

Fol. 37a: *“Rabina said: A non-Jewish girl of three year and one day, as she is then suitable for sexual intercourse, soils equally the person affected by her flow.”* The defiled girl has no pleasure during intercourse.

Baba kamma, Fol. 113b: *“How (do we know) that the appropriation of lost property of a non-Jew is allowed? It is written (5. Mos. 22,3): Pertaining to all lost property of thy brother. Therefore, you must return it to your brother, but not to a non-Jew. If he does return it to him however, he is committing a grave breach of the law.”* (The same i. Choschen hamisch path 226, 1; 226,2.)

Joma, Fol. 85a: *“R. Joseph says: Where the saving of life is concerned, we do not conform to the majority. If the majority is non-Jewish, one is not obliged to save a life.”*

Baba kamma, Fol. 113a.: *“If an Israelite appears with a non-Jew before a court, you should judge him when possible by Jewish law and to that (non-Jew) say: that is the way according to your law; if this does not work, answer this non-Jew with deceit.”*

Joiria, Fol. 84b: *“If nine Christians and one Jew should be buried on a Sabbath, and another Jew should save them, we believe they would all be grateful to the Jew, if they knew that the Jew only did it to save his coreligionist.”*

Jews in the Talmud about themselves

Kidduschin, Fol. 4b: *“Ten measures (Kab) of wisdom were delivered to the world; the land of Israel received nine measures and the whole of the rest of the world received one measure; ten measures of beauty were delivered to the world; the land of Israel received nine measures and one measure the whole of the rest of the world.”*

Sanhedrin, 104a: *“Raba says in the name of R. Jochanan: Wherever they (the Jews) come, they must they must become princes over their masters.”* (That is: they must strive for domination.)

Sanhedrin, Fol. 37a: *“Man was only created to teach you that anyone who destroys a Jewish soul, according to the scriptures does no less than if he had destroyed the entire world. And anyone who is provided with a Jewish soul, according to the scriptures does no less than if he had created the whole world.”*

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Pesachim, Fol. 49a: *“A man of the common people must eat no meat. One must not consort on a journey with a man of the common people. One may tear a common man apart as one might a fish. (From the spine.) If someone weds his daughter to a common man, it is as if he would tie her up and lay her down before a lion. He strikes her and has intercourse with her without conscience.”*

The authoritative Jewish-liberal philosopher, professor and Talmud-expert Hermann Cohen declared as expert under oath on 5 April 1888 at the criminal court in Marburg: *“The religious and moral regulations contained in the Talmud are binding on Jews and count as law.”*

What would we think of Martin Luther if he had not warned Germans about the Jews, once he had become acquainted with the Talmud, the intellectual matrix of Jewry, which over thousands of years has molded the Hebrew people into the Gentiles’ enemy par excellence? His recommendations about how to go about with the Jews in no way equate with the orders for murder and genocide which Moses, the founder of religion, imposed on the Hebrew people, with unconditional compliance. This background explains sufficiently the astonishing fact that Martin Buber, the Jewish sage of our time, called Jewry “the negation of the life of peoples”.

The hyphen authoritatively required by this small nation between “Jewish” and “Christian” as the identification of the religious “tradition” of the Occident (see Wolfgang Huber https://www.ekd.de/international/judentum/vortraege/040329_huber_tradition1.html) is nothing but the executioner’s rope the around the neck of the Christian church.

The Jewish yoke - just as promised in Esau’s-blessing (1. Moses 27,40) - must at long last be cast off!

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Reading the Talmud turned Martin Luther into an enemy of the Jews



About the Jews and their Lies is published by Martin Luther in January 1543 in Wittenberg.

Luther begins his brochure "About the Jews and their Lies" with the remark that he has had "to publish this booklet in order to be counted among those who oppose the malicious intentions of the Jews and to warn the Christians to beware of Jews." ("About the Jews and their Lies" appeared in contemporary speech in its second edition through Alibi Press, Aschaffenburg, 2016, page 15)

Donald Trump, the designated 45th president of the United States,

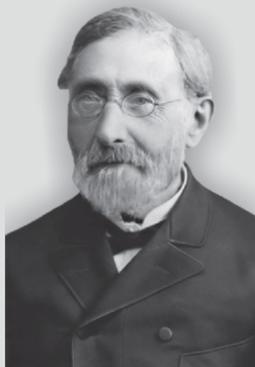
has emerged to give a new voice to Luther's warning.

The Protestant Church has betrayed its spiritual founder to the Jews, in that it concealed the journey of the Reformer from defender of the Jews and the Talmud to warner about the Jews, and instead of this, has made the Jewish interpretation of this enmity as "anti-Semitism" its own.

