

EXTREME QUOTES FROM JUDAISM – LAWS ABOUT NON JEWS – THE TALMUD EXPOSED – DEATH TO THE GOYIM INFIDELS – THE JEWISH GOD JEHOVAH STUDIES THE TALMUD?

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"Judaism is not a religion but a Law religion-ized."

Moses Mendelssohn

Caution: Some of these quotes from Judaism are quite harsh. The quotes from Jewish writings themselves are usually defended as being "taken out of context" or "removed" with apologies, and with the justification that such sentiments were warranted because the Jews were being persecuted. While the sentiment behind such apologies may be genuine, the fact is that Judaism itself is a plan for hegemony, as stated from the very beginning, well attested in the Tenach or Old Testament.

Quotes from the Bible, Talmud and Zohar (Kabbala)

Note: The disparaging comments regarding non-Jews are expurgated from various editions of the Talmud. They are, however, found in the Soncino English translation of 1935. (Some of these pages have been reproduced in *The Plot Against Christianity*, (<http://www.amazon.com/exec/obidos/ASIN/0939482452/truthbeknownfounA/>.) Where they have been expunged, one can find an "o" indicating "oral tradition," which means they are still taught. Like it or not, Orthodox Judaism fervently teaches ultimate supremacy over "the nations," i.e., Gentiles, whom it pronounces as inferior creatures. Many Jews over the centuries, especially those who are "non-practicing," have exposed and apologized for these malicious comments and supremacist attitude. (See concentration camp survivor and Israeli citizen Prof. Israel Shahak's, *Jewish History, Jewish Religion* (<http://www.amazon.com/exec/obidos/ASIN/0745308198/truthbeknownfounA/>.) They are not to be held responsible; in many cases, they were conditioned from birth and are appalled at the mentality. Almost none of our "Jewish" friends agree with this attitude, although some joke about it.

It is true that some of these quotes have been taken out of context. We are attempting here to find them and put them within their context. Also, a number of these contentious remarks are followed by mitigating commentary from another rabbi (such as the quote about heathens studying the Torah at Sanhedrin 59a). Some of these quotes are translated quite differently from version to version, apparently at times softened. According to Prof. Israel Shahak, the original Hebrew passages possess greater vitriol than do the translations. Because of the translation discrepancies, it is difficult to verify these quotes. **The verses in dark blue are confirmed to be in the Soncino Talmud.** We have removed some particularly incendiary remarks because they cannot easily be verified. For more information regarding apparently erroneous Talmudic quotes please see the writings of Judy Andreas (<http://www.judyandreas.com/>).

Further, it should be noted that some of these texts, such as the Zohar, Aruch, Yalkut, Tosefta and Soferim, may not be contained within the Talmud proper but are referenced therein, as "commentaries" and "tractates" also considered "sacred texts." While the Soncino Talmud quotes are represented verbatim where possible, at least some of the statements purportedly from these other texts represent paraphrases. The text is frequently deliberately difficult to follow, in Hebrew as well, such that it needs to be simplified. (Such as concerns the use of terms for non-Jews/Gentiles: "Cutheans," "Samaritans," "Egyptians," "Canaanites," "Karaites" and "Minim," which refers to the "Judeo-Christian heretics," also considered the "Sadducees." "Heathens," of course, and "Goyim," are well-known terms used in the Talmud. "Goyim," referring to Gentiles, is said to mean "unclean.")

It should be also kept in mind that much of the Talmud was orally taught and/or written down long before pogroms and persecution of Jews were common. Thus, the notion that these anti-Gentile statements are a reaction to such persecution is untrue. Indeed, it has been suggested that the persecution was in large part on account of such anti-Gentile sentiments and behavior. For a rebuttal or apology of these quotes, see below.

History of the Bible:

The Old Testament was compiled during the period from the sixth century BCE to the first century CE. The New Testament was compiled over a period of several hundred years starting in the second century CE. The book represents as a whole not "history" but mythology, much of which was boldly plagiarized from other cultures around the known world. As Rabbi Lewis Browne says in *Stranger Than Fiction*:

"The Bible is a whole vast world of wisdom, beauty, and moral truth – but **it is not a chronicle of literal history**. Its episodes and chronicles were in the mouths of desert tribesmen for long centuries before ever they were written down. For long centuries they were passed on from father to son, growing grander and more wonderful with each generation. So that by the time they were set down in writing, the literal truth in them, like the vein of gold in a mountain, was crushed and tortured and broken in a thousand places."

