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The Enigma of the Protocols of the Elders of Zion

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Abstract

The sixth book of archival research, "The Thorny Crown of Russia," is dedicated to the study of the most mysterious document of the 20th century - The Protocols of the Elders of Zion - a comprehensive work of Jewish-Talmudic thought, outlining the program of a secret war against Christian civilization.

The author traces the more than 2500-year-old path of the development of the ideology of the Protocols of Zion, from the emergence of the Talmud and the racial doctrine of Judaism to the creation of modern Jewish-Masonic and Zionist organizations of global domination, including the Council on Foreign Relations, the Trilateral Commission, the Bilderberg Club, and the World Forum.

The book utilizes previously unpublished materials from the Bern Trial and correspondence of its participants, confirming that the testimonies of witnesses and experts who challenged the authenticity of the Protocols of Zion in court were falsified and pre-paid by Jewish organizations.

The main sources of archival materials for this book were the State Archive of the Russian Federation, the Center for the Storage of Historical and Documentary Collections (formerly the Special Archive of the USSR), the archive of the Holy Trinity Monastery (Jordanville, USA), and the archive of the Hoover Institution (Stanford, USA).

The book is equipped with a unique dictionary of the world behind the scenes.

The Enigma of the Protocols of the Elders of Zion

There are different viewpoints regarding the origin of the Protocols of the Elders of Zion, but in my opinion, what matters is not who composed them, but rather that the entire history of the 20th century eerily corresponds to the ambitions stated in this document.

Metropolitan of St. Petersburg and Ladoga, Ioann (Snychev)

Introduction

The most horrific tragedy in the history of any nation is when it becomes a hostage to a blasphemous, anti-human system of beliefs, transforming into a blunt instrument for realizing those beliefs. Every nation has good and bad people, kind and evil, sincere and indifferent. However, the blasphemous, anti-human system turns all of them into a unified organization, or rather an organized herd, led by criminal leaders, and the blame for their actions falls on the entire nation.

Here are a few examples from history.

In the 13th century, Mongolian tribes became hostages to the monstrous ideology of Genghis Khan, turning them from peaceful nomads into bloodthirsty and cruel conquerors.

The German nation experienced a similar tragedy, falling victim to Hitler's delusional racist ideas, which transformed a cultured nation into a gang of audacious marauders and rapists.

For two decades (1917-1937), the Russian people became hostages to the blasphemous, anti-human system of Bolshevism, paying a huge price and enduring the Bolshevik dictatorship.

However, the most typical example of ideological hostage-taking is a significant part of the Jewish people who, for two and a half millennia, have been unable to overcome the blasphemous, anti-human worldview of the Talmud, which preaches racism, racial exclusivity, and the "special" rights of Jews. The ideology of the Talmud has predetermined many tragic events in human history, pitting Jews against the entire world.

According to the research of the renowned scholar of Judaism, D. Reed, the beginning of the history of Jews becoming hostages to the blasphemous, misanthropic system can be traced back to the 6th century BC when a small Palestinian tribe of Jews (previously rejected by the Israelites) proclaimed a racial doctrine. According to this doctrine, Jews declared themselves the "chosen" people who were destined to eventually dominate the entire humanity. The theory of the dominant race was declared a Jewish law and extensively developed in numerous books of the Talmud. "The sect that subjugated the Jewish people outwardly accepted the concept of a single and universal God, introducing it into Scripture only to destroy it, proclaiming a new faith based on its denial. Although this is done cautiously, the denial is full of contempt. For the teachings of the dominant race, such denial was necessary and inevitable: if a dominant race exists, then it is itself God."

Hundreds of generations of Jews have become slaves to this blasphemous, racist law, which determined the main directions of their national life. The ideas of this law materialized in many documents of Judaism - from the Talmud to the establishment of the modern state of Israel, finding the most vivid and characteristic expression in the Protocols of the Elders of Zion.

Emerging in the second half of the 19th century, this document encompassed the experience of Jewish Talmudic believers in their struggle for global dominance of the "chosen" people. Being a compilation of preceding secret Jewish documents, the Protocols of the Elders of Zion presented a political manifesto and catechism, outlining the political program of Jews among hostile Christian nations (Gentiles). In this sense, they are similar to other programmatic documents of the 19th and early 20th centuries, such as Karl Marx's "Communist Manifesto," catechisms of Masonic orders, and Nikolai Bukharin's "ABC of Communism." This is not a dry manual for action but a call to fight, presented with journalistic brilliance and pathos, answering the question of what to do and how.

The Protocols of the Elders of Zion have often been declared fake, without sufficient evidence. Many researchers, even conscientious ones, were puzzled by the fact that their documentary title, "Protocols," clearly did not correspond to the journalistic content. The thing is that the Protocols of the Elders of Zion were never a transcript of any congress or meeting; they are a comprehensive work of Jewish Talmudic thought. They encompassed everything that concerned Jewish Talmudists: their attitude towards Christian nations, their desire to elevate themselves above them and subdue them in the name of their racial doctrine.

Today, at the end of the 20th century, when much of what was mentioned in the Protocols of the Elders of Zion has been realized, it is practically impossible to dispute their accuracy. The Protocols of the Elders of Zion might be the only historical document that reveals the meaning of what has been happening in the 20th century with undeniable accuracy.

Over the century, the Protocols of the Elders of Zion have been published hundreds of times in almost every language in the world. In terms of mass circulation, they are surpassed only by the Bible and the works of V.I. Lenin, becoming one of the most read books of the 20th century.

For a Russian Orthodox person, the appearance of the Protocols of the Elders of Zion in Russia is associated with the name of the Holy Righteous John of Kronstadt. The great saint blessed the publication of the book with the attached Protocols, decisively saying to its author, "Print it, people will read and buy it."

During the troubled days of 1905, the truth about the sinister plans of the ideologists of the Protocols of the Elders of Zion was spoken by the Russian saint, St. Vladimir (Bogoyavlensky), at that time the Metropolitan of Moscow and Kolomna. In his sermon titled "What Should We Do in These Troubled Days?", which he composed with the participation of Bishop Nikon (Rozhdestvensky), the Holy One revealed the Jewish roots of the turmoil that had engulfed our homeland. The sermon was read on October 16 in all churches of Moscow and the Moscow region. St. Vladimir himself delivered this sermon in the Dormition Temple of the Moscow Kremlin on the eve of October 17, when the Russian Church established the service of thanksgiving molebens in honor of the miraculous deliverance of Tsar Alexander III and his family during the train crash near the Borki station, and on the eve of the Manifesto on the "Granting of Freedoms."

The sermon of the Holy One, published in numerous editions, made a tremendous impression on the Russian people, opening the eyes of many to the essence of what was happening in Russia. Moreover, the prayerful appeals of Metropolitan St. Vladimir to defend the Tsar and Holy Russia from the criminal conspirators awakened broad patriotic sentiments, rallying millions of Russian people to fight against the enemies of the Motherland. In a short period, from the end of 1905 to the first half of 1906, the rising Russian people eliminated several thousand of the most active revolutionary conspirators, political bandits, and terrorists, forcing the rest of them to flee abroad.

The history of the Protocols of the Elders of Zion is more interesting than the most captivating detective story because it encompasses all the intricacies of the secret activities of Jewish and Masonic organizations. Following the winding paths of the Jewish-Masonic conspiracy, one constantly encounters facts of monstrous crimes, cruelty, and bloodthirstiness. Murder from behind the corner, treachery, spreading false rumors, blackmail, intimidation, extortion, bribery – these are just some of the methods used by Jewish Talmudists to deceive and enslave not only the Jewish people but all of humanity. While working on this book, I managed to find numerous previously unpublished documents and materials on the history of the Protocols of the Elders of Zion, stored in the archives of Russia and the United States. Of particular interest are the materials of the Bern Trial dedicated to these protocols, as well as the correspondence of the

participants in this trial, confirming that the testimonies of witnesses and experts who challenged the authenticity of the Protocols were falsified and pre-paid by Jewish organizations.

The author expresses gratitude to all individuals and organizations who contributed to the search for documents and materials for this book and its publication. Special thanks are extended to the custodians of the State Archive of the Russian Federation (GARF), the Center for the Storage of Historical and Documentary Collections (TSKIDK – formerly the Special Archive of the USSR), the archive of the Holy Trinity Monastery (ASTM – Jordanville, USA), and the Hoover Institution Archive (AGI – Stanford, USA). Great appreciation goes to the Russian people in the United States who, at their own risk, assisted me in familiarizing myself with the activities and personnel of international Jewish, Zionist, and globalist organizations and lodges, particularly the Council on Foreign Relations, the Trilateral Commission, the Bilderberg Group, the World Forum (Gorbachev Foundation), and the Order of B'nai B'rith.

PART I

The Talmud and the Development of Secret Jewish Power

Chapter 1

Prehistory of the Protocols of the Elders of Zion - The Fanatical Sect of the Pharisees. Segregation of the Jews - Emergence of the Talmud - The Esoteric Teachings of Judaism - Shulchan Aruch.

The prehistory of the Protocols of the Elders of Zion is intertwined with the entire history of Talmudic Judaism. The Protocols encapsulate the quintessence of the two-thousand-year struggle of Talmudic Jews against Christ and Christian civilization, aiming to establish dominance over humanity and physically annihilate all opposing forces to the 'chosen' people. As we shall see, the Protocols of Zion are nothing more than a free adaptation of the most sacred passages of the Talmud, which became a political program for a significant portion of Jews in their relations with the nations of the world.

Long before the birth of Christ, the religious precepts of the ancient Jews were compiled in the Pentateuch of Moses (later incorporated into the Old Testament of Christians with some modifications).

The birth of Christ and the advent of the New Testament fundamentally changed the entire spiritual and moral atmosphere of the world. Every person on Earth was given a chance to attain eternal life. Many Jews embraced the Savior and converted to Christianity.

However, only a portion of the Jews embarked on the path of salvation. The others, influenced

by Judaistic sects, rejected the hand extended by Christ and assumed a hostile position towards Him.

Chronologically, the origins of the misanthropic ideology of Talmudic Judaism can be traced back to the 6th century BC, when the Kingdom of Judah ceased to exist. Its capital, Jerusalem, and its main sanctuary, the Temple of Solomon, were destroyed by the Chaldeans, and the Jews were taken into captivity, where they remained for about 60 years. During these decades, Jewish priests came into contact with Chaldean sages who advocated a Satanic and pantheistic religion. In the view of these sages, God was not the creator of the Universe but, in a way, emerged from it. Every matter, from stones to humans, possessed a certain degree of intellect and soul, and God was the sum of all these conscious and unconscious souls in the world. Since humans were rational beings and infinitely more perfect than others, they absorbed the largest portion of this divine essence and, in a sense, represented the god of the world around them.

As noted by the Russian scholar V. Mokshansky, Chaldean philosophy exerted a strong influence on the Jews. In turn, it was these Chaldean sages who laid the firm foundation for the peculiarities of Judaism, replacing the Chaldean religion with a religion of racial pride. The Chaldeans taught the Jews that Israel was not created to toil, fight, work, and invent like other nations but to be the sanctuary of Jehovah. If they adhered to Jehovah's laws, everything else would be provided for them. They instilled in the Jews the notion of Jehovah as a truly unified and almighty God, but one who sought only his own glory, which he wanted to proclaim to the entire world through the Jewish people. For this reason, he showed mercy only to the Jews, while being a cruel God to all other nations, which were destined for destruction.

Initially, Jewish priests kept this racist doctrine secret even from their own people. To preserve this perverse ideology among the segment of Jewish priests who had succumbed to Chaldean influences, the sect of the Pharisees emerged. The Pharisees, though few in number, were tightly knit and obligated their members to maintain the strictest secrecy. They relentlessly pursued a dual goal: to seize political power and gradually sway the people's conviction in favor of their secret teachings. They fully achieved both of these objectives. They took control of the judicial institutions, dominated the Sanhedrin, and had such influence that judges and even the priests themselves, who formed the highest class of the people, depended on them for everything. Holding the majority of the highest religious positions and the majority of votes in the Sanhedrin gave them the power to authoritatively interpret the law.

Even in the centuries preceding the advent of Christ, the Pharisees instilled in the people an instinctive aversion to everything non-Jewish, presenting the Messiah's human nature as a worldly king and the destroyer of all non-Jews, while the Prophets' explanations of the afterlife were replaced with teachings of the migration of souls borrowed from the Chaldeans.

Since the fall of Jerusalem, the Jews who did not accept Christ gradually deviated from Moses' Pentateuch, replacing it with various religious innovations that completely distorted the meaning of the Covenant given by God to Moses. Enraged against Christ and His Teaching, and essentially siding with Satan, the rabbis began to interpret and comment on the true Pentateuch in a perverted manner. These distorted interpretations and commentaries of the Higher Law are collected in a compilation known as the Talmud.

In fact, the Jewish rabbis and the Pharisee sectarians brought about a religious and political revolution, depriving the majority of the Jewish people of the true Word of God.

The Talmud distorted the meaning of Moses' legislation to such an extent that it became unrecognizable.

Originally, the Talmud circulated among the Jews in the form of scattered oral traditions and secret scrolls until Rabbi Akiba collected them together in the 2nd century. However, Rabbi Akiba did not write down all these secret knowledge; he memorized them and orally transmitted them to his disciples. Of course, the main secret that Jews were forbidden to write down on scrolls until that time was their attitude towards other nations, their behavior in dealing with them. According to secret religious decrees, Jews were prohibited from committing it to writing and making public what they were taught orally.

However, according to Jewish tradition, Rabbi Judah (Yehuda), who was born on the day of Akiba's death, apparently received unofficial permission from the Jewish Sanhedrin to disclose much of the secret Jewish knowledge. The Jewish leaders who rejected Christ were concerned that many Jews were converting to Christianity, condemning their fellow tribesmen for their hostility towards the rest of the world. The Jewish Sanhedrin hastened to publish a compilation of secret Jewish knowledge, the Talmud, in order to separate Jews from other nations and give it a "divine" authority whose observance surpassed the Law of Moses accepted by Christians.

Around 180 AD, Rabbi Judah compiled what is known as the Mishnah, a massive textbook that included all the halakhot (legislative ordinances) covering the law, theology, and morality of the Jews.

The compilation of the Gemara, commentaries on the Mishnah, followed the compilation of the Mishnah. The Gemara included additions called "aggadah," which consisted of poetry, allegories, and additional decrees. Overall, the Mishnah and Gemara received the name Talmud, which appeared in two editions - the Jerusalem Talmud and the Babylonian Talmud.

The Jerusalem Talmud (published around 469 CE in 36 volumes) was arranged and reviewed by Rabbi Johanan. The Babylonian Talmud (published around 505 CE in 12 volumes) was compiled by the rabbis Abina and Assi.

For over a thousand years, the Talmud (in both editions) was truly known only to the rabbis and a select group of chosen individuals. The broader Jewish masses received only the secret knowledge from the rabbis that they were supposed to know. The secret rulings of the Talmud were transmitted orally to the Jews. It was only in 1565 that Jewish authorities in Venice allowed the publication of a work by Rabbi Joseph Caro called the Shulchan Aruch, which contained the main rulings of the Babylonian Talmud, fully disclosing the worldview of Judaism. For several centuries, the Shulchan Aruch became the guidebook for the majority of Jews, a popular compilation of rules for communal life and laws for all Jews.

Renowned Jewish scholar Ellenberger noted that the Shulchan Aruch "was recognized by all rabbis as the only acceptable compendium of laws and, thanks to the invention of printing, it became widely spread through multiple editions."

As the same Jewish scholar points out, "since the Shulchan Aruch took root and was appreciated and approved by Jews in all countries as the sole legislative guide, the Talmud lost its original significance and in many places was consigned to the archives. Here, it is studied only by spiritual individuals, serving as a subject of research solely for rabbis and Jewish theologians, purely for the sake of understanding the sources. However, the secular Jew of our time knows the Talmud only by name, as he is not even capable of reading it. For three centuries now, the Shulchan Aruch has been the only book of laws for Jews and serves as our catechism. In light of all this, it is necessary to conclude that the term 'Jewish-Talmudist,' strictly speaking, no longer makes sense, as such individuals have hardly existed for three hundred years. The present-day Jews, at least in the vast majority, are Shulchan Aruch adherents."

The main goal of the Shulchan Aruch, like the Talmud, was to popularize the idea of Jewish separateness from other nations, to consolidate them into a distinct informal organization united by common claims of "tribal exclusivity," "chosenness," and "extraordinary talent" compared to other nations. Talmudic ideas promoted by the Shulchan Aruch instilled in Jews the belief that they were the sole legitimate rulers of humanity by divine right. The Jews who propagated the

Shulchan Aruch among Jews, the Talmudic Jews, did everything to separate themselves from other nations and to oppose all of humanity. The Talmudists imposed numerous demeaning and petty restrictions and prescriptions on the Jewish people regarding various ritual washings, prohibitions on eating with non-Jews from the same utensil, and consuming certain foods. Violation of these decrees subjected Jews to severe punishments, including death.

The content of the Shulchan Aruch was virtually unknown to Christians until the late 19th century. Only in 1883, in the journal "Westphalian Mercury," did a baptized Jew named Briman, writing under the pseudonym Justus, publish a study in which he translated 100 of the most characteristic laws of the Talmud into German for the general public. Jewish organizations attempted to discredit this study, accusing the author and the journal editor of forgery. However, based on the conclusions of authoritative expertise, the accuracy of the translation of the Talmudic laws was irrefutably established. The lawsuit by Jewish organizations was rejected as unfounded and malicious. The expert, a prominent researcher of Judaism named Dr. Karl Ecker, subsequently published the materials of his expertise as a separate book, which we will use in the next chapter.

To properly understand many Jewish texts that I will present in my book, it is necessary to clarify the concepts used by the Talmudists in reference to all those outside their circle.

Let us provide the complete interpretation of these concepts by Dr. K. Ecker:

The terms "goy," "nochri," "akum," "oved-elilim," and "kuti" are used by rabbis to refer to all non-Jews.

Goy, in Hebrew, means "nation" and is rarely used in the Bible in relation to Israel, for example, Ex. 19:6. It is more often applied to foreign nations, for example, Deut. 28:36, 49-50, and is also used to mean "pagan nation," for example, Ps. 2:1. However, in later Talmudic usage, goy came to mean not an entire pagan nation but an individual. The feminine form is goya.

Nochri means "stranger," "foreigner," or "gentile," in contrast to Israel, referring to a non-Jew, for example, Isa. 2:6. The feminine form is nochrif.

Akum is an abbreviation formed from the initial letters of the Chaldean words "avodde kochavim u'mazzalot," which means "worshippers (worship) of stars and planets."

Oved-elilim means "idol worshippers."

Kuti or Kutim refers to the people who were resettled by the Assyrian king Shalmaneser in the Kingdom of Israel and, through intermingling with the remaining Israelites, formed the Samaritan tribe (see: 2 Kings 17:24, 30). The feminine form is kutit (see: Talmud Hullin 6a).

For rabbis, there is no difference between these words. In different books, within the text of the same laws, they are interchangeably used. On the other hand, all the laws have been compiled into the aforementioned collections from the Talmud, and if there are any differences among them, it is only in the terminology used to refer to "non-Jews."

The laws of the Talmud consider Christians as idol worshipers. Here are a few examples confirming this:

In Talmud Abodah Zarah (7b), the Resurrection of Christ is classified as one of the "holidays of idol worshipers." In the same Talmudic tractate (27b), it is narrated how a disciple of Jesus named Jacob wanted to heal the son of Rabbi Ishmael's sister, who had been bitten by a snake, in the name of Jesus. However, Rabbi Ishmael did not allow it because one cannot seek healing from a heretic. On the previous page (26b), it is stated: "Who is a heretic? One who engages in idol worship."

In Talmud Shabbat (116a), it is said: "Rabbi Meir calls the books of heretics 'Avon Gillayon,' which means 'Calamity on empty paper,' because they themselves call them the Gospel."

According to Maimonides in Abodah Zarah 1:3: "Know that the Nazarenes who follow the footsteps of Jesus, even though their dogmas differ, are nevertheless all idol worshipers. One should treat them as one would treat idol worshipers... This is what the Talmud teaches."

In Shaloh U-Teshuvot Hafla'ah Zopher, section Yoreh De'ah CXXXI, it is stated: "There is no doubt that his (a contemporary non-Jew's) worship is genuine idol worship." The same is said by Rambam in Hilchot Ma'achalot Assurot XI, 4.

In Hagaah Asher Abodah Zarah III, 5, it is explicitly stated: "The cross belongs to idol worship."

Rabbeinu Asher writes in Abodah Zarah IV, 1: "The silver cup held by a Christian priest and the censer with which he fumigates belong to idol worship."

Chapter 2

The most terrifying document in world history. - Hatred towards the human race. - Jews are "supreme beings". - Gentiles are equal to animals. - The "right" to dominate the world. - Enemies of the Jews will be destroyed.

Let us now proceed to the direct examination, perhaps, of the most terrifying document in world history - the basic laws of the Talmud, compiled in the Shulchan Aruch. These anti-human laws have been the cause of tragedy for many representatives of the Jewish people, as they essentially transformed a certain part of them into an informal criminal organization, racially opposed to the rest of humanity. "I believe," wrote J. G. Fichte, "that Judaism is so horrifying because it is founded and built upon deep hatred towards the entire human race." The racial and misanthropic character of Judaic laws can only be compared to certain racist documents of fascist Germany.

For the completeness and accuracy of the picture and subsequent analysis of these laws, we will present them in two translations - a generalized one (and sometimes simply in paraphrase) by Briman (Justus) and the literal translation by Dr. K. Ecker, which corrects some inaccuracies in Briman's translation. Overall, both of these versions complement each other and provide an understanding of the Jewish-Talmudic ideology.

(Translation source for 100 Laws of Shulchan Aruch:

http://antimatrix.org/Convert/Books/Platonov/Zagadka_Sionskih_Protocolov/Shulchan_Aruch_100_Laws_En.htm#Law_01)

Act 1:

Jew is not allowed to sell clothing that is Tzitzit to Akum (Christian)

Act 1

"A Jew is not allowed to sell to Akum (Christian) the clothing that is Tzitzit (tzitsis in Yiddish) (brush on the edges of clothing worn during Jewish morning prayer, see Num. 15, 38). [*2]

He should not give such clothes to Akum even for temporary storage, because when Akum will have such clothing, then we have to fear that he might deceive a Jew, saying that he too is a Jew, and, **if trusting him, the Jew would travel alone with him, then the Akum would kill him.**" [*3]

Orach-Chayim 20, 2.

"It is forbidden to sell Akum top dress with the (ritual), tassels; he can stick on the way to a Jew and kill him; even giving the top dress with tassels to Akum as a mortgage or a deposit is forbidden, except for the case when it is given for a short time, so there is no fear of that."

[*1] In his edition of K. Ecker would provide the original Hebrew text side by side with translation.

[*2] Shulchan Aruch, Orach Chayim, 20, 2, taken from the Talmud Menahof, 43; hereafter in this chapter, all the notes belong to the translators of Shulchan Aruch.

[*3] Ibid; taken from Nimmuk Joseph.

Act 2:

Akum are not to be considered by Jews as people

Act 2

"Everything that is necessary for Jewish worship, as, for example, the above mentioned brushes, etc., can only be made by a Jew, not an Akum, because **it must be made by people** [*1],

Akum are not to be considered by Jews as people." [*2]

Orach-Chayim, 14 1.

"Brushes made by Akum, are no good, because it is written:

"Speak unto the children of Israel" (Num. 15, 38), ie except for Akum."

Yebamoth 61a.

"Graves of Akum are not profaned when one bends over them, because it is written:

"But you are my sheep, the sheep of my pasture, **you are the people**";

you are called men, Akum are not named as such."

Act 3:

Kaddish prayer is permitted to be read only there where ten Jews have gathered together ... in such a way so that no unclean thing, such as manure or Akum, would separate them from each other

Act 3

"Prayer Kadish (it begins with the words: "Ifgaddal veyifkaddash", or "Exalted and sanctified" and that is the very meaning of "Kaddish") is allowed to be read only there where ten Jews have gathered together, and this should be done in such a way so that no unclean thing, such as **manure or Akum**, would separate them from each other. [*3]

Orach-Chayim 55:20.

"If ten (Jews) are in the same place (together) and read the Kaddish, or prayer Kedusha, then even the one, who does not belong to them, may respond (say "Amen"). Some consider it necessary that (they) were not separated by the **feces or Akum**.

Law 4:

When one meets the Akum with a cross, then a Jew is strictly prohibited to bow his head

Law 4

"When Jew meets an Akum with a cross, then a Jew is strictly forbidden to bow his head, even though he was in prayer at the moment.

Even while in prayer, he came to a place where he needs to bow his head (in the prayers of Jews there are some places where they are sure to bow the head [*4]), he must still avoid doing so."

Orach-Chayim, 113 8.

[*1] Shulchan Aruch, Orach Chayim, 14, 1, 32, 5, 33, 4, 39, 1 and 2.

[*2] Talmud Yebamoth, 61.

[*3] Shulchan Aruch, Orach Chayim, 55, 20, taken from the Talmud Tosfaof Pesachim, 85.

[*4] Ibid, 113, 8; taken from Ascher and Hagahof Zurua Op

"When someone (it goes without saying, of the Jews) prays and an Akum walks in his direction with a cross in his hands, and he (the Jew) came to the place (in prayer), where one must bend, then he should not bend, even though his thoughts were (exclusively) directed to God. "

Law 5:

When some child becomes Akum, then the whole family is defiled

Law 5

"And now, when in Jerusalem, there is no longer a temple, or sacrifices, the sons of Aaron, the priest, must distinguish themselves among the scattered Jews via certain differences and honors over the rest of the Jews and always have the right to bless the (Jews) in every holiday.

But when someone from the children of such families will become Akum, then the whole family is defiled, and is therefore deprived of the priestly law." [*1]

Orach Chayim, 128, 41, Hagah.

"Some people say that when he (Cohen) has a daughter who went to Akum or committed adultery, then no one is obliged to respect him, because she was defiled him."

Law 6:

Jew, who became an Akum, is cursed

Law 6

"A Jew who became an Akum, is cursed [*2] to such an extent that even when he donates to the synagogue a candle or something like that, it is forbidden to accept it." [*3]

Orach Chayim, 154, 11, Hagah.

"If someone who became an Akum, gives some wax or candles as a present to the synagogue, it is forbidden to light them."

Law 7:

Prayer Simun is forbidden to be read in a house of Akum

Law 7

"Prayer Simun (Jew reads it after dinner. At the end of prayer the landlord is blessed also) can not be read at the home of Akum to avoid blessing Akum as well." [*4]

Orach Chayim-193, 3 Hagah.

"Usually, the common table prayer [*5] is not read in the house of Akum. And I think that the reason for this lies in the fact that it is impossible to have an approved dinner [*6] in the house of Akum for fear of Akum. Hence, it appears that the dinner, even though it has happened, has not been approved. A further reason lies in the fact that it is possible to fear a retribution, if you change the text of gratitude prayer and do not say: 'Merciful God bless the master of this house!'"

[*1] Shulchan Aruch, Orach Chayim, 128, 41, Hagah; taken from Mordechai to the Talmud Sanhedrin.

[*2] Cursed - the same thing as impeached by the Jews, expelled from the religious community.

[*3] Shulchan Aruch, Orach Chayim, 154, 11, Hagah; taken from Pisek Megara Veil 64.

[*4] Shulchan Aruch, Orach Chayim, 193, 3 Hagah.

[*5] After dinner.

[*6] The Rabbis distinguish the "approved meal" (lunch) from eating at random. Prayer Simun takes place only after the first.

Law 8:

Over the incense of idolatry it is forbidden to read the prayer of gratitude

Law 8

"For every smell of fragrance a Jew is required to read Berachah brief prayer of gratitude, except when fragrance or some sweet spices have already been to the latrine to eliminate bad smell, or when the incense were in the hands of a prostitute, which uses the spirits in order to entice people to sin or, finally, when the sweet-smelling substances were brought from the temples (of Akum), then it is forbidden to pronounce Berachah for a fragrance because it was already defiled by latrines, prostitute or the temple (of Akum)." [*1]

Orach Chayim-217, 4.

"Over the aromatic smells of a ervah (prostitute), for example a bundle of herbs, hanging on her neck, or she holds in her hands or mouth, you can not read the gratitude prayer, because it is forbidden even to smell it, because it could seduce one or tempt to kiss her or to move up too close to her body."

4. Regarding spices of an ervah, for example, a box of spices worn around her neck or held in her hand or mouth, one does not recite a beracha since it is prohibited to smell it because it could lead to kissing or physical contact with her.

<http://shulchanaruch.wordpress.com/siman-217/>

Ibid, 217, 5.

"Over the aromas of idolatry it is forbidden to read the gratitude prayer, because it is also forbidden to smell them."

Law 9:

Passing by the ruined temple of Akum, every Jew must say: "Glory to Thee, O Lord, for thou root out of here this house of idols"

Law 9

"Passing by the ruined temple of Akum, every Jew is obliged to say:

"Glory to Thee, O Lord, for thou root out of here this house of idols". [*2]

When a Jew passes a temple that is still intact, then he should say:

"Glory to Thee, O Lord, that Thou continue your anger toward the evil-doers." [*3]

And when he sees the 600,000 Jews gathered together, he must say:

"Glory to Thee, Wise Lord";

But when he sees a gathering of Akum, then he must say:

"Your mother will be greatly ashamed and blush for the fact she gave birth to you" (Jeremiah 50, 12). [*4]

When a Jew passes by a Jewish cemetery, he should say:

"Glory to Thee, O Lord, that you so righteously created them",

and in front of the Akum cemetery he should say:

"The more shame to your mother, etc." [*5]

When a Jew sees a well-built home of Akum, he should say:

"The houses of arrogant Lord will destroy," but when he sees the ruins of the Akum house, he should say:

"The Lord is a God of vengeance".

[*1] Shulchan Aruch, Orach Chayim, 217, 2, 4 and 5, taken from the Talmud Berachah, 51 and 53 and from Maynmon Gilhof Berahof par. 9.

[*2] Ibid, 224, 2, taken from the Talmud Berachah 54.

[*3] Ibid, taken from the Talmud ibid, 58.

[*4] Ibid, taken from the Talmud ibid, 59.

[*5] Shulchan Aruch, Orach Chayim, 224, 2; taken from Talmud Berachah 58.

Orach Chayim-224, 1.

"Anyone who sees the statue of Mercury, or other object of idolatry, (he) should say:" Praise be to Thee, O Lord our God, King of the universe, for patience, thou hast exerted to violators of Thy will".

Ibid, 224, 2.

"Anyone who sees the place that was eradicated, (he) must say, if in the country of Israel:

"Praise be to Thee, O Lord our God, King of the universe, who eradicated idolatry of our country."

When it occurs in a foreign country, he should say:

"... who rooted out idolatry of this place!"

And he says in both cases (below):

"As you eradicated it from this place, so eradicate it everywhere, and turn the hearts of the idolaters to serving you!"

Ibid, 224, 5.

"Who sees 600,000 [*1] Israelis together, should say:

"Praise be to Thee, O Lord our God, King of the universe in charge of the sacred secrets."

But if it is idolatrous, then he should say:

"The more shame to your mother, who shall blush for giving birth to you [*2]; She will be the least of the nations — a wilderness, a dry land, a desert." (Jer. 50, 12).

Ibid, 224, 12.

"Anyone who sees the graves of Israelis must say:

"Praise be to Thee ... Who justly created you" [*3], etc., and over the graves of Akum, he should say:"

The more shame to your mother ..."

Ibid, 224, 11.

"Anyone who sees the house Akum [*4], and someone lives there, has to say:

"The house of arrogant shall be destroyed by the Lord" (Prov. 15, 25).

And if these homes have been devastated, then: "God of vengeance, Lord, God of vengeance, shine forth!" (Ps. 93, 1).

[*1] The number of Israelis at the Exodus from Egypt (Exodus 12, 37).

[*2] The Talmud (Berachah 58a) yields about this the following explanation:

"Because neither their minds nor their faces resemble each other."

[*3] The full text of the Talmud (Berachah 586) reads:

"Let there be praise the One who justly created you, justly have given you the food, justly helped you to grow up, justly and fairly gathered you and shall raise you!"

[*4] If one sees the houses of the Israelis one is to say, when some people live there:

"Praise be to Him Who has strengthened the border of the widow!" (Cf: Proverbs. 15, 25).

If they are devastated: "Praise be to judge of the truth!" (Cf: Orach Chayim-224, 10).

Law 10:

It is forbidden to read a prayer of gratitude over the lights of idolatry

Law 10

"The evening before the Sabbath, every Jew, seeing the lights, must say: "Glory to Thee, O Lord, who created light, but where the light comes out of the temple of Akum, it is forbidden to thank God for using such a light". [*1]

Orach Chayim 298:5.

"You can not read the prayer of gratitude over the lights of idolatry."

Law 11:

In the land of Israel it is allowed to buy a house from Akum even on the Sabbath

Law 11

"During the Sabbath it is strictly forbidden to a Jew to buy or sell. However, it is allowed to buy a house in Palestine from Akum and in this case it is allowed to even write (an act) so that there would be one Akum less in Palestine, and one Jew more." [*2]

Orach Chayim, 306, 11.

"In the land of Israel is allowed to buy a house from Akum even during the Sabbath, and sign an act and submit it to the government offices [*3], namely (Hagah) in their, ie akum's government offices, and (sign) in their language, because it (ie, generally signing any acts during Sabbath) is prohibited only by the rabbis [*4]; but those things that help the land of Israel to be more populated, they did not prohibit."

Law 12:

When saving lives it is not necessary to pay attention to (the fact of who is in)

Law 12

"Any kind of work during the Sabbath, which may be performed to save Jews from death, is not only tolerated, but even obligatory. When, therefore, during the Sabbath, a house or a pile of stones will fall upon the Jew, then it is allowed to remove the pile and save the life of the Jew, lying under it.

Even when several Akum lie with the Jew under that heap and the Akum, if we had saved the Jew, were also saved, (and this is, that the salvation of Akum from death, even in Boden, as we shall see later (cf. Law 1950), is considered a great sin), yet, to save the Jew, it is necessary to remove the pile of stones." [*5]

Orach Chayim, 329, 2.

"If saving lives is not necessary to pay attention to (the fact who is in) majority."

[*1] Shulchan Aruch, Orach Chayim, 298, 5, taken from the Tur.

[*2] Ibid, 306, 11, was taken from the Talmud Baba kamma, 80, and the Talmud Gittin 8.

[*3] To commit the deed.

[*4] The law prohibits to write on the Sabbath only in Hebrew, to write in another language is only prohibited by the rabbis.

[*5] Shulchan Aruch, Orach Chayim, 329, 2, taken from the Talmud Iomma, 84.

Law 13:

It is forbidden to assist an Akum woman while she is giving birth during sabbath because she is to be considered an animal

Law 13

"Jewish midwife is not only permitted, but is obliged to assist the Jewess during the Sabbath, and to do all those things that in other circumstances would have desecrated the Sabbath.

On the contrary, to help the akum woman [*1] (Christian) is prohibited, even [*2] in those cases where it is possible to do it without desecrating the Sabbath, because **she should only be considered an animal.**" [*3]

Orach Chayim, 330, 2.

"It is forbidden to provide care to akum woman while she is giving birth on Sabbath, even with something that does not violate the sanctity of the Sabbath."

Law 14:

On the eve of Passover, every Jew must read the Shefoh prayer (in which they appeal to God to pour out his wrath on the gentiles)

Law 14

"On the eve of Passover (the last evening before Easter), every Jew is obliged to read the Shefoh prayer (in which they appeal to God to pour out his wrath on the gentiles). And if the Jews read prayers with devotion, the Lord, no doubt, will hear them and send Messiah who will pour out his wrath on the gentiles." [*4]

Orach Chayim-480, Hagah.

"Some people say that while reading (the prayer), 'Pour out thy wrath, etc.' it is necessary to add 'Not unto us, O Lord' [*5] and to open the doors so as not to forget that this is the vigil night.' [*6] As a reward for such faith the Messiah will come and shed his wrath at Akum."

