in Carlebach, op. cit., p. 291.

<sup>1067</sup> "Ein Feuerbach-Zitat bei Marx (Zur Judenfrage)," *Al Hamishmar* (Israeli publication), July 4, 1955.

third *aliyot* (Judaic arrivals in Palestine, many from Russia)...brought with them the socialist ideologies of Ber Borochov, Nachman Syrkin and Aaron Gordon who created Israel, because they combined the Zionist-national with a socialist vision. Without this leaven of revolutionary socialism, Israel would be no more than a ghetto..."<sup>1068</sup>

At the turn of the twentieth century, the challenge to Zionism was how to appeal to the increasing number of young Jews who were joining the growing Communist movement in Russia. In *Nationalism and Class Struggle*, Ber Borochov attempted to demonstrate that a Jewish nation in Palestine would be the best institution through which to conduct the Communist struggle. His Marxist version of Zionism attracted many Russian Jews caught up in the revolutionary fervor of the Bolshevik movement. Jewish nationalism became an Israeli reality partly due to the preponderance of Communist-Zionists who infused the fledgling Israeli state with the ideals of Marxism, precisely the synthesis of Judaism and Communism which Hess had envisioned through the instrumentality of Marx.

Marx agitated for civil rights ("emancipation") for the Jews of Europe and in an article published in the April 15, 1854 edition of Horace Greeley's *New York Daily Tribune*, wrote about the Jews of contemporary Palestine in the familiar exaggerated "holocaust" style of an archetypal Jewish nationalist: "Nothing equals the misery and the sufferings of the Jews of Jerusalem...constant objects of Moslem oppression and intolerance, insulted by the Greeks, persecuted by the Latins, and living only on the scanty alms transmitted by their European brethren."<sup>1069</sup>

It is important to remember that Marx was quite content to be mentored by Hess, "an extreme Jewish racist"<sup>1070</sup> and to act as his mouthpiece, repeating Hess's key concepts in such works as *The Communist Manifesto* and *Economic-Philosophical Manuscripts*.<sup>1071</sup>

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<sup>1068</sup> Yehuda Nini quoted in Carlebach, op. cit., p. 309.

<sup>1069</sup> Shlomo Avineri, *Karl Marx on Colonialism and Modernization* (NY, 1968), p. 142.

<sup>1070</sup> Shahak, op. cit.

<sup>1071</sup> Cf. footnote 9 on p. 109 of *The Holy History of Mankind and Other Writings* (op. cit.); also Karl Marx: *Early Writings*, trans. by T.B. Bottomore (London, 1963), pp. 153-154. These facts are of course hotly denied by the disinformation corps.

Loosely affiliated with the famous circle of “Young Hegelians,”<sup>1072</sup> Hess used the philosophical system of Hegel, to give the weak, abstract Communism of St. Simon and Fourier, fangs and claws. Hess applied Hegel’s concept of *Aufhebung* both to the development of Communism and then to its triumph over Christianity and liberal democratic socialism. *Aufhebung* signifies “abolition, overcoming and raising to a higher level, all at the same time...(it) is a key concept in (Hegel’s) dialectics which sees development as occurring by constant internal changes which, by realizing a principle—or stage of development—also transcend and overcome it.”<sup>1073</sup>

This is the “scientific” command strategy of the Cryptocracy which is utilized against the always clueless, “Right wing conservatives.” Montini (Pope Paul VI) and Wojtyla (Pope John Paul II), were masters of it, as is Ratzinger (Pope Benedict XVI). Moses Hess realized a principle, “or stage of development,” Communism, only to transcend it at the next stage, Zionism. As each old skin is shed by the reptile, the new creature resembles nothing of the old. Yesterday’s Communists are today the neo-conservative anti-Communist Zionists who were “persecuted by “that antisemite’ Stalin” in their youth, etc.

This command ideology of the Cryptocracy owes almost as much to Fichte, Hegel’s university contemporary, as to Hegel. In Fichte’s philosophy, the self is not a static thing with fixed properties, but rather, a self-producing process which owes its existence to nothing but itself. Fichte’s concept is of a rational agent that constantly interprets itself in light of normative standards that it imposes on itself, in both the theoretical and practical realms. Notice Fichte’s phrase, “normative.” The concept of the “normative” underscores the extreme relativism of the whole of the Hegelian theory of knowledge which would be further synthesized and refined by Edmund Husserl in his theory of phenomenology. When one of God’s immutable laws becomes inconvenient for the self-invented, self-worshipping Fichtian-Hegelian man, he dismisses it as “normative,” i.e. a mere temporal custom,

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<sup>1072</sup> The mention of the words, “Young Hegelians” usually elicits from professional Zionist “watchdogs,” the automatic response, “notorious anti-semites.” This is mainly applied to Feuerbach who coined the term “Jewish egoism” and Bruno Bauer, who described Judaism as being far more negative than Christianity. Both men had been influenced by their reading of Eisenmenger. What was actually a protest against racism (of the rabbinic type) is twisted into a species of “racist antisemitism” by rabbinic masters of spin.

<sup>1073</sup> This explanation is by Shlomo Avineri, *The Holy History of Mankind*, op. cit., p. 113.

“culturally conditioned” and mistaken for an enduring truth. When Pope Paul VI was asked why the Church of Rome had dropped certain aspects of the Apostle Paul’s teachings, he is alleged to have replied, “Because they were only normative.” In 1987, when Pope Benedict XVI, then Cardinal Ratzinger, was confronted by French Archbishop Marcel Lefebvre with the need to fight against what Lefebvre believed to be Vatican Council II’s spirit of modernism, and on behalf of the Kingship of Christ, as exemplified by the doctrine expounded in 1864 in the papal encyclical *Quanta Cura*, Cardinal Ratzinger replied to Archbishop Lefebvre, “But, Your Grace, we are no longer at the time of *Quanta Cura*.” To which Lefebvre gave the devastating riposte, “Then I will wait until tomorrow, because tomorrow we will no longer be at the time of Vatican II!” With one blow, the “normative” principle of Hegelian relativism was shown to be ridiculous and bankrupt.<sup>1074</sup>

Fichte and Hegel were the fathers of a new social science. In the nineteenth century, science, whether racial or social, began to exert the force of religion. Racism was respectable because it was considered a science: “For Hess, race science offers a pragmatic and authoritative (because scientific) defense for progressive Jewish politics.” Communists like Hess, “regarded the natural sciences as an essential ‘motive power of social development.’” The Communists “easily manipulated the scientific critique of religion and metaphysics to further their own radical agenda. The scientific method thus became an ‘ideological weapon for the penetration of the political and social goals into the labor movement’...In the hands of the social revolutionaries, natural sciences authorized and legitimated political radicalism...”<sup>1075</sup>

Hess advocated for the *goyim* “progress” toward the alien, man-made creed of Communism, with appeals to gentiles to turn their backs on their religion and their heritage. But the test of the legitimacy of any philosophy or code of law is its universality —*does it apply to everyone?* The evidence of the evil of Judaism and of the western secret societies that descend from it, is that it has one law for “Jews” and allied insiders and initiates, and another for the “gentiles.” Hess had absolutely no intention of having his own Judaic people fall for the *spiel* about the Communist reform of humanity. *The Revival of Israel: Rome and Jerusalem* is a book written mainly for his fellow

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<sup>1074</sup> *The Angelus* (Kansas City, Missouri), October, 2005, p. 4.

<sup>1075</sup> *Moses Hess and Modern Jewish Identity*, op. cit., p. 81.



tribesmen in which Judaic racial supremacy forms the core of the argument. “It represents Hess’s attempt to restore the lost heritage of the Jewish people. For this reason, betrayal is the most destructive vice in Hess’s theory of the good. The Reformer is a traitor to his people, race and family. To make sense of this, Hess relies on a racial history of purity...”<sup>1076</sup> Hess upheld bedrock Talmudic principles of fidelity to race and nation for Judaics, while selling the *goyim* a utopian dream, if they would only have enough “love” in their hearts to “reform” and let go of their allegiance to their faith and family. A popular criticism of Communism in the time of Hess was that it was too utopian and “presupposes not men but angels.” Hess replied:

“Fourier and Hegel have recognized that there exists only one human nature, just as there exists only one principle of life and not a good and a bad one, neither angels and devils, nor virtuous and lascivious men...through Hegel the German spirit reached the realization that the freedom of the person should not be sought in the uniqueness of the individual, but in what is common to all human beings...But in order to actualize this truth in life itself, those two moments—personal freedom and social equality—have to be reunited. Without absolute equality, without French Communism on one side, and without absolute freedom, without German atheism on the other, neither personal freedom nor social equality can become an actual, realized truth.”<sup>1077</sup>

This is absolute poison, injected into the European body-politic by an agent of Orthodox Judaism. *Nota bene*, that in our time, an alliance has formed between “conservative Christians” and Orthodox rabbis like Daniel Lapin and Yehuda Levin because they supposedly agree to fight against abortion, sodomy and secular liberalism. But whereas for the orthodox Christian the fight against abortion and sodomy are fixed and eternal values and verities, for the Orthodox rabbi, whose Talmud dehumanizes unborn babies and permits homosexuality in certain circumstances, and for whom the secular-liberalism of Bill and Hillary Clinton was not a problem when those two were a means for granting pardons to Judaic felons at the New Square rabbinic settlement in New York, the current alliance with Judeo-Churchianity is just the Rightward side of the Hegelian coin. Judeo-

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<sup>1076</sup> Ibid., p. 124.

<sup>1077</sup> Hess, “Socialism and Communism,” op. cit., pp. 104-105.

Republican church-goers happen to be among the most ardent supporters of war-Zionism and the Israeli state, and as such, the chameleon rabbis have adopted the banner of that Judeo-Republican church-going constituency, predicated on the situation ethics and contingencies of the moment. Hess is the personification of this process in its manifestation on the Leftward side of the coin.

Let us read what advice Hess, the foremost proponent of the modern Orthodox movement in Judaism (preserving strict Talmudic religion in the modern world), offers to the *goyim*: “Just as in Communism, in the condition of community no religion is conceivable...so, on the other hand, no politics is conceivable under atheism, the condition of spiritual freedom.”<sup>1078</sup> What a liar! This is the atheist toxin that in the twentieth century would be whispered in the ears of the formerly devout Russian Orthodox Christians, a spiritual virus that would lead them down seventy years on the road to nowhere. In his Communist catechism (“A Communist Credo”), the question is asked: “Which religion should we all confess?” Hess answers: “The religion of love and humanity.” Question: “Is this universal human religion un-Christian?” Hess answers: “No, rather it is the fulfillment of the Christian religion...once we unite and live in Communism, hell will no longer be on earth and heaven will no longer be beyond this world; everything which has been presented to us by Christianity in prophecy and fantasy is about to be wholly realized in the true human society according to the eternal laws of love and reason.”<sup>1079</sup>

The Communism of Hess abolished God but claimed for itself a “progressive” myth about Christ. On the one hand Hess quotes approvingly a view of Jesus as an ignoramus, who: “...could not have stood high in that knowledge of the Law which through the schools of Shammai and Hillel had become prevalent in Judea. His small stock of learning and his corrupt half-Aramaic language point unmistakably to his birth place in Galilee...The description of the later writers of the corruption of the Jews and of the hypocrisy of the Pharisees, in the time of Jesus, is pure fiction. The disciples of Shammai and Hillel, the followers of zealot Judas, the bitter foes of the Herodians and of Rome, were not morally sick and were not in need of a

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<sup>1078</sup> Ibid., p. 105.

<sup>1079</sup> Ibid., pp. 125 & 127.

physician...”<sup>1080</sup> On the other hand, Hess holds up a false Christ, Jesus the wimp, as a Communist inspiration: “Above all things, he taught his male and female disciples the Essene virtues of self-abnegation and humility, of the contempt for riches, of charity and the love of peace. He bade them become as sinless as little children, if they would become members of the approaching Messianic Kingdom. The law of brotherly love and forbearance he carried to the extent of self-immolation...Jesus made no attack on Judaism itself. He had no idea of becoming the reformer of Jewish doctrine...He sought merely to redeem the sinner, to call him to a good and holy life and to make him worthy of participation in the approaching Messianic time.”<sup>1081</sup>

After stripping Jesus of His Gospel and the gentiles of their heritage and their God, Hess next takes aim at their property, dangling the bait of heaven on earth: “It is however one of the major achievements of Communism that in it, the contrast between pleasure and work disappears. Only under the conditions of alienated property is pleasure divorced from work...the condition of alienated property is the practical actualization of egoism and immorality...The principle of private property means that everyone can dispose of his property freely according to his will: I can bequeath or give away my property, otherwise it is not my property; usually I will leave it to my children or my next of kin, or even my friends—but not to the state, not to the commonwealth. Should inheritance be abolished, as the St. Simonists wish, then private property as such would be abolished, and what is then left is only to understand the meaning and essence of Communism.”<sup>1082</sup> Hess said he wanted to achieve the abolition of property through “peaceful” means, such as Americans have witnessed in the last several decades, e.g. confiscation through exorbitant property taxes: “Society should be in a position to...buy up all the land...which would be achieved through a property tax, accompanied by essential changes in the law of inheritance.”<sup>1083</sup>

The standard retort to the charge that “Communism is Judaic,” rests on an identification of Stalin and Marx as “antisemites.” Yet, throughout his

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<sup>1080</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 187-188; 191.

<sup>1081</sup> *Ibid.*, pp. 192-193.

<sup>1082</sup> Hess, “Socialism and Communism,” op. cit., pp. 107 & 110.

<sup>1083</sup> Moses Hess, “A Communist Credo,” *Rheinische Jahrbücher zur Gesellschaftlichen Reform* (Darmstadt: Constanz, 1846). Trans. and reprinted in *The Holy History of Mankind and Other Writings* (op. cit.), p. 123.

career, Stalin promoted and cultivated Judaics in remarkable ways. The assistance he gave to the founding of the Israeli state was crucial to that entity's successful establishment. Furthermore, Stalin's regime was replete with Judaics in top posts. Few would claim that Hitler was an "anti-Germanite" because he sometimes liquidated dissident Germans. Yuri Slezkine in his book, *The Jewish Century*, makes the important and overlooked point that the Stalinist state was run by Judaics who persecuted other Judaics. It was no less Judaic for having done so.

The deception at the heart of the misconceptions about Communism is that it was "founded by Karl Marx." By this scam, Communism, the spiritual plague let loose in modern history by Moses Hess, a Talmudic-Zionist, is reduced to a mere generic tyranny, with threadbare, ambiguous, "discredited" ties to Judaism through its "founder" Marx, a man who allegedly "couldn't stand 'Jews.'" As long as Karl Marx, and not Moses Hess, is identified as the architect of Communism, the cheat will prevail. The obscurity of Hess in our time is deliberate. Any man possessed of the powers of mind and will sufficient to create Communism, and the vision to foresee within Communism the rise and success of Zionism, would be a hero of the media universe, were it not for the fact that widespread knowledge of the details of his career, would undercut the very propaganda empire that sought to make him famous. For this reason, the diabolical Hess, pied piper of Communism and Zionism, who also shaped the views of Nazi architect Dietrich Eckart, sleeps largely unknown in the soil of the racial imperium he made possible, and which even now, threatens the peace and security of the world. The impact of Hess's legacy has yet to be fully measured. It may be incalculable.<sup>1084</sup>

In 1845, in his essay on money, *Über das Geldwesen*, Hess made a startling and haunting admission that was intended to serve as the Communist mandate. It was so completely accurate a prophecy, that it qualifies as among the most fitting of all epitaphs for the nations of eastern Europe, in the mass grave that Communism made of the twentieth century:

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<sup>1084</sup> Hess was a mastermind but he was not infallible. He erred when he predicted that it would be France that would be the nation that made the Israeli state possible in Palestine, when it was Britain that laid the groundwork. He could be sloppy in his scholarship. He attributed the authorship of the Lubavitch hate-tome, *Tanya* to one "Rabbi Samuel of Vilna," when it was written by Rabbi Shneur Zalman of Lyady; Vilna being a citadel of anti-Hasidic opposition.

“The Jews, in the natural history of the social animal world, had the world-historic mission to bring out the predator in mankind.”<sup>1085</sup>

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 A collection of essays and stories from the heart of Israel. May 17 Sep '95. This book is a collection of essays and stories from the heart of Israel. It is a collection of essays and stories from the heart of Israel. It is a collection of essays and stories from the heart of Israel.



<sup>1085</sup> “Über das Geldwesen,” in *Philosophische und Sozialistische Schriften* (Berlin: Akademie Verlag, 1961). This statement gave certain disinformation operatives in the past the opportunity to claim that Hess was “antisemitic”! Contemporary Judaic writers however, such as Shlomo Avineri, Professor of Political Science at the Hebrew University of Jerusalem, no longer credit that defensive posture, and now celebrate Hess as a hero of ‘Israel’ and “a major figure in the development of Communist and Zionist thought.” *Nota bene*: Avineri’s statements are intended mainly for a Zionist and specialty academic audience, not the cover of *Newsweek*.

## Judaism's "Family Values" – 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.<sup>1086</sup> "(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..."<sup>1087</sup>

"...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..."<sup>1088</sup>

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 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.<sup>1089</sup>

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<sup>1086</sup> "Jewish Law Favors Stem Cell Research," *Jewish Journal of Greater Los Angeles*, July 30, 2004.

<sup>1087</sup> Sandy Falk, MD and Rabbi Daniel Judson, "For Jews, pregnancy has unique issues," *Boston Globe*, Jan. 17, 2004.

<sup>1088</sup> Matthew E. Berger, *Jewish Telegraph Agency*, April 25, 2004.

<sup>1089</sup> BT Shabbat 135b.

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) As usual, 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.<sup>1090</sup>

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.”<sup>1091</sup>

We shall anticipate the objection of the master deceivers, who will opine, “Hoffman is 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 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” notwithstanding.

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

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<sup>1090</sup> Tosefta Niddah 4:5-6.

<sup>1091</sup> Mishnah Ohalot 7:6.

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 concept 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 US legislation and jurisprudence from *Roe v. Wade* onward?

Let us consider *Roe v. Wade* in light of Talmudic law and note the startling 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*:





Isser Yehuda Unterman,  
Ashkenazic chief rabbi of  
Israel. Photo K. Weiss, Je-  
rusalem.

**Isser Unterman, Chief Ashkenazic Israeli Rabbi: “The fetus before birth need not be protected and his status renders abortion not murder.”<sup>1092</sup>**

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 “family values” *goyim* 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 Judeo-Churchianity – and how utterly

<sup>1092</sup> *Noam*, v. 6, pp. 6-7; *Shevet Miy’hudah* (1952; reprinted Jerusalem, 1993), p. 26.

far from the truth! Most of us are ill-equipped to grasp the misleading nature of Judaism, its fathomless capacity for word parsing, double-entendre and lawyer's contortions, as part of the shrewd and calculating cat-and-mouse game in which it situates its teachings and juridical decisions. We are deceived by Judaism because it is inconceivable to most of us that religious leaders would mislead so maliciously, unconscionably and predeterminedly.

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 operates. Let's watch it in action, in the teaching of Chief Sephardic Rabbi (1939), Ben Zion Meir Ouziel:



Ben-Zion Meir Hai Ouziel,  
Sephardi chief rabbi of  
Israel 1939-53. Photo K.  
Weiss, Jerusalem.

"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*.”<sup>1093</sup> 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.”<sup>1094</sup>

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 grotesque dehumanization 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 has 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 mercy and pillar of severity temple edifice.

Here we interject the important fact that gentiles in general are regarded by Orthodox Judaism as “lacking *nefesh* status” — not possessing the *Neshama 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

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<sup>1093</sup> Daniel Schiff, *Abortion in Judaism* (Cambridge, 2002), p. 59.

<sup>1094</sup> *Ibid.*

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, because little or no memory of their murder and of the Talmudic inspiration for the atrocities against them, have been preserved. In that sense, their rabbinically-assigned lack of humanity and soul has been confirmed *in extremis*.

**“...gentiles in general are regarded by Orthodox Judaism as ‘lacking nefesh status’ – not possessing the *Neshama 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*.”**

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 poster-boy for that observation is the Canadian-Judaic abortionist Dr. Henry Morgentaler (pictured at right), 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 20,000 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.”<sup>1095</sup> In 2005 Morgentaler received an honorary doctorate from the University of Western Ontario and addressed the graduating class.

<sup>1095</sup> Sheldon Kirshner, “Duty to relieve suffering motivates Morgentaler,” *Canadian Jewish News*, Feb. 25, 1988, p. 10.

## True and False Christian Zionism

There have occasionally arisen in prior centuries, sincere Christian Zionists, but there are important distinctions between the *authentic Christian Zionist* position of the past and that of the Judeo-Churchian Protestants and papists who support Talmudic-rabbinic Israeli nationalism today:

“Not a shred of Judaism do I expect to be restored. For no temple at Jerusalem do I look. Circumcision, priesthood, sacrifices, ritual separations and peculiarities, I hold to have been all done away with in Christ, never to be revived. If the Restoration of the Jews cannot be maintained without one or more of these Judaisms, I shall give it up; for not one of these things can I make explicit with Scripture, and the catholic character and spiritual genius of Christianity...beyond all doubt the Savior meant to announce that Jerusalem was to lose its peculiar character—that it would cease to be, even to the Jews themselves— ‘the city of their solemnities, whither the tribes should go up’—that, in fact, it would possess not a whit more of a distinctive religious character than the mountain of Samaria about which the woman consulted Him, I cannot but wonder that Christian men and dear brethren, sitting at the Redeemer’s feet to receive the Law at His mouth, should dream of a revived Judaism, and picture to themselves ‘believing nations frequenting the’ restored ‘temple, in order to get understanding in the types and shadows’...True, ‘there are many dark things in the Word;’ but they will become darker still if, instead of explaining the dark things by the clear, we explain the clear things by the dark, making the Old Testament the key to the New. It is this unnatural method which lies at the foundation of all the Jewish expectations of Christians; and never until we reverse the process are we safe from the danger to which we found *Jerome* alluding, of *Judaizing our Christianity*, instead of Christianizing the adherents of Judaism....We have seen that these localities (Jerusalem etc.) have been, by the work of Christ, divested forever of all their peculiar sacredness, and that in respect of acceptable worship, ‘*Zion*’ and ‘*Jerusalem*’ are ‘*in every place*’ where God is ‘*worshipped in spirit and in truth.*’ It is this very change, beyond all doubt, which the apostle designed to express, when he said to the Hebrews, who were clinging to the local Jerusalem and the literal Zion, after all their glory had passed away, ‘*But ye are come unto Mount Zion, and unto the city of the*

*living God, the heavenly Jerusalem'* (Heb. 12:22). To say, in the face of this most naked statement, that the religious peculiarities of the local Jerusalem and the literal Mount Zion are either not abolished at all, or abolished only for a time, to be again restored, is, if it may be said without offense, intolerable."<sup>1096</sup>

Dr. David Brown delves further into the basis of the perversion of Christianity by "Judaization": "As a last refuge, we sometime hear it said, that though an Aaronic priesthood and bloody sacrifices and circumcision, and a metropolitan ceremonial at Jerusalem. may be unsuitable to the genius of the *present* economy, they may, for aught that we know, be consistent enough with *one to come*. This surely is a desperate argument. Nor should I allude to it, but to ask my readers whether this be the impression which they gather from the apostle's reasonings on the subject of the ceremonies, in the Epistles to the Galatians, Colossians and Hebrews? Was it only the *abuse* of them against which he wrote? Was it only their *temporary* removal which he contemplated, in the view of their ultimate restoration? Does he not characterize them as, in their own nature, 'worldly rudiments,' 'beggarly elements,' the mere discipline of minors, as a 'bondage' unsuited to the liberty of Christ's freemen? (Gal. 4). Are they not represented as 'a shadow' of which 'the body is Christ,' for the entire neglect and abandonment of which Christians ought not to allow themselves to be 'judged' by Judaizing zealots, who were swarming in some of the infant churches, and whose policy was to sap and mine whatever was spiritual and free, and catholic in the new economy? (Col. 2). Is not the priesthood said to be 'changed' and the ceremonial institute to be 'disannulled.' expressly because of the weakness and unprofitableness thereof? Now, to what order did those 'sons of Zadok' belong, the 'ministrations' of whose descendants in the restored temple are expected to give 'new impressiveness and fulness to certain portions of truth'? They belonged, as everyone knows, to that very Aaronic order which the apostle says has been swept off the stage of the Church, with all that appertained to it, as a weak and useless thing after Christ's coming. Yet further; is not the co-existence of two priesthoods regarded as a thing incongruous, and does not the apostle represent the whole ritual system as in a 'decaying, antiquated and evanescent' state when he wrote? (Heb. 8). Is it

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<sup>1096</sup> David Brown, *The restoration of the Jews: the history, principles, and bearings of the question*. (Edinburgh: A. Strahan & Co, 1861), pp. 97; 106-107; 109.

conceivable that *such language would have been used of a system only temporarily set aside*, to be brought back, with a few changes, to more than its pristine splendor? *If such expectations, or anything like them, are not directly in the teeth of all that the apostle says on the subject of the temple-service*, he has used language which it was next to impossible not to misunderstand, and which the whole Church, with hardly an exception, has been misinterpreting to this hour.”<sup>1097</sup>

These are the words of Dr. Brown, a sincere nineteenth century Christian whose “Zionism” was expressed in having taken Romans 11 literally as a prophecy of the return of “the Jews” to the land of their fathers after they were converted to Christianity. Brown’s theory is separate and distinct from the modern adherents of Churchianity in our midst today who enthuse over the institution of the Zionist establishment of the Babylonish Talmudic religion in Palestine (which they are pleased to call “Israel”). This writer respectfully disagrees with Dr. Brown while acknowledging that his theory does no intentional violence to the Scriptures and above all does not pander to the rabbinic establishment out of fear, or a desire for money, prestige or influence.

We believe, however, that the Israel of Romans 11 can only mean the Christian ecclesia. *The Gospel Church is historically and lineally The Israel of God* (Gal. 6:16). Brown was much influenced by the Judaic-Dutch convert to Calvinism, Isaac da Costa, and the quack genealogy of Henry Hart Milman in the latter’s ambitious, multi-volume reference work, *The History of the Jews from the Earliest Period Down to Modern Times*, first published in 1829:

“A people transported from their native country, if scattered in small numbers, gradually melt away and are lost in the surrounding tribes; if settled in larger masses, remote from each other, they grow distinct commonwealths; but in a generation or two, the principle of separation, which is perpetually at work, effectually obliterates all community of interest or feeling. If a traditionary remembrance of their common origin survives, it is accompanied by none of the attachment of kindred; there is no family pride or affection; there is no *blood* between the scattered descendants of common

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<sup>1097</sup> Ibid. p. 108.



ancestors...*One nation alone seems entirely exempt from this universal law.*"<sup>1098</sup>

Mr. Milman and Dr. Brown mistake the Khazars for the literal descendants of Abraham, Isaac and Jacob. The strong circumstantial evidence that Caucasian people actually hold that distinction was for many centuries knowledge restricted to masonic-type secret societies and revealed only to heavily processed initiates during the customary spookhouse rituals. This legend, dispensed in extremely distorted form, has come to be known as "British Israel" (the *Encyclopedia Britannica* [eleventh edition] terms it "Anglo-Israelite theory"). Combining genealogy, cartography and hieroglyphics, this hypothesis arose at the same time as a plan for "British empire" was conceived—both of these having been used as a kind of occult allegory or *meme* by the Elizabethan sorcerer-mathematician John Dee. Dee's vision for a New World Order, a naval-based spy agency, British rule of the sea and a rebuilt Temple of Jerusalem, were expressed in his manuscript *Brytanci Imperii Limites* and his four volume *General and Rare Memorials Pertayning to the Perfect Arte of Navigation* <sup>1099</sup>

"To forge ties between Jewish merchants and British Imperialists, John Dee created the concept of British-Israel, which gave the British and the Jews a common racial identity, and invoked biblical prophecy to show the inevitable triumph of British Imperialism: the British, as Abraham's seed, were to inherit the earth. Dee also introduced the Jewish Cabala to the British ruling class and its interlocking network of European royal dynasties. All this set the stage for the later absorption of European Jewish merchants and bankers into British society...In essence, the dissemination of the British-Israel doctrine was an intelligence coup carried out by the British Monarchy."<sup>1100</sup>

Dr. Brown's misidentification of Khazars as Israelites was also due to Da Costa, whose "conversion" to Christianity was marked by a flaw often prevalent among such "converts": he never fully converted. He continued to

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<sup>1098</sup> Milman, book 8, vol. 1, pp. 326-328; second ed., 1830.

<sup>1099</sup> London, 1577. Only volume one is intact. The second and third volumes are officially listed as "lost" and the only extant copy of volume four, now on deposit in the British library, has been substantially damaged by fire.

<sup>1100</sup> "The Occult Origins of the Bank of England," *Laissez Faire City Times*, Vol. 3, No. 6., Feb. 8, 1999.

cling to and uphold race pride and “pedigree” and the racial prestige of those people called “Jews.” Brown quotes a statement from Da Costa: “Were there’ —says the late lamented Dr. Isaac da Costa of Amsterdam, himself a distinguished Israelite — ‘Were there now in existence an individual who could with certainty trace his pedigree from one of the ancient Greek or Roman families, with what care and interest would such a circumstance be investigated as a living remnant of antiquity! And yet Israel, the very Israel whose annals extend to the most remote periods of sacred and profane history, still remains, not as a remnant only, consisting of a very few solitary or individual families, but the whole body of the people still exists, scattered over every part of our globe.”<sup>1101</sup>

Is this how Christians should term the apostles Peter and Paul, with the rags and baggage of being “distinguished Israelites”? And how is it that Isaac da Costa knows that there are those who can with absolute assurance, be certified as “Jews,” and who can “with certainty trace their pedigree” to the “most remote periods” of “sacred history”? Who has the competence or authority to *prove* such a fantastic claim? This is a diabolical hoax, swallowed whole by certain gullible Christians forever dazzled by racial boasts, and who should know better than to credit claims to divine eminence based on race (Luke 3:8). Because it emanates from an alleged “convert,” this toxin is not so quickly dismissed as it would be had it been disseminated by a non-Christian. In the prophetic words of John Prideaux, Regius Professor of Divinity at Oxford, “Such Hebrew roots have been swallowed by some otherwise learned and orthodox, without a grain of salt.”<sup>1102</sup>

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<sup>1101</sup> Isaac da Costa, *Israel and the Gentiles: Contributions to the History of the Jews from the Earliest Times to the Present Day* (London, 1850), pp. 4-5

<sup>1102</sup> *Viginti-Duae Lectiones de totidem Religionis capitibus hoc tempore controversis per Joannem Prideaux* (Oxoniae, 1625).

## **Misnamed “Jews” Are not the descendants of Abraham, Isaac and Jacob**

“The Sages consider it as an accepted tradition that many people of blemished lineage have intermingled with the main body of the Jewish people...” —Rabbi Eliyahu Touger, commentary on the Mishneh Torah of Maimonides, *Hilchot Melachim*, (Jerusalem: Moznaim Publishing Corporation), p. 244.

A decisive change in the relations between the two nations took place in the days of John \*Hyrcanus (end of second century B.C.E.). Hyrcanus conquered the whole of Edom and undertook the forced conversion of its inhabitants to Judaism (Jos., Ant. 13:257ff.). Thenceforth the Edomites became a section of the Jewish people, Edom becoming one of the ordinary administrative districts of the Hasmonean state.

**Photographically reproduced from *The Encyclopedia Judaica* (1978), vol. 6; p. 378.**

Bible exegete Ted R. Weiland: “It is recorded in Genesis 36 that Esau is Edom and that he was the father of the Edomites. However, most people do not know who the Edomites became.” Weiland points out, based exclusively on Judiac sources, that they became “Jews.”

Weiland writes, “(F)rom then on they (the non-Israelite Edomites) constituted a part of the Jewish people...They (the Edomites) were hereafter no other than (non-Israelite) Jews.<sup>1103</sup> It was the progeny of these same ‘Jews’ who, by way of interbreeding, became part of the Khazar kingdom...between the seventh and ninth centuries AD, (the Khazars) adopted the religion of Judaism..Consequently, the majority of today’s Jewish people are known as ‘Jews’ not because they are descended from Jacob/Israel but rather because

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<sup>1103</sup> Cf. Flavius Josephus, *The Antiquities of the Jews* (Dregel Publications, 1960) book 13, ch. 9, p. 279. Both the governor of Judea, Herod (Matt. 2: 1-20), and his son Herod-Antipas, tetrarch of Galilee and the killer of John the Baptist who Jesus termed, “that fox” (Luke 13:31-33), are regarded as Edomites by historians. But Rashi holds that the mother of Herod-Antipas was a Jewess. By the oral law, Herod himself was not qualified to rule, but in Rashi’s authoritative view, Herod-Antipas was qualified.

their Edomite/Khazar progenitors adopted the religion of Judaism. The authors of *The Jewish Almanac* (1980) obviously recognized that today's Jews are rarely genetic Israelites. Their first chapter is entitled 'Identity Crisis.' The first sentence succinctly admits to this anthropological fact: 'Strictly speaking, it is incorrect to call an ancient Israelite a 'Jew' or to call a contemporary Jew an 'Israelite' or a 'Hebrew.'" <sup>1104</sup>

The secret rabbinic teaching on the genealogy of the priestly Cohen ("Kohen") class is another indication of this "identity crisis," since they themselves are well aware that their claim to a holy lineage going back to ancient Israel is a fraud. The secret teaching concealed from the *goyim* is pronounced thus: "With the passage of time, the lineage and *yichus* of the *kohanim* have become blurred. Thus we are not positive who is a *kohen*." These doubts are expressed in the following authoritative rabbinic texts: Y.D. 322 Taz 5; Shach 9; Sh'ealas Ya'avetz 155; Chazon Ish, Shev'is 5:12. Also cf. Rama, O.C. 457:2 and Mishnah Berurah 22. But since it's a sin to publicly reveal these doubts (Maharit 1:149; Be'er Heitev, O.C. 128:83), Judaics are commanded to pretend to recognize the existence of a genetically-descended priestly Kohen class in their midst (Aruch ha-Shulchan 71; Rivash 94). Sad to say, Judaism is a palimpsest of fraud.

We have another example of Judaism's bogus ancestral pedigree. When naive Christians and *goyim* see a Talmudist dressed in black with a long beard and leaning on the "Torah" (*SheBeal Peh*) around the clock, they imagine that he is an ethical-moral authority, a Bible scholar and a pillar of piety and magical knowledge. But the leaders of the Hasidism, for example, are almost always chosen because they are the progeny of an earlier charlatan. Hence, those who have the status of a hereditary *zaddik* are the descendants of a *zaddik*, and their authority and "holiness" are derived from their status as *einiklekh*, "grandson' of the *zaddik*," not any actual holiness or achievements of their own. It's a monarchy, with all the corruption, dead ritual and nepotism that accompanies monarchies. Some contemporary Protestants criticize the papacy for having had nepotism and monarchical characteristics during the Renaissance era, but they pay homage to the monarchical rabbis and solicit their advice on how to correctly interpret the Bible.

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<sup>1104</sup> *The Jewish Almanac*, compiled and edited by Richard Siegel and Carl Rheins (New York, NY: Bantam Books, 1980), p. 3.

Associated with these hereditary *zaddikim* are the most extravagant and grotesque claims of descent from Biblical patriarchs. The Chabad-Lubvitchers publicly maintain that their dead messiah, Grand Rabbi M.M. Schneerson, was a direct descendant of King David. (We would love to see the evidence for this claim). This tradition of faking one's ancestry is rife within Orthodox Judaism, sunk as it is in superstition and magic: "Various literary genres—memoirs, folklore, belles lettres, and, in particular, the Jewish press—of the nineteenth century provide abundant examples of would-be 'zaddikim' who claimed descent from celebrated hasidic luminaries. These 'grandsons' and 'great-grandsons'...wandered around the towns and villages of Eastern Europe displaying their family trees, sometimes genuine but generally bogus; they begged and solicited contributions, performed 'miracles,' and misled many gullible Jews. Some of them became 'fixtures' in the courts of famous *zaddikim*; and inasmuch as no one could disprove (or, for that matter, confirm) their claims, they were able to live out their days in idleness at public expense...Their fictitious lineages brought them a comfortable livelihood."<sup>1105</sup>

The Khazar story did not originate with Arthur Koestler's *The Thirteen Tribe*. Neither can Koestler be written off summarily, for anyone who has read his anti-communist classic, *Darkness at Noon*. Nor can a thesis be disqualified by *ad hominem* arguments revolving around Koestler himself. Kevin A. Brook and Paul Wexler are the leading exponents of the Khazar thesis today and they are more formidable than even Arthur Koestler. As for genetic testing, these tests have varied widely depending on who gives them. There is still, as of this writing a vast margin for error and misrepresentation.<sup>1106</sup> Having said that, recent genetic tests claim to show that the patrilineal descent of Judaics whose family ties are to Eastern Europe, is European, not Levantine, or Middle Eastern. The female side

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<sup>1105</sup> David Assaf, *The Regal Way* (Stanford Univ. Press, 2002) pp. 64-65.

