Notes

Excerpt from the book “Das Ende der Wanderschaft - Gedanken über Gilad Atzmon und die Judenheit” by Horst Mahler, pages 24 to 40, downloadable from:


...It turns your stomach! The Jewish complex can only be experienced by letting both the corruption and the bought tolerance of degradation have an impact with full force. This makes it necessary to present the “satanic verses” in full length and breadth. - Horst Mahler -
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And if thou obey the voice of the LORD thy God, to keep and do all the commandments which I command thee this day, the LORD thy God shall make thee supreme over all the nations of the earth,

and all these blessings shall come upon you and shall meet you, because you have obeyed the voice of the LORD your God.

Blessed will you be in the city, blessed in the field.

Blessed will be the fruit of your womb, the fruit of your land and the fruit of your beasts, the fruit of your cattle and the fruit of your sheep.

Blessed will be your basket and your baking trough.

Blessed will you be when you enter, blessed when you go out.

And the LORD will smite thy enemies that rise up against thee before thee: they shall go out against thee from one way, and flee from thee by seven ways.

The LORD will command the blessing that they may be with thee in thy cellar, and in all that thou doest and will bless thee in the land which the LORD thy God hath given thee.

The LORD will raise you up to him as the holy people, as he swore to you, because you keep the commandments of the LORD your God and walk in his ways,

so that all the nations of the earth will see that you are named after the name of the LORD, and they will be afraid of you.

And the LORD will arrange that thee have an over-abundance in goods, the fruit of thy womb, the fruit of thy cattle, in the fruit of thy ground, in the land which the LORD has sworn to your fathers to give to you.

And the LORD will open unto thee his good treasure, the heavens, that he may give rain unto thy land in his day, and that he may bless all the works of thy hands. And thou will lend to many nations; but thou shalt borrow from no one.

And the LORD will make you into the head, and not the tail, and you will hover above and not lie below, because you obey the commandments of the LORD your God, which I command you today to keep and do,

and do not deviate from any word which I command you today, neither to the right nor to the left, that you would walk after other gods to serve them.
Yahweh does not promise his own people eternal salvation. He lures them with earthly wealth, earthly power and material well-being, not as the fruits of their work, whereof they could be proud, but as the spoils of a gigantic robbery. Here the Jew’s corruptibility and rapaciousness is established as a virtue, pleasing to God, with the highest credibility. Even otherwise, there is not the slightest trace of decency and morality in Judaism. The Jews have no idea of morality. So Moses does not motivate them with moral appeals. Their desires are brought into service as a power for Yahweh and their fearfulness is shaped into absolute submission. It’s like this:

**Genesis 28:15-69**

*But if thou wilt not obey the voice of the LORD thy God, to keep and do all his commandments and his judgments that I command thee this day, all curses shall come upon thee and hit thee.*

You’ll be cursed in the city, cursed in the field. Cursed will be your basket and your baking trough.

The fruit of your womb, the fruit of your land, the fruit of your cattle and the fruit of your sheep will be cursed.

You will be cursed when you enter, cursed when you go out.

The LORD will send among you accident, distress and misfortune in all that you take before your hand, what you do, until you are destroyed and soon perish for the sake of your wickedness, because you have forsaken me.

The LORD will give you the pestilence until he will destroy you in the land where you have come to take it.

The LORD will smite you with fever, heat, fire, drought, poisonous air and jaundice, and he will persecute you until he kills you.

The sky that is above your head, will be unyielding, and the earth beneath you will be of iron.

The LORD will give your land dust and ashes for rain from heaven upon you until you will be destroyed.

The LORD will smite you before your enemies; you will come out to them by one way, and by seven ways you will flee from them and will be scattered among all the kingdoms of the earth.

Your body will be food for all birds of the heavens and all animals on earth, and there will never be anyone to scare them away.