Shefoh text of the prayer reads:

"Pour Your wrath upon the nations (goyim) who do not know you, and upon the kingdoms that call not on thy name: for they have devoured Jacob and laid waste his dwelling"

(Ps. 78:6, 7).

"... Pour out thy fury upon them, and let thy fierce wrath to embrace them!"

(Ps. 68, 25).

"Chase them, O Lord, with anger and destroy them from under heaven"

(Lamentations 3:66).

[*1] Shulchan Aruch, Orach Chayim, 330, 2, taken from the Talmud Abodah Zarah 26.

[*2] Tozefot, ibid.

[*3] See: Talmud, Yebamoth, Kiddushin and Ketubot.

[*4] Shulchan Aruch, Orach Chayim, 480, Hagah, taken from Mehar Brin.

[*5] Ps. 113, 9-19.

[*6] The night, during which the Israelites are protected by Jehovah, so that there is no need for them to fear demons (cf: Rashi and Abn Ezra to Exodus 12, 42; Talmud Rosh Hashanah 11b, Pesachim 109b).

Law 15:

During the holidays one can not cook for Akum and dogs

Law 15

"On holidays, when all work is prohibited, including cooking, everyone is allowed to make only as much as he needs to eat. [*1]

Nevertheless, when one had to cook for himself, it is allowed to add more food in the same pot than is necessary for himself, even if the added amount is designated for dogs, because we are obliged to let live the dogs also." [*2]

But to add the food for Akum is strictly prohibited, as we are not obliged to let him live."

Orach Chayim-512, 1.

"During the holidays [*3] it is not allowed to cook for Akum. And so it is prohibited to invite him: maybe because of him one would have to cook more food. But (it is forbidden) to invite him (Hagah) in his own (Jewish) home, but to send him (Akum) something to his house through the Akum is permitted."

"However, it is permitted to let one's servant dine with oneself, or a messenger, sent (to Jew), and so to the Akum, who came by himself (without invitation), for there is no need for us to fear that there was more food cooked for him" (Hagah).

"And it is allowed to cook more for one's servants and maids in the same pot, used to cook for oneself, but (to cook) for another Akum is prohibited in any case."

"When a Jew bakes some bread in the oven of Akum and one of the loaves should be given to him, then it is not allowed to bake a specific kind of bread for Akum, because then he (a Jew) would be baking (it) for Akum, whereas he is guilty of not first baking without designation (some bread to Akum), and only then to give it to him (Akum).

Ibid 512, 2.

"When the soldiers (Akum) give some flour a Jew, so that he baked them some bread, then it is allowed to bake for them, if they have nothing against the fact that he gave away a little bit to (Jewish) child." [*4]

Ibid 512, 3.

[*1] Shulchan Aruch, Orach Chayim, 512, 3 Hagah; taken from Beth Joseph, and Yerushalmi.

[*2] Ibid, 1, taken from the Talmud Betz, p.21.

[*3] The days of Passover, the feast of Pentecost, New Year and the Feast of Tabernacles (the day of repentance, during which the Jews themselves do not eat

anything, of course, this does not count).

[*4] Then, the whole thing looks as if he actually baked bread "for the Jewish child."

"It is forbidden to cook and bake (specifically) for dogs, but it is allowed to take some food and give it to them."

Furthermore, it is permitted in the same pot, which is used to cook for oneself, to add some food for dogs, even if one has something else to give to the dogs if one had the desire."

Talmud Betz 21b.

"Why do you consider it necessary to count the dogs with "you" (ie those for which you can cook), and exclude the Akum? I consider dogs because you have to feed them, and I exclude Akum because you are not required to feed them."

Law 16:

During Holgamoeda any trading activities are strictly forbidden, but loaning to Akum is allowed

Law 16

"During Holgamoeda (Jewish holiday, celebrated on the spring and fall) any trading activities are strictly forbidden, but loaning to Akum is allowed." [* 1]

Orach Chayim, 539, 13.

"Money lending for interest is allowed only (to Akum) that usually takes loans from him (Jew), because it is something, from which he would otherwise not profit.

To the other (Akum), whom he usually does not lend to, it is also allowed, but under the condition that he (a Jew) took interest only for the first week and spent it for bringing his pleasure during a holiday."

Law 17:

If there is a plague among pigs or Akum, but not among the Jews, then we must accept it

Law 17

"When there is the plague somewhere, and there are many people who became victims of the epidemic, then the Jews must gather in the synagogue and, without eating and drinking pray all day to Jehovah so he had compassion on them and delivered them from the plague.

But when the plague appeared among the animals, then there is no need to do it, except in the case where it happened to pigs, because their insides are like the insides of people, and so **when the plague strikes the Akum.**" [*2]

Orach Chayim-576, 3.

"When there is a plague among pigs, then we must accept it, because their (pigs) insides are like the insides of a man, and moreover we must accept it, **when the plague appears among the Akum, but not among the Jews.**"

Law 18:

During the celebration of Aman one should pray: "Cursed be Haman and all of Akum and Blessed be Mordecai and all the Jews"

Law 18

"During the celebration of Haman [*ed] all Jews should read the prayer of gratitude 'Arouri Haman', which states:

"Cursed be Haman and **all of Akum** and Blessed be Mordecai and all Jews'." [*3]

Orach-haynm 690, 16.

"You have to say:" Accursed be Haman, blessed be Mordecai, let him be accursed Zeresh [*4], blessed be Esther, **let them be cursed all the Akum**, but shall be blessed all the Jews! "

[*ed] Purim, celebrating murder of Haman, hanging 10 of his sons and massacre of 75,000 innocent civilians. Jews eat with great pleasure the pastries called the "ears of Haman" and "body of Haman" made with minced meat.

[*1] Shulchan Aruch, Orach Chayim, 539, 13, was taken from the Tur, and Rabbi Ascher.

[*2] Ibid, 576, 3, taken from the Talmud Ta'anif, 21.

[*3] Ibid, 690, 16, was taken from the Talmud of Megillah-Yerushalmi.

[*4] The wife of Haman.

Law 19:

Any Beth Din could sentence to death even if the crime did not deserve the death penalty

Law 19

"Any Beth Din (ie, legal proceeding, chaired by the Chief Rabbi) may sentence to death [*1] , even in our time, furthermore, any time he considers it necessary, even though the crime itself [*2] did not deserve the death penalty."

Choshen ha-Mishpat 2, 1.

"Any bet din [*3], even if they (judges) were appointed not in Palestine, when he sees that the people have become bad tempered (Hagah), and the moment requires it, has the power to sentence to death, to a fine or to any other punishment, **even in the case where there is no clear evidence (Hagah).**

They (ie bet din judges) **have the power to do as they please**, in order to put an end to distemper of the people."

Law 20:

Anyone who expresses an intention to resolve their case with them (Akum judges) is a villain

Law 20

"When two Jews have a dispute with one another because of money or other things and will be forced to address the court, then they should go to the Beth Din (rabbinical presence) and submit to his decision. [*4]

But they are not allowed to appeal to Akum or seek their rights before the royal court, where judges are Akum.

Even if their (Akum) law is identical with the law of rabbis, even in that case it is a grave sin and a terrible blasphemy.

Who nonetheless violates that requirement in search of justice, along with other Jew in court of Akum, **Beth Din must expell from the community (ie to curse him)** as long as he will not release his neighbor (the Jew) from his complaint." [*5]

Choshen ha-Mishpat, 26:1.

"It is prohibited to litigate before the Akum judges and in their courts, even in a case where their decision corresponds to the Jewish law; it is prohibited even in case when both parties agree to litigate before them (Akum).

And anyone who expresses an intention to litigate their case in front of them (Akum judges), is a villain and is treated exactly as if he were reviled and defamed, or raised a hand against the Torah of Moses, our teacher, peace be upon him!"(Hagah)

"And Beth Din has the power (in his hand) to curse and put anathema on him until he took the Akum's hands off his neighbor."

[*1] Shulchan Aruch, Choshen ha-Mishpat 2:1, taken from the Talmud Sanhedrin 40.

[*2] Ibid; taken from Maimon Gilhof Sanhedrin, Perek 24.

[*3] Beth Din, ie court place - their own and the national mock trial of the Jews. It consists of at least three judges, over whom shall preside a lawyer (see Choshen ha-Mishpat 3, 1).

On the other hand, the chairman is the senior rabbi, his comrades, for the most part are also rabbis, but in extreme cases he may choose others.

[*4] Shulchan Aruch, Choshen ha-Mishpat 26, 1, taken from the Talmud Gittin 88.

[*5] Ibid, Hagah, taken from Shaalof Utshubof Joseph Colon, 154.

Law 21:

It is not proper for a Jew to be a witness for the Akum against another Jew

Law 21

"It is not proper for a Jew to be a witness for the Akum against another Jew. [*1] Therefore, when Akum wants to recover some money from a Jew, and a Jew denies his debt to Akum, while another Jew, who knows that Akum is right, he is prohibited from being a witness in his favor.

In case when a Jew has violated this requirement and became a witness for the Akum against the Jew, then Beth Din is obliged to exclude him from the community (ie, expose him to anathema)."

Choshen ha-Mishpat 28, 3.

"When some Akum has a claim against a Jew and there is (another) Jew who can testify for Akum vs. Jew, and, besides him, no witnesses exist, and Akum invites a Jew to give a testimony for him, then, if it occurs in a place where by the Akum's law, the money can be awarded on the basis of a testimony of a single witness the (cited) Jew is forbidden to testify for him (Akum); but if a Jew is nonetheless willing to testify, then he must be cursed."

Law 22:

The one who (openly) begs from Akum can not (testify as) witnesses, but the one who is suspected of adultery is [nevertheless] eligible as a witness, and the one who steals in Nisan, and in Tishri is not regarded as a thief

Law 22

"Only someone who has some humanity and honor may be a witness; but he who throws away his dignity, such as the one who goes out naked into the street or the one who (openly) begs from Akum, when it can be done in secret (ie, arrange things without publicity, as needed), he is likened to a dog as he disregards his dignity, hence not able to be a witness." [*2]

Choshen ha-Mishpat 34, 18.

"According to the rabbis, the despicable are not able to testify as witnesses. Such, for example, are those who eat in public on the street in front of all, or those who walk down the street naked, doing some dirty work, and so are similar people who do not feel ashamed of anything.

All of them are treated as dogs, and it does not cost them anything to give a false testimony.

To this category belong all **those who publicly accept charity from Akum, though they have the ability to feed themselves in secret**; they become contemptible and do not pay any attention to it. All of these can not (testify as) witnesses, in the opinion of the rabbis.

[*1] Shulchan Aruch, Choshen ha-Mishpat 28:3, taken from the Talmud Baba

kamma, 113.

[*2] Shulchan Aruch, Choshen ha-Mishpat 28:3, 34, 18, taken from the Talmud Sanhedrin 26.

Law 23:

A Goy and a slave are not able to testify because they are not people

Law 23

"Witnesses may be only those who are called beings. [*1]

As for Akum, or a Jew, who became the Akum and who is even worse than (the natural) Akum, then they can not be regarded as human beings, hence, their testimony is devoid of any value" (see Law 2).

Choshen ha-Mishpat 34, 19.

"Goy and slave are unable to testify."

Law 24:

Money of Akum is ownerless (owned by nobody) property, and everyone who came first, seizes it

Law 24

"When a Jew holds an Akum in his claws (in Chaldee version there is the expression "ma'arufiya", ie, to rip off, continually deceive, not letting one out of the claws), then it is allowed for another Jew to go to the same Akum, to lend him money and, in his turn, **to deceive him so that the Akum would finally loose all his money.** [*2]

The basis is [*3] that the money of Akum are the goods no one owns, and the first one who wishes has full right to seize it."

Choshen ha-Mishpat, 156, 5, Hagah.

"When a Jew has an Akum as a 'good customer', ie (in an) areas where it is believed that others are prohibited to compete or to conduct any business with the Akum, but there are (other) areas, where they do not think so, and some allow some other Jew to go to the same Akum to lend him money or to do business with him, **to deceive him and take away (his money), because the Akum's money is like the ownerless (nobody owns) goods, and anyone who came first, can seize it.** Some also prohibit it (ie a Jew to make the competition to another Jew)."

[*1] Shulchan Aruch, Choshen ha-Mishpat 34, 19 and 22; taken from the Talmud Baba kamma 14, Abodah Zarah, 26, and Maymop Gilhof Edof, C / O 10.

[*2] Shulchan Aruch, Choshen ha-Mishpat, 156, Hagah 5; taken from Mordechai Bababatra and Hagahof Maimon Gilhof Sheehan, C / O 6.

[*3] Ibid; taken from the Talmud Bababatra, 54.

Law 25:

Citizens (ie the Jews) of the same community have the right to prohibit the merchants from other places to come to them and sell some goods more cheaply

Law 25

"Citizens (ie the Jews) of the same community have the right to prohibit the merchants from other places to come to them and sell some goods more cheaply, except in the case where goods from other cities are better than from the locals. [*1]

Whereas the latter can not prohibit it, because the buyers would receive the better product. But it may be, of course, tolerated **only where the buyers are also Jews.** [*2]

However, where buyers are Akum, then the merchants from other cities may not be allowed, and that's because the **permission to do good to Akum is**

considered a sin, because we (the Jews) have the basic rule [*3], that says **you can throw a piece of meat to a dog, but can not give it to nohri (Christian), as the dog is better than nohri (Christian).**"

Choshen ha-Mishpat 156, 7, Hagah.

"Some say the law, under which the citizens of one city may prohibit the citizens of another city (to come to them with the goods), is effective only where the buyers do not suffer losses, namely, when they (nonresidents) sell, like the rest of the traders in the city, and when their product is not better than from the latter.

But when they sell cheaper, or when their product is better, so that customers profit from them (nonresidents), then the merchants of the city can not prohibit it, **but only on condition that the buyers were Jews;**

If, however, the Akum would have benefited from it, then it is not allowed (ie, the locals, of course, may prohibit it to nonresidents)."

Law 26:

Benefit from the fraud against Christian belongs to the Jewish owner

Law 26

"When a Jew employs a clerk, with whom he signed a deal so that everything he finds, belonged to the owner, and the clerk tricked some Akum by involving him in a secondary payment of previously repaid by the same Akum debt, or cheated the Akum, etc., then this profit belongs to the owner, because such profits should be regarded as found objects (**property of Christians according to Jews is goods, no one owns, - therefore, the Jews can take as much as they can grab**). [*4]

Choshen ha-Mishpat 176, 12, Hagah

"When someone made an agreement with someone that he traded his money and that everything **found** by the latter belonged to him (the owner), and he (the clerk) receives from the Akum the debt **already paid**, then it belongs to the category of "**found items**", for each paid bill is nothing more like a piece of paper.

Thus, who returned such money to Akum, is not obliged to reward their master for it, and such is even explicitly permitted (ie to return his money to non-Jew)."

[*1] Shulchan Aruch, Choshen ha-Mishpat 156, 7, Hagah; taken from Rabbenu Ascher and Mehar Halevy.

[*2] Ibid; taken from Rabbenu Ieruham, 31, and the Maggid Mishnah Gilhof Sheehan, C / O 6.

[*3] Rashi on Deuteronomy. 14, 21.

[*4] Shulchan Aruch, Choshen ha-Mishpat 176, 12, Hagah and 38, taken from Shaalof Utshubof Garashba, 1014. s

Law 27:

When a Jew sends a clerk to Akum for the money and he deceives Akum and takes more, then it belongs to the clerk

Law 27

"When a Jew sends a clerk to Akum for the money and he will deceive Akum, taking more than he should, then it belongs to the clerk." [*1]

Choshen ha-Mishpat 183, 7.

"When someone sends a clerk to get the money from Akum and (Akum) makes a mistake and gives him more than he should, then everything (all the extra money) belongs to clerk, but only if the clerk knew about the error before he passed the money, mistakenly received, to his owner;

But when he did not know about it and (already) passed it to the one who sent him, then all of it belongs to the latter."

Law 28:

When a Jew is conducting business with Akum and another Jew comes and deceives Akum, no matter how, then both Jew should share in such profits

Law 28

"When a Jew is conducting some business with Akum and another Jew comes and deceives Akum, no matter how, be it wrong weight, incorrect measurement, or incorrect amount, then both Jews should share in such profits". [*2]

Choshen ha-Mishpat 183, 7, Hagah.

"When someone does some business with Akum and comes another Jew and helps him to deceive Akum in measure, weight or count, then they share the profit among themselves, regardless of whether the help was provided for a fee or not."

Law 29:

When Jew sends a clerk to Akum to pay the debt, and Akum forgot about the debt, then the money should be returned to the Jew, who sent him

Law 29

"When a Jew sends a clerk to Akum to pay the debt, and the latter, right upon arrival, notices that Akum had forgotten about the debt, then the clerk should return the money to the Jew, who sent him, and the one who was sent can not be excused, as though by doing this (ie e. payment of money to Christian), he wanted to honor the name of God, so that the Akum would say:

'say, the Jews are still decent people'. Something like it he could do only with his own money: as he has no right to throw around someone else's money." [*3]

Choshen ha-Mishpat 183, 8.

"Reuben had sent Shimon to buy him a dress on credit, but when the payment become due, he gave him money to pay; meanwhile it was found that the seller had forgotten about it, then he (Shimon) should give Reuben his money and has no right to say:

"I want to keep the money for now until, maybe a little later, Akum remembers about it"; it is also forbidden to say:

"I want to sanctify the name of the Lord and return the money to Akum".

[*1] Shulchan Aruch, Choshen ha-Mishpat 183, 7, Hagah; taken from Mordechai in the Talmud Ketubot.

[*2] Ibid.

[*3] Ibid, 183, 8; taken from Shaalof Utshubof Megara Rothenburg.

Law 30:

When a Jew sold to another Jew the things he stole, and the owner took them back, then the seller is obliged to return the money to the buyer

Law 30

"When a Jew to sell something to another Jew, movable or immovable, and it turns out that the seller had stolen these things, so that the owner took them back, then the seller is obliged to return the money to the buyer, [*1] because he did not have to steal.

But if he stole these things from Akum and Akum takes them back, then the seller is not obliged to return the money to the buyer." [*2]

Choshen ha-Mishpat 225, 1.

"Anyone selling land, a slave or something movable is responsible to meet the obligations (encumbering the mentioned objects), for example, if someone came and, for the fault of the salesman, took away from the hands of the salesman the item the buyer has bought, then the buyer goes back and takes back the the full amount he paid to the salesman, because the item purchased was taken away as a

result of the fault of the latter."

Choshen ha-Mishpat 225, 2.

"But when Akum took away the item from the buyer, whether it be by royal decree or by a decision of their judges, then the seller is not obliged to return the money paid.

Even if Akum claims that the seller had stolen or robbed him, and would refer to the evidence from other Akum witnesses, then no obligations arises for the seller, because it is a coercion, and the seller is not obliged to compensate for that, which was taken away by force."

Law 31:

It is strictly forbidden for a Jew to cheat his fellow Jew, but towards Akum there is no such a thing as deception

Law 31

"It is strictly forbidden for a Jew to cheat his fellow Jew, and it is classified as deception when he deprives him of the sixth of the value. [*3] He, who deceived his fellow, must return everything back. [*4]

It goes without saying that all this takes place only among the Jews.

But it is permitted for a Jew to deceive an Akum, and he is not obliged to return to Akum the amount of cheating, because in the Holy Scripture it says:

"Do not deceive your neighbor brother;

But Akum are not our brothers, but on the contrary, as has already been stated higher (Law 25) [*5], **they are worse than dogs!"**

Choshen ha-Mishpat 227, 1.

"It is forbidden to cheat your neighbor as when buying and when selling, and everyone who cheated, whether buyer or seller, has violated the prohibition."

Ibid 227, 2.

"What size should be the amount of cheating to create an obligation to return? One-sixth the cost. For example, if someone is selling something worth 6 for 5, or worth 7 for 6, or worth 5 for 6, or worth 6 for 7 - is a fraud.

Although the purchase is valid, but the cheat is liable to pay the money in the amount of cheating, and to return all of it to the deceived."

Ibid 227, 26.

[*1] Shulchan Aruch, Choshen ha-Mishpat 225, 1 and 2; taken from the Talmud Baba Metzia, 15.

[*2] Ibid; taken from the Talmud Bababatra, 45.

[*3] Ibid, 227, 1; taken from the Talmud Baba Metzia, 49.

[*4] Ibid, 26; taken from the Talmud Berachah, 13.

[*5] Taken from Rashi to Deut. 14, 21.

"But in relation to Akum no cheating (in the over-enrichment) exists, because it says: "He should not deceive one of his brothers!" [*1]

Nevertheless, Akum, who deceived a Jew is obliged according to our (Jewish) law to return the entire amount of cheating, so that he did not have any advantage over Jew." [*2]

Law 32:

Under threat of damnation from Rabbi Gershon it is prohibited to make a competition while renting property from Akum

Law 32

"When a Jew rented a house from another Jew, then it is allowed to the third Jew

to come and give more than the first renter gave and rent a house for himself. But when the owner is Akum, then let him be accursed (the expression for it in Chaldean is "menuda", ie, he can not walk into the synagogue for as long as the rabbi does not free him from the shackles of a curse), the one who is to blame for Akum getting more profit". [*3]

Choshen ha-Mishpat 237, 1, Hagah.

"And there is someone, who writes that under the pain of damnation from Rabbi Gershon it is prohibited from competing in the renting a house from Akum."

Law 33:

It is forbidden to listen to a sick one when he wishes to give a gift to Akum

Law 33

"It is an obligation (for Jews) to comply with the written will by a sick man, except in the case when he ordered to do something sinful.

According to this, if the patient in his will gives something as a present to Akum, then it should not be executable, because, as we shall see later, it is considered a great sin to give anything to Akum." [*4]

Choshen ha-Mishpat 256, 3.

"You can not listen to the patient when he orders to give a gift to Akum, because it is the same as if he orders to commit a sin with his money."

[*1] Ie another Jew, according to rabbinic interpretation. It is not applicable to Akum.

[*2] Because the Jews must return the money to another Jew.

[*3] Shulchan Aruch, Choshen ha-Mishpat 237, 1, Hagah; taken from Mehar Padua, 41.

[*4] Ibid, 256, 3; taken from Maimon Hilhof Sehiyya par. 9.

Law 34:

The thing lost by Akum, is allowed to be kept (without giving it back)

Law 34

"A Jew who has found something, be it animate or inanimate objects, is obliged to return them to the owner. Needless to say [*1] that it applies only to the Jew, who has lost something.

But when the item found belongs to Akum, then a Jew is not only not obliged to return it, but on the contrary, it is considered a grievous sin to return anything to Akum, unless it is done for the purpose to make Akum say: "The Jews are decent people". [*2]

Choshen ha-Mishpat 259, 1.

"Anyone who sees a lost thing of a Jew, (he) must try to return it to its owner because it is written: "You have to return it back".

Ibid 266, 1.

"The thing that was lost by Akum, is allowed to be kept (without returning) because it is said: "Lost by your brother", hence he, who returns it, commits a great sin.

But if he returns it to sanctify the Name (of God) so that the Jews are praised and thought to be honest people, then it is commendable."

Law 35:

When an animal belongs to a Jew, and a load to Akum, you have to unload and load, because a Jew is in a difficulty. But when the animal and the load is owned by Akum, then you are not obliged to do so

Law 35

"When a Jew meets a saddled animal, which fell under the weight of a load, or a loaded cart in front of which, exhausted from the weight of the load, had fallen animals harnessed to it, then he must come to the aid of a drover or carter and, depending on the need, to help to remove the load or to load it up again, for every Jew must provide such assistance as to his brother, and so to the animals. [*3]

He is obliged to do so even when a load belongs to a Jew, but an animal to Akum, or conversely, when the animal is owned by a Jew, and the cargo to Akum. [*4]

But when the animals belong to Akum and so the luggage is his property, then we are not talking of compassion, nor of charity with respect to both, the owner of the luggage, and with respect to animals, and in this case, no Jew is obliged to provide any assistance neither to the owner of the cargo nor the animals."

Choshen ha-Mishpat 272, 1.

"He who meets his fellow on the road and his (fellow's) animal, which fell under its load, whether it is proportionate or excessive weight, he is obliged to release an animal of burden, because it is written: 'You must help him'."

Ibid 272, 8.

"But when an animal belongs Akum, and a luggage to the Jew, then, if Akum himself is a drover of the animal, it does not commit to anything. But when (he) is not (himself a herdsman), then there is a duty to unload and reload because in that case we have a Jew in a quandary."

Ibid 272, 9.

"And in exactly the same way, when the animal belongs to a Jew, and the load to Akum, you have to unload and load, because a Jew is in a quandary. But when the animal, and the load is owned by Akum, then you are not obliged to do this unless it is done to avoid hatred."

[*1] Shulchan Aruch, Choshen ha-Mishpat 259, 1; taken from the Talmud Baba Metzia, 26.

[*2] Ibid, 266, 1; taken from the Talmud Baba kamma, 113.

[*3] Ibid, 272, 1; taken from the Talmud Baba Metzia, 32.

[*4] Ibid, 8 and 9, taken from the Talmud in the same place.

Law 36:

Jew, who owes something to Akum and Akum dies, and none of the Akum know about debt, is not obliged to pay the inheritance to Akum's heirs

Law 36

"When a Jew owes money to Akum and that Akum had died, then a Jew is forbidden to return the money to his heirs - of course, provided that no other Akum knows that a Jew is indebted to the dead Akum.

But when (even) one Akum knows about it, then a Jew is obliged to pay money to heirs, so that Akum did not say:

"Jews are deceivers'." [*1]

Choshen ha-Mishpat 283, 1, Hagah.

"A Jew who owes something to Akum, when this latter one has died, and none of the Akum know of that debt, is not obliged to pay his heirs."

Law 37:

A Jew is forbidden to steal something either from another Jew or from a goy, but to cheat the goy, or not pay him ones debt is permitted, but with caution

Law 37

"A Jew is forbidden to steal something either from another Jew or from a goy, but to cheat a goy, for example, via miscalculation (in Chaldee the term is: "ta'uf" - to deceive), or not to pay him the debt is permitted, but with caution, so that the offense would not get discovered, and the name of the Lord were not defiled." [*2]

[*1] Shulchan Aruch, Choshen ha-Mishpat 283, 1, Hagah; taken from Mordechai Talmud Kiddushin.

[*2] Ibid, 348, 2 Hagah; taken from the Talmud Baba kamma, 113, and from the Tur.

Choshen ha-Mishpat 348, 2.

"Anyone who steals, even though the price of what was stolen was a penny, breaks the commandment: "Thou shalt not steal" and must give it back, all the same, whether it is money of a Jew or a goy, important or insignificant person" (Hagah).

"To mislead Akum, such as to deceive him by calculation or not to pay him the debt is permitted, but only under the condition that he did not know this, so as not to desecrate the name of (the Lord).

Some say it is illegal to directly deceive him, but it is allowed only (to be used) when he is mistaken."

Law 38:

When a Jew buys something from a thief and sells it to another Jew, and Akum comes and declares it stolen from him and takes it away (stolen) from the buyer, then, if the thief is known as such, the first Jew is obliged to return the money to the second one

Law 38

"When a Jew buys something from a thief and sells it to another Jew, and then comes the third Jew and argues that what was bought was his property, and takes it back, then the seller must return the buyer's money. But if Akum comes to the buyer and says that what was purchased is his property, then it is not returned to him.

But if he complains to their (Akum) court and would get his thing returned by judicial order, the seller is not obliged to return the money to the buyer [*1] (for those who bought from the thief did not make a mistake, since the goods that were bought were stolen from Akum)".

Choshen ha-Mishpat 356, 10, Hagah.

"When a Jew buys something from the thief, and sells it to another Jew, and Akum comes and declares it stolen from him, and takes away (stolen) from the second buyer according to their (Akum) laws, then, if the thief is known as such, the first Jew must return the second one his money;

but if the thief is not known as such, (the first Jew) is not obliged to return the second one the money, because he has the right to say: "But it could be that Akum lies".

Law 39:

If a Jew has bought the rights to collect the customs duty from the King, then those engaged in smuggling are considered robbers of the Jew

Law 39

"When a Jew, a monopoly customs fee collector (who bought the rights to collect the customs fee from the state for the entire city or even a broader region for a certain amount), then another Jew can not cause him harm (eg, through smuggling);

but when the customs fee collector is Akum, then it is allowed, because it is the

same as not paying ones debts [*2], and the latter is allowed, as we have seen above (Act 37)."

Choshen ha-Mishpat 369, 6.

"And also if a Jew has bought the rights to collect the customs fee from the King, then those engaged in smuggling are considered to be robbers of the Jew. [*3]

But when the customs fee leasehold was bought by Akum, then it is allowed (to smuggle), because it is the same as not paying ones debts, and is permissible in a place where there is no (fear of) desecration of the Name (of God)."

[*1] Shulchan Aruch, Choshen ha-Mishpat 356, 10; taken from Mordechai Talmud Baba kamma.

[*2] Ibid, 369, 6; taken from the Tur.

[*3] By this, Hagah notes, that even in case when it is known that the Jewish farmer collects more than is prescribed by law, you still can not deceive him, as it is the same, as to rob a robber (Jewish), which is forbidden.

Law 40:

Where the officer is a Jew, and he collects for the king, though it is forbidden to engage in smuggling, when someone imports the illicit goods, then the collector should not force him (the smuggler) to pay (the customs fees)

Law 40

"When a Jew serves as muhasa (ie, public tax collector or a customs inspector), in other words, when he bought the rights (to collect taxes for himself), but collects it for the state, then it is forbidden for him to use violence against another Jew. Why?

Because the King (for whom he collects) is a Goy, and so failure to pay the taxes is the same as a default on paying debts to Goy, but this very thing is allowed, as we have seen (cf. Law 37), hence, one Jew should not force to that another Jew.

But, when the aforesaid officer (a Jew) is afraid that the king may learn about it, then he can use violence even against another Jew." [*1]

Choshen ha-Mishpat 369, 6, Hagah.

"There are those who say that even where an official is a Jew, but if he did not buy out the rights (to collect the customs duty) for himself, and collects for the king, though it is forbidden to engage in smuggling on the basis of local laws, yet when someone imports the banned items, then the collector shall not force him (the smuggler) to pay (custom fees), because this is the same as if he does not pay his debts, which is allowed.

But when it is done out of fear of the king, then he (the collector), of course, can force (the smuggler) to pay."

Law 41:

State laws need to be complied with, but only those that cause the State to receive a revenue

Law 41

State laws need to be complied with; here, however, we are talking about such laws that bring revenue to the state. [*2]

But even among the tax laws not all of them should be complied with, but only those [*3], that deal with land (ie taxes on land and taxes on buildings);

As for all other tax and excise laws, they do not have to be complied with.

But the land related taxes and taxes on buildings must be complied with because the land belongs to the state, and it may declare that it allows us to live on its land only if we were to pay taxes on real estate."

"When in the area, where laws are judged by Akum, anyone married and his wife died, even then her father or her other heirs are not entitled to claim:

"Anyone who has a wife, has agreed with the laws and regulations (of that country), and we decide the case under the laws of Akum, so that the husband is not the wife's heir, etc."

Here, the state law has no application because, as we say, this is the law only when the Emperor receives the income or when it comes to civic amenities, **but you can not judge (private business) under the laws of Akum, because otherwise all the laws of the Jews would have become superfluous.**"

Ibid 369, 8, Hagah.

"There are those who say: "State law is the law"; but we argue that this is true only in respect to land taxes, because the emperor allows us to live in that state only if we comply with this condition.

But this rule does not apply to any other business or affairs.

But others disagree, and tell us that we in all cases say:

"State law is the law".

[*1] Shulchan Aruch, Choshen ha-Mishpat 369, 6, Hagah; taken from Rabbenu Nizim in the Talmud Nedarim, par. 4.

[*2] Ibid, 369, 11, Hagah; taken from Ry Colon, 188.

[*3] Ibid, 369, 8, Hagah; taken from Rabbenu Ascher Talmud Nedarim and Mordechai Talmud Baba kamma.

[*4] so that "all the laws of the Jews would not become redundant, the rule "State law is the law (for Jews)," obviously, can be applicable only if it is not contrary to any law of Shulchan Aruch.

Law 42:

It is forbidden to play the games of cubes with a Jew, ie to deceive him in the game of cards or dice or other games that allow cheating, because all this is robbery, robbing the Jews is forbidden. But with Akum it is allowed.

Law 42

"It is forbidden to play the games of cubes with a Jew, ie to deceive him in the game of cards or dice or other games that allow cheating, because all this is robbery, robbing the Jews is forbidden.

But it is permitted to play the games of cubes with Akum." [*1]

[*1] Shulchan Aruch, Choshen ha-Mishpat 370, 3; taken from Maimon Gilhof Gezel par. 6.

Choshen ha-Mishpat 370, 1.

"There are things that are forbidden by the rabbis, because (they fit the classification) of "robbery", and anyone, who acts in violation, (he), according to rabbinical decision, is a robber: (for example) those that allowed the pigeons, and those who play the game of cubes."

Ibid 370, 3.

"There is also someone who said that the game of cubes with the Akum is not a robbery, but is still a sin, because (doing it) one is involved with trivial things."

Law 43:

When Reuben sold anything to Akum, and comes Shimon and tells Akum that the thing he bought should not be so expensive, then he is guilty and has to compensate (Reuben)

Law 43

"When a Jew sold something to Akum and took more than it is worth, and another Jew comes to Akum and tells him that the purchase is not worth it, and Akum returns the purchase as a result, then the second Jew is obliged to pay the first (the seller) the difference between value and a price for which the thing was sold to Akum. [*1]

Similarly, when a Jew lent some money to Akum for high interest rate, and other Jew comes to Akum and offers him money for less interest, the second Jew is a rush (ie atheist) and must compensate the first Jew for all of that surplus, which he would have made from Akum, if this latter would not take the money from the second Jew." [*2]

Choshen ha-Mishpat 386, 3, Haga.

"There is someone who writes that when Reuben sold anything to Akum, and comes Shimon to Akum and says that the thing should not be so expensive, then he is guilty and must compensate (Reuben)"

"When Reuben has lent some money to Akum on bail and comes Shimon to Akum and says that he wants to lend at a more moderate interest, and he (Akum) gives Reuben his money back, then he (Shimon) is free (to do it) as it is (only) a loss (loss of profits). Nevertheless, he is considered to be godless."

Law 44:

When the law requires payment of taxes to the king, and some Jew evades this duty, and yet another Jew informs the authorities about it, then Jewish informer is obliged to compensate all the losses to the first Jew

Law 44

"When the law requires payment of taxes to the king in kind (wine, straw, etc.) and some Jew evades this duty, and yet another Jew informs the authorities about it, thus he was forced to pay duty, then Jewish informer must compensate the first Jew for all the confiscated natural products (and, of course, other damages, as well as any fines)." [*3]

Choshen ha-Mishpat 388, 2.

"When the emperor has ordered to deliver him the wine or straw, or things like that and goes some snitch and say:

'Such-and-such have stocks of wine or a straw in such a place', and they go there and take (this stock), then he (the informer) is obliged to compensate."

[*1] Shulchan Aruch, Choshen ha-Mishpat 386, 3; taken from Mehar Merseburg.

[*2] Ibid; taken from Rabbenu Ieruham Netub, 31, Part II. II.

[*3] Ibid, 388, 2; taken from Maimon Gilhof Umatstik Hobel, C / O 8.

Law 45:

It is allowed to kill a traitor at any place, even in our time. It is permissible to kill him before he can snitch.

Law 45

"Even in our time it is allowed to kill a moser, ie a man who brags that he intends to go snitch on someone else, so that the accused could be punished physically (prison) or materially (fine), regardless of how much money is involved. He is first told:

"Not to tell."

But when he resists, and repeats:

'But I'm still going to snitch,' then not only it is permissible, but is considered a good deed to kill him, and **he will be blessed, who is the first one to give him a fatal blow.** [*1]

And when there is no time to warn him, then **it is allowed to kill him immediately and without any warning.**"

Choshen ha-Mishpat 388, 10.