<sup>1106</sup> "...Many scientists criticize the ethnic ancestry tests as promising more than they can deliver. The legacy of an ancestor several generations back may be too diluted to show up. And the tests have a margin of error, so results showing a small amount of ancestry from one continent may not actually mean someone has any. Given the tests' speculative nature, it seems unlikely that colleges, governments and other institutions will embrace them." —"Seeking Ancestry in DNA Ties Uncovered by Tests," *New York Times*, April 12, 2006. The accuracy of DNA tests is bound to improve in the future, but the degree to which scientific neutrality will withstand pressure to twist the test-results to suit powerful agendas, remains to be seen.

supposedly tests more consistently in line with Palestinian Arab genes. To call these peoples “semitic” is to beg an ethnographic point that is premised on assumption rather than evidence. What the racial characteristics of “Shemites” are is an open question not particularly amenable to *a priori* statements. The “Shemites” may very well be of the Caucasian race. No one knows for certain and it is not an issue central to our salvation.

### 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 we have seen, as far back as Josephus, there is ample testimony of forced conversions to Judaism. Much has been made of the “forced conversion” by Catholics of Judaics in Spain, and the subsequent rise of the phenomenon of the “*Marrano*” in the pejorative sense of crypto-Talmudists who, under duress, feigned conversion to Christianity.

Judaism, as part of its self-advertising, claims to be a refreshing alternative to the “horrible inquisitorial darkness of the Catholics.” In Freemasonry this supposed rabbinic liberality is contrasted to ill-effect with the Inquisition. But what would be worse than an inquisition? We reply: an inquisition that denies that it is an inquisition, and hides behind brotherhood rhetoric. The Catholic Inquisition was candid about its aims. It was an openly persecuting phenomenon. But Judaism, with its institutionalization of deceit, has its own apparatus of inquisition while denying that it exists within Judaism.

Christian evangelist and exegete Dr. Alexander McCaul, addressing Judaics he sought to convert: The “...oral law teaches compulsory conversion as a Divine command. If the oral law could be enforced, liberty of conscience would be at an end. Neither Jew nor Gentile would be permitted to exercise the judgment, which God has given him. His only alternative would be submission to Rabbinic authority, or death. The dreadful command to kill, by any means, those Israelites who have become epicureans, or idolaters, or apostates, is well known,<sup>1107</sup> and sufficiently proves that the oral law

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<sup>1107</sup> *Hilchoth Rotzeach*, c. iv. 10. “Epicurean” is most often a code-word for heretic in Orthodox Judaism. “Idolater” is sometimes a code-word for Christian.

recognizes no such thing as liberty of conscience...It pronounces a man an apostate if he denies its Divine authority, and demands his life as the penalty.

“The execution of this one command would fill the world with blood and horror; and recall all the worst features of inquisitorial tyranny. Not now to mention those Israelites who have embraced Christianity, there are in England, and every part of Europe, many high-minded and honorable Jews, who have practically renounced the authority of the oral law. The Rabbinical millennium would commence by handing over all such to the executioner. Their talents, their virtue, their learning, their moral excellence, would avail nothing. Found guilty of epicureanism or apostasy, because they dared to think for themselves, and to act according to their convictions, they would have to undergo the epicurean’s or the apostate’s fate. Such is the toleration of the oral law towards native Israelites, but it is equally severe to converts. It allows no second thoughts. It legislates for relapsed converts, as the Spanish Inquisition did for those Jews who, after embracing Christianity, returned to their former faith, and sentences all such to death.

בן נח שנתגייר ומל ושב • ואחר כך רצה לחזור מאחרי ה'  
 ולהיות גר תושב בלבד כשהיה מקודם • אין שומעין לו • אלא  
 יהיה כישראל לכל דבר או יהרג :

“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.)

“In this law there is an extraordinary severity. The oral law admits that a Noahite, that is, a heathen who has taken upon himself the seven commandments of the children of Noah, may be saved. It cannot, therefore, be said that the severity was dictated by a wish to deter men from error, and to restrain them from rushing upon everlasting ruin, as the Inquisition pleads. The oral law goes a little further, and not only will not permit a man to change his creed, but will not even suffer him to change his ceremonial observances. Though the man should commit no crime, and though he should

continue to worship the one true God, in spirit and in truth, yet if he only alter the outward forms of his religion, modern Judaism requires that he should be put to death. But the tender care of the oral law is not limited to the narrow confines of Judaism, it extends also to the heathen, amongst whom it directs the true faith to be propagated by the sword. First, it gives a particular rule. In case of war with the Gentiles, it commands the Jews to offer peace on two conditions – the one that they should become tributaries, the other that they should renounce idolatry and take upon them the seven precepts of the Noahites, and then adds—

וּאִם לֹא הִשְׁלִימוּ אוֹ שֶׁהִשְׁלִימוּ וְלֹא קִבְּלוּ שִׁבְעַת מִצְוֹת יְיָ עֹשִׂי  
 עִמָּהֶם מִלְחָמָה וְהוֹרְגִין כָּל הַזְּכָרִים הַגְּדוּלִים יְיָ וּבְזוּזִין כָּל  
 מִמוֹנֵם וְשִׁפְסִים וְאִין הוֹרְגִין אִשָּׁה וְלֹא קִטְּן שְׂגָמָר וְהַנְּשִׂים  
 וְהַטַּף וְכוּ':

“But if they will not make peace, or if they will make peace but will not take upon them the seven commandments, the war is to be carried on against them, and all the adult males are to be put to death; and their property and their little ones are to be taken as plunder. But no woman or male infant is to be put to death, for it is said, ‘The women and the little ones’ (Deut. xx. 14), and here little ones mean male infants.’ (*Iilchoth Melachim*, c. vi. 4.)

“Now what difference, we would ask, is there between the conduct here prescribed, and that actually practiced by the Portuguese, at the period above referred to, and thus described by a Jew: ‘At the expiration of the appointed time, most of the Jews had emigrated, but many still remained in the country. The King therefore gave orders to take away from them all their children under fourteen years of age, to distribute them amongst Christians, to send them to the newly-discovered islands, and thus to pluck up Judaism by the roots. Dreadful was the cry of lamentation uttered by the parents, but the unfortunates found no mercy.’ (Isaak Markus Jost, *Geschichte der Israeliten*, vol. vii, p. 93).

“Do you condemn this conduct in the Portuguese? Be then consistent, and condemn it in the Talmud too. As for ourselves, we abhor it as much, yea more, in those calling themselves Christians. We look upon the actors in that transaction as a disgrace to the Christian name, and the deed itself as a foul



blot upon the history of Christendom. But we cannot help thinking that, dreadful and detestable as this mode of conversion is, it pleased God in his providence to suffer wicked men thus to persecute Israel, that the Jews might have a practical experience of the wickedness of the oral law, and thus be led to reject such persecuting principles. The Jewish nation rejected the Lord Jesus Christ, and preferred the oral law. This law, not dictated by a spirit of retaliation upon the Portuguese, but invented by the Pharisees centuries before Portugal was a kingdom, commanded the Jews to convert the heathen by force, to murder all who would not consent to be thus converted, and to take away the children. And God suffered them (the Judaics) to fall into the hands of men of similar principles, who took away their children, attempted to convert themselves by force, and sold for slaves the Jews who refused to be thus converted; so that the very misfortunes of the nation testify aloud against those traditions which they preferred to the Word of God.

“But perhaps some Jew will say that this is only a particular command, referring to the nations in the vicinity of the land of Israel. We reply, that the command to convert the heathen by force, is not particular, but general, referring to the whole world. If the Jews had the power, this is the conduct which they are to pursue towards all the nations of the earth:

וְכֵן צִוָּה מֹשֶׁה רַבֵּנוּ מִפִּי הַגְּבוּרָה לְכוּף אֶת כָּל בְּאֵי  
 הָעוֹלָם לְקַבֵּל מִצְוֹת שֶׁנִּצְטָווּ בְּנֵי נֹחַ • וְכָל מִי שֶׁלֹּא קִבֵּל  
 יִהְרַג :

“And thus Moses, our master, has commanded us, by Divine tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death.’ (*Hilchoth Melachim*, c. viii. 4.)’

“Such is the Talmudic system of ‘toleration,’ and such the means which it prescribes for the conversion of the world...we fearlessly challenge the whole world to point out anything similar in the doctrines of Jesus Christ, or in the writings of his apostles. The New Testament does, indeed, teach us to seek the conversion of the world, not by force of arms, but by teaching the truth. ‘Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you’ (Matt. 28:19). In the

parable of the tares and wheat, Jesus of Nazareth has expressly taught us that physical force is not to be employed in order to remove moral error. The servants are represented as asking the master of the house, whether they should go and root out the tares that grew amongst the wheat, but the answer is, 'Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' (Matt. 13: 24-43.) He tells us expressly to have nothing to do with the sword, 'For all they that take the sword, shall perish with the sword' (Matt. 26:52). And therefore the apostle says, 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds' (2 Cor. 10:4). Here again, then, there is a great difference between the oral law and the New Testament. The former commands that the truth be maintained and propagated by the sword. The latter tells us that 'faith cometh by hearing, and hearing by the Word of God.'

"Which, then, is most agreeable to the doctrine of Moses and the prophets? We answer fearlessly, the means prescribed by the New Testament. First, no instance can be adduced from the Old Testament, in which God commanded the propagation of the truth by the power of the sword. The extirpation of the seven nations of Canaan is not in point, for the Israelites were not commanded to make them any offer of mercy on condition of conversion. The measure of their iniquity was full, and therefore the command to destroy every soul absolute. Neither in the command referred to by Maimonides is there the least reference to conversion. It (the Old Testament) simply says, 'When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: and when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. But the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself' (Deut. 20: 10-14).

"Here not one word is said about conversion, or about the seven commandments of the sons of Noah. The command itself is hypothetical,

‘When thou comest nigh unto a city;’ and therefore gives no color nor pretext for setting out on a war of conversion, ‘to compel all that come into the world.’ As it stands, it is a humane and merciful direction to restrain the horrors of the then prevailing system of warfare; and beautifully exemplifies the value which God sets upon the life of man, whatever his nation or his religion. He will not suffer it to be destroyed unnecessarily; and even in case of extremity, he commands the lives of the women and the children, who never bore arms against Israel, to be spared. There is not a syllable about forcing their consciences: that is all pure gratuitous addition of the oral law, which turns a merciful command into an occasion of bigotry and religious tyranny.’

‘Secondly, as God has given no command to propagate religion by the sword, so neither has He given any countenance to such doctrine, by the instrumentality which He has employed for the preservation of religion in the world. He did not choose a mighty nation of soldiers as the depositories of his truth, nor any of the over turners of kingdoms for his prophets. If it had been his intention to convert the world by force of arms, Nimrod would have been a more suitable instrument than Abraham, and the mighty kingdom of Egypt more fitted for the task than the family of Hebrew captives. But by the very choice He showed, that truth was to be propagated by Divine power working conviction in the minds of men, and not by physical strength. It would have been just as easy for him to have turned every Hebrew captive in Egypt into a Samson, as to turn the waters into blood; and to have sent them into the world to overturn idolatry by brute force; but He preferred to enlighten the minds of men by exhibiting a series of miracles, calculated to convince them of his eternal power and Godhead. When the ten tribes revolted, and fell away into idolatry, He did not employ the sword of Judah, but the voice of his prophets, to recall them to the truth. He did not compel them, as the oral law would have done, to an outward profession, but dealt with them as with rational beings, and left them to the choice of their hearts. Nineveh was not converted by Jewish soldiers, but by the preaching of Jonah. So far is God from commanding the propagation of religion by the sword, that He would not even suffer a man of war to build a temple for his worship. Where David thought of erecting a temple, the Lord said unto him, ‘Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth.’ (I Chron. 22:8.) Thus hath God shown his abhorrence of compulsory conversion, and in

all his dealings confirmed his Word, 'Not by might nor by power, but by my Spirit, saith the Lord of hosts' (Zech. 4:6).

"Thirdly, God has in his Word promised the conversion of the world, but not by the means prescribed in the oral law. His promise to Abraham was, 'In thy seed shall all the families of the earth be blessed.' (Gen. 22:18.) Now this can hardly mean that his descendants are to treat all nations, as the Portuguese treated the Jews. The 72nd Psalm gives rather a different view of the fulfillment of this promise. It promises not a victorious soldier like Muhammad, but one 'in whose days the righteous shall flourish, and abundance of peace so long as the moon endureth .... All nations shall call Him blessed.' The prophet Isaiah tells us 'that out of Zion shall go forth (not conquering armies to compel, but) the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' Zechariah says, 'He shall speak peace to the heathen,' and declares that the conversion of the world will not be the reward of conquest, but the result of conviction.... Here again, then, you see that while the oral law differs from Moses and the prophets, the New Testament agrees with them.

"Account, then, for this extraordinary fact, that while the whole Jewish nation lost the great and glorious doctrine of liberty of conscience, it has been preserved for you and for all mankind by Jesus of Nazareth. Just suppose that the principles of the Talmud had triumphed, either among the Jews or the Portuguese, what would have been the consequence to the world? If the Talmudists had attained to supreme power, we should have had to choose between compulsory conversion and the sword.

If the Portuguese had attained to universal dominion, both you and we should have had the alternative of compulsory conversion or the fires of the Inquisition. In either case, the noblest and most precious gift that the God of heaven ever sent down to earth, liberty of conscience, would have been extinct. But, thank God, the doctrine of Jesus of Nazareth has triumphed over the oral laws of both Jews and Portuguese, and the result is, that both you and we have the liberty of worshipping God according to the convictions of our understanding and the dictates of our conscience. Behold, then, how you are indebted to Jesus of Nazareth. Without him you would not have

known religious liberty, either theoretically or practically. He is right on this all-important point, while those who condemned him to death and rejected his claims are wrong. If he was not the true Messiah, but only a pretender, how is it that God has made him and his doctrine the exclusive channel for preserving the truth of his Word, and conveying such blessings to you as well as to us Gentiles? If the Pharisees were right in rejecting him, how is it that God has rewarded their piety by giving them over to such gross delusions, and making them the transmitters of doctrines, which would fill the world with blood and hatred and discord, and make even the truth odious in the eyes of all mankind?

“For ourselves we cannot help coming to the conclusion, that He who has taught us mercy and love to all men, and delivered both you and us from such horrors — and who, in doing this, rose above all the doctrines of his nation and his times, was taught of God, and is, therefore, the true Messiah, the Savior of the world. Certain it is, that this doctrine has already been a blessing to the world; and that until your nation embrace its principles, at least on this one point of love and toleration, it is impossible that the promised glory and preeminence of the Jewish nation should come.

“With such principles as are inculcated in the oral law, a restoration to the land of your forefathers would be no blessing. It would only realize all the legislative and religious speculations of the Talmudists, and arm them with the power to tyrannize over their more enlightened brethren. It would be the triumph of tradition over the Word of God, and that the God of truth will not permit. It would be to install the spirit of intolerance and persecution on the throne of love and charity, and that God will not suffer.

“The Talmud is, thus, a main obstacle in the way of God’s fulfilling his promises to the nation, because it incapacitates Israel for the reception or the right employment of the promised blessings. Is it not, then, the duty of all Jews who desire and long for the glory and the happiness which God has promised, to lift up their voice with power, and to protest against that system which prevents the fulfillment of God’s promises; and by all lawful means to endeavor to deliver their brethren from the bondage of such intolerance?”<sup>1108</sup>

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<sup>1108</sup> McCaul, *op. cit.*, pp. 57-66. Unfortunately, Dr. McCaul is oblivious to the Protestant inquisition against Catholics who sought to practice their faith freely in England, Ireland and Calvinist Europe from the late 16th century onward. Cf. Duffy, *The Stripping of the Altars*; and Davies, *Cranmer’s Godly Order*.

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." <sup>1109</sup>

The "Noachide laws recognized in the administration of the first President Bush, by the U.S. Congress, are Talmudic and not Biblical. They establish superior rights and immunities for Judaics and authorize the death penalty for those who worship an idol (viz., Jesus Christ). Hence the U.S. Congress, under a "Christian" president, established the legal basis for the execution of Christians. Pushed forth in the name of the Biblical Noah, they are Talmudic in their establishment of immunity for Judaics who transgress God's law, while making gentiles liable for severe punishments for transgressing the very same law:

ג בְּיָנֵחַ שְׁפָרַךְ אֶת הַשֵּׁם —  
 בֵּין שְׁפָרַךְ בַּשֵּׁם הַמְיֻחָד, בֵּין שְׁפָרַךְ כְּכַנּוּי כְּכֹל לְשׁוֹן — חֵיב; —  
 מֵה שְׂאִין כֵּן בְּיִשְׂרָאֵל.

A gentile who curses God's Name, whether he uses God's unique Name or one of His other names, in any language, is liable. This law does not apply in regard to Jews.

Photographically reproduced from Hilchot Melachim 9:3

<sup>1109</sup> *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.

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. Against the possibility that a learned gentile will penetrate and read the rabbinic texts, a superficial perusal will yield the decoy Talmudic text, i.e. the Gemara instructs regarding a *Yefas To'ar* (female gentile prisoner of war), "And you shall take her into your house" (Devarim 21:12). In other words, even though she is in his custody, the Judaic soldier may not force her into having sexual intercourse with him: "*sh'Lo Yilchatzenah ba'Milchamah.*" This superficial reading will suffice for most of those gentiles predisposed to take the word of the rabbis at face value and scoff at this writer as "an antisemite who falsifies charges against the noble religion of Judaism." If you are a timid soul seeking alibis for Judaism, you may stop reading here. But since this book is intended as a *discovery* of Judaism, the more adventurous will wish to continue, because we have only scratched the surface of this issue. In order to ascertain what Orthodox Judaism actually teaches on this subject, one needs to study at least two other component factors: 1. the *halachic* 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 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 case 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* (genealogy) 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:

מישראל, שנאמר: "לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא".  
 ולא למלכות בלבד, אלא לכל שררות שבִּישְׂרָאֵל: לא שר־צָבָא, לא שר חטאים  
 או שר עֲשָׂרָה, אִפְּלוּ מִמֶּנָּה עַל אַמְת־הַיָּמִים שֶׁמַּחֲלֵק מִמֶּנָּה לְשָׂדוֹת:  
 וְאִין צָרִיךְ לומר דִּין או נְשִׂיא, שְׁלֵא יְהֵא אֵלֵא מִישְׂרָאֵל, שֶׁנֶּאֱמַר: "מִקְרֵב אַחִיךָ  
 תִּשִּׂים עָלֶיךָ מֶלֶךְ" — כָּל מְשִׁימוֹת שֶׁאַתָּה מְשִׂים לֹא יְהוּ אֵלֵא מִקְרֵב אַחִיךָ.

"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."

Thus 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."

However, regarding the possibility of appointing a convert to judge over Jews, the Rishonim are in disagreement. In the opinion of Rashi on Tractate

Yevamot 102a, s.v. ger dan et chaveiro, a convert is allowed to judge a Jew on property matters, but not concerning capital laws (see also on BT Kiddushin 76b, s.v. kol mesimot.) However, in the opinion of the Rif, at the end of chapter 4 of Sanhedrin, the Tosaphot on Yevamot 45b s.v. keivan and in Sanhedrin 36b s.v. chada, the Nimukei Yosef at the beginning of chapter 12 of Yevamot, the Ran on the Rif, end of chapter 4 of Sanhedrin, and the Meiri on Kiddushin, a convert cannot judge a Jew, even on property matters, until his mother is (one horn) Jewish. Thus 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.”

In times of national reversal or duress for “*Klal Israel*” (the Judaic 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 Shavuot 39a). This in turn is related to Kabbalistic mapping of the pathways of 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 cast aspersions on the oral traditions, 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 way, 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). Where

a *mumar* becomes synonymous with the *apikoros* he almost completely loses his status as a “Jew” — “If he is a *mumar* for idolatry, for violating the Sabbath or an *apikorus*, then he is like a goy and if he slaughters, the animal is rendered a *neveila* (non-kosher meat). (Hilchot Shechita 4:14).

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. Moses 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 the cult of 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 *tinokhe 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* (genealogy) 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),<sup>1110</sup> 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)

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<sup>1110</sup> The German-born Heller was a a disciple of Rabbi Judah Loew, who preceded him as Chief Rabbi of Prague.

'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 Gemara says Jesus that was). 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 woman who divorces her Judaic husband, subsequently marrying another Judaic male. In order to divorce her first husband *halachically* she needed to obtain a *get* with the permission of the husband. Sometimes the *get* is refused and as previously mentioned, 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 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.

With regard to any rabbi who is a historical figure about whom biographical details are known, Orthodox Judaics consider not only his writings and the record of his life, but his all-important genealogy, and that of his progeny. The Rabbi known as "the Bach," Joel Sirkes (ca. 1561-1640), is a famous Talmudic decisor. His eponymous masterwork is a codification of the *Arbah Turim* of Rabbi Jacob ben Asher, as well as hundreds of *responsa*. "His (Joel Sirkes') paternal grandfather, Rabbi Moses of Cracow, was referred to with great respect by no less an authority than Solomon Luria himself. Some doubt has been raised, however, as to whether Rabbi Moses was not in reality the father-in-law of Sirkes' father. His father, Rabbi Samuel Jaffe,

whose opinions are occasionally cited in Sirkes' works, was his teacher in younger years. Possibly Rabbi Samuel died when his son was still young...Rabbi Samuel may have married the sister of Rabbi Mordecai Cohen, thus being related via marriage to the family of Sirkes' wife...His (Joel Sirkes') bride was Baila, daughter of the wealthy Rabbi Abraham Fum of Lwow...Rabbi Abraham's father was Rabbi Naftali Hertz; his grandfather was Rabbi Menahem Mendel, of Krakavitz. Her maternal grandfather was Rabbi Joel Singer of Cracow, father-in-law of Rabbi Mordecai Jaffe of Posen, author of the *Lebushim*, and step-father of the author of *Shearit Joseph*.

"Rabbi Joel had two sons of renown. The older, Judah Leib, functioned as Ab Bet Din in Pinczow...One of the two sons, probably Judah Leib, married the niece of a wealthy resident of Prague, Rabbi Hanokh Hammershlag, in 1621. The identity of the wife of the younger son is unknown. Of Sirkes' three daughters, Esther, the eldest, married Rabbi Judah Zelkel Ashkenazi, (the) Dayan Hagadol of Cracow and a respected legal authority and Kabbalist. He endorsed two Kabbalistic works: *Sefer Emek Hamelekh*<sup>1111</sup> and *Nahalat Tzevi Massekhet Abot*, by Rabbi Tzevi Hirsch ben Simon. Rabbi Ashkenazi served as *Dayan* in Cracow, contemporary with Rabbi Yom-Tob Lipman Heller and Rabbi Joshua ben Joseph...One of their sons, who studied under Sirkes and later exchanged correspondence with him, was Rabbi Naftali Hertz who became Ab Bet Din of Lemberg in 1649. Rabbi Joel established a particularly close relationship with the husband of his second daughter, Rebecca. This man was Rabbi David Halevi, author of the *Turei Zahab*, an extensive commentary to Karo's *Shulhan Arukh*, and a scholar of such proportion and influence as to rank among the greatest produced by Eastern European Jewry...

"...Rabbi David subsequently settled with his wife in Cracow... Later they had two sons, both rabbis, and two daughters, both married to rabbinic scholars. It is believed that Sirkes had a third daughter as well...Zunz raises the possibility that there may have been in reality only two daughters and that the widow of Jacob later became the wife of Rabbi David Halevi...Rabbi Jacob died in 1621, and Rabbi David is already mentioned as Sirkes' son-in-law in Responsa BH, no. 78, dated 1614...Sources also make mention of the following as being among Sirkes' relations, probably through marriage: Rabbi

<sup>1111</sup> Rabbi Ashkenazi's endorsement of the Kabbalistic treatise *Sefer Emek Hamelekh*: הסכמת ר' יוחנן מר' יהודה זאקלה אשכנזי חתן ר' יוחנן הגדול מר' יואל ז"ל אשר מנוחתו כבוד פה ק"ק קראקא.

Abraham ben Benjamin Aaron of Lwow, Rabbi Joseph Katz of Cracow, Rabbi Samuel Ladino, Rabbi Tzevi Hirsch ben Ozer, Rabbi Yom Tob Lipman Heller, Rabbi Aaron Samuel Kaidanower, and Rabbi Gershon Ashkenazi.”<sup>1112</sup>

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<sup>1112</sup> Elijah J. Schochet, *Bach: Rabbi Joel Sirkes His Life, Works and Times* (2006), chapter 2.

## **Yom Tov: Holy Days and Observances**

“On 14 October 1663 (Samuel) Pepys paid a visit to a London synagogue where he marveled at ‘the men and boys in their Vayles, and the women behind a lettice out of sight,’ the Hebrew service and prayer for the king, and the transportation of the law. In the end, however, he found the service ridiculous: ‘But Lord, to see the disorder, laughing, sporting, and no attention, but confusion in all their service, more like Brutes than people knowing the true God, would make a man forswear ever seeing them more; and indeed, I never did see so much, or could have imagined there had been any religion in the whole world so absurdly performed as this.’ In a ‘strange, disturbed’ state Pepys left the synagogue; one year later gentiles were prohibited from visiting the synagogue.”<sup>1113</sup>

### **Shmitta a.k.a “Shemittah”**

#### ***The Sabbatical Year***

In the Old Testament at Exodus 23: 10-11 we read, “six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still.” Leviticus 25: 1-5: “And Yahweh spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.”

One would expect that if rabbinic Judaism’s claim to being an Old Testament religion had any validity, this divinely mandated seventh-year Sabbath would be observed whenever and wherever Judaics owned or managed agricultural production, and particularly so in the Israeli state. Instead, as of this writing (2008) the land sabbath has *almost never* been observed by Israeli rabbis, in direct defiance of God’s Biblical command. The seventh-year sabbath for the land has been consistently overruled by the

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<sup>1113</sup> Reid Barbour, *John Selden: Measures of the Holy Commonwealth in Seventeenth Century England* (Univ. of Toronto Press, 2003), p. 356.



“greater than God” rabbis who issued a nullification of God’s Word as it relates to the land sabbath. Their nullification is titled the “*Heter Mechirah*.” It was issued in modern form in 1888 and implemented in Palestine for the *shmittah* year 1889, by Ashkenazi *rabbanim* based in Europe, as the tiny Judaic population of Palestine began to grow, commensurate with Zionist agitation for Judaic emigration from Europe. The 1888 *Heter Mechirah* was initiated by Rabbi Shmuel Zanvil Klepfish (1820-1902), of the rabbinic court of Poland. He was “regarded as one of the outstanding halakhic authorities of his time.”<sup>1114</sup>



**Rabbi Mohilever: nullified Exodus 23 and Leviticus 25**

Also issuing the ruling were Rabbi Shmuel Mohilever (also spelled “Mohilewer,” 1824-1898), who was the Chief Rabbi of Bialistock; along with Rabbi Israel Yehoushua Trunk of Kutn, and Rabbis Isaac Elhanan Spektor (the *rosh yeshiva* of Kovno, also spelled “Yitzchok Elchonon Spector”), and M. Eliasberg. Rabbi Mohilever “was among those who influenced Edmond de Rothschild to extend aid to the first (Zionist) settlements in Eretz Israel, and

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<sup>1114</sup> *Encyclopedia Judaica* (Jerusalem, 1978), vol. 10, p. 1106.

induced him to establish settlement for Jewish farmers coming from Russia...In 1888 he joined I.E. Spektor and M. Eliasberg, and others, who allowed the farmers to work the fields during the *shemittah* year...Mohilewer joined the World Zionist Organization when it was founded by Herzl...He was chosen as one of the four leaders who were charged with directing the work of the Zionist movement in Russia and as the head of its 'spiritual center'...<sup>1115</sup> His Talmudic legal rulings and *responsa* were published as *Hikrei Halakhah u-She'elot u-Teshuvot* (1944).



**Rabbi Spektor**

**allowed the loophole for nullification of the sabbatical year by mock-sale of the land to a gentile**

Rabbi I.E. Spektor was the inspiration for Samson Raphael Hirsch's modern confirmation of the fundamental tenets of Pharisaic Judaism in his book on the relationship between the Talmud and Judaism. "On the question of agricultural labor in Eretz Israel, in a *shemittah* ('sabbatical') year, he

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<sup>1115</sup> *Encyclopedia Judaica* (Jerusalem, 1978), vol. 12, pp. 217-219.

avored its permission by the nominal sale of land to a non-Jew, a measure which is employed to the present day.”<sup>1116</sup>

The nullification, *Heter Mechirah* is implemented by means of a farcial symbolic “sale” for the sabbatical year, of land in Palestine to a gentile, who works it on behalf of its Talmudic owner. It also requires that the *goyim* do all of the heavy farm labor during that year. At the end of the year, the ownership of the land reverts to the Judiac. By this means the land is *not* rested, as God commanded of His Old Testament-observant people.

The abrogation of the sabbatical year was subsequently approved by the first Chief Rabbi of Palestine, the famous Avraham Isaac Kook. All subsequent Israeli Chief Rabbis have continued to uphold the validity of the *Heter Mechirah*, which signifies that since the nineteenth century in Palestine, and later, after the founding of so-called “Israel,” the sabbatical year, as mandated by the Old Testament, *has never been observed*. Rabbi Ze’ev Weitman, who, in 2007, was appointed by the Chief Rabbi to oversee *shmittah*-related issues, confessed to the media that, “The (*Heter Mechirah*) sale is actually a way to get around *shmitta* (the Biblically-mandated sabbatical year).”

### **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. During Christmas, 2006, we were in San Francisco. We walked to Union Square in downtown, searching for a uniquely Christian symbol on municipal property (a “Christmas tree” does not qualify, since it is also sacred to the pre-Christian peoples of Europe in the form of the yule tree). Specifically, we were looking for a nativity scene depicting the Holy Family: Jesus, Mary and Joseph. What we found instead was the obligatory illuminated tree of green, and an enormous menorah set up on Union Square by Chabad-Lubavitch, the rabbinic devil-worshipping sect who venerate the goddess Shekhinah. The shoppers and pagans had their Christmas tree; the rabbis had their menorah, and the Holy Family had

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<sup>1116</sup> *Encyclopedia Judaica* (Jerusalem, 1978), vol. 15, pp. 259-260.

nothing. This in a “Christian” country ruled by a “Christian” president. What a hoax, like Hanukkah itself, which departs from the Biblical Apocrypha's Book of Maccabees with a ridiculous Talmudic fable of a lamp filled with oil that burns for eight days.

“Okay, so it's ridiculous, so what. Plenty of Christian beliefs are equally ridiculous in the eyes of non-Christians.” That may be true, but there is one crucial distinction: true Christians don't worship themselves, while the religion of Judaism is predicated upon self-worship. The secret of Hanukkah was disclosed by the previously introduced 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.* Like all man-made Talmudic traditions intended for self-glorification, Hanukkah has evolved over the centuries into what it is today, another flagrant example of Judaism's complete departure from Biblical texts and verities. *It represents the victory not of the Maccabees over the pagans, but of the selective memory of the rabbis over history.* This mendacity is the essence of the Talmudic mentality.

Christmas should be the story of the incarnation of the Savior of mankind, offering salvation and peace on earth to all men and women of good will. 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. When we first circulated our statement on Hanukkah, Rabbi Ariel Sokolovsky wrote to us

on Dec. 6, 2007 to protest our description of “Chabad-Lubavitch the rabbinic devil-worshipping sect who venerate the goddess Shekhinah,” saying:

“This is too funny. Shchechina means — ‘Divine presence. One doesn't venerate ‘shchechina’ (<http://en.wikipedia.org/wiki/Shekhinah>), rather when one does a good deed, for example one hastens the time when Divine presence in this physical world will be revealed to all; and people who spread hatred confusion and darkness by writing deceptive articles will be covered in shame and repent and ‘all nations will serve G-d together in one accord’ as prophet Tzfatia states” (end quote).

Rather than using any source from a sacred Judaic text to make his point, Rabbi Sokolovsky alludes to an article in *Wikipedia*, the error-prone online “encyclopedia” subject to editing by any partisan of the topic under review. Sokolovsky claims that one doesn't venerate ‘shchechina’ (sic). He makes this claim on the tactical basis that he is dealing with ignorant *goyim* who will accept and believe any outrageous inaccuracy if it is promulgated by a rabbi. We have disproved his claim by examining the *halacha* surrounding the concept of the *minyan* (the quorum of ten *men* (defined as above the age of thirteen) necessary to convene worship in public. See the section in these pages titled, “Women and Prayer.”

Let us now address the proposition by our critic Rabbi Sokolovsky that the summoning of the presence of the Shekhinah does not constitute veneration of the Shekhinah. The point of praying with a *minyan* is to establish *eis ratzon* (a propitious time) to give the *tefillah* a better opportunity to be accepted by Shekhinah so that she can be summoned. But if the *minyan* is conducted in an unhallowed place despised by the Shekhinah, then she will not be present, even if the entire quorum is present and the prayers will be void.<sup>1117</sup> Please inform us, Rabbi Sokolovsky, how one prays to something without also thereby venerating it? “The history of kabbalah is long and thorny...A ...major theme focuses on a conception of God's powers as being dynamic — God is evoked as a receptive female presence called the Shekhinah — and the idea that human beings can unite with the divine spirit through meditation and by following the panoply of religious commandments, thereby restoring the universe to its original integrity.”<sup>1118</sup>

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<sup>1117</sup> Cf. Tzit Eliezer 12:15. Igros Moshe O.C. 1:31; 2:30.

<sup>1118</sup> Daphne Merkin, “In Search of the Skeptical, Hopeful, Mystical Jew That Could Be Me,” NY Times Magazine April 13, 2008.

*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 *kliptot* (shells)<sup>1119</sup> are in total control. The *kliptot* 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 *kliptot* 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. The customs, it should be emphasized, are practiced only by Hasidim. Lithuanian and Sephardic ultra-Orthodox Jews do not suspend their regular Torah study on Christmas Eve. The classic pastime on *Nitel Night* is chess. There is the famous photograph of the last Lubavitcher Rebbe, the late Rabbi Menachem Mendel Schneerson, apparently playing chess with his father on *Nitel Night*, although calendar calculations by Lubavitcher Hasidim rule out the idea that the photograph was taken on *Nitel*. 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* (sect leaders) would cut a year’s supply of toilet paper for Sabbath use (to avoid tearing toilet paper on Sabbath) on this night (Christmas 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*. Today, precut toilet paper for Sabbath use is available on the market; thus, the custom's relevance has diminished.

“Another custom of Hasidic *admorim* is to make calculations on *Nitel* for the entire year, such as the amount they must set aside to observe the commandment of tithe-giving. Rabbi Hannah of Kalschitz reportedly would study geography on *Nitel*. The journalist Rosen spends *Nitel* night arranging

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<sup>1119</sup> Soulless gentiles.

his archive, peeling oranges and making marmalade. The Lubavitcher (Chabad) movement's spokesman, Menachem Brod, arranges his pile of bills.

"As was the case in 2000, Christmas Eve or *Nitel* Night this year (2004) falls on Friday night, and this fact has several significant ramifications. Because of this, certain acts that are desecrations of the Sabbath cannot be performed, such as cutting toilet paper or straightening out paperwork. Nor can one sleep throughout the entire Christmas Eve because of the obligation of eating the Friday night meal, although it is customary not to talk about sacred matters at the table when Christmas Eve falls on Friday night. However, the biggest paradox concerns the procreation *mitzvah* (commandment resulting in a blessing). It is recommended that the commandment be observed on Friday night, which is a holy time. Yet on *Nitel Night*, which has no holiness, 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.