The LORD will beat thee down with the glands of Egypt, and with genital warts, and with scabies, that thou cannot be healed.
The LORD will beat thee with madness, and blindness, and a racing heart; and thou shalt grope around at noon, as a blind man gropes in the dark;

and thou shalt have no bliss in thy way; and thou shalt suffer violence and injustice all the days of thy life, and no man shall help thee.

You trust one woman; but another man will sleep with her. You will build a house, but you will not live in it. You will plant a vineyard, but you will not enjoy its fruits.

Your ox will be slaughtered before your eyes; but you will not eat of it. Your ass will be taken by force in front of you and will not be given back to you. Your sheep will be given to your enemies, and no one will help you.

Your sons and daughters will be given to another people, that your eyes may watch and languish over them daily; and there will be no strength in your hands.

The fruits of your land and all your work will be consumed by a people you do not know, and you will suffer injustice and will be pushed aside all your life and will become senseless from what you must see before your eyes.

The LORD will smite you with evil glands on your knees and calves so that you cannot be healed from the soles of your feet to the top of your head.

The LORD will drive thee, and thy king whom thou hast set over thee, among a people who thou knowest not, nor thy fathers; and there shall thee serve other gods: Wood and stones.

And thou shalt be a beast, and a proverb, and a mockery among all the nations where the LORD hath driven thee.

Thou shalt bring forth much seed into the field, and gather little, for the locusts shall eat it.

Thou shalt plant and build vineyards but drink no wine, nor pick grapes, for the worms shall consume them.

You will have olive trees within all your borders; but you will not anoint yourself with oil, for your olive trees will be torn out.

Thou shalt begat sons and daughters, and yet hast none, for they shall be led away captive.

All your trees and the fruits of your land will be eaten by vermin. The stranger who is with you will rise above you and always hover above; but you will descend and always succumb.

He will lend you, but you will not lend him; he will be the head, and you will be the tail.

And all these curses will come upon you, and persecute you and strike you until you are destroyed, because you have not obeyed the voice of the LORD your God to keep his commandments and his judgments which he ordered you.
Therefore there will be signs and phenomenon at you and in your seed for ever that you have not served the LORD your God with the joy and pleasure of your heart, for you had plenty enough.

And thou shalt serve thy enemy whom the LORD will send thee, serving in hunger and in thirst, in nakedness, and all kinds of needs; and he shall put an iron yoke upon thy neck, until it destroys thee.

The LORD will send a people upon you from afar, from the end of the world, as an eagle flies, of a language you do not understand,

an insolent people who do not respect the person of age, nor spare the young.

It shall eat the fruit of thy cattle and the fruit of thy land until thou be destroyed; and it shall leave thee nothing of corn, and cider, of oil, and of the yield of the oxen, and of the sheep, until it kill thee;

and thou shalt feel fear in all thy gates, until it tears down thy high and firm walls, that thou depend upon in all thy land; and thou shalt be afraid in all thy gates, in all thy land that the LORD thy God hath given thee.

You will eat the fruit of your womb, the flesh of your sons and daughters, that the LORD your God has given you, in the fear and need that your enemy oppresses you with, so that a man, who before lived very tenderly and in abundance among you,

will not grant his brother, and the woman in his arms, and the son who is still left of his sons, to give to one of them among them the flesh of his sons that he eats.

A woman among you who has lived tenderly and in abundance before, so that for tenderness and well being she has not tried to place the sole of her foot on the earth,

shall begrudge her husband in her arms and her son and her daughter the afterbirth that has gone out between her own legs, along with her sons whom she gave birth to; for they will secretly eat of all because of lack, fear and trouble that your enemy will oppress you with in your gates.

Where you will not keep the words and do all the laws that are written in this book, so that you fear this glorious and terrible name, the LORD your God,

so the LORD will deal with thee terribly, with plagues on thee and thy seed, with great and protracted plagues, with terrible and protracted diseases,

and will send thee all the diseases of Egypt which thou fearest, and they will attach to thee;

further, all sicknesses and all plagues that are not written in the book of this law, the LORD will bring upon you until you are destroyed.