These "episodes and chronicles," however, did not represent the exploits of "real people" but of mythical characters, many of whom symbolized celestial and terrestrial bodies and forces.

History of the Talmud and Zohar:

The Talmud, which is also called the Torah (as is Pentateuch or first five books of the Old Testament, while the entire OT is the "Tenach"), represents the enormous compilation of the writings and pronouncements of many rabbis and others who felt the need to make a commentary on just about every subject under the sun. It often reads like neurotic bickering by less-than-sane individuals. It, not the Old Testament, is considered to be THE molding literature that determines a Jew:

"...any decision regarding the Jewish religion must be based on the TALMUD as the final resume. . . ." (*The JEWS – Their History, Culture, and Religion*, Vol. 4, p. 1332, Jewish Publication Society of America)

"The TALMUD is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs or ceremonies we observe – whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists – we follow the TALMUD. It is our common law." (*The Talmud; Heart's Blood of the Jewish Faith*, by Herman Wouk, "which also ran serially in the New York Herald Tribune, 11/17/59")

Regarding what is actually in the Talmud, Rabbi Lewis Browne says in *Stranger Than Fiction*:

“There are in it myths and vagaries, idiotic superstitions and unhappy thoughts, things that are not merely irrational but sometimes even quite offensive. But there is also much profound wisdom buried in it, and much lofty and generous thinking. Not all the rabbis were bitter and hateful — though, Heaven knows, they all had reason to be. And not all of them were small-minded and bigoted.... Granted there is much chaff in the work, there are also kernels of richest wheat.”

Unfortunately, those kernels could take forever to find, by which time many people would starve. Why look for seeds in manure when you can go buy a bag of seeds? There are MANY writings in the world much better than this neurotic nonsense. Rabbi Browne continues, regarding the much-adored Zohar or Kabbala:

“...the real age of the Cabala ...received its first impetus from a book called the *Zohar* (the ‘Splendor’), late in the thirteenth century. This Zohar contained a Cabalistic explanation of the Torah that purported to reveal all the ‘secret meanings’ underlying the peculiar phrases and words of the holy text. A Spanish Jew named Moses de Leon, who sponsored the book, claimed it had been conceived and written by a wonder-working rabbi eleven hundred years earlier, and that the manuscript had lain hidden away all the intervening years in a mysterious cave. In all probability, however, he had compiled himself from stolen material lifted by him from Hindu, Persian, and Hebrew writings.”

Thus, like the Bible, the Zohar is a plagiarism of the mysteries of older cultures.

Biblical Quotes Regarding Israelite/Jewish Supremacy:

For you are a people holy to the LORD your God; the LORD your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth.

Deuteronomy 7:6

When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to you is peace and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. But if it makes no peace with you, but makes war against you, then you shall besiege it; and when the LORD your God gives it into your hand you shall put all its males to the sword, but the women and the little ones, the cattle, and everything else in the city, all its spoil, you shall take as booty for yourselves; and you shall enjoy the spoil of your enemies, which the LORD your God has given you. Thus you shall do to all the cities which are very far from you, which are not cities of the nations here. But in the cities of these peoples that the LORD your God gives you for an inheritance, you shall save nothing that breathes ...

Deuteronomy 20:10-16

And in the days of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break into pieces all these kingdoms and bring them to an end, and it shall stand for ever ...

Daniel 2:44

[The Israelites] warred against Midian, as the LORD commanded Moses, and slew every male.... And the people of Israel took captive the women of Midian and their little ones; and they took as booty all their cattle, their flocks, and all their goods. All their cities in the places where they dwelt, and all their encampments, they burned with fire, and took all the spoil and all the booty, both of man and of beast ...Moses said to them, “Have you let all the women live? ...Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. But all the young girls who have not known man by lying with him, keep alive for yourselves.”

Numbers 31:7-18

He [the Jew] should not press his fellow [Jew] for payment ...the foreigner [Gentile] you may press for payment.”

Deuteronomy 15: 2-3

You must not make your brother pay interest, interest on money, interest on food, interest on anything on which one may claim interest. You may make a foreigner [Gentile] pay interest but your brother [fellow Jew] you must not make pay interest.

Deuteronomy 23: 19-20

Foreigners (Gentiles) shall rebuild your walls, and their kings shall minister to you ...Your gates shall be open continuously; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession. For the nation or kingdom that will not serve you; shall perish; those nations shall be utterly laid waste....