"It is allowed to kill a traitor at any place, even in our time. It is permissible to kill him before he can snitch, as he himself had condemned himself to death as soon as he said:

"I will snitch on such and such (so that) he (would suffer a loss) either to his body, or in money, even though the amount was not that much".

We must warn him and say: 'do not tell!' But if he is stubborn and says: 'No, I am still going to tell', then killing him is a good deed, and anyone who kills him first, gets a credit for it" (Hagah).

"And if you do not have time to warn him, then (of course) a warning is not even necessary.

There are those who say that a traitor should be killed only when there is no way to prevent it through some of his (body) organs.

However, when it is possible to prevent it through some of his (body) organs, for example, cutting out his tongue and gouge out his eyes, then it is forbidden to kill him, because such a traitor is not more harmful than the other pursuers."

Law 46:

When someone snitched on a Jew to Akum thrice, then it is necessary find ways and means to get rid off him

Law 46

"When someone snitched on a Jew to Akum thrice, then, even though he promised to change and not to continue to tell on someone from then on, yet one should seek for ways and means to get rid off him (deprive him of his life). [*2] Costs spent on getting rid of him, must be paid by those Jews who live in (this) city (of the scene)." [*3]

Choshen ha-Mishpat 388, 15.

"When it has been determined that somebody [*4] had betrayed a Jew or his money by telling on him to Akum three times, then we must look for ways and means to get rid of him." [*5]

Ibid 388, 16.

"The expenditures made in order to get rid of a traitor, are to be paid by all the people of (this) area, even those who pay their taxes elsewhere."

[*1] Shulchan Aruch, Choshen ha-Mishpat 388, 10; taken from Baba kamma, 117.

[*2] Ibid, 388, 15; taken from Shaalof Utshubof Ry bar Sheshef, 239, Mehudash, 62.

[*3] Ibid, 16; taken from Shaalof Utshubof Rabbi Ascher Kel 6 par. 21 Mehudash 6.

[*4] it is necessary to examine the witnesses in his absence, furthermore, their testimonies may be quite different.

[*5] Therefore, the direct killing may not be necessary.

Law 47:

When the ox of a Jew injures an ox of Akum, then a Jew is not obliged to compensate Akum for his loss. But, when the ox of Akum injures the ox of a Jew, then Akum is obliged to compensate the Jew for the loss because he is Akum

Law 47

"When the ox of a Jew injures an ox of Akum, then a Jew is not obliged to

compensate Akum for his loss, [*1] because the Bible says (Exodus 21:35):

"When a man's ox injures his neighbor's ox," etc., **and Akum is not a neighbor to me** (in the sense of being my fellow).

But when, on the contrary, the ox of Akum injures the ox of a Jew, then Akum is obliged to compensate the losses of the Jew because he is Akum." [*2]

Choshen ha-Mishpat 406, 1.

"When the bull a Jew injures the bull of Akum, then he (the Jew-owner) is free;

but when the ox of Akum injures the ox of a Jew, regardless of whether he (the ox of Akum) was in the habit of goring or not, then he (the owner) must compensate for the injury."

Law 48:

One should not keep the small livestock in Palestine, because it has a habit of grazing on others' fields causing damage

Law 48

"When the fields of Palestine belonged to the Jews, at that time it was not allowed to keep small livestock, because as a consequence ones fellow might suffer, because such animals usually look for food on the fields of others.

But in Syria, as elsewhere, where the fields do not belong to the Jews, every Jew could also freely keep small livestock.

On the contrary, in our time, when the fields in Palestine no longer belong to the Jews, they are allowed to keep small livestock here (in Palestine) as well. "

Choshen ha-Mishpat 409: 1.

"One should not keep small livestock in Palestine, because it has a habit of grazing on others' fields and causing damage.

In Syria, and in the deserts of Palestine it is allowed to keep (small livestock). And now, when Jews no longer own the fields in Palestine, it seems it is allowed (there also)."

Law 49:

It is forbidden for a Jew to keep the vicious dog that bites people, without the dog being tied on a chain, but it is applicable only where the Jews are the only residents

Law 49

"It is forbidden for a Jew to keep the vicious dog that bites people, without the dog being tied on a chain, **but it is applicable only where the Jews are the only residents** [*3]

On the contrary, where Akum reside also [*4], then **it is allowed for a Jew to keep such a vicious dog (without a chain).**"

Choshen ha-Mishpat 409, 3.

"It is forbidden to keep a vicious dog, unless it is tied on an iron chain. But in a city that is close to the border, it is permissible; the dog is tied during the day and is released at night" (Hagah).

"Some people say that now, when we live among Akum, it is permitted, in any case, go and look to see what other people usually do. However, if the dog is so vicious that it is possible to fear of harm to people, this, it seems, is prohibited, except for such cases when dog is tied with an iron chain. "

[*1] Shulchan Aruch, Choshen ha-Mishpat 406, 1; taken from the Talmud Baba kamma, 37.

[*2] Ibid; taken from Maimon Gilhof Hobel Umatstik par., 8, 5.

[*3] Ibid, 409, 3; taken from the Talmud Baba kamma, 82.

[*4] Ibid, Hagah; taken from Hagahof Alfazi.

Law 50:

Jewish free-thinker, as well as those who reject the Torah and the prophets of Israel, to kill all such is a good deed. It is not allowed to a Jew to save Akum from death

Law 50

"Since the time when Sanhedrin and the Temple (in Jerusalem) no longer exist, the death penalty can not be pronounced (by the Sanhedrin, the judges of the Supreme Council), as it was before.

But the Rabbinical inquisition still can pronounce the death sentence, but only according to the law 19.

Regardless of this, except for permission to kill a moser (see Law 45), a murder, even without rabbinical presence, is a good deed in the following cases [*1]:

b) a Jew commits a good deed when he kills an Apikores. [*2] When a Jew could commit such a murder in public, yes, let him do it!

But, when for fear of public authorities, it can not be done, then he should think about the means to secretly deprive the Apikores of his life. [*3]

Whereupon the Jew is not directly obliged to kill Akum, with whom he lives in peace, nevertheless, **it is not allowed to save Akum from death.**"

Choshen ha-Mishpat 425, 5, Hagah.

"Above all, who, according to bet din deserve death, we now have no authority to give them to 39 hits (with a whip or thorny branch), to expell them, to kill or beat them, but only demit and exclude them from the community. But this is according to law.

If, nevertheless, Beth Din finds that the moment requires it in order to protect the (known) project or affair, then they **(the Jewish Judges) can punish in any way they want ...**

All this applies only to such executions when the presence of Beth Din is necessary. On the contrary, **over those who may be killed without authorization of bet din, the executions are performed even nowadays**, as we now expound."

Choshen ha-Mishpat 425, 5.

"A Jew free-thinker, ie, one who commits a sin of joining the Akum's worshipping, or commits a sin just to oppose, even if he only ate some meat of a cattle that died by itself, or wore some clothes made of wool and flax, in spite of prohibition, then this is what a rebellious one is, as well as those **who reject the Torah and the prophets of Israel. To kill all of these is a good deed.**

When one has the authority to kill them publicly with the sword, then let it be accomplished; **but if there is no such authority, then they have to be entrapped in every way, in order to inflict death.**

For example, when you see that one of them has fallen into a well, and there is a ladder in it, then hurry up and pull it out, saying:

'I have a problem. I have to remove my son from the roof, and I will bring it (ladder) back very soon,' etc.

But to Akum, with whom we do not live in a war, or those who let the Israeli sheep to graze on the fields belonging to the Jews, etc., there is no need to cause them death. However, it is forbidden to save them (from death)."

[*1] It primarily indicates the case, which, due to the requirements of decency, we can not present here.

[*2] Shulchan Aruch, Choshen ha-Mishpat 425, 5; taken from the Talmud Abodah Zarahh. Apikores is recognized as a freethinker, unbeliever, scoffer and the like, who denies the doctrine of Israel and brags about his unfaithfulness, as well as the one who becomes Akum.

[*3] Ibid, taken from the Talmud Kiddushin, 82.

Law 51:

An animal killed by Akum, or a Jew who became an Akum, must be regarded by Jews as carrion

Law 51

"An animal killed by Akum, or a Jew who became an Akum, must be regarded by Jews as carrion". [*1]

Iore Dea 2 1.

"An animal killed by nohri (non-Jew) is regarded by Jews as a carrion, even if he (nohri) is a youngster or not an idolator, and even if others (Jews) watched him."

Law 52:

A Jew is forbidden to cut the animal, which is not yet 8 days old. One can not rely on Akum in regard to animals which were bought from him, and (which) he claimed to be 8 days old

Law 52

"A Jew is forbidden to cut the animal, which is not yet 8 days old. And when comes Akum to sell the animal to a Jew and claims that the latter is already 8 days old, then a Jew should not believe him, because Akum are liars and deceivers". [*2]

Iore Dea 15, 3.

"We can not trust Akum in regard to young sheep, being bought from him, and (of which) he said that they are 8 days old."

Law 53:

It is not allowed for nohrif (Christian) to breast feed the child, when you can have a Jewess, because the milk of nohrif closes the heart and creates an evil nature in it

Law 53

"It is forbidden to take a nohrif (Christian) as a midwife because the nature and character of the nurse usually transfer to the child; from nohrif the child becomes stupid and receives the bad qualities." [*3]

Iore Dea 81, 7, Hagah.

"It is not allowed for nohrif to breast feed the child when you can have a Jewess, because milk of nohrif closes the heart [*4] and creates an evil nature in it. Therefore the midwife, even if she is a Jewess, should not eat any forbidden foods and the child himself (should not do it), because it would all hurt him later."

[*1] Shulchan Aruch, Iore Dea 2, 1; taken from the Talmud Chullin, 13.

[*2] Ibid, 15; taken from Shaalof Utshubof Rashba; something similar appears in the Shulchan Aruch, many times.

[*3] Shulchan Aruch, Iore Dea 81, 7, Hagah; taken from the Talmud Rabbenu Nizim Abodah Zarahh.

[*4] To "close the Heart" in rabbinic language means to make it inaccessible to any science.

Law 54:

Rabbis have forbidden to eat bread baked by Akum, or anything cooked by Akum, or drink his liquor, as it may lead to socially friendly relations

Law 54

"Rabbis have forbidden to eat bread baked by Akum [*1], or anything cooked by Akum, or drink [*2] his liquor, **as it may lead to socially friendly relations.**

However, where there is no Jewish baker, then it is allowed to purchase it from Christian baker [*3], but not a private person, because then there is no serious

reason for such fears.

Nevertheless, the Jew is allowed to employ the Akum (Christian) as a cook [*4], when she cooks under supervision, guidance and in the presence of a Jew, and therefore, in collaboration with her. "

Iore Dea 112, 1.

"The rabbis have forbidden to eat bread of Akum, so as not to woo them" (Hagah). "It is forbidden even in situations where there is no fear of matchmaking."

Iore Dea 112, 2.

"There are some countries where things are simplified and where people buy some bread from the Akum baker, (namely) in those places where there is no Jewish baker, because there is a need for him" (Hagah).

"And there are those who say that even in a place where you can get some bread from a Jew it is allowed to (buy from the Christian baker).

But no one allows to (buy) bread from private individuals, because the reason for the prohibition lies (in prevention) of creating a situation for wooing (matchmaking), and if anyone would eat some bread from individuals, he would finally begin to eat together with them.

Ibid 113, 4.

"There is also a (teacher of the Talmud), who permits to eat the food already prepared by our (non-Jewish) maid;

but there is someone who prohibits it, even when it is already cooked (Hagah).

"However, if it is already cooked, then you can rely on those who allow it, and usually even directly permit (non-Jewish) maids to cook in a Jewish home, since there is no possibility that someone from the (Jewish) family would bump into them by the fireplace."

Ibid 114, 1.

"All the alcohol beverages of Akum are banned, so as not to woo them (Akum); but (to consume them) is prohibited only in the very place where they are sold; but when it is allowed to take the beverages with you, bring them home and drink there, then it is not prohibited."

[*1] Shulchan Aruch, Iore Dea 112, 1; taken from the Talmud Abodah Zarah, 35.

[*2] Ibid, 114, 1; taken from the Talmud Abodah Zarah, 31.

[*3] Ibid, 2; taken from Yerushalmi.

[*4] Ibid 113, 4, Hagah; taken from Aruch Kela, 43.

Law 55:

It is always a good deed to snatch something from Akum

Law 55

"A Jew is not allowed to sell impure objects (such as pigs, the things of the temple, etc., as we shall see later), but to take them away from Akum (ie, not buying, but taking them under the guise of a fictitious debt payment) is allowed because **it is always a good thing to snatch something from Akum.**" [*1]

Iore Dea 117, 1.

"Even when it is allowed to use (such a) thing which is prohibited (to be eaten) by law, then (even in that case) it is forbidden to sell it, since this thing is designed for food" (Hagah).

"And it is also permitted to take the unclean things of Akum in the payment of a debt, because it is the same as if you are saving something out of their hands."

Law 56:

When a Jew has bought some dishes from Akum, then he should wash it clean because Akum is (in the Jewish sense) impure

Law 56

"When a Jew has bought some dishes from Akum, whether made of metal or clay, then he should wash it clean because Akum (in the Jewish sense) are unclean. [*2]

Even when a Jew sells his dish to Akum [*3] and Akum brings it back, the Jew is obliged to wash it clean again, because through touch of Akum it was defiled."

Iore Dea 120, 1.

"When someone buys some tableware from Akum made of metal or glass, or dishes plated on the inside, whether it is new, then he should wash it in (large) water reservoir or a well, containing 40 measures."

Ibid 120, 11.

"A Jew who sold some dishes to Akum and then bought it back from him must wash it."

Sabbath, 145 b.

"Why are Akum dirty? Because they eat meat from animals forbidden to be eaten by Jews."

[*1] Shulchan Aruch, Iore Dea 117, 1, Hagah; with regard to trade, taken from the Mishna Shebuot par. 7, Mishna 3; that which applies to the confiscation of items from Akum, then it is taken from the Rashba.

[*2] Ibid, 120, 1; taken from the Talmud Abodah Zarah, 26.

[*3] Ibid, 11; taken from Tozefot.

Law 57:

Jew is forbidden to drink wine from a bottle or glass, which was touched by Akum, because of such a touch by Akum wine is defiled

Law 57

"It is forbidden to a Jew to drink wine from a bottle or glass, which was touched by Akum, because by such a touch by Akum wine is defiled." [*1]

(This law also has a particular goal - to protect the Jews from the social interactions with Christians. [*2])

Iore Dea 123, 1.

"It is forbidden to benefit from the wine, about which is not known whether it comes from the people who worship idols or not. The same is valid in respect to them touching our wine" (Hagah).

"We need to fear that the wine was intended for sacrifice to the idol. But nowadays, when people usually do not pour wine in sacrifice to idols, some say that when Goy touches our wine, (then) is not prohibited to take advantage of (this), but only (forbidden) to drink (it)."

Law 58:

A Jew is forbidden to derive any pleasures or benefits that he might enjoy from the temples of Akum

Law 58

"The Jew is prohibited any pleasure or benefit that he might derive from the temples of Akum; for example, he can not use the wax candles, carpets or clothes, which the priest wears at a service (not that which he usually wears as a private person) when these items have already been to a temple of Akum or were used at all. [*3]

He is not allowed to sell the priest, liturgical [*4] Chants books, but to sell the same to secular people is allowed; but if, however, a Jew will abstain from it and will not do even this latter, he will be blessed.

Further, a Jew is forbidden from lending money for construction or for interior decoration of the Akum temple [*5] and even less is allowed to sell [*6] the objects, which are used in such a temple."

"Whereupon the Jew should not give or sell water to Akum [*7], when he knows that it will be used to baptize with;

In addition, he is forbidden to sell incense, intended for use in the temple.

When, however, in the same locality Akum already sells [*8] , the items that are used in his temple, then a Jew is also permitted to sell them in order to prevent Akum from making money on it.

[*1] Shulchan Aruch, Iore Dea 123, 1, Hagah; taken from the Tur.

[*2] Ibid; taken from the Talmud Tozefot Abodah Zarah, 2.

[*3] Ibid, 139, 1; taken from the Talmud Abodah Zarah, 40.

[*4] Ibid, Hagah, 15; taken from Zepher Mitzvot Gadol.

[*5] Ibid; taken from the Talmud Nedarim, 62.

[*6] Ibid, 151, 1; taken from the Talmud Abodah Zarah, 73.

[*7] Ibid, Hagah; taken from Toraf Adam Vehavva Netib, 17.

[*8] Ibid, Hagah; taken from Mordechai, the Talmud Abodah Zarah.

Even when some of the items mentioned, which Jews consider unclean, are mixed with [*1] thousands of other objects of the same kind, even in that case it is prohibited to a Jew to take any pleasure or benefit from that thousand of items.

He is equally prohibited to derive any benefit even from the ashes [*2] of such things or from the burned temple of Akum."

Iore Dea 139, 1.

[*1] Shulchan Aruch, Iore Dea paragraph 140; taken from the Talmud Abodah Zarah, 74.

[*2] Ibid, paragraph 142; taken from the Talmud Betz, 39.

"Any benefit from use of idols is forbidden, and, moreover, both from themselves and so from things that belong to worship, as well as their decorations and offerings, whether they (the objects) are made by Akum or a Jew."

Ibid 139, 11.

"The clothes worn by priests, when they go into the house of idols, is their own dress and not decorations of idols, and so its destruction is not required;

another (teacher of Talmud), however, thinks the destruction is necessary in that case also (Hagah).

But the dress they put on for idolation itself is considered to be a decoration (of idols) and requires the destruction."

Ibid 139, 15, Hagah.

"Some say that it is forbidden to sell them, ie, (books) to Akum if they are the books used for singing during idolatry;

while others say it is illegal to sell (these books) only to the priests and not the rest of the Akum. But the one who is strict (ie, does not sell these books even to the other Akum), he shall be blessed.

Some also prohibit even selling of parchment and ink used to write their religious books.

And yet another says that it is forbidden to give a loan (money) to build the

temples for Akum, or for decoration thereof, or for expenses on their maids. It is even more forbidden to sell to them (temples) the items used in their service, such as frying pans;

who does not do this, he will be happy.

One should not bind the books of Akum, except of books by Judges and writers, but when there exists the danger of hostility, then we have to avoid it (at least) as much as possible."

Ibid 151, 1.

"Things that are used for idolatry in certain area, may not be sold to local idolaters" (Hagah).

"It is forbidden to sell water to Akum, when you know he intends to use it for baptism."

Ibid (Hagah).

"But only to the priest, or (another) Akum, who is likely to give the incense in the idolization sacrifice (you should not sell it);

as to any other Akum, it is allowed to sell it. Prohibition to sell them things pertaining to their idolatry is only applicable when they have no other things of that sort, or when they can not buy them anywhere else;

but when they can buy them elsewhere, then it is allowed to sell them any of it. "

Iore Dea 140.

"The idols of the worship, as well as objects of sacrifice to them, no matter how insignificant they were, is prohibited;

so that when some of them are mixed with thousands of other objects (of the same kind), then all (of these items) are prohibited.

Ibid 142, 1.

"According to what is forbidden to derive some benefits from the idols, it includes all the pleasures they bring;

even when they are burned, it is forbidden to use their charcoal or ashes;

but (to enjoy) their flame is permitted."

Law 59:

All the images in the villages are prohibited because they are, without doubt, made for idols

Law 59

"A Jew is forbidden to derive any pleasure or benefit from any kind of the cross, or religious images, which he finds in the villages, by the roads or in small towns, because they are placed there for worship and unclean for a Jew.

But when he finds them in the big cities, where they were not made for worship, but only for decoration, then it is not necessary to apply the law.

But on the other hand, this prohibition applies to every cross, before which they kneel." [*1]

Iore Dea 141, 1.

"All the images in the villages are prohibited because they are, without doubt, made for idols;

but those that are found in large cities, are permissible because they were probably created only for decoration;

excluded, however, is the case when they are located by the gates of the city, and

when in the hands of the images we see the stick, bird, balloon, sword, a crown or a ring (Hagah).

"The image of the cross, before which they fall down, we must consider to be the idol, and it is forbidden without a destruction (ie destruction is not required), but the cross that is hung on the neck, or as a souvenir, is not called an idol, and allowed".

[*1] Shulchan Aruch, Iore Dea 141, 1; taken from the Talmud Abodah Zarah, 40.

Law 60:

A Jew is strictly forbidden to derive any pleasure or benefit from the temple of Akum, such as having a walk in its shadow during summer, listen to organ music, or to look at one of its beautiful paintings in order to enjoy it

Law 60

"A Jew is strictly forbidden to derive any pleasure or benefit from the temple of Akum, [*1] such as having a walk in its shadow during summer, listen to organ music, [*2] or to look at one of its beautiful paintings in order to enjoy it.

Iore Dea 142, 10.

"Shadow of the house of idols is forbidden as within it, and within four cubits in front of its door, but the shadow behind it is permitted.

It is even allowed to walk on the shadows inside the temple, if that place was taken away from the public, and there used to be a road there before, where they have built a house of idols.

But when the idol's house stands right by the road, then (walking on it) is prohibited. Some even prohibit it unconditionally."

Iore Dea 142, 15.

"It is forbidden to listen to musical instruments of idolatry, or to look at their decorations;

when you find some pleasure in seeing them (Hagah), but when you do not want it, then it is permitted."

Law 61:

It is strictly forbidden for a Jew to build a house next to the Akum temple

Law 61

"It is strictly forbidden for a Jew to build a house next to the Akum temple.

But when he already owns a house that stands next to the said temple, and the house collapses, then, for new construction Jew should step back a little from the temple, and **fill the gap with human excrements.**" [*3]

Iore Dea 143, 1.

"When someone owns a house, which is leaning against the house of idols, and his house is falling apart, then it is forbidden to build it again.

What should he do? Let him move it away a little and build a house again, and let him fill the gap with **thorn bushes** or **human excrement**, not to yield to the house of idols more space."

Law 62:

Jew is not allowed to have fun or profit from the church-owned property of Akum when the income goes to the liturgical purposes

Law 62

"A Jew is not allowed to derive any pleasure or profit from the church-owned property (real estates, lands, houses, etc.) of Akum, when the income goes to the liturgical purpose. When, however, the income is used by the clergy personally, then a Jew is permitted to extract from this benefit, but provided that it did not cost him anything." [*4]

"When a garden or a swimming pool belongs to the idols and the income from it goes to the priests, then it is allowed to use them free of charge;

but to extract from the same some benefit for a fee is prohibited "(Hagah).

"Some say it's not forbidden to derive any benefit from them, when the income belongs to the priests, except when they (the garden or swimming pool) are in the yard of the house of idols.

When they are not located in front of this very house, then, even if income went to the priests it is allowed to use them, as long as the income does not belong to the very temple of idols.

And on this, as a milder interpretation of the Act (Law), we can settle down."

[*1] Shulchan Aruch, Iore Dea 142, 10; taken from the Talmud Pesachim, 26.

[*2] Ibid, 15; taken from Rabbenu Ieruham.

[*3] Ibid, 143, 1; taken from the Talmud Abodah Zarah, 47.

[*4] Ibid, 143, 3; taken from the Talmud Abodah Zarah, 54.

Law 63:

Strictly forbidden for a Jew to participate in donation collection for the temple of Akum

Law 63

"A Jew is strictly forbidden to take part in donation collection for the temple of Akum.

However, it is effective only where the temple independently decides how to use its property and, therefore, spends donations only on itself.

But when the spiritual property is controlled by the state itself, then it is allowed to participate in donation collection, since in that case one can think to himself that he gives it to the state, as if any donation might be used for other purposes also." [*1]

"It is forbidden to give anything to collectors, collecting donations for the idols (Hagah).

"However, it is prohibited only when the revenue is used directly on the needs of the temple, but when it goes (first) to the treasury, and that is from where the funds were dispersed for the purchases on the temple needs, then it is allowed."

Law 64:

It is a good deed to be done to Akum temples, as well as all their belongings or made for them, by every Jew, as much as possible, is to try to destroy and burn them, and to scatter the ashes in all winds, or throw them into the water

Law 64

"It is a good deed to be done to Akum temples, as well as all their belongings or made for them, by every Jew, as much as possible, is to try to destroy and burn them, and to scatter the ashes in all winds, or throw them into the water.

Further, is the duty of every Jew to eradicate every temple of Akum and give it the shameful name." [*2]

"It is a good deed for everyone who sees the idols to burn and destroy them.

But how? Burn it down and then and rub them to ashes, and (ash) he may scatter in the wind or throw into the sea" (Hagah).

"The same applies to the utensils and so to everything that has been made for them

because it says: "Destroy all the places ...".

Iore Dea 146.15.

[*1] Shulchan Aruch, Iore Dea 143, 6; taken from Yerushalmi Abodah Zarah, par. 4.

[*2] Ibid, 146, 14 and 15; taken from the Talmud Abodah Zarah, 46, and Maimon Gilhof Abodah Zarah, par. 7.

"You must try to eradicate the idols and to call them insulting names."

Law 65:

A Jew who vows anything in the name of the temple (church) of Akum should be given 39 hits with the stick, and furthermore it is forbidden to even use the name of such a temple; with respect thereto, only the embarrassing nicknames must be used

Law 65

"A Jew who vows anything in the name of the temple (church) of Akum should be given 39 hits with the stick, and furthermore it is forbidden to even use the name of such a temple; with respect thereto, only the embarrassing nicknames must be used.

Even the Akum holidays can not be called their own names, except for those that are named after names of people (eg holiday of Peter and Paul, Andrew, etc.). [*1]

A Jew is permitted to mock Akum, saying:

"May your God help you!" or "He (God) bless your deeds!"

While thinking to himself:

"God of Akum (ie, in the eyes of a Jew, idolaters) can not do anything, therefore, Akum will not be blessed."

(It is clear from this that **the Jewish wish of Grace to Akum is a mockery and humiliation**). [*2]

Iore Dea 147, 1.

"He, who gives a vow or an oath in the name the idols, receives 39 strokes; it is also forbidden to call them by their name, whether it is necessary or not."

Iore Dea 147, 2.

"(Such) names of their (Akum) holidays, that are identical with the names of people could be used without attaching any significance to it."

Iore Dea 147, 5.

"It is allowed to make fun of idols" (Hagah.).

"It is allowed to say to Akum:

"Your God help you!" or "Let him bless your deeds!"

Law 66:

A Jew is forbidden to lend money to Akum, or to even conduct any business with him for three days before one of his (Akum) holidays, because Akum could use it to please himself during holidays. However, for excessively high interest rates loaning to Akum is allowed

Law 66

A Jew is forbidden to lend money to Akum, or to even conduct any business with him for three days before one of his (Akum) holidays, because Akum could use it to please himself during holidays. [*3]

However, for excessively high [*4] interest rates loaning to Akum is permitted, so the very pleasure would be bittered because of the coming pains of paying it back."

Iore Dea 148, 1.

"For three days before the holiday it is forbidden to buy or sell to the idolaters any things that do not perish;

nevertheless, it is allowed to sell them things that that can not be saved until the holiday, such as vegetables or anything cooked.

It is also forbidden to lend them something or take the loans from them (as well as) to give them money without interest or take such that are mutually enriching, and, finally, to pay them or to take any payments from them if you have a receipt or a bail in your hands.

However, one is permitted to pay on a verbal agreement, because it (is the same as) as saving something from their (Akum) hands.

But nowadays, when their hands are strong, (you can allow) them to (pay) even the debts acknowledged in writing, because it looks like something rescued from their hands.

But when a loan is interest bearing, particularly on bail, then it is directly allowed, because (without doubt), it must be regarded as something to flee their hands."

[*1] Shulchan Aruch, Iore Dea 147, 1 and 2; taken from the Talmud Sanhedrin, 60 and 63.

[*2] Ibid; taken from Maimonides.

[*3] Ibid, 148, 1; taken from the Talmud Abodah Zarah, 6, Tozefot and Rashba.

[*4] Ibid, taken from the Tur.

Law 67:

A Jew is forbidden to give any gifts to Akum on one of his (Akum) holidays, as it is allowed only when he knows that Akum is unbeliever. Similarly, a Jew is forbidden to accept gifts from Akum on his holiday

Law 67

"A Jew is forbidden to give any gifts to an Akum on one of his (Akum) holidays; it is allowed only if it is known that he is not a believer.

Similarly, a Jew is forbidden to accept any gifts from Akum on his holiday. But when a Jew is afraid that his rejection may cause some bad consequences, then he may accept it, but then secretly throw a gift away." [*1]

"The day on which Akum get the new king (regal day or election), the Jews should consider it just like any other ordinary holiday of Akum (ie, Jews should not give them any presents or perform any gesheft with them, except if they have the opportunity to cheat Akum etc.)".

Iore Dea 148, 5.

"It is forbidden to send gifts to an Akum on their holiday, except if it is known that he does not believe in idols and does not serve them.

And it is also forbidden to accept any gifts from an Akum, when he sends it on his holiday.

But, when we can expect a dislike, then let the (Jew) take it and under his hand, in his (Akum) presence, throw a gift into a pit or into some other (appropriate) place, where it will perish."

Iore Dea 148, 6.

"The day on which Akum are going to elect a king, and perform a sacrifice, and praise their God, is considered (only) their holiday and is equivalent to any other holidays of Akum."

"It is also wrong to send a gift to a Goi on their feast days unless it is certain that he does not believe in the worship of Christian idols, and does not serve them."

Maimonides has the same in Hilkhoth Akum (IX, 2)

[*1] Shulchan Aruch, Iore Dea 148, 5 and 6; taken from the Talmud Abodah Zarah, 65, and 8.

Law 68:

It is forbidden to a Jew to go to Akum's house during the Akum holiday so as not to be obliged to shake hands with him

Law 68

"It is forbidden to a Jew to go to Akum's house during the Akum holiday so as not to be obliged to give him greetings.

But when a Jew meets an Akum on the street, then allowed to shake hands with him, but in a constrained manner, sullenly (in the original text - "with weak lips and a heavy head")." [*1]

Iore Dea 148, 9.

"It is forbidden to go into the house of Akum during his holiday and bow down to him;

but when he walks in your direction outside the home, then it is allowed, but only in a low voice and with a heavy head."

Law 69:

Always forbidden to respond to a bow of Akum, so it is advised to bow first, so that the Akum would not (bow) first, and thus force one to respond to his bow

Law 69

"A Jew is unconditionally forbidden to answer to Akum's greeting: "Peace be with you!", or something of that kind (as the Jews think that the one who gets the greeting "Peace be with you!" in response to his own greeting, then peace will be his.)

According to this, the Jew is inculcated with the idea that when he meets an Akum, he must bow first, in order not to give the Akum any time to bow first, and would not have forced a Jew to respond, and, therefore, contribute to that, which, God forbid, would allow the Akum to receive a blessing." [*2]

Iore Dea 148, 10.

"A Jew is unconditionally forbidden to respond to a bow of an Akum, so it is advised to bow first, so that the Akum would not (bow) first, and thus force one to respond to his bow."

Law 70:

It is considered a holy good deed, when a Jew stays away from the temple of Akum, at by least 4 cubits. Very strictly prohibited for a Jew to bow his head in front of mentioned temple, when, for example, a splinter has gotten into his leg or when he drops his money down

Law 70

"It is considered a holy good deed, when a Jew stays away from the temple of Akum, by at least 4 cubits (for example, when his way lies past it). [*3]

According to this, is very strictly forbidden to a Jew to bow his head before mentioned church, for example, when a splinter [*4] has gotten into his leg or when he dropped the money down, so he had to bend, in which case he should turn his back to the temple.

When by the hole at a water source there are Christian imagery or symbols [*5], then a Jew is prohibited to drink from that source, because it would look as if, by bending down to the hole, he would like to kiss the image or symbol."

Iore Dea 150, 1.

"A Good deed is to keep away from the path of idols at 4 cubits."

Iore Dea 150, 2.

"If someone has gotten a splinter into his leg before the images of idols, or he dropped some money in front of them, then he should not bend to remove the splinter, or pick up the money, because it looks as if he bends down in front of them (idols), instead, he should squat either turn his back or sideways to the idols, and then he can take (a splinter out from his foot, or money from the ground)."

Iore Dea 150, 3.

"When the water flows out from the very face of an idol, then do not apply your mouth to his mouth, because it look as if you kiss the idol."

[*1] Shulchan Aruch, Iore Dea 148, 9; taken from the Talmud Gittin 62.

[*2] Ibid, 148, 10; taken from the Talmud Gittin 62.

[*3] Ibid, 150, 1; taken from the Talmud Abodah Zarah, 12 and 17.

[*4] Ibid, 2; taken from the Talmud in the same place.

[*5] Ibid, 3; taken from the Talmud in the same place.

Law 71:

A Jew is forbidden to take off his hat before the kings or priests, who have a cross on their dress or a cross worn on the chest, so it does not look like he makes a bow before the cross

Law 71

"A Jew is forbidden to take off his hat before the kings or priests, who have a cross on their dress or worn on their chest, so it does not look like he makes a bow before the cross. [*1]

However, in order not to violate the external decorum, he should remove his hat before he sees the individuals mentioned, (consequently, the cross), or, seemingly accidentally, to drop the money and bend down to pick it up (his behavior therefore, must have looked as if he pays his respect for that person, but in fact, he has a very different intent)."

Iore Dea 150, 3 Hagah.

"Before the sovereigns, or priests, which have a cross on their dress, or an image worn on the chest, as required by the custom of the rulers, it is not allowed to bow or take off a hat, unless it is done in such a way that it can not be determined (for which purpose one bends down);

for example, deliberately dropping money (and then picking it up), or one can stand up before they come; in general, one needs to remove his hat and bow down before their approach."

Law 72:

It is forbidden to Jews in the neighborhood or on the street where they live, to rent or sell houses to three Akum, to prevent that street from becoming Christian

Law 72

"It is forbidden to Jews to rent or sell houses to three Akum in the neighborhood or on the street where they (Jews) live to prevent that street from becoming Christian. [*2]

House for sale to one or two Akum was previously tolerated only in order 'to be used as barns, but not as residence, because otherwise the Akum would keep their idols in them.' [*1]

However, now that this case no longer occurs, Jews are allowed to rent or sell houses to one or two Akum for housing also."

Iore Dea 151, 9.

"One does not sell or rent a house on the Jewish street to three Akum simultaneously, but it is permitted to rent or sell a house to one or two Akum, if there is no fear that he would sell the house or rent it out to others."

Iore Dea 151, 10.

"But where it is allowed to rent, it is also allowed to rent as a warehouse, but not for residence, because he (Akum) always keeps the idols in his house (Hagah).

Nevertheless, nowadays it is the custom to rent to Akum even as a residence, because they no longer tend to bring the idols into their homes."

[*1] Shulchan Aruch, Iore Dea 150, 3 Hagah; taken from Terumof Gadeshen section 197.

[*2] Ibid, 151, 9 and 10, taken from the Talmud Abodah Zarah, 19.

Law 73:

It is considered a great sin to give something to Akum as a present. Prohibited (to a Jew) to give a gift to Akum, whom he does not know

Law 73

"It is a great sin to give something to Akum. [*2]

Nevertheless, for the sake of peace [*3] it is allowed to give some charity to the poor Akum, to visit their patients, to give to their dead last respects, and to comfort the relatives of the dying one, so that the Akum might think that the Jews are their friends since they express participation."

Iore Dea 151, 11.

"a Jew is forbidden to give a free gift to Akum, whom he does not know."

Iore Dea 151, 12.

"It is permissible to give charity to the poor, to visit their (Akum) sick, to bury their dead, mourn over their dead and to comfort those wearing the mourning signs for him for the sake of peace and harmony."

"It is allowed to give to an Akum, with whom you are acquainted, because it (appears) as if (you are) selling it to him." [*4]

Law 74:

Jew is forbidden to praise Akum in his absence, such as saying: "What a handsome man," but still a thousand times more strictly forbidden to praise his virtues

Law 74

"Jew is forbidden to praise Akum in his absence, such as saying: "What a handsome man!," (when a person is beautiful in appearance), [*5] but still a thousand times more strictly forbidden to praise his virtues, for example by saying:

"What a good man he is!" or "What a great scientist!" or "What a smart man!" etc.