And there will remain of you a small multitude, whereas before ye were as stars in heaven in numbers, because thou didst not obey the voice of the LORD thy God.

And as the LORD rejoiced over you before, that he did you good, and multiplied you, so
he will rejoice that he should kill you and destroy you; and will be troubled by the land into which you now enter to take it.

For the LORD will scatter thee among all nations from one end of the world to the other; and there you will serve other gods, whom thou knowest not, nor thy fathers: wood and stones.

For this you will have no lasting being among the same nations, and the soles of your feet will have no rest. For there the LORD will give you, too, a trembling heart, and eyes that languish, and a withered soul,

so that your life will float before you. Night and day you will fear and not be sure any longer of your life.

In the morning thou shalt say: “Ah, that it would be evening!”; and in the evening thou shalt say: “Ah, that it would be morning!” for fear of thy heart, that shall frighten thee, and for what thou shalt see with thine eyes.

And the LORD will lead you by ships back into Egypt, the road of which I have said: You will not see it any more. And there you will be sold to your enemies as servants and maidservants, and there will be no buyer.

Genesis 26:14-39

But if you will not obey me and not do all these commandments and ye shall despise my statutes, and reject my judgments, that ye do not obey all my laws, and ye shall break my covenant,

I too will do this to you: I will have you visited by horror, by emaciation and fever so that your eyes will go out and your life will fade away. You shall sow your seed to no avail, and your enemies shall eat it.

And I will turn my face against you, and you shall be beaten before your enemies, and those who hate you shall rule over you, and you shall flee without one chasing you.

But if even then you do not obey me, I will punish you even more, sevenfold, for your sins’ sake,

that I will break your pride and your stubbornness, and will make your heavens unyielding and your earth like ore.

And your efforts and your work shall be lost, so that your land will not yield its crops, and the trees in the land will not bear their fruit.

And if ye disobey me, and will not hear me, I will smite you even more, sevenfold for your sins’ sake.
And I will send wild beasts among you, who will eat your children and tear up your cattle and diminish you, and your roads will be deserted.

But if you still will not let me bring you to repentance and act against me, I will then also act against you and will beat you sevenfold more for your sins’ sake that shall avenge my covenant. And if ye flee yet into your cities, I will send the plague among you and will deliver you into the hands of your enemies.

Then I will destroy your bread supply; ten women shall bake your bread in an oven, and your bread shall be given to you by weight, and when you eat, you shall not be filled.

But shall you still disobey me and act against me, I will also act against you in a fury, and will punish you sevenfold more for your sins, that ye will eat the flesh of your sons and daughters.

And I will destroy your high places of sacrifice and eradicate your pillars of smoke in sacrifice, and I will throw your corpses on the corpses of your idols, and I will be disgusted about you.

And I will ravage your cities and your sanctuaries and will no longer smell the sweet smell of your sacrifices.

I will make the land desolate, so that your enemies who will dwell in it will be appalled.

But I will scatter you among the nations and will follow you with a drawn sword, so that your land will be desolate and your cities will be destroyed.

Then the land will make up for its Sabbaths while it is desolate and you are in the enemies’ land; yes, then the land will rest and make up for its Sabbaths.

As long as it lies desolate, it will rest, because it could not rest as you should have let it rest while you lived in it.

And to those that remain of you, I will give them a cowardly heart in their enemies’ land so that even a rustling leaf will scare them off, and they shall flee from it as if it were a sword and fall, when no one even hunts them.

And one shall fall upon the other as if the sword was behind them, yet no one hunts them, and you shall not survive against your enemies.

And you shall perish among the nations, and your enemies’ land shall devour you.

But they that are left of you shall vanish into the land of their enemies for their iniquity but also for the iniquity of their fathers.

Here we return to Marx’s dictum that “Jews are not humans” and its truth. The way Marx said it, I can assume he didn’t know what he was saying. And yet what he has said is a profound truth.