Isaiah 60:10-12

You shall suck the milk of nations, you shall suck the breast of kings; and you shall know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.

Isaiah 60:16

And strangers [Gentiles] shall stand and feed your flocks, strangers shall be your plowmen and vinedressers; but you shall be called the priests of the LORD, men shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their riches you shall glory.

Isaiah 61:5-6

Talmudic Quotes:

The decisions of the Talmud are words of the living God. Jehovah himself asks the opinions of earthly rabbis when there are difficult affairs in heaven.

Rabbi Menachen, Comments for the Fifth Book

Jehovah himself in heaven studies the Talmud, standing: he has such respect for that book.

1. Johanan said: A heathen who studies the Torah deserves death, for it is written, Moses commanded us a law for an inheritance; it is our inheritance, not theirs. Then why is this not included in the Noachian laws? — On the reading morasha [an inheritance] he steals it; on the reading me'orasah [betrothed], he is guilty as one who violates a betrothed maiden, who is stoned. An objection is raised: R. Meir used to say. Whence do we know that even a heathen who studies the Torah is as a High Priest? From the verse, [Ye shall therefore keep my statutes, and my judgments:] which, if man do, he shall live in them. Priests, Levites, and Israelites are not mentioned, but men: hence thou mayest learn that even a heathen who studies the Torah is as a High Priest! — That refers to their own seven laws.

To communicate anything to a Goy about our religious relations would be equal to the killing of all Jews, for if the Goyim knew what we teach about them, they would kill us openly.

A Jew should and must make a false oath when the Goyim asks if our books contain anything against them.

We beg Thee, O Lord, indict Thy wrath on the nations not believing in Thee, and not calling on Thy name. Let down Thy wrath on them and inflict them with Thy wrath. Drive them away in Thy wrath and crush them into pieces. Take away, O Lord, all bone from them. In a moment indict all disbelievers. Destroy in a moment all foes of Thy nation. Draw out with the root, disperse and ruin unworthy nations. Destroy them! Destroy them immediately, in this very moment!

The Feast of Tabernacles is the period when Israel triumphs over the other people of the world. That is why during this feast we seize the loulab and carry it as a trophy to show that we have conquered all other peoples, known as "populace"...

When the Messiah comes every Jew will have 2800 slaves.

Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations shall even take hold of the skirt of him that is a Jew, saying, We will go with you, etc.

On the house of the Goy [Goy means unclean, and is the disparaging term for a non-Jew] one looks as on the fold of cattle.

When a Jew has a Gentile in his clutches, another Jew may go to the same Gentile, lend him money and in turn deceive him, so that the Gentile shall be ruined. For the property of a Gentile, according to our law, belongs to no one, and the first Jew that passes has full right to seize it.

If it can be proven that someone has given the money of Israelites to the Goyim, a way must be found after prudent consideration to wipe him off the face of the earth.

Happy will be the lost of Israel, whom the Holy One, blessed be He, has chosen from amongst the Goyim, of whom the Scriptures say: "Their work is but vanity, it is an illusion at which we must laugh; they will all perish when God visits them in His wrath." At the moment when the Holy One, blessed be He, will exterminate all the Goyim of the world, Israel alone will subsist, even as it is written: "The Lord alone will appear great on that day!..."

That the Jewish nation is the only nation selected by God, while all the remaining ones are contemptible and hateful.

That all property of other nations belongs to the Jewish nation, which consequently is entitled to seize upon it without any scruples. An orthodox Jew is not bound to observe principles of morality towards people of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general.

A Jew may rob a Goy, he may cheat him over a bill, which should not be perceived by him, otherwise the name of God would become dishonoured.

1. Hanina said: If a heathen smites a Jew, he is worthy of death; for it is written, And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian. [Ex. 2:12] R. Hanina also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, one who smiteth man [i.e. an Israelite] attacketh the Holy One.

Sanhedrin 58b

[In other words, if a non-Jew kills a Jew, the non-Jew can be killed. Punching an Israelite is akin to assaulting God. (But killing a non-Jew is NOT like assaulting God.)]

If a goy killed a goy or a Jew he is responsible, but if a Jew killed a goy he is not responsible.