When, at the beginning of the 16th century, the Dominicans led a sustained campaign against the Talmud, with the goal of inducing the Kaiser of the "Holy Roman Empire of the German Nation" to order the burning of this Jewish bible, Luther, as passionate defender of Jewry and its right to retain the Talmud, confronted the Dominicans.

He indicated, in general, the miserable state of Jews in the Diaspora. He gave the mighty of the Empire the advice:

"If they are to be helped, it is not the laws of the Pope but of Christian Love that we must practice and accept them in friendship and allow them to advertise and to work, so that they can gain reason and space to be with us and among us. (Luther's collected writings, 1841 Edition, polemical writings, Tome III; quoted here by Heinrich Grätz, History of the Jews, Volume 9, page 188)



Heinrich Grätz, a Jewish historian who lived from 1817 - 1891.

Heinrich Grätz, who enjoys the same reputation, as a historian, as Mommsen and Ranke, comments on this quote:

That was an opinion which the Jews had not heard for a thousand years. (ibid, page 189)

It was the reading of the Talmud - Luther had meanwhile learnt Hebrew - which caused him to warn about the Jewish danger and to give a proportion and objective

to all persecutions of Jews.

What does the Talmud say about the relations of Jews with non-Jews (the Goy)?

In the Babylonian Talmud the following tenets are given: (It is only possible to show a small selection here. Further reading at <http://aufstand-gegen-die-judenheit.de/2016/03/18/satanische-verse/>)

Tosephot, Fol. 94b: "The seed of non-Jews (foreigners, *Nokhrim*) is that of beasts." (the same appears in Kethuboth 3b. Kidduschin)

Fol. 82a: "The best physician belongs in hell and the best butcher is a comrade of Amaleks and you should kill the best of the Goys." (See also: Jerusalem. Kidduschin 40b; Sophrim XV. 10; Aboda zara 26b. Tosephole; Naimonides: Jadchasaka (Starke Hand): 49b; R. Jismael: Mechitah (Zerstörung): 11a.)

("You should kill the best of the Goys" is a recurring formula, which means that all Goys should be killed. If today A is the best and therefore should be killed, another will take his place as the best, who should also be killed ...and so on until there are no Goys left, so there could not be their best. /HM)

Sotah, Fol. 35b: "It is said (Jes. 35, 12) 'The peoples will be burnt to lime. Just as lime has no substance, but only burns; so have the worldly peoples (non-Jews) no substance (on Judgement Day) but will be burnt.'"

Baba mezia, Fol. 33b: "...We will behold your friends and they will be put to shame." (Isai. 66, 5) That is: "the worldly peoples will be put to shame, the Israelites will

rejoice."

Tosephot, Fol. 61a: "Robbing a brother (Israelite) is not allowed, the robbery of a non-Jew is allowed, for it is written (3. Mos. 19, 13): "You must not do your brother any injustice' but Jehuda says these words have no bearing on the Goy, as he is not your brother."

Fol. 111b: "According to R. Jehuda the robbery of a brother (Israelite) is forbidden, robbery of a non-Jew is allowed." (S. above Fol. 61a.)

Baba bathra, Fol. 54b: "The goods of non-Jews are comparable to the desert, are like ownerless goods, and anyone who seizes them first acquires them." (The same stands in the Choschen Amish path 156,5 and 271,4.)

Sanhedrin, Fol. 57a.: "...The shedding of blood of a non-Jew by a non-Jew and a non-Jew of an Israelite are forbidden and allowed by an Israelite of a non-Jew.

Fol. 59a: "If a non-Jew celebrates the Sabbath he deserves to die, for it is written (1. Mos. 8,22) they shall not rest day or night.' If a non-Jew concerns himself with the laws (Thora), he deserves to die, for it is written (5. Mos. 33,4): 'Moses bequeathed the law as inheritance.'"

Aboda zara, Fol. 4b: Tos.: "A heretic can be killed by one's own hand."

Fol. 26a.: "An Israelite may not assist at the birth of a non-Jew, because she thereby brings forth a child who practices idolatry." (The same stands in the Orach chajjim 330, 2.) 'A non-Jew may not suckle the child of a Jew because she may be suspected of shedding blood.' (Also in Jorede'ah 154,2.)

Fol. 26b: "R. Abahu taught R. Jochanan: Foreigners and shepherds of small beasts (should) not be pulled out (either out of mortal danger or a pit) and also not pushed in, but heretics, traitors and renegades should be thrown down and not pulled up.... If there are steps in the pit, they should be destroyed... and say to him: So that my beasts should not fall in, a stone (to cover it) should be available, and should be rolled onto the opening and say: I cover the opening until I have led my beasts over, if a ladder should be in it, one should remove it and say to him: I will first fetch my son down from the roof." (The same stands in Fol. 13b. and in Sanhedrin Fol. 57a.)