Man is spirit and the designation of spirit is freedom. This has its reason in the free thinking,
only emerging from man himself.

The Jews have no freedom of thought. Through the curses of Moses their thinking is banished into a narrow channel where they are prevented by a taboo from discovering the question now posed by Gilad Atzmon: whether a being that demonizes the sensual world as idols and therefore causes the peoples’ destruction or enslavement, is not God but the devil.

With some justification one can say that one half of the Jewish brain has been made desolate by Yahweh. The expression of this cultural stupefaction is the fact that Jews do not even perceive their disability, but - on the contrary - consider themselves mentally superior to the peoples. In the “Protocols of the Wise Men of Zion” it says(30):

“The purely animal mind of gentiles is incapable of dissecting a term. In this difference between the spiritual predisposition of the gentiles and ourselves, we can see the sign of our being chosen by God and our superior nature. The gentiles are guided only by an animal instinct.”

And affected is the very area of spirituality, where the ethical competence of man is indigenous. This is the only way to explain that for thousands of years now these “little people” have allowed themselves to be conditioned to evil, whose program is laid down with “divine” authority in the Talmud and Schulchan Aruch.
The “Satanic Verses” of Judaism - Talmud and Schulchan Aruch

The Talmud has been the educator, breeder and teacher of the Jewish people for centuries. The Schulchan Aruch has been taken in by the [Jewish] communities as the authoritative guideline for religious practice. Together with its comments, it has become the authoritative code in the course of the 17th century for Orthodox Judaism. The Schulchan Aruch, literally ‘laid out table’, appeared for the first time in 1565 and is today ultimately the decisive code of law for Judaism recognized by all Jews. The Talmud is the basis of the Schulchan Aruch, popular property and popular law code of the entire Jewry. On April 5, 1888, Jewish liberal philosophy professor and Talmud expert Cohen, an expert witness before the Marburg Criminal Court, stated: “The rules of faith and morals contained in the Talmud are binding on the Jew; they are considered a law.”
The Talmud on the Relationship Between Jews and Gentiles

Teachings in the Babylonian Talmud

\textit{Jabmuth}, Fol. 16b, 45a:

“If a gentile or a slave is with an Israelite, the child is the child of a whore.” (see Jore de’ah no. 377, 1.)

\textit{Berakhoth}, fol. 25b:

“R. Jehuda said: ‘It is forbidden to read the scheme in front of a naked gentile. Why before a gentile? This is also the case with an Israelite! This is necessary because it is said of them. (Ezek. 23, 20): ‘Their flesh is like the flesh of the donkey, one might think that it can only be regarded as a donkey.’”

Fol. 58b:

“He who sees the tombs of the gentiles, say (Jer 50:12): ‘Your mother be shamed; shame to the one who gave birth to you.’”

\textit{Baba bathra} Fol.: 114b:

“(Only) the Jews are called humans, but the gentiles are not called humans but cattle;” (cf. Jebamoth 61a, Kerithoth 6b, 7a).

\textit{Niddah} 45a “Their flesh is like donkey flesh.”

\textit{Erubin}, Fol. 41b:

“Three things make a human insane and stop him from recognizing his Creator, namely: Gentiles, an evil spirit and oppressive poverty...”

Fol. 47a:

“A gentile cannot bear witness.”

Fol. 47b:

“R. Chiya said: ‘A gentile is being executed for cheating under a Peruta (Heller, penny) and he cannot get it back because he caused an Israelite worry.’”

Fol. 61 a:

“...for it says (Ezekh. 34:31), ‘But you are my sheep, the sheep of my pasture, men you are.’ I.e., you are called men, the (worldly) peoples (however) are not called men.”

\textit{Tosephot}, Fol. 94b: “The seed of gentiles (strangers, Nokhrim) is a cattle seed.”
(The same is written in Kethuboth 3b. **Kiddushin**)

**Fol. 82a:**

“The best doctor belongs in hell, and the best butcher is a comrade of Amalek, and the best of the goyim you shall kill.”