"Abraham Isaac Sperling's *Reasons for Jewish Customs and Traditions* (Bloch Publishing Company, 1968) explains that one chief reason for the development of *Nitel* customs was practical: Anti-Semites would ambush Jews and savagely beat them, sometimes even killing them, in the streets on Christmas Eve. Thus, the rabbis decreed that Jews should remain at home that night and not wander in the streets. Over the years, abstention from Torah study on Christmas Eve became a custom that, of course, was observed clandestinely. There are tales, however, that describe cases where gentiles, discovering that Jews were playing games instead of studying Torah that night, would burst into Jewish homes, only to discover the young students engaged in the discussion of Jewish law over open books. 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,' 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. The source of the name *Nitel* is unknown. The most successful, although perhaps not the most convincing, explanation is that *Nitel* is an acronym for the Yiddish words '*nischt yidden tarren lernen*': "It is forbidden for Jews to study." Another explanation is that the term is a corruption of the Latin word for birthday, *natalis*. Over the years, a collection of *Nitel* jokes has

developed. For example, an ultra-Orthodox rabbi was once asked to eulogize Theodor Herzl, founder of modern Zionism and a secular Jew. After a few moments, he came up with three positive traits: Herzl had never spoken while putting on his phylacteries, had never thought about Torah matters in unclean places and had never studied Torah on *Nitel*. Or, for example, a young Jewish boy was found studying Torah on *Nitel*. Asked why he was not observing the ban on such study on *Nitel*, he replied that he observed the ban on the Armenian Christmas Eve.

“The second joke points to a real problem. Roman Catholics and Protestants celebrate Christmas Eve on the night of December 24. Christmas on the Greek and Russian Orthodox calendars falls on January 6. On which day should Torah study be prohibited? The late Lubavitcher Rebbe proposed that *Nitel* be observed on the Christmas Eve celebrated by the majority of Christians in that particular country. In the United States, he ruled that Torah study should be banned on the night of December 24, when most Christian Americans celebrate Christmas Eve. Some Hasidic sect leaders and members have refrained from Torah study on both Christmas Eves, and the most meticulous of them even suspended Torah study on New Year’s Eve as well.

“One of the early Lubavitcher leaders told his disciples that he disliked those scholars who argued that they could not suspend Torah study for even a few hours and that they therefore had to study Torah even on Christmas Eve. The Sainly Genius of Liska reportedly wanted to study Torah on a *Nitel* night. However, he fell into a deep sleep and his candle went out. When he awoke, he realized that divine intervention had kept him from carrying out his original purpose. In an article on *Nitel* published in the Torah monthly, *Moriah*, Rabbi Yosef Lieberman offers a solution to circumvent the ban on Torah study: go to bed at nightfall and get up at midnight to study Torah, when such study becomes permissible. An expert on Hasidism, Rabbi Benzion Grossman relates that in the yeshivas of the Vishnitz Hasidim, the students would go to sleep in the afternoon prior to Christmas Eve and would get up at night to make up for the study hours they had missed. However, the Sainly Genius Rabbi Shalom of Kaminka would refrain from sleeping on *Nitel*, arguing that he always dreamed about Torah matters.”<sup>1120</sup>

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<sup>1120</sup> Shahar Ilan, *Haaretz*, December 24, 2004 (emphasis supplied).



*Analysis of the preceding report*

There are a couple of recurring motifs in the preceding article from *Haaretz Israeli* newspaper that by now should be familiar to the reader. First, whenever in our Age of the Revelation of the Method, a particularly noxious rabbinic tradition is revealed to the non-Judaic public after centuries of concealment, it is usually accompanied by some account of gentile persecution which supposedly acted as the precursor. Consequently, the resultant Judaic bigotry is partially mitigated or even entirely absolved by this cause-and-effect linkage: wicked gentiles attacked Judaics at Christmas, causing the Judaics to effect hateful anti-Christian practices. In the *Haaretz* report this takes the form of a story from a 1968 book by Sperling about “Anti-Semites (who) would ambush Jews and savagely beat them, sometimes even killing them, in the streets on Christmas Eve.” Presumably it is incumbent on the reader to extrapolate from this tale that because of the (supposedly regular and recurring) beatings of Judaics on Christmas Eve, an entire superstructure of anti-Christian customs was erected and put into place on Christmas Eve and, as always, Judaism is not responsible or not entirely responsible, for them. However, one must ask if these alleged Christian assailants who appeared repeatedly over the ages and timed their assaults like clockwork on Christmas Eve, somehow so twisted rabbinic minds to the extent that the rabbis would be led to manufacture toilet paper on Christmas Eve? Can such sickness of soul really be pinned in whole or part on alleged gentile thugs staging Christmas Eve ambushes?

The second recurring motif in this *Haaretz* account is the use — in this context — of the disguise phrase “Torah study” and “Torah” for what is actually Talmud study and Talmud. It is not study of the Bible that is refrained from on Christmas Eve, but study of the sacred books of the rabbis. *Haaretz* states: “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 *kliipot* exploit every act of holiness for their own purposes.”

Actually to claim that the “Jewish euphemism” for Jesus is “that man” is a form of camouflage which obscures the more common rabbinic swear-word name(s) for Jesus. He is called, in publications intended for Judaics only, among other imprecations, “that idol”:

“...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 his “saintly *bubby*,” (grandmother), the Rebbetzin Chava, granddaughter of Rabbi Judah Loew of Prague, as published in an Israeli Haredi newspaper. The “idol” is Jesus.<sup>1121</sup>**

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.

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<sup>1121</sup> Rabbi’s Yair brags about his *bubby*’s illustrious rabbinic descent, her *yichus*.

*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," beginning with the Pharisees of first century Palestine and the subsequent commitment of their traditions to writing, in the Mishnah. 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 peace, joy and beauty of Christmas is cursed by the rabbis. Truly they despise our civilization. One part of Christmas they don't object to, however: consumer spending. Some of the largest electronic stores in New York are owned by Orthodox "Hasidic" Jews,<sup>1122</sup> who keep their stores open to profit handsomely from Christmas gift-giving on the part of gentiles. The trappings that go along with this "holiday" commercialism, such as stampeding for sale items, the Santa Claus figure and gaudy Christmas trees, do not appear to offend a majority of the adherents of Orthodox Judaism and should not be confused with genuine Christian holiness surrounding proper and rightful celebration of the Incarnation of the Messiah of Israel on earth, in December (even though no one knows for certain in what month Jesus was born).<sup>1123</sup>

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<sup>1122</sup> Cf. *New York Sun*, Feb. 5, 2007, and Adam Goldman, "New York camera shop combines 18th-century Jewish traditions and the hottest digital technology," *Pittsburgh Post-Gazette*, December 12, 2005.

<sup>1123</sup> Objections to the December commemoration have led some Christians who claim that Jesus was born in September or April, or some other month, to omit celebrating Christ's nativity altogether, failing to formally set aside a day to express gratitude for His incarnation by marking whatever day of the year they assign to it with any celebration whatsoever, whether public or private. It seems that such omission plays into the hands of those who despise and desecrate the "glad tidings of great joy." There ought to be a balance struck between no observation and December's annual bonanza for retailers greedily hawking their wares.

## 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.

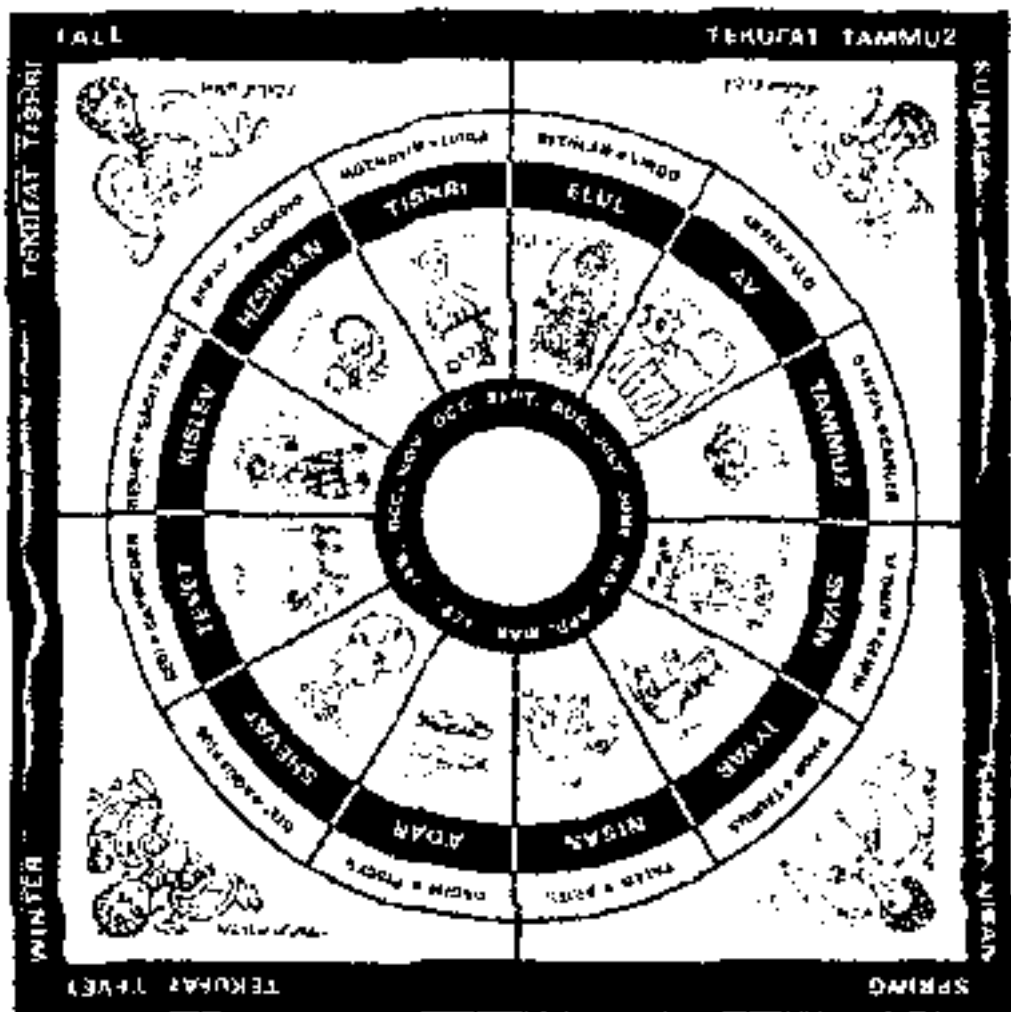
*Shevat*: 30 days. Occurs January-February.

*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. By this calendar, the book you are reading was first published in Tammuz, 5768. The year 5768 began on the first day of Tishri, (Sept. 13, 2007). The year 5768 changed to 5769 on the following first day of Tishri, (Sept. 30, 2008). 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 following illustration of the rabbinic use of the Hebrew calendar as an astrological chart is just the sort of thing that God detests. The illustration

was copied from a mosaic on the floor of the Bet Alfa synagogue in Palestine, sixth century A.D.



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.

## 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. We have endeavored to convey the meaning of Purim in the preceding pages and will not repeat it here. 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. Drunkenness and Halloween-like attire are also a feature.

## *Pesach* (Passover)

Passover falls on the 15th of Nissan. Talmudic Judaics do not celebrate the Biblical Passover, they observe a rabbinic burlesque of it, 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." <sup>1124</sup>

Judaism's masquerade as an Old Testament creed is never ending; it is like Tim Finnegan's ladder in Irish legend, "one false step after another." The

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<sup>1124</sup> Mark Glickman, *Seattle Times* April 12, 2008.

Biblical account of Passover is found in Exodus 12. We here furnish a brief account of the Talmudic 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 the destruction of the Temple, on the first two nights of Passover everyone should think he is an important lord or prince..."

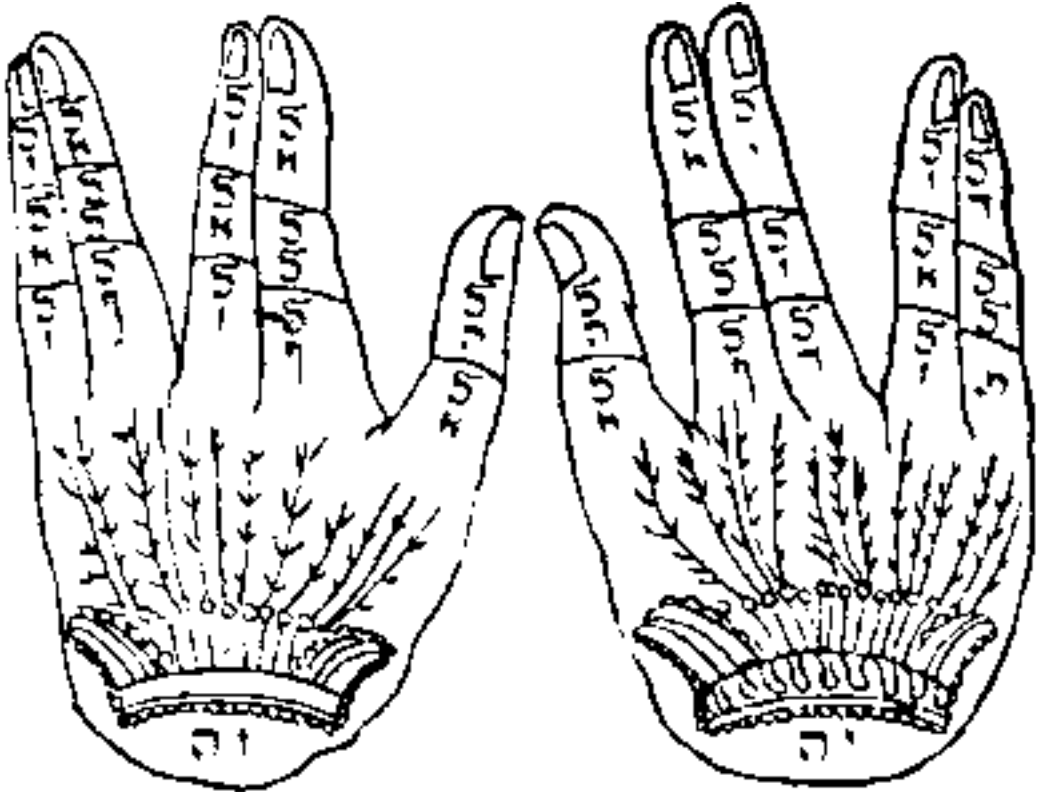
The wine ceremony of Judaism's *seder* involves the master of ceremonies using a cup of wine that is ritually spilled into a broken vessel or bowl. The symbolism here is from the Kabbalah. The cup represents *malkhut* (the Kabbalistic kingdom). The broken bowl stands in for the broken shells, the soulless 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 including the priestly blessing, *Birkat kohanim*. 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.<sup>1125</sup> On the last word of the chant, *vetzivanu*, the priests turn dramatically to face the assembly

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<sup>1125</sup> BT Chagigah 16a.

and make the two-handed, finger-splayed, gesture of “priestly benediction” shown here: <sup>1126</sup>



*Birkat kohanim*

<sup>1126</sup> 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.”



# When Basics Become Luxuries...

Dear Friend,

This promises to be a letter that will not twist your heart with tales of horrible tragedy. None of its subjects are terribly ill. Most of them are even busily employed. Their families are blessedly functioning. They were not on the list of recipients to whom Gomlei Chesed forwarded your Matonos L'evyonim.

**But then comes the Yom Tov of Pesach and these families suddenly earn themselves the title of "paupers".**

It doesn't take a mathematical genius to calculate the enormous expenditures that the average family experiences before Pesach. Matzoh does not cost the same as bread. Grape Juice is not in the same price range as water, and fish cannot always mean chunk-light tuna.

These may all be the simplest basics of a Pesach menu, but many families cannot afford them!

Then there are their little boy's pinched feet which achingly await a new pair of shoes and their older daughter's embarrassment at the lack of decent Yom Tov attire.



**Again, these are respectable homes that we write of. Many of them would rather suffer in silence than expose their shame. But the signs and symptoms are there, and Gomlei Chesed has honed in on them.**

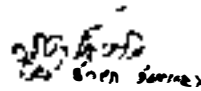
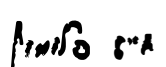
**Our Maos Chitim Campaign is our way of responding to their critical needs.**

As you go about your Erev-Pesach purchases think of these families that we portray. Surprisingly, they may be your neighbors, your friends, even your relatives. Forward us your generous contribution so that they can visit the fish store and shoe outlet, too. For once, they'll know the taste of financial freedom during this trying season - and the credit it will rightfully be yours.

**With sincere wishes for a happy and kosher Pesach,**

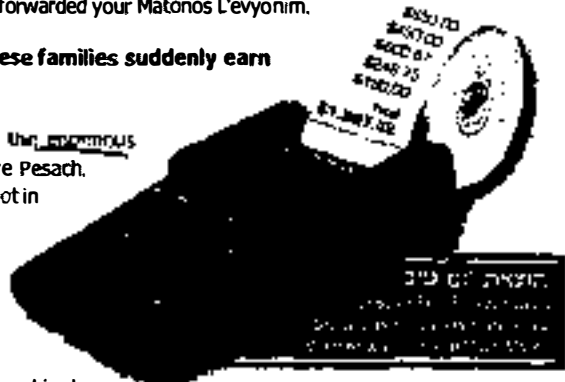
Please make your **Maos Chitim** tax-deductible donation payable to: **"Gom Chesed"** and send to: **Rabbi Feivel**  
• Brooklyn, NY

  
Rabbi Yankov  
  
Rabbi Feivel

  
Rabbi Malkiel  
  
Rabbi Matisyahu

## Binding with Heavy Burdens

In Orthodox Judaism, for many Talmudic families the requirements of "Pesach" (Passover) entail "enormous expenditures" which result in Judaics having to "suffer in silence" while experiencing "their shame." Instead of a time of joy, the rabbinic traditions turn Passover into a hellish, "trying season"



# Pesach...

*Some families are*

# Scared to even think about it...!



In Eretz Yisroel, everybody is looking forward to the upcoming Chag. **But some families are scared to even think about it!**

With the current economic crisis, these impoverished families are more destitute than ever. And now that Pesach is around the corner, they simply won't be able to cope.

They try to maintain their *bitachon*, of course. They put on a cheerful smile. But the fear and the dread gnaws at their hearts.

## "HOW WILL WE MAKE A SEDER? HOW WILL WE CELEBRATE PESACH?"

The mitzvah of **Maos Chittim** is today more critical than ever! It's time for us to join together to support our brothers in need. Let's allow them to enjoy a proper and kosher Yom Tov, despite the tzoros that they are enduring. And in the merit of this great mitzvah may we all be *zoché* to a *Chag Kosher V'sameach!*

**Please Rush Your Generous Donation Today!**



**Rabbi Yosef**  
Renowned Posek

**Rabbi Yitzchak**  
Geavad Aida Hochreidiz

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**Rabbi Shmuel**  
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**Rabbi Yaakov**  
Novominsker Rebbe

**Rabbi Shmuel**  
Rosh Yeshivas Mir

**Rabbi Usher**  
Viener Rav

### Fear and dread

Another Passover notice. This one states that for some Judaic families, the prospect of the forthcoming Passover holiday makes them too "scared to even think about it!" They note the terrible anxiety that Talmudic families "won't be able to cope...the fear and dread gnaws at their hearts." This is of God?

“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”<sup>1127</sup> 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 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!”<sup>1128</sup>

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<sup>1127</sup> “*S'iz shver tsu zayn a yid.*”

<sup>1128</sup> “Making *Pesach* Even Harder,” <http://garnelironheart.blogspot.com/2008/04/making-pesach-even-harder.html> April 10, 2008. The hunt for *chometz* (unleavened bread) is daunting.

### 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. 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 Jews were expelled from England in 1290 on, you guessed it, Tisha B'Av.<sup>1129</sup> In 1492, the Golden Age of Spain came to a close when Queen Isabella and her husband Ferdinand ordered that the Jews be banished from the land. After the edict of expulsion was signed on March 31, 1492, the Jews were given exactly four months to put their affairs in order and leave the country. The Hebrew date on which no Jew 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

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<sup>1129</sup> The edict of expulsion was signed in July but Judaic persons were not actually “expelled” until Nov. 1. Cf. Richard Huscroft, *Expulsion: England's Jewish Solution* (Tempus, 2006), p. 155. It was not a complete expulsion, however. Isaac D'Israeli affirms “there were Jews in England in those periods ‘in which it is supposed there were no Jews in England—the reigns of Elizabeth, James and Charles I.’ When the Puritan Parliament refused Oliver Cromwell’s demand to admit Judaic immigrants (this refusal on the part of the Puritan-dominated Parliament is unknown to most Right-wing historians,) Cromwell used his personal fiat and certain pliant judges to allow for the public coming-out of “crypto-Jews” who had been resident in England for decades or centuries. “...we now understand that the expulsion of the Jews from England in 1290 did not mean the complete absence of Jews and Judaism in ensuing centuries” (Michael Ragussis, *Figures of Conversion* [Duke Univ. Press, 1995], p. 177). There is some suggestion that Isaac D'Israeli was insinuating that Judaics, in the guise of Christians, had gained powerful positions in England prior to their formal readmission — e.g. as kings and bishops. Suspicion of masked Talmudic affiliation is a theme of Benjamin Disraeli’s *Coningsby* (1844) in the person of Sidonia, and William Thackeray’s lampoon, *Codlingsby* (1847), in the character of Mendoza: “half the Hebrew’s life is a disguise.” Isaac D'Israeli in *Vaurien* (1797) warned that Judaics passed unnoticed in public life. He criticized the gentile conceit that Judaics can be spotted by discerning the lineaments of their racially-determined countenances, as popularly supposed, “piously conceived as a mark inflicted by divinity, similar to that of Cain.”

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. "Mourning the destruction of the Temple and the exile of Israel, we abstain from eating and drinking, bathing, the wearing of leather footwear, and marital relations — for the night and day of Av 9. From the night of the Ninth of Av until midday, one should sit on the floor, or on a low stool less than three handbreadths high. One should avoid walking through the streets or marketplace so that he will not come to talk idly and thus distract himself from the sense of mourning. One should surely avoid activities which might lead to levity. One should not greet a friend and ask how he is on the Ninth of Av, and one should not even say 'good morning.' If one is greeted by a friend, however, he should respond so as not to cause bad feelings, but in a lowered tone of voice. It is also forbidden to send gifts on the Ninth of Av.

"Some observe the custom of not sleeping on a bed on the Ninth of Av; instead they sleep on mattresses placed on the floor. In any event, one should vary his sleeping habits; for example, if one usually sleeps with two pillows he should use only one. Some people place a stone under the pillow or mattress as a means of remembering the Destruction. 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 (of Babylonian Talmud) *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. Imbibing ever more dollops of their own mental and spiritual poison in the form of the mountains of deceitful and delusional, God-dishonoring traditions they have accumulated and subsequently idolized over the centuries, they have come up with a diagnosis that compounds their disease: 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!

Hence the Ninth of Av represents a ritualized reminder that all those Judaics who seek the liberty to think freely, according to conscience, independent of the petrified traditions of men, bring ruin upon Judaism. Tisha b'Av reinforces rabbinic mind control over the Judaic people. They are told that the Temple will not be rebuilt and the Messiah will not come unless they rededicate themselves to total subservience to the tyrannical rule of the rabbis, the heirs of the tyrannical religious rulers who crucified Israel's Messiah and are known in the annals of Judaism as the sons of angels ("*bnei malachim*"). Surely Judaism is a system sunk in self-perpetuating darkness and lawlessness.

"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 *Chazal*, 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.”

### *Totalitarian Obligation to Obey the Rabbis in All Things*

This obligation of total obedience to the god-like rabbis undercuts the engaging image of the Talmudic Judaic in our culture, in which he is portrayed as a prudent and skeptical philosopher who questions everything before believing anything. Actually this is true only when the Talmudist encounters Christianity, Islam or some other ideology that he execrates. Mockery of the Christian believer in the U.S., or of Muhammad in Europe, is celebrated as a daring act of avant-garde defiance by many western governments and media. Talmudists are pleased to be seen as part of this putative avant-garde “movement for liberated free thinking.”

In this context, the Talmudist is a regular Socrates, asking penetrating questions and exposing Christ or Muhammad, as the occasion warrants, to withering scrutiny. But when it comes to the myths and pretensions of his own religion of Judaism, doubting or casting into disrepute a *talmid chacham* brings catastrophe.

The hypocrisy is breathtaking. While we have not heard it said that a Christian pastor *is* the Bible, or that a Muslim imam *is* the Koran, Judaism teaches that the rabbi’s word *is* the word of God. The rabbis’ “enactments” are equal to those of God. About this megalomaniacal tyranny, the crusading West is silent.

And whence do we know that you must not tithe generally any two other kinds [one for the other]? – [The tithing of] these is a rabbinical enactment and all the enactments of the Rabbis have the same scope as the [corresponding] biblical enactment. Hence just as two kinds which are ordained biblically must not be tithed one for the other, so also [two kinds] which are ordained rabbinically must not be tithed one for the other.

**BT Bekoroth 54a**

**“Not even God, not even the angels can compete with the Rabbis and their Torah. The Torah is no longer in heaven. It is on earth in the possession of the rabbinic institution.”**

**–Daniel Boyarin**

***Border Lines: The Partition of Judeaean-Christianity*  
(University of Pennsylvania Press, 2004) p. 171.**



**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 the Ananot" (according to the Midrash)

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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.

***Don't think for yourself!***

**"...Having faith in Torah sages (Talmudic gedolim i.e. talmidei chachamim) 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 (*treife*) or the law 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."**

### The Lesson of the “Ninth of Av” (Tish b’Av)

**Solemn obligation imposed on Judaics: *Fear and revere* the Talmud scholars (*talmidei chachamim*) as you fear Hashem (God). The failure to obey this command leads to catastrophe.**

## The mitzvah to honor talmidei chachamim.

Shimon Hamesuni, and some say Nechemia Hamesuni, would interpret each “es” that appears in the Torah to include an additional halacha. However, you fear, he withdrew. In his opinion, nothing could have been included in the halacha to fear the One and Only G-d, and he saw that as an indication that the words “es” in the Torah were not meant to include additional halachos after all. came R’ the extra word “es” to include must fear/ HaShem [22B] Further- more, the Ba’al Halum

numerical value of “ira—fear” is equal to that of “talmidei chachamim.” Rav and R’ said that one who disgraces a Torah scholar is considered a heretic. R’ Yechanan and R’ Yehoshua ben Levi say that one who humiliates his friend in the presence of a talmid chacham is also a heretic (Sanhedrin 99B) Why is this so? Rabbeinu Yona explains that a heretic is anyone who does not appreciate the need to revere talmidei chachamim. Even if he does not humiliate the chacham directly, the mere fact that he can humiliate someone else in the presence of such a person shows that the chacham’s presence has absolutely no impact on his conduct. If he does not revere the person

who studies the Torah, he obviously does not honor the Torah and has no place in Olam Habbah. This is why the directive to revere Torah scholars is included in the mitzvah of fearing HaShem (Shaarei Teshuva 3:155) In sefer Orchos Yosher, Rav Chaim compiles a collection of chazal regarding the mitzvah of honoring a talmid chacham. In sefer Orchos Yosher, Rav Chaim compiles a collection of chazal regarding the mitzvah of honoring a talmid chacham. In sefer Orchos Yosher, Rav Chaim compiles a collection of chazal regarding the mitzvah of honoring a talmid chacham.

likewise the Tumas writes that the mitzvah of honoring a talmid chacham is included in the mitzvah of fearing HaShem. the mitzvah to be public that speak falsehood about a righteous one with arrogance and contempt. From there, says R’ Chaim, they go on to blaspheme HaShem. For one who does not honor a talmid chacham, he is considered a heretic. and as a result, he is considered a heretic. and as a result, he is considered a heretic.

### Excerpts from “The mitzvah to honor talmidei chachamim”

“...we are commanded to fear Torah scholars as we must fear/awe HaShem (Pesachim 22b)...the numerical value of ‘tira—fear’ is equal to that of talmidei chachamim. Rav (one of the “sages” [Amora’im] of Babylon) and R’ Chanina (Bar Chama, another founding Talmudic “sage” of the Amoraic era) said that one who disgraces a Torah scholar is considered a heretic...Rabbeinu Yona (one of the medieval *gedolim*) explains that a heretic is anyone who does not appreciate the need to revere talmidei chachamim...The Rambam (Maimonides) for example, writes that ‘To scorn a talmid chacham is a very grave sin. *Yerushalyim* (Jerusalem) was destroyed because, at that time, people were disparaging toward talmidei chachamim. Anyone who scorns a chacham will have no place in Olam Habbah (‘the world to come’)...and is also to be publicly excommunicated by the *bais din* (rabbinic court)...”

—Rabbinic statement issued on Av 5764 (July 2004)

Because “*kochi ve’otzem yadi of Edom*” (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 holiday. 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 a strange Babylonian superstition, *tashlikh*, involving 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.

## *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 the superficial 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 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.”

## Shabbos

B. The laws of the Sabbath, festal offerings, and sacrilege—lo, they are like mountains hanging by a string,

C. for they have little Scripture for many laws.

**Mishnah Hagigah 1:8 (b-c) admits that Judaism's "many" Sabbath laws have "little" Biblical justification.**

Much anxiety stems from the once-a-week holyday, the Friday to Saturday Sabbath or "*Shabbat*" in which hundreds of trivial rules must be observed. For example, not even dirty dishes can be washed after the Friday night meal, unless they can be proved to be for use for the Saturday morning or afternoon meals. If a Talmudic housewife can't prove that contention, then all other dirty dishes (and pots, pans, cups, glasses, utensils etc.) must remain unwashed. Judaism's concealment hermeneutic has a loophole for inquisitive gentile sleuths: the rabbis can lead inquiring gentiles to the statement of *poskim* at *Slamas Chayim* 1:75 that makes it appear as though it would be "antisemitic" to accuse Judaism of being so obsessed with rabbinic trivia as to refuse to wash their soiled dishes on *Shabbos*. The decoy text hinges on the pretext that all the dishes being washed are being cleaned for use on the next *Shabbos* weekend, and not for any use during the week (Sunday-Thursday).

We apply the criterion of what is being actually practiced in Talmudic homes. The majority of these actual practices adhere to doctrine that is not necessarily disclosed to gentiles: that it is customary for the majority *not* to wash what is not needed for additional *Shabbat* meals (i.e. what is not needed for "*seudah shelishis*" cannot be washed), based on the majority rabbinic rulings that Judaism is told hold the force of law, not the unheeded minority decisions presented to curious or sleuthing gentiles in order to mislead them. The *halacha* on dirty dishes (and it's a testimony to how ridiculous Judaism is that there is a body of laws on this trivial subject), is ample. We'll cite the leading rulings: BT *Shabbath* 118a; Rashi and Ra'avad (*Hilchos Shabbos* 23:7); Maimonides, (*Magid Mishneh*); *Tehilah l'David* 302:6 and *Tzitz Eliezer* 14:34-2. However, in most cases one cannot wash *Shabbos*

dishes even if they are needed for another *Shabbos* meal, if other clean ones are already available (cf. Be'er Moshe 6:82 quoting Ohel Moed; Tosfos Shabbos 323:8; Minchas Shabbos 80:254; Aruch Ha-Shulchan 323:7; B'tzeil ha-Chachmah 4:130; Shevet ha-Levi 6:42; Machazeh Eliyahu 62-3). Dishes that may not be washed on Shabbos may still be stacked in a dishwasher but this is permitted only to those who generally take their dirty dishes directly from the table to the dishwasher (cf. Shemiras Shabbos K'hilchasah 12:35). However, these dishes may not be sorted beforehand, even if only to make more room in the dishwasher. It is permitted to pick up a few similar dishes, for example a stack of soiled cups or dirty fish plates and place each in its designated spot. However, and this is vital, if the dishes and cups were improperly placed, they may not be rearranged according to size and type so that they will be ready for washing in the evening. But it would be permissible to rearrange the dishes according to size and type if the intention is to make more room for all the dishes in the dishwasher. However, under no circumstances must the dishwasher be turned on, even if it is to be triggered by a pre-set timer clock (cf. Minchas Shelomo 2:20; Shemiras Shabbos K'hilchasah 12:35). And of course it is forbidden to operate any appliance on a time clock on *Shabbos* (cf. Igros Moshe). It is also forbidden to rinse dishes in preparation for washing them, or to soak them. This includes filling a dirty skillet or pan with soaking water to ease scrubbing at a later date (cf. *Me'or ha-Shabbos* vol. 1, p. 115 quoting Harav Y.Y. Fisher; also Nishmas Shabbos (O.C. 323:361). On Shabbos it is forbidden to heat hot water including for cleaning dishes (Nishmas Shabbos 318: 73-2; Sulchan Shelomo 318:1-1 and Orchos Shabbos 1:90). Under extenuating circumstances, it may be permissible to use a plunger on a blocked kitchen drain. The extenuation pertains to whether or not the act itself represents "fixing" the drain; fixing would be a violation of Makeh B'patish. For the relevant legal points concerning clearing or fixing a blocked drain cf. Igros Moshe O.C. 4:40-9; Minchas Yitzchak 5:75; Shemiras Shabbos K'hilchasah 12 (note 50) and Yabia Omer 5:33.

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.”

### *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), in which a symbolic ritual wire is strung around a city neighborhood, thereby creating the *eiruv*: “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 with the ADL,<sup>1130</sup> 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*, such as the one erected in California in 2006:

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<sup>1130</sup> 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.



“Synagogue to Get Sacred Boundary: Commission approves a plan to create an eruv, or symbolic line, through Westside beach areas after ensuring rare birds will be protected. An Orthodox synagogue has won permission to string a religious boundary along the beach from Santa Monica to Marina del Rey (Calif.) after agreeing to take steps to protect a rare bird that nests in the coastal area. Members of the Pacific Jewish Center in Venice welcomed the California Coastal Commission's decision last week to grant their request to run fishing line between lampposts and sign poles through several miles of prime beachfront, creating an unbroken symbolic border. The eruv boundary, which also will stretch inland through parts of Santa Monica and Los Angeles, eases certain Sabbath restrictions by allowing Orthodox Jews to consider themselves to be ‘at home’ within its broad outlines. The beachfront boundary, granted for three years, will be the first of its kind in California, officials said. ‘It’s a relief and it’s very exciting for us,’ said Rabbi Ben Geiger of the Pacific Jewish Center, which faced resistance from Coastal Commission staff over the safety of a protected bird and opposition from neighbors about fears of obstructed ocean views. The boundary will run along Ocean Front Walk from Ballona Creek on the south to the Santa Monica Freeway on the north. The roughly square border will stretch east to the San Diego Freeway. *Other eruvs wind through sections of the Westside and the San Fernando Valley....* ‘The eruv is invisible unless you’re looking for it. You can barely pick it out, even to the trained eye, from the tangle of wires crisscrossing our streets,’ said Rabbi Yitzchok Adlerstein, chairman of Jewish law and ethics at Loyola Law School. ‘Eruvs tend to make communities stronger,’ he added. ‘They make communities more attractive to young Jewish couples that tend to sink roots in the community, raise families there. ‘Rabbi Geiger said that he expects Saturday services, which now attract 60 to 70 worshippers, to swell to about 100 and bring in more children. Congregant Lea Geller said she was ‘thrilled’ by the commission's approval, saying that critics in the neighborhood were misinformed about the eruv. ‘I’ve seen it described as a Jewish wall,’ she said. ‘Who really wants to live in a neighborhood with a Jewish wall? In fact, it’s just a thin piece of wire....It’s great news for us,’ she said.”<sup>1131</sup>

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<sup>1131</sup> *Los Angeles Times*, Nov. 20, 2006 (emphasis supplied).

In 2008 in the affluent Westhampton Beach area of Long Island an *eruv* was proposed:

“Religiously symbolic fence sought for East End: In a first for the East End, creation of an eruv, a symbolic fence used in Orthodox Jewish observance, is being sought by a synagogue in Westhampton Beach (NY). The resolution sought by The Hampton Synagogue is expected to come up for discussion at tonight’s village board meeting. Rabbi Marc Schneier and Morris Tuchman, the synagogue’s president, formally requested permission from the village last month to erect the eruv, which creates an area within which Orthodox Jews can push or carry things without breaking religious law that bans work on the Sabbath outside of one’s home.