Tosefta, Aboda Zara, VIII, 5

Has it not been taught: “With respect to robbery — if one stole or robbed or [seized] a beautiful woman, or [committed] similar offences, if [these were perpetrated] by one Cuthean [“Cuthean” or “Samaritan” = goy/gentile/heathen/non-Jew] against another, [the theft, etc.] must not be kept, and likewise [the theft] of an Israelite by a Cuthean, but that of a Cuthean by an Israelite may be retained?” But if robbery is a capital offence, should not the Tanna have taught: He incurs a penalty? — Because the second clause wishes to state, “but that of a Cuthean by an Israelite may be retained,” therefore the former clause reads, “[theft of an Israelite by a Cuthean] must not be kept.” But where a penalty is incurred, it is explicitly stated, for the commencing clause teaches: “For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty?”

Sanhedrin 57a

[Translation: A Jew may rob a Goy, but a Goy may not rob a Jew. If a Goy murders another Goy or a Jew, he should be killed, but a Jew will not be incur the death penalty for killing a non-Jew.]

Kill the Goyim by any means possible.

Choshen Ha'mishpat 425:50

Everyone who sheds the blood of the impious [non-Jews] is as acceptable to God as he who offers a sacrifice to God.

Yalkut 245c

Extermination of the Christians is a necessary sacrifice.

Zohar, Shemoth

Tob shebbe goyyim harog – Even the best of the Goyim (Gentiles) should be killed.

Soferim 15, Rule 10

[NB: Hoffman says, “This passage is not from the Soncino edition but 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).” Another source says this passage is at Avodah Zara 26b. We have not been able to verify any of these references. It does not seem to be at Avodah Zara 26b of the Soncino edition.]

What is [the meaning of] Mount Sinai? The mountain whereon there descended hostility [sin’ah] toward idolaters [non-Jews].

Shabbath 89a

The same has been taught as follows: If the ox of an Israelite gores an ox of a Canaanite [non-Jew] there is no liability, but if an ox of a Canaanite gores an ox of an Israelite... the payment is to be in full, as it is said: He stood and measured the earth, he beheld and drove asunder the nations [Gentiles], and again, He shined forth from Mount Paran...implying that from Paran he exposed their money to Israel.

Baba Kama 38a

[Trans: The property of the Israelite is more valuable than that of the Gentile. Mount Paran refers to Deut. 33:2, where God offered the law to the nations (Gentiles), who rejected it. The money of the Gentiles is available to the Israelites.]

ONE SHOULD NOT PLACE CATTLE IN HEATHENS’ INNS, BECAUSE THEY ARE SUSPECTED OF IMMORAL PRACTICE WITH THEM. A WOMAN SHOULD NOT BE ALONE WITH THEM, BECAUSE THEY ARE SUSPECTED OF LEWDNESS, NOR SHOULD A MAN BE ALONE WITH THEM, BECAUSE THEY ARE SUSPECTED OF SHEDDING BLOOD. . .

Why then should we not leave female animals alone with female heathens? — Said Mar ‘Ukba b. Hama: Because heathens frequent their neighbours’ wives, and should one by chance not find her in, and find the cattle there, he might use it immorally. You may also say that even if he should find her in he might use the animal, as a Master has said: **Heathens prefer the cattle of Israelites to their own wives**, for R. Johanan said: When the serpent came unto Eve he infused filthy lust into her.

Avodah Zarah 22a-b

He who pours the oil of anointing over cattle or vessels is not guilty; if over heathens 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; and cattle and vessels are not man. Also with regard to the dead, [it is plausible] that he is exempt, since after death one is called corpse and not man. But why is one exempt in the case of heathens; are they not in the category of adam?—No, it is written: And ye my sheep, the sheep of my pasture, are adam [man]: Ye are called adam but heathens are not called ‘adam. But is it not written: And the persons [adam] were sixteen thousand? — Because it is used in opposition to cattle. But is it not written: And should I not have pity on Nineveh [that great city, wherein are more than six score thousand persons [adam]]?—This too is used in opposition to cattle.

Mas. K’rithoth 6b

[This passage refers to anointing with oil. “Heathens,” i.e., Gentiles, are not “adam” or man but are equated with cattle]

An objection was raised: And the persons were sixteen thousand!—This is due to [the mention of] cattle. Wherein are more than six-score thousand persons that cannot discern between their right and their left hand!—This is due [to the mention of] cattle.

Mas. Yevamoth 61b

[Again non-Jews are referred to as “cattle.”]

All Israelites will have a part in the future world... The Goyim, at the end of the world will be handed over to the angel Duma and sent down to hell.