(See also: Jerusalem. Kiddushin 40b; Sophrim XV. 10; Aboda zara 26b. Tosephol; Majmonides: Jad chasaka (Strong Hand): 49b; R. Jismael: Mechitah (Destruction): 11a.)

“You shall kill the best of the goyim” is a recursive formula that says that all goyim are to be killed. If today A is the best and therefore is killed, someone else takes his place as best, who can then also be killed..., and so on, until none of the Goyim is there any more, so none can be the best.

**Sotah, Fol. 35b:**

“It says (Is 35:12): ‘The nations are burned into lime. Just as lime does not endure, but is burned; neither do the worldly (gentile) peoples endure (in the Judgement Day), but are burned.’”

**Baba kamma, Fol. 114a:**

If an Israelite sells a plot of land bordering another Israelite’s field to a gentile, cast a spell on him because his neighbor can say: You put a lion at my border. He is left under this spell until he takes responsibility for any damage caused by it.

(The same is written in Baba mezia Fol. 108b. and Jore de’ah 334, 43.)

**Baba mezia, fol. 33b:**

“We will look at your friends and they will be disgraced.” (Jesse 66:5) This is: “The worldly nations will be ashamed, the Israelites will rejoice.”

**Tosephot, Fol. 61 A:**

“The robbery of a brother (Israelite) is not permitted; the robbery of a gentile is permitted, for it is written (Mos 19:13): ‘Thou shalt do thy brother no wrong, but these words Jehuda says have no reference to the Goy, in that he is not your brother.’”

**Fol. 111b:**
“According to R. Jehuda, the robbery of a brother (Israelite) is not permitted; the robbery of a gentile is permitted.” (p. above fol. 61a.)
**Baba bathra**, fol. 54b:

“The goods of gentiles are like the desert, like an abandoned property, and everyone who takes first possession of them, acquires them.”

(The same is written in the Choschen hamischpath 156.5 and 271.4.)

**Sanhedrin**, Fol. 57a:

“It is taught regarding robbery: theft, robbery and robbery of a beautiful woman and the like is forbidden for a gentile to a gentile and a gentile to an Israelite, but allowed for an Israelite to a gentile. The bloodshed of a gentile against a gentile and a gentile against an Israelite is forbidden but allowed to an Israelite against a gentile.”

“Withholding the wages of a gentile against a gentile and a gentile against an Israelite is forbidden but allowed to an Israelite against a gentile. It is taught that gentiles and small shepherds are neither pulled up (when they fall into a pit and are in danger for their lives) nor pushed down.” (The same is written in Aboda zara Fol. 13b & 26b.)

Fol. 58b:

“If a gentile beats an Israelite, he deserves to die.”

“If someone slaps an Israelite, it is as if he slapped God.”

Fol. 59a:

“When a gentile celebrates at the Shabbat, he deserves to die, for it says (1 Mos 8:22), ‘Let them not rest day and night.’ If a gentile is reading the doctrine of the law (Torah), he deserves to die, for it says (5 Mos 33:4), ‘A doctrine Moses gave as hereditary possession.’”

**Tosephot**, Fol. 74b:

“The coitus of strangers (non-Jews) is like coitus of beasts.”

Fol. 82a:

“R. Chiah said: ‘Anyone who sleeps with a gentile woman acts as if he were related to idols, so the zealots may push him down.’”

**Aboda zara**, Fol. 4b: Tos.:

“A heretic may be killed with one’s own hands.”

Fol. 20a:

“R. Jehuda said, ‘One is not allowed to say: how beautiful this Gentile is! When R. Akiba saw the wife of Rufus, he spat out, smiled and cried.”
(See also Jore de’ah 81,7.) Fol. 21 a, b:

“You are not allowed to rent houses to strangers in Israel’s land and even less in fields; you can rent them out abroad. And even where they are allowed to rent, this does not apply to a living space, because he would carry his idols into it.”