‘We have more and more traditional families that have moved to Westhampton Beach,’ Schneier said. ‘According to Jewish law, one can carry items outdoors on the Sabbath only when the act occurs within a proper enclosure. We have a number of younger traditional families who are not able to wheel their babies to services on Saturday morning.’ Mayor Conrad Teller said he expects the village board to discuss the matter further at its April 16 work session. An eruv usually is made by putting wooden or plastic sticks on utility poles, sometimes with string or cord connecting the poles. In Westhampton Beach, however, thin plastic poles would be placed just beneath the lowest wire on existing utility poles at the boundaries of the eruv. The utility wires would constitute the symbolic fence. Richard Haefeli, the Hampton Synagogue’s attorney, is in separate negotiations with the Long Island Power Authority for permission to use the utility poles. Sometimes controversial, eruvim have been constructed in communities across the country. Courts in general have ruled that a municipality must show a compelling interest before creation of an eruv can be denied. *All of Brooklyn Heights in Brooklyn, for example, is enclosed in an eruv. The eruv covering parts of Far Rockaway and Lawrence shares a common border with another eruv covering parts of Cedarhurst and Woodmere.* (Mayor) Teller...said the board probably has no legal basis to deny the synagogue’s request. The synagogue is seeking a resolution that gives it permission to construct and maintain the eruv for 18 years. Schneier said the synagogue has about 500 members and draws about 1,000 people for Saturday services in the summer...About 20 plastic markers will be needed to define the eruv, and Schneier has to approve the initial placement of each marker. Afterward, the

markers must be checked each week to make sure none are damaged or missing.”<sup>1132</sup>

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. For example, the scrupulosity surrounding the emergency situation which develops when a shoelace breaks on a man's shoe on the Shabbos. Now the fear-stricken question arises, does inserting a new shoelace into the shoe constitute a violation of the Sabbath? Is it “work” to replace the shoelace? May a new shoelace be inserted into the eyelets of the shoe or sneaker? The Shulchan Aruch rules that inserting a new shoelace into the eyelets of a shoe on Shabbos is a violation of *mesaken mana*, (“making a vessel”) which is a *toladah* of *Makeh Bepatish* (“the final hammer blow”).<sup>1133</sup> Since a shoe with eyelets that is missing its shoelace is hazardous and awkward to wear, inserting a lace which will remain there for an extended period of time] renders the footwear wearable footwear, thereby constituting the act of shoe-making. The majority of the poskim make no distinction between old-fashioned and contemporary shoes. It is, therefore, forbidden *min ha-Torah*<sup>1134</sup> to insert a used or new shoelace into the eyelets of a shoe on Shabbos.<sup>1135</sup> What should be done when a shoelace breaks and one needs to wear that shoe on Shabbos? A new shoelace may be inserted into a few, but not all, of the eyelets. This is allowed because after Shabbos, the shoelace will be removed and re-inserted in the proper manner; it will not remain in the shoe for an extended period of time.<sup>1136</sup> The torn halves of the shoelace can be tied together and re-inserted into the eyelets.<sup>1137</sup> It is

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<sup>1132</sup> *Newsday*, April 3, 2008 (emphasis supplied). The request for the establishment of the *eruv* was suspended after Rabbi Marc Schneier in a hectoring letter of May 23, 2008 to the Village of Westhampton Beach Board of Trustees, grudgingly acknowledged that popular resistance, including “offensive e-mails” was, for the time being, too strong to proceed with the proposal.

<sup>1133</sup> O.C. 317:2 and Mishnah Berurah 18.

<sup>1134</sup> This is an abbreviation of *Hadash asur min ha-Torah* — “Any new practice is forbidden by the (oral) Torah” (e.g. the *Torah SheBeal Peh*); attributed to the Chasam Sofer (Rabbi Moses Sofer).

<sup>1135</sup> Cf. Shulchan Shelomo 317:7; Shemiras Shabbos Khilchasah 15:197; Btzeil haChachmah 4:159.

<sup>1136</sup> Shemiras Shabbos Khilchasah 15:60.

<sup>1137</sup> Ayil Meshulash, Kosher U'matir 10:6-2.

permitted to use a shoelace of a starkly contrasting color — new or used red or yellow shoelace may be put into the eyelets of a black shoe. This is permitted because such a shoelace will not be left in the shoe for an extended period of time.<sup>1138</sup>

Another earth-shaking anxiety-ridden issue centers on the sealing of garbage bags on *Shabbos*. Every Orthodox Judaic is expected to know the “dos and don’ts” of garbage bag tying on *Shabbos* because one must be exceedingly scrupulous about the means by which trash bags are sealed on the holy day. The point to remember is that once a garbage bag has been knotted, the knot is usually allowed to remain in place until the garbage bag is taken away by the sanitation workers days later. A knot left in place on the garbage for that length of time is considered a permanent knot and tying the knot on *Shabbos* is strictly prohibited.<sup>1139</sup> Thus the common practice of bunching and twisting the top of the garbage bag, making a loop, pulling the ends of the bag through the loop and tightening the loop to form a knot is rabbinically forbidden. It is also forbidden to extend the two top corners of the bag, tie them together and make a bow (as if tying a shoelace), or to tuck in the corners of the bag under the knot to strengthen the knot. The only permissible knots that could be made on a garbage bag are a slip knot — a loop which is not completely pulled through and does not form a knot at the top of the bag; or a single knot, which is like the *first stage* of tying a shoelace.<sup>1140</sup>

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 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

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<sup>1138</sup> Ketzos ha-Shulchan 146:3.

<sup>1139</sup> Kosher U'matir, 136. Tikunim U'miluim 35:63 and Ayil Meshulash.

<sup>1140</sup> We could furnish the reader with several hundred additional *halakhot* for Judaism’s Sabbath, existing as sub-sections within the thirty-nine major categories of forbidden “work,” but then our book would be too large for the printer and the reader would possibly be driven to madness, as are many unfortunate Judaic souls trapped within the rabbinic insane asylum.

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)." <sup>1141</sup>

In our section on women, we examined the rabbinic laws governing the lighting of the sabbath candles (no later than 18 minutes before sunset on Friday afternoon). 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). The Sabbath as a whole is regarded as a female entity: "It is a tradition that women bring in the Sabbath and men escort *her* out." The Saturday exit ceremony is known as *Havdalah*, much praised as a "beautiful" ritual evocative of the spiritual high that is to be found in Judaism. All kinds of unscriptural nonsense and props are associated with this ritual.

"The Shabbat afterglow does not end with the *Havdalah* service. It is therefore 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<sup>1142</sup> and eat bread

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<sup>1141</sup> Zohar 2:150b.

<sup>1142</sup> Ceremonial hand washing (*netilat yadayim*) precedes the *shabbat* meal(s). On the correctness of ritual hand cleaning Hillel and Shammai were in agreement.

or challah<sup>1143</sup> 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 along with the dual-souled *neshamah yeterah*, symbolic of the double-mind that it is necessary to possess in order to believe that this occult feminism constitutes the Biblical Sabbath.

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 *eruv* 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 for the Biblical Sabbath — wrongly associated in the contemporary mind as an exclusively Puritan “Blue Law” practice —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.

*Talmud forbids a Sabbath day of rest for non-Judaics*

It is interesting to note that even as the Talmudic/Kabbalistic Sabbath gains ground, the Biblical Christian Sabbath<sup>1144</sup> is increasingly being attacked and abandoned and may be said to be on the verge of extinction. The magnitude of our interest should rise when we learn that the Talmud in BT Sanhedrin 58b forbids a sabbath day of rest for non-Judaics *on penalty of death*. Only Judaics are to have a revered day set aside for rest. All gentiles are required to toil the whole week through, a sure sign of a pagan, drone-bee, “hive” society.

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<sup>1143</sup> *Challah*: the braided bread used in Judaism to represent the *hallah* (cake) mentioned in the Book of Numbers.

<sup>1144</sup> 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, and to commemorate it as such, the Sabbath was rightly moved to the day on which His Resurrection occurred.

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,<sup>5</sup> 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.<sup>6</sup> And it was stated above (57a): Wherever the Torah imposed a prohibition on non-Jews, the punishment for violating that prohibition is execution.

וְאָמַר רִישׁ לְקִישׁ: מַאי דְכִתִּיב: "עֲבַד אֲדָמָתוֹ יִשְׁבַּע לָחֶם"? אִם עוֹשֶׂה אָדָם עֲצָמוֹ בְּעֵבֶד לְאֲדָמָה, יִשְׁבַּע לָחֶם. וְאִם לֹא, לֹא יִשְׁבַּע לָחֶם. וְאָמַר רִישׁ לְקִישׁ: נִכְרִי שְׁשַׁבֵּת, חַיִּיב מִיתָה, שְׁנֹאמַר: "וַיּוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ." וְאָמַר מֶר: אֲזַהְרָה שְׁלָהֶן זֶה הִיא מִיתָתָן. אָמַר רַבִּינָא: אֲפִילוּ שְׁנֵי בְּשַׁבָּת. וְלִיחְשָׁבָה גַבֵּי שְׁבַע מִצּוֹת! — כִּי קָא חֲשִׁיב — שֵׁב וְאֵל תַּעֲשֶׂה, קוּם עֲשֵׂה — לֹא קָא חֲשִׁיב.

BT Sanhedrin 58b

No rest for the goyim

Non-Jews subject to execution for observing the Sabbath.

When this writer was a child, Sunday was a blessed time set aside for worship, rest, family, and visiting friends and neighbors. The large grocery store where we shopped (this was in New York, not the Midwest or the South) had a decal sticker on its entrance door that featured an illustration of a family in front of a Christian house of worship, under which were the words, "Closed Sunday, See You in Church." The contemporary notion that America's almost universally observed Sunday rest, with stores closed, was oppressive, fails to distinguish between a day set aside for Christian worship and rest, and the abuse of Sunday by certain Protestant churches that excessively legislated the Sabbath, making harmless pastimes into mortal sins, thereby imitating the Talmud (Mishnah Hagigah 1:8 b-c). For hundreds of years, Americans were able to make the distinction between the *bitter* observance and the *better* observance of the Lord's Day. In the twenty-first century that distinction has been obliterated, and our heritage of prayer, peace and rest on Sunday is in eclipse.



## The Attire of the Pharisaic Male



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<sup>1145</sup> and longer tassels,<sup>1146</sup> 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<sup>1147</sup> and from *tefillin*.” (Mishna: Berakhot 3:3).

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<sup>1145</sup> “Evidently the Pharisees would broaden the leather straps by which the phylacteries were bound...in order to make the phylacteries more prominent.” (John MacArthur).

<sup>1146</sup> 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.

<sup>1147</sup> The morning and evening prayer consisting of Deut. 6:4-9; Deut. 11: 13-21 and Numbers 15:37-41.



**A skull-cap called a “yarmulke” is worn at the back of the head. ( This head covering is known in the Israeli state as a “kipa”).**

**In Babylon, rabbis had the custom of wearing head coverings as a sign of their high status. (Cf. BT Kiddushin 8a)**

## The Kosher (“Kashrut”) Food Racket

The Talmud does not allow the combination of meat (*fleshig*) and milk (*milchig*). The basis for the prohibition offers good insight into how the rabbinic mentality functions with respect to its attitude toward misappropriating the Bible to justify the unnecessary and burdensome prohibitions with which it oppresses its adherents. Exodus 23:19 states, “You shall not boil a young goat in its mother’s milk.”<sup>1148</sup> This is repeated at Exodus 34:26 and Deuteronomy 14:21 and that is all the Bible has to say about it. The rabbis interpreted this as a proof text for *prohibiting all milk and other dairy products* (cheese etc.) being consumed together with *meat of any kind*. The rabbinic exposition of this in the Gemara alone runs from BT Hullin 113a to 115b. Thousands of additional pages in rabbinic codifications of the *halachos* of *kashrut* have been written to justify this spurious prohibition and invent a Biblical basis for it. The Judaic woman is bound with heavy burdens by having to maintain two separate kitchens, each one dedicated to either meat or dairy products, in order to keep the two apart. This needless oppression is the result of the word of mere men. The word of God decrees otherwise. In the Bible Abraham cooked meat and milk and offered them to the angel; from this scriptural fact we know that milk and meat are not prohibited.

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<sup>1148</sup> “*Lo sevasheil gedi bechaleiv imo.*”

**Q: What do all these world class institutions have in common?**

- Lower East Side Baïs Yaakov
- Brurliah High School for Girls
- Blalystoker Synagogue
- Columbia Law School
- Creedmoor Psychiatric Center
- Ezra Academy
- Hebrew Academy of Nassau County
- Joseph Kushner Hebrew Academy
- Maimonides School
- Manhattan High School for Girls
- Rabbi Jacob Joseph Yeshiva
- Shulamith School for Girls
- Yeshiva University



For more information, contact Rabbi Eliyahu Safran

KOSHER CERTIFICATION SERVICE



**A: They've hosted a world expert on kashrus from OU Kosher!**

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“Separation of Church and State” is for the goyim not the rabbis

We see above that the rabbis of the Orthodox Union's kosher certification unit have been hosted at two public institutions: Columbia Law School and Creedmoor Psychiatric Center. Talmudists predominate in the legal field. They may also be heavily represented at psychiatric centers, at least in New York. (Source: November, 2007 newspaper advertisement).

The Talmudic understanding of the food laws differs radically from the Biblical teaching.<sup>1149</sup> The purpose of Talmudic doctrine on kosher food is almost entirely a matter of 1. maintaining a barrier of segregation between the Judaic and the non-Judaic and 2. maintaining profit by causing food “blessed” and supervised by rabbis to be foisted on gentile consumers who incur extra cost for the “privilege” of consuming it. The rabbis maintain that, “Since even a small trace of a non-kosher substance can render a food not kosher, all processed foods and eating establishments require certification by a reliable rabbi or *kashrut* supervision agency.” That’s the financial angle.

On the home front, Judaic women must be made to suffer through the imposition of hundreds of needless rules and regulations governing their kitchens and dining rooms. The rabbis say: “Even a small trace of a non-kosher substance — as little as 1/60th (1.66 percent) of the food’s volume, and in certain cases, even less than that — will render an otherwise kosher food not kosher. Even the slightest residue or ‘taste’ of a non-kosher substance will render a food not kosher. So it’s not enough to buy only kosher food. The kitchen, too, must be made ‘kosher,’ meaning that all cooking utensils and food preparation surfaces must be used exclusively for kosher food, and that separate stoves, pots, cutlery, dishes, counter surfaces and table coverings are used for meat and dairy. A general rule of thumb is that any time that hot food comes in contact with another food or a utensil, the food or utensil will absorb its ‘taste.’ Also cold foods and utensils will, under certain circumstances (such as when the food is spicy or salty, is cut with a knife, or it sits in the utensil for an extended period of time), transmit their ‘taste.’ Before dishes and utensils can be used in the kosher kitchen, they must acquire an additional measure of holiness which is conferred through the ritual immersion in a pool of naturally gathered water, or *mikvah*. A *mikvah* is a specially constructed ritual pool connected to a source of pure rainwater. Vessels may also be immersed in certain natural bodies of water such as the ocean. The procedure is known as *toveling* (derived from the Hebrew *tovel*, to immerse). Immersion in a *mikvah* is required only for utensils that were manufactured or were ever owned by a non-Jew. Even those that were previously used without having been immersed still require immersion, after

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<sup>1149</sup> For the Biblical teaching on this and many other pertinent subjects, we are indebted to Howard B. Rand’s classic compendium, *Digest of the Divine Law* (Destiny Publications: Merrimac, Massachusetts, 1943).

thorough cleaning, and koshering if necessary. Preparation for immersion consists of the removal of any substance that would intervene between the water of the *mikvah* and the surface of the utensil, such as dirt, rust, stickers, glue from labels, and price markings. Steel wool and/or acetone (nail polish remover) are sometimes needed to remove all traces of surface markings. Types of vessels requiring immersion: a vessel made of metal or glass with which one eats, drinks, cooks, roasts, fries, or heats up water for drinking requires immersion with a blessing. Examples of vessels requiring immersion with a blessing include: Correlle dishes, silverware, pots and pans, glazed china, kettle, and those parts of a mixer or blender which come into direct contact with food. When immersing several items at the same time, only one blessing is said.

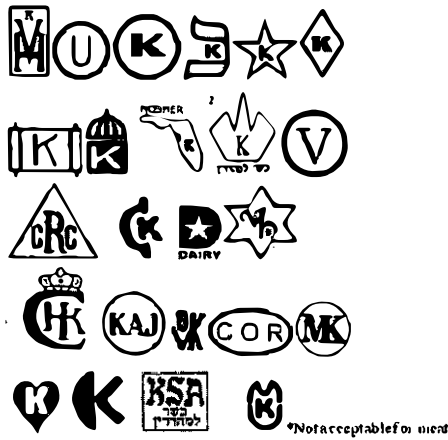
BA-RUCH A-TAH ADO-NOI ELO-HAI-NU  
 ME-LECH HA'O-LAM A-SHER  
 KID-SHA-NU B'-MITZ-VO-TAV V'TZI-VA-NU  
 AL TE-VI-LAT KE-LI (KAI-LIM).

“(Blessed are You, L-rd our G-d, King of the Universe, Who has sanctified us with His commandments, and commanded us concerning the immersion of a vessel [vessels]).”

Items made of two or more materials: when a utensil is made of two different materials, only one of which requires immersion, immersion is usually required. (Examples include glazed earthenware, pans with a non-stick coating, wooden handled utensils and Thermos containers). Utensils made from plastic: As regards plastic items, the need for immersion varies according to the type of plastic. Therefore, it is preferable to immerse plastic items without a blessing. Utensils that do not require immersion are: (1) those made of wood, paper, bone, or unglazed earthenware; or (2) disposable utensils such as plastic cups or plates which are not fit for long-term use and which one normally discards after using.”

We will not importune the reader with the hundreds of additional *kashrut* rules governing the Talmudic housewife's stove, oven, microwave, refrigerator and several dozen other appliances, tools, foods, spices, condiments and gathering methods she may use in the course of cooking and food preparation. Inmates of insane asylums do not have as many manic-compulsive rituals and phobias as are exhibited in the rabbinic kitchen and blamed on the God of the Bible. Complicit in the bondage of the kosher

kitchen workers are those liberals and progressives together with Judeo-Churchian conservatives who all imagine that it is a decent gesture of ecumenical kindness and compassion to purchase and consume rabbinic-certified kosher foods and acquire them for their restaurants, grocery shelves and cupboards. What does uniting ourselves with the modern Pharisees who bind people with grievously heavy and needless burdens have to do with kindness or compassion? Why do so many otherwise intelligent and noble people feel they have an obligation to submit to the rabbinic agenda in order



to feel good about themselves? It is not just individuals who are complicit. Governments are increasingly involved in partnering with rabbis in arrangements pertaining to the certification or distribution of kosher food. This lends official sanction to a hidden, religious tax paid by the consumer on his or her food.

No sin is committed before God by consuming food the rabbis label as unclean (*treife*). Kosher is just another instance of the imposition of unnecessary and nonsensical rules and regulations in the name of God and rabbinic notions of purity. Gentile consumers pay higher prices for kosher food (more than 80% of all food in U.S. grocery stores bears a kosher certificate). Kosher meat indicates that the animal has been cruelly killed by means of *Shechitah* (ritual slaughter), in which the throat of the animal is sadistically severed by a *shochet* (kosher butcher), while it is still conscious. All kinds of junk food is certified as kosher. It's a huge racket set up to enrich the rabbis. In America almost everyone plays along so as not to be "insensitive to the needs of our Judaic brothers and sisters who have suffered at the hands of antisemites down through the ages." This extortion is

tantamount to claiming that a protest against paying protection money to the Mafia is “insensitive to the needs of our Sicilian brothers and sisters.” Our Sicilian friends are as much oppressed by the Mafia as non-Sicilians. Those who exist under the hypnotic suzerainty of the rabbinic empire forget that Judaics are just as oppressed by the kosher food racket as non-Judaics. The whole notion that the rabbis are in general the legitimate defenders and spokesmen for “the Jewish people” is rotten to the core. Why would anyone want to claim that the intellectual dishonesty inherent in the rabbinic kosher food scam is a *Judaic* trait? Holiness and serving God have nothing to do with Judaism. Racketeers must be paid. Racketeers can’t live affluently unless the population submits to their racket. Judaics are the first victims of rabbinic racketeers. Beyond them is the population at large. It is folly to submit to the kosher food racket in the name of the Judaic people. We are dealing with a *rabbinic* enterprise. The distinction must be kept ever in mind. As a rabbinic enterprise, the hypnotic dimensions of religiosity, the maintenance of “purity” and “holiness,” and the spectre of “sin” and “offense to God,” are upheld, *when it is expedient*. In Judaism as soon as God or holiness conflict with profit or potential resistance from prominent, politically powerful persons then the scam is abandoned. We can find evidence of this in the rabbinic laws themselves. Food is considered *treife* (unclean) in two ways: 1. by gentiles producing it without regard to rabbinic rigamarole, and 2. by Judaics failing to perform the ritual hand washing (*netilas yadayim*) and the correctly muttered rabbinic mumbo-jumbo prior to its consumption. Either failure renders the food “sinful” e.g. *treife*.

We choose to approach this investigation through a study of the rabbinic *halacha* on the relationship between food and its consumption by free-thinking Judaics who refuse to submit to the rabbis and who do not obey the Talmud, the so-called “non-observant” Judaics. The Shulchan Aruch (O.C. 163:2 and 169:2) prohibits offering food to a fellow Judaic who will not *ritually* wash his hands over bread, or mumble the correct rabbinic formula before consuming the food. This has nothing to do with cleanliness. The Judaic can have hands as clean as a surgeon’s before an operation and the Judaic will still not qualify as having washed his hands, unless he has performed the precisely stipulated *ritual* ablutions.

How can a *frum* (Talmud-observant) Judaic refuse a fellow, non-observant Judaic something as basic as food? The refusal is based on the



*halachic* principle that “forbids one to be an accessory to a fellow Jew’s sin” (Mishnah Berurah 163:12). A Talmudist must expend every effort to avoid serving food to a Judaic who will partake of it without complying with at least the minimum requirements of the rabbinic law. Anything less constitutes being an accessory to the commission of sin. At this juncture the reader may be thinking, granted, this is somewhat bizarre but many of the practices of the great religions of the world are bizarre. Why single Judaism out for this? If they have a righteous desire to avoid committing a sin, that in itself is laudable, apart from whatever judgment we as outsiders may pass on the particular transgression in question.

Certainly that’s a point of view and it might possibly have merit, if indeed its premise was correct. But the premise presumes sincerity and intellectual honesty, as well as a genuine fear of God, and none of that applies to rabbinic Judaism in this, or most any other case. The kosher food *racket* is just that. Appeals to holiness and avoiding sin are a ruse. Judaism’s *halacha* was not concocted according to God but rather according to man. The *raison d’etre* of *halacha* is that God’s way is too severe and requires the tender mediation and divine intervention of the merciful and humane rabbis, who have the power to suspend whatever God has enacted, as expediency and their personal whims dictate. These unscriptural enactments are legislated judicially, through precedent. Many rabbinic enactments, having no force of Biblical law, except in the eyes of the gullible or the comatose, under certain circumstances pertaining to money and power, are made to be broken when the rabbis deem it fitting to break them. In some instances they never do. In many other cases, there are numerous circumstances that allow for suspension. As noted earlier, two important considerations in determining whether something is an offense in Judaism or not, is whether it causes a loss of money and whether it offends politically powerful persons who may then become hostile to Judaism. Principles, ethics and sinning against God have nothing to do with it. Persons who bring those high-minded ideals to a study of the Talmud are lost.

A majority of *poskim* agree that that the prohibition against offering food to a non-observant Judaic who refused to ritually wash or recite the required rabbinic gibberish should be suspended in the following cases: 1. When the non-observant Judaic is a customer, client, business associate or potential business partner and denying him the food will cause a monetary

loss by adversely affecting a business relationship. In that case it is not a sin to give him the food, even if he has not ritually washed or recited the requisite “holy” words (Igros Moshe, O.C. 5:13-1, 10; also cf. Meishiv Davar 1:43; Toras Chessed, O.C. 5; Maharsham 6:11; Rabbi Ezriel Hildesheimer. O.C. 28; Shevet ha-Levi 1:37).

2. If the non-observant Judaic is a politically prominent person who, by demanding of him that he ritually wash and recite the ceremonial words before eating the food, will become insulted and then use his influence to act with hostility toward the Talmud or toward Talmudically-obedient Judaics, then it is permissible to serve him the food anyway and no sin is committed (Rabbi S.Z. Auerbach, *Minchas Shlomo* 1:35; Halichos Shlomo 1:2-16, Orchos Halacha note #80. Also cf. the ruling cited in the name of the Chazon Ish in *Pe'er ha-Dor*, vol. 3, p. 195).

Here we see another example of the lawyer’s trick of cheating God; of nullifying that which is a sin under one circumstance but not another, for the sake of making money or maintaining the political power of the rabbis and their followers. This ethic of fraud insinuates itself throughout Talmudic and rabbinic culture like a pernicious fog. It breeds generations of scam artists and swindlers who often perpetrate their deceit and sharp practices without being fully conscious of what it is they are doing, so accustomed are they to suspending the law when it suits their interest.

## Business Ethics

Here is a representative example of a common trend and trait among the followers of Orthodox Judaism: “Run-of-the-mill Hasidic slumlord” Scaring my security deposit out of a slumlord. <sup>1150</sup> January 16, 2008 12:30 p.m. Shady-Brooklyn-Landlord Filter: I don't have time to take him to court, but what if the notarized letter isn't enough to scare him? Last January two friends and I moved into one of those diseased, rotting apartments that blight the Brooklyn landscape. Our landlord was clearly incompetent, but the place was cheap and it was all my meager intern salary could afford. We paid in cash, since he can't accept checks, were on time with rent, made no unreasonable complaints, and were generally decent tenants.

“Things deteriorated bit by bit between us over the year, mainly due the landlord's tardiness in addressing pressing matters (no hot water, no heat in October, refusing to put peepholes on the doors and locks on the mailboxes) and by the time we moved out we were barely on speaking terms. When I started calling for the security deposit a week after we moved, he leveled these claims against us. 1. He is retroactively charging me rent for the basement that he allegedly would rent out to tenants, though it turned into a de-facto storage space that no one in the apartment building paid for but everyone still used. I never signed anything agreeing to this arrangement (nor did I do so verbally), but he seems to think he can charge \$1000 nevertheless. 2. My roommate had bedbugs, twice. He exterminated, twice, though each time tried to make us pay for it. My roommate, who was most severely afflicted, agreed verbally to pay for half as she didn't know her rights. He's now trying to charge her for the full price, angering her to the point of refusing to pay at all. 3. When said roommate moved out and another girl took her place, our landlord refused to ‘let’ her move in, saying that she hadn't signed a lease and might insist on staying longer. However, he didn't evict the new roommate and accepted her money until our lease was up and we moved out. 4. We moved in Jan. 1st of 2007, paid rent on the first of each month (all in cash), and I notified the landlord that we would be out by the 1st of 2008. Our lease ended on the 31st of December. One roommate spent this last night at the apartment and was there in the morning to hand the

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<sup>1150</sup> <http://ask.metafilter.com/81173/Scaring-my-security-deposit-out-of-a-slumlord>

landlord our keys. The landlord is now ludicrously claiming that he is owed an entire month's rent for this overstay. 5. Because the two other original tenants moved out and their subletters simply paid their security deposit to the departing roommates (at the landlord's behest), two people who are not on the lease are now owed security deposits. Our landlord refuses to deal with either of the subletters and insists only on speaking to the original three tenants, though I am the only one on the lease who stayed the entire year. The two original tenants have signed waivers that transferred their claims to the security deposits to the subletters, though this hasn't changed our landlord's behavior to the subletters at all.

"I know his claims are wrong and a judge will likely favor us in small claims. The thing is, I don't want to miss a day of work to go through this ordeal. In addition to having the survival tactics of any money-grubbing slumlord, this man is also irrational, childish, and hell-bent on keeping our deposit. I have a feeling (that) due to the poor quality of the building and the fact that he rents exclusively to poor white kids fresh out of college who don't know their rights, he's not used to tenants aggressively demanding deposits and has now become irate. During calm phone calls where I attempt to settle matters civilly, he is reduced to a high-pitched treble and sometimes sounds like he's near tears.

"This is just your run-of-the-mill Hasidic slumlord who isn't affiliated with a Real Estate corp or anything of the sort, so I can't attack his superiors. We've taken the first step of sending a notified letter listing our rights to (the) money, with the final threat that he will meet us in small-claims to settle the matter. Are there other legally-intimidating measures I might take to let this dude know we mean business?" (End quote).

The preceding is one among hundreds of reports of alleged fraud and shady dealings, allegedly involving the archetypal Talmudic *goniff*, which have come to our attention.<sup>1151</sup>

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<sup>1151</sup> Cf. for example: [www.northcountrygazette.org/2008/02/01/brothers-accused-of-stealing-retired-co's-home/#more-3042](http://www.northcountrygazette.org/2008/02/01/brothers-accused-of-stealing-retired-co's-home/#more-3042) —and— [www.nytimes.com/2008/01/22/nyregion/22lofts.html?scp=2&sq=Nachman+Brach&st=nyt](http://www.nytimes.com/2008/01/22/nyregion/22lofts.html?scp=2&sq=Nachman+Brach&st=nyt)

## 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*<sup>1152</sup>

The Talmudic “Day of Atonement” takes place on the Tenth of Tishri (in September or October), following *Rosh Hashanah*. (We have already elucidated the Yom Kippur *kaparot* ceremony and will not repeat that here). The American media reverentially showcase the pious *Yom Kippur* extravaganza of Pharisaic displays of penitence and purification, fasting and prayer, that allegedly give evidence of the supposed special relationship which Talmudists enjoy with God. Quite a gaudy 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. Like so much of Judaism, Yom Kippur as practiced by the rabbis is an empty tradition signifying little more than self-justification through works-righteousness. 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 and demonstrates that rather than moving them closer to God, these ceremonies move Judaic persons who are adherents of Judaism farther away, by making God into an accomplice to deceit and oath-breaking, surrounded by a hypocritical show of piety and penance.

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<sup>1152</sup> Part II, Canto II, Lines 291-295. *Hudibras* was published in London in three volumes. The date of publication for vol. I is officially stated as 1663 but Pepys writes in his diary of possessing a copy in 1662. Vol. 2 was published in 1664 and vol. 3 did not appear until 1678. In *Hudibras*, Butler also satirized circumcision, in vol. 1, Canto I, lines 59-64: “For Hebrew roots, altho’ they’re found To flourish most in barren ground, He had such plenty as suffic’d To make some think him circumcis’d, And truly so he was, perhaps, Not as a proselyte, but for claps.”

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 “atonement” festival among the Talmudists.

“...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

*Imputation of inherent moral turpitude:*

(ז) לא יתיחד ישראל עם גוי, מפני שהם חשודים על שפיכות דמים.

**“A Jew should not be alone with a gentile, because the gentile is suspect to commit homicide.” (Kitzur Shulchan Aruch 168:17)**

One of the most sensitive portions of rabbinic ritual which has been the object of a certain amount of informed protest and exposure by gentiles over the centuries is the Kol Nidrei rite of *Yom Kippur*, which 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 the *goyim* is deceiving.

The Talmud admits there is no Biblical basis for the Kol Nidrei rite:

**1:8 A.** The absolution of vows hovers in the air, for it has nothing [in the Torah] upon which to depend.

**Mishnah Hagigah 1:8 (a)**

Moses Maimonides confirms that the Kol Nidrei rite is not in any way Biblical:

Maimonides wrote (*Mishneh Torah, Sefer Haflaah, Hilkhoh Shevuot 6:2*): “[The absolution from oaths] has no basis whatsoever in the Written Torah.”

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.’”<sup>1153</sup>

The reader will 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 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):

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<sup>1153</sup> BT Nedarim 23a and 23b.

*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.

Rosh HaShanah marks the new year. For the Judaic to render his vow invalid, at the time he makes the vow he has to remember the “stipulation” — his cancellation of future vows that he made in the wake of Rosh HaShanah.

To all those “Christians” who, rather than seeking to rescue the pitiable Judaics who are captive to this system of institutionalized religious dishonesty, instead abandon them to it, we can only say, may God have mercy on you for the part you are playing in cooperating with the religion of Judaism in permitting more souls to be lost to the Father of Lies. It is our prayer that every precious Judaic person will find the Truth and the Law of God as Jesus expressed it so clearly, simply, and without equivocation, in Matthew 5:37: “Let your ‘Yes’ mean ‘Yes,’ and your ‘No’ mean ‘No’; anything beyond this comes from the evil one.”

Whomever dares to tell the truth about the Kol Nidrei rite must be prepared to be smeared with false witness in churches and synagogues, in the workplace and of course in the newspapers, television, radio, Internet and other media, as a hateful “antisemite.” This is the *ad hominem* defense mechanism for keeping Judaic people mired in dishonesty and distrusted by non-Judaics who (justifiably) suspect that the word of a Talmudic Judaic cannot be relied upon. Who is responsible for this predicament? Certainly not the rabbis! Rather, Judaism holds that it is those who tell the truth about this institutionalized deceit who are to blame for any subsequent disrepute in which the oath of a Talmudist may be 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 and defended by R. Jehiel b. Joseph. Suspicion about the effects of *Kol Nidrei* on testimony given by Jews influenced the wording of the *more judaico*. It appeared too in the attacks of anti-Semitic writers such as \*Eisenmenger, \*Buxtorf, and \*Wagenseil.

*Encyclopedia Judaica* (Jerusalem, 1978), vol. 10, p. 1167

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..."<sup>1154</sup> 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), and it testifies to the fact that Judaism would seem to be more of a crime syndicate than a religion: "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..." (Alexander McCaul).

A candid study of Judaism's Kol Nidrei "nullification (absolution) of oaths" rite reveals the mechanics of lying, as it is inculcated in each individual adherent of Judaism. It ought to be exposed, mainly in order to rescue those Judaics who are in thrall to the "inevitable moral abasement that this sort of treachery fosters in its practitioners." But to prevent knowledge of the horrible truth about Judaism's nullification of oaths from exposure to the public at large, the rabbis and their apologists respond with a torrent of "antisemitism!" charges hurled at any researcher who dares to tread in this forbidden territory. It's rather like a chant of a witchdoctor around a jungle campfire. The chant by Talmudists and Zionists of a litany of pejorative phrases and associations such as, "Antisemitic! Protocols of the Learned Elders of Zion! Stock Jew-hating epithets! Holocaust! Pogroms!

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<sup>1154</sup> Israel Shahak, *Jewish History*, op. cit., p. 48.

Bigotry! Hatred!” repeated over and over has significant efficacy for purposes of intimidation. Most gentile academics and scholars flee in abject terror as soon as this hoodoo is howled. And that’s where the matter has stood for decades, up to our own twenty-first century. This paralysis is a disgusting datum: scholars out of cowardice, have refused to investigate and publish facts. This is a reversal of Enlightenment standards. The protection the Church once enjoyed prior to the Reformation and the Enlightenment, is now enjoyed by the synagogue. Today the memory and legacy of the medieval Church is spat upon, reviled and degraded by mainstream scholars, while the modern synagogue is as much enshrined as the medieval Church once was. Few are willing to acknowledge the irony and perversity of that substitutionary mystique. It is as if it is all very normal and natural to denounce the awe and terror the Church once supposedly inspired, while approving, either tacitly or openly, the dread which the synagogue inspires now.

A better standard is to establish the truth for its own sake, without recourse to worries over the hurt feelings and outrage of those who may take offense at truth. This seems right and just and the basis of any civilization worthy of the name. We are sorry that Judaism institutionalizes lying, and that its chief characteristic after self-worship, is the expert practice of deceit. If this had been halted by Judaics themselves long ago, we doubt we would need to dredge it up in the present, except as a historical footnote. Instead, Kol Nidre is an integral pillar of a proud, resurgent and assertive religion that continues to announce to the world that it is the standard-bearer of justice and ethics. Why have we not the right to challenge this imposture? Only the demands of rabbinic supremacy over our churches, our society and our minds, forbids it. Tyranny is tyranny, whether rabbinic or not, whether concealed and protected under a mountain of “Holocaust/Antisemitism” platitudes or not — these clichés being patently self-serving in their transparent objective of chilling free inquiry into what Judaism actually believes and teaches. It is our mission to bring this knowledge to mankind and no hate-filled rabbi, consumed by his own fears and malice and seeking to *project those traits of his* onto knowledge-seekers and free-thinkers, is going to frighten us into silence or self-censorship. Christian Hebraist Alexander McCaul assists the project of *res ipsa loquitur*:

“A religion which is plainly contrary to any of the Divine attributes, must necessarily be false. For instance, God is a holy God: a religion, therefore, which would promote unholiness could not have the Holy One of Israel for its author. God is also a merciful and a just God: a religion, therefore, which is characterized by cruelty or injustice, cannot proceed from him; and for this reason, among others, we believe that the religion of the oral law cannot be that true religion which God gave to Moses and the prophets. The oral law is most unjust in its laws respecting Gentiles, slaves, and unlearned men, and most unmerciful in very many of its enactments. But if there be one attribute more than another, which is distinctive of the true God, it is truth. In 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 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 שבועה בטוי ונחם על שבועתו זראה 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 • ויחיה 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 ממשח 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 inconveniencce, 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.