But when, however, praising the beauty of the body of an Akum, Jew intends it to praise God for He has created such a beautiful creature, then it is permitted [*1], because the Jew can praise God for the beauty of an animal, and hence the Akum."

Iore Dea 151, 14.

"While telling a story about them (Akum) it is prohibited to even use the expressions like: "how beautiful is this Akum; but how much more is it forbidden to mention with praise his actions or mention his qualities, worthy of love.

But, when with such an approval you are just going to praise the Holy Spirit (God), by saying: 'praise the Lord, for He has created such a beautiful creature', then it is allowed.

Orach Chayim, 225, 10.

"He, who looks at the beautiful trees or the beautiful creatures, whether it is even an Akum or animal, has to say:

"Praise be to Thee, O Lord our God, King of the universe that You have something like this in Your world".

[*1] Shulchan Aruch, Iore Dea 151, 9 and 10, Hagah; taken from the Tur.

[*2] Ibid, 151, 11; taken from the Talmud Abodah Zarah, 20.

[*3] Ibid, 12; taken from the Talmud Gittin 20.

[*4] Tozefot to the Abodah of Zara, 20a.

[*5] Shulchan Aruch, Iore Dea 151, 14; taken from the Talmud Abodah Zarah, 20.

Law 75:

A Jew is forbidden to take part in a wedding feast of Akum, even if there is an opportunity to bring with him his own food and his own waiter

Law 75

"A Jew is forbidden to take part in a wedding feast of Akum, even if there is a opportunity to take home his food and his waiter (that is kosher), because it could lead to friendships (which is exactly what a Jew should avoid);

but when an Akum sends a live bird or something killed by some Jew to a Jew, then a Jew is allowed to eat it in his own home." [*2]

Iore Dea 152, 1.

"When an Akum arranges a dinner at the wedding of his son or his daughter, then a Jew is forbidden to eat there, even when he eats his own (kosher) meal and his own waiter stands before him, and serves him."

Iore Dea 152, 2.

"When some Akum, celebrating a wedding, sends some poultry or fish to a Jew at his home, then it is allowed to (eat it)" (Hagah).

"And it is also permitted (to eat) when he (Akum) sends him some beef from a cattle, killed according to the (Jewish) law, to his house."

[*1] Shulchan Aruch, Orach Chayim, 225, 10; taken from the Talmud Yerushalmi Berachah.

[*2] Ibid, Iore Dea 152, 1 and 2; taken from the Talmud Abodah Zarah, 8.

Law 76:

A Jew is forbidden to send his child to a Christian school or to take him to a Christian craftsman to learn some skill, because Akum (Christians) would tempt him to do evil

Law 76

"A Jew is forbidden to send his child to a Christian school or to take him to a Christian craftsman to learn some skill, because Akum (Christians) would tempt him to do evil. Whereupon the Jew should never be left alone with the Akum, because the Akum are bloodthirsty.

When a Jew and an Akum are walking the stairs up or down, then, in the former case the Jew must strive to be the first, and in the second case, to be behind (hence, he is always higher than a Christian), else the Akum could kill a Jew, if the latter was lower.

Further, a Jew can not bend down in the presence of an Akum, because otherwise Akum could chop off his head.

Similarly, a Jew is forbidden to tell the truth, if Akum asked where he goes, so the Akum would not creep up to him and kill him." [*1]

Iore Dea 153, 1, Xara.

"You can not trust them (Akum) with a child to teach him some science or to learn some trade, because they would seduce him to heresy (Christianity)."

Iore Dea 153, 2.

"A Jew can not be alone with an Akum, because they are suspected of bloodshed."

Hope de'a 153, 3.

"When a Jew meets an Akum with a sword on his way, then let him walk by on your right side (Hagah);"

but when Akum has a stick in his hand, then let him pass on the left side.

If they go up or down the stairs, a Jew should never be lower and Akum higher (Hagah);

and he (the Jew) must always keep him (Akum) slightly to the right and should never bend down in front of him.

and if he asks: "Where are you going?", the Jew, if he goes a mile, should say: "Two miles".

Law 77:

A Jewish midwife is forbidden to breast feed a baby of an Akum, even if she is paid, because she would help to raise an Akum

Law 77

"A Jewish midwife is forbidden to breastfeed a baby of an Akum, even if she is paid, because she would help to raise an Akum. [*2]

Only when she felt severe pain from an excess of milk and it could be harmful to her, then it is allowed. [*3]

Also, it is prohibited to a Jew to teach an Akum some trade, which he could subsist on."

Iore Dea 154, 2.

"A Jewess should not breastfeed a baby of an Akum, even for a fee. Only when she has a surplus of milk and it is causing her pain, then it is allowed to feed the baby.

It is forbidden to teach an Akum any kind of trade."

[*1] Shulchan Aruch, Iore Dea 153, 2 and 3; taken from the Talmud Abodah Zarah, 22 and 25.

[*2] Ibid, 154, 2; taken from the Talmud Abodah Zarah, 26.

[*3] Ibid, Hagah 2; taken from Hagahof Ascher in the Talmud Abodah Zarah.

Law 78:

It is forbidden to a Jew to be treated for free by the doctor or a pharmacist of Akum, because, we must assume that in this case the doctor or pharmacist would have poisoned him

Law 78

"It is forbidden to a Jew to be treated for free by the doctor or a pharmacist of Akum, because, we must assume that in this case the doctor or the pharmacist would have poisoned him;

but for a fee it is allowed to use an Akum as a doctor or a pharmacist, because in this case the latter would be cautious of poisoning the Jew in order not to damage his reputation." [*1]

Iore Dea 155, 1.

"A wound or illness, even as dangerous that in order to take care of it would cause profaning the sabbath, should not be allowed to be treated by an Akum whose experience has not been universally recognized, because we are to be afraid of bloodshed.

Even when it is not known whether (the patient) would remain alive or die, still

one should not be treated by him;

but when it is certain the patient is going to die, then you can allow him (Akum) to treat the patient, because an (extra) hour of life is not worth the bother.

But when he (Akum) only reports that some medicine is helpful or not, then you can rely on him, but not to purchase it from him directly." (Hagah).

"And some say that all this is prohibited only when Akum does it for free, but when he takes a fee for it, then it is permitted, because he fears for the damage to his income."

Law 79:

It is permitted to a Jew with a life-threatening illnesses to use the unclean when he thinks he can expect to be healed by it

Law 79

"It is permitted to a Jew with a life-threatening illnesses to use the unclean (ie the fact that by law it must be considered unclean, the use of which is generally prohibited) when he thinks he can expect to be healed by it.

But even in this case it is unlawful to use for your healing that which belongs (in the sense of Jewishness) to the most unclean thing, namely, the temple of Akum (Christian Church)." [*2]

Iore Dea 155, 3.

"Where life is in danger, one can be treated with forbidden things, even in such a way as they are usually used, but when there is no danger to life, then it is forbidden to use these things in such a way as they are usually used;

but it is allowed to use them in an unusual way" [*3] (Hagah).

[*1] Shulchan Aruch, Iore Dea 155, 1; taken from the Talmud Abodah Zarah, 27.

[*2] Ibid, 155, 3 Hagah; taken from Aruch Kela, 32.

[*3] This means: out of the things that are commonly eaten, it is allowed to a Jew, when the disease is not dangerous to his life, to make a patch and put it on the wound;

He can even eat them, adding something bitter, so that his mouth would no longer taste this food (see: Mamon, Gilhof iezode n-torus, Perek 5, 8).

"It is allowed to burn an unclean animal or any other prohibited thing and to eat it in order to get to healed, even to such a patient who is in no risk, except of the wood of idolatry. [*1]

Law 80:

Strictly forbidden to a Jew to let an Akum cut his hair

Law 80

"It is strictly forbidden to a Jew to let an Akum cut his hair (on the head or beard) because Akum could cut his throat;

it is permitted only if there are few Jews present, or when there is a mirror in front of him, so that he could immediately notice the evil intent of the Akum to cut his throat and quickly run away." [*2]

Iore Dea 156, 1.

"It is forbidden to get a haircut at Akum, except when there are people (Jews) present" (Hagah).

"But some make (law) stricter, so that even if there are few people present, it is only permitted to shave with a blade [*3] at Akum only when you look in the mirror."

Law 81:

It is not a direct duty for a Jew to kill an Akum with whom he lives in peace; but it is strictly prohibited to save an Akum from death. Furthermore, a Jew is forbidden to treat an Akum even if he is paid

Law 81

"A Jew is not charged with direct responsibility to kill an Akum with whom he lives in peace;

but it is **strictly prohibited to save an Akum from death**, for example, if this latter fell into the water and even promised his entire fortune if he is saved. [*4]

Further, a Jew is forbidden to provide a medical treatment to an Akum even for money, except in the case when we can expect that as a consequence there would arise hatred among Akum against the Jews. In this case, it is allowed to treat the Akum even for free if a Jew can not evade providing that treatment. [*5]

Still further, the Jew is **allowed to test some medication on the Akum, to see whether it brings a cure or causes death.**

Finally, a Jew is directly obliged to kill such a Jew [*6], who has converted to Christianity and went to Akum, and certainly it is most strictly forbidden to save such a Jew from death."

Iore Dea 158, 1.

"Those of Akum, with whom we are not at war, as well, and those that graze the sheep of Israel in Palestine, when the fields are for the most part belong to Israel, etc. are not caused death;

however **it is forbidden to save them when they are close to death.**

For example, when you see that one of them has fallen into the sea, do not save him, even if he is willing to pay for it.

According to this, they can not be given a medical treatment even for money, except in the case when we can expect some hostility (Hagah), because then it is allowed, even free of charge, if you can not evade it.

And it is also allowed to test some medicine on Akum, to see whether it is helpful."

Iore Dea 158, 2 Hagah.

"The departed ones, who have fallen to Akum and who are profaned by idolatry along with the Akum, as are the Akum themselves, are equated to those who drop out for the evil (to Israel), and those are thrown in, not pulled out."

[*1] Ie one can not even use the ashes of those things that belong to idolatry.

[*2] Shulchan Aruch, Iore Dea 156, 1; taken from the Talmud Abodah Zarah, 27, and Tozefot, ibid.

[*3] Here, of course, this is not about the beard, because every Jewish, shaving his beard with a razor, commits five sins at once:

two for each cheek and one for the chin (see: Talmud Makkot, 20a); it is probably about the hair on the neck.

[*4] Shulchan Aruch, Iore Dea 158, 1; taken from Maimon and the Talmud Abodah Zarah, 26.

[*5] Ibid, Hagah, taken from Tozefot and Mordechai in the Talmud Abodah Zarah, as well as from Zepher Mitzvot Gadol.

[*6] Ibid, Hagah 2, taken from Tozefot, from the same place.

Law 82:

It is strictly forbidden to a Jew to lend money to another Jew at high interest rates, and, conversely, it is allowed to lend money to Akum or a Jew who became Akum at excessively high interest rates

Law 82

"It is strictly forbidden for a Jew to lend money to another Jew in the growth (at high interest rates), and, conversely, it is allowed to lend money at excessive interest rate to an Akum, or to any Jew who became an Akum, because the Holy Scripture says:

"You have to allow your brother to live with thee." However, **Akum is not considered a brother.**" [*1]

Iore Dea 159, 1.

"According to Torah law it is allowed to lend to Akum for interest, but the rabbis allowed to take only as much (per cent) as necessary to get by.

In our time it is permissible in all possible ways."

Iore Dea 159, 2.

"It is allowed to lend for interest to the Apostate, but it is prohibited to take a loan from him."

Law 83:

It is forbidden to a Jew to assimilate among Akum, on the contrary, he must make every effort to ensure that he is different from them. And, least of all, is allowed to him to wear such clothes that contain anything specifically Christian

Law 83

"It is forbidden to a Jew to assimilate among Akum, on the contrary, he must make every effort to ensure that he is different from them, such as clothes, haircut, household items, etc.

And, least of all, is allowed to him to wear such clothes that contain anything specifically Christian (with crosses, etc.). [*2]

But when some Christian associations have their own clothing, such as doctors or craftsmen, then the Jewish doctor or craftsman is allowed [*3] to wear such clothes, if he can profit from it."

Iore Dea 178, 1.

"We should not live by customs of Akum (Hagah) and should not become like them;

you can not wear the same kind of dress they wear, or to have the same hair style as theirs; it is prohibited to build the buildings that look like temples of Akum (Hagah).

"Nevertheless, when they have something that is useful for specific purpose, such as when they have an experienced physician wearing a specific kind of a dress, then (the Jewish doctors) are allowed to wear a similar dress."

[*1] Shulchan Aruch, Iore Dea 159, 1; taken from the Talmud Baba Metzia, 70.

[*2] Ibid, 178, 1; taken from the Talmud Abodah Zarah, 29, as well as from Zifra Ahre mof and Maimon Gilhof Abodah Zarah, par. 1.

[*3] Ibid, Hagah; taken from Shaalof Utshubof Mehar Koolon, 88.

Law 84:

The Jews have a law according to which at a certain time they need to perform a purification through bathing in water. When, having made such cleaning, they come across something unclean, excitatory, disgusting, or Akum, then they should perform the cleansing all over again.

Law 84

"The Jews have a law according to which at a certain time they need to perform a purification through bathing in water.

When, having made this cleaning, they come across something unclean, bothersome or disgusting, or an Akum, then they should cleanse themselves all over again, because just seeing some impure thing or Akum, even without

touching them, is enough to defile." [*1]

Iore Dea 198, 48, Hagah.

"Women need to worry about that when you exit the bath, and before you meet your friend, not to come across some unclean thing or Akum at first.

If something like this happens, then God-fearing woman should be cleansed once again."

Law 85:

When a Jew has stolen something from Akum, but in the court rejects it, and he is asked to take an oath, then other Jews, who are aware of the theft, are required to mediate and do all they can to bring the matter to an amicable agreement between the Jew and the Akum. He is allowed to swear falsely, but at heart to deny this perjury, thinking to himself that he could not do otherwise

Law 85

"When a Jew has stolen something from Akum, but in the court rejects it, and he is asked to take an oath, then other Jews, who are aware of the theft, are required to mediate and do all they can to bring the matter to an amicable agreement between the Jew and the Akum

If that fails and a Jew does not want to lose the case, and it is impossible to evade the oath, then **he is permitted to swear falsely, but at heart to deny this perjury, thinking to himself that he could not do otherwise.**

However, this law remains in force only if Akum can not find out about the theft in any other way;

But if he could learn about it via other means, then a Jew should not commit a perjury, as not to defile the name of the Lord. [*2]

There is a rule that when a Jew is threatened with bodily punishment, then he is allowed to swear falsely, even if there was a risk of incrimination of perjury, and (therefore) the very name of the Lord might be defiled.

However, if there is only a threat of a fine, then to make a perjury is permitted only under the condition that there is no chance perjury can be discovered, and, (therefore) the Name of the Lord will not be defiled." [*3]

[*1] Shulchan Aruch, Iore Dea 198, 48, Hagah; taken from the Shaar Dura.

[*2] Ibid, 329, 1, Hagah; taken from Hagahof Ascher mude Shebuof.

[*3] Baar Hagola, ibid; taken from Hagah 232, 14.

Iore Dea 329, 1, Hagah.

"When a Jew has robbed an Akum and he (Jew) is lead to an oath in the presence of other Jews, and they know that he intends to take a false oath, then they should force him to make peace with Akum and not to swear falsely, even if he is forced to swear, because his oath will defile the name (the Lord).

But when he is forced to take (an oath), and when the circumstances of the case indicate that there is no possibility of desecration of the Name (of God), then he has in his heart to declare an oath invalid, because he was forced to do it, as already mentioned above, in section 232".

Commentary.

"Look at (N14 separate ruling in Hagah):

when facing the death penalty, then it is called the oath of necessity, and they do not make any distinction of whether this is a desecration of the Name (of God) or not, but in case of fines one (can) only take a false oath, when there is no danger of profaning the name (of God)."

Law 86:

A Jew is forbidden to give a donation or to lend something to someone who rejects even a single law of Torah, let alone to such a Jew who became an Akum

Law 86

"A Jew is forbidden to give a donation or to lend something to someone who rejects even a single law of Torah, let alone to such a Jew who became an Akum, because a Jew is not obliged to let this (renegade) live.

However, to give a donation to Akum is permitted in order to avoid hatred against Jews." [*1]

Iore Dea 251, 1.

"When someone violates even a single law of the Torah with the intent and does not repent of it, then you are not obliged to feed him or to lend to him (Hagah), but to give donations to the poor nohrim is allowed just as to the poor Jews - for the sake of peace and quiet."

Iore Dea 251, 2.

"Whoever violates the law with intent, even if only one law, for example, he who eats the meat of an animal that died where it is possible to get some kosher meat, it is forbidden to buy him out when he was taken prisoner."

Law 87:

A Jew is strictly forbidden from accepting a charity from an Akum

Law 87

"A Jew is strictly forbidden from accepting charity from Akum [*2], because, according to the view of Jews, blessed [*3] by the Lord is the one who gives tzedakah, ie charity to a Jew.

Therefore, an Akum would be blessed also, if a Jew took some charity from him (the Jews believe that Christians still exist only because through them the Jews would benefit also, as if the Jews would deprive them of this possibility, they would soon be broken as "fragile dishes", ie, would have perished completely).

Therefore, when the king or other ruler of the Goyim (Christians) would send some money to the Jews to distribute among their poor, then, even though it is prohibited to return the money back, so as not to offend the king, but it is not allowed to distribute it to the poor of the Jews, and instead, should be quietly given to the poor of Christians."

"But when the Emperor gives something to the synagogue, then it is allowed to accept it, because the blessing arising from it is not important.

However, from a Jew who became a Christian, you can not take even in that case." [*1]

Iore Dea 254, 1.

"It is forbidden to a Jew openly accept charity from an Akum.

Iore Dea 254, 2.

"When a gentile king or prince sends money to the Jews, then they are not sent back for the sake of peace with the king, but secretly distributed to the poor Akum, but in such a way that the king would not learn about it" (Hagah).

"And all this is valid only when they (Akum) give money in charity;

but when they give something to the synagogue, then it is allowed to take it from them, but not from a Jew who became an Akum."

[*1] Shulchan Aruch, Iore Dea 251, 1; taken from the Talmud Gittin, 45 and 61.

[*2] Ibid, 254, 1 and 2; taken from the Talmud Sanhedrin 27.

[*3] Ibid, taken from the Talmud Baba batra, 10.

Law 88:

Marriages among Akum have no binding force, ie their cohabitation is equivalent to mating horses. Therefore, their children do not relate to their parents in any human way, like relatives, and when parents and children became Jews, for example, a son can marry his own mother

Law 88

"Marriages among Akum have no binding force, ie their cohabitation is equivalent to mating horses.

Therefore, **their children do not relate to their parents in any human way, like relatives**, and when parents and children became Jews, for example, **a son can marry his own mother.**

However, the rabbis spoke against the application of this rule in real life, so that the Akum, who became Jews, would not say that the Akum are more pious than Jews, since it is not allowed for a son to marry his own mother in their tradition." [*2]

Iore Dea 269, 1.

"By law, a **proselyte may marry his own mother or a sister of his mother**, who became Jewish;

but the rabbis have forbidden it, so that they (proselytes) would not say:

"Our old religion was more strict than the present one".

[*1] Shulchan Aruch, Iore Dea 254, 1 and 2 Hagah; taken from Tozefot.

[*2] Ibid, 269, 1; taken from the Talmud Yebamoth, 22.

Law 89:

Jews have a law: during harvest leave some of it on the edges of the fields. But we no longer do it, because (now) the majority are Akum, and if (some harvest) was left, then the Akum would come and harvest it for themselves

Law 89

"Jews have a law: during harvest leave some of it on the edges of the fields for the poor of the Jews.

But since the times the Jews have been scattered among the Akum and their fields are among the fields of Akum, this is forbidden, because (continuing to use the same rule) would cause the poor of Akum to harvest it. [*1]

Iore Dea 332, Hagah.

"But now it is not done any longer (do not leave some spikes on the fringes of the fields), because (now) the majority are Akum, and if (the spikes) were left, then would come the Akum and have them removed."

Law 90:

In 24 cases, the Beth Din is obliged to expose a Jew to anathema ... For example, when someone sold their land to Akum, then you have to exclude him until he takes the responsibility for any potential violence that the Akum may cause to his Jewish neighbor

Law 90

"Among the 24 cases, when the Beth Din is obliged to pronounce anathema to Jewish subjects, there are these two, that are not quite indifferent to the Christians:

A. Assuming to sell his parcel of land to an Akum, a Jew, when his neighbor is also a Jew, is obliged to give to this latter one a written obligation that he takes the responsibility for all the troubles that may arise for a Jew from such a new neighborhood.

But if he is not willing to take such a responsibility, then the rabbi must impose a curse on him, that is, to exclude him from the community. [*2]

B. The second case has already been described in the law 21."

Iore Dea 334, 48.

"In 24 cases, the Beth Din is obliged to expose a Jew to anathema ... for example, when someone sold their land to Akum, then you have to exclude him (from the community) until he takes the responsibility for any violence that the Akum may cause to his Jewish neighbor."

Law 91:

No need to be sad about Akum and slaves, and no need to conduct a send off for them when they die

Law 91

"If, in the presence of a Jew dies another Jew, at the moment when the soul departs the body, he must, in recognition of his sadness, tear off a piece of his dress, even if the dying person was a sinner.

But when he was present at the death of an Akum, or a Jew, who has become an Akum, then this expression of sadness is forbidden because a Jew should be happy on this occasion." [*3]

Next, a Jew is forbidden to pay his last respects to Akum [*1], for example to accompany his remains to the grave or to pronounce a send off speech (cf. Law 73), and that is permitted only where this is happening for the sake of peace and tranquility."

Iore Dea 340, 5.

"Who is present when a man or woman of Israel is dying, (he) must tear off (a piece from his dress), even if he (the dying man) has sinned many times, even with intent, or if he missed an opportunity to do good deeds, because they were a burden to him (Hagah).

But about a notorious sinner one can not feel sad, not to mention a Jew who has become an Akum."

Iore Dea 340, 8.

"One does not feel sad about the Akum and the slaves and does not pay his last respects to them."

[*1] Shulchan Aruch, Iore Dea 332, Hagah; taken from the Tur.

[*2] Ibid, 334, 43; taken from the Talmud Baba kamma, 114.

[*3] Ibid, 340, 5; taken from the Talmud Moed Katan, 25.

Law 92:

The clergy should be cautious and not go visit the graves of Akum, although the (rabbis) (in this regard) are not so strict. Akum should not be regarded as humans, but as animals

Law 92

"It is forbidden to the Jewish priest (cf. Act 5) to touch a dead person or even to be present in the house of the dead one.

However, only a Jew is considered to be human, because it is said:

"If a person dies in a tent, then anyone who enters the tent is unclean" (Numbers 19, 14).

But to enter the house where Akum died is permitted to a Jewish priest because an Akum should not be regarded as human, but as animals." [* 2]

Iore Dea 372, 2.

"The clergy should be cautious and not to go to the graves of Akum (Hagah),

although the (rabbis) (in this regard) are not as strict."

Law 93:

When a Jew has some Akum as his servants, and one of them dies in his home, then another Jew is forbidden to console him for the deaths as though it were the death of a human

Law 93

"When a Jew has some Akum as his servants, and one of them dies in his home, then another Jew is forbidden to console him for the deaths as though it were the death of a human, but he is quite free to say:

"Let thy God reimburse you for your loss," just as they say to a man, whose bull or a donkey died." [* 3]

Iore Dea 377, 1.

"For the sake of (those who died), servants and maids one does not speak the words of consolation to those who were left after them (their masters), but one must say to him (the owner):

"God shall compensate you for your loss", **in exactly the same way as they say when ones ox or an ass dies."**

[*1] Shulchan Aruch, Iore Dea 344, 8; taken from the Talmud in the same place.

[*2] Ibid, 372, 2; taken from the Talmud Yebamoth, 61 (see Act 2).

[*3] Ibid, 377, 1, taken from the Talmud Berachah, 16.

Law 94:

A Jew is strictly forbidden to give gifts to Akum during his New Year's celebrations, because the Akum see it as a happy omen for the New Year and enjoy it

Law 94

"A Jew is strictly forbidden to give gifts to Akum during his New Year's celebrations, because the Akum see it as a happy omen for the New Year and enjoy it.

But when a Jew can not escape from this custom, then he should send his gifts in advance. If, however, due to the fact that he sends them not on the feast day, but before that, he may incur the enmity or losses, he is permitted to make gifts on the New Year's day." [*1]

Iore Dea 148, 5.

"It is forbidden to send a gift to Akum on their holiday, except when you know that he (Akum) does not believe in idols and does not serve them."

Iore Dea 148, 12, Hagah.

"So when you come into town and find that they (Akum) rejoice on their holiday, then rejoice with them as to avoid animosity, because that is the same as a sham.

But who cares about saving his soul, he does not try to be happy with them. and, if possible, does it without attracting the enmity.

Also, in our time, when you wish to send a gift to an Akum on the eighth day after Christmas, which they call the New Year, then, since they see a good omen when they receive gifts on this holiday, you must send him a gift before that day as far as possible;

if not possible, then you can send it on the feast day." [*2]

Law 95:

At the cemetery, do not behave indecently. It is prohibited to let the cattle graze on the graves, or dig the drainage canals, or make the walkways, or mow the grass on

the graves, or relieve oneself or allow the Akums in there

Law 95

"It is strictly forbidden to a Jew to desecrate his cemetery such as to relieve oneself or to allow the Akum in there.

Generally, it is not allowed to the Jews to have any pleasure or gain from the Jewish cemetery, but when the land of a Jewish cemetery belongs to an Akum, then it is allowed to sell those things that could bring gain (such as grass or trees), so from the proceeds, little by little to acquire it as ones property, because a disgrace for the dead Israelis rests on the land of Akum." [*3]

Iore Dea 368, 1.

"One does not behave indecently at the cemetery. It is prohibited to let the cattle graze on the graves, or to dig the drainage canals, or to make the walkways, or to mow the grass on the graves.

And when someone mowed it or it is necessary to mow it in order to dig the graves, then it has to be is burned in the same place" (Hagah).

"Notwithstanding that one may sell the items in order to save the cemetery from the hands of Akum, because it is an honor to the dead."

[*1] Shulchan Aruch, Iore Dea 148, 12, Hagah; taken from Terumof Gadeshen section 195.

[*2] This law is extremely important as a direct proof that Christians are Akum.

[*3] Shulchan Aruch, Iore Dea 368, 1; taken from Mehar Veil, 50.

Law 96:

When Akuma (Christian) marries an akum female (Christian), or when the Jew, who converted to Christianity, marries a Jewess, who also became a Christian, then their marriages have no legal force

Law 96

"When Akum (Christian) marries an Akum (Christian) female, or when a Jew, who converted to Christianity, marries a Jewess, who also became a Christian, then their marriages are null and void. [*1]

In light of this, if an Akum (Christian) or akum female (Christian) have converted to a Jew, then they are allowed to remarry, without requiring them to divorce, even if they have lived together for twenty years (see Law 98), because married life of Akum should not be viewed as anything but fornication."

Eben ha-Ezer, 26, 1, Hagah.

"When an Akum or a Jew, who became an Akum has married according to his religion to akum female or a Jewish woman who became an akum, and subsequently switched to become a Jew, then there is no need to pay any attention to their (former) marriage and it is allowed to her (his wife) to leave him without divorce, even if he had lived with her for many years, because it was just fornication."

Law 97:

It is strictly forbidden for a Jew to beat his fellow Jew, even if he is a sinner. However, only a Jew should be considered as a neighbor or fellow, but beating an Akum is not a sin of any kind

Law 97

"It is strictly forbidden to beat ones fellow (ie a Jew), whether this last one is even a sinner. [*2]

And whosoever shall smite his neighbor fellow, then he is considered to be Rush, that is, an atheist, and is subject to anathema for as long as he does not ask for forgiveness from his neighbor.

However, **only a Jew is to be considered a neighbor, but hitting an Akum is not not a sin. [*3]**

When Akum became a Jew and a Jew hits him, then the offender must compensate him for the losses (for treatment), but he is not subject to anathema, and the very act is not considered as such a sin as if he hit a natural Jew."

Choshen ha-Mishpat 420, 1.

"It is forbidden for a Jew to beat his fellow, and when he hits him, he breaks the commandment. And he who will raise his hand against his neighbor to hit him, even if he does not hit him, he is called the godless" (Hagah).

"Some say that the ancients were subjected to the anathema if a man beats his neighbor, and before he could be counted as one of ten [a number of people necessary to be present in order to conduct a religious ceremony] the curse must be removed".

Choshen ha-Mishpat 422, 1.

"When someone hits his neighbor, then, even if he paid him five things, [*1] he is not forgiven until he asks for forgiveness and is forgiven."

[*1] Shulchan Aruch, Eben ha-Ezer, 26, 1, Hagah; taken from Ry Bar Sheshef, paragraph 6, and Terumot Hadeshen, paragraph 209.

[*2] Shulchan Aruch, Choshen ha-Mishpat 420, 1; taken from the Talmud Ketubot, 32, and Sanhedrin, 58.

[*3] Ibid, 37; taken from the Talmud Baba kamma, 86.

Law 98:

When a Jew has married an Akumess, then he should be given 39 strokes and the marriage is considered to be null and void, and Beth Din is required in addition to subject him to anathema. Because the Akum should be regarded not as people but as horses

Law 98

"When a Jew has married an Akum female [*2], then he should be given 39 strokes and the marriage is considered to be null and void, and Beth Din is required in addition to subject him to anathema.

Even when a Jew is married to a Jewess, if the latter became an Akum, then he is allowed to take another wife without a divorce, because Akum should be regarded not as people but as horses."

Eben ha-Ezer, 16, 1.

"A Jew who married an akum female, or Jewess, who married an Akum, gets 39 strokes according to the law, because it is said: 'not to join with them in family relationships'."

Eben ha-Ezer, 44, 8.

"When a Jew marries an Akum female or a slave, then (the marriage) is not considered legal, because they are not capable (of marriage), and it (marriage) is not considered legitimate if an Akum or a slave married to a Jewess."

Talmud Kiddushin, 68a.

"How do we know? Rab Guna says: Scripture says:

'Stay here with the donkeys', ie with the people, that are equal to the donkey. Hence we see that they are not able to marry."

Yebamoth Talmud, 98a.

"Torah has made his children free [*4] from him [*5], because it is said: "Those who are in flesh, their flesh is of an ass and their lust is of a horse".

Tozefot the Talmud Ketubot, 36.

"His (Akum) semen is regarded as the seed of cattle."

[*1] This refers to bodily harm, pain, treatment by a physician, loss of earnings and shame: Choshen ha-Mishpat 420, 3.

[*2] Shulchan Aruch, Eben ha-Ezer, 16, 1; taken from the Talmud Abodah Zarah, 36; further ibid., 44, 8, taken from the Talmud Kiddushin, 66.

[*3] Ibid, Iore Dea 334, 43 (Art. 4).

[*4] By law, there is no family relations among Akum (see Laws 88 and 96), it does not exist even among their twins (see: Choshen ha-Mishpat 33, 11).

[*5] Akum before he became a Jew.

Law 99:

For high interest rate it is permissible to lend to such an Akum who usually borrows money from the grieving one because it is something he could lose an opportunity to gain from

Law 99

"When a member of a Jewish family dies, for whom he must grieve, then for seven days he can not leave his house and even to conduct (at home) some business in order to make some profit.

But when he has a chance to lend to Akum for high interest rate, then he is allowed to go out and interrupt the mourning, because it's a good deed, which should not be missed, as he may not have another chance for it in the future." [*1]

Iore Dea 380, 3.

"Along with the fact that he (the mourning for the dead) is forbidden to do some work, it is also forbidden to him to trade or go to the items of trade from one city to another."

Iore Dea 380, 5.

"It is forbidden to perform ones work via others (Hagah), even through the Akum, except when there is something which he (grieving one) would lose, because it is permitted to do via others (that), which you can lose" (Hagah).

"And some say that when he can not do it through others, and this is something (that) he could lose, (then) it is allowed to the grieving one to do it himself."

Iore Dea 380, 7.

"For interest, through others it is permissible to lend to such an Akum that he (grieving) usually lends to, because it is such a thing that he could lose."

Law 100:

If one had children while being an Akum, and (then) he became a Jew, then he has fulfilled the commandment

Law 100

"Every Jew is obliged to marry for the continuation and propagation of the human race. [*2] Therefore, he must take a wife from whom he can still have children, which means she must not be old, and, in general, for whom it is not possible.

Only when a wife [*3] has the money and he wants to marry her for money, then it is allowed, and the Beth Din has no right to forbid him to marry her even if she could not have children."

"But when a Jew already has children, even illegitimate [*4] or stupid, then he performed his duty to propagate the human race.

But when his children are Akum, if, for example, he was an Akum before and had children, and then became a Jew, then the children are still Akum [*5], in which case he has not fulfilled his duty to promote the continuation and proliferation of the human race, **because the children of Akum are not comparable even with**

illegitimate or the idiots of Jewish origin."

Eben ha-Ezer, 1,1.

"Every Jew is obliged to marry for the continuation and reproduction (of human race)."

Eben ha-Ezer, 1, 3, Hagah.

"When a Jew, because his heart is tied to her either because of the money has not yet fulfilled the law of reproduction, and (but) is going to marry a woman who can not have children, for example when she is barren, too old or too young, then it should not be allowed according to the law, but for many generations no one particularly pays any attention to such marriages."

Eben ha-Ezer, 1,6, Hagah.

"Even if his son is illegitimate, or deaf and dumb, insane or small (dwarf), he still (Jewish father) has fulfilled the commandment."

Eben ha-Ezer, 1,7.

"If he had children while being an Akum, and (then) he and they became Jews, then he fulfilled the commandment."

[*1] Shulchan Aruch, Iore Dea 380, 7; taken from the Talmud Mo'ed Katan, 11.

[*2] Ibid, Eben ha-Ezer, 1, 1; taken from the Talmud Yebamoth, 63.

[*3] Ibid, 3, Hagah 1 and 2; taken from Ry Bar Sheshef, 15.

[*4] Ibid, 6, Hagah, taken from the Rashba.

[*5] Ibid, 7, taken from the Talmud Yebamoth, 62

Conclusion

**"The main nest of enemies of Russia is abroad. They dream of subjugating the whole world to themselves; in their secret protocols, they call us, Christians, directly as cattle, to whom, they say, God gave the human form only for them, the supposed chosen ones, not to be averse to using our services... With satanic cunning, they ensnare light-minded people in their nets, promising them an earthly paradise, but carefully concealing their hidden goals and criminal dreams. Deceiving the unfortunate, they push them to commit the most terrible crimes supposedly for the common good and indeed turn them into obedient slaves.
St. Vladimir, Metropolitan of Kiev and Galicia**

So, we have familiarized ourselves with the most horrific document in the history of humanity. Lengthy comments on this Talmudic work are hardly required. Its articles speak for themselves. In essence, it is not a religious book but a fascist manual for hostile treatment of all non-Jews, especially Christians.

In general, the laws of the Talmud that I have presented, systematized in the Shulchan Aruch collection, can be summarized briefly as follows:

- All except Jews are considered inferior beings, equal to animals, to be treated as one sees fit.
- The concept of "morality" is not applicable for non-Jews, who can be ruthlessly exploited, deceived, robbed, persecuted, discriminated against, looted, raped, and even killed.

- The property of non-Jews is potential property of Jews.
- Jews are superior beings; they own the future, and 'God' 'gives them the right' to rule over humanity.
- All those who do not recognize the 'right' of Jews to rule the world must be destroyed."

Chapter 3

Racial Doctrine of Judaism. Non-Jews must perish. Only Jews will rise again, and the righteous gentiles will be their slaves. Racial segregation and resistance to other nations. The inevitability of racial purges.