Fol. 22b:

“Mār Ukaba said: ‘The gentiles fornicate with the wives of their comrades, and when a gentile comes to her and from time to time does not find her, he sleeps with the beast he finds there.’ But if you like, I say this: even when he meets her, he sleeps with the beast, for the Master said that they prefer the animal of an Israelite to their own wife. R. Jehuda said he saw a gentile buy a goose at the market and sleep with it, strangle and eat it.”

Fol. 26a:

“An Israelite may not give birth assistance to a gentile because she would help bear a child for idolatry.”

(Similar is written in Orach chajjim 330, 2.) “A gentile woman may not suckle the child of a Jewess because she is suspected of bloodshed.” (Also in Jore de’ah 154, 2.)

Fol. 26b:

“R. Abahu taught before R. Jochananan: ‘Strangers and small shepherds should not be brought (out of danger of death or out of the pit) and pushed down (not even), but heretics, traitors and apostates should be brought down and not up... If there is a staircase in the pit, destroy it... and say to him, ‘To prevent my cattle from falling down;’ if there is a stone (to cover) the opening, roll it over the opening and say: ‘I will have the opening closed until I pass my animals;’ if there is a ladder, take it away and say to him, ‘I will take my son down from the roof first.’”

(This is written on Fol. 13b. and in Sanhedrin Fol. 57a.)

Fol. 37a:

“Rabina said, ‘A non-Jewish girl of three years and one day, since she is (then) fit for sexual intercourse, pollutes like a river person. The defiled girl has no pleasure at all while having sexual intercourse.’”

Baba kamma, Fol. 113b:

“How do (we know) that the lost item of a gentile is allowed? It says (Mos 22:3), ‘With all your brother’s lost: So you have to return it to your brother, but not to a gentile. But if he does bring it back to him, he commits a great transgression of the law.’”
**Joma**, Fol. 85a:

“R. Joseph says, ‘In saving life, you don’t go by the majority. But if the majority are gentiles, there is no obligation to save lives.’”

**Jom Tob or Bezak**, fol. 21b:

“R. Jose and R. Akiba say: ‘For you, but not for dogs, for you, but not for gentiles, are the holidays. But why are dogs included and gentiles excluded? Because their food (of the dogs) is yours and the food of gentiles is not yours.’”

**Baba kamma**, Fol. 37b:

“If the ox of an Israelite has pushed down the ox of a gentile, the Israelite is free of reparation. But if the ox of a gentile has knocked down the ox of an Israelite, he must, whether warned or unaware, make good for the full damage, because God freed up their (the gentile’s) wealth to the Israelites.”

(see Fol. 13a., further Fol. 38a., and Choschen hamischpath 406,1) Fol. 113a:

“If an Israelite goes before court with a gentile, according to Jewish law you may agree with him and say to him (gentile): ‘Let it be so according to your law;’ but if this is not so [to the Jews advantage] come to him (gentile) with deceit.”

Fol. 113b:

“Schemuel said, ‘Deception of the Akum in returning things (if the gentile made a mistake at his disadvantage or was betrayed) is permitted in repaying.”

**Baba mezia**, Fol.24a. u. b:

“If somewhere the majority consists of Israelites, the found thing must be proclaimed openly; but if the majority consists of gentiles, the found thing can be kept.”

Fol. 26b:

“If someone has seen that a Zuz has fallen into the sand and he has found it and taken it on him, he need not return it. If someone finds something in a shop, it belongs to him; if between the counter and the grocer, it belongs to the grocer; if in front of a money changer, it belongs to the changer. If someone buys fruit from his neighbor or someone sends him fruit, and he finds money among it, it belongs to him, but if it is bundled, he must proclaim it.”