"Now let every Israelite reader first consult his own reason, and reflect whether this doctrine is agreeable to the character of God, as set forth in the Scripture. The God of the Bible is a God of eternal and immutable truth. One of his peculiar characteristics, that he keeps covenant and mercy. A man, therefore, who breaks his word, and still more so, a man who breaks an oath, is unlike God. Is it probable, then, that God would give a religion with a special provision for making men unlike himself? Again, God is a God of knowledge, and therefore knows that the children of men are in a great degree the children of habit; he knows also that by habit the evil propensities are strengthened, and that there is in men a strong propensity to shrink from their word, if it cause any trouble or damage: is it likely, then, that God would give a law directly tending to strengthen that evil propensity by forming a habit of breaking one's word, even under the solemn circumstances of an oath? Reason decides that such a law cannot proceed from the God of

Israel. Has it then any support in the written Word of God? It would be strange, indeed, if the Word of God should contain anything contrary to reason. As revealing the nature of Him who is incomprehensible, it may contain things above our reason: but that in giving laws for man it should give him license to do what his reason tells him is directly opposed to the character of God, is altogether incredible.

“The rabbis, themselves, however, 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, the argument against it, therefore, becomes doubly strong. Everyone knows, that a story loses nothing by passing through many mouths, but that in the course of its progress it gets so many additions, and undergoes so many changes as at last to be scarcely recognizable. This circumstance makes all oral tradition uncertain and unsatisfactory, but is particularly suspicious when it appears, not only opposed to the Scripture character of God, but also favorable to the evil propensities of man. If it had exacted a more scrupulous regard to truth and a willing submission to hardship and inconvenience for the sake of truth, then, as opposing the principles of self-interest, it would have been less suspicious; but when it actually tells men that to do what may save them from worldly trouble or personal disadvantage is a Divine institution, one cannot help suspecting that it is an invention of men, who found it convenient occasionally to escape from the obligation of an oath. But after all, the great arbiter must be the written Word of God. The rabbis say, that it has been learned from Moses by oral tradition, that the words, ‘He shall not profane his word’ mean that a man shall not himself profane his word in a way of levity, but that he shall go to a wise man and get absolution; let us then read the whole verse from which those words are taken.

‘If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth.’ Now let any man of common sense and honesty say, whether if it had been God’s intention to forbid all absolution from oaths, He could have employed words more to the purpose than these; or whether the plain simple grammatical meaning is not directly opposed to the Rabbinic doctrine? 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.

"It is only wonderful that they should have referred to this verse at all, and the fact can only be accounted for by the supposition that this verse was too plain to be got over, and therefore they thought it best to take the bull by the horns, by selecting this very verse as the basis of their interpretation. That this verse in its grammatical construction is directly opposed to the oral law no one can doubt, for it forbids what the rabbis allow, and commands what the rabbis forbid.

"But the opposition is not found in this verse only. The other verse to which the rabbis also allude is equally plain against it. 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...A sinful falsehood is a willful departure from truth; here is that willful departure. Who, then, will dare to affirm, that such conduct is not contrary to the express command of God? Rabbis sometimes say, that though the oral law sometimes commands more than is commanded in the Scriptures, it never allows what God has forbidden; but here we have a plain example to the contrary. 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.'

"...Let, then, every Israelite who thinks that the negative precepts are more important than the affirmative, remember, that in this one instance the oral law teaches him to violate three such precepts...How can the men who profess such a religion pretend to have any regard for the law of Moses, or how can they with any consistency reproach Christians with the non-observance of the ceremonial precepts, when they themselves profess religious principles which unceremoniously subvert such plain commands?

“The second case is, however, far more flagrant. It supposes a man to have sworn that he would not do a certain thing, but afterwards willfully to have done it — that is, it supposes a man to have been guilty of willful perjury, and yet declares that he may be delivered both from the guilt and the punishment, by going to a rabbi and getting absolution. This oral law, which would flog a poor starving creature for eating Gentile food or meat and milk together, devises an expedient for delivering him who is guilty of the grave crime — of perjury — that is, though cruel to the poor, it is merciful to the criminal. If this be not to violate the laws of God with a high hand, then we know not what sin is.

“Here both classes of the precepts, negative and affirmative, are treated with the same contempt; both equally trampled under foot. The guilty are absolved, not only from doing what God commands, but from the penalty of actual transgression. The rabbis presume not only to absolve a man from doing what he has sworn to do, but also to turn perjury actually committed into innocence. They have assumed the high prerogative of God, have abrogated his laws, and taught the guilty to set his threatenings at defiance...

“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; or will anyone dare to say that the Almighty, when he wished to give a law permitting absolution from oaths, knew so little of the Hebrew language as to enunciate it in words which directly forbid it?...*(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.

“It is possible to do one of two things — either to approve the doctrine of absolution from oaths — or to disapprove of it. Those who approve of it will, of course, endeavor to uphold it, and will thereby continue the profanation of God’s name...Those, who disapprove the idea of a rabbi’s absolving from a solemn oath, and think that oaths are not to be tampered with, are bound not only to protest against this particular abuse, but to reject the whole oral law.

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.

“Now, it is upon the testimony of such persons that the authority of the oral law entirely depends. It is confessed, that until the Mishnah and Gemara were compiled, there was no written record of its contents, but that it was propagated from mouth to mouth. If, therefore, it appear that those who transmitted it were men whose love for truth was equivocal, we cannot be sure that they did not transmit a forgery. The doctrine, which we have just considered, shows that they did not love truth, and that they have actually libeled the memory of Moses, the servant of God, by asserting that he taught them how to get absolution from oaths.

“...Every one naturally thinks that his own religion is the true one. The Muslim thinks thus of Mahomedanism, the Christian of Christianity, and the Jew of Judaism, and yet it is plain that they cannot all be right — two out of the three must necessarily be in error. What then is to be done? Are they all to go on in listless and lazy indifference, and leave it to another world to find out whether or not they have been in the right, or are we to lay it down as a maxim that everyone is to continue in that religion in which he was born, whether right or wrong, and that therefore the Turk is to remain a Muslim, and the Hindu an idolater, to his life’s end? There are very many in the world



who seem to think so, and who adhere to a religion simply because it was the religion of their forefathers. Now we grant that no man should carelessly or lightly abandon the religion of his childhood, and have no scruple in saying that he who changes his religion as he would his clothes, must be a fool, or something worse. But we must say, at the same time, that he who retains his religion, merely as a matter of prejudice or interest, is not a great deal better, and can hardly be considered as a rational being. Every being, whom the Creator has endowed with reason, ought to have a religion and to know why he prefers it to all others.

“Perhaps some reader will say, I have a religion, I am a Jew, and I prefer this religion to all others, because God himself gave it to Moses on Mount Sinai. To this we reply, but how do you know that you have got the religion of Moses? If you really had Moses’ religion you could not be wrong, but how can you prove that the religion which you now profess is really that true religion? Your fathers in the times of old often forsook Moses and the Prophets, and taught their children a false religion. How then, can you be sure that this is not the case with what you have got at present?...The Judaism of the present day must be compared with the Law and the Prophets. If it agrees with them, then the Jews have reason to believe that they are in the right; but if not, then they must be in the wrong.

“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...But we have more objections still to make against that doctrine, and all confirm the conclusion to which we have come...

[א"ל מהשלין אשבועתא] אמרי ליה אין אמר להו בפניו או  
שלא בפניו אמרי בפניו וכו' :

המודר הנאה מחבירו אין מתירון לו אלא בפניו מנחני מילי  
אמר רב נחמן דכתיב ויאמר יי' אל משה במדין לך שוב מצרימת  
כי מתו כל האנשי' אמר לו במדין גדרת לך והתר נדרך במדין  
דכתיב ויואל משה אין אלה אלא שבועה דכתיב ויבא אתו  
באלה וגם במלך נבוכדנצר מרר אשר השביעו באלהים חיי'  
מאי מרדותיה: אשכחיה צדקיהו לנבוכדנצר דהוה קאביל  
ארנב' חייא א"ל אישתבע לי דלא מגלית עלוי ולא תיפוק מילתא  
אישתב' לסוף הוה קא מצטער צדקיהו בגופיה איתשיל  
אשבועתיה ואמר שמע נבוכד נצר דקא מבזין ליה שלח ואיתי  
סנהדרין וצדקיהו אמר להון חזיתון מאי קא עבי' צדקיהו לאו  
הכי אישתבע בשמא דשמא דלא מגלינא א"ל אתשלי אשבועתא

“He that has a vow upon him, with respect to profit from his neighbor, is not to be absolved, except in that neighbor’s presence. How is this proved? Rav Nachman says, it is proved by the words, ‘And the Lord said unto Moses, in Midian, Go return into Egypt; for all the men are dead which sought thy life;’ he said to him, In Midian thou hast vowed, go and get absolution from thy vow in Midian, for it is written, ‘And Moses was content.’ (Exodus 2:21.) Now this word means nothing else but swearing, as it is written, ‘And he took an oath of him.’ (Ezek. 17:13.) It is further proved by the words, ‘And he also rebelled against King Nebuchadnezzar, who had made him swear by God.’ (2 Chron. 36:13). What was the nature of his rebellion? Zedekiah found Nebuchadnezzar eating a live rabbit, whereupon Nebuchadnezzar said to him, Swear to me not to reveal this, nor to report the matter. Zedekiah swore, but afterwards he was grieved, and went and got his oath absolved and told. Nebuchadnezzar heard that they despised him, and sent and fetched the Sanhedrin and Zedekiah, and said to them, Ye see what Zedekiah has done, although he swore by the name of God not to reveal the matter. They said to him, He got a dispensation from his oath. He said, Is it lawful, then, to get dispensation from an oath? They said, Yes. He said again, Is this to be done in the other’s presence or absence? They say, In his presence... (BT Nedarim, fol. lxxv. 1.)’

“This passage not only illustrates the doctrine of dispensation, but throws much light upon the character and knowledge of the men from whom the tradition is derived. In the first place, it shows a strange confusion of mind to derive, ‘he was willing,’ from ‘he sware’; but it is stranger still, out of this mistranslation, to invent a story of Moses having sworn and got absolution; but the most strange of all is, that anyone should be found who can believe this a sufficient warrant for the doctrine of dispensation from an oath made to a fellow-creature. If even it were true, as the rabbis say, that Moses had sworn to Jethro not to return into Egypt, still this is not a case in point; for Moses did not get absolution from any third person, but received express permission from Jethro himself to return, as we find in the chapter referred to, where it is said, ‘And Moses went and returned to Jethro, his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, ‘Go in peace.’ (Exod. 4:18.) If there was any oath, we see that it was dispensed with not by a wise man, nor by any third person or persons, but by him to whom the oath was made. This passage is, therefore, decidedly against the Rabbinic doctrine, and therefore the Rabbinic doctrine cannot be true.

“The second case cited by the Talmud is still stronger, as a testimony, both against the system and the men. It tells us that Zedekiah swore to Nebuchadnezzar not to betray him in a certain matter, which no law, either of God or man, compelled him to divulge — that he swore by the name of the God of Israel, and yet that after this most solemn transaction, he did what he had sworn not to do. He betrayed a man from whom he had received kindness, and equally disregarded the obligations of gratitude and the sacred ties of an oath — in short, that he committed perjury. This is in itself bad enough; but the Talmud proceeds further to tell us, that this was not his own individual act, but the solemn decision of the Supreme Council of the Sanhedrin. Zedekiah did not perjure himself without having advice. He went to the Sanhedrin, and they absolved him from the obligation of the oath, and that contrary to their own maxim, that an oath sworn to a neighbor cannot be absolved, except in his presence.

“Here, then, the Talmud plainly confesses that the Sanhedrin did wrong, in fact, that they were aiders and abettors in Zedekiah's perjury; that, therefore, they were men who had no regard for truth, and no fear of God;

and, consequently, that no man of any common sense would believe a single word that came out of their mouths. What, then, becomes of the whole fabric of Jewish tradition? It depends altogether upon the unimpeachable character of the various Sanhedrins through whose hands it passed. If, therefore, we should find that any one Sanhedrin consisted of notorious liars, the genuineness of the oral law is at an end. But here the Talmud itself tells us that even before the deportation of Zedekiah, the Sanhedrin consisted, not of common liars, but of false swearers, of men who had so little regard for the name of the Lord, as to absolve a solemn oath of which that name was the safeguard.”<sup>1155</sup>

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<sup>1155</sup> Alexander McCaul, *The Old Paths* (op. cit.); chapters 56 & 57. Dr. McCaul (1799-1863) was Prof. of Old Testament Hebrew and Rabbinic Literature at King's College, London. His mission of converting Judaic people to Christ was conducted in a nineteenth century that bore much fruit in this regard, resulting in the conversion, for example, of Abraham Buchner (1789-1869), professor at the rabbinic seminary in Warsaw and author of a study of the “worthlessness of the Talmud” (*Der Talmud in seiner Nichtigkeit* [2 vols., Warsaw, 1848]). Buchner's work and that of Asher Temkin, a Judaic convert to Greek Orthodox Christianity and author of *Derek Selulah* (“The Straight Road”), St. Petersburg, Russia, 1835), was sponsored by Tsar Nicholas I, who also underwrote the research of the eminent Roman Catholic missionary to Judaics and scholar of the Talmud, Abbé Luigi Chiarini (1789-1832), Prof. of Oriental Languages at the Univ. of Warsaw and the author of the *Théorie du Judaïsme Appliquée a la Réforme des Israélites* (2 vols. Paris, J. Barbezat, 1830).

## Critics, Criticism and Apologetics

As noted throughout this book, we have delineated Judaism's situationist response to opposition, depending on its own position of strength or weakness in the majority gentile society. Moreover, we have made reference to a "Revelation of the Method" which has emerged in our time, when secrets long-guarded, denied and even lied about, are now finally being disclosed, *by the rabbis, Zionists and Talmudic Judaics themselves*. A case at hand is that of Rabbi Yitzchok Adlerstein, a writer for the influential and politically powerful *Jewish Press* Orthodox newspaper located in Brooklyn, New York. Yitzchok Adlerstein's column, "Noah Feldman And The Fear Of Being Different"<sup>1156</sup> is a response to remarks made by a dissident Orthodox Judaic intellectual, Noah Feldman, in the *New York Times Magazine* in July of 2007. Adlerstein's column represents an attempt at damage-control and salvaging the reputation of Judaism, and in the course of that attempt, we gain insight into the rabbinic mentality and the means by which it defends the rabbinic religion. Noah Feldman alarmed the modern Orthodox Judaic world when he outlined in the *New York Times* two exceedingly sensitive areas of rabbinic law and practice. The first are the laws governing Talmudic physicians treating gentiles; and the second concerns the relationship between rabbinic law and the murder of rebels against Judaism, and the murder of Palestinians.

Alderstein writes, "Feldman made a point of highlighting practices and attitudes toward non-Jews that he bargained would – or should – make us uncomfortable. We have always preferred to keep them under wraps, not always quite sure how to explain them to others, or even to ourselves, but quite sure that if others found out about them, they would hold them against us."

This is quite an admission and worthy of the rabbinic Revelation of the Method moniker, *venahafokh hu*.<sup>1157</sup> Rabbi Alderstein observes that his fellow rabbis have always been able to keep knowledge of the rabbinic teachings concerning non-Jews "under wraps." This admission is a marked break from past reactions from the Synagogue to revelations concerning

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<sup>1156</sup> *Jewish Press*, August 1, 2007. Rabbi Adlerstein is the director of Interfaith Affairs of the Simon Wiesenthal Center and as previously noted, Professor at Loyola Law School.

<sup>1157</sup> "The order of things will be reversed."

Judaism's attitude toward non-Judaics, which in the past usually encompassed heated denials and accusations that the investigator making the revelations was of low integrity, no decency and less reputation and possibly even "sick." Ah, but there's a catch: the confession from Rabbi Alderstein that there has indeed been a Judaic cover-up, is quickly followed by disinformation. We know from the history of psychological warfare, that sometimes a warring party will concede a truth about itself mainly in order to spin that truth in a direction that renders it less harmful to itself and more confusing to the enemy. Rabbi Alderstein's next sentence fulfills that requirement, stating that the rabbis were "not always quite sure how to explain them to others, or even to ourselves..."

This suggests a certain naiveté, a guileless approach to Judaism's teachings about gentiles that suggests little or no pre-meditation or stratagem. Rabbi Alderstein puts forth the equivalent of a gee-whiz uncertainty factor in Judaism: Aw shucks, we didn't want to intentionally cover this up, and we never developed a strategy for concealment or amelioration of our actions when inadvertent concealment was revealed.

This is a clever suggestion that will have cachet among many persons whose knowledge of Orthodox Judaism's epistemology of dissimulation is scant. Alderstein's suggestion leads the reader to reason that it wasn't the rabbis' fault that God saddled them with harsh truths about the gentiles, and that like a bumbling yeshiva nerd or Woody Allen type, they were "not always quite sure how to explain" these harsh teachings "to others, or even to ourselves." That's somewhat endearing, isn't it? — supposed Old Testament believers faithful to a 'wrathful Old Testament deity' and mired in the existential dilemma of how to explain that wrath to outsiders.

Readers who come this far in these pages should know by now what a tissue of absurdities Rabbi Alderstein is proposing. Circumlocution, diversion, feints, word tricks, epistemological traps and false leads have been intentionally threaded throughout the labyrinth of the *massekhtot* of Rabbinic *halakha* as a means of deceiving the gentiles, from the Tannaitic texts onward. The very crux of the *Torah SheBeal Peh* (oral law) of Judaism is its status not only as superior to the *Tanakh* (the Old Testament), but as an *arcane* gnosis. This is the nature of the sacred rabbinic texts: not only what they literally contain but also what they teach, imply and suggest according to an ocean of subsequent commentaries and decryptions, hidden

from all but the inner circle that constitutes rabbinic Judaism. In Judaism the very definition of *Klal Yisorel* (the “Jewish people”) is demarcated by possession of the knowledge of the Talmudic and Kabbalistic arcana. This is in contrast to the Old Testament-only (*sola Torah SheBichtav*) Israelites who would eventually embrace and follow Christ. The rabbis’ great fear that Christians would be viewed as the true Jews, the authentic heirs of the patrimony of Yahweh, was resolved on the basis of the principle of the possession of the secret lore that emanated from the *Torah SheBeal Peh*. Christians can’t be Jews and can’t be Israel, the rabbis taught, because they don’t know the secret teachings that are derived from the formerly oral Traditions. One of the last of the Palestinian Amora’im, Rabbi Judah bar Shalom, related this distinction: “When the Holy One, blessed be He, said to Moses, ‘Write down!’, Moses asked for the Mishnah to be put in writing. But because the Holy One, blessed be He, foresaw that the gentiles would translate the Torah and read it in Greek, and thereupon would declare, ‘We are Israel,’ and so far the scales would be even, so the Holy One, blessed be He, said to the *goyim* (‘the nations’) ‘You aver that you are My children? I cannot tell; only they who possess My arcana are my children.’”

Ephraim Urbach, Professor of Talmud at the Hebrew University of Jerusalem and President of the Israel Academy of Sciences and Humanities, comments on this dictum which Rabbi Judah bar Shalom attributes to God: “It is clear that this dictum explains the superiority of the Oral Torah as an answer to the claims of Christianity following upon Paul’s statement concerning the Church as the true heir of Israel...”

Indeed, we would add that the criterion of possession of a secret gnosis as a validation of the integrity of one’s connection to the God of the Bible, is one of the foremost teachings of the western secret societies and of the spate of recent books and films inspired by the rabbinic gnosis and its hermetic and masonic epigones, from *Holy Blood*, *Holy Grail* to *The Da Vinci Code*; Bart D. Ehrman’s *The Lost Gospel of Judas Iscariot: A New Look at Betrayer and Betrayed* and Hyam Maccoby’s *Judas Iscariot and the Myth of Jewish Evil*. The message of these books and films is that since Christianity “limits” itself to the Biblical narrative about Yahweh and Jesus, without recourse to secret rabbinic and occult lore purporting to explain and enlarge the scriptures, Christianity cannot be the true faith. Hence, the rabbis’ strict criterion about possession of secret lore being the true test of a religion’s claim to a divine

heritage, is upheld by New Agers and occultists claiming to offer a liberating and more freewheelin' understanding of sacred history. These alleged opposites (rabbis and occultists) converge in their objective of undermining the Bible-centered faith of Christianity on the rabbinic basis that it cannot be true because it encompasses solely the Bible. They exercise a corollary function as well, in mocking the premises of New Testament Christianity. Though it is a separate issue, mockery of Christianity is a rabbinic law and it is threaded throughout the New York and Hollywood media, from movies such as "The Life of Brian," "The Lost Tomb of Jesus" and "The Last Temptation of Christ" (distributed by Lew Wasserman), to the first in the "Shrek" series of children's films in which a Christian church is desecrated by having its windows ecstatically kicked out and gloriously smashed into ruins. The 1999 film "Dogma" (initially produced in a distribution deal with Harvey Weinstein) is a "comedy" which *Variety* described as an "assault on the established denominations and institutions, in particular the Roman Catholic Church." The film's "heroine" works in an abortion clinic and is depicted as a direct descendant of Jesus. There is also "Rufus," a naked Black man who falls from the sky and announces that he was the thirteenth apostle but was excluded from the New Testament because of his color. To replace the crucifix, a cardinal fashions a new image of Jesus, "Buddy Christ," an effigy who winks and gives everyone the thumbs-up sign, even as an "excrement monster" engages in various obscene antics.

In an episode of the TV series, "The Five Mrs. Buchanans," the Catholic character, Mrs. O'Leary, is shown to have a "greedy little hand" while a virtuous Judaic lady denounces the Christian celebration of Christmas. The series was co-produced by Jan Siegelman. In the made-for-TV movie, "Judgment Day" directed by Bobby Roth, a devout Lutheran is shown to be a murderous cretin. There are hundreds of Hollywood movies and television programs in the same vein. Meanwhile Paramount's weekly television series "Brooklyn Bridge," directed by Sam Weisman, celebrated the wisdom, decency, warmth and humanity of two Judaic families, the Silvers and the Bergers who reside in Brooklyn in the 1950s and who are occasionally harassed by gentiles.

When the western entertainment media mock Christianity they do so with the permission of the Talmud-derived, authoritative rabbinic text:



יג) כל לצנותא אסידא, חוץ מלצנותא דעבודת זרה דשריא.

“Mockery of Jesus Christ (‘idols’) is permitted.”

—Kitzur Shulchan Aruch 167:13.

Rabbi 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*,<sup>1158</sup> and *Hilchot Avodah Zara* 9:4.

To return to Rabbi Alderstein, his claim of being “not always quite sure how to explain” Judaism’s anti-gentile laws “to others, or even to ourselves...” is maintained by the secrecy that continues to shroud Judaism’s intricately formulated hermeneutic of permissible dissimulation and concealment. Yet one small part of the vast wall of secrecy is beginning to crack. The reality of Judaism’s racist contempt for gentiles is coming increasingly to the fore and this is the problem Alderstein is addressing, through Feldman: “In making us face up to them, Noah Feldman may have done us a favor. We have dealt with ‘problematic’ texts in roughly the same way for the better part of a millennium. The old way will not work any longer, and the sooner we realize and react appropriately, the better.”

Rabbi Alderstein is signaling that Judaics are in the Revelation of the Method era where some secrets will leak out as an inevitable function of the *zeitgeist*. “The old way” (heated denials of the existence of laws permitting the murder of gentiles, for example) which have been in place for about the last thousand years (starting from the time of the era of the *Rishonim*), “will not work any longer.” The denial strategy alone is not working. Some truths about Judaism will have to be revealed, *for purposes of damage control and as a means of managing them*, lest the rabbis lose control altogether of the process of revelation. Here is a surprising admission from Rabbi Alderstein that departs from nearly a thousand years of disinformation: “The medieval church did a good job – often aided and abetted by Jewish apostates – in ferreting out what they saw as anti-gentile and anti-Christian nastiness in the Gemara.”

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<sup>1158</sup> Edited by A. Halkin with translation by B. Cohen (New York, 1952), pp. 12-15. English transl. pp. iii-iv.

It has always been claimed by almost all Orthodox rabbis, their masonic allies and some (but not all) Protestants, that the medieval (Catholic) church, in its investigation of the Talmud (Gemara), represented a bottomless sinkhole of falsification, inquisition, hysteria, witch-hunting and holocaust on an unprecedented scale, intending to pin – using perjury and hysterical fantasies – on poor, powerless rabbinic apostles of love and tolerance, the “canard” that Judaism teaches hatred for Christians and racist abnegation of all *shkotzim* (gentiles).

That was the old public relations line. Now we are told, *mutatis mutandis*, that the medieval church actually did a competent job of ferreting out the truth about Judaism, using learned *talmidim* (“Jewish apostates”) who converted to Christianity, to guide churchmen to hidden Talmudic passages revealing anti-gentile and anti-Christian “nastiness.” Even as of this writing, no Christian or gentile can make a statement like Alderstein’s in a public forum, without inviting concerted opprobrium from college professors, the clergymen of Churchianity, the media and “watchdog” groups.

Rabbi Alderstein does, however, qualify his admission that the medieval church was on the right trail. *Voila*, in our modern times, to do as the medieval church did is, sure enough, according to Alderstein, “antisemitic”: “Modern anti-Semitic groups have revived the practice, and there are no shortage of websites that will gladly direct you to the exact places in the Talmud that prove we detest all non-Jews, and actively promote their demise.”

Notice that Rabbi Alderstein does not deny that there are places in the Talmud that contain detestation of “non-Jews” and promote their demise; rather he only states that the websites that report these facts are “anti-Semitic.” This is an interesting hint at how the rabbinic establishment is seeking to manage and misdirect the new revelations pouring forth in new media run by grassroots auto-didacts, concerning the truth about Orthodox Judaism. Gentiles are still forbidden from publishing the truth, however. Gentiles are not allowed to proceed on the basis that a prominent and oft-consulted rabbi such as Alderstein, who is on the staff of the Simon Wiesenthal Center, Loyola Law School and the *Jewish Press*, has conceded that the medieval church was telling the truth about Judaism. If a gentile were to study and publish that truth, doing so would nevertheless still result in the gentile being stigmatized as an “anti-Semite.” How do we know this?

Read what Rabbi Alderstein has written, “Modern anti-Semitic groups have revived the practice.” The confirmation of truths about Judaism that were unearthed by medieval critics has yet to result in the granting of a right to gentiles to publish these truths free of intimidation, blacklisting and *ad hominem* attacks. This is an interesting conundrum: truth, by itself, even when admitted to be the truth, does not necessarily carry with it the right to be articulated or disseminated. This was the message that was also conveyed to Jesus: you *can't* say *that* about *us* (John 10: 26-31).

Rabbi Alderstein's next sentence casts a bit more light on where he is heading: “I am not saying, God forbid, that Noah Feldman is an anti-Semite.” Perish the thought. Feldman cannot be tossed on the dung heap of derision and mockery like an independent gentile scholar would be were he to write truthful revelations about Judaism's law concerning gentiles. Feldman, an Orthodox Judaic, somewhat wayward (he married a *shiksa*), but still in the fold (as we will show), *is the authorized conduit for the new revelations about the Talmud*; authorized by virtue of the fact that he was published by the *New York Times* newspaper (in part to elude charges that the *Times'* routine vilification of conservative Islam, particularly in matters pertaining to violence, women's issues, clothing, sexuality and education, is “balanced” by publishing critiques of Orthodox Judaism, although the ratio in the pages of the *Times* is something approximating ten powerful, wholesale indictments of Islam for every comparatively mild and heavily qualified critique of Judaism).

Rabbi Alderstein continues dropping hints: “One of the prosecution witnesses in the Beilis blood libel was a Fr. Justinas Pranaitis, possibly hired because of his 1892 work *Talmud Unmasked*, still used by Jew-haters today. Most Jews are unaware of the literally thousands of hate sites on the Internet because we simply don't run into the *untermenschen*<sup>1159</sup> who hang out on such sites. *The New York Times Magazine*, however, is harder to run from.”

Here Alderstein is stating a de facto principle: revelations about Judaism, even when truthful (such as those documented in the research of Justinas Pranaitis), are “hateful” and the province of “Jew-haters,” *if* they do not come from approved Zionist conduits such as the *New York Times* writer

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<sup>1159</sup> “Underperson,” i.e. subhuman.

Noah Feldman, correctly timed and accompanied by the proper spin. “Justinas Pranaitis,” better known as I.B. Pranaitis, was a Catholic priest and the author of the Russian classic, *Christianity in the Judaic Talmud: The Secret Rabbinic Doctrine on Christians* (St. Petersburg, 1892), the title of which, after his death, was abbreviated by ill-advised, would-be publicists into the lurid title, “The Talmud Unmasked.” Alderstein suggests that “Jew haters” use Pranaitis’ book today. Ergo, any unbiased person interested in researching this subject must consult only approved sources such as Feldman and Alderstein, or risk having the lethal “Jew hater” label pinned to themselves in perpetuity.

“Most Jews are unaware of the literally thousands of hate sites on the Internet because we simply don’t run into the *untermenschen*.” *Untermenschen* is a word made infamous by Nietzsche and the Nazis as a synonym for a lower order of sub-human and this is gatekeeper Alderstein’s view of those who dare to violate conformist taboos and access websites that are critical of Judaism. The reader’s attention is also drawn to Alderstein’s obsession with *websites* as the source of the alleged “Jew hate.” The only *book* he mentions is Rev. Pranaitis’s work from 1892. This writer’s *Judaism’s Strange Gods*, published in 2000, from which our pamphlet, “The Truth about the Talmud,” was derived and which subsequently was cribbed and quoted throughout the Internet, is not mentioned. Probably because books, even in the twenty-first century, still enjoy a higher reputation than “the web,” and since it is Rabbi Alderstein’s seeming intention to degrade non-approved sources of information about Judaism, his objective may best be achieved by ascribing to them the status of an Internet rumor. However, one wonders how he is going to accomplish his goal after citing the fundamental competence and accuracy of the Church’s medieval investigation of Judaism.

Rabbi Alderstein next ventures into the realm of apologetics. What is the most effective way for Talmudists to handle the inevitable Niagara of revelations about the contents of sacred rabbinic texts that are going to pour forth in the years ahead? “The first step is to weed out the misquotes and the misunderstood sources. Nine times out of ten, the proof-texts cited by critics are goofy errors. We must learn what the errors are, and be quick to demonstrate the fallacies.”

Here we would tend to agree with Alderstein, up to a point. One of the reasons why rabbis like Alderstein cite websites as the principal examples of

criticism of Judaism, is because it permits them to make a blanket condemnation of an entire genre (the online web), rather than having to tackle an individual book or text. “Websites” are equated with “goofy” attacks. This is clever of Rabbi Alderstein because by way of reply, one can’t defend a genre. Few lucid persons would attempt to say that “books” generally are a culprit in the sense that the Internet generally is made culpable. We are aware of dreadful books unworthy of the paper they were printed on, and, by contrast, of classic volumes of lasting value. One cannot condemn all books critical of Judaism. It would be preposterous. Reasonable people should be able to see through Alderstein’s blanket generalization concerning the Internet, in that, *by pointing people to the web in general*, rather than to *specific websites*, he can use the many sub-par or infiltrated websites to indict *every* website that contains a skeptical study of Judaism. It’s a sly attempt at conflation and it falls on its face. Yes, there are goofy, nonsensical and fabricated statements attributed to the Talmud by intellectually sloppy, eccentric or malicious people, *as well as by Talmudic agents themselves, seeking to muddy the waters*. Many times we have to correct or expunge spurious “Talmud” passages sent to us by some naive but well-meaning person who had received them from a third party. But it is a cheap shot to focus on these “amateur hour” attacks on the Talmud and thereby conflate the laziness and sloppiness of those error-prone scribblers, with the work of scholars of the calibre of Donan, Pfefferkorn, Eisenmenger, McCaul, Pranaitis, Chiarini or Provan. Still focused on the Internet, Rabbi Alderstein implies that about one-tenth of the websites are not goofy, but contain damaging facts: “The remaining ten percent can still do much damage. But they don’t have to – and won’t for most decent people – for several reasons. First of all, many of them are a product of their times. Certain references to early Christians are a case in point.”

Whoa there. Did you catch that sneaky insinuation? “*Decent people*” won’t allow the truth about the Talmud to damage their regard for Judaism. But if you’re not a “decent” person, you will permit the facts to alter your perceptions. So don’t let that happen to you if you want to be considered “decent” in the eyes of the Judeo-American power structure.

Next, the rabbi escorts us into the core of his lawyer’s brief for the defense. As we review it, keep in mind that none of the alibis and excuses that he serves up to his fellow Talmudists, can be borrowed for helping us to

understand German or Christian animus toward Judaics. With the particularism that is the hallmark of the rabbinic mentality, these alibis and excuses are the sole province of Judaic self-defense and cannot be employed by others. Alderstein: "John Chrysostom, the fourth century Church Father's ...vitriol against Jews was surpassed by none and was embraced for centuries thereafter, including by the Nazis. Chrysostom remains a saint in the Church, and many Jews get unhinged by the mention of his name....some disparaging remarks in the Talmud against early Christians should be understandable to today's Christians, if only as an exercise in parity. We ought not – and should not – expect them to be pleased by the language. But we have an argument in equity that they should be able to tolerate their existence, in the same way that similar (or much worse) passages regarding the Jews appear in their literature."

Rabbi Alderstein's point one: There are Nazi Christians. One of these Nazis was a Church Father, Chrysostom, and Chrysostom's sainthood has not (yet) been withdrawn by the Church. Rabbi Alderstein's point two: The Talmud's hatred for Christians is an "exercise in parity" based on "an argument in equity" which Christians should tolerate because "much worse passages regarding the Jews appear" in Christian "literature."

First things first. Jesus and the apostles were assaulted and killed as a result of their teachings. Jesus and the apostles assaulted and killed no one. The source of the animus of St. Chrysostom toward the petrified Phariseeism ("Judaism") which he confronted in the fourth century, was the Phariseeism that had been weaponized after Calvary, and later in the stoning of Stephen and the massacres of Christians instigated by Judaics without any rightful claim to retaliating for previous "Christian" atrocities since there had been none up to that time. The "atrociousness" in the rabbinic mind was that the "*minim*" ("apostate" Christian Jews) had followed the hated *Yoshke* (Jesus). There is no "*parity*" and no "*equity*" here, except in the rigged courtrooms of Talmudic-masonic jurisprudence. Instead, we see the old familiar self-justification and refusal to take responsibility for anything that is evil in Judaism. Rabbinic violence? Talmudic libel? It's all a defensive reaction to evil first generated by hateful gentiles and Christians. Pray tell, where do we find in the writings of the Church Fathers and Christian saints, the pornography, lies and vitriol that come anywhere near to the raw hatred which the Talmud spews in the vilest terms for Jesus Christ, which it puts

in hell, boiling in hot excrement and His Virgin Mother, Mary, whom it defiles as a whore who prostituted herself with carpenters and Roman soldiers? Moreover, where in the Christian scriptures or canonical writings is there a theological finding that rabbis and Judaics do not have souls? To claim that Christian literature contains “much worse” invective than the Talmud is an example of rabbinic hyperbole and Talmudic *chutzpah*.