The racial doctrine of Judaism is based on the position of the Talmud that "the entire universe and its works were created only for the Jew, who, as God's favorite, possesses the highest heavenly wealth and must therefore disregard insignificant earthly blessings. The Jewish nation, although spread throughout the world, is considered chosen and must not merge with other peoples. Every Jew is appointed by God to be a missionary and teacher of other nations, who will sooner or later all recognize his great doctrine; until that blessed time comes, the generous mentor may consider all subordinate beings, like all of nature, created by God for his use and benefit." The Talmud teaches Jews, "You are all Jews, you are human beings, while other nations are not human, as their souls come from evil spirits, whereas the souls of Jews come from the Holy Spirit of God" (Rabbi Menachem). "God has given the Jews power over the lives and property of other nations" (Rabbi Albo).

In these Talmudic postulates, one can sense the defining influence of the racist teachings of the Pharisee sect.

By giving the Talmud to the Jews, V. Mokshansky noted, the Pharisees not only instilled in them the awareness of racial superiority due to their lineage but also instilled in their hearts the desire to conquer the entire world. The Talmud formulates the ultimate racial task of Judaism, predicting that this will happen at the end of times, when the king-messiah arrives, who will crush all non-Jews with the wheels of his chariot; at that time, there will be a great war, during which two-thirds of the peoples will perish. The victorious Jews will spend seven years burning the defeated's weapons. These survivors will submit to the Jews and offer them rich gifts, but the king-messiah will not accept non-Jewish offerings, and all non-Jews must be annihilated. All the incalculable wealth of the nations will pass into the hands of the Jews. As for the wealth of the king-messiah, it will be so vast that the keys to lock the storage rooms where they will be stored will constitute a load that only three hundred draft animals can carry. As for ordinary Jews, even the most insignificant among them will have 2,800 slaves. After the extermination of non-Jews, the eyes of those who remain will be opened; they will request circumcision and the consecrated clothing – the world will be populated exclusively by Jews.

The idea of the inevitability of racial purges is one of the main aspects of Judaism. Talmudic authorities constantly declare this in their works.

As Rabbi Yakov Hazizhshet wrote, "All hope for the spread of Israel's dominion rests on the fact that it is necessary to exterminate all non-Jews. All countries on the face of the Earth are

promised to us. The future of our dominion over all and everything depends on the proliferation and acclimatization. Behold how great it is to belong to the people chosen by God! If our proliferation continues as it has until now, it won't be long before the whole world becomes our inalienable inheritance. Our dominion over the land directly depends on our proliferation, so do not deviate one step from the sacred rules commanded to you (i.e., the law of proliferation 'pirie-verivie'). What joy overtakes me when I see all cities, towns, and villages rapidly filling up with Jews as if they are growing from the ground, while the Gentiles are being pushed to the outskirts from all trading posts and centers! They have become and must become our labor force."

A particular intensity of racial hatred is displayed by the Judeo-Talmudists toward Christian nations. As the converted Jew Sixtus of Siena testified, the Talmud obliged every Jew to be in a constant war with the Christian world. Sixtus cites some rules from the Talmud: "1. We command that every Jew curse the entire Christian world three times a day and pray to God to disgrace and destroy it with all its kings and princes; the priests, in particular, must offer this prayer in the synagogue out of hatred for Jesus. 2. God has commanded Jews to appropriate the property of Christians as often as possible and by all means: by deceit, violence, usury, theft. 3. All Jews are ordered to view Christians as animals and treat them no differently than meaningless creatures. 4. Jews must not do any good or evil to pagans but must strive with all their might to kill Christians. 5. If a Jew, desiring to kill a Christian, accidentally kills a Jew, he deserves forgiveness. 6. If a Jew sees a Christian on the edge of a pit, he must immediately push him in."

History provides numerous examples of mass murders committed by fanatical Jews in the name of their racist doctrine. For example, one of the most joyful and revered Jewish holidays, Purim, reminds them of the fact that their ancestors committed mass genocide in the 5th century BC against the Persians. In one night, the Jews killed 70,000 Persians of all ages and forced the rest to convert to Judaism.

In 610 AD, Palestinian Jews slaughtered 30,000 peaceful Christians in the same way as in Purim, without sparing the elderly, women, and children. At that time, it was a genuine Holocaust.

Today's Talmudists claim that Jews are the "chosen people, bearers of the only correct understanding of life," and they are "superior to all other nations in religious and moral terms, as well as in their destiny."

"Non-Jews," the Talmud asserts, "have no purpose and, therefore, do not deserve mercy." Before the opening of the messianic kingdom, Jews must compel all nations to observe at least the Noahide Laws, and those who reject them and persist—should be killed.

The seven Noahide Laws, as interpreted by Talmudists, represented the conditions under which the establishment of a Jewish occupational regime was possible. They implied, first, unquestioning obedience to Jewish authorities; second, "not blaspheming the name of God" in the sense understood by Jews; third, prohibition of idol worship, i.e., the practice of Christianity and other religions; fourth, refraining from consuming blood, i.e., like Jews, they were to use only kosher meat.

Gentiles, considered inferior peoples, will remain so even after death. Only Jews will be resurrected. As for the righteous individuals from other nations who are granted participation in the future life in the Messiah's kingdom, they will appear as slaves and servants to the Jews.

According to the teachings of the Talmud, on the Day of Judgment, when God reveals the Book of the Law to reward each Jew for their faithfulness to their fathers' religion, other nations will come before Him with requests to allow them to fulfill at least one commandment, the easiest one, related to sukkahs (temporary dwellings). They will be allowed to fulfill it, but at the same time, by God's command, the sun will burn the faces and eyes of these nations so intensely that they will blaspheme against God and the Lord will mock them.

Due to their "chosenness," Jews consider themselves people who are "especially close to God." According to the Talmudic teachings, holiness for Jews means separation and isolation from the rest of humanity. The logic of the Jewish-Talmudic tradition is as follows: "As God is separate from the world, so the Jews must keep themselves apart from other nations." To be a "kingdom of priests and a holy nation," as Jews claim, it is necessary "to keep away from the nations of the world and their abominable deeds." The community, the ghetto, as a united group of like-minded people, makes this separation easier and safer. This deliberate and even demonstrative isolation from the gentiles also distinctly reveals another aspect of Jewish racism.

As the scholar Solomon Lurie rightly noted, the reasons for the unfriendly attitude toward Jews lie within themselves. The paranoid racist idea of "chosenness" instilled by the Talmud constantly pushes them towards crimes against humanity. Fascism, as such, was born not in the 20th century but in the same year as the Talmud. The boundless ambitions and racist disdain for other nations, nurtured by the Talmud, guide Jews to oppose all nations, see them as enemies, and create their own "state within a state" in every country.

To maintain their racial purity, wherever they lived, Jews built their own special Jewish state. Just as separately standing forts constitute a powerful unified fortress, the collection of Jewish "national-state entities" scattered across different countries makes up a single worldwide Jewish state.

Chapter 4

The Sanhedrin. - The Pharisee sect seizes power over the Jewish people. - The dictatorship of the nasi and the "princes of exile." - Academies. The synagogue as a nationalist organization. - National-socialist functions of the rabbis.

The Talmud and the racial doctrine of Judaism were instruments for the enslavement of the Jewish people, turning a significant part of them into a kind of secret organization, a nationalist party led by racist leaders.

The governing bodies of this secret organization became the Sanhedrin, academies, and synagogues. Initially representing all strata of the Jewish people, the Sanhedrin gradually fell under the influence of the satanic, perverse sect of the Pharisees, whom Jesus Christ referred to as "sons of the devil." It was within this sect that the Talmudic laws were created, which Jews were obligated to obey under the threat of curses or even death. The Pharisees and their followers and successors gradually pushed the Sacred Scripture into the background, replacing it with arbitrary interpretations from the Talmud.

Using their authority, sect members sought to isolate Jews from other nations, prohibiting any contact with non-believers under the penalty of death.

The Sanhedrin, as the supreme administrative, legislative, and judicial body of the Jews, originally emerged in Jerusalem and consisted of 72 members presided over by the high priest. Its members were elected through voting or drawing lots from among the priests, scholars, elders, and leaders of regional governing bodies. The high priest served as the chairman, also called the "head" or "nasi." Notably, a Jewish king could not serve as the head. The nasi held immense power, appointing and convening meetings of the Sanhedrin, and no important decision could be made without his approval.

The Sanhedrin was composed of three groups of members. The first group included the high priest, priests, and heads of priests vested with supreme authority. The second group consisted of representatives

of the tribes, elders, and regional administrators. The third group included scribes, legal scholars, and experts in the interpretation of the law in spiritual, secular, and civil matters. The third group was predominantly composed of members of the Pharisee and Sadducee sects.

The Sanhedrin presided over nearly every aspect of Jewish life, encompassing religious, state, political, familial, and everyday matters. The decisions of the Sanhedrin became the law for every Jewish tribe. The supreme authority of the Sanhedrin extended to the king as well, who could not make any important political decision, start a war, or punish a state criminal without its approval. Even after the Roman conquest of Judea, the Sanhedrin unofficially retained its power.

Following the destruction of Jerusalem in 70 AD under Roman rule, the power within the Sanhedrin definitively fell into the hands of the satanic Pharisee sect. As noted in Jewish sources, "The destruction of the Second Temple in 70 CE led to the victory of the Pharisee party over other currents within Judaism. Sectarianism did not disappear immediately, but despite this, Pharisaism very quickly became synonymous with Judaism itself, and rabbinic control was established over the Jewish community." The leader of the Pharisees became the universally recognized nasi, the head of the Sanhedrin and the lord over all Jews living in the Roman Empire.

The Jewish people found themselves completely under the rule of the satanic power that opposed Christ. In denouncing the Jewish sect of the Pharisees, Christ said, "If God were your Father, you would love me, for I came from God and now am here... Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies" (John 8:42-44).

The satanic Pharisee sect not only seized power over the Jewish people but also made its perverse teachings and racial doctrine mandatory for all Jews. Pharisaic nasi members legislatively determined all significant aspects of Jewish life, even giving religious character to family and domestic relationships in accordance with Pharisaic tradition.

After the fall of Jerusalem, the Sanhedrin relocated to Jaffa and later returned to Jerusalem when it became possible. In the new conditions, the head of the Sanhedrin, known as the nasi, gained the right to collect taxes from Jews wherever they lived, in addition to all his other authoritative functions, much like a king. The tax collection continued until the 5th century and was formally prohibited by the Byzantine Emperor Theodosius the Younger.

Subsequently, until the early 11th century, the headquarters of the Sanhedrin was in Babylon. In this era, the "princes of exile" replaced the nasi as the heads of the Sanhedrin, endowed with dictatorial powers to make decisions for Jews worldwide. In the 6th century, the "princes of exile" in Babylon established two academies (yeshivas) of Jewish scholars, and their leaders received the title of gaon, meaning "beauty" or "pride" of the Jewish world. The gaons of the Babylonian schools were considered the greatest scholars, spiritual leaders of Jewish communities worldwide. The Babylonian gaons vigorously promoted the recently completed Babylonian Talmud, declaring it the pinnacle of earthly and heavenly wisdom.

In 1005, the "prince of exile" Ezekiah and many members of the Sanhedrin were executed for serious crimes. Afterward, the Sanhedrin, continually replenished by previously chosen successors, operated clandestinely, appearing in Constantinople, Spain, Germany, and ultimately settling in Western Russian lands in the 16th century.

Returning to the first century after the Birth of Christ, it should be noted that during this period, the stereotypes of secret Jewish authority were established both at the center and in local communities. Large regional Jewish communities replicated the power structure of the center.

The leadership of the Sanhedrins, both at the center and locally, was held by family dynasties, similar to the dynasties of the high priests. Beginning with Gamaliel II (around 85 CE), the House of Hillel held power until 425 CE, when Gamaliel VI died without an heir, and Byzantine authorities denied Jews the appointment of a new nasi.

In the era following the destruction of Jerusalem in 70 CE, the absolute majority of rabbis were under the control of the House of Hillel, and their close connections with it solidified the real power of the nasi. The authority of the nasi and the Sanhedrin rested on the synagogue and the rabbis. The administration of the synagogue typically comprised wealthy and influential community members. They managed the appointment of officials, supervised them, handled the community's finances and charitable funds.

The strategy for managing the Jewish community was developed in the Beit Midrash, a rabbinic academy. The most influential of these was the academy under the nasi's jurisdiction. It was where not only students gathered but also leaders of other academies to discuss issues affecting the community as a whole or related to the interpretation of the law. Through this academy, appointments were made for judges and officials whose authority extended to the entire Jewish community. Besides, there were other academies led by "the most outstanding scholars" living in different regions of the country. Often, these academies provided judges and teachers to nearby villages, thus maintaining their status as part of the community. Since the academies were centers for studying the Torah and the Talmud, their leaders preached that no community could do without its own academy. In Babylon, Italy, Spain, France, Germany, and Eastern Europe, academies (yeshivas) and community houses of learning emerged as soon as Jews arrived in

those places. These academies, thus, combined the functions of a national-religious organization and an educational institution.

In practice, influenced by the ideology of the Pharisee sect that laid the foundations for all the authoritative structures of the Jewish people, not only the state and public life of Jews but also their family and daily life came under complete national-religious control. The code regulating all aspects of Jewish life became the Talmud, and its working tool was the synagogue, which originated during the Babylonian exile.

Like the academy, the synagogue was not so much a religious as a national-social organization, a kind of club that replaced for the Jews the true worship of God. In this structure, the rabbi was not a priest but rather a national organizer, a leader, a fuhrer of a specific part of the Jews. The rabbi's function included not so much worship as the organization of Jews based on national and religious criteria. To put it in modern terms, the synagogue was a kind of party school, and the rabbi was the secretary of the party organization. The rabbi observed the Jews' compliance with various national and religious rules, monitored racial purity, and in the event of a deviation from Jewish law, reported it to higher authorities, who then took punitive measures against the offender.

The synagogue served as a school for Jews, and children were sent there for education from a very early age. On market days, announcements regarding the conduct of public affairs were made there, and money was collected and distributed. It is not surprising that Jews referred to their synagogues as "bet-kneset," which means "house of assembly," the center of national and social life.

Chapter 5

The Golden Age of Judaism in Spain. Collaboration with occupiers. Oppression of the Spanish people. The Synhedrion and the "Eagle of the Synagogue," Maimonides. The end of Jewish domination. Pretend conversion of Jews to Christianity. Instructions of Jewish leaders. Methods of secret warfare. Jewish thinkers against the misanthropic and racist ideology of the Talmud.

In the 8th century, the Christian country of Spain was almost entirely captured by the Arabs. Jews came along with the conquerors and became the backbone of the administration and trade of the occupied country. It was a dark time for the Spanish people. The oppression and exploitation of the Spanish by the Jews were extraordinarily severe, comparable perhaps only to the Mongol-Tatar yoke in Russia.

This is considered one of the darkest chapters in Spanish history, known as the Golden Age of the Jews. Having taken control of all vital centers, the Jews felt like masters in Spain.

Jews penetrated the highest echelons of the occupying regime. For example, Abu-Ishaq Ibn-Shaprut oversaw foreign affairs, trade, and finance at the Court of Caliph Abdul Rahman III. Samuel Ibn-Nagrela (993–1055) was the Grand Vizier under two kings of Granada and held the title of Jewish Prince. Jews controlled cultural life, medicine, construction, engaging in all the profitable and lucrative activities and positions for their fellow countrymen.

Jews flocked to Spain from all over the world. Between the 11th and 13th centuries, during the heyday of Judaism in this country, the number of Jews continued to grow, reaching 850,000 people by the early 14th century, with 72,000 living in Toledo and 29,000 in Burgos.

Many Jews reveled in wealth and luxury, owning numerous servants, vast estates, and palaces.

It is entirely logical that it was in Spain at the beginning of the 11th century that the Synhedrion moved in its entirety, including "Jewish sages." The 11th to 13th centuries are marked by the "blossoming" of Talmudic thought. Militant attacks against Christianity, racism, and misanthropy reached their peak in the works of the Talmudists of this era. Taking advantage of the fact that none of the Spaniards knew Hebrew, Talmudists did not hesitate to openly express their hostile and disdainful attitude toward Christianity and all non-Jews.

Revelations like these found their most vivid expression in the works of one of the most authoritative members of the Synhedrion, Rabbi Moses Maimonides (1135–1204), who earned nicknames like the

"Eagle of the Synagogue" and the "Second Moses" for his aggression, malevolence, and belligerence toward non-Jews. Maimonides' writings further deepened the racist, misanthropic ideology of Talmudic Judaism.

Maimonides' principal work, the *Yad Hazaka* ("Mighty Hand"), consisting of 14 books, declared the racial superiority of Jews and their special rights among other nations. Alongside the *Shulchan Aruch*, the *Yad Hazaka* became the most authoritative source of Talmudic thought, shaping many political and legal documents in Judaism until the 20th century, including the future Protocols of the Elders of Zion.

"Compassion to the goyim is forbidden," wrote the "Eagle of the Synagogue." "Therefore, you should not save them, even if you see them dying or drowning in a river or facing mortal danger." The commandment "Do not kill" means, according to Maimonides, "Do not kill any Jews."

"Whoever has caused the loss of a single soul from Israel is as though he has caused the loss of the entire world. But whoever saves even one soul from Israel, it is as though he has saved the whole world." Maimonides explained this passage in the Talmud as follows: "A descendant of Noah who killed his servant (a non-Jew) or had relations with his wife is exempt from punishment if he later embraced Judaism. However, if he killed a Jew and later converted to Judaism, he is guilty and must be punished for killing a Jew."

"One who denies Jewish teachings must be called a heretic, and the law commands us to hate him and kill him."

The belief in the special mission of the Jews went beyond Talmudism and was openly expressed in Jewish literature and art. "Israel," one book by the Jewish poet Judah Halevi (1075–1141) stated, "among the nations is like the heart in the body: it is the healthiest and strongest part."

The expulsion of the Arabs changed the situation in Spain. The people hated the Jews as the closest collaborators of the occupying regime and oppressors.

In 1391, spontaneous anti-Jewish demonstrations took place, culminating in the killing of the most notorious Jews. Many Jews began to pretend to convert to Christianity while remaining loyal to their old faith in their hearts and continuing its rituals.

Such duplicity and treachery on the part of the Jews further intensified the hatred towards them. In the 15th century, the number of pretended conversions sharply increased. These Jews who pretended to convert to Christianity were called Marranos (cursed ones). In the second half of the 15th century, most Jews pretended to convert to Christianity while secretly continuing to attend the synagogue. In 1480, to prevent the new Christian converts from secretly performing Jewish rituals, the Inquisition was established, which very soon became convinced of the impossibility of reforming the Jews.

In some cities in Spain, the number of Jews who had covertly converted to Christianity reached up to 30% of the entire population.

In 1492, based on the Inquisition's recommendation, the Spanish king expelled the Jews from the country, and the majority of them moved to Portugal. However, they were also expelled from there four years later. Those who wished to stay pretended to convert to Christianity.

The religious duplicity and treachery of these converted Portuguese Jews continued for more than 400 years. In the early 20th century, around 5,000 Catholic Jewish families, who had converted back in the 15th century, took advantage of the freedom of religion declared in Portugal and openly declared that they had always practiced Judaism, promptly building a synagogue.

The Jews expelled from Spain and Portugal settled in other European countries, primarily in France and Germany. The Synhedrion also moved to the latter for a time. As Jewish sources note, "Medieval European Jews managed to create a well-organized system of internal governance, similar to the Jewish communities in Babylon. Rabbis, scholars, and dayanim (judges of religious courts) led the communities. Complaints and disputes were addressed to the Jewish court, the *bet din*, and in smaller towns, to the rabbi. Often, all communities in the country or region chose a knowledgeable and fair person and asked him to represent them at the monarch's court or, as urban authorities gained power, at the city council. Such a representative was called the *shadlan* (community intercessor)."

To ensure complete control and surveillance over the Jews and limit their interactions with other peoples, Jewish leaders created specially enclosed areas called ghettos, where only Jews could reside. In the ghettos, the life of every Jew was in the hands of a rabbi and Jewish leadership. The first ghetto was established by Jewish priests, the Levites, in Babylon. Later, a significant part of Jerusalem was turned into a ghetto when Nehemiah (6th century BCE) enclosed the city with a wall and expelled everyone except Jews. European ghettos were created following the model of Jerusalem's ghetto. Throughout Jewish history, Talmudists demanded that their fellow Jews create ghettos. For this purpose, a rule was included in the Talmud stating that non-Jews could not be neighbors to Jews, and Jews were not allowed to sell their land to a non-Jew if it bordered the property of another Jew.

As a result, Jews continued to lead a closed, isolated life separate from other nations, preserving their national structures of power and effectively disregarding the administrative institutions of the countries they inhabited. In every state where Jews settled, a Jewish national state, living by its own laws, was

informally established. Even in the most challenging circumstances, Jewish leaders continued to educate Jews in the spirit of racial superiority, national intolerance, and contempt for all non-Jews, or goyim, considering them inferior beings.

In their struggle against Christians and non-Jews in general, Jewish leaders employed any means at their disposal, including deception, cunning, blackmail, and even murder. There exists remarkable correspondence in this regard between French Jews and the satraps and rabbis of Constantinople, in which Jewish leaders provided instructions to their fellow Jews on how to behave towards Christians.

Letter from the Jews of the French city of Arles to the Jews of Constantinople:

"Dear Jews, greetings and respect to you!

You must be aware that the French king, who once again became the ruler of Provence, is forcing us to either convert to Christianity by force or leave his dominion. The Christians of Arles, Ex, and Marseille are eager to seize our property, threaten our lives, destroy our synagogues, and bring us much trouble. All of this perplexes us regarding what to do for the glory of the Mosaic law. Therefore, we request you to guide us on what course of action to take.

Shamor, the Rabbi of the Jews in Arles, Savaaf 13, 1489."

Response of the Jews of Constantinople to the Jews of Arles and Provence:

"Beloved brothers in Moses!

We have received your letter in which you narrate your concerns and misfortunes. Upon learning of them, we are equally distressed as you are. The counsel of the great satraps and rabbis is as follows: regarding the French king's requirement that you convert to baptism, accept it if you have no other choice, but on the condition that the Mosaic law is preserved in your hearts; regarding the order to confiscate your property, make your children into merchants so that they gradually take property from Christians; concerning the threat to your lives, make your children into doctors and apothecaries so that they take the lives of Christians; regarding the Christians' destruction of your synagogues, make your children into canons and clergy so that they destroy Christian churches; concerning many other troubles they cause you, act in a way that your children become advocates and notaries and always interfere in the state's affairs to subject Christians to Jews, so you can become masters of the world and take revenge on them.

Do not deviate from this command given to you, and you will experience through practice how, from the lowly state you currently find yourselves in, you will rise to the pinnacle of power.

B.S.S.V.F.F., Prince of the Jews of Constantinople. 21 Kasle, 1489."

Abbé Shaboty, who published this correspondence in the late 19th century, commented on it as follows: "It is impossible not to be amazed by the realization of the Jewish prince's 15th-century designs down to the smallest detail, considering all that is happening now. This proves that these designs, expressed in the form of orders, were carried out with relentless and terrifying persistence. The brilliant results they have led to, which we see now, undoubtedly should finally convince everyone of the authenticity of these letters..." "Since their dispersion," he continues, "the Jews have consistently constituted a separate nation among others, with their supreme leader and secondary administrators. This power structure was organized to be able to act either openly or secretly, depending on the circumstances. From the destruction of Jerusalem until our time, Jews for the most part lived and were governed as a vast secret society. They were already accustomed to this form of secret administration before their dispersion because the 'zealots' sect, which was so numerous in Judea and penetrated all layers of the population, was nothing more than an extensive political community carefully hidden under the outward guise of religious unity."

It cannot be said that there were no people among the Jews who opposed the racist and xenophobic ideology of Talmudic Judaism and the secret authority of the Sanhedrin. However, such people were cursed by the rabbis, persecuted, and killed. The conflict between the Jewish philosopher Baruch Spinoza and the Jewish kahal in the 16th century is widely known.

Spinoza, in his "Theological-Political Treatise," attempted to explain to his contemporaries that the Christian world's distrust of Jews was born out of their tribal hatred for the Gentiles. "The Jews," Spinoza wrote, "who believed that their kingdom was the kingdom of God, that they were the only children of God, and that all other nations were His enemies, and that as a result, the Jews' hatred for the latter was a matter of piety, could they have related otherwise than with terror to the oath of allegiance to a foreigner and obedience to him?... From this contempt and censure with which they daily regarded all other nations, eternal hatred must have arisen, rooted in all minds as firmly as hatred born of veneration and piety, which, as an act of devotion, can be compared to nothing in terms of fierceness and persistence. Add to this a common cause that somewhat inflames the hatred, namely its reciprocity, since other nations must have been equally filled with hatred towards the Jews."

Jewish leaders excommunicated Spinoza from the synagogue and cursed him: "By the decree of the angels, by the command of the holy, we deliver to the anathema, reject and curse Baruch Spinoza in the presence of these holy books along with all the 613 precepts contained in them – the anathema with which

Joshua delivered Jericho; we curse him as Elisha cursed the children and with all the curses written in the Torah: let him be cursed day and night; cursed when he goes out and when he comes back; let the Lord never pardon him, and may the anger and wrath of the Lord be kindled against this man, and may all the curses of the heavenly code, written in the Torah, befall him. Let the Lord blot out his name from under the heavens. Let the Lord separate him to his destruction from all the tribes of Israel with all the curses of the heavenly code written in the Torah. Let no one speak to him, no one write to him, no one show him mercy, no one abide with him under the same roof, no one come close to him."

No less tragic was the fate of another Jewish thinker, Uriel Acosta, who criticized the xenophobic ideology of the Talmud. In 1616, he published "Thesis Against Tradition" in Hamburg, in which he exposed the Pharisees, asserting that the laws of the Talmud were the work of their hands and not God's. This treatise was addressed to the Jews of Venice, and their rabbi, a certain Leo Modena, at the behest of the Sanhedrin, stigmatized Acosta with a severe curse, excommunicating him from Judaism. However, upon the rabbi Modena's death, his records were found, revealing that he fully shared Acosta's views but did not dare to express them, and he cursed Acosta for what he believed himself. Uriel Acosta's work was burned, and he ended his life with suicide after enduring cruel persecution.

Chapter 6

The Sanhedrin Moves to Russia. - The Kagal System of Organizing Judaism. - Precursor of Masonic Lodges. - The Ideology of Jewish Separation and Chosenness. - Jewish Brotherhoods. - Hostility Towards Christians. - The Secret Jewish Court of Beit Din. - Murders of Dissenters.

After two centuries of residence in Germany, the Sanhedrin and the ideological center of Judaism were relocated to the areas with the largest concentration of Jews – the western Russian lands that were then annexed by Poland. The kings of this country used Jews in these territories in the same way that Arab conquerors used Jews in Spain from the 8th to the 14th century. The Russian people suffered harsh exploitation and were truly robbed. The Polish gentry leased their estates to Jews, who aimed to extract everything possible from them. Even Orthodox churches were handed over to Jews, who demanded significant sums from the Russian people for the right to open a church for service and prayer, insulting their religious feelings. After the liberation of the Western Russian lands from Polish occupation, the Russian people inherited the sad legacy of millions of Jews who lived separately from Christians and were in a state of constant covert warfare with them. In fact, this was a kind of state whose subjects did not live according to the laws of the Russian Empire but followed the misanthropic and racist doctrines of the Talmud.

It was in Russia that the system of secret Jewish power reached its peak, exercising complete control over Judaism and being oriented towards resisting all non-Jews and achieving the goals of the racial doctrine of Judaism. This system of secret Jewish power was embodied in the Kagal, which represented something like an iceberg. Its upper, official, and legal part did not reflect the true power and omnipotence of the rabbis who guided it, receiving instructions from the Sanhedrin. The Kagal, according to the Russian scholar A. P. Pyatkovsky, was as ancient an institution as the Bible itself, but over time, it grew into grotesque and even unnatural forms - an organization of tribal exclusivity that was hostile to the entire world. Gradually, all internal affairs, regulations, and decisions regarding the internal management of Jewish communities were concentrated in this national Jewish institution. After Jews were scattered all over the world, Kagalim began to take on an official character in the eyes of the governments that allowed Jews into their countries. Kagalim started playing the role of official representatives of the Jewish diaspora. According to its organization, Kagalim absorbed all the internal forces of Judaism, protecting their inviolability, both religious, domestic, and ritual, with an impenetrable veil of mystery. G. R. Derzhavin, who studied the Kagal system on behalf of the government, regarded it as a mechanism for creating a secret state within the Orthodox Russian State. According to him, "Kagalim, governing the double spring of power, i.e., spiritual and civil, established by them, have great power over their people. By this means, they maintain what seems to be their dispersed society, and their political body is not only in an indissoluble connection and unity, but also in great subjugation and fear."² The powerful, many-faceted machine, which moves millions of Jews towards their secret goals, has made terrifying progress in the last century, relying on Jewish liberalism, equality before the law, and the like. It entangles more and more non-believers and governs them as if by machine. All Jews act as one, and we, the liberals, are discussing whether it is beneficial or harmful to prohibit markets on holidays. But this foreign power is striving not more and not less than to enslave the world! And those who know, think about what it has done terrible progress in the last century, relying on Jewish liberalism, equality before the law, and so on. This power is religious, coming from the religious organization of the Kagal.³ As the Russian scholar Alexeev, who studied Jewish life in great detail, wrote, "The personal regulations and decisions of the Kagal are binding on every Jew. If a Jew serves by choice in a non-Jewish judicial body, he is obliged to decide his cases not based on the dictates of conscience or the laws of the state but based on the directives of the Kagal. There are no state laws that would be above the Kagal, and that is precisely because the

Kagal acts in the name of the Talmud, which, in turn, supports the authority of the Kagal. For example, the Talmud teaches in one place: "The law of the king is binding on a Jew, but this decree concerns the personal interests of the kings, while decisions of judicial and administrative bodies cannot in any way be binding on Jews." In another place in the Talmud, it is stated that for Jews, "the rulers are the rabbis."

The most authoritative and comprehensive source providing insight into the Kagal system of Jews is Yakov Brafman's study, "The Book of the Kagal: Materials for the Study of Jewish Life." The author, himself a Jew who sincerely converted to Christianity, dedicated his life to exposing the criminal nature of Jewish ideology and "seeking means to eliminate the difficulties that Jews who want to convert to Christianity encounter on their path to this goal."

The first edition of "The Book of the Kagal" was entirely bought and destroyed by Jews. However, this only increased interest in it. Subsequent editions quickly spread throughout Russia, opening many people's eyes to the nature of Jewish organization, its racial doctrine, and misanthropic ideology.¹

According to Brafman, Jewish society represented a system of well-organized institutions with a clear division of authority among them. Jewish society, as a whole, performed administrative, judicial, spiritual, educational, and union functions.

The highest authority of the community, the collective assembly of all full-fledged members of the community known as the "moreh," who had received Talmudic education, concentrated all the power. This already makes it clear that the aristocracy governed the Jewish community because someone who did not receive Talmudic education was considered a person with limited rights and did not participate in the general assembly of the community.

Matters subject to discussion by the "moreh" were decided by a majority vote, but the decisions of the "moreh" were signed not by all those who participated in the assembly but only by seven "tubim," i.e., seven honorary members of the community.

The Kagal, as the national Jewish government that replaced local committees, aimed to preserve Judaism and achieve the racial goals set forth in the Talmud. While strictly aligning its actions with this goal, the Kagal adopted a fundamental position developed over the history of Judaism: Judaism lives not by internal power but by external force, strict organization, and when the strong national government of the Jews is taken away, Judaism will cease to exist and become a historical term.

Each community received a daiyon (judge) from the main center, who appointed two elders (zekenim) and, together with them, formed a local court (bet din).

In addition to the bet din, each local community was led by a committee of seven shparnesim (trustees), who managed all the administrative and economic affairs of the community.

The Kagal had its administration known as the "cheder-gakagol," which represented the highest assembly. The building for this purpose was constructed with public funds. Near this building were located the "betgaknesit" (main synagogue) and the "bet din" (Talmudic court), and other Kagal institutions like brotherhood buildings. The Jewish brotherhoods played an essential role in both public and private life of the Jews. "The Jewish brotherhoods are like the arteries of Jewish society, the heart of which is the Kagal," and "there is no Jewish society abroad or in the empire where there are no Jewish brotherhoods, and almost no Jew who is not a member of some brotherhood." The Jewish brotherhoods were divided into four main categories: Talmudic-scholarly, charitable, craft, and religious, and each played its indispensable role.

"The principle of organizing brotherhoods goes back to ancient times and subsequently became the prototype when creating Masonic lodges."

The Kagal governed in its territory not as modest public administrators but as princes in their dominion. According to the Talmudic rules of "Chezkat Ishub" (the authority of the Kagal over the territory and its population), the authority of the Kagal extended far beyond the rights of any private society. Non-Jewish residents of the Kagal's territory and all their property were considered a kind of free territory, so to speak, Kagal's state or public property, which it sold in parts to its Jewish residents or, more precisely (as one of the most knowledgeable authorities of Talmudic legislation, Rabbi Joseph Kulun, compares it), like some "free lake" in which only a Jew who has acquired the right from the Kagal can set nets.

Based on "Chezkat Ishub," every non-local Jewish person, whether they wish to settle in a new place, open a business, engage in a trade, etc., in all such cases, they would be in vain relying on the rights granted to them by local state laws. When the Kagal is in power, these rights are often superfluous or needed only for appearance, but they are never fully effective, so that in each of the above-mentioned cases, it would be possible to proceed without prior arrangements with the local Kagal.

Considering the non-Jewish population of its territory as mentioned earlier, Kagal sold parts of this strange property to Jews on extremely peculiar principles. The sale, which is discussed here and may seem incomprehensible to the uninitiated in Kagal mysteries, can be illustrated as follows: Kagal sells, based on its rights, a house belonging to a non-Jew M. to a Jewish individual N., without the knowledge or consent of the latter. What benefit does the buyer receive in this situation? After all, the purchase contract cannot put him in the position that every owner is in relation to their property? M. will not relinquish his house just because it was sold by the Kagal, and the Kagal does not have the authority to

force him to transfer it. What, then, has the buyer N. gained for the money paid to the Kagal? Regrettably, the answer to this question is as follows: with the purchase of the house from the Kagal, the Jewish individual N. acquired a "hazaka" (authority) over the property of the non-Jew M., which grants him the exclusive right to try to take possession of this house without any hindrance or competition from other Jews, as stated in the purchase contracts, "by any means." Until the final takeover, the hazaka gives the buyer the exclusive right to rent the house from its actual owner, engage in trade there, lend money with interest to the owner and other non-Jewish residents, and exploit them. But there are cases when the Kagal even sells to a Jew for exploitation even those individuals who do not own any real estate. Here are the words of the law regarding the strange right to "meropie": "If a man (Jew) has a non-Jew in his exploitation, in some places, it is forbidden for other Jews to enter into relations with this subject and undermine the first; but in other places, it is allowed for every Jew to deal with this subject: lend him money, bribe, and rob him, because the property of a non-Jew is the same as 'gefker' (free), and whoever gets hold of it first, it belongs to him."

Anyone familiar with the life of the Christian population in the Western Russian lands, as Brafman wrote, knew that there was no Christian without a Jew nearby: a factor, innkeeper, or merchant. The Jew always managed to ingratiate himself, first becoming necessary and subsequently inevitable.

However, neither an individual, nor an institution, nor a community was aware of the fact that this intervention by Jews into the affairs of others, initially seeming accidental and later deliberate, was based on a right purchased by this Jew from the Kagal with the condition of exclusive non-competition from other Jews.

The Talmud, which forms the basis of Jewish life, in ancient times divided Jews into two sharply distinguished classes – the ruling class, the patricians, and the governed class, the plebeians. The entire burden fell upon the plebeian class, as the performance of duties was assigned only to the patricians in the Kagal chamber, where only the patricians-morim convened. An aggrieved plebeian could not complain about oppression or seek protection from the local authorities.