Fol. 32b:

“If the cattle belongs to a gentile and the burden belongs to an Israelite, let it be (the torture of animals); but if the cattle belongs to an Israelite and the burden belongs to a gentile, one must help. (The same: Choschen hamischpath 272,3.)”
Joiria, fol. 84b:

“If nine Christians were buried with a Jew at a Shabbat, and another Jew would save them, we believe they would all be grateful to the Jew even if they knew that the Jew did it merely to save his fellow believer.”
Jews in the Talmud about Themselves

**Taanith**, fol. 3a:

“Just as the world cannot exist without wind, neither can it exist without Israelites, (see Abodazara, fol. 10a.)”

Fol. 10a:

“First the land of Israel was created, then in the end only the whole world. The land of Israel is watered by the saint himself, the whole world is watered by a messenger. The land of Israel drinks rainwater, the whole world only from the remains. The land of Israel drinks first and then the whole world, like a man who makes cheese, who takes out the edible and leaves behind the useless.”

**Kiddushin**, fol 4b:

“Ten measures of wisdom (Kab) were born; nine measures were given to the land of Israel and one measure to the rest of the world; ten measures of beauty were born; nine measures were given to the land of Israel and one measure to the rest of the world.”

**Sanhedrin**, 104a:

“Raba said in the name of R. Jochananan, ‘Everywhere they go, they shall make themselves princes of their masters.’ (This is: they must strive for dominion.)”

**Chullin** Fol. 91b:

“According to the Talmud, the Jews are more pleasant before God than the angels.”

**Berachoth** Fol. 7a:

“God lets His Majesty dwell only among the Jews”

**Shabbat** 67a:

“All Jews are born royal children.”

**Megilla**, Fol. 28a:

“From Abuha and Minjamin asked one that he be rewarded because he never looked at a gentile, and another asked that it be to his benefit that he never associated himself with a gentile.”

**Baba mezia**, fol. 84a:

“Elijahu once came across R. Jismael and insulted him because he had reported the (Jewish) thieves for execution.”
**Baba bathar**, fol. 92b:

“R. Jochanan said, ‘The pious Israelites are dearer to the Lord than the angels on duty.’ (The same is written in Holin 91b.)”

**Jabmuth**, Fol. 63a:

“Eleazar also said, ‘All the families that dwell on the face of the earth are blessed only because of the Israelites; even the ships that go to Gaul and Spain are blessed only because of the Israelites.’”

**Sanhedrin**, Fol. 37a:

“Man was therefore created solely to teach you that anyone who destroys an Israeli soul, according to Scripture, does as much as if he had destroyed the whole world. And everyone who has an Israelite soul does as much, according to Scripture, as if he had created the whole world.”

**Pesachim**, Fol. 49a:

“A man of the common people may not eat meat. One must not join a commoner on a journey. You can tear apart a commoner like a fish (from the back). When a man marries his daughter to a man of the common people, it is as if he were binding her and laying her down before a lion. He beats her and executes the sexual intercourse without shame.”

**Kethuboth**, Fol. 28a:

“R. Jehoshua said, ‘The Israelite is forbidden to read the Torah to his slaves.’”
Instructions in the Schulchan Aruch

Motion for Evidence

on IV.

The expert for Jewish Studies and Jewish History will provide the court with a reliable knowledge on the facts of the

“Birth assistance is to be given to a Jewess at the Shabbat, even if it desecrates the Shabbat... No birth assistance is to be given to a gentile woman at the Shabbat, not even with an act where there is no desecration of the Shabbat.”

(Orach Khayim 330.1.)

“If a Jew has stolen from a gentile, and the court demands an oath (denying the deed) of that Jew in the presence of other Jews, but they know that he will swear falsely, they shall compel him (and to impress him) in comparison with the gentile victim not to swear falsely, even if he should still be forced to take the oath, because by his (obviously false) oath the name would be desecrated. If he is compelled to take an oath, and his perjury cannot be proved, he shall give a false oath but destroy the oath in his heart, because he was forced to take it.”