“The passages in the Talmud that deal with Jesus himself (if they in fact do – the *Rishonim*, our great medieval commentators, were split on this), in far less than complimentary fashion, can be dealt with similarly,” says Alderstein. Whereas previously it was an “antisemitic fabrication” to claim that Jesus Christ was libeled in the Talmud, now it seems that He was after all libeled, although Judicas depend for a final verified determination not on the evidence of the texts themselves, but on the opinions of “the *Rishonim*, our great medieval commentators.” Independent contemporary scholars have no standing in the determination. But for now, the point is half-conceded, with the understanding that we can deal with the libel of Jesus “similarly.” Meaning, we suppose, that Jesus was another Nazi prototype like Chrysostom who was justifiably hated by the rabbinic authors of the Talmud because Jesus had harsh things to say about the Pharisees. Rabbi Alderstein: “There are yet other passages (in rabbinic sacred texts) that are extremely dismissive of categories of non-Jews. Many of them, in fact, were aimed not at all non-Jews but at the idolatrous near-savages known to *Chazal*. To be sure, there are disputes going back to the *Rishonim* as to which passages refer to which groups. But many Jews are unaware as to how many mainstream decisors restricted the application of certain *Gemaros* to idolators, explicitly excluding the civilized folks among whom we live today.”

This is to laugh. This is Shmuley Boteach all over again. Many of the Gemara passages which were “extremely dismissive” of non-Jews were aimed “not at all non-Jews.” First we note that Alderstein says “many” but not all, leaving himself a loophole for accounting for those rabbinic texts that clearly state that gentiles in general do not possess a soul (*nefesh*). What we are asked to believe is that in the days of the “savages,” rabbis took a dim view of gentiles who were so unlike the “civilized folks” among whom the adherents of the religion of Judaism circulate today. That sounds eminently reasonable. We can’t blame the rabbis for decreeing that Attila the Hun acted as though he had no soul; but now they appreciate our “civilized” gentile culture,

especially in light of how pro-Israeli our government is and how pro-rabbinic our churches are.

Alderstein preys on the ignorance which gentiles (and even some Judaics) have about Judaism. For in fact, Judaism teaches, in the words of Rabbi Shimon ben Yohai, that “Even the best of the gentiles should all be killed.” This principle is reiterated time and again in the secret core of Judaism, though denials, and explanations that his statement applies only to “idolaters” will be found at the outer limits of Judaism. At its core, however, we find a dogma that is so hateful it is terrifying, because it undercuts all of the precepts of charity toward the Other, toward the Samaritan, that have been instilled in us in western, Christian culture. *The Talmud decrees that even the kindness of gentiles toward Judaics is a sin* (BT Bava Batra 10b). All of the good that gentiles do on behalf of Judaics is done from selfish motives because gentiles “contain no good.”

כמו שכתוב בעץ חיים שער מ"ט פרק ג': וכל טיבו דעבדין האומות  
לגרמייהו עבדין

*as is written in Etz Chayim, Portal 49, ch. 3, that all the good that the nations do, is done out of selfish motives.*

Since their *nefesh* emanates from *kelipot* which contain no good, it follows that any good done by them is for selfish motives.

וכדאיתא בגמרא על פסוק: וחסד לאומים וטאת — שכל צדקה וחסד  
שאומות העולם עושין איך אלא להתייהר כו'

*So the Gemara<sup>30</sup> comments on the verse,<sup>31</sup> “The kindness of the nations is sin” — that all the charity and kindness done by the nations of the world is only for their self-glorification...*



Of course no defense of Judaism would be complete without an exhibition of the rabbinic passion for self-pitying soliloquy. Alderstein: "It is also more than probable that part of the reason that this distinction (between idolatrous gentiles and civilized ones) is not embraced more widely is connected to the horrific experience Eastern European Jews in particular had with their non-Jewish neighbors for hundreds of years."

There goes the reputations of several generations of the Christians of Eastern Europe. They too are savage idolaters. The fact that they were victims of powerful Judaics, both under Soviet Communism and earlier, under, for example, the "court Jews" of Poland is completely without relevance in the view of Rabbi Alderstein. The tribal hatred the rabbis hold for Eastern European Christians does not seem to be subject to mitigation and thus it is parroted here as kind of *purimspiel*. Israel Shahak tells a different story: "...Jews in spite of all the persecutions to which they were subjected, formed an integral part of the privileged classes (of Europe). Jewish historiography especially in English, is misleading on this point inasmuch as it tends to focus on Jewish poverty and anti-Jewish discrimination. Both were real enough at times; but the poorest Jewish craftsman, peddler, land-lord's steward or petty cleric was immeasurably better off than a serf. This was particularly true in those European countries where serfdom persisted into the 19th century, whether in a partial or extreme form: Prussia, Austria (including Hungary), Poland and the Polish lands taken by Russia. And it is not without significance that, prior to the beginning of the great Jewish migration of modern times (around 1880), a large majority of all Jews were living in those areas and that *their most important social function there was to mediate the oppression of the peasants on behalf of the nobility and the Crown.*"<sup>1160</sup>

Furthermore, Rabbi Alderstein parrots the story that could only be told to the ignorant, that the decision as to who is an "idolater" is decided on the basis of whether the gentile is a barbaric "savage" or a "civilized" person. This is more pigeon feed. The Germans were among the most civilized and refined of all "*the nations*" and many Judaics acknowledge that fact, but the Germans are Haman/Amalek/idolaters in the eyes of Orthodox Judaism, nonetheless. Idolater is a *halachic* category within Judaism and not capable of alteration

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<sup>1160</sup> *Jewish History, Jewish Religion* (op. cit.), pp. 52-53. Emphasis supplied.

on the basis of whether or not the “idolater” in question tucks a napkin into his shirt before dining, or plays polo or the cello. As we have demonstrated from the authoritative decisions and rulings of Maimonides, any sincere exponent of the gospel of Jesus Christ is by rabbinic definition, an idolater, all considerations of that person’s etiquette, higher education and classical music abilities notwithstanding.

Most troubling of all, Rabbi Alderstein claims that Judaism’s hatred for gentiles is a “celebration of difference” and that this hate is not exceptional; on the contrary it is the “general trend” of all religions: “There are other Talmudic sections that are not products of special conditions, and still spell out favorable treatment of Jews relative to non-Jews. These, too, are a cause for consternation for many Jews. They should not be. Almost every religious group we know of makes some claim to specialness, usually both theoretically and practically. These groups celebrate difference, and readily accept that other communities are entitled to extend privileges to the inner group as well. We Jews do not stand out in this regard so much as fit into the general trend.”

From this statement we learn that it is common to almost every religious group to proclaim that even the best of all those who are not in the group should all be killed and that the followers of other religions have a soul that is “no good” and they can be killed, lied to and stolen from with impunity. We are supposed to believe that this is the “general trend” of almost all religions on earth.

In conclusion, Rabbi Alderstein invokes the reputation of Judaism as a community of lawyers as proof that the evil injunctions in the Talmud are not followed: “We are a legal community. Hostile attitudes can go only so far without hitting a firm *halachic* roadblock. No matter what animus some Jews might have for outsiders, they don’t murder, rape or maim. They cannot steal, lie or deceive without running afoul of clear-cut *halachot*.”

It is claimed that Judaism cannot murder, rape or maim Palestinians or gentiles. We have seen that the opposite is actually the case. They can and do murder and rape. They are also entitled to steal, lie and deceive. Rabbi Alderstein imagines that it is sufficient that he makes statements about the religion of Judaism without any evidence to back up his claims, on the basis of his *ipse dixit* prestige as a rabbi, a Wiesenthal official and a Jesuit law

school professor. We are sorry your eminence, but this is not good enough for us.

On his final point, we concur with Rabbi Alderstein completely and affirm the absolute truth of his words: "I have been challenged several times by Jews who have rejected tradition. 'Aren't you ashamed to be part of system that says X, Y and Z about non-Jews? What if they find out?' They react with incredulity when I tell them that I discuss X, Y and Z openly with non-Jewish friends without embarrassment and without ill effect."

Yes, we are certain that this is true. So burned-out and degraded have the denizens of Churchianity become, so utterly bereft of respect for the Holy Name of Jesus and His Gospel, cowed by Talmudic power, Talmudic solidarity, Zionist lobbying and pressuring behind-the-scenes, that the revelation that Orthodox Judaism urges the murder of gentiles and the suppression of the teachings of Jesus Christ elicits no meaningful response, no evangelical zeal to defend the gospel against this onslaught. The rabbi is not embarrassed to admit the hateful contents of the Talmud to his so-called "Christian" colleagues and there is no "ill-effect" as a result of his verifying their contents as part of the belief system which he upholds.

Let us next take up the Noah Feldman article, "Orthodox Paradox,"<sup>1161</sup> that was the subject of Rabbi Alderstein's column. Feldman's essay reads in parts like a paraphrase of Israel Shahak's *Jewish History, Jewish Religion*, for which Prof. Shahak, was ceaselessly libeled by the Zionist and rabbinic establishment as a "neo-Nazi" and a fantasist. Noah Feldman of the *New York Times* can't bring himself to write with the candor of Shahak, however. Where Shahak left nothing to the imagination, Feldman speaks in generalities and leaves the reader to fill in the details: "In pre-modern Europe, where the state gave the Jewish community the power to enforce its own rules of membership through coercive force, excommunication literally divested its victim of his legal personality, of his rights and standing in the community."

The excommunicated Judaic "heretic" is "divested of his (human) rights." There is nothing and no one on this earth the rabbis fear more than a Judaic "apostate" and the most severe treatment that can be meted out is reserved for those who preach *divrei minus u-kefirah be-farhesya* (heresy) and then

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<sup>1161</sup> *NY Times Magazine*, July 22, 2007.

*maser* (inform) on the teachings of Rabbi so-and-so, the *posek hador* (exalted legal authority of the generation). In our time a Judaic who was designated a *maser* and one of the *apikorsim*, is Mordechai Vanunu, who continues to be tormented by the Israeli government; another is the late Prof. Shahak.

Shahak was traduced most viciously for his section on rabbinic law governing the medical treatment of gentiles, in which he stated – correctly – that *halacha* rules that gentiles are to be only rendered medical assistance under circumstances in which failing to do so would excite persecution of Judaics. Dr. Shahak wrote, “According to the *Halakhah*, the duty to save the life of a fellow Jew is paramount. It supersedes all other religious obligations and interdictions, excepting only the prohibitions...As for Gentiles, the basic talmudic principle is that their lives must not be saved...A Jew called upon to help a Gentile on a weekday may have to comply because to admit that he is not allowed, in principle, to save the life of a non-Jew would be to invite hostility...According to the ruling stated in the Talmud and Codes of Jewish Law, it is forbidden to desecrate the Sabbath...in order to save the life of a dangerously ill gentile patient. It is also forbidden to deliver the baby of a gentile women on the Sabbath. But this is qualified by a dispensation: 'However, today it is permitted to desecrate the Sabbath on behalf of a Gentile by performing actions prohibited by rabbinic law, for by so doing one prevents ill feelings from arising between Jew and Gentile.’”<sup>1162</sup>

Feldman: “One time at Maimonides<sup>1163</sup> a local physician – a well-known figure in the community...addressed a school assembly on the topic of the challenges that a modern Orthodox professional may face. The doctor addressed the Talmudic dictum that the saving of a life trumps the Sabbath. He explained that in its purest form, this principle applies only to the life of a Jew. The rabbis of the Talmud...ruled that the Sabbath could be violated to save the life of a non-Jew out of concern for maintaining peaceful relations between the Jewish and non-Jewish communities. Depending on how you look at it, this ruling is either an example of outrageously particularist religious thinking, because in principle it values Jewish life more than non-Jewish life, or an instance of laudable universalism, because in practice it treats all lives equally. The physician quite reasonably opted for the latter

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<sup>1162</sup> Shahak, pp. 75; 81-82.

<sup>1163</sup> Maimonides School of Brookline, Mass.

explanation. And he added that he himself would never distinguish Jewish from non-Jewish patients: a human being was a human being. This appealing sentiment did not go unchallenged. One of my teachers rose to suggest that the doctor's attitude was putting him in danger of violating the Torah. The teacher reported that he had himself heard from his own rabbi, a leading modern-Orthodox Talmudist associated with Yeshiva University, that in violating the Sabbath to treat a non-Jew, intention was absolutely crucial. If you intended to save the patient's life so as to facilitate good relations between Jews and non-Jews, your actions were permissible. But if, to the contrary, you intended to save the patient out of universal morality, then you were in fact guilty of violating the Sabbath, because the motive for acting was not the motive on the basis of which the rabbis allowed the Sabbath violation to occur...The double standard of Jews and non-Jews, in other words, was for him truly irreducible: it was not just about noting that only Jewish lives merited violation of the Sabbath, but also about keeping the secret of why non-Jewish lives might be saved."

Feldman does not reveal the most instructive portion of the "secret" at hand: gentiles are not saved by the administration of Judaic medical treatment for purposes of "good relations" in the sense of some humanitarian gesture or feelings of brotherhood. Gentiles are given medical treatment by Orthodox Judaic believers when the gentile nations are still sufficiently powerful and vigilant to have the capacity and the will to do harm to Judaism's power and influence, should medical treatment be withheld. It is on this basis, which Feldman omits, that gentiles are treated medically, not simply under a bland rubric of "good relations."

The question is, what happens to those sick and injured gentile people needing medical care whom the rabbis do not believe can cause them any harm? As noted earlier, the Karaites are a sect despised by the rabbis for upholding the Old Testament only, *Sola scriptura*, and rejecting the Talmud and Kabbalah. Israel Shahak writes, "The most up-to-date *halakhic* position on these matters is contained in a recent concise and authoritative book published in English under the title *Jewish Medical Law*.<sup>1164</sup> This book, from the Israeli foundation Mossad Harav Kook, is based on the response of R.

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<sup>1164</sup> Avraham Steinberg MD (ed.), *Jewish Medical Law*, compiled from *Tzitz Eli'ezer* ("Responsa of R. Eli'ezer Yehuda Waldenberg"), translated by David B. Simons MD, Gefen & Mossad Harav Kook, (Jerusalem, 1980).

Eli'ezer Yehuda Waldenberg, Chief Justice of the Rabbinical District Court of Jerusalem. Though we cited it earlier, a few passages from this work deserve reiteration in the context of Feldman's writing. First, 'it is forbidden to desecrate the sabbath...for a Karaite.' This is stated bluntly, absolutely and without any further qualification. Presumably the hostility of this small sect makes no difference, so they should be allowed to die rather than be treated on the sabbath." Feldman breathes not a word of this.

Feldman also takes up the problem of Talmudic violence. Normally this is never discussed in polite society or the American media. We hear of Communist violence, Arab violence, Muslim violence, but seldom of Israeli or rabbinic "violence." When the Israelis commit violence, it is almost always presented as "retaliation," "retribution" or the "reaction of the security forces." This Orwellian distortion is effective with some of the people but is having less cachet among disaffected intelligentsia. In the Internet age there is increased pressure on the Establishment's empire of lies and deceit, not just from websites but in the from the advertisement and sale of printed books on the web.<sup>1165</sup> Therefore, to save face and control the damage, some seemingly damaging admissions must be made, and some candid talk of sensitive subjects permitted, the better to maintain overall hegemony. When Zionist and Talmudic apologists discuss Israeli or rabbinic violence however, a pattern can usually be discerned wherein the violence is ascribed not to the rabbis and their traditions, but rather, it is God who gets the blame, in the form of the Old Testament, which the Orthodox rabbis nullify, overthrow, disobey and falsify. Yet, when it comes to the issue of rabbinic and Zionist violence, suddenly they are all dutiful Old Testament votaries following the strictures of the written law to the letter. As we have tried to show, this is not Judiasm. This is one of the poses Judaism assumes when it must present a public face to the world. Deceit being its second nature, it has no problem engaging in such a farcial exercise, which any among even their lowly *bochurim* can recognize as a masquerade.

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<sup>1165</sup> We are not particularly Internet-enthusiasts (though we recognize the definite advantages it can offer for research). Rather, we view the online world as a means to an end: gaining the attention of readers formerly captive to the gatekeepers and offering them knowledge of the availability of forbidden books. One need not surrender the rightful primacy of the printed word as civilization's prime force for education, edification and ennoblement just because it is presented and introduced on a digital platform.

Noah Feldman states: “Yigal Amir, the assassin of Yitzhak Rabin, was a modern Orthodox Jew who believed that Rabin’s peace efforts put him into the Talmudic category of one who may be freely executed because he is in the act of killing Jews. In 1994, Dr. Baruch Goldstein massacred 29 worshipers in the mosque atop the Tomb of the Patriarchs in Hebron. An American-born physician, Goldstein attended a prominent modern Orthodox Jewish day school in Brooklyn. (In a classic modern Orthodox twist, the same distinguished school has also produced two Nobel Prize winners.) Because of the proximity of Goldstein’s background and mine, the details of his reasoning have haunted me. Goldstein committed his terrorist act on Purim, the holiday commemorating the victory of the Jews over Haman, traditionally said to be a descendant of the Amalekites. The previous Sabbath, he sat in synagogue and heard the special additional Torah portion for the day, which includes the famous injunction in the Book of Deuteronomy to remember what the Amalekites did to the Israelites on their way out of Egypt and to erase the memory of Amalek from beneath the heavens.”

Feldman offers some reference to the Talmud in the preceding passage, because that word has to be mentioned if the new apologia is to have its intended effect of refuting the critics of Judaism, who are increasingly seeing through the rabbinic “Biblical Jew” masquerade and are spying the fact that when the rabbis praise and esteem the “Torah” and cloak themselves in its mantle they are referring to two, mutually irreconcilable sources of revelation, the *Torah SheBeal Peh* (man-made superstitions and delusions as recorded in the Mishnah, Gemara, and derivative rabbinic texts) and the *Torah SheBichtav* (the Word of God as recorded in the Bible).

Feldman mentions the Talmud to condition the reader to the sense that objections to the Talmud are going to be anticipated and answered, when in fact they are not. Everything that is wrong with the Talmud, Feldman ascribes to the Old Testament. It’s the Old Testament that he indicts and this serves a two-fold objective: paint Judaism in Old Testament colors (after paying brief lip-service to some sort of vague Talmudic influence) and then pander to the almost ineradicable bias which the liberal intelligentsia harbor against the Old Testament. <sup>1166</sup>

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<sup>1166</sup> A bias shared by the occult movement and the neo-Nazi Right wing.

It's a win-win ruse. The Judaics come off as sadly beholden to that "terrible book," which the better Judaics (like *New York Times* writer Feldman) at least have the decency to bemoan, while pushing Talmudic racism and injunctions to murder, to the sidelines. If we actually research and ponder Feldman's attributions, rather than letting them serve merely to confirm, at a surface level, preconceived liberal bias against the Old Testament, we see that the God of the Bible ordained that the memory of Amalek was to be erased and He promised it would be erased. And it was. Past tense. The true Church, i.e. Christian Biblical Israel, almost never calls anyone "Amalek" today. Christians take God at His word. Amalek is no more. But it is the Talmud and rabbinic Judaism and those of whatever degree of rabbinic religious fervor who have an extra-cerebral nostalgia for the Talmud as an ethnic heritage, that keep the memory of Amalek going. "Holocaust" historian Deborah Lipstadt of Emory University has called her opponent, the English historian David Irving, "Amalek." Among the extreme Right-wing Zionist settlers in the Israeli state, and Hasidic Judaics like Chabad-Lubavitch, the Palestinians are routinely referred to as "Amalek." It's shrewd to harken to the ancient Old Testament root of this as a means of suggesting that the very same Old Testament is responsible for its currency today. But this is a falsehood. It is the traditions of the rabbis that has revived the "Amalek" appellation, thereby contradicting the wishes and prophecy of God in the Old Testament. Feldman: "To Goldstein, the Palestinians were Amalekites. Like a Puritan seeking the contemporary type of the biblical archetype, he applied Deuteronomy and Samuel to the world before him. Commanded to settle the land, he settled it. Commanded to slaughter the Amalekites without mercy or compassion, he slew them. Goldstein could see difference as well as similarity. According to one newspaper account, when he was serving in the Israeli military, he refused to treat non-Jewish patients. And his actions were not met by universal condemnation: his gravestone describes him as a saint and a martyr of the Jewish people, 'Clean of hands and pure of heart.'"

While Feldman deserves credit for broaching a topic long suppressed by the Establishment media, the hero-worship which this Osama bin Laden-like character — Baruch Goldstein — elicits in Israeli Orthodox Judaic circles, the rest of his writing about Goldstein is a quagmire of deception and misdirection. Goldstein has nothing in common with the "Puritans" who



upheld a *sola Scriptura* standard of the Bible alone. What Feldman is really saying with his duplicitous Puritan analogy is that when rabbis and Zionists act violently, they are acting like Biblically-oriented Christians (“Puritans”) and the basis for their actions is the word of God and not the Talmud. “...he applied Deuteronomy and Samuel to the world before him. Commanded to settle the land, he settled it. Commanded to slaughter the Amalekites without mercy or compassion, he slew them.”

Let’s examine Old Testament law to see if Feldman’s shorthand attribution of Goldstein’s motivation — Deuteronomy-Samuel-Amalekites — actually applies to the Bible-believer (which Feldman does not scruple to tell us Goldstein was *not*. Being an Orthodox Judaic, Goldstein gave pride of place to the *Torah SheBeal Peh* first and foremost, the rabbinic prism through which the Bible is heavily filtered). Let us turn to one of the most learned Christian scholars of the Mosaic law, Prof. Johann David Michaelis, the preeminent Hebraist of eighteenth century Europe. Michaelis demonstrates that the modern liberal notion that the Old Testament is some kind of mandate for genocide is a gross error. He makes the point in distinguishing between the Biblical attitude toward the Canaanites and the Moabites: War against Canaanites is one of the first, fundamental laws (Gen. 11), due to “the odious crime of Canaan and the prophetic curse which the general ancestor of mankind laid upon him.” But with regard to the Moabites: “Moses expressly forbade the Israelites to molest the Moabites (descendants of Lot) in the possession of this land (i.e. the land of the Moabites, cf. Deut. 2:9).” The Israelites were not to suffer injuries from the Moabites and they were allowed to enter their territory if forced into (border) war with them. “But they should not, with a view to conquest, without any further reason, go to war with them as they did with the Canaanites.” There is no *Biblical* basis for Baruch Goldstein viewing contemporary Palestinians as Amalekites and Canaanites, but there are plenty of *Talmudic and post-Talmudic rabbinic* reasons for him doing so, about which Mr. Feldman is silent in his lengthy essay for the *New York Times Magazine*, wherein the Old Testament and not the Talmud, is given the prominent black eye. Mr. Feldman concludes with this whopper: “It would be a mistake to blame messianic modern Orthodoxy for ultranationalist terror.” In other words, the mass murder of Palestinians, whether by the Israeli army or the Talmudic Dr. Goldstein, cannot be laid at the feet of the ideology of modern Orthodox Judaism. Instead, it’s the Bible’s

fault. What a perverse conclusion from a member of a religion that advertises itself as the *sine qua non* of Biblical fidelity.

Professor Elliot Horowitz—Associate Professor of Jewish History at Bar-Ilan University—in his groundbreaking book *Reckless Rites: Purim and the Legacy of Jewish Violence* writes the following: “In the spring of 2004...Jeffrey Goldberg reported in the *New Yorker* about a series of disturbing interviews he had recently conducted with Jewish settlers in the West Bank and Gaza. ‘The Palestinians are Amalek,’ he was told by Benzi Lieberman, chairman of the Council of Settlements. ‘We will destroy them,’ Lieberman continued. ‘We won’t kill them all. But we will destroy their ability to think as a nation. We will destroy Palestinian nationalism.’...Goldberg...turned to a young acquaintance seated next to him...a pregnant (married) teenager who wore a long shirt and carried a semiautomatic M-16, and asked her whether she thought Amalek was alive today. ‘Of course,’ she replied, and pointed toward one of the Arab villages in the distance.”<sup>1167</sup>

One of the saddest and most harrowing accounts of the sadistic violence which some Israeli soldiers have perpetrated against Palestinian civilians was published in 2007 in the British newspaper, *The Observer*: “Israel shaken by troops’ tales of brutality against Palestinians....A study by an Israeli psychologist into the violent behavior of the country’s soldiers is provoking bitter controversy and has awakened urgent questions about the way the army conducts itself in the Gaza Strip and West Bank. Nufar Yishai-Karin, a clinical psychologist at the Hebrew University in Jerusalem, interviewed 21 Israeli soldiers and heard confessions of frequent brutal assaults against Palestinians, aggravated by poor training and discipline. In her recently published report, co-authored by Professor Yoel Elizur, Yishai-Karin details a series of violent incidents, including the beating of a four-year-old boy by an officer. The report, although dealing with the experience of soldiers in the 1990s, has triggered an impassioned debate in Israel, where it was published in an abbreviated form in the newspaper *Haaretz* last month. According to Yishai Karin: ‘At one point or another of their service, the majority of the interviewees enjoyed violence. They enjoyed the violence because it broke the routine and they liked the destruction and the chaos. They also enjoyed the feeling of power in the violence and the sense of danger.’ In the words of one

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<sup>1167</sup> Horowitz, pp. 1, 3-4.

soldier: 'The truth? When there is chaos, I like it. That's when I enjoy it. It's like a drug. If I don't go into Rafah, and if there isn't some kind of riot once in some weeks, I go nuts.'

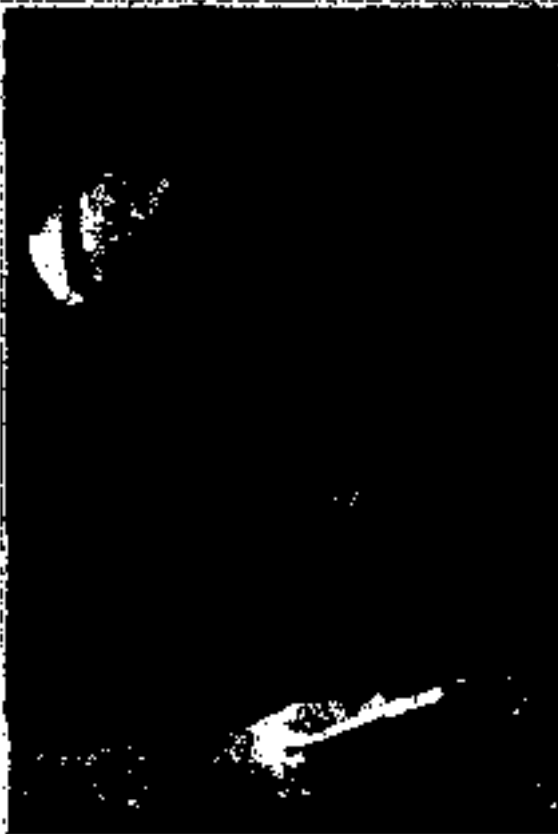
"Another explained: 'The most important thing is that it removes the burden of the law from you. You feel that you are the law. You are the law.

You are the one who decides...

As though from the moment you leave the place that is called Eretz Yisrael (the Land of Israel) and go through the Erez checkpoint into the Gaza Strip, you are the law. You are God.'

"The soldiers described dozens of incidents of extreme violence. One recalled an incident when a Palestinian was shot for no reason and left on the street. 'We were in a weapons carrier when this guy, around 25, passed by in the street and, just like that, for no reason — he didn't throw a stone, did nothing — bang, a bullet in the stomach, he shot him in the stomach and the guy is dying on the

pavement and we keep going, apathetic. No one gave him a second look,' he said. The soldiers developed a mentality in which they would use physical violence to deter Palestinians from abusing them. One described beating women. 'With women I have no problem. With women, one threw a clog at me and I kicked her here (pointing to the crotch), I broke everything there. She can't have children. Next time she won't throw clogs at me. When one of them (a woman) spat at me, I gave her the rifle butt in the face. She doesn't have what to spit with any more.'



“Yishai-Karin found that the soldiers were exposed to violence against Palestinians from as early as their first weeks of basic training. On one occasion, the soldiers were escorting some arrested Palestinians. The arrested men were made to sit on the floor of the bus. They had been taken from their beds and were barely clothed, even though the temperature was below zero. The new recruits trampled on the Palestinians and then proceeded to beat them for the whole of the journey. They opened the bus windows and poured water on the arrested men.

“The disclosure of the report in the Israeli media has occasioned a remarkable response. In letters responding to the recollections, writers have focused on both the present and past experience of Israeli soldiers to ask troubling questions that have probed the legitimacy of the actions of the Israeli Defense Forces (IDF). The study and the reactions to it have marked a sharp change in the way Israelis regard their period of military service — particularly in the occupied territories — which has been reflected in the increasing levels of conscientious objection and draft-dodging. The debate has contrasted sharply with an Israeli army where new recruits are taught that they are joining ‘the most ethical army in the world’ — a refrain that is echoed throughout Israeli society. In its doctrine, published on its website, the Israeli army emphasizes human dignity. ‘The Israeli army and its soldiers are obligated to protect human dignity. Every human being is of value regardless of his or her origin, religion, nationality, gender, status or position.’ However, the Israeli army, like other armies, has found it difficult to maintain these values beyond the classroom. The first intifada, which began in 1987, before the wave of suicide bombings, was markedly different to the violence of the second intifada, and its main events were popular demonstrations with stone-throwing.

“Yishai-Karin, in an interview with *Haaretz*, described how her research came out of her own experience as a soldier at an army base in Rafah in the Gaza Strip. She interviewed 18 ordinary soldiers and three officers whom she had served with in Gaza. The soldiers described how the violence was encouraged by some commanders. One soldier recalled: ‘After two months in Rafah, a (new) commanding officer arrived...So we do a first patrol with him. It’s 6 a.m., Rafah is under curfew, there isn’t so much as a dog in the streets. Only a little boy of four playing in the sand. He is building a castle in his yard. He (the officer) suddenly starts running and we all run with him. He

was from the combat engineers. He grabbed the boy. I am a degenerate if I am not telling you the truth. He broke his hand here at the wrist, broke his leg here. And started to stomp on his stomach, three times, and left. We are all there, jaws dropping, looking at him in shock...The next day I go out with him on another patrol, and the soldiers are already starting to do the same thing.’

“Yishai-Karin concluded that the main reason for the soldiers’ violence was a lack of training. She found that the soldiers did not know what was expected of them and therefore were free to develop their own way of behavior. The longer a unit was left in the field, the more violent it became. The Israeli soldiers, she concluded, had a level of violence which is universal across all nations and cultures. If they are allowed to operate in difficult circumstances, such as in Gaza and the West Bank, without training and proper supervision, the violence is bound to come out. A spokeswoman for the Israeli army said that, if a soldier deviates from the army’s norms, they could be investigated by the military police or face criminal investigation. She said: ‘It should be noted that since the events described in Nufar Yishai-Karin’s research the number of ethical violations by IDF soldiers involving the Palestinian population has consistently dropped...’<sup>1168</sup>

### *Rabbi Norman Lamm’s Response to Noah Feldman*

The most instructive reaction to Feldman’s very limited and circumspect semi-candor in the *New York Times Magazine* of 2007 came from a distinguished educator who is, arguably, the chief spokesman for modern Orthodox Judaism in America, Rabbi Dr. Norman Lamm, the chancellor of Yeshiva University, the “Harvard” of Orthodox Judaism desirous of a higher education in a Talmudic setting. Norman Lamm is also the rosh yeshiva (headmaster) of the university’s affiliated Elchanan School of Talmud. In “A Response to Noah Feldman,”<sup>1169</sup> Lamm is outraged that Feldman was to any degree — however tepid or qualified — undercutting Judaism’s public relations cover as a benevolent, humanitarian creed. As we consider Rabbi Lamm’s stern admonition to Feldman, we should recall the message Zionist critics of historic Christianity disseminate when Christians are outraged by

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<sup>1168</sup> Conal Urquhart, *The Observer* (UK), October 21, 2007.

<sup>1169</sup> Published Aug 2, 2007 on the website of *Forward* newspaper: [www.forward.com/articles/11308](http://www.forward.com/articles/11308).



Dr. Norman Lamm, president of Yeshiva University. (Courtesy Yeshiva University, New York)

attacks on the veracity of the Resurrection, or on Jesus' virginity and chastity. The Zionist counsel to Christians is almost always a challenge to us to grin and bear it, as a sign of our commitment to radical truth-seeking and free inquiry. When it comes to exposés of Christianity, however false or scurrilous, certain prominent Zionists sometimes lecture Christians on the need to be tolerant with regard to opprobrium cast on Christ and, for example, intimations that He had marital relations with Mary Magdalene, or that he never really rose from the grave; or that revered Christian pastors and missionaries were bigots of one kind or another.

But in a classic display of the leaven of the Pharisees as exuded by the rabbinic mentality, when the shoe is on the other foot, and even an inkling of the racism and hatred for gentiles institutionalized within Orthodox Judaism, is evoked by Noah Feldman in the *Times*, Dr. Lamm, rabbinic Judaism's most prominent American educator and spokesman, advocates a highly defensive position which has no patience for any espousal of criticism of Judaism. Rabbi Lamm even advocates self-censorship and suppression of the "highly sensitive" truth about the Talmud. Admonishing Feldman, Rabbi Lamm makes it clear that when it comes to protecting Judaism and its "coreligionists," he's for a cover-up. Lamm to Feldman:

"You wittingly or unwittingly exposed your coreligionists to opprobrium in arguably the world's most public forum...Because the issue is subtle and highly sensitive, do you not think that it would have been more responsible of you either not to mention an issue which for centuries has inflamed antisemitic vindictiveness and exacerbated irritation for those Jews ignorant of the method and subtleties of the law, especially since such subtleties are beyond the reader not trained in legal theory? But if you are compelled to

write about it, would it have been a violation of some professional code to give precedence and preference to the universalist bias of the halachic tradition?<sup>1170</sup> But you took the easy way out, and thereby succeeded in holding up the Torah, the Talmud, the rabbis and especially Modern Orthodox Judaism to public ridicule, making the whole Talmudic enterprise look bigoted and racist. ...You apparently were equally unaware of the damage your words have caused to innocent bystanders. Example: Daniel \_\_\_\_\_, a recent graduate of Yeshiva University, wrote this letter to me that broke my heart: 'Like most Yeshiva University graduates, I interact on a daily basis with gentiles for most of my day. My Orthodox Jewish identity has never become an issue or conflict. However, following last week's *New York Times* article by Noah Feldman...I have frequently been getting questions like, 'Is it true that according to your law you wouldn't save my life on the Sabbath' or, 'Do you really believe that Jewish life is more important than gentile life?' How does a young Modern Orthodox professional answer these questions in a respectful and diplomatic way so as not to demonize others and at the same time be true to his faith?'

"My dear Noah Feldman, it is your duty to answer him, because you are the cause of his discomfiture and perhaps his possible inability to find employment<sup>1171</sup> — and so for the thousands...who will have to live under the cloud of calumny you have unwittingly visited upon them...I have followed your career with *naches* (joy) and hope for the future of our Jewish people and Modern Orthodoxy, so I write like a spurned lover. I sympathize with your dilemmas...But that is no excuse for embarrassing a whole community to which you always belonged and to which you maintain you still owe a degree of fidelity..."

A Judaic who was formerly an adherent of Orthodox Judaism had this rejoinder to Lamm: "The response I found notable was from Rabbi Norman Lamm. In between the clichéd arguments (our ancestors were martyred for the faith; intermarriage is an unquestionable wrong...) and trite exclams of indignation (it's wrong to shame coreligionists; you shouldn't make the

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<sup>1170</sup> In other words, Rabbi Lamm is saying that Feldman should revert to the customary pretense that Judaism reflects the benign standard of legal universalism, i.e. the same law for everyone, which of course is utterly anathema to the Talmud and every doctrine of rabbinic Judaism.

<sup>1171</sup> Feldman is the cause, not the rabbinic doctrine itself?