If we point out the significant fact that despite the prolific multiplication of Talmudic educational institutions and a vast number of idle individuals knowledgeable in the Talmud, among the tens of thousands of Jews who served in the Russian military ranks for more than forty years, not a single Talmudic patrician was found, there is hardly any need to provide further evidence that other state duties, taxes, and levies were imposed on the Jewish plebeians under the yoke of the despotic Kagal.

The Kagal-Talmudic system included the Bet Din – a court that existed in every Jewish community. The Bet Din handled all matters concerning Jews and, despite not being vested with state authority, it judged Jews with absolute and unappealable dictatorial powers.

Here are a few paragraphs from the Talmudic legal code, Hoshen ha-Mishpat, regarding the Bet Din: "It is forbidden (for a Jew) to litigate in a non-Jewish court and in non-Jewish judicial institutions. This prohibition remains in effect even in matters where non-Jewish laws are similar to Jewish laws, and even if both parties wished to submit their case to a non-Jewish court. The one who violates this prohibition is a wicked person; this act is considered equal to blasphemy, revilement, and an affront to the entire law of Moses."

The Bet Din had the power to whip those who were not subject to flogging and to execute those not subject to capital punishment, not with the intent of violating the law but to maintain it in accordance with the demands of the time. Based on this law, the Kagal could sentence its transgressor to death ("karet" – extermination), entrusting the execution of the sentence to an agent known as a secret persecutor.

The secret persecutor took a solemn oath never to reveal to anyone in the world that he had ever been a secret persecutor and not to show any favor to anyone but to act according to the instructions given to him by the Kagal, the final words of which are: "May his misfortune overtake him at the fatal hour."

A. Selyaninov provides a vivid example of such persecution and execution in the "Ushitskoe case" (1838–1840), when the Kagal executed two Jews who had informed the Russian authorities about the concealment of a significant number of souls from the revision by Jewish Kagals and the forgery of documents. The Imperial Decree in this case read: "The general auditor, after reviewing the case, found that the Jews Oksman and Schwartzman were killed by their co-religionists for denouncing the concealment by Jewish Kagals of a significant number of souls from the revision; this crime was carried out under the guise of lawful authority, by the sentence of their own court, which consisted mostly of respected Jews and elders of the city of Novaya Ushitsa, who were the main culprits in the forgery committed during the revision... The killers accepted the elders' proposal unquestionably and killed the informers almost publicly, so that one of them was seized by them and killed in the synagogue during prayer, and the other was killed on the road."

Intensification of the activities of secret Jewish organizations. Jewish emissaries and "princes of exile." Correspondence of representatives of the underground Jewish government. Gatherings of the 12 tribes of Israel at the tomb of the Kabbalist Ben-Yeguda. The Prague Program of Judaism.

By the end of the 18th to the early 19th century, the intricate structure of secret Jewish organizations and centers was reinforced by the sharply increased power of Jewish bankers. Jews became owners of the largest fortunes, a significant portion of which was directed toward achieving Jewish-Talmudic goals. Even without official, legal international organizations, representatives of Judaism vigorously intensified their activities. Through Jewish magnates, the Sanhedrin, and other underground Jewish bodies, Jews living in different countries were increasingly united to fight against Christian civilization.

In my book "The Secret of Lawlessness," I have already presented numerous facts indicating that in all the social upheavals of the 17th to 19th centuries, the primary backstage force was Judaism, driven by secret Jewish organizations. The goal of Jewish leaders was to destroy the civilization based on the spiritual values of the New Testament and establish a Jewish-Talmudic world order in which the "chosen people," the Jews, would play the dominant role.

In the Jewish underground, intensive organizational work was taking place, and rabbis and Jewish leaders regularly convened for their secret meetings. By the beginning of the 19th century, the scale of the Jewish conspiracy had reached such proportions that, despite its secrecy, the facts about it became public.

In 1821, for example, the Russian police intercepted two letters from a certain Solomon Plonsky in Constantinople to Warsaw. The content of the letters seemed suspicious to the police. Plonsky was arrested, and a search of his house allowed the confiscation of a series of papers indicating that the arrested man was a secret Jewish emissary in Russia.

The General Governor of Poland, Grand Duke Konstantin Pavlovich, sent a confidential note to Emperor Alexander I, which, among other things, stated: "...I have recently received two letters from Constantinople addressed to a Jew living in Warsaw. From their content, which is enclosed, it is evident that they were written by a person of the same nationality, who, together with four other Jews, is on some mission in the Holy Land."

Copies of the letters were attached to the note:

Constantinople, September 24, 1821.

"I will arrive at my destination and personally tell you everything you need to know. He who sows with tears will reap with joy... I dare not write more; I have no 'Kezer' (translator's note: the word 'Kezer' could not be translated by anyone)."

Odessa. November 1821.

"I have finally arrived in Odessa with four other emissaries, one of them being Katrayel from Vilnius. According to his words, the news he brings will revive joy and hope in the hearts of believers. The kingdom of the Jewish people is not far off, and the youth of Jerusalem and the residents of Jerusalem will help us revive Zion. I send greetings to all the princes of Israel."

(Note: The translation includes the original text along with additional explanations for some terms that could not be directly translated.)

In the police documents accompanying the intercepted letters, it was noted that secret Jewish organizations had initiated a political intrigue that was "extremely serious, threatening even the areas of great contemporary issues in European politics. Polish and Russian Jews are preparing a secret conspiracy to restore the Jewish state in Palestine with the assistance of the Padişah, Sultan Mahmud II. Solomon Plonsky, disguised as a pious pilgrim, is evidently one of the agents of this secret society, which had its branches in the Kingdom of Poland, as well as in the western provinces with its center in Vilnius and in Southern Russia with its center in Odessa." The documents from the General Staff archive were titled "About the Jew Solomon Plonsky, who traveled to Jerusalem to aid in the restoration of the Jewish state."

In Plonsky's seized Jewish correspondence, alongside personal matters, several letters shed light on the internal organization of the Jews and their conspiratorial activities under the guise of philanthropy and charity, particularly in regard to Palestinian pilgrimages. Leaders of charitable brotherhoods and collectors of donations for the Holy Land were appointed from each Jewish community. Menachem-Mendel Borukhovich, a Polish rabbi in Jerusalem, contacted the Jews in the Kingdom of Poland through Plonsky, urging them to gather the necessary funds for the construction of a synagogue in Jerusalem, where services would be conducted according to the traditional German-Polish rite. He appealed to them on behalf of the "Holy City of Jerusalem, which will soon be restored," and fervently requested them to "be strong and courageous and return its former holiness to the crown."

Regarding these letters and other materials seized during the search of Plonsky, Senator N.N. Novosiltsev reported to the Emperor in February 1822:

"The totality of these letters proves that among the Jews scattered among all nations, there exists a kind of secret government consisting of rabbis, collectors of funds for the Holy Land, elders, and others. To this group, one can add influential Jews from various countries bearing the title 'princes of Israel.' Some time ago, considerable funds began to flow into Palestine from all countries, particularly from those areas where the Jewish population is most numerous... As a result, secret agents are being established in Asia, gathering intelligence on all European countries, which, when the time comes, can easily turn into elusive spies for us. At present, Jews appear to be very loyal to the Turks, who govern the Holy Land. They claim that the Sultan has allowed them to rebuild their synagogues... Therefore, Jews of all countries, including the Polish Jews who reside in considerable numbers in Palestine, have independently entered into negotiations with the Turkish government without resorting to the protection of the lawful governments under whose patronage they live. This kind of attachment of Jews to the Turks, from whom they expect the restoration of their homeland, borders on some degree of disloyalty toward the rulers of the countries in which they were born, and under certain circumstances, this disloyalty can easily turn into treachery. In Odessa, two thousand Jews maintain regular written correspondence with Palestinian Jews, and probably also with Jews in Constantinople, who serve as intermediaries. Shouldn't we fear that these two thousand Jews could turn into a dangerous army of spies if they are given the opportunity to sell their services to the Turks?"

Apparently, with some involvement of Masonic lodges, one of which, "United Friends," was a lodge that N.N. Novosiltsev himself belonged to, none of the conspirators were punished, and the case was closed, with the materials transferred to the archive. Nonetheless, it is entirely clear that this case served as one of the arguments for Alexander I to issue a special decree banning the activities of secret organizations.

In the mid-19th century, a symbol of the growing Jewish influence was Benjamin Disraeli, Lord Beaconsfield, who served as Prime Minister and the de facto ruler of Britain for an extended period. Having attained a high position with the financial support of the Rothschilds and other Jewish bankers, Disraeli, in turn, did much to strengthen the positions of Jewish capital and reinforce the structures of behind-the-scenes Jewish authority. In 1844, he published the book "Coningsby," in which he openly spoke about the nature of behind-the-scenes power:

"We laugh at the human inventiveness striving to destroy us. Jews, Jews, Jews everywhere. Has there ever been a wide-ranging movement in Europe without noticeable Jewish involvement? Take Russian politics, for example. Who inspires it, who directs it? Jews.

Now, a mighty revolution is brewing in Germany. Under whose auspices is it taking place? Again, it's all Jews. Who has seized and monopolized nearly all professorial chairs in German universities? Neander, the founder of spiritualistic Catholicism, and Regus, a professor of theology at the University of Berlin—both are Jews. And Berna, the pride of the same university, is he not a Jew? And Veil, a professor at the

University of Heidelberg, also a Jew. In short, if you ask about the names of German professors of Jewish origin, the answer is legion.

And here I arrived in St. Petersburg and was received by the Russian Minister of Finance, Count Cancrin. He is the son of a Lithuanian Jew.

In Spain, I received an audience with Minister Mendizabal. He is a Jew from the Aragon province. In Paris, I needed to find out the opinion of the Chairman of the Council of Ministers, and before my eyes stood Marshal of France, who was almost enthroned as the King of Portugal, Sultz, the son of a French Jew. Sultz was a Jew, just like another marshal of Napoleon's, Massena, who is known among Jews as Manasseh. From Paris, I traveled to Berlin, where I visited the Prussian Jewish minister. As you can see, the world is ruled not by those who are visible on stage but by those who are behind the scenes."

Secret Jewish organizations hold regular meetings and sessions in which strategies and tactics to achieve Jewish-Talmudic goals are developed. In the mid-19th century, one such meeting took place at least five times near the grave of the renowned Kabbalist Simeon Ben Yehuda in Prague. Representatives from the 12 tribes of Israel from various countries around the world attended these meetings.

In the 1860s, a report from one of the leaders of the Sanhedrin, a rabbi from Frankfurt, whose name was "kept secret for safety reasons" even from many attendees, was made public. This report was brought to the attention of the German writer Hermann Goedsche, who wrote under the pseudonym John Retcliffe, by an acquaintance who had a falling out with the Jewish leadership and sought revenge.

Goedsche was the author of 40 historical and political novels, in which he often inserted genuine historical documents. In one of these novels, "Biarritz" (4 volumes, 1868-1870), he included the report from the rabbi that had come to him. Later, Goedsche published a separate edition of this report in English. This publication gained global resonance and was translated into all major languages.

In Russia, Goedsche's book with the rabbi's report was printed in 1870 under the title "Before Sedan" ("До Седана").

In 1872, a brochure titled "The Jewish Cemetery in Prague and the Council of Representatives of the 12 Tribes of Israel" was published in St. Petersburg without specifying the author. In 1876 and 1880, the same brochure, now attributed to the author G. Redcliffe (J. Redklif), was published in Moscow under the title "The Jewish Cemetery in Czech Prague (Jews, Masters of the World)."

The publication of this document did not stop there. At the end of the 19th and the beginning of the 20th century, it continued to be published in various languages. In Russia, "Novorossiysk Telegraph" (Odessa, 15.1.1891) reprinted the report from a French edition. In 1904, it was published by P. Krushevan in the newspaper "Znamya" (St. Petersburg, 22.1.1904), following the publication of The Protocols of the Elders of Zion by the same newspaper. In 1906, several Russian publications reprinted it, including "Miry Trud" (1906, No. 1), V. Y. Demchenko's "Jewish Strategy and Tactics in World Conquest" (St. Petersburg, 1906), and Butmi's book "The Protocols of the Elders of Zion" ("The Speech of the Rabbi").

In 1901, the report was published in Prague. At the demand of Jewish organizations, it was confiscated by Austrian authorities, causing a major political scandal. In protest against Jewish dictates, a Young Czech deputy, Brzhenovsky, cited the entire brochure in German in the Austrian Reichstag, which resulted in even greater notoriety, not only in the Austro-Hungarian Empire but also in Germany.

In the secret political report from the rabbi of Frankfurt, as in the future Protocols of the Elders of Zion, the summary of Judaism's struggle against Christian civilization was presented, and the main tasks of expanding Jewish dominance were formulated.

The content of the report is so important for understanding the subversive activities of Judaism against humanity that I will provide it almost in its entirety:

"For the fifth time, those who are aware of the existence of a secret union gather here to discuss means. Brothers! For a thousand eight hundred years, the struggle of the people of Israel for universal domination, which was promised to Abraham but was wrested from him by the Cross, has continued. Though oppressed and despised by enemies, under the threat of death, humiliation, and various forms of violence, the people of Israel have not succumbed to destruction. If it is scattered throughout the earth, it follows that the entire earth must belong to it. For hundreds of years, our scholars have waged a holy

battle with unwavering perseverance; our people constantly rise after falling. Its power increases and expands. We possess the earthly god for whom Aaron cast with such revulsion and sorrow in the desert... That golden idol that everyone worships and adores. When earthly gold becomes our exclusive possession, power will fall into our hands, and the promise given to Abraham will be fulfilled... Gold! It is universal power on Earth, strength, joy, reward. This is the secret of the Kabbalah... the most fundamental science of the spirit that governs the world... the entire future! Eighteen centuries have belonged to our enemies, but the next ones will already belong to us! Thankfully, the dark and sad days when Jews were persecuted are behind us... The progress of civilization among Christian nations serves as the best shield for us and does not hinder our aspirations in any way. Let's consider and closely examine only the material resources that the Jewish generation can dispose of. In Paris, London, Vienna, Hamburg, Naples, Rome, Amsterdam, all the Rothschilds, and in many other major European cities, Jews own billions of francs. Furthermore, in any significant place, there are also Jews who control the trade, money, crafts, trade, and agriculture of the area and its surrounding suburbs. Currently, all reigning kings, kings, and princes are up to their ears in debt for the maintenance of enormous armies."

The stock exchange regulates these debts; and if we gain control of the stock exchange, we will significantly move closer to holding power within the state. Therefore, we must facilitate loans for the government to keep it firmly in our hands. For the capital we provide, it is essential, as much as possible, to take railways, tax administration, forests, factories, and various rents as collateral.

Land ownership always remains, so to speak, an enduring wealth in every country. Therefore, it follows that we must acquire land ownership as much as possible. The more influence we can exert on the division of large estates, the easier they will fall into our hands.

Under the pretext of easing the burden on the poor classes, we must shift the entire weight of state and secular taxes onto the farmers. Once we own the land, all the labor of Christian workers will bring us exceptionally profitable incomes.

Labor has been and is the slave of speculation. The exploitation of labor and the resulting influence are servants of the mind... And who can dispute that Jews lack intelligence, cleverness, and cunning?

Our people are proud, inclined to unbridled arrogance, and love luxury. Where there is light, there is shadow. For a reason, God has endowed us, His chosen people, with lively intellect, fox-like cunning, eagle-like vision, a dog's memory, the industry of an ant, association in a brotherhood, and solidarity like beavers. We were in Babylonian captivity, and yet today, we have surpassed all those nations that despised us.

They say that many Jews convert to Christianity. This does not harm our cause. The converted will be our assistants and steps by which we will enter uncharted paths not known to us now. For only recently converted individuals always adhere to us, and despite their outward conversion, their spirit and way of thinking remain unmistakably Jewish.

The natural enemy of the Jews is the Christian Church, so we must strive with all our might to introduce skepticism, skepticism, unbelief, and schism into it. We must incite disputes and quarrels between different Christian sects. Logically, we will start with the priests, openly declaring war on them, surrounding them with suspicions and mockery, diligently watching and revealing scandals in their private lives.

The greatest enemy of the Church has always been education stemming from the spread of public schools. We must try to influence the youth. The progress of civilization entails the equalization of the rights of all religions, which, of course, is sufficient to eliminate spiritual sciences from the curriculum of Christian schools. Jews, however, will manage to occupy teaching positions in all Christian schools and educational institutions.

Hence, religious education must be limited to the boundaries of home education, and as there will not be enough time for this in the majority of Christian families, religious spirit will gradually diminish and eventually disappear. Depriving the Church of land ownership will result in these possessions, as belonging to governments, gradually passing into our hands through loans, which, of course, we will not stop refusing. Nevertheless, these circumstances, as a whole, will serve our interests and contribute to increasing the power we aim for.

All trade related to speculation and the benefits derived from it should not leave our hands, as it is, so to speak, an inherent right of Jews. Above all, we must gain control of the trade in alcohol, oil, bread, and wool. Then, in our hands will already be agriculture and all rural farming. We will manage to supply bread always and to everyone. But if any unrest arises among the people due to high prices and the resulting poverty, we can very easily shift the blame onto governments and incite some disorder, as every revolution, every upheaval, contributes to the increase of our capital and brings us closer to our appointed goal.

Any government positions must be accessible to us, and only when we obtain them, the cleverness and flattery of Jewish figures from various classes and types will help us infiltrate where real influence and true power lie. Naturally, this refers only to positions that come with honors, authority, privileges, and, consequently, profits. As for duties that require knowledge and work and provide moderate remuneration, they can be left to Christians.

Jurisprudence is very important for us. The legal profession is a significant step forward because it leads to the highest levels of a career, going hand in hand with the cunning and resourcefulness that have been instilled in us since childhood and considered virtues that can help us in attaining power and influence over our natural, mortal enemies... the Christians.

And why couldn't Jews be ministers of public education when they have already held positions as ministers of state property? Jews must become lawmakers everywhere equally to eliminate the rights of Gentiles (unbelieving sinners) who harm the children of Israel. For our part, we must remain faithful to the laws handed down to us by our fathers, i.e., maintain unwavering hatred towards the enemies and adversaries of Israel... the Christians.

However, we no longer require laws for our protection because they have already been established almost throughout Europe along with the so-called progress of civilization. At this moment, we should strive to gain such rights that would be exclusively beneficial to our people. For instance, a lenient bankruptcy law, enacted for humane purposes, would turn into a real gold mine for us, even richer than the inexhaustible mines of California.

Jews should be at the forefront of all speculative societies, without risking any danger arising from violating the country's laws, which they should cleverly bypass. For this, they should engage only in sciences that go hand in hand with the inherent cunning and resourcefulness of Jews and can be more beneficial to them. Jews will find it most convenient to choose jurisprudence, medicine, music, and various economic sciences as their specialties since these specialties are closely associated with speculation.

Of the sciences, medicine and political economy belong to our race. A medical doctor always has access to the most coveted family secrets. In his hands lie the lives of our enemies. As for jurisprudence, we've already mentioned it. With political economy, it's very easy to confuse the minds of the uninitiated, making white seem black and black seem white.

We must encourage the efforts of Christians to replace church weddings with simple contracts before civil officials, as this will attract their wives and daughters to our camp, where they will be enticed by gold.

If gold is the first mighty force of this world, then the second is probably the press. But what can it mean without the involvement of the first? Therefore, all the principles, advice, and plans mentioned above will only be put into practice when the press is under our control. Because of this, Jews are obliged and must take control of daily newspapers in every country.

We are cunning, clever, and have money. Hence, through various political magazines, we will shape public opinion and guide it exclusively in accordance with our views. We must criticize works and the stage, gain influence in our society or the proletariat.

By following this path step by step, we will push Christians away from any influence and dictate to the world everything they should believe, what they should despise, and what they should curse.

We will reiterate the sad cry of Israel and the complaint of the oppression that has burdened us for so long!.. Then our enemies will appear one by one, reproaching us for our aspirations. But the foolish and dark masses will be on our side. With the press in our hands, we will be able to turn the truth into falsehood, elevate disgrace to genuine virtue, shake the previously inviolable structure of the family, and break its members into separate parts... Then we will have the power to eradicate everything in which our enemies have believed so far... We will be able to destroy credit, inflame passions, impose fame, or plunge into the abyss of dishonor whomever and whatever we desire!.. All of this will be indelibly imprinted in the memory of every Israelite!..

Our power will develop into a gigantic tree, with its branches bearing happiness, wealth, power, and luxury. Contentment will be our reward for the misfortune, danger, and contempt that were our fate for eighteen centuries.

Therefore, every Israelite must help each other. Only when one steps forward, let them pull the others along; but if one's foot slips, let everyone run to their aid. If any of our people are summoned to a Christian court for violating the laws of the country where the transgressor lives, other Jews must assist them, but only if the accused acted in accordance with the laws governing the people of Israel.

Our people are conservative; they preserve and maintain religious rituals and traditions from their very origins. They stand firmly in their routines. In our cause, we should not only participate but even guide the reforms that are coming, such as improving the material well-being of the working class and the poor. Therefore, we must engage in this movement externally, while secretly striving to steer the entire stream of these reforms in line with our tasks and goals.

The masses, ignorant and blind, always voluntarily allow themselves to be led by demagogues... And who is better and louder at shouting and dazzling with nonsense than a Jew? Therefore, we have the upper hand in the press and in the courts of all Christian nations. The more clubs and gatherings, the more reasons for discontent and reluctance to work. This inevitably leads to the impoverishment of nations and their subjugation to the power of those who possess money or means to improve the proletariat. Any movement aimed at change enriches us and leads to the decline of small holdings, which should be burdened with debts. The fragility of foundations elevates our influence and power. Therefore, we must

encourage any discontent and the resulting upheavals because they contribute to the increase of our wealth and bring us closer to the realization of our ultimate goal... that is, domination and supremacy on Earth.

Chapter 8

Legalization of Secret Jewish Power. – World Jewish Union. Judaism as a Religious and Political Truth. – Legal Objectives and Underground Goals. – Against Russia. – Lamzdorf's Note.

In 1860, the secret Jewish power legalized some of its underground structures. For the first time in almost 18 centuries, an international Jewish organization was established - the World Jewish Union, combining legal work with extensive secret operations. In the appeal "To the Jews of the World," signed by one of the leaders of world Jewry and a prominent Freemason - Adolf Kremye (17,961,880), it was stated:

"The union we want to create is not French or English, Swiss or German - no, it is Jewish, it is worldwide. Other nations are divided by nationality; we alone have co-religionists, not fellow citizens. The Jew will not become a friend of the Christian or the Muslim until the light of the Jewish faith - the only religion of reason - shines everywhere. Scattered among other nations that are hostile to our rights and interests, we first of all want to be and will remain Jews. Our nationality is the religion of our fathers, and we recognize no other. We live in exile and cannot be concerned with the fleeting desires of these foreign countries while our own - moral and material - tasks are in danger. Jewish teaching must fill the world. Israelites! No matter how fate scatters you to the ends of the earth, always consider yourselves as members of the chosen people. If you understand that the faith of your forefathers is your only patriotism; • if you realize that, despite your apparent nationalities, you are all just one and the same people; • if you believe that only Judaism represents religious and political truth; • if you are convinced of all this, Israelites of the universe, then come, hear our call, and show us your agreement!.. Our cause is great and sacred, and its success is guaranteed. Catholicism, our arch-enemy, lies prostrate, struck on the head. The network spread by Israel over the globe will expand every day, and the magnificent prophecies of our sacred books will finally be fulfilled. The time is approaching when Jerusalem will become a house of prayer for all nations, and the banner of Jewish monotheism will be raised on the farthest shores. Let us make use of all circumstances. Our power is immense - let us learn to apply it to our cause. What do we have to fear?.. The day is not far off when all the earthly riches will pass into the possession of the children of Israel!.."

Kremye's appeal formed the basis of the union's charter. It declared that all Jews, no matter where they lived, represented a special nation, whose interests were always above the national interests of the states in which they lived. The charter repeated Kremye's words that for a Jew, only "Judaism represents religious and political truth." Kremye, who once held a government position in France, did not acknowledge the national interests of any other people except the Jews. He openly stated, "We Jews cannot be interested in the passing changes in the fate of other nations." The World Jewish Union formed a central committee, with Sh. Netter as its first leader, and in 1863, A. Kremye took over. The Rothschilds and their relative Moses Montefiore (1774-1875) played a significant role in the union's work from the very beginning. The emblem of the World Jewish Union reflected Jewish-Talmudic goals: under the tablets of the Jewish law - two hands, hovering over the globe. The union's motto was also taken from the Talmud: "All for one and one for all." The union's legal objectives included: 1) promoting the emancipation of Jews; 2) active material support for all Jews; 3) supporting literary publications that in one way or another acted in favor of Jews. However, the main activities of the union were carried out outside of its legal objectives and were aimed at strengthening the "influence of Jewry in all civilized countries" to gain control over their governments and centers of life, as well as to fight against opponents of the Jewish-Talmudic world. As Kremye himself stated (1867), "This is a terrible organization that finds its way to the most powerful thrones. It is always ready to demand protection for our rights and to fight those who are enemies of our people." "Never before in the diaspora," concluded the Jewish researcher Bikerman, "has the unity of the Jewish people been expressed so brightly, so effectively, as it is today when Jews from different parts of the world live in communication and interaction..." By the end of the

19th century, the World Jewish Union had spread its influence throughout the world, extending its influence to the most remote corners. According to the open reports of this union (and most of its activities were conducted in secret), the number of its members reached 50,000 with annual contributions of over one million francs.

The leaders of this union did not hesitate to interfere in Russia's internal affairs. There are known cases, for example: the World Union's appeal on behalf of the Minsk Jew Boroda, who was sentenced to death by a local military court in 1864 for arson; correspondence between the union and the Russian ambassador in Paris in 1868 regarding a Jewish woman's conversion to Orthodox faith; the union's efforts, through Lord Beaconsfield and Saint-Hilaire, at the Berlin Congress of 1878 to raise the issue of granting equal rights to Jews in Russia and Romania; protests regarding Jewish disorders in Southern Russia caused by the ruthless exploitation of Russian peasants by Jewish entrepreneurs.

Jewish leaders associated special hopes with Russia, apparently with the intention of turning part of the Western Russian territories, especially Galicia and Belarus, into Jewish national areas. It is not for nothing that the "spiritual center" of Judaism (the Synedrion) continued to be in the Russian city of Vilnius. And the Vilna Gaon was considered the highest authority in the Jewish world.

In Russia, the World Jewish Union focused primarily on interaction with kagals (Jewish self-governing bodies) and the leadership of the Jewish press and propaganda. In 1863, a branch of the Jewish enlightenment society "Khavura Marbe" was established in Russia, and thirty years later, the Society for the Dissemination of Enlightenment Among Jews. The latter was led by Baron Asher Ginzburg.

At the end of the 19th century, one of the forms of the World Jewish Union's work in Russia was the General Jewish Workers' Union of Lithuania and Poland (the Jewish Bund). The Jewish Bund was led by a central committee of three members, of whom only one was known, and the rest were considered "secret chiefs." The Bund had fourteen branches in the main areas of Jewish settlement, establishing its own governing bodies there.

The activities of the World Jewish Union continued until the end of the 19th and the beginning of the 20th century, gradually fading away as the World Zionist Organization gained strength. Regarding Russia, echoes of the World Jewish Union's activities were still felt during the 1905-1907 revolution. This is evident from a secret memorandum by the Russian Minister of Foreign Affairs, V.N. Lamzdorf, to Emperor Nicholas II. In the memo, the minister informed the Tsar about the dangerous subversive work of the World Jewish Union against Russia and other countries. Lamzdorf even proposed holding a secret meeting with representatives of the governments of Germany and the Vatican to develop joint measures to combat the Jewish threat. After reading the memo, Nicholas II wrote the following resolution: "Negotiations should be started without delay. I fully share the expressed thoughts. Tsarskoye Selo, January 3, 1906."

However, apparently, neither Germany nor the Vatican supported the idea of this meeting. As it turned out later, both of these countries had entered into secret agreements with the International Zionist Organization, naively hoping to deflect the Jewish threat through separate deals.

The secret memorandum by Lamzdorf was fully published in Moscow in 1918 in the book "Collection of Secret Documents from the Archive of the People's Commissariat for Foreign Affairs" and reprinted in London a year later in L. Wolf's book "Diplomatic History of the Jewish Question." Here is the full text of this memorandum:

Memorandum on Anarchists. The events that took place in Russia in 1905, especially intensifying from the beginning of last October and leading, after a number of so-called strikes, to an armed uprising in Moscow and various other cities and regions of the empire, clearly indicate that the Russian revolutionary movement, regardless of its deep social-economic and political causes, has an international character of a very specific nature. The most deserving of serious attention in this international aspect of the revolutionary movement is the fact that it is to a considerable extent supported from abroad. A decisive indication of this is the striking presence in the hands of Russian revolutionaries of a huge amount of weapons, imported from abroad in masses, as well as very significant financial resources, for it is beyond doubt that the leaders of the revolution, including the organization of various strikes, have already cost enormous sums.

As for the fact that support for the revolutionary movement from abroad, with weapons and money, can hardly be attributed to foreign governments (with the exception of specific cases, such as support for the Finnish movement from Sweden and, perhaps, partly for the Polish movement from Austria), it is necessary to conclude that supporting our revolutionary movement is in the calculations of certain foreign capitalist organizations.

In this regard, one cannot ignore certain apparent connections, hardly based on simple chance. These connections logically lead to the further conclusion that our revolutionary movement is not only, as mentioned above, supported but is, to some extent, directed from abroad. Indeed, on the one hand, strikes flared up with particular strength and spread throughout Russia no earlier and no later than last October, precisely when our government attempted to carry out a major foreign loan without Rothschild's participation. The resulting panic among Russian fund holders and their gradual sale of holdings could not fail to ultimately benefit the same Jewish capitalists and bankers who openly and deliberately, such as

in Paris, played for a decrease in Russian values.

Furthermore, certain very significant facts that have even made it into print provide clear evidence of this connection between the Russian revolutionary movement and foreign Jewish organizations. For example, the massive import of weapons into Russia, as is well known from intelligence reports, was largely carried out from the European continent through England. This becomes entirely clear when we consider that an Anglo-Jewish committee was established in England in June 1905, with the direct participation of the well-known anti-Russian publicist Lucien Wolf, for the purpose of raising contributions for arming combat units made up of Russian Jews. On the other hand, due to the unfortunate consequences of revolutionary agitation that affected the Jews themselves, an organization of Jewish capitalists was formed in England. Lord Rothschild chaired this committee, which concentrated vast sums of money collected through subscriptions in England, France, and Germany, ostensibly to provide assistance to Jews who suffered from the pogroms – Russian subjects. Finally, in America, without formally distinguishing these two purposes, Jews organized collections of donations, regardless of whether they were intended to assist those who had suffered or to arm Jewish youth.

Thus, this close connection between the Russian revolution and the Jewish question in general, and with foreign Jewish organizations in particular, is completely clear from the standpoint of its fundamental principles (since the founders of the socialist doctrine, Lassalle and Marx, who have had such a strong influence on the modern sentiment of Russian youth, were of Jewish origin). It does not seem to raise doubts regarding the practical guidance of the Russian revolutionary movement by Jews. Although this leading role of theirs was evidently, almost entirely concealed in our newspapers until recently, abroad it is no longer considered necessary to hide it, even within the socialist circles. For instance, on October 22 (November 4), at a meeting of Dutch socialists in Amsterdam, a member of the Jewish Workers' Union, Erwée, openly stated that despite the persecution they face, it is Jews who are leading the Russian revolutionary movement. In Italy, numerous rallies of sympathy for the said movement, organized in November in Rome, Milan, Turin, and elsewhere, supposedly "for Russian freedom," everywhere turned into noisy demonstrations "for Russian Jews."

Under these circumstances, with the obvious support of the Russian revolution by Jews from various countries in one form or another, to a greater or lesser extent, and primarily in terms of providing it with intellectual leaders, weapons, and financial resources, the purely international aspect of our revolutionary movement is finally revealed. Along with that, the forces with which the imperial government must contend, as well as the factors of state and societal life in the West on which it can rely in this struggle, become clear.

Namely, based on the aforementioned idea that our revolutionary movement is actively supported, and to some extent even directed by the efforts and capital of global Jewry, we can thus with greater probability reveal the organizational and intellectual center where the main threads and sustenance for the anti-government struggle in Russia are hidden. This is the "Alliance Israélite Universelle" (World Jewish Alliance - O.P.) with its central committee in Paris, possessing colossal financial resources from its members, commanding a vast membership, and relying on a network of various Masonic lodges (according to some reports, newly introduced into Russia over the past few years) as obedient organs of this global organization.

The primary goal of the "Alliance Israélite Universelle" is the universal triumph of anti-Christian and anti-monarchist Jewry (which has practically completely taken hold of France), by using socialism as a bait for the ignorant masses. It couldn't help but obstruct the existing system in Russia, a country of peasants, Orthodoxy, and monarchy. Hence, the fight against the current government began, calculated to start when it was most weakened after the war with Japan. This is also where the first slogan of this fierce struggle, "universal, equal, direct, and secret suffrage," comes from, a principle whose acceptance by the Government, even before the convening of the State Duma, is so eagerly desired by all radical groups. This principle would mean, of course, the elimination of historically established legal delays and the triumph of Jewry in Russia, whose future elected officials may not necessarily wish to bring about.

The factors and reasons mentioned above that support the struggle of revolutionary elements against the imperial government from abroad, on the other hand, clarify the forces with which a favorable environment for a successful fight against international revolutionary socialism could be created. There is no doubt that, for the same fundamental reasons mentioned earlier, global organized revolutionary Jewry also has other enemies alongside Russia who should become friends and allies of the imperial government.

Anti-monarchical Jewry, relying on financial power, cannot help but undermine, on the one hand, the monarchial and, relying on its material strength, the German Empire. On the other hand, anti-Christian globally organized Jewry cannot avoid seeing its sworn enemy in the only centrally organized and also globally Christian community, the Catholic Church, due to centuries of tradition.

It would seem that the clearly emerging friendly relations between the imperial government, the German Empire, and the Holy See are intended to have a very favorable impact in the fight against anti-monarchist and anti-Christian revolutionary movements in Europe.

Regarding the Vatican, it is necessary to remember, first of all, that the Protestant government of Germany has long recognized the importance of the Holy See in protecting the ancient European cultural traditions.

Relying on the Catholic Center Party in its domestic policy, Germany has come to political external unity with the Pope. As for Russia, the friendly assistance of the Vatican in the context under consideration could also be extremely important, not to mention the declining influence of the Holy See through the local clergy specifically on our Polish affairs. In this direction, the recent encyclical of the Pope to the bishops of Poland is a very significant step toward the Russian government. The Vatican could provide us with invaluable information regarding the mentioned destructive Jewish-Masonic organization concentrated in Paris and its branches, which must be monitored very carefully in the Vatican.

On the other hand, concerning Germany, a closer alignment of its government with Russia – even closer than the one based on the March 1, 1904 protocol regarding the fight against anarchism – can only be met with full approval in Berlin. It is impossible not to recognize that the first state that must undoubtedly endure the struggle with the Social-Revolutionary Party after Russia will be Germany. Its government and society already at this moment observe with the greatest concern the undoubted reflection of Russian events on the social-democratic and labor issue, not to mention the specific issue of anti-government movements in the provinces of Prussian Poland. Indeed, Western European socialists of various nationalities no longer consider it necessary to hide that this party intends to raise anti-government movements in Germany under the same slogan of "universal suffrage" (which should reach its highest development by May 1, 1906), causing it in Prussia and Saxony under the same slogan. There is little doubt that at the very foundation of this movement, which is to be carried out according to the decisions of socialist congresses in Jena and Breslau and in the same ways as in Russia, are the same international goals and fundamental considerations of an anti-Christian and anti-monarchical nature that acted and still act in the Russian revolutionary movement.