Zohar, Shemoth, Toldoth Noah, Lekh-Lekha

Jehovah created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night.

Midrasch Talpioth, p. 225-L

Everything a Jew needs for his church ritual no goy is permitted to manufacture, but only a Jew, because this must be manufactured by human beings and the Jew is not permitted to consider the goyim as human beings.

Schulchan Oruch, Orach Chaim 14, 20, 32, 33, 39

A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat.

Hadarine, 20, B; Schulchan Aruch, Choszen Hamiszpat 348

A Jew may violate but not marry a non-Jewish girl.

Gad. Shas. 2:2

A boy-goy after nine years and one day old, and a girl after three years and one day old, are considered filthy.

Pereferkowicz, Talmud t.v., p. 11

Raba stated: With reference to the Rabbinical statement that [legally] an Egyptian [Gentile] has no father, it must not be imagined that this is due to [the Egyptians'] excessive indulgence in carnal gratification, owing to which it is not known [who the father was], but that if this were known it is to be taken into consideration; but [the fact is] that even if this is known it is not taken into consideration.... Thus it may be inferred that the All Merciful declared their children to be legally fatherless, for [so indeed it is also] written, Whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

Yevamoth 98a

[Trans.: A non-Jew is "legally fatherless," regardless of whether or not the father is known. Gentile children are essentially asses and horses, i.e., animals.]

[The daughters of the heathens] should be considered as in the state of niddah (<http://jewish.com/askarabbi/askarabbi/askr4942.htm>) [separation?] from their cradle...

Avodah Zarah 36b

They decreed in connection with a heathen child that it should cause defilement by seminal emission so that an Israelite child should not become accustomed to commit pederasty with him.... It is therefore to be concluded that a heathen girl [communicates defilement] from the age of three years and one day, for inasmuch as she is then capable of the sexual act she likewise defiles by a flux. This is obvious!

Avodah Zarah 36b-37a

1. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition [intercourse], and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; [if a niddah] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea].

Sanhedrin 55b

Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that.²⁴ (24) I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.

Sanhedrin 54b

Raba said. It means this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this [three years old], it is as if one puts the finger into the eye; but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood.'...

Kethuboth 11b

[This debate concerns whether or not someone is a virgin. Virginity is prized above all, such that it is believed that a girl under the age of three will regain her virginity, even if a man has had intercourse with her. (Fn. 7 says, in regard to putting "the finger into the eye": "I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years.") Since virginity is prized above all, one could assume that this conclusion has allowed grown men to have sex with little girls with immunity. A grown-up woman is not deflowered by having sex with a small boy, however, since he is only like a "piece of wood."]

It was taught: R. Judah used to say, A man is bound to say the following three blessings daily: "[Blessed art thou...] who hast not made me a heathen," "... who hast not made me a woman"; and "... who hast not made me a brutish man." R. Aha b. Jacob once overheard his son saying "[Blessed art thou...] who hast not made me a brutish man," whereupon he said to him, "And this too!" Said the other, "Then what blessing should I say instead?" [He replied,]...h who hast not made me a slave." And is not that the same as a woman? – a slave is more contemptible.

Menachoth 43b-44a

[A "prayer" or "benediction" to be said by a Jewish man every day: "Thank God for not making me a Gentile, a woman or a slave."]

Do not save Goyim in danger of death.

Show no mercy to the Goyim.

Hilkoth Akum X1

A Jew is forbidden to drink from a glass of wine which a Gentile has touched, because the touch has made the wine unclean.

Schulchan Aruch, Johre Deah, 122

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 may make in the future shall be null.¹ [HIS VOWS ARE THEN INVALID,] PROVIDING THAT HE REMEMBERS THIS AT THE TIME OF THE VOW.

Nedarim 23b

[Essentially the "Kol Nidre" prayer said every year at Yom Kippur. Fn. 1 says: "This may have provided a support for the custom of reciting Kol Nidre (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement (Ran.). The context makes it perfectly obvious that only vows, where the maker abjures benefit from aught, or imposes an interdict of his own property upon his neighbour, are referred to. Though the beginning of the year (New Year) is mentioned here, the Day of Atonement was probably chosen on account of its great solemnity. But Kol Nidre as part of the ritual is later than the Talmud, and, as seen from the following statement about R. Huna h. Hinena, the law of revocation in advance was not made public."]

Alhlamdulillah, for Islam.