Talmud look bigoted and racist), Dr. Lamm argues a position that is outright disturbing, let alone wrong. What he says, in essence, is: we must be wary of exposing uncomfortable areas of *halacha* to the *goyim*, lest they know what we really say about them behind closed doors. I've heard the argument before. Indeed in my years growing up in the Hasidic community I've heard it quite often. But then again, the Hasidic community makes it an official position to deny people knowledge and truth, afraid that sometimes knowing might be damaging. Keep the masses in the dark, and they'll never know better, the argument goes. But a champion of learning such as Dr. Lamm should know better. It is never right to suppress the truth out of fear (unless, of course, there's a clear danger to human life).<sup>1172</sup> Dr. Lamm quotes a letter he received from a young professional who encounters challenging questions regarding his Orthodox faith...Dr. Lamm, it was your duty to instill in this young man the necessary means for grappling with uncomfortable questions. That an intelligent young man should be challenged by workmates in response to a *New York Times* piece, but he wasn't challenged to ask those very same questions (to which he obviously doesn't know the answer) while going through your own educational institutions, is a failure of education, and not the fault of Mr. Feldman. In my opinion, the fear of revealing sensitive areas of *halacha* in public indicates a lingering tension between some aspects of our tradition and our contemporary notions of morality. All the apologia in the world won't make that go away. Rather, instead of claiming it is too nuanced for those untrained in 'legal theory,' the truth should be stated as it really is: the Talmud does contain matters that are racist and bigoted. Deal with it."<sup>1173</sup>

Since the truth about Judaism supposedly "has inflamed antisemitic vindictiveness," ergo, it would be "anti-semitic" to state the truth about it. Though Orwellian on its face, this equation has been an effective tool of the thought police in enforcing the concealment of Judaism's inner dialectic, although Rabbi Lamm is behind the times if he imagines that the usual denials will serve the serve the same deceitful coverup. In this regard, Rabbi Alderstein is far ahead in terms of a stratagem for the *zeitgeist*. In Judaism, truth for its own sake has never been an ideal; rather, preservation of the

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<sup>1172</sup> What of a clear danger to *gentile life* if the truth is suppressed?

<sup>1173</sup> "Reflections on Heresy," Aug. 13, 2007. <http://hasidicrebel.blogspot.com/2007/08/reflections-on-heresy.html>



tribe of “coreligionists” is the highest good, though precisely the opposite view is preached by Talmudists to Christians on the receiving end of criticism and attacks on Christianity’s most fundamental beliefs and personalities, such as the notion that Jesus Christ did not resurrect from the dead:

*“Anti-Semitic Bigotry” Kept Archaeologist from Revealing that  
Jesus Did Not Resurrect*

“Holocaust-denial”?

A crime in more than a half dozen European nations, and Canada.

Resurrection-denial?

The subject of lavish publicity and praise and a boon to cable television’s viewer ratings.

To claim that the burial tomb of Jesus Christ has been located (not the cave where the stone was rolled away and He was resurrected, but the burial place for his corpse after He did not resurrect, according to the Zionists), is probably the most serious attack on Christians anyone could make. As the Apostle Paul stated: “...if Christ is not risen, then is our preaching in vain, and your faith also is in vain. Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ...if Christ is not raised...you are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.” (1 Cor. 15: 12-19). If there is a tomb on earth where the mortal remains of Jesus have been found, then the Apostles were false witnesses, there is no Atonement, and the Christian religion is a grotesque hoax. In February, 2007, Israeli-born Simcha Jacobovici, together with Hollywood director James Cameron (“Titanic”) had their deceitful television docudrama, “The Lost Tomb of Jesus” broadcast throughout America on the Discovery Channel, and around the world in non-Islamic countries like Canada, Britain, and of course on Israeli television Channel 8 (which also took part in the production). “The Lost Tomb of Jesus” entails more than Resurrection-denial. It also entails notions that Jesus lived past age 33, wed the supposed prostitute and latter-day Christian leader Mary Magdalene and sired a son named “Yehudah” (Judah). Since the broadcast of “The Lost Tomb of Jesus,” Zionists and Talmudists have done their best to publicize the film, most recently in January, 2008 in Jerusalem, at the prestigious “Third

Princeton Symposium on Judaism and Christian Origins,” funded in part by millionaire communications mogul George Blumenthal.

At Jacobovici’s website, after some mendacious double-talk about how his movie does not “challenge the fact of the Resurrection,” Jacobovici admits a few paragraphs later: “If Jesus’ mortal remains have indeed been found, this would contradict only the idea of a physical ascension. However, it says nothing against the possibility of a spiritual one...”<sup>1174</sup> Compare Jacobovici's words with those of the Apostle Paul, to determine if Jacobovici's qualification of “only” constitutes much of a consolation to Christians. Jacobovici knows full well that if Christ did not *physically* resurrect, then the rabbis of the Talmud are right, Christianity is a hoax. Jacobovici’s attempt to exculpate himself from charges of Antichrist motives, by suggesting a possible “spiritual resurrection” of Christ in lieu of a physical one, is beneath contempt.

From somewhere within the American and Israeli establishment, a large amount of money and worldwide publicity has been lavished upon lies about Jesus Christ presented in “The Lost Tomb of Jesus.” In America, the supposed “Christian” nation that allegedly forms a counterpoint to the empire of Islam, Jacobovici's production is broadcast, publicized and studied, while banned in virtually all Islamic countries. Could it be that America is not actually a Christian nation, but rather “Churchian”? Could it be that America’s population of Israeli-worshipping Caucasians comprise a type of Kabbalistic golem who serve the rabbis and Zionists as military enforcer and media agent in the campaign to degrade and defame Jesus?

One observer offered a harbinger of the kind of spin in which the “Jesus tomb” allegations are being presented by the Israelis, by mentioning the career of the “tomb’s” discoverer, Yosef Gat, which was discussed at the Princeton Symposium: “The real show-stopper happened when the widow of archaeologist Yosef Gat was called onstage to receive an award for her late husband, who had catalogued the bone boxes back in 1980....She told the audience, in Hebrew, that her husband had always suspected that the cluster of famous names (supposedly inscribed on the ‘family tomb of Jesus’) might be linked to *that* Jesus; but as a ‘holocaust survivor,’ he was reluctant to

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<sup>1174</sup> [www.jesusfamilytomb.com/movie\\_overview/disclaimer.html](http://www.jesusfamilytomb.com/movie_overview/disclaimer.html)

unleash a possible backlash onto the Jews with his dramatic find. ‘The world has changed in our lifetime,’ she had said, accepting the honors.”

In other words, in the twenty-first century, Christians no longer care to counter the Zionist attack on the very foundation of Christianity and therefore, the time is ripe for its fruition. Contemporary so-called “Christians” mainly bow their heads and genuflect in shame at the thought of protesting the organized attack on the fact of Christ’s Resurrection, because, as it turns out, a holy “Holocaust Survivor,” is involved. Therefore, Christians must demur, lest the more sacred religion of “Holocaustianity” should suffer the least indignity or disrepute. Better that these disrepute should befall Christianity and that the witness of the apostles and of Jesus Himself, would be trashed, than for one hair on the head of a noble and saintly, Israeli holocaust-surviving archaeologist, should be subject to critical scrutiny or protest.

The Talmudic chess masters are adroit. They turn the tables, making the aggressors against Christ into victims of—what else?— “antisemitic bigotry.” *Is there ever an occasion when the followers of Christ can be considered victims of anti-Christian, Judaic bigots?* Apparently not; not even when the central axiom of Christian belief is being rubbed into the dirt. No, not even then. The claims to victimhood and the right to demolish Christianity on the part of Judaic and Zionist agents and activists, reigns with supreme immunity. Any serious attempt to expose the campaign is forbidden, since exposure is placed in the spurious context of being rooted in bigoted motives of “Jew hate.” To vigorously defend the Resurrection of Jesus Christ is, therefore, “bigotry.” Rabbinic “logic” and the Talmudic mentality rule the media roost. Here is an Israeli newspaper’s account of the affair:

“Archaeologist Hid ‘Jesus Tomb’ for Fear of Anti-Semitism, Widow Says. By Jonathan Lis, *Haaretz*, Jan. 17, 2007: The widow of the archaeologist who discovered the tomb in Talpiot that some believe to be that of Jesus of Nazareth, explained Wednesday in Jerusalem to a gathering of senior archaeologists and other scholars why her husband kept his discovery a secret. In an emotional voice, Ruth Gat said that Yosef Gat, a Holocaust survivor, was afraid a wave of anti-Semitism would ensue if he did so. Speaking at the three-day Third Princeton Symposium on Judaism and Christian Origins at Mishkenot She’ananim in the capital, Gat also said, ‘I

thank God his fears did not come true in light of the discovery of the tomb of Jesus of Nazareth.'

'As a boy, he wandered around the lion's den of occupied Poland,' she also said. 'The memory of those days never left him. It was one of the things that held him back as an archaeologist and that was also the reason for his great caution.' Yosef Gat worked as an inspector for the Israel Antiquities Authority for 27 years. He uncovered some 400 sites in the Negev and many other sites in Jerusalem. The cave was uncovered in 1980, but was not made public until the mid-1990s. Last year (2007), the story became widely known with the release of the documentary film 'The Lost Tomb of Jesus.' The film presents a cave uncovered in 1980 during construction work on an apartment building in the southern Jerusalem neighborhood of Talpiot. The tomb contained 10 ossuaries. Hebrew letters were inscribed on some, including those Jacobovici says should be read: Yehuda bar Yehoshua, Matya, Yose, Maria, and Yeshua bar Yehosef. The bones of 35 individuals were also uncovered, interred over three to four generations.

'I fell off the chair,' Jacobovici said Wednesday following (Mrs.) Gat's presentation. 'She said the leading archaeologist, who I thought had claimed it was nothing, actually thought he had discovered the tomb of Jesus of Nazareth, and as a Holocaust survivor was afraid it might lead to anti-Semitism.' Although most of those who spoke at Wednesday's seminar said it was possible the tomb was that of Jesus, Jacobovici's film was taken with a grain of salt. 'What Simcha did was good work, as long as it stays in the right perspective,' said archaeologist Professor Shimon Gibson of the University of North Carolina. 'We, the archaeologists and the historians, spend our lives trying to evaluate the information collected over time. The journalist, however, makes one film and moves on.'

'Professor Israel Knohl of Hebrew University said Wednesday that he saw no reason not to evaluate the tomb as Jesus' family tomb, although there was no unambiguous proof. He said surrounding caves should be excavated in order to obtain more proof, and explanations for various contradictions in existing evidence should be sought. For example, Knohl said the tomb might not be impressive despite the fame of those purported to be buried there, because tombs were considered a source of great impurity. Other significant contemporaneous figures were also buried in unadorned tombs, with no evidence that they had become destinations of pilgrimage. He said it was not

surprising that the tomb, despite its presumed famed occupants, was forgotten. 'Jerusalem was destroyed almost entirely at that time, and only a few people were left in the city.'

"The cave currently serves the residents of a nearby building as a storage place for worn Torah scrolls. A short time after its discovery in 1980, the bones and the ossuaries were re-interred at a Jewish cemetery. Under pressure from the ultra-Orthodox, they were never studied and their age was never determined. Following the pressure, it was also decided to seal another tomb found nearby in which a number of complete ossuaries were found, and apartments were built above it. In response to arguments by scholars against his film, Jacobovici said Wednesday that it was a great honor that such an august group had gathered to discuss the matter. He said that when they made the film, the feeling of the public and the scientific community was that there was no chance it was the tomb of Jesus. Now, Jacobovici said, the consensus is that it might be true."

### The Western Wall of the Temple: *Not*



In Jerusalem in 2008 during the month of Nissan, the rabbi of the Kotel (“Western” or “Wailing” Wall, also spelled “Kosel”) and his helpers clean out the notes and prayer requests that have been crammed into the cracks and crevices of the wall’s “mystic stones.”

Archaeologists say that only the “base” of the “Western” or “Wailing” Wall dates from the first century A.D. The upper portions were added centuries later. There is no proof that this “western wall” was actually part of the Second Temple. Both the 1978 and 2007 editions of the *Encyclopedia Judaica* only go so far as to assert that the wall was part of the “Temple Mount,” not the Temple itself. According to Simon Goldhill, “The wall actually had no religious significance at all in Herod’s time: where people now pray was no more than a road at the bottom of the wall *which held up the platform* on which the Temple stood. It was a functional solution to the architectural problem of the platform, and *not part of the Temple itself.*”<sup>1175</sup>

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<sup>1175</sup> Goldhill, *The Temple of Jerusalem* (Harvard University Press, 2005), pp. 4 and 7 (emphasis supplied).

On March 26, 2000 Pope John Paul II left the following note in the wall: “God of our fathers, you chose Abraham and his descendants to bring your Name to the Nations: we are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant. We ask this through Christ Our Lord, Amen.” Compare the Pope’s words with those of John 8:39-40: “Jesus said unto them, If you were Abraham’s children, you would do the works of Abraham. But now you seek to kill me, a man that has told you the truth, which I have heard of God: this did not Abraham.”

We do not know whether the rabbinic Kotel-cleaners removed the Pope’s note along with the other clutter.

Having a surrogate in Jerusalem make a note for someone residing in another part of the world and place it in a crack in the wall is a lucrative rabbinic business.

Charging fees (“donations”) for “davening” at rabbinic graves and engaging in vain repetition at “holy sites” throughout the Israeli state on behalf of distant clients, is a thriving business.

## **Criticism of Michael Hoffman's Research**

We sometimes receive excited letters from readers of our first book, *Judaism's Strange Gods*. The general tenor of these letters is to breathlessly announce that, "Your research has been refuted! There's a website that answers all your claims about Judaism and makes some new ones against you!" The person who can actually determine that it is our work that is being attacked on these various and sundry rabbinic and Talmudic websites is quite the detective, since, to the best of our knowledge, as of this writing, none of the many websites dedicated to refuting *Judaism's Strange Gods* or the pamphlet based upon it, "The Truth About the Talmud," has the candor to mention this writer or *Judaism's Strange Gods* by name.<sup>1176</sup> Everyone which we have examined as of this writing, only quote our texts anonymously. We can only surmise that this reluctance is an indication of the extent to which these critics believe our work to be persuasive. All they will do is quote from *Judaism's Strange Gods* (but without giving the title or any reference) and then offer their "refutations." Here are some typical examples of what the critics have produced concerning our research.

### *First Example*

*Claim:* "Says Jesus was a Sorcerer Sanhedrin 43a. Says Jesus ('Yeshu' and in footnote #6, Yeshu 'the Nazarene') was executed because he practiced sorcery.

*Response by Talmudic apologist:* Standard versions of the Talmud do not mention anyone with this name. There is a version which mentions Yeshu HaNotzri who was executed and who had five students who were also executed. The description of this Yeshu HaNotzri indicates that he was executed by stoning and that for forty days before his execution announcements were made looking for evidence in his favor. The Talmud also indicates that this Yeshu HaNotzri was extremely friendly with the local Roman government. The passage describes the way in which the followers of this Yeshu claim that their names (Mathai, Natai, Netzer, Boni and Toda) give them immunity from the death penalty and the way they were answered (by passages from the bible connecting their names with death or execution). As the description of the person involved does not fit the descriptions given in

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<sup>1176</sup> As previously noted, almost the entire text of *Judaism's Strange Gods* is incorporated here, in these pages.



Christian traditions it would appear that it is not referring to the same person. —Michael Gruda

*Hoffman's rejoinder:* When Mr. Gruda refers to “standard versions of the Talmud” he is referring to censored versions. Of course in a censored Talmud text, this passage would not appear. By substituting the euphemism “standard” for the accurate term “censored” he gives the impression that an established, quality version of the Talmud does not contain the quote. But a censored version is not a quality version of a book; it is a defective version. Quoting a defective version that omits Talmud passages in order to make the case that a Talmud passage is not present, is disingenuous.

There is no question at this late date that “Yeshu HaNotzri” is a Talmudic epithet for Jesus which is still used to this day by rabbis and Talmud students to degrade the Christian savior. The point of the Talmud passage is to ritually defame Jesus. The fact that it does not exactly mirror the gospel account is not evidence that it is a reference to “another Yeshu.” Talmudists having been using that alibi for hundreds of years. The context of the passage proves that Jesus is the object of the vilification.

#### *Second Example*

*Claim:* Also in footnote #2 to Shabbath 104b 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.

*Response by Talmudic apologist:* “No such text exists in the standard Talmuds.” —Michael Gruda

*Hoffman's rejoinder:* Here is the text, in the Soncino edition of the Babylonian Talmud, at footnote no. 2 of BT Shabbath 104b:

**—His mother was Stada. But his mother was Miriam the hairdresser?—It is as we say in Pumbeditha: This one has been unfaithful to (lit., ‘turned away from’—*sataht da*) her husband.**

#### **Footnote #2. Soncino edition of BT Shabbath 104b**

Mr. Gruda's claim that this text does not exist is risible. The Soncino edition of the Talmud is generally conceded to be a “standard” English edition and this footnote is contained within it, as we stated. The Soncino is a partially censored edition, however. The Soncino footnotes attempt to restore some of the meaning omitted from the censored main body of the text, but

even in this case a euphemism — “has been unfaithful” — is employed. In the original Talmud passage, the connotation is clearly indicative of Mary’s alleged whoredom. “Miriam the hairdresser” is the Talmud’s name for Mary, the mother of Jesus.<sup>1177</sup>

Concerning BT Shabbath 104b, Mr. Gurda regurgitates the customary rabbinic line: “There is reference to a certain Ben Stada who according to R. Eliezer brought knowledge of witchcraft out of Egypt by making marks on his body. The other sages dismissed Ben Stada as a fool. In some versions of the Talmud there is statement to the effect that this person’s mother (Miriam Magdala) was not faithful to her husband. Some commentators specifically point out for identification purposes that this person was executed in Lod and is not identifiable with anyone mentioned in Christian traditions. The Talmud also notes that the name Miriam Magdala was a very common one.”

*Hoffman’s rejoinder:* Gruda writes, “Some commentators specifically point out...that this person...is not identifiable with anyone mentioned in Christian traditions.” Can we rest easy about Talmudic libel of Mary and Jesus now that we know that “some commentators” inform us this is not a reference to any Christian? On whose authority is this claim advanced and why should anyone believe it? As for Ben Stada, the mysterious “fool,” the uncensored texts of the Talmud reveal that this is Jesus Christ. Stada is an epithet derived from the Hebrew/Aramaic root *satah/sete* (“to depart from the right path, to be unfaithful”). His mother Miriam was called “Stada” to indicate her status as *sotah* (adulteress).<sup>1178</sup> Mr. Gruda’s method of “refutation” is riddled with holes and misrepresentation of the case at hand.

### *Third Example*

Another critic of our writing and research is Rabbi Gil Student (he insists that “Student” is his actual surname, and not a pseudonym). Once again, like the other opposers, as of April 2008, he has written against our work, as have rabbis and Zionists who have dedicated themselves to refuting Michael Hoffman, yet without having the candor to mention this writer or our book(s) by name. He quotes anonymously from *Judaism’s Strange Gods*

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<sup>1177</sup> Cf. Schäfer, *Jesus in the Talmud* (op. cit.), pp. 20-21.

<sup>1178</sup> *Ibid.*, pp. 15-18.

as it was excerpted in a tract we published entitled “The Truth About the Talmud: Judaism’s Holiest Book.” Here is the quote he attempts to refute:

*From: Rabbi Gil Student:* “The Accusation: ‘The Talmud is Judaism’s holiest book (actually a collection of books). Its authority takes precedence over the Old Testament in Judaism. Evidence of this may be found in the Talmud itself, Erubin 21b (Soncino edition): ‘My son, be more careful in the observance of the words of the Scribes than in the words of the Torah (Old Testament).’

“It is indeed interesting that anyone should make this claim about the Talmud. While it is certainly not true that Judaism views the Talmud as being holier than the Bible, what if it were true? How does that in any way show that Judaism is wrong?”

*Hoffman replies:* This rhetorical question by Rabbi Student, who is incredulous at the thought that anything could be wrong with Judaism, even if the Bible was not its holiest book, reveals the hubris which even the public defenders of Judaism exhibit. Here is our answer to Rabbi Student: since Judaism claims to be a Bible-based religion, if it does not hold the Bible as supreme, it is not, therefore a Biblical creed. Not to worry, though. Rabbi Student’s question is only rhetorical. He claims to believe that Judaism *does* regard the Bible as its supreme book: “However, as with most of these claims, the exact opposite is true. Judaism considers the Bible to be its holiest book and biblical laws are considered most important.”

If Rabbi Student were a skilled and erudite opponent I would be willing to give him all the credit in the world, as the pope gave John Calvin in the quotation cited toward the beginning of this book. But in fact, even though Rabbi Student enjoys prestige and influence among Judeo-Churchians who often refer people who are beginning to doubt Judaism’s Talmudic “goodness,” to Student for “correction,” we have found him to be an obtuse and inept apologist for Judaism. We are confident that there are better ones available, but he seems to be the most popular, as of this writing. This will probably change in the future. In fact, if this book of ours obtains a sufficiently massive readership, chameleon Judaism will very likely morph into a decidedly different shape as part of its aptitude for defensive coloration. But *as of this writing*, he’s the one Christians are most often referred to if they happen to encounter our writings.

Rabbi Student is so obtuse that in supposedly proving his point that we're wrong, and Judaism's holiest book is in fact the Bible and not the Talmud, he makes our case for us. In order to attempt to prove his point, he quotes from BT Kiddushin 30a which tells a Judaic to spend  $\frac{2}{3}$  of the time studying the Talmud (the Mishnah of the Pharisees and the later rabbinic Gemara, together forming the "Talmud"), and only  $\frac{1}{3}$  studying the Bible ("Scriptures"). Here's the passage Rabbi Student cites:

"Talmud Kiddushin 30a. A man must always divide his years into three — one third in Scriptures, one third in Mishnah, and one third in Talmud. Who knows how long he will live? Rather his day must be split into thirds."

Here's Rabbi Student's comment on BT Kiddushin 30a: "Bible study may begin at the age of five but the Talmud tells us that it must remain a major part of our daily study routine...There is no question that the Bible, as the Written Law, is a center-piece of Judaism."

Well, not quite a "major part" Rabbi Student, actually the passage you quote from the Gemara shows that Scripture study comprises *only a minor part* (one-third) of the Judaic student's attention. This hardly qualifies it as a "center-piece" of Judaism. But in the face of these facts he makes the demonstrably false claim anyway, predicated on his *ipse dixit* "I told you so" prestige as a rabbi. For those who don't accept prestige as a guarantor of validity, there is no substance to his argument. (Remember, this is the argument Rabbi Student advanced prior to the publication of this book. He may attempt to strengthen or alter his argument after this rejoinder of ours is published).

#### *Fourth Example*

Perhaps the most amusing attempted defense of the Talmud which Rabbi Student proffers is his disquisition on BT Moed Kattan 17a. This is a difficult passage to defend because its admonition to Judaics is so blatantly defective and morally perverse:

ר' אילעי אומר אם רואה אדם שיצרו מתגבוי עליו ילך למקום שאין מכירין אותו וילבש  
שחורים ויתעטף שחורים ויעשוהו מזה שלבו חפץ ואל יתחלל שם שמים בפרוזסיא.

**Rabbi Ila'i said: If a person is tempted to do evil he should go to a city where he is not known, dress in black clothes, cover his head in black, and do what his heart desires so that God's name will not be desecrated. –BT Moed Kattan 17a**

Rabbi Student's defense of the indefensible Moed Kattan 17a is as follows: "Note the part of the passage that is not quoted in the accusation. The accusers do not mention that this person (not necessarily a Jew) must dress in black and cover his head. Why should this be if the Talmud is offering advice on how to commit a crime? Quite the opposite, this person should try to blend in with everyone else. Rather the Talmud is offering very sound psychological advice. This person is not directly told 'You can't do it.' That advice to a person steeped in desire is meaningless because the person has lost control of his actions. Rather, the person is bidden to first delay his intended actions by going to a city where he is not known. This lengthy trip will serve as a cooling off period. He is then told to dress humbly which should further serve as a reminder of what he should be doing compared to what he plans on doing. Rather than offering carte blanche permission to sin, the Talmud is suggesting a form of indirect rebuke to prevent the person from sinning...a subterfuge to convince this sick individual to follow the path to health."

*Hoffman's rejoinder:* Rabbi Student is saying that the only reason that the Talmud recommends that a wrong-doer should commit his evil in another city is to provide a "cooling-off period" for the would-be criminal to reconsider the acts he is planning before he actually carries them out. The problem with Student's assertion is that there is *no evidence for this claim and it runs contrary to the sense of the passage.*

The person is being told to disguise himself and go and do the evil that he is tempted to do in another city, quite obviously so that he may, if so inclined, do the evil in a place where he is not known and will not be detected. This is the plain meaning of BT Moed Kattan 17a. Anything else is the shrewd pleading of a lawyer. The far-fetched supposition about the passage being a "subterfuge" for shaming the potential evil-doer, is nowhere sustained by the denotative meaning of the text. Nowhere does the text give

any indication of what Rabbi Student ascribes to it. In his desperation to defend the indefensible he's concocted a nonsensical explanation.

In the past, many rabbis have denied that this passage exists in the Babylonian Talmud, so problematic is it for their pose as righteous representatives of an ethical religion. Gil Student concedes that it's in the Babylonian Talmud and then tries to persuade the reader that the text doesn't really say what it says. How much of this type of "reasoning" do we have to expend time upon in rejoicing? If there are "Christians" who find Student's *apologia* compelling, then it seems there is little remedy save prayer for people who do not have "eyes to see."

The reader may be thinking that we have picked one of the less astute rabbis to showcase as an example of the attacks of our critics. Surely there are rabbis who are far more competent than this one? To which we reply, no doubt there are; we can think of several, beginning with Daniel Boyarin of the University of California at Berkeley. However, Prof. Boyarin has not deigned to take critical notice of our work and if he did, his rejoinder would likely be considerably more erudite and nuanced than the sloppy cannon-blasts that boom forth from the fortress which Rabbi Student endeavors to defend. Thus far, the overarching strategy of containment, however, has been to refuse to reply in a scholarly way to our research, but rather to blacklist, boycott, censor and silence us and our books and tracts, until such time — if ever — that this writer gains an audience and our influence becomes too substantial to be ignored. If and when that event should occur, it's likely that some heavy-hitters very much out of Rabbi Student's league will be summoned to the polemical frontline. In the meantime, Student strikes many of the denizens of Judeo-Churchianity as a formidable apologist for Judaism. To them he's a regular Talmud Answer Man. This says quite a bit about the mental state and intellectual level of most Judeo-Churchians. For many of these folks, if a rabbi even sneezes in our direction it constitutes a deafening refutation. Judeo-Churchians have a reverential awe and deference for rabbis that puts them in thrall to them. The true followers of Christ, however, have no such awe. Like Jesus did when He was on earth, authentic contemporary Christians ask the Gil Students of the world: "Are you the teacher of Israel and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony" (John 3: 10-11).

Furthermore, it should be noted that Rabbi Student, like many of the Orthodox rabbis of which we are cognizant, is a censor. Freedom of speech and inquiry are not his principles. On Aug. 14, 2007 he wrote, "Comments that attempt to undermine Judaism will be deleted. It is not out of fear but out of annoyance....Skeptics are welcome...to contribute comments, but not to preach their skepticism. I have no doubt that skeptic(s)... will take this as an admission that traditional Judaism cannot withstand criticism. Let them."

## The Talmudic Mentality

Yes, Rabbi Student, we do take your admission as evidence that “traditional” Judaism cannot withstand criticism, and that is why “traditional” Judaism operates a mammoth censorship apparatus and it is this censor, Rabbi “Gil Student,” who is proud that he “deletes comments that undermine Judaism” and who would, perhaps, like to delete our books. Unfortunately for them, the Orthodox rabbinate cannot accomplish the objective of silencing skeptics. Therefore the rabbis attack our work in the style of falsification which is the signpost of the Talmudic mentality, which one encounters in numerous Zionist and rabbinic forums, as for example the *New York Times*. Leslie Gelb’s attack, in the *Times*’ Sept. 23, 2007 *Sunday Book Review*, on John J. Mearsheimer and Stephen M. Walt’s *The Israel Lobby and U.S. Foreign Policy* “refers repeatedly to a Jewish lobby despite the fact that the authors never employ the term in their book. Indeed, they explicitly rejected this label as inaccurate and misleading, both because the lobby includes non-Judaics like the ‘Christian’ Zionists and because many Judaic-Americans do not support the hard-line policies favored by its most powerful elements. The Israel lobby, the authors emphasized, ‘is defined by its specific political agenda ... not the religious or ethnic identity of those pushing it.’ By using the phrase ‘Jewish lobby’ in the headline of the review, in the text and in a pull-quote, Gelb and the editors of the *New York Times Book Review* misrepresented a key part of the authors’ argument.”<sup>1179</sup>

It was important for the *New York Times Book Review* to falsely accuse John J. Mearsheimer and Stephen M. Walt of writing a book against the “Jewish lobby,” rather than truthfully reporting the important distinction that Mearsheimer and Walt make concerning the *Israeli* lobby. Distinctions like that however, are not common to the Talmudic mentality, which tends to constantly generalize about its rivals. Undoubtedly there will be reviewers of *Judaism Discovered* who will refuse to report the distinction we make between Jews and Judaics; between Khazars and Jews, and between Talmudists and Zionists on one hand, and Judaics in general on the other. If the work of Prof. Mearsheimer of the University of Chicago and Prof. Walt of Harvard University, can be so egregiously falsified with seeming impunity,

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<sup>1179</sup> Information contained in a letter to the editor by Mearsheimer and Walt, *NY Times Sunday Book Review*, Oct. 14, 2007, p. 6.



one can only wonder at the extent to which the contents of *Judaism Discovered*, authored by an obscure researcher who is without university connections, is going to be misrepresented.

The Talmudic mentality (a mentality which is also possessed by Freemasons and gentiles on the neocon Right and the Zionist Left and is not exclusive to all Judaics), requires the blurring of distinctions in order to reduce all thoughtful critics of Pharisaic Judaism to the same stereotypical lump: Jew-hating-antisemitic-neo-Nazi-bigots. This conglomerate invective works wonders on the majority of people who tend to think in terms of “sound bite” advertising jargon. The fact that this invective also constitutes the grave sin of false witness is not an issue for the Talmudic mentality. Being Talmudic, they don’t view their critics as fully human, and therefore in their own minds, they can’t sin against those who are lacking *Neshama HaElyonah*. False witness is a virtue in their view because it helps to limit our readership and curtail our mission. The reason we mourn concerning the deceitful tactics of the Talmudists is because we regard Talmudists as fully human and the equal of any person in the eyes of God. Yahweh created them for a higher and better destiny. In doing the work of the evil one they brutalize their humanity and risk their immortal souls. May God see fit to enlighten them and bring them to the knowledge of His Truth. The rabbis and other Talmudists are not the only ones at fault. By their radical departure from Biblical teaching and Christian practice, thousands of Catholic and Protestant leaders have revealed themselves to be accomplices of Antichrist, by Scriptural definition: “Such a man is the anti-Christ who denies the Father and the Son. No one who denies the Son has the Father” (I John 2:23). Christ testified that “no man cometh unto the Father except by me.” Yet men have grown “dull of hearing” (Hebrews 5:11) and to the great drama of Christian salvation prefer instead a bland accommodation with the spirit of the modern age and the worldly churches, which hold that a civilization based on the Father can be created by those who have made a religion out of denouncing and rejecting His Son. This delusion — which would be laughable were its consequences not so tragic — has led to the rise of legions of “Judeo-Christians,” who equate Judaism’s strange gods with authentic Old Testament Israel and who go so far as to claim that it is necessary for Christians to embrace Judaism in order to be justified before God.

They look to a religion founded on a Pharisaic sect comprised of the committed enemies of Christ for clues on how to become a better follower of Christ! Worse, they intimate that Jesus is a liar. Jesus directly condemns the “tradition of the elders” and its “commandments of men,” which are the oral basis of the idolized books, Talmud and Kabbalah and the sacred and legal texts derived from them (Matthew 15:1-9, Mark 7:1-13). Jesus puts paid to the lie that the Pharisees had any oral teaching from Moses. He tells them that if Moses were really their teacher they would follow Him (Jesus), not their tradition (John 5:46-47). The brazen betrayal and hypocrisy of supposed “Judeo-Christians” in the face of clear Gospel teaching on this subject, bids battle and defiance unto Heaven itself. The glorified modern popes, cardinals and bishops, celebrity Protestant preachers, politicians and their rabbinic mentors, often succeed for a time in deceiving the multitude, and in gathering a large and noisy following in this world, but their deeds also follow them and proclaim their evil, long after the paeans of media praise have wafted away on the sands of time. God is not mocked.

## Appendix I

### The Russian Petition to Classify the “Kitzur Shulchan Aruch” as Hate Literature

In 2005, leading journalists, intellectuals and Christians in Russia presented a petition to the government requesting that the *Kitzur Shulchan Aruch* be classified as racist hate literature. The *Kitzur Shulchan Aruch* was compiled in the nineteenth century by Rabbi Shlomo Ganzfried. According to Ganzfried’s biographer, the *Kitzur Shulchan Aruch* is “one of the most widely distributed books of religious interest ever published. Drawn from all four sections of Rabbi Yosef Caro’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, as he stated in a notice announcing its publication. 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.”<sup>1180</sup> The *Encyclopedia Judaica* calls it “...the main handbook for Ashkenazi Jewry...”<sup>1181</sup>

The *Kitzur Shulchan Aruch* is so volatile that we have been unable to locate a completely uncensored version in English. This handbook of behavior for Judaics contains many curses on Christians, on the cross and on churches, as anyone who obtains an uncensored translation of the book’s section titled, “Concerning Idolatry” will discover. The Russian petition should be understood in the context of the rabbinic-inspired campaign of repression in Canada, Australia and Europe which makes it a crime to publish literature critical of the Talmud or skeptical of either the figure of Six Million dead Judaics or the homicidal gas chambers of Auschwitz.

“The French anti-revisionist...Fabius-Gaysot law...dates from July 13, 1990...It provides for a prison sentence of up to a year as well as a maximum fine of €45,000 (approximately \$66,000) for anyone who publicly disputes the

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<sup>1180</sup> Jack E. Friedman, *Rabbi Shlomo Ganzfried: His Kitzur and His Life* (Jason Aronson, 2000).

<sup>1181</sup> Op. cit., vol. 7, p. 314.

reality of one or more 'crimes against humanity' as defined and ruled on, essentially, by the International Military Tribunal of Nuremberg in 1945-1946. In addition to the prison sentence and fine, there can be an order to pay damages to Jewish or other associations as well as the heavy costs of having the decision published in the media: finally, the courts may order the confiscation of any work material, along with books and papers, seized by the police.

"It is inaccurate to say that this law forbids the questioning of the entirety of the Nuremberg judgment, for it forbids only the questioning of the judgment...on crimes supposedly committed against 'humanity,' that is, first and foremost, against the Jews...Consequently, only the crimes alleged to have been committed, above all, against the Jews are decreed legally *unquestionable*. Let us salute here the granting of an astonishing privilege to the exclusive benefit of God's 'chosen people.' It was the Jews of France who, in May 1986, were the first to call for the establishment of such a law. At the time the State of Israel was preparing to pass an anti-revisionist bill which was approved by the Knesset two months later, in July 1986. The promoter of the French anti-revisionist law was the country's chief rabbi, René-Samuel Sirat. It was under his guidance that in May 1986 some Jewish academics, like Pierre Vidal-Naquet, and some Jewish propagandists, like Serge Klarsfeld and Georges Wellers, called for a bill like the Israeli one...<sup>1182</sup>

"The politician whose action was decisive in the preparation and passage of the..law is former Prime Minister Laurent Fabius...a Jew, a millionaire and a Socialist. In 1990 he was president of the National Assembly. In that Assembly was a rather uncouth and ill-educated Communist, Jean-Claude Gayssot, then Minister of Transport. This man wanted to present, in the name of the Communist party, a... bill targeting Jean-Marie Le Pen, head of the *Front National*. But Gayssot's bill was badly drafted. It was then that Laurent Fabius made an arrangement with his Communist colleague. He, Fabius, would replace the poorly constructed text with one prepared by the Socialist party which targeted both Le Pen, for 'racism,' and Professor Robert Faurisson, for 'denial of the extermination of the Jews'...

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<sup>1182</sup> *Bulletin de l'Agence télégraphique juive*, June 2, 1986, p. 1 and 3

“Once the deal had been concluded between...Fabius and...Gaysot, there remained the procedure of defending their bill before the National Assembly and Senate. The task looked daunting. A number of jurists, academics and politicians came out against the idea of such a law, deemed Stalinist, but then, suddenly, a providential event enabled its passage by the Socialist-Communist majority. On May 11, 1990 there exploded in the world press the outrage of ‘desecrated’ Jewish graves in a cemetery in Carpentras, a small town in the south of France. Fabius took the helm of a thundering propaganda operation meant to have people believe that there was a resurgence of anti-semitism in France, an anti-semitism fueled by revisionism. Tens of thousands of demonstrators, many of them bearing Israeli flags, were to march in the streets, notably in Paris where, for the first time since August 1944 and the city’s liberation, the great bell of Notre Dame cathedral was set ringing....the anti-revisionist law was on the statute books (as of) July 13, 1990...”<sup>1183</sup>

The ADL, the Southern Poverty Law Center,<sup>1184</sup> the European Union, the Simon Wiesenthal Center<sup>1185</sup> and the Israeli Knesset and Ministry of Foreign Affairs are attempting to make these thought crimes apply to the Internet as well. In seeking to shut down forms of expression which compete with their own ideology, the ADL and similar thought cops are exhibiting

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<sup>1183</sup> Information in a letter from France by Jesse Aitken, Oct. 9, 2006.