According to the observations of the "Deutsche Tageszeitung," which has set itself the specific task of organizing the fight against the approaching all-European revolution, the most candid publicists of the social-revolutionary direction now express the hope, without hesitation, that the Russian anti-government movement is only a prelude to the all-European social revolution. Among other things, it seeks to completely obliterate the monarchical structure in modern Europe. By taking this perspective, it is impossible not to see in all the above, just individual manifestations of the implementation of a common revolutionary plan that threatens not only Russia but the essence of the whole European structure. In this regard, it seemed desirable to limit ourselves to a confidential exchange of ideas with the German government as a first step in the direction mentioned and to clarify the main foundations of the future action program.

On January 3, 1906, Count Lamsdorf.

Chapter 9

The Jewish Synod in Leipzig. An Attempt to Reform Judaism. Confirmation of the World Jewish Union's Program for Establishing a Judeo-Talmudic World Order. The Secret Jewish Order of Bnei Moshe.

In June 1869, a Jewish assembly took place in Leipzig. While its sessions were not secret, they were held in a closed manner, without admitting representatives of the press.

This assembly, referred to as the Jewish Synod by Jewish historians, convened for several days under the chairmanship of Professor Lazarus (Berlin) and his two deputies, Rabbi Eiger (Frankfurt) and Joseph Wertheimer (Vienna). Among those present were Jews from Austria, England, Germany, Russia (including Poland), Turkey, and France.

The assembly sparked a heated debate between Orthodox Jews and the so-called reformers. The rational-minded Jews proposed to reform Jewish worship, conducting it not in ancient Hebrew but in the official language of the country where Jews resided. They also insisted on removing racist, nationalist, and messianic ideas from prayers, effectively abolishing the Talmud. However, the rational-minded camp was outnumbered, and the assembly approved a resolution that affirmed the decisions of previous assemblies and the World Jewish Union's program to establish a Judeo-Talmudic world order.

The resolution was prepared by Dr. Philipson and approved by the Chief Rabbi of Belgium, Astruc. It stated the following:

"The Synod recognizes that the development and implementation of modern principles provide the surest guarantee for the present and future of Judaism, an energetic and vital condition for the expansion and development of Judaism. Thus, modern principles in politics and science, the principles of revolutionary and Masonic freedom of thought, have been endorsed by the general Jewish union and the great Rabbi Astruc.

If, as the organs of revolution repeat, a person must be a cosmopolitan, and the tribes composing

individual nations must eventually unite into one family, one worldwide republic, it follows, as an undeniable conclusion, that these people will inevitably be subjected to the Jews.

Of all the peoples, only the Jewish one can consider every country in the world its homeland, and only it, living among peoples foreign to it, remains true to itself, representing an exceptional example of a cosmopolitan or universal citizen. Thus, the Jewish nation, being a representative of the entire world, in this sense forms a network by which it hopes to entangle all of humanity that is foreign to it.

Under the mysterious influence of the synagogue, the Jewish people shielded themselves from the storms that threatened to drown them in the eternal turmoil of the sea of life. Swayed by eternal movement, the Jew always found support among the nations irritated by his fanaticism and national customs.

Persecuted for eighteen centuries with hatred and contempt, dispersed over the face of the earth, Jews finally, as if involuntarily, united into a vast, friendly society, the secret of which they kept for their own protection and to fulfill the hopes inspired by their religion."

So, among the nations that despise them, the Jews loudly lament what appears to be their weakness, leading to their dispersal. At the same time, they cover the Earth with the family of their brethren, a sacred union in which each member assists their fellow and, in turn, is supported by all. This union is like a gigantic polyp that, in the depths of the seas, extends its countless tentacles, sways, and thrives in the eternal movement of the waves. This organization of Judaism is established, so to speak, on its own; it has always existed and seemed sufficient until the weakening of religious bonds led to a weakening of the connection within the Jewish nationality.

This decline attracted the serious attention of Jewish leaders and compelled them to take measures to replace the natural organization of Judaism with an artificial one. The main means for this purpose were societies organized according to new principles in line with the spirit of the new era and contemporary politics."

In 1874 and 1880, the book "Conquest of the World by the Jews" was published in Odessa and then in Warsaw, which included another secret Jewish document whose content was in many ways in line with the ideas expressed by the rabbi in Frankfurt's speech in Prague. The author of the book, who used the pseudonym Major Osman-Bey, was, in reality, a converted Jew named Millinger. After spending a long time in circles close to the Polish rabbinate, he managed to obtain materials from the sessions of the Synedron in Krakow in 1840 during the widely publicized trial for ritual murder. Just like at previous Jewish meetings, this gathering discussed tactical issues regarding the expansion of Jewish control over the press and the stock exchange.

In 1889, the well-known Jewish leader Ahad Ha'am (A.I. Ginzberg) established the secret Jewish order Bnei Moshe in Russia, which aimed to establish a Jewish world order. The special initiation ceremony into this order was borrowed from Masonic lodges.

According to Jewish sources, the foundation of the Bnei Moshe order was based on six principles: "1. The conviction that, in the long run, the Jewish people cannot continue to exist constantly living among foreign nations. 2. A deep belief in the necessity of the revival of the Jewish people. 3. Collective national self-awareness and individual responsibility for the entire national collective. 4. Aspiration for peaceful unification and collaboration of all the peoples of the world under Jewish leadership. 5. Educating a generation of Jews capable of achieving the historical national task. 6. Preference for quality over quantity, the guiding principle of the order."

Members of Bnei Moshe included Rabbi Mogilever, Dr. Hazanovich, publicist David Kagan, Zvi Prilutski, Moisey Bramson from Kovno (the father of Leonid Bramson, a well-known Jewish leader), writer Ben-Avigdor, and others. In Palestine, members of the order included Ichil-Michl Pines, Belkind, and others.

The Bnei Moshe order admitted members like M.M. Ussishkin, who would become one of the leaders of Zionism, and a number of zealous Jews from Minsk, Poltava, Kharkov, Kremenchug, and more. In Poltava, writer Azar (A.I. Rabinovich) and Zvi Shimshelovich joined the order. Shimshelovich, at the age of 90, witnessed the election of his son, Itzhak Ben-Zvi, as the President of Israel.

The Bnei Moshe convention in 1890 was attended by 166 delegates from all corners of Russia. Bnei Moshe divisions ("lishkot") had special names: in Warsaw, it was called "Yeshurun," in Odessa "Derekh HaChaim," in Vilna "Ezra," in Dvinsk "Gilel," in Poltava "Mitzpe," in Kremenchug "Israel," in Pinsk "Zerubavel," and so on. These divisions existed in Grodno, Minsk, Brest-Litovsk, Mezritch, St. Petersburg, Lublin, Saratov, and more. Lishkot were also formed outside of Russia, in Berlin, Liverpool, Baltimore, and elsewhere.

In the manifesto released in Palestine, Bnei Moshe proclaimed their goals as national self-awareness, love for their people, and selfless unity, transcending all party differences. National self-awareness takes precedence over religious identity, and individual interests are subordinated to national ones.

In the diaspora, there is no future for the Jewish people. "If we want to live as a nation," declared in the manifesto, "we must build our national home in a secure place, and this is only possible in the land of our fathers. First, we must awaken national self-awareness in the people, instill in them a high moral standard,

and then a movement will arise leading to national rebirth, to 'Chaye Kavod' in the land of our ancestors. Bnei Moshe places deepening the "Agavat Yisrael," the feeling of unconditional love for Judaism, as its central task. Many spiritual efforts must be made to awaken national self-awareness in its pure, unblemished form." Therefore, strict selection criteria and complex rituals were introduced for the admission of members into the order; the initiators dreamed of turning it into a caste of "Kohanim," high priests.

Among the order's divisions, the Warsaw division, Yeshurun, was considered the most active. In 1893, the Bnei Moshe center was relocated to Jaffa. According to Jewish sources, the order existed for eight years, until the first Zionist Congress, and then self-dissolved.

Chapter 10

A note from the secret archives of the Russian police. – History and organization of Jewish power. – Confirmation of the inseparable connection between Judaism and Freemasonry. – Proposals for combating the Jewish conspiracy.

In the winter of 1895, a secret document titled "The Secret of Judaism" was received by the Department of the Police of the Russian Empire. The unknown author of the document revealed the main stages in the history of backstage Jewish power, analyzed the main forms of the Jewish conspiracy, and proposed specific methods for combating it. The document emphasized the inseparable connection between Judaism and Freemasonry.

Although the author hoped that his note would reach the Tsar, this did not happen. Due to various circumstances, the document ended up in the secret police archives and was not known to anyone until the early 1920s.

After the revolution, it was stolen from Soviet archives, along with a large number of other secret materials related to Jewish and Masonic topics. The document was taken by one of the participants in the archive's looting, apparently the Mason P. E. Shchegolev, and sent abroad, where, in 1922, it ended up in the hands of the prominent Jewish figure and Mason (33°) G. B. Sliozberg, who published it as an appendix to the book by Yu. Delevsky (real surname – Yudelevsky) "The Protocols of the Elders of Zion." I present this important historical document in its entirety:

THE SECRET OF JUDAISM.

The doctrine of "monotheism" has existed on Earth since time immemorial. For several millennia, this doctrine remained the exclusive possession of a small, closely-knit elite caste – the priests, who zealously guarded it from profane individuals to prevent heretical distortions.

Belief in the One God was the cherished secret of the initiated within the temple, who swore to protect it under penalty of death. They, the initiated, transmitted their doctrine only to a limited number of chosen adepts, who were examined and prepared through many years of training, carried out under the guise of gradual advancement through various degrees of initiation.

Modern researchers tend to see purely selfish and utilitarian motives behind these mysterious methods of the priestly caste.

It is enough to recall that two thousand years before Christ's, the human eye could only distinguish seven colors in the rainbow, and the ear recognized only five tones in the chromatic scale. Could the brains of the average people of that time truly comprehend religious concepts of a higher order? Wasn't the preliminary initiation simply a necessary step for proper, lifelong intellectual development, initiated from childhood within the temple?

So, the Egyptian hierophants, Chaldean magicians, Indian magi, and others – all were monotheists alike. This unity of faith naturally united the highest priestly circles, in other words, the advanced part of humanity at that time, as a single, extensive, universal religious brotherhood. An external sign of initiation in all the ancient centers of initiation, even two thousand years before Christ's birth, was the practice of circumcision.

The founder of Judaism, Moses, was raised, as is well known, in the Karnak temple, where he achieved the highest degrees of Egyptian initiation. Later, he married the daughter of the Nubian high priest Iophor, who opened up the opportunity for him to be initiated into this completely unexplored ancient priestly doctrine.

Moses, as an enthusiastic patriot, set the goal of placing the Jewish people, who were then suffering in Egyptian captivity, in an entirely exceptional position among other earthly nations. He was the first mortal to break his oath of initiation and gave the Jews a new faith openly professing monotheism.

Since then, the Jewish people, as monotheists, truly appeared to the eyes of all the initiates of the ancient world as a special people, a chosen people. To even further solidify the religious and cultural distinctiveness of Judaism, Moses included the practice of circumcision in Judaism.

The betrayal of the priestly oath by Moses did not seem to pass without significant difficulties. In Egypt at the time, as is known, a theocratic state structure prevailed.

Renegades were not only threatened with death themselves, but it also posed a risk of mass violence against all Jews living in Egypt. The danger was compounded by the unlikable character of the Jewish national character. Followers of the new religion provocatively flaunted their religious superiority and upset the rest of the population, which had previously obeyed the almighty priests.

The outcome might have ended in a grand Jewish pogrom, had Moses not been able to timely organize the mass exodus from the country, which is referred to in the Bible as the Exodus of the Jews from Egypt.

Subsequently, in the process of codifying his new faith, Moses applied technical methods of writing similar to those used by the adepts of ancient initiation. In general, they were as follows: religious dogmas were written only with special sacred hieroglyphics. Using these texts, the meaning was encrypted, yielding a triple interpretation: the first, direct one, for the common people; the second, allegorical one, for neophytes and the highest secular circles (kings, military leaders, etc.); and the third, the secret dogmatic one, for the initiated.

The key to reading the latter was passed down orally to new generations upon reaching the higher degrees of initiation by adepts.

An example of a brief recording of the entire philosophical essence of the basic doctrine of Egyptian initiation is the so-called Emerald Tablets of Wisdom, repeatedly mentioned in archaeology and attributed to the Egyptian great hierophant Hermes Trismegistus.

To fulfill his goal, Moses created a special Jewish alphabet borrowed from Phoenician. Each letter of the alphabet corresponded to a sacred hieroglyph.

To ensure the continuous transmission of religious dogma to his descendants, Moses established a spiritual hierarchy, dividing it into three main levels according to the ancient initiation traditions: Levites, priests, and the high priest.

Foreign dominion and internal conflicts that tore through Judea for centuries seriously threatened the continuity of the sacred tradition, which held the key to the full threefold interpretation of the Pentateuch.

Worried about the fate of orthodox Judaic dogma during the Babylonian captivity, the prophet Daniel, who had become an adept of the highest Chaldean initiation, initiated a special ascetic sect of hermits known as the "Essenes."

By the time of Christ's birth, the continuity of Moses's secret dogma had already been completely lost in the official Jewish spiritual hierarchy. Only the "interpreters" remained, who could only deal with the second, allegorical meaning of the Sacred Scriptures and had preserved the understanding of the secret, third meaning of the sacred texts only in fragments, often in a distorted form. A complete understanding was preserved exclusively among the Essene brotherhood, who settled in the desert near the Black Sea. According to the prevailing belief among most scholars, the formative years of Christ took place among the Essenes. The Gospels testify that even as a child, He occasionally took part in disputes with the interpreters, astounding these elders with His ability to grasp the profound essence of the Sacred Scriptures. In the pages of the Pentateuch, He easily found truths of which they, the interpreters, only had vague notions and about which they themselves had no clear understanding.

Sharp disagreements on this ground led to constant disputes among those with different beliefs, and they split into several openly hostile groups of interpreters.

When Jesus, having left the Essenes, began to openly preach, His teachings attracted large crowds. Among the people, rumors began to circulate that He was the Messiah, as prophesied. The highest priesthood became alarmed. Initially, they engaged in verbal disputes with Jesus, deliberately creating various casuistic traps for Him (the coin with Caesar's image, performing miracles on the Sabbath, the lawful husband in the Kingdom of Heaven for a widow, and so on).

Such dialectical disputes with Jesus invariably ended in complete failure for the priesthood. Due to this, Christ's popularity only continued to grow, and thousands of people began openly calling on Him to declare Himself the Jewish Messiah, according to the prophecies.

Terrified by the loss of their former immense moral authority, on which both power and material well-being were based, the highest Jewish clergy finally decided to eliminate Jesus through violence.

And so, that great sin was committed on Golgotha, which became a shameful blot on the entire Jewish people.

Some recent scholars, contrary to Renan, tend to deepen their skepticism to the extent of denying the very existence of Jesus of Nazareth. They consider the complete absence of any historiographic data from the chroniclers of that time regarding Jesus as a vivid confirmation of their position.

Not even Josephus Flavius mentions Jesus. He left a monumental historical work on his contemporary Judaism and its religious conflicts, yet he makes no reference to Jesus of Nazareth.

This silence of contemporary historians is not necessarily indicative and can be entirely natural. The majority of them were Romans, or at least Romanized culturally. A Roman of the golden era either viewed the world through the eyes of the great positivist Aristotle or indulged in the pleasures of life according to the principles of another fashionable intellectual authority of the time, Epicurus. If, during those times, there were individuals in Roman society inclined towards religious quest, they tended to gravitate either toward the elaborate rituals of Isis and Serapis or the hazy mysticism of the Eleusinian Mysteries. The inspired preaching of the crucified Galilean was something too distant, alien in spirit and psychology, to attract even fleeting attention from a contemporary chronicler.

But on the fringes of the classical world at that time, even in the most remote sanctuaries of the initiated, news about Christ and His teachings seemed to spread with astonishing speed. For instance, in the 1980s of the current century, one of the rare European travelers who made it to Tibet discovered a manuscript from the end of the 1st century AD. This document is a narrative about the recent existence of a great initiate named Issa in Galilee, who surpassed all his predecessors in wisdom. It briefly outlines the essence of the Sermon on the Mount.

This recognition of Christ as a great initiate by the sages of the ancient East is also marked in the Gospels by the beautiful legend of the adoration by the Magi.

When Christ was no longer present, His teachings remained. They were recorded in the Gospels: the first three synoptic Gospels, the fourth by John, and a few others that were later recognized as apocryphal by Ecumenical Councils.

In the first three Gospels, the eyewitness apostles straightforwardly narrate the main things they remembered about how the Teacher lived, what He taught, and the irresistible charm He had on those around Him. These Gospels were initially written in Aramaic, the colloquial language of the people living around the Black Sea.

The Gospel of John stands out significantly from the others both in form and content. John, the beloved disciple of Christ and the one intended to be His successor in the great initiation, aimed to record the philosophical essence of Christ's teachings. Following the example of ancient initiates, he employed the

ancient triple key. His Gospel was originally written in Ancient Hebrew, although it has been preserved to posterity only in a Greek translation.

Christ's own affiliation with the ranks of the great initiates is indirectly demonstrated by His occasional use of the triple key.

Among the genuine teachings of Christ decrypted using the triple key is, for example, the parable of the talents. The allegorical meaning of burying the talent in the ground requires no explanation. However, Christ embedded a third, philosophical-dogmatic meaning, namely the teaching about the universal soul and the fundamental purpose of earthly life.

Among ancient initiates, there was long-standing knowledge of the so-called legend of Adam Kadmon. Its content is as follows:

The Lord God, having created the first humans in His image and likeness, endowed them with all the attributes of divinity, except for one limitation – a prohibition on creating beings similar to themselves. The first humans, breaking this commandment, committed the original sin, which stripped them of their divine nature and required redemption. The Lord God, out of infinite mercy, made a covenant with them to procreate and multiply. To facilitate the purification of the sinful human soul, a fragment of the dismembered universal sinful soul-logos was instilled into each newborn person, for them to purify through a righteous life. When the sum of good deeds accomplished by humanity redeems the weight of the first humans' sin, human existence will cease, and the universal soul, once again sinless, will reunite with divinity.

In the parable of the talents, Christ teaches that the mission of human life isn't merely refraining from evil; individuals are primarily called to actively serve the good principle. In other words, Christ seems to express a sharp criticism of the fundamental principle of monasticism – to withdraw from the world and its evils.

Apostle John did not manage to establish further continuity of the great initiation within the Christian community. His early and unknown death immediately concealed the secret of the philosophical dogma of Christianity, which he had written down.

That's why certain passages in his Gospel (e.g., 1, 1-6) appear as an incomprehensible collection of words even to eminent Christian theologians. The Fathers of the Church, from Ecumenical Councils onward, had only access to the second, allegorical meaning of the Gospel word. They have relied on this interpretation in the subsequent dogma of the Christian Church.

Christ's spiritual legacy was treated with greater care by His former mentors, the Essenes, who regarded Him as the true Messiah who had come. They understood better than anyone the divine perfection of His teachings.

And what they read in the Gospels revealed to them a staggering truth: Christ was the Messiah sent according to prophecy for the chosen people of God, the Jews. His great teaching was initially meant for them alone.

Christ said to a Canaanite woman who begged Him to heal her daughter, "I am not sent but unto the lost sheep of the house of Israel. It is not proper to take the children's bread and cast it to the dogs." (Matthew 15:24-26).

However, the Jews not only vehemently rejected and crucified Christ but also brought His blood upon themselves and their descendants.

For this, the Jews suffered a terrible divine punishment. Christ admitted other nations to the Grace of His teaching, while the Jews were condemned to become persecuted, despised, and hated by all of humanity who had accepted Christ.

"He came unto His own, and His own received Him not. But as many as received Him, to them He gave the right to become children of God." (John 1:11-12).

And it will be many centuries until all the other nations of the earth first understand Christ's teachings, and then, of their own free will, relinquish Him due to their spiritual imperfection. In other words, the Essenes, as found in the Gospel of John, saw it as a prophecy that the day would come when the entire Christian world would be infected with the psychology of Alexei Karamazov: "I accept Christ, but I do not embrace Him."

Only then will the hour of forgiveness for the chosen Jewish people arrive. Christ's teaching from that day on will become the exclusive heritage of the sons of Israel, and finally, the promised Kingdom of God on Earth will be fulfilled for the Jews. This is the hidden meaning of the doctrine of the appearance of the Antichrist first and then the Second Coming of the Messiah in power and glory.

Thus, the future destinies of the Jews unfolded before the Essenes as a severe retribution from God for the blood of the Crucified Messiah. The duration of the curse that the Jews imposed upon themselves and their descendants is linked to the grand, gradual, and slow moral and spiritual evolution that the rest of humanity will have to undergo.

Naturally, the question arose: which moral and spiritual code is Jewish people predestined to follow before the great day of forgiveness, since the Christian doctrine is closed to them?

The direct answer is found in the Gospel. Christ Himself said, "They have Moses and the prophets; let them hear them" (Luke 16:29-31).

Hence, it was clear that the Jews should steadfastly adhere to the Old Testament given to them.

The Jewish people, precisely at that time, when the Essenes received the spiritual heritage of Christ, were experiencing the most catastrophic episode in their history. In 70 AD, the Roman commander Titus destroyed Jerusalem, killed almost the entire male population, and sold the remaining Jews into slavery. The only organized Jewish community that survived by chance in Judea was the small Essene community hiding in the desert. Thus, they alone were given the vast and heavy task of leading the Jewish people on the sorrowful path of the divinely ordained penitential mission.

The only thing that human means seemed to offer, to alleviate the tragic fate predestined for the people of Israel, cursed by God, was to expedite as much as possible the spiritual evolution, which was predetermined for the rest of humanity.

This primary premise gave rise to two types of activities:

a) Constructive - to contribute in every way possible to the rapid spread of Christianity throughout the universe, and b) Destructive - to undermine the moral foundations of Christianity within the part of humanity already embracing it.

It was essential to prevent the most formidable danger that threatened the Jews in the immediate future: individual Jews, scattered by sale into slavery among foreign nations, would naturally face rapid, full assimilation within two to three generations. And what use would the Jews have for the promised blessings of the Kingdom of God on Earth?

Therefore, it was necessary in some way to ensure the unwavering preservation of the distinctive identity of the Jews from Old Testament times by the sons of Israel until the great day of forgiveness.

This program became the cornerstone of the entire subsequent life of the Jewish people.

Racial exclusivity, zealous devotion to their religious rituals, along with the systematic mockery and undermining of Christian doctrines, are so everyday and characteristic of any Jew that they require no confirmation.

As for facilitating the rapid spread of Christ's teachings, it's easy to provide a direct and vivid example. In the latter half of the 19th century, the head of Catholic missions in China, Bishop Flavie, received most of the funds for his Christian propaganda among the Chinese from prominent representatives of Jewry at that time - Baron Hirsch and the Rothschild family.

One cannot help but be in awe of a people who managed to align all their thoughts, passions, interests, and even the minutiae of daily life with one strict, predefined, narrowly regulated common program. Inspired by a majestic act of penitent religious mission, they patiently carried their thousand-year sorrowful burden through generations.

How much creative thought, energy, and persistence were required from the leaders of Jewry to implement the colossal plan they had set out to achieve.

Indeed, the small brotherhood of hermits - abandoned in the desolate wilderness of Palestine - from that time onwards had the task of uniting and guiding the historical destiny of a people reduced to a mere ten or twenty thousand poor, powerless slaves scattered throughout the known universe.

How did they manage to realize such a seemingly impossible endeavor?

To achieve success in at least the first step of any pan-Jewish initiative, they first had to fill a significant gap, that is, to create something as a substitute for the Jewish political authority destroyed by the Romans. The leaders of Jewry brilliantly solved this problem by establishing the foundation of a universal Jewish secret society.

Analogous to the ancient brotherhood of the initiates, this secret society was designed with a highly ingenious structure. A secret society can only be genuinely powerful under two conditions:

a) Total secrecy about its true objectives maintained until the very end of its operations, known only to a handful of leaders who are the keepers of its actual secret plans. b) Adequate strength and resources.

Both of these conditions were equally challenging. The first point - maintaining secrecy - was usually successful only for a certain period, after which accidental betrayal would reveal the entire organization. Nevertheless, the conspiratorial activities of the secret Jewish society had to be designed to last a very long time, even centuries.

As for the second point, it required a substantial number of adepts and a steady influx of resources. However, the number of Jews themselves - the only part of humanity organically interested in the success of the plan - was quite insignificant at that time. Moreover, all of them were slaves, utterly deprived not

only of earthly goods but also of civil rights and social status.

Hence, it was necessary to find a way to attract assistance from the outside, in other words, to recruit unsuspecting members primarily from the Christians, who held the predominant position in the cultural world of that time.

A formula was discovered that skillfully solved both tasks simultaneously. It boiled down to the following: the secret society systematically masked its one central, ultimate goal of its existence with another temporal goal that, in its own right, was so significant and dominantly influential in the minds of contemporaries. This temporal goal, adapted to the era, the people, and the cultural aspirations of the progressive individuals of that generation, usually had such intrinsic significance that it fully justified the existence of a massive, complex, conspiratorial organization on its own.

These temporal, essentially illusory but significant in scope, objectives were successively put forward by the secret Jewish society. Externally, they seemed to have absolutely nothing in common with each other, and indeed, they couldn't.

Due to a lack of factual data, it's hard to say in what forms the initial, detailed organization of the secret Jewish society was structured. It is unlikely that it could have been regulated in the same way it exists now. Instead, it is more reasonable to assume that its ingenious structure today is the result of successive improvements inspired by centuries of experience, introduced gradually and, perhaps, not yet fully exhausted to this day.

In any case, it is believed that the activities of the secret Jewish society initially focused on uniting, with strong invisible threads, the scattered Jewish population worldwide. This challenging preliminary task likely took a considerable amount of time. This is why the Jewish organization only began to make its first documented move onto the world stage by the end of the 8th century.

In the year 800 AD, the mighty monarch of the Middle Ages, Emperor Charlemagne, was crowned in Aachen. Among the numerous guests who gathered from all over to welcome him, the chronicles mention the presence of a delegation from Palestine, sent by the leader of the Mount - the supreme head of the mysterious Jewish sect.

The delegation, bearing rich gifts for the monarch, also proposed to him, on behalf of the one who sent them, to enter into a sworn alliance for the joint struggle against the infidels. As is well known, shortly before this, a new formidable power had emerged on the shores of the Mediterranean - Islam. Islam posed an equally dangerous enemy to both the Christian world and Jewry. For the latter, Islam served as a barrier to the uninterrupted worldwide spread of Christianity.

This first attempt to contact the leaders of Christian Europe had no serious consequences. However, the second attempt, made almost three centuries later, was destined to leave an indelible mark.

The original idea of the Crusades is usually attributed by historians to the famous Pope Gregory VII. Nevertheless, a modern scholar, Jacoby, who gained access to the secret archives of the Vatican in the latter half of the twentieth century, stumbled upon a document that proved that the idea was actually suggested to the Pope by certain mysterious visitors from Palestine.

The motives that enticed Gregory VII are summarized as follows: a) Uniting the entire Christian world under a common religious and political task, naturally subjecting all secular monarchs to the supreme authority of the Head of the Christian Church. b) Establishing a residence for the earthly representative of Christ not in Rome but at the Holy Sepulchre in Jerusalem.

The hidden, true goal of the instigators is entirely clear:

Transferring the papal throne from Rome to Jerusalem would have turned the sacred city of the Jews into the center of the contemporary cultural universe; The Crusade, by simultaneously attracting to Palestine the cream of the European nobility living scattered and secluded, made it infinitely easier for the leaders of the Christian intelligentsia to communicate directly. Consequently, it provided the opportunity for the initial recruitment of unwitting collaborators.

If, regarding the papal intentions, the Crusades only ended in partial success since Jerusalem remained in the hands of the infidels, in terms of Jewish objectives, the result was brilliant.

The first Crusade led to the establishment of the first knightly order, the Templars, founded with a mystical mission of restoring Solomon's Temple. This peculiar ritual of a Christian brotherhood seemed to symbolize the first victory of Jewry on the path of attracting Christians to unconscious service of the secret Jewish religious goals.

Since then, the secret Jewish society, under various names such as Gnostics, Illuminati, Rosicrucians, Martinists, and others, has been striving to invisibly influence the course of European events. The fundamental principle remains the same: undermining the foundations, sowing discord, clouding minds, and continuously serving as the leaven of fermentation in the loose mass of amorphous Christian people.

Humanism, the French Revolution, the liberation of America, the expulsion of the Turks from Europe, capitalism, the unification of Italy, the International of 1848 – this is the range of temporal objectives that served the Jewish organization as a cover for its subsequent secret activities.

Most of these different movements were far from being the offspring of Jewish creative thought. On the contrary, the individuals who led them (Erasmus of Rotterdam, Voltaire, the encyclopedists, George Washington, Mazzini, Garibaldi, and others) were hardly in any direct connection with Judaism.

The situation was simpler. Every viable ideological movement was immediately considered by Judaism and subtly adapted for its own special purposes. And then, as if by magic, this nascent endeavor was granted the most active and comprehensive support, often with a number of Jews appearing among the leaders, frequently hidden behind appropriate pseudonyms.

It is unnecessary to delve further into the history of the progressive development of the activities of the secret Jewish society, as this would inevitably carry us far beyond the scope of this summary. Suffice it to say that from the second half of our century, the significance and political role of the secret organization have already begun to occasionally cause concern among experienced secret experts in European politics.

Let's now turn to an explanation of the structure of the Jewish organization in the form in which it currently exists and operates.

Its cover is now the "Universal Society of Free Masons," or Freemasons. The structure of the latter resembles a pyramid, constructed by successively stacking layers composed of individual bricks.

Each layer of bricks represents a hierarchical degree of initiation, and each brick represents an individual lodge.

In terms of color, the pyramid is tricolored: the three lower rows are blue, all the middle ones are white, and the three upper rows are red.

The blue color denotes the lowest masonry (maçonnerie bleu).

White represents the middle masonry (maçonnerie blanche or maçonnerie initiée).

Red signifies the highest masonry (haute maçonnerie or maçonnerie occulte).

The lowest masonry includes three degrees: apprentice (apprenti), journeyman (compagnon), and master (maître).

The actual purpose of the entire lower masonry is simply to serve as candidates for further selection. Lodges in the lower masonry are shared, i.e., they are common to all three degrees. The number of members in each lodge should not exceed 50 people. Inviting masons from another lodge as guests is highly encouraged, but being a member of two lodges at the same time is not allowed. Transferring from one lodge to another due to a change of residence is permitted without hindrance. Meetings in the lower masonry lodges are usually accompanied by a complex, laborious, and ornate ritual, the foundation of which is the mystical reconstruction of Solomon's Temple, similar to the one carried out by the Templars.

Masonic lodges in one city, country, or state are united into higher units (such as the "Grand Orient of France," "Scottish Rite," "American Masonic Order," and so on), each of which has slightly different rituals. All hierarchical positions in the lower masonry, both in individual lodges (chairman, treasurer, secretary, etc.) and in the higher units (grand patron, keeper of the seal, and others), are filled only through open voting by all members. The supreme head of the united masonry in a particular country may be a monarch, a prince of the blood, an outstanding statesman, or public figure.

An adept in the lower masonry will learn precisely nothing substantial or instructive.

Over time, for the majority who join out of ambition, curiosity, or to fill their leisure hours, a Masonic lodge can transform into something akin to a dull club with eccentric regulations, and Masonry itself may appear pompous, ludicrous, and essentially empty.

It would indeed be just that, were it not for the existence of three fundamental, strictly observed rules.

First. Progress from one degree to the next, higher degree is subject to a twofold censorship: a) a known period of time spent in the current degree, and b) a specified number of attendances at one's own lodge. For example, usually, an apprentice must spend three years as a Mason and attend no less than fifty meetings of their lodge to become a journeyman.

Second. While access to higher-degree lodges is closed to adepts of lower degrees, members of all higher degrees, conversely, are required to attend lower-degree lodges regularly, and they are strictly forbidden from revealing their affiliation with the higher degree of Masonry. Consequently, invisible, systematic, and long-term surveillance is immediately established over each person who joins Masonry, guaranteeing advancement only for those who are suitable candidates to progress further within the organization. These individuals usually fall into two specific categories: either they are simpletons with a high profile, substantial wealth, or an impeccable social reputation, or they are people gifted with intellect, abilities, knowledge but also with noticeable imbalances in their passions (ambitious individuals, gamblers, libertines, etc.).

Third. Advancement to any subsequent degree of initiation is available to a Mason only by being elected into a lodge of that higher degree by the assembly of its members.

The vast majority are destined to remain in lower-degree Masonry forever. Therefore, many, disheartened or bored, exit the society. Leaving the lower-degree Masonry is not burdened by any difficulties and is not restricted by any time frames.

Middle-degree Masonry significantly differs from lower-degree Masonry, primarily due to the fact that it consists of single-degree lodges. In other words, each degree has its own separate lodges.

The second significant distinction is the composition of each lodge. Instead of the random, mixed membership common in lower-degree Masonry, the makeup of middle-degree lodges is much more homogeneous because adepts are sorted into lodges based on social status, social circle, inclinations, tastes, and other characteristics. In middle-degree lodges, rituals are significantly simplified. The nature of their activities is varied: some engage in politics, others in religious pursuits, and still others in charity and so on. However, there is a commonality, specifically the shared goal to undermine various principles and traditions (religion, family, professional ethics, etc.) within their members.

The purpose of middle-degree Masonry is to first allow an adept to pass through the crucible of various life temptations to establish their exact moral character, providing a sure understanding of where to catch them and how to hold them. Further, it is aimed at morally detaching them from everything they have held dear and protected since childhood, in other words, morally depersonalizing them and thus turning them into a docile instrument of the Masonic organization.

In middle-degree Masonry, an adept gradually reveals only one specific immediate goal set by the society (such as overthrowing a particular dynasty, achieving an 8-hour workday, promoting the gold standard, etc.). This is inevitable because nearly everyone is drawn into Masonry as a more or less responsible executor of a certain facet of Masonic activity.

For some, who are more perceptive, the amorality of the undertaking they are meant to serve becomes apparent, and this realization becomes so burdensome that they seek to distance themselves from Masonry. However, the departure from middle-degree Masonry does not come without a price. Stern measures are taken to silence the renegade who is privy to certain secrets. Sometimes, it's simply their reputation that is compromised through insinuations, manipulation of information, and so on. At other times, if necessary, they may face more substantial consequences, such as sudden financial ruin, a shattered career, a legal process, and the like.

Entry into higher-degree Masonry is available to very few. Only those who have demonstrated their suitability to participate in the leadership and execution of Masonry's immediate temporal goals through their preceding activities are elected there. Additionally, there must be another important factor involved: either there is a secret dark page in their past, all the threads of which are firmly in the hands of Masonry, or they are organically linked to Judaism (through blood, marriage, or a combination of material interests).

Higher-degree Masonry concentrates all creative work, systematically distributed among various lodges by branch. The ritual exists, but it is very minor.

The governing body consists of a collection of lodges of the highest (33rd) degree. These, at any given time, are not more than a dozen, worldwide.

Belonging to these opens up such vast horizons to a person and is accompanied by such wealth and power that treason among higher-degree Masons is a rare occurrence. Life conditions and activities themselves, quite naturally, shield from the temptation of betrayal, mercilessly punished by immediate death.

The horizon of higher-degree Masonry is limited to two tasks, however: a) to achieve the current goal of the moment, and b) to prepare and, at the right moment, set a new goal for the overall Masonic activity.

Regarding the Jewish question as such, meaning the primary religious mission of the Jewish people, higher-degree Masonry does not concern itself in the least. Other entities are responsible for shepherding the flock of Israel.

The organization of the world's secret Jewish society does not stop at the extensive pyramid of visible Masonry. There is something akin to a shadow, mysterious and barely perceptible to it.

In each Masonic lodge of any degree, there are several influential and active Masons who are also members of a special, purely Jewish secret brotherhood. Their role is to constantly inspire and vigilantly oversee Masonic activities in line with the interests of the Jewish leaders.

Hence, Masonry itself, essentially, is only an instrument; the brain behind it is the artfully infused secret brotherhood consisting exclusively of pure-blooded Jews in both lineage and faith.