(Joreh deah 239.1)

“If a gentile has a claim for money to a Jew and another Jew can be the only witness for the gentile against the Jew - the gentile law (unlike the Jewish law) condemns to payment on the testimony of a witness - it is there where it is forbidden for the other Jew to bear witness for the gentile, otherwise he is put under Jewish ban.” (Khoshen ha Mischpat 28:3).

“Gentile goods and chattels are like abandoned goods, and the first one to get to them has the rights for them.”

(Koshen ha---mishpat 156, 6 Hagah)

“If of two business partners one has stolen or robbed something, he must share the profit made from it with his partner. If, however, damage has occurred to him, he must bear the damage alone.”

(Choschen ha--- Mischpat 176,12).

“If a Jew does business with a gentile, and another Jew helps him to mislead the gentile as to size, weight or number, both Jews shall share in the gain, whether the second helped the first against payment or for free.”

(Choshen ha---Mischpat 183, 7 Hagh.)
“The Jew who finds a thing a Jew has lost is obliged to make an effort to send it back to him, for it says (Genesis 22:1), ‘You shall bring it back to your brother.’”

(Choschen ha---Mischpat 259,1)

“To keep the lost object of a gentile is permitted to the Jewish finder; for it says (5, Genesis 22:1), ‘Bring back the lost things of your brother.’ But if the Jewish finder returns the find to the non-Jewish loser, he commits a violation of the law because he strengthens the economic power of the enemies of the law.”

(Choschen ha---Mischpat 266,1)

“If a Jew owes something to a gentile, but the gentile has died, and no other Jew knows of the debt, the Jew is not obliged to pay the debt to the heirs.”

(Choschen ha---Mischpat 238 Hagh).

“The error of a gentile (to be exploited) is permitted, e.g. to let him miscalculate, or not to repay a loan to him (forgotten by him), unless he notices it and no desecration of the name happens.”

(Choschen ha--- Mischpat 348, 2 Hagh), etc.
Why the Goyim are Forbidden by Punishment to Examine Judaism

Judaism is dependent on it, not to be perceived as “the no to the life of the peoples” (cf. above p. 8).

Occasionally, the Jewish side tries to trivialize the Torah to the non-Jews with the assertion that “it is to be understood only ‘allegorically’ and that behind what appears to be cruel and inhuman in the texts, ‘the meaning’ must be searched for with the right understanding, because with right understanding it expresses something completely different.”

This is one of the Jews’ most outrageous attempts at deceit. And the rabbis’ much-vaunted scholarship is essentially the fruit of thousands of years of efforts to make this deception a success. Those who engage in this sophistry will bleed to death in the wire mesh of Jewish Rabulism (see below on page 106).

The authoritative Jewish interpretation of the Old Testament crystallized through oral tradition in the famous teaching houses over thousands of years and was put into the written word in the “Talmud” in the seventh century, according to Christian chronology, and even later was filtered out in the “Schulchan Aruch.”

For centuries Jewry made an effort to keep the Talmud secret from the Goyim. Initially, they were successful. Today a 12-volume translation into German, published by a Jewish publisher is available. The following excerpts from my ‘Motion for Evidence’ is only a modest anthology. If one lets these sink in, it becomes understandable why gentiles, who take up the reading of the Torah, are threatened with death:

“...If a gentile takes up the doctrine of the law (Torah), he deserves to die, for it says (5 Mos 33:4), ‘Moses gave a doctrine as inheritance.” 37

The Talmud provides hundredfold proof that due to their nature, the Jewry’s precarious situation in the diaspora is always present and must determine the Jews’ actions. Jewry is commanded to harm the Goyim wherever and however it can - but Jews must always make sure that their behavior does not cast a shadow over Yahweh, their own God.

This assertion is so serious and is challenged by Jewry so vehemently - how could it be otherwise? - that it had to be documented here with the above selection of appropriate testimonies from the Talmud and Schulchan Aruch.