<sup>1184</sup> The Southern Poverty Law Center (SPLC) sued Alabama Judge Roy Moore for erecting the Ten Commandments at the state courthouse and helped to have him removed from office. They also sought to have him disbarred: “Alabama Chief Justice Roy Moore...was thrown off the bench Thursday by a judicial ethics panel...Richard Cohen, president of the Southern Poverty Law Center, one of the three groups that sued Moore over the monument, said the court and the Alabama attorney general, who prosecuted the case, were courageous. They stood up to a popular political figure and said no one is above the law. We intend now to file a complaint with the Alabama State Bar Association asking that Moore be disbarred,” Cohen said.” (Associated Press, Nov. 13, 2003). Also cf. Ken Silverstein, “The Church of Morris Dees: How the Southern Poverty Law Center Profits from Intolerance,” *Harper's Magazine*, November 2000; and Silverstein, “The Southern Poverty Business Model,” *Harper's Magazine*, November 2, 2007, wherein Steven Bright, a civil rights attorney states, “Morris Dees is a con man and fraud, as I and others, such as U.S. Circuit Judge Cecil Poole, have observed and as has been documented by John Egerton, *Harper's*, the *Montgomery Advertiser* in its ‘Charity of Riches’ series, and others.” Also cf. Hoffman, “Gathering Wind: Morris Dees and The Rise of Mental Flatulence in America” [www.revisionisthistory.org/essay2.html](http://www.revisionisthistory.org/essay2.html)

<sup>1185</sup> On Wiesenthal framing and hounding an innocent man, cf. “The Trials of Frank Walus,” *The Chicago Tribune Magazine*, Dec. 2, 1984; also cf. Hoffman, “The Simon Wiesenthal Center Seeks Censorship and Jailing of all Dissenters from Zionist Dogma” [www.revisionisthistory.org/wiesenthal.html](http://www.revisionisthistory.org/wiesenthal.html)

their loyalty to totalitarian Talmudic and rabbinic injunctions against “heretical” books, beginning with the New Testament as described in cryptic language below:

It is forbidden to make anything that is needed for idols; even windows for the house of idol worship. It is forbidden to sell books that are exclusive to idol worship, [or books of Biblical Scriptures, that were copied with alterations designed to make them heretical and to strengthen their beliefs.]

**Kitzur Shulchan Aruch 167:6**

Christopher Wolf, Chairman of the ADL's “Internet Task Force” speaking at the “Combating Anti-Semitism in Cyberspace” conference held in February, 2008 in Jerusalem, under the co-sponsorship of the Israeli government stated: “The Role of Law in Addressing Online Hate Speech — An understandable immediate reaction to the hate found on the Internet is ‘there ought to be a law.’ But, in the United States, the First Amendment to the United States Constitution applies with full force to the Internet, the Supreme Court has ruled. And that freedom of expression protection means most speech is permissible unless it threatens imminent violence directed at identifiable victims...hate speech, online or off, can be used in some jurisdictions as evidence to show a prohibited motivation for a crime. In Europe and elsewhere around the world, by contrast, there are laws prohibiting online hate speech and images. Why the difference in approach? Although freedom of expression is a valued principle in most modern democracies, it is counterbalanced by the belief that government has a role in protecting its citizens from the effects of hate and intolerance...there are laws in Germany and elsewhere in Europe that prohibit words and images attacking religious, racial and sexual minorities...In Germany, *Volkshetzung* (incitement of hatred against a minority) is a punishable offense under Section 130 of the Germany's criminal code and can lead to up to five years imprisonment. *Volkshetzung* is punishable in Germany even if committed abroad and even if committed by non-German citizens, if the sentiment was made accessible in Germany. A famous instance of German prosecution of someone whose hate speech was launched from abroad but was available in Germany is Ernst Zundel. Zundel is a Holocaust denier who published... ‘Did Six Million Really Die’ while he lived in the North America.

Zündel was deported from the U.S. to Canada and onward to Germany, and tried criminally in the state court of Mannheim on outstanding charges of incitement for Holocaust denial dating from the early 1990s, and including for materials disseminated over the Internet. On February 15th, 2007, he was convicted and sentenced to the maximum term of five years in prison.

“Similarly, an Australian Holocaust denier, Frederick Toben, used his Australia-based web site to publish his benighted views. Upon visiting Germany, he was arrested, tried, and convicted of violating German law as a result of his Australian-based web site that was viewable in Germany. In addition to national laws like that in Germany used to convict Toben and Zundel, the Council of Europe has included in the Cybercrime Treaty a prohibition against online hate speech. Specifically, the provision bans ‘any written material, any image or any other representation of ideas or theories, which advocates, promotes or incites hatred...against any individual or group of individuals...’ It also outlaws sites that deny, minimize, approve or justify crimes against humanity, particularly the Holocaust. The treaty is beginning to be implemented through legislation among European member countries. The United States is a signatory to the Cybercrime Treaty but did not sign the protocol on online hate speech, in light of its invalidity domestically under the First Amendment. And the European Union recently passed legislation extending to the Internet its ‘broadcast rules’ that restrict hateful and other content deemed inappropriate...countries – like Germany – criminalize Internet hate speech and issue orders requiring people to take down web pages and video...Indeed, people have been arrested and jailed because of their online content.

“...So what are other possible antidotes to hate speech online? The voluntary cooperation of the Internet community – Internet Service Providers (ISPs) and others – to join in the campaign against hate speech is urgently needed. If more ISPs in the U.S. especially block content and following their Terms of Service, it will at least be more difficult for haters to gain access through respectable hosts...in the era of Search Engines as the primary portals for Internet users, cooperation from the Googles of the world is an even more important goal. The experience with Google concerning the hate site ‘Jew Watch’ shows how Search Engine companies can help. When entering the search term ‘Jew,’ the top result in Google was the hate site ‘Jew Watch.’ The high ranking of Jew Watch in response to a search inquiry was

not due to a conscious choice by Google, but was solely a result of an automated system of ranking. In response to contacts from the Anti-Defamation League, Google placed text on its site that apologized for the ranking, and gave users a clear explanation of how search results are obtained, to refute the impression that Jew Watch was a reliable source of information.

“INACH (International Network Against Cyber-Hate) has reported that over a recent four year period, it received complaints on fifteen thousand cases of online hate. By forwarding the complaints to ISPs and search engines, more than five thousand hate sites, discussion threads, videos and music files were removed....where there are multiple outlets for content, as is the norm on the web, the effectiveness of the take-down remedy is limited. For example, a subscriber to an ISP who loses his or her account for violating that ISP's regulations against hate speech may resume propagating hate by subsequently signing up with any of the dozens of more permissive ISPs in the marketplace. The problem of hate speech on the Internet is not one that is easily solved. The law has a limited role to play, especially in light of the permissive rules in the United States which allows hate speech to be launched for viewing worldwide. The ISP and search engine operators could, if they wished, play a greater role in controlling hate speech...”<sup>1186</sup> (End quote).

Seldom is anyone who is prosecuted, fined or imprisoned for authoring or publishing literature which questions the Talmud described in the western media as a dissident or heretic who is being persecuted for publishing non-conformist books or websites. Rather, they are most often presented to the public as “haters” who are guilty of “racial discrimination.” No “bastion of democracy,” be it the *New York Times*, the U.S. State Department or the President of the United States has, as of this writing, come to the defense of these dissidents. For example, as we write these words, both the aforementioned Zündel and the chemist Germar Rudolf are serving several years in prison in Germany for publishing studies skeptical of the claims of execution gas chambers in Auschwitz-Birkenau, in Rudolf's case arguing that from the standpoint of chemistry, no poison gassings could have been

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<sup>1186</sup> Remarks of Christopher Wolf, Chair, Internet Task Force, Anti-Defamation League, to the International Conference of the Global Forum for Combating Anti-Semitism, Israeli Ministry of Foreign Affairs, Jerusalem, February 24-25, 2008.



conducted in those chambers. Earlier we related the datum that Lady Jane Birdwood was put on trial in London, England for publishing and distributing pamphlets educating the public concerning the Talmud. Due to her advanced age her jail sentence was suspended. She died shortly afterward, having been hit in the street and run over by a man on a speeding bicycle.

When repression is aimed at critics of Orthodox Judaism or at revisionist historians who challenge holy writ and sacred cows related to the "Holocaust," such repression is not an issue for Amnesty International or any otherwise vocal western voice for "democracy and freedom of expression." In light of this situation in the West, the Russians proceeded against Talmudic hate literature with their Petition concerning the contents and distribution of the *Kitzur Shulchan Aruch*. The Russian petitioners share one opinion in common with the ADL, "*Although freedom of expression is a valued principle...it is counterbalanced by the belief that government has a role in protecting its citizens from the effects of hate and intolerance...*" Because the Russians believe that the sacred texts of the religion of Orthodox Judaism instill in the adherents of that religion hatred and intolerance for Christians and gentiles, they sought to proceed against it, similar to the manner in which the ADL and the Israeli government proceed against critics of Judaism and Holocaustianity. <sup>1187</sup>

If any petition similar to the one the Russians circulated was put forth in the United States, as of this writing mostly only very marginal and poverty-stricken persons, <sup>1188</sup> along with retired people with a secure pension, would sign and circulate it. But in Russia, dozens of prominent persons with a great deal to lose, including members of parliament (the Duma), newspaper editors, officers in the armed forces, artists, literary figures, the world chess

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<sup>1187</sup> Personally, we believe that other than depictions of pornography or sadistic violence, neither the Talmud nor any other book or film should be banned (we define "pornography" to include abuse of the name of Yahweh, and abuse of the name, person or image of Jesus Christ and Blessed Mary). Censorship of political, philosophic, literary and theological ideas, skepticism, inquiry etc., whether in books and films, the Internet or other media, is a *thoroughly rabbinic practice with a long tradition in Judaism*. Thought police tactics have no place among Christians. What the Russians are in part decrying is selective indignation and a rigged marketplace of ideas, in which there are special rules and cultural and social biases for the protection of rabbinic and Zionist expression, and disabilities imposed upon authentic Christian and other non-Judaic utterance.

<sup>1188</sup> We include ourselves in this category and hence, no affront toward the poor or those at the margins of society is intended by our statement.

champion Boris Spassky and the internationally renowned mathematician Igor Shafarevich, signed the petition. Though we do not endorse Russian nationalism or any ideology of modern nation-state “patriotism,”<sup>1189</sup> the petition is nonetheless a remarkable and historic attempt to document for the commonweal, the rights of gentiles and Christians to be free of the libel and detestation institutionalized in the hortatory rabbinic texts of Judaism; and to assert, against the tunnel vision that decrees that rabbis are only victims and never victimizers, the reality of Judaism’s ferocious and murderous hatred of Jesus Christ, Christians and gentiles.

### A PETITION

to the Attorney General of the Russian Federation (RF): Mr. V. V. Ustinov  
concerning the increasing use against Russian Patriots  
of Article 282 of the RF Criminal Code:  
“Incitement to ethnic strife” with regard to Jews

103793 Moscow, B. Dmitrovka St., 15A  
Office of the RF Attorney General  
Mr. V. V. Ustinov

Dear Mr. Attorney General:

We must appeal to you because of the very unfavorable state of affairs in our country which exhibit the signs of a hidden genocide against the Russian people and its traditional culture. The specific legal part of our Petition to be implemented is presented in its later paragraphs (items 1-4). However, since the issues to which we are referring are under a strong taboo, we feel it necessary not to limit ourselves to matter-of-fact, dry legalistic forms, but to preface them with an explanatory description of the essence of the problem at hand and to show the justifiable reasons for our concerns. On Dec. 18, 2003,

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<sup>1189</sup> Too often in the past, flag-waving “patriotism” has led to the derogation and submission of Christ’s gospel to the requirements of a militarized state that exploits irrationality and emotion to stir its people to bloody wars of imperial expansion, territory and ethnic rivalry. We must beware not only of Talmudic and Zionist chauvinism but also of the gentile variety that comes disguised in the name of Christ, such as we witnessed during the presidency of George W. Bush. Love of one’s homeland is legitimate when it is in accord with God’s will, as revealed in scripture, with adjacent states and peoples respected and assisted, in a Christian spirit of neighborliness and compassion.

President Vladimir V. Putin, during his televised address to the nation, cited the following statistics, demonstrating the government's "fight against extremism:" in 1999, on the basis of Article 282 of the Russian Federation's Criminal Code — "incitement to ethnic strife" — four persons were convicted; in 2000, 10 persons were convicted; in 2003 "there were opened over 60 cases, about 20 were brought before judges. And there were about 17-20 convictions." (V. Putin: a chat with Russia on Dec. 18, 2003. M., 2003. Page 53). We have reasons to believe that the established trend is continuing.

The overwhelming majority of these cases were initiated by Jewish activists or organizations who accuse their respondents of "anti-Semitism." The overwhelming majority of accused and convicted consider themselves to be Russian patriots. Now among the accused, we find a well-known politician and publicist, the former head of the State Committee for the Media, Mr. B. S. Mironov. We admit that statements by Russian patriots about Jews are often sharply negative, excessively emotional, and unacceptable for public discussion, and this is interpreted by the courts as extremism. However, at the above mentioned trials, there has never been an investigation into the reasons for such a sharp hostility and for the primary source of such extremism in this interracial conflict.

Indeed, the main issue that investigators and courts must establish is the following — do the negative assessments about Jewry by Russian patriots correspond to the truth of the matter concerning the negative assessments? If there is no truth to it, then yes, one can say that the Jews are being humiliated and that this constitutes incitement to religious and ethnic strife. If there *is* truth to it, however, then such (negative) assessments are justified and, regardless of their emotionality, they cannot be considered as humiliating, inciting to (ethnic) strife, etc. (For instance, calling a decent person a criminal is humiliating for him; but, calling a convicted felon a criminal is a true statement of fact.)

Moreover, since in the ethnic conflict at hand there are two parties (the accusers and the accused), one must establish: Which side began this conflict first and is responsible for it, and is it possible that actions on the part of the accused are a self-defense against the aggressive acts of the accusing party? We take the liberty to assure you, Mr. Attorney General, that, concerning this issue, there exists throughout the whole world a large amount of widely recognized facts and sources, on the basis of which one can draw the following



conclusion: negative assessments by Russian patriots about acts, typical for the Jews, against non-Jews, are based on truth. Furthermore, these acts do not happen by chance, but are prescribed by the Judaic Talmud and have been practiced for two thousand years. Consequently, statements and publications against the Jews attributed to patriots, in the majority of cases constitute self-defense, which may not always be stylistically proper, but is justified in its essence. To prove this point, we wish to bring to your attention a book entitled *Kitzur Shulchan Aruch*, officially published in Moscow by the Congress of Jewish Religious Organizations and Associations (CJROAR) in

Russia, in multiple printings.<sup>1190</sup> This is a shortened edition of the code of laws known as “Shulchan Aruch,” compiled several centuries ago on the basis of the Talmud, and whose prescriptions must still be obeyed today. In the preface to the 1999 and 2000 editions, the head of the CJROAR Executive Committee, Rabbi Zinovii Kogan, makes a candid admission:

“The Editorial Board of the CJROAR deemed it necessary to omit in this translation certain Halachic directives... the inclusion of which in a Russian-language edition could be perceived by the inhabitants of Russia who do not observe Judaism as unprovoked insults. A reader, who wishes to read the full text of “*Kitzur Shulchan Aruch*, is invited to come to a yeshiva to study this and many other holy books in their original form.”

“In other words, one of the leaders of Russian Jewry views as insulting for the non-Jewish population of Russia certain provisions of this Jewish code of behavior, *Kitzur Shulchan Aruch*, yet feels that it is appropriate to invite his co-religionists to learn these insults in yeshivas – rabbinic schools financed to some extent by federal and local Russian government budgets.

“But even in the censored Russian language version published in Moscow by the Congress of Jewish Religious Organizations and Associations, we find the following provisions...” (end quote from the Russian Petition).

The Russian petitioners then furnish a list of quotations from rabbinic works that contain negative and racist views of gentiles and Christians, including a statement from the text of the *Kitzur Shulchan Aruch* requiring that Judaics recite a curse on a Christian church when they pass it by, and requiring them to recite celebratory words when they see a Christian church that has been destroyed or otherwise razed or ruined. The Cathedral of Christ the Savior in Moscow was destroyed in 1931 by a Judaic Communist leader who was a high official in the regime of Joseph Stalin. The construction of the cathedral, the world’s largest Orthodox Christian church, commissioned by Tsar Alexander I, took 44 years. It was consecrated in 1883. But it stood for only 48 years. “When the original church was finally dynamited, Lazar Kaganovich, a loyal Stalinist who built the Moscow subway, said over the rubble: ‘Mother Russia is cast down. We have ripped

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<sup>1190</sup> *Kitzur Shulchan Aruch* was published in the United States by Metsudah Publications (1996).

away her skirts.”<sup>1191</sup> Kaganovich’s words approximate the spirit of the words of exultant revenge which the Talmudist is commanded to utter when he sees a Christian church that has been destroyed: “Almighty of vengeance, you have revealed yourself.”<sup>1192</sup>

ח הַרְוֹאָה בְּתֵי עֲבוּדֵה־זָרָה בְּיִשׁוּבָן, אֹמֵר, בֵּית גָּאִים יִסַּח ה'.  
בְּחֶרְבָּנָן, אֹמֵר, אֵל נִקְמוֹת ה', אֵל נִקְמוֹת הוֹפִיעַ.

The words of the curse that every Judaic 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 Russian Petition goes on to state:

“...In the introduction to *Kitzur Shulchan Aruch*, the head of the Executive Committee of CJROAR, Mr. Kogan, writes that the “Talmud is the unsurpassed memorial of Jewish genius,” and that this compilation of Talmudic teachings, the *Kitzur Shulchan Aruch* — “is the reading book of Jewish civilization of our times...This book is absolutely necessary for you. You may act as prescribed in it and be certain that you fulfilled the will of the M-st High.’

“In addition, the Chief Rabbi of Russia, A. Shaevich, remarks in the introduction: “Interest in this book surpassed our wildest expectations. A huge number of thankful responses from completely different individuals come to us all the time. Even more letters contain emphatic requests to help in acquiring this volume.”

“As can be seen from the preceding, the *Kitzur Shulchan Aruch* is not a mere historical curiosity, but it is intended as a guide for action. We would hope that on the basis of this official Jewish book, law enforcement agencies would, according to Article 282 of the RF Criminal Code, suppress the proliferation of a religion that instills hatred among the Jews toward all others in Russia; particularly if one peruses the “ideally complete memorial to the Jewish morals’ – *Kitzur Shulchan Aruch* which is studied in yeshivas.

<sup>1191</sup> *New York Times*, Sept. 26, 1995.

<sup>1192</sup> *Kitzur Shulchan Aruch*, 167:8.

“(Moreover)..numerous anti-Jewish acts throughout the world are staged by Jews themselves as provocations – to create a reason for the persecution against patriots. The best known incident in Russia is the Norinsky case who in 1988 mailed threats to Jews in the name of the (right wing) Pamyat organization, so that the government would initiate repression against it; he was aided in this by editor-in-chief of journal *Znamia*, G. Baklanov, a co-religionist of his, who published 500,000 copies of the offending flyer. Only after this that the provocation was exposed (cf. *Znamia* No. 10, 1988; *Pravda*, 11.19.88; *Komsomol'skaia Pravda*, 11.24.88; *Ogonek* No. 9, 1989). Among the most recent events one can mention a strange series of acts of vandalism in 1998-1999: on May 13, 1998, there was an explosion in the synagogue in the *Mar'ina roshcha* (a wall was damaged); on the same day, not far from a synagogue in Otradnoe, a “burning gasoline can was found,” while in Irkutsk a “Jewish cemetery was vandalized.” As to be expected, there was a loud noise in the world's media, and everything was – without proof -- blamed on some “Russian nationalists” (cf. *Independent* newspaper, 5.15.98). But when soon after this, in 1999, there was a synagogue devastated in Birobidzhan, and a court established that it was done by a person hired by the Jews themselves (cf. *Radonezh*, 1999, Nos. 15-16) – the “democratic” media ignored the event.

“On the basis of the cited passages and the actual practice of Jewish believers in these texts, it is not difficult to understand why the formal rejection of Judaism (smeared as “antisemitism”), has been widespread throughout time in many places of the world....And in this context we mention the Russian Orthodox Church's understanding of Judaism's aggression and hatred as a form of Satanism. This was held by well-known philosopher-intellectuals, for instance, A. F. Losev, Fr. Paul Florensky (cf. V. V. Rozanov, *Sakharna*, published by Respublika in 1998, p. 360) and Fr. Segiy Bulgakov: “Jewry, which rejected Christ, became a ‘laboratory of all kinds of spiritual perversions, poisoning the world and particularly Christian mankind” (*Vestnik RKhD*, Paris. 1973, No. 108-110, p. 72)...This, unfortunately, occurred with the majority of the Jewish people (as opposed by its lesser part who converted to Christianity). But overall, they don't want to admit this and feel that the statement of truth by Christ about their lies (St. John ch. 8) and, after Him, by Orthodox Christians, is “insulting” to the Jews. Jewish plaintiffs frequently direct their accusations of ‘anti-Semitism’ against

this essential part of the Orthodox Church's teachings, demanding that it be banned (as in the case of the textbook, *The bases of the Orthodox Culture*)...

"Following the behest of the Church Fathers, however, we cannot disseminate a false understanding of "tolerance" as humility before sin, evil, lies and, in this case, those who struggle against God. A Christian must, precisely because of the likeness of God implanted into every human being, and for the sake of saving one's soul, point out to the Jews their deviation from the truth. This, from a Christian point of view, is the expression of true love to men, because only the conversion to true Christian faith can save a Jew. A "tolerant" indulgence for the (Talmudicized) Jews and their Satanism will only enhance their spiritual ruin *and that of their many victims*.

"...Jewish chauvinism and the attitude realized in the spirit of the *Shulchan Aruch* clearly expressed itself during the genocide against the Russian Orthodox Christian people during the 1920s and 1930s...Later, after the fall of the Soviet Union, came more plundering by the same forces. Jewish oligarchs themselves openly explained on an Israeli television program, (10.3.1996) about the sources of the revolution that they staged: "The degree of corruption in Russia entirely corresponds to the degree of transformation in Russia. I don't think that Israeli officials... have (previously) had such an opportunity to redistribute wealth worth tens, hundreds millions and billions...all this was ownerless, all this belonged to the state, all this belonged to everyone! A government official could decide with a stroke of a pen whether or not this belongs to you or someone else...A good fight which produced the result we have today" (statement of the Zionist, Berezovsky).

"Such income and such profits that could be earned in Russia could not be earned anywhere else... The greater part of capital there, 50%, belongs to Jewish business." (statement of Malkin, today a member of the Presidium of the Russian Jewish Congress). Gusinsky, the first chairman of the Russian Jewish Congress (RJC), on that same television program listed among the reasons for Zionist success in Russia the following characteristics – "toughness...fewer rules, more rule of force, more rule of aggression."

"Let us also recall that Gusinsky, while heading the RJC, was accused of financial crimes, after which he decamped for Israel with his loot. His successor in this position at the RJC, Nevzlin, went into hiding, also in Israel, after he was accused of complicity in murdering his business competitors...international Zionism protected these criminals from a Russian



trial by crying, "Russian anti-Semitism!" Think how many similar criminals are continuing their "good fight" for power and profit in Russia.

"For the first time in a thousand years from the time of settlement of Jews in Russia we obtained real power in this country," states another Jewish journalist, E. Topol, in his "Open letter to Berezovsky, Gusinsky, Smolensky, Khodorkovsky and other oligarchs" (*Argumenty I Fakty*, 1998, No. 38). Here Topol and other decent Jews (for instance, I. Nudel'man – cf. *Sovetskaia Rossia*, 6.20.02) underscore the destructive and selfish polity of Jewish oligarchs who robbed and humiliated the Russian people after the collapse of the Soviet Union, provoking the animosity of the Russians toward the Jews.

"We ask the office of the Attorney General of the Russian Federation to take into account this opinion of Topol and Nudel'man as an admission of responsibility by the Jewish side for today's heightened Russian-Jewish conflict. Furthermore, in order to retain unlawfully appropriated "ownerless" state property...this ruling class is conducting a purposeful policy of degradation of people's morals and the destruction of spiritual values, aiming to convert the people into an animalistic mass...to make it easier to rule over them and to suppress them. In this, one can see troubling signs of the spiritual degradation of our nation.

"Case in point: It was precisely certain Jews who mounted fierce resistance to the teaching in schools of the text, *The bases of Orthodox (Christian) culture*, and precisely due to a Jewish initiative we, the Russian people, are forbidden to indicate our nationality on our passports. The Chief Rabbi of Russia, Shaevich, in an interview with the *Los Angeles Times*, confirmed that it was Jews who insisted that the line for indicating nationality in a passport be removed. As the reason for this position, he stated that the "Jews have taken over high posts within the (government) administration ([www.portal-credo.ru/site/print.php?act=rating&id=21](http://www.portal-credo.ru/site/print.php?act=rating&id=21)). In other words, they themselves realize what impression revelation of their own nationality in a passport has on the nations of the world and therefore are trying to hide it – this speaks for itself.

"Among other numerous examples of the destruction spiritual values we would like to turn your attention, Mr. Attorney General, to the policy of the minister of culture, Shvydky, (he is now in charge of the state committee for cultural affairs) and particularly to his television program "The cultural

revolution.’ In this program, Russian patriotism and Orthodox Christianity are regularly mocked, filthy obscene language is broadcast and the idea that unrestrained “Sex is the engine of culture,” is promoted (3.7.02). All protests of the Russian community against this disgraceful, essentially provocative activity of this “cultural commissar of the land” remain unsuccessful. Shvydky and his colleagues have at their disposal the major channels on Russian television, while Russian Orthodox patriots who are trying to defend themselves have only small circulation-newspapers over whose contents they are being persecuted and prosecuted...

“Statements by the Jews directed at non-Jews that are published in Jewish newspapers printed in Russia are considerably more aggressive in their vitriol than statements of accused Russian patriots. For instance, in the official newspaper of the Russian Jewish Congress titled *Evreiskie novosti* (Jewish news, 2002, No. 16, p. 9) Israeli Knesset deputy A. Liberman proposed forced removal of Palestinians from Israel. Note that the Palestinians —in disregard of the resolution of the UN’s Security Council — have not simply been evicted from their homeland (4 million refugees), but their activists and their families are being murdered, and homes of their relatives are demolished; this is how ‘Shulchan Aruch’ is implemented in the policy of Israel. Yet Russian Jewry supports this: The Russian Jewish Congress, in a list of their goals, announced that it ‘conducts acts of solidarity with the people of Israel and political lobbying of Israel’s interests’ (Jewish news, 2002, No. 15, p. 5). This goal is also being pursued by the State Institute for Israel and Near-East Studies whose leader, Satanovsky, simultaneously heads the Russian Jewish Congress.

“...they are trying to camouflage the racism in their “Shulchan Aruch” by preventive accusations of “anti-Semitism” (e.g., supposedly racial hatred) against all those who do not agree with their “morality” and their wars. Such substitution of concepts is grossly fraudulent, any should be obvious to any objective judge. For instance, the “Moscow Bureau for Human Rights,” led by A. Brod, overwhelmed the Attorney General’s office with numerous complaints of “antisemitic” acts, essentially obstructing the work of law enforcement agencies and demonstrating, in the process, that they understand the term “human rights” as primarily rights for Zionists.

“Accordingly, we...wish to submit to you, Mr. Attorney General, the following specific offenses (items 1-4), that are in violation Russian

Federation laws aimed at suppressing both the theory and practice of extremism:

“1. Investigate the fact of official printing in Moscow, in Russian, by the Congress of Jewish Religious Organizations and Associations in Russia (business address: 101000 Moscow, B. Spasoglinishchevsky per., 10, str. 1) a Judaic set of rules of conduct *Kitzur Shulchan Aruch* that contains in its 1999 and 2001 editions directions for hating non-Jews. Please note, that this is not simply an ancient historical text, but rather a guide for action in our time, a fact underscored by the head of the Executive Committee of the CJROAR, Rabbi Z. Kogan, in the book’s preface, even as the Chief Rabbi of Russia, A. Shaevich, testifies in the same preface about the enormous popularity of the *Kitzur Shulchan Aruch* among today’s Russian Jews. In Moscow, this book was distributed in numerous Jewish bookstores (for instance, at the School of Journalism of Moscow State University) and, of course, in synagogues. Quite recently, in 2004, it was on sale at the book store of a synagogue at the CJROAR’s address (given above). If the book becomes identified as extremist, it will help expose and isolate one of the major sources of primary extremism in Russia...

“2. We are asking that you investigate the fact of the written admission by Rabbi Z. Kogan in the preface to the *Kitzur Shulchan Aruch* that its more extreme imprecations, characterized by Kogan himself as insulting to non-Jews, are being taught in the Jewish religious-education institutions, the yeshivas. Rabbi Kogan openly invites his co-religionists to visit these yeshivas to study the learn from the hateful anti-gentile texts in the *Kitzur Shulchan Aruch*. For a proper investigation, one should begin by analyzing “educational materials” in the recognized Moscow yeshivas, including those belonging to the Federation of Jewish Organizations of Russia under Rabbi Berl Lazar <sup>1193</sup> ...We are asking that a survey of yeshivot educational materials is done with the participation of experts, independent interpreters specializing in Hebrew, using the excerpts from the mentioned texts of ‘Talmud’ and ‘Shulchan Aruch’ that were cited earlier...

“If the survey corroborates the admission by Rabbi Kogan, such educational materials should be banned – this will be the second important step in overcoming the primary source of extremism. However, it should be

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<sup>1193</sup> Rabbi Berl Lazar is of the Chabad-Lubavitch.

taken into account, that these texts constitute the foundation and essence of Judaism, which the Jews will not denounce, even if they make additional deletions in these books, simply transforming their cult of hatred into a verbal form (as they have been doing or a long time in Christian states). Therefore, for the eradication of this source of extremism, we feel it is necessary to take the obvious measures for strict observance of Russian laws, which are applied to other extremist organizations.

“3. More specifically, on the basis of Article 282 of the RF Criminal Code, the law for “counteracting extremist activity” (2002) and Article 13-5 of the RF Constitution (a “ban on establishment and operation of public associations whose goals are aimed at rousing social, racial, ethnic and religious dissension”) we request that a process be officially initiated for banning in our country all religious and ethnic associations based on the dogma of the *Shulchan Aruch*. We also request that the individuals responsible for subsidizing these Talmudic organizations by providing them with state and municipal property, privileges, and financing, be prosecuted, regardless of their high position. Furthermore, we ask that an be conducted, into the propriety of allowing adherents of rabbinic racism, after their complicity with such extremists has been proven, to continue to occupy positions of influence within the government and the media (“the fourth government”).

“4. We are asking that the results of these investigations and inquiries be taken into account not only in current trials involving Russian gentiles accused of “anti-Semitism,” but in a review of all analogous prior sentences that were instigated by the Talmudists.

“Should you, Mr. Attorney General, feel that our Petition cannot be accepted for consideration, due to the fact that we did not adhere to some — unknown to us at this time— bureaucratic procedure in submitting this petition, or that we made some procedural omission — we stand ready to remedy these obstacles. All the signers of the Petition authorize those of us who submitted the Petition to you, to do so. Procedural minutiae should not serve as a pretext for rejecting our Petition as far as its subject matter is concerned.

“Please reply to the address of those who submitted the Petition.

“A copy of the Petition is being sent to the State Duma (Russian parliament), asking them to submit a deputy inquiry concerning items 1-4

presented above. March 7/20, 2005.”

### *A Necessary Postscript*

“A preliminary version of our Petition, for the purpose of discussing it and collecting signatures, was posted on Dec. 15, 2004 at several web sites (in some cases modified by their editors) and was quickly endorsed by twenty deputies of the State Duma [national parliament] (for which we are thankful to them in spite of certain misunderstandings that followed).

“One month after its first publication, in January 2005, demands have been issued that we who have submitted this petition be punished for “incitement of ethnic strife.” We are to be punished, rather than the publishers and teachers of the *Kitzur Shulchan Aruch*. The Moscow Bureau for Human Rights and the Russian Jewish Congress have subsequently filed legal complaints with the Attorney General’s office against us concerning the contents of our Petition...we were judged guilty without any substantiation of the charges against us and numerous representatives of the Russian government exerted pressure on us as well. Some of the signers of the Petition were subjected to pressure from certain government offices – and all this without any impartial examination of the contents of our Petition, or judicial investigation of the hate literature that is the *Kitzur Shulchan Aruch*; we were not even accorded an analysis of the Petition by the Attorney General’s office! We view these actions by the authorities as unlawful.

“The enemies of truth graphically demonstrated their deceitful tactics by raising a storm of accusations against us of “anti-Semitism” – with the obvious intent to camouflage the essence of the problem, the anti-gentilism of the *Kitzur Shulchan Aruch* and cognate rabbinic texts. This distracting tactic once again confirms our warning about the influence of Judaism and Zionism on the Russian mass media and the government power structure in our country, which is unacceptable to our sense of our civil duty and our conscience.

“We were not striving to maximize the number of signatures on the Petition, because the amount is not what matters. Nevertheless, we suppose that millions of our countrymen, including not only Russian gentiles and Orthodox Christians, but representatives of other ethnic groups and confessions, would add their signatures if they had the opportunity (this became clear, for instance, in a poll conducted during the broadcast of the TV

program “K bar’eru” on NTV, Feb. 3, 2005). We are aware that many people sent letters to the Attorney General’s office in support of this Petition. In some cities ad-hoc groups submitted similar Petitions to local law enforcement agencies concerning the activities of local rabbinic organizations that have as their guidelines for relating to gentiles and the Christian Church, the ethics and behavior recommended by the *Kitzur Shulchan Aruch*...Accordingly, we believe that the first objective of our Petition has been achieved: the issue concerning the self-incriminating, gentile-hating doctrine imparted by the *Kitzur Shulchan Aruch* can no longer hidden from the public. Now there is an opportunity for publicly discussing it. The attitude toward this controversy on the part of various authorities, politicians, and public and religious activists clearly defines the front line in the present battle waged against Russia: revealing the identity of those willing to stand up for the interests of our people and those who are ready to surrender our nation because of “the fear of the Jews.” We are hoping that in law enforcement and the Attorney General’s office, there will be found sufficiently courageous and honest individuals who are capable of doing their duty and will take up a position for which they will not be ashamed before the people and before God.”

Signed:

Anikin V., editor-in-chief of newspaper *Astraxanskaja derzhava*

Antonov V. V., editor of journal *Imperskij vestnik* (St. Petersburg)

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 Ryzhko V. E., movie producer (Moskva)  
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 Turik A. S., editor of *Russkij Vostok* (Irkutsk)  
 Xatjushin V. V., deputy editor of *Molodaja gvardija* (Moskva)  
 Shafarevich I. R., mathematician  
 Saxmatov A. V., singer, head of World's Russian Center (Sidnej–Moskva)

And approximately 5000 other signatories including many Russian Orthodox Christians.

## Appendix II

### Jesus in the Talmud: photographic reproduction of two texts

אָמַר עוּלָא <sup>1</sup> Ulla said: How do you understand this Baraita? Did Jesus of Nazareth deserve that a search be made for an argument in his favor? <sup>2</sup> 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! <sup>3</sup> 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.



He then went and raised by incantations the sinners of Israel.<sup>4</sup> 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).<sup>1194</sup>

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 them, saying, “Seek their welfare, not their harm. Whoever touches (harms) them, touches the apple of his (God’s) eye.”

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<sup>1194</sup> The publication of the generally uncensored Steinsaltz English Talmud was halted before tractate Gittin could be published.

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