There is very little information available about the organization of the Jewish brotherhood, which represents something like a state within a state. Betrayals of the Jewish secret by Jews even under torture are only rare instances (for example, Spinoza).

The following order is established: 1) the Jewish brotherhood has a hierarchical ladder of degrees, similar

to Masonry, and 2) an individual's position in the brotherhood does not equate to their degree in Masonry.

In other words, members of the lower degrees of the brotherhood may simultaneously occupy the highest position in Masonry, and conversely, members of the highest degrees of the brotherhood can remain in one of the lower degrees in Masonry.

Such a combination significantly paralyzes the danger of betrayal. Exposures of a traitor can never carry an all-encompassing character.

The all-knowing arbiters of fate in the secret Jewish organization, in each generation, are only those few individuals who occupy the highest position both in the Jewish brotherhood and in Masonry.

Who are these people? Until they are alive, one can only make guesses. Judging from previous generations, they are invariably chosen from the most exclusive, select Jewish milieu, which is usually referred to as the princes of Israel.

It is through this exceptional selection, essentially based on the principle of hereditary continuity of unlimited power, that unwavering service to the main religious mission of Judaism is guaranteed by the secret organization.

However, what is the essence of the collective activities of the contemporary global secret society, and what are its goals, particularly here, in Russia?

Over the past century, the main underground currents of Masonry beneath the edifice of Western European Christian states have been summed up in the slogans of "Popular Sovereignty" and "Separation of Church and State."

In Russia, where the Monarch is both the bearer of unlimited political power and the mystical Head of the Church, their destructive efforts are naturally directed entirely against the throne. This is why their first immediate task in Russia is narrowly political: to incite a revolutionary wave.

Political revolution is recognized by Masonry as the only true key to its further and main coveted goal: to systematically de-Christianize the Orthodox flock of the Eastern Church without hindrance.

The revolutionary tendencies inherent in the Russian intelligentsia since its inception undoubtedly serve as the starting point for all the corrupt activities of Masonry within Russian borders. Regardless of the shade of the emerging anti-government movement, each of them is willingly supported and inflated as it aligns with Jewish-Masonic goals.

In the first half of our century, the struggle conducted by Masonry in Western Europe was particularly intense (simultaneous destruction of papal secular power, the spread of capitalism, the social upheaval of 1848).

During those days, Masonic activities in Russia were essentially limited to sponsoring the revolutionary movement. Since then, as the horizons for Masonry in Western Europe have become much clearer, it has gained the opportunity to transition to more active and systematic work in Russia.

Therefore, the Masonic war machine has been perfected, and the forms of the impending pressure have crystallized.

Capitalism, deftly taken over by Jewry, has already served as a tried and true weapon for Masonry in the West.

Naturally, the decision was made to apply it in Russia, where autocracy relies entirely on the nobility and landed gentry, while the offspring of capital, the bourgeoisie, lean more toward revolutionary liberalism.

The initial offensive move, begun during the reign of Emperor Alexander II, can be summed up as follows: create a counterbalance to the pillar of the landed nobility by turning the bourgeoisie—commercial speculators who are estranged from religious, state, and national traditions—into an independent socio-political force.

Ultimately aimed at the throne, the bourgeois-liberal pressure of Jewish Masonry was primarily targeted at the Russian nobility. By our day, the process of completely reducing the state significance of the latter would undoubtedly have been almost completed if wise measures from the past, such as the establishment of the Nobles' Bank, had not served as a saving, albeit belated brake.

Concurrently with stirring up liberal-revolutionary sentiments among the intelligentsia, Masonry saw it as necessary to somehow agitate the masses of the dark peasant class.

The Russian intelligentsia, even when supported by capitalism, is still considered an insufficient fighting force for the reduction of the mainstays of Russian statehood.

Small in number and detached from the people, it is nothing more than a blatant weed in the Russian field.

The world view of the Russian peasant has always rested on two moral principles: the Tsar and God. To undermine the peasants would be almost unthinkable if not for the regrettable Achilles' heel in their simple way of life, created by the flaws of the Manifesto of February 19, 1861.

The Emancipation Reform, on the one hand, did not sufficiently provide the peasant with land, and on the other hand, it laid the foundation for the peasant commune. Along with the erasure of the healthy conservative instinct inherent in landownership, the 1861 reform unwittingly exposed the peasantry to future hungry envy from dispossessed proletarians. What's more, the new regulation of daily life for the peasant incautiously molded it into forms closely coinciding with the doctrine of extreme trends in contemporary Western European socialism.

The possibility of capitalizing on the instinctual hatred against the owning classes, born in the peasant due to his advancing land need, has simplified the work toward the revolutionary shift of the peasantry. It boils down to a simple task: uniting in the peasant's consciousness the concepts of land and freedom, thereby transforming the peasant masses into unconscious but steadfast bearers of the destructive principles preached by the theorists of extreme socialism.

Stoking unconscious hatred in the dark peasant masses against all those standing outside the narrow peasant world is the second and primary offensive move now advanced by Jewish Masonry in Russia.

The conductor of this propaganda is none other than the restless Russian revolutionary intelligentsia, skillfully manipulated in the eyes of the people by the Jewish elites of global Masonry. The immediate victim in this case is not only the nobleman or landowner but anyone who, in the peasant's general term, is considered a "master."

The possibility that this formidable wave might simultaneously engulf and obliterate even the liberal intelligentsia, which has foolishly embraced it, will not deter Masonry from going all the way. The ultimate goal is too significant: this murky wave aims to drown the Tsar not only as an autocrat but as the Anointed One of God, thereby besmirching the last moral foundation of the national spirit – the Orthodox God.

The Russian clergy, unauthoritative, uncultured, and passive, is not regarded by Jewish Masonry as either an obstacle or an ally, in contrast to the Catholic clergy.

Thus, due to the nature of things, there is a curious duality in the main revolutionary policy of Jewish Masonry in Russia. Specifically, there is an organic solidarity with both ideologically irreconcilable poles of the anti-government movement: a) the moderate liberal bourgeoisie, and b) the extreme socialists – and only with them.

The invisible Masonic hand adeptly leads both of these groups, despite what seems like a complete contradiction in their ultimate goals: while the thoughts of the first tend toward a modest constitution, the second dreams of a nightmarish catastrophe, complete destruction of the existing social order.

Nonetheless, the intermediate revolutionary movements are considered by Masonry only as temporary allies. Their organizations are supported only until the spontaneous popular wave surges. At a critical moment, the Jewish secret society will not hesitate to leave them to the whims of fate.

To preserve against spontaneous destruction, it deems necessary only those elements of the Russian revolutionary society it cherishes.

The more extensive and catastrophic the Russian revolution becomes, the more difficult it will be for Jewish Masonry to unmistakably resolve the question: who of the two – the moderate, Jew-friendly liberal or the extreme socialist – will prove more suitable and beneficial for further Masonic activities on the ruins of the Russian Empire.

Today, the destructive onslaught of Jewish Masonry against Russia is still in its infancy. The revolutionary decay has so far only superficially touched the masses. The intelligentsia, though wandering, remains confined to theoretical exploration. Therefore, the Russian government, feeling itself much stronger than any Western European power, unfortunately tends to view the present amorphous and timid revolutionary efforts with careless indifference.

However, just a mere ten or twenty years will pass, and it will be too late; the revolutionary decay will already have touched everything. The very roots of the centuries-old state structure will be eroded.

Inevitably, the government will then have to embark on the slippery path of compromise, repeating the irreparable mistake of the Western European authorities that drew Christian countries, one by one, into the fatal traps of the global Judeo-Masonic conspiracy. Regardless of the overall course of the new reign's domestic policy, it would be extremely useful for the government:

From now on, to focus the attention of relevant state agencies primarily on both poles of the revolutionary movement, bearing in mind that these groups are designated by Jewish Masonry to deal decisive blows to the state organism.

To promptly acquaint the well-intentioned elements of Russian society with the pernicious hidden power concealed within Judaism in general and its prominent role in the Russian revolutionary movement.

To accomplish this would be most straightforward, by shedding light in popular form on the secret Jewish

designs against the entire Christian world and Russia in particular.

February 10, 1895. Of course, the note was written based on the knowledge of that time and therefore contained inaccuracies and some incorrect assertions. Nonetheless, in general, it correctly reflected the main directions and stages of the Judeo-Masonic conspiracy. It would have been very beneficial for the Tsar and Russian statesmen to become familiar with it. However, the cosmopolitan liberal sentiments, which even many figures on the right side of the political spectrum were tainted with, prevented them from bringing this note to the Tsar's attention.

The Minister of the Interior, after reading the note, made the following resolution: "In response, I do not see the need to report to His Majesty due to unwarranted and unfounded pessimism."

Another Minister of the Interior, P. A. Stolypin, who read the note in 1906, casually wrote: "Perhaps logical, but prejudiced," and regarding the methods of dealing with Russia's enemies, he remarked: "The way of resistance is entirely unacceptable for the government."

And isn't it symbolic that after that, a secret note intended for the Tsar and the Russian government ultimately fell into the hands of a Mason, one of the leaders of the Jewish B'nai B'rith order, G. B. Sliozberg, one of Russia's bitterest enemies and an enemy of the Russian people.



Tell Nilus that I suffered for the same thing along with him. Saint Optina Elder Barsanuphius (He blessed S. A. Nilus to publish the Protocols of the Elders of Zion)

Chapter 11

The World Zionist Organization. - T. Herzl. - "All the peoples of the world are enemies of the Jews." - Declaration of racism and racial exclusivity. - Colonization of Palestine. - Genocide and dispossession of the Arab population. - "Sow the seeds of decay."

In contrast to blacks, Jews belong to a noble race. "A Jew," declared the idol of Zionism, Max Nordau, "possesses more initiative and greater abilities than the average European, not to mention 'all these inert Asians or Africans.'" "We," Nordau continued, "can take pride in qualities that no other nation in the world possesses."

The same racist ideas of Jewish exceptionalism, chosenness, and national superiority were expressed by the president of the World Zionist Organization, Nahum Goldmann: "The Jewish people is a unique historical phenomenon. It is simultaneously a nation, a religious whole, a race, and a bearer of a special civilization. No non-Jewish concept of nation, people, and religion can clearly explain the unique historical phenomenon - the Jewish people; we represent a universal nation... we are the most unfathomable society in the history of mankind."

The struggle to achieve Jewish goals will be, according to Herzl, fierce and merciless, with no "universal love" which is only possible during a "transformation."

Speaking of Jewish activities in the late 19th century, the founder of Zionism stated that European nations are now paying for the persecution of Jews in the Middle Ages. Herzl confesses that Judaism is a dangerous element for contemporary Christian society. "We have acquired a special ability for financial transactions... In addition, we are tireless and produce the average intelligentsia... which is as dangerous an element for society as the increasing capitals... we occupy a very prominent place in both the socialist and capitalist camps."

In the fight against the Christian world, the Zionists were ready to use the lowest and most vile methods. Herzl, for example, called on Jewish youth to convert to Christianity, with the ultimate goal of gaining control from within. "A couple of years ago," Herzl candidly revealed, "I wanted to solve the Jewish question with the help of the Catholic Church, at least in Austria. With the support of the fathers of the Austrian Church, I wanted to gain access to the Pope and say to him: help us fight the anti-Semites, and I will organize a broad movement for the free and decent transition of Jews to Christianity. A free and decent transition, because the leaders of this movement, including myself, would remain Jews, propagating conversion to the religion of the majority. Such a transition to Christianity was planned to take place in the church of St. Stephen, in broad daylight, on Sundays at 12 o'clock, in a solemn atmosphere, with the ringing of bells. Not in an atmosphere of shame, as it had been until now, but with our heads held high. Thanks to the fact that the leaders of this movement remained Jews, only escorting the people to the church's threshold without crossing it, the entire movement would be marked by the seal of sincerity. We, the steadfast, would form a transitional generation, remaining faithful to the religion of our fathers. However, young sons should be converted to Christians before they reach the age of independent decision-making, when baptism looks like cowardice or opportunism. In my own way, I thought this through down to the smallest details in my imagination, entered into negotiations with the Archbishop of Vienna, and talked to the Pope, who, however, deeply regretted that I belonged only to the transitional generation, and spread the slogan of race mixing."

The doctrine of Zionism, as a direct continuation of the subversive activities of secret Jewish societies, is directly related to the ideology of the Pharisees. As D. Reed rightly noted, "if we consider today's Zionists as Jews, then the party corresponding to them in the time of Jesus Christ should be considered the Pharisees. Christ directed all His criticism specifically against the Pharisees." It was the Pharisees whom He called the sons of the devil, enemies of God and humanity.

Similar to the Pharisees, the Zionists, while ostensibly advocating the return to the land of their ancestors, promoted the ideas of Jewish chosenness, exclusivity, and special rights to world domination.

For example, according to one of the founders of Zionism, the famous Mason V. Jabotinsky, Judaism will be the "supplier of special values for the enrichment of the universal treasury." Jewish philosopher Martin Buber saw the global domination of Jews "as the beginning of God's kingdom over all of humanity." Another contemporary Zionist asserts that Israel will spiritually expand throughout the world. Thus, the idea of the domination of Jewish ideology, in whatever form it may be expressed - a universal Jewish kingdom, a global revolution, or spiritual hegemony of Judaism - never left the consciousness of Zionists.

At the first Congress of the World Zionist Organization, attended by delegates from most countries in the world, about a third were Jews from Russia. This is explained by the fact that many Zionist projects began in Russia.

In 1880, the "Committee of the Society for the Support of Jewish Farmers and Craftsmen in Syria and Palestine" was established in Odessa. With the patronage of Baron Rothschild, several thousand Jews arrived in Palestine. On the wave of this, Baron Hirsh in Paris established the Jewish Colonization Society, and Rothschild created the Palestine Colonization Society. A similar organization under the name of the "Jewish Palestine Society" was formed in London.

In the "spiritual center" of world Jewry - Vilnius, as well as in Minsk, Lvov, Rosieny, Kovno, and some other places in the Russian Empire and Galicia, Zionist clubs and societies were established. In 1884, a circle called the "Friends of Zion" (led by Dr. Chlenov) even emerged in Moscow.

Relying on the activists of these societies and clubs, E. Rothschild and other Jewish wealthy individuals established an international Zionist joint-stock company - the Jewish Colonial Trust, which, according to one of the ideologists of Zionism, N. Sokolov, represented the financial instrument of the Zionist movement in achieving the main goal of industrial and commercial development of Palestine and neighboring countries.

The return of Jews to the "promised land," which they had to leave nineteen centuries ago, was accompanied by the displacement of the indigenous Arab population, their genocide, and was considered by the leaders of Zionism as a national task. "The colonization of Palestine was recommended as a religious duty of the Jews." Religion was declared the leading factor and propagandist of Zionist ideas and goals. "For the propagation of our ideas," Herzl stated, "we do not need to convene meetings with their inevitable chatter; this propaganda will become an integral part of worship." Instigated by Jewish leaders and rabbis, Jewish colonizers seize the best lands in Palestine, kill Arabs, appropriate their property, and drive women and children to die of starvation.

As acknowledged by one of the founders of Zionism, Ahad Ha'am, they believed that "all Arabs are savages, living like animals and not understanding what is happening around them. However, this is a deep misconception. What are our brothers actually doing in Palestine? Jews treat Arabs cruelly, deprive them of their legal rights, insult them without any reason, and even boast of their actions, and there is no one among us who stands against this repugnant and dangerous tendency."

Jewish colonists establish armed bands that, during the nights, deal with the Arabs, terrorizing them and forcing them to leave their native land. In just three decades from the start of Jewish colonization in Palestine, about one-third of the entire Arab population of this territory lost their land.

In the early 20th century, Zionism took on an openly militant character, and its leaders declared opposition of the Jews to the rest of the world. One prominent Zionist authority, poet Chaim Nachman Bialik, wrote a poem titled "In the City of Slaughter," in which he tells the story of how, after the destruction of the Second Temple in Jerusalem, the leaders of the Jewish tribe do not repent before the God of the Old Testament but rather rise up against Him. In the poem, a figure called "the Terrible," symbolizing "the spirit of the Jewish tribe," addresses 12 Jewish boys and girls wandering the land after the destruction of the temple:

"From the depths of Abaddon raise a song of the rout, which, like your own spirit, is black with fire, and scatter yourselves among the peoples, and infect their cursed homes, and stifle them with the fumes of poison; and let each of you sow the seed of dissolution wherever he goes; and, if your gaze falls upon the purest lily in their gardens, blacken it and make it fade; and, if your glance meets the marble of their statues, split it in twain... And take laughter with you—a bitter, cursed laughter, to strangle all that is living!"

This poem, translated into Russian by Zionist ideologue Vladimir Jabotinsky, became a sort of program document for the struggle of Zionists against humanity.

The Jewish Revolution - Karl Marx - Moses Hess - The main goal of all revolutions is the revival of Israel - The socialist path to achieving Jewish goals - The Jewish character of the Social Democrats and the Socialist Revolutionaries - The Jewish political bureau in the Russian State Duma.

Socialist revolutionary movement, like the later emergence of Zionism, embodied various aspects of Jewish-Talmudic messianism. Representatives of both lived with a religious expectation of a miracle ushering in a new era, where the "saviors of humanity" would be the "chosen people."

The history of the socialist revolution and the establishment of socialism in Russia followed the path of realizing anti-Christian "ideals" of the Jewish worldview, aiming for human-deity, earthly rule, and the triumph of the anti-Christ. In this historical context, the Jewish question in Russia was approached as a religious matter, even though it initially seemed more political and social. Socialism, communism, and later Jewish Bolshevism always bore resemblance to Jewish messianism in some form.

As the Russian scholar A. V. Meller-Zakomelsky noted, "all the religious creativity of Judaism is saturated with a fervent and fanatical messianic idea. Messianism is the inspiring passion of all Jewish spiritual life. Ancient Israel, the chosen people, awaits the divine grace – the birth of the Messiah." The great messianic idea of Israel, essentially universal, has always been accompanied by two currents, narrowing and deforming it: chauvinism and chiliastic expectations. Jewish chauvinism reduces the universal mission of messianism to provincialism, envisioning the Messiah as their king, their deliverer who would exalt only the chosen people and grant them power over other nations. The question is about the fate of all of Israel, the entire nation, the collective, while the individual fate of the human person remains in the shadows. Hence, the remarkable fact that Jewish religious creativity, for a long time, showed little interest in the problem of immortality and eternal life, a problem that occupies a central place in the religions of India, Egypt, Greece, and finds its triumphant resolution in the joyful Resurrection of Jesus Christ. The fates of the human individual do not concern Judaism, and thus, it seeks salvation in this earthly life and its prolongation. It demands justice, divine judgment, the satisfaction of all its desires here on Earth. This leads to the idea of chiliastic expectations, which permeates the Jewish worldview: it anticipates the realization of the Kingdom of God on Earth, a terrestrial paradise.

The poison of chauvinism and chiliasm has caused Judaism to reject the teachings of Christ, who declared, "My kingdom is not of this world." The Jews were unwilling to accept the heavenly bread in exchange for the perishable earthly bread, and they did not recognize in Christianity the fulfillment of their messianism. Their denial of Christ is the greatest tragedy of Jewish spiritual life. The messianic aspirations of antiquity finally degenerate into chauvinism, and without the grace, rationalistic hedonism, replaces the chiliasm of the ancient prophets.

In the socialism of Jewish revolutionaries, the materialism of Jewish scholars, and the avarice of Jewish capitalists, we find the same unrelenting attachment to the Earth, to this earthly life. The socialism of Karl Marx... is a logical deduction from Israel's chiliasm to the establishment of a society akin to Jewish teaching on the "chosen people." Even though Marx's theories in theory did not mention the leading role of Jews in this process, the nature of the supposed "work" inevitably required individuals with a particular Talmudic mindset. Socialism and communism, in a way, represented the first stage in establishing Jewish dominance, the kingdom of the anti-Christ. Socialism became a means of achieving the ultimate destruction of Christianity and the formation of an atheistic, anti-Christian consciousness.

The Jewish desire for earthly bliss in Karl Marx's socialism is reflected in a new form and under completely different historical circumstances. Marx transposed the messianic idea that was widespread among the Jewish people, who saw themselves as God's chosen, to the working class, to the proletariat. This new "chosen" people, the proletariat, under the guidance of "specifically Jewish prophets and liberators," sought to realize the ancient Jewish yearning for an earthly paradise. Modern socialism shows the same traits as ancient Judaism, with its passionate intolerance of those with differing beliefs and its disregard for individual human destinies in favor of the collective. Karl Marx's "Communist Manifesto" formulated the goals of creating a super-state, where all its members would submit to the unified will of their leaders and become voiceless builders (effectively slaves) of the "new world order" that entirely excluded Christianity.

The Talmudic doctrine of the inevitability of world domination by the "chosen people" and the

establishment of a global Jewish kingdom was transformed by Marx into a theory of a worldwide revolution and the establishment of a class dictatorship to create a higher society. Similar to Talmudic Judaism, Marx's socialism implied extensive use of violence and terror against all opponents of the ruling class (the "chosen people").

In this sense, Moses Hess, who was considered the true creator of socialism with a Jewish face, was more consistent and honest than Marx. Friends referred to Hess as the "rabbi-communist Moses." He believed that the worldwide revolution would only be successful when led by Jewish Talmudists. According to him, the ultimate salvation of humanity would come from the Jews. As prominent Zionist H. Fish wrote, "For him (Hess), Zionism (although the term did not yet exist at the time) was the pinnacle of the liberal revolutions of the 19th century, but in some respects its antithesis. Zionism unites religion and history; the material and the spiritual merge to create an ideal unity. National aspirations will be elevated to the level of global salvation." The main goal of all revolutions, as asserted by Hess in the mid-19th century, was the revival of Israel in its land. When Israel regains its true purpose as the rulers of the "chosen people" over humanity, the "historical process will conclude with the final liberation and the goals of all other revolutions will be achieved."

Hess regarded the Jewish revolution as the main force of human progress. He saw Judaism not as a religion that had been surpassed and overcome by the great light of Christianity but as its successor. The highest phase of Judaism had not yet come, but when it did, it would bring redemption to humanity. The entire world "needs" the revival of Israel. According to Hess, Christianity had never led humanity to true salvation, which only Judaism could provide. The era of Christianity was coming to an end, and after the French Revolution of the 18th century, it ceased to influence events in Europe. The victory of the Jewish revolution in the world was inevitable.

Although the subsequent course of history did not confirm all of Hess's predictions, the final goals of the Jewish revolution were achieved. As K. Harold noted, "Modern communism did not develop along the lines outlined by Hess and his friend Ferdinand Lassalle but according to the program outlined by Marx and Engels. Nevertheless, they had sufficient dialectical process to lead society along the path predestined by historical necessity..." This vague phrase conceals the clear thought of a Jew who celebrates the destruction of Christianity, which, in his view, was a historical necessity. Hess's works are the key to understanding the character and ultimate goals of all revolutions and socialist movements, especially socialism in Russia.

Jews played a catalyzing and guiding role in the Russian socialist movement. Although they were few in the initial stages of revolutionary activity, by the end of the 19th and the beginning of the 20th century, they had become the predominant force.

In the circle of the future prominent Mason and terrorist N.V. Chaikovsky (1869), Mark Natanson and Anna Epstein were perhaps the most noticeable. The latter contributed to the establishment of a revolutionary circle in Vilno (a spiritual center of Judaism and the residence of the Synedrium and the Vilna Gaon) in 1874, led by Aron Liberman and Aron Zundelovich.

The worldwide Jewish socialist workers' movement traces its lineage back to the Vilnius circle and the first "Jewish Socialist Ferayn" founded in 1876 by the same Liberman in London.

Several dozen Jews participated in organizations affiliated with the "Land and Liberty" society (founded in 1876), and they played a significant role, especially in the southern Russian circles.

In the trial of the Narodovoltsi (People's Will) during the "Trial of the Fifty" (1876), two Jewish women, Gese Gelfman and Betia Kaminskaia, were prosecuted. In the "Trial of the 193s" (1877-1879), eight Jews found themselves among the defendants: Solomon Aronzon, M. Katz, I. Pavlovsky, Moisei Rabinovich, Leizer Tetelman, Solomon Chudnovsky, M. Edelstein, and E. Pumpianskaya.

Prominent Jewish figures in "Land and Liberty" and "People's Will" included Isaac Aronchik, O. Aptekman, P. B. Axelrod, Grigory Goldenberg, G. Gelfman, L. G. Deich, A. Zundelovich, Saveliy and Grigory Zlatopolsky, Vl. Iokhelson, Nikolai Utin, Fania Moreinis, G. Fridenson, Lazar Tsukerman. Among the Narodovoltsi terrorists executed by the Russian government in the 1870s, two Jews are known: Aron Gobet and Solomon Vitenberg.

The regicide in 1881, committed by the "Narodovoltsi," was a terrible crime against the Russian people, and it led the Russian government to completely crush this subversive organization. However, just a few years later, there was an attempt to resurrect this criminal underground under the same name. This time, the initiators of the revival of political terrorism were predominantly Jews. The names and activities of these criminals have become part of the dark chronicles of Russia: Abram Bach, Raisa Krantsfeld, Boris Orzhikh, L. M. Zalkind, Sofia Ginzburg, Mikhail Gotz, M. Fundaminsky, Osip Minor, Genrieta Dobruskina, Isaak Dembo, Moisei Krol, L. Shternberg, V. Bogoraz-Tan, P. Bogoraz.

From the late 19th century, the social-democratic movement became the main component of the Jewish revolution in Russia. Its initiators, starting with the group "Emancipation of Labor" to the "Lenin Guard," were also Jews: Y. Martov (Tsedebaum), F. Dan (Gurvich), L. Axelrod-Orthodox, Yu. M. Steklov (Nakhankes), D. Koltsov-Ginzburg, Emil Abramovich, Arkadiy Kremer, M. Lyakhovsky, Boris L. Eidelman, D. Ryazanov (Goldendakh), Moisei Vinokur, F. Godlevsky, Alexandra Sokolovskaya, Yevgeny Gurvich, Dora Shkhis, D. Rozenblum, Tz. Kopelzon, L. Iokhes-Tyshko, L. Aizenshtadt-Levinson, I.

Aizenshtadt-Yudin, P. Gordon, S. Gozhansky-Lonu, N. Vigdorichik, P. Srednitskaya, V. Kassovsky.

The main hub of Jewish revolutionaries in their struggle against Russia was Vilnius. At that time, this major center of world Judaism became the main base for Jewish revolutionary propaganda and subversive activities throughout the Russian Empire. All revolutionary literature from abroad destined for St. Petersburg and Moscow passed through Vilnius. The Jewish intelligentsia in Vilnius had direct ties to Talmudic Judaism and its most extreme form, Hasidism.

The second gathering point for Jewish revolutionary forces was Minsk, another center of Judaism. The founder of the social-democratic movement in Minsk was Khaim Khurgin, later known as a Zionist.

It was in Minsk in 1896 that the first congress of the Russian Social Democratic Party (RSDRP) was held. Of the nine attendees, seven were Jews. In practice, the head of the congress was the leader of the Kiev group of the "Worker's Gazette," B. L. Eidelman. The Bund's representatives played a key role at the congress. The main task of the new party was declared to be the struggle against the legitimate Russian authorities.

From 1903, the real leader of the party became V.I. Lenin (through his mother, Blank). Around him formed the so-called Lenin Guard, consisting predominantly of Jews: M. Litvinov (Valakh), I. Meshkovsky (Goldenberg), R. Zemlyachka (Zalkind), M. Lyadov (Mandelstam), I. Dubrovinsky, S. Gusev (Drabkin), Shantser-Marat, G. Zinoviev (Radomyslsky), L. Kamenev (Rosenfeld), V. Taratuta, Ya. Sverdlov, A. Ioffe, M. Uritsky, G. Sokolnikov, and Lenin's close associate-rival, Leon Trotsky (Bronstein).

No less Jewish in composition were the founders and leaders of the Socialist-Revolutionary Party (SRs). At its inception was the so-called Workers' Party for the Political Liberation of Russia, founded by a group of Jews led by the Minsk pharmacist G.A. Gershuni. All of them harbored a deep hatred for Russia, a pathological desire to kill all Russians who disagreed with them. The SR Party emerged as an organization of political banditry and cruel terrorism against Russian authority. Its leadership was almost entirely Jewish: G. Gershuni, M. Gotz, S. An-sky (Rappoport), Kh. Zhitlovski, Osip Minor, I. Rubanovich, Mark Natanson. The militant organization of the party (the center of political banditry) was led by Evno Azev (who was simultaneously receiving money from the police). Active militants included Abram Gotz, Dora Brilliant, L. Zilberberg, and others. Even before the 1905 revolution, these bandits killed dozens of Russian people, mostly from behind, from around the corner, in the dark. From 1905 onwards, the count of Russians killed by the SRs reached many thousands. The terrorist activities of the SRs, as well as later the Bolsheviks, were financed from abroad, using the funds of international Jewish bankers: the Rothschilds, Schiffs, and Warburgs.

An important aspect of the Jewish revolution in Russia was the participation of Jews in the State Duma. Although their numbers were small, they had a staff of advisors and assistants, as well as significant financial resources to bribe other deputies or key individuals.

In the First and Second Dumas, a whole cohort of Jewish leaders emerged, openly calling for the overthrow of the legitimate Russian authority and the establishment of a cosmopolitan regime in Russia: M.M. Vinaver, M. Hertzstein, Ostrigor, Iollos, I. and V. Gessen, L.M. Bramson, and V. Mandelberg.

In the Fourth Duma, there were only three Jews, but a special apparatus was established around them - a large Jewish organization that operated discreetly and included the most prominent Jewish figures of the time. It was a secret political bureau working with the Jewish deputies, consisting of representatives from all four non-socialist Jewish political groups in St. Petersburg: the People's Group, the Zionists, the "Folkspartei," and the Democratic Group. The Bund and other socialist parties did not participate in the political bureau. The representation of parties in the political bureau was more or less constant, though its composition naturally changed over its five years of existence. The Jewish People's Group primarily consisted of Jewish members of the Constitutional Democratic Party, along with G.B. Slizberg, who did not join the party due to his more conservative views. The People's Group also included several figures who were more left-wing on general political issues than the Kadets, such as L. Sternberg. In the Zionist weekly "Voskhod," the People's Group had predominant influence. The members of the secret Jewish political bureau from the People's Group included G.B. Slizberg, M.M. Vinaver, and L. Sternberg. The Zionists were represented by I.A. Rozov, M.S. Aleinikov, and Isaak Grinbaum. The "Folkspartei" was represented by M.N. Kreinin, S.M. Dubnov, and Dr. A.V. Zalkind. O.O. Gruzenberg was also a representative of the "Folkspartei." As a member of the Bund, I.G. Frumkin, wrote, "The 'Folkspartei' was essentially S.M. Dubnov's party. It emphasized the national element in Jewish politics and inclined toward the ideas of non-territorial national autonomy for the Jewish minority in Russia. The need for national and cultural autonomy for the Jewish minority in Russia was recognized by all the parties represented in the political bureau. From the Democratic Group, there were L.M. Bramson, A.I. Braudo, and Ya.G. Frumkin. The Jewish Democratic Group was the most left-wing among the non-socialist party formations." "As I have already mentioned," continued Ya.G. Frumkin, "it was founded by Jews who had participated in the Union of Liberation and did not join the Cadet Party, considering its program and tactics too opportunistic. All three Jewish deputies were members of the Cadet Party."

The meetings of the political bureau took place no less frequently than once a week, and sometimes even more often. They were lengthy, sometimes extending far past midnight. Debates were often very intense. The most prominent members of the bureau were M.M. Vinaver and O.O. Gruzenberg, and there were

rarely occasions when one's statements did not face vigorous and eloquent objections from another. Almost the most active and influential member of the political bureau was A.I. Braudo.

It is worth emphasizing once again that the activities of the Jewish political bureau were completely secret.

Footnote: The Russian government, of course, knew about the existence of the political bureau among Jewish deputies but did not attach serious importance to it, regarding it as something like a harmless advisory body. The true nature of the bureau's activities was not known to the authorities. As mentioned earlier, Frumkin wrote about this as follows: "The existence of the political bureau and the information bureau associated with it was certainly known to the authorities. Permission for their existence was never granted and was never sought. But the activities of these bureaus did not encounter significant obstacles, so they operated in a semi-legal manner" (ibid., p. 84). End of footnote.

Furthermore, it had close ties with Masonic lodges, in which leading members of the Jewish political bureau were active: Sliozberg, Vinaver, Gruzenberg, and Braudo. The latter was the most influential Freemason from the Jewish community and the coordinator of joint Jewish-Masonic operations against Russian authority.

Braudo, as later recalled by Ya.G. Frumkin, "had connections everywhere. He had personal relationships with both revolutionaries and extremely right-wing individuals, and even with members of the imperial family. A.I. Braudo was a prominent Mason, one of the few Jews in the Russian political Masonry. His membership in Masonry largely explained his connections and opportunities. As is known, Russian political Masonry played a significant role in determining the composition of the Provisional Government and subsequent governments."

Footnote: Frumkin, Ya.G. Ibid., p. 83. Ya.G. Frumkin further wrote: "When I learned that A.I. Braudo was a Mason, I recalled an episode related to the elections to the State Duma when A.I. asked me to assist in ensuring that a Jewish candidate, nominated in a constituency outside the Pale of Settlement, received the votes of Jewish electors. I was extremely surprised by this, as there was no reason to support this candidate from any perspective, which I expressed to him. Since this candidate was a prominent Mason, I realized that A.I. Braudo was acting out of discipline in supporting him, even though he undoubtedly shared my point of view. My assumption was later confirmed by a competent Masonic source" (ibid.). End of footnote.

Possessing such connections and influence, Braudo was, in fact, the leader of the secret Jewish political bureau in the Russian State Duma and the true head of the Jewish deputies. To gather information and engage in a kind of espionage, the Jewish political bureau had an information bureau that employed a permanent staff, relying on the activities of numerous Jewish organizations throughout the Russian Empire. The information bureau not only collected information but also circulated directives and circular letters to all Jewish organizations, instructing local Jewish leaders on how to respond to various political events, whom to support, and whom to subject to severe criticism, harassment, and defamation.

As subsequent events revealed, the Jewish political bureau and the associated Masonic lodges became the main center of backstage anti-Russian conspiracy, playing a fateful role in the February Revolution.

PART II The Emergence of the Protocols of the Elders of Zion

Chapter 13

The National-Messianic Utopia Becomes a Political Program – The Zionist Protocols (Text)

As we can see, from the mid-19th century, the two-thousand-year-old secret struggle of Jewish organizations for the establishment of a Jewish-Talmudic world order takes on increasingly clear and tangible contours. Racist and misanthropic ideas from the Talmud materialize in programmatic documents. Talmudic notions of the "divine right" of Jews to rule over other peoples gain a stronger financial and political foundation, supported by the power of Jewish bankers and magnates. What seemed like a national-messianic utopia not long ago is transformed into a political reality. Jewish-Talmudic messianism, instilled in Jews from childhood for two millennia, bore poisonous fruit in the 19th century, and they were the ones who suffered the most from its effects. Of course, the majority of ordinary Jews were not involved in creating the sinister plans of Jewish-Talmudic leaders, and they perceived the racist ideas of the Talmud in an abstract and romanticized form. However, many ordinary Jews, like, for

example, ordinary soldiers in Hitler's army, became accomplices in the criminal activities of deranged leaders, as they became integrated into the overall system of Judaism.

The document that later became known as the "Zionist Protocols" (or "Protocols of the Elders of Zion") emerged in the second half of the 19th century. It cannot be considered an official document of any Jewish organization or assembly. Most likely, the Zionist Protocols were composed within the inner circles of the most radical Jewish-Talmudic and Masonic leaders, reflecting their secret aspirations for global dominance and political directives concerning non-Jews. For approximately three decades, the Zionist Protocols remained deeply secret, passed from hand to hand as handwritten manuscripts, with their secrets entrusted not even to the printing press.

In the subsequent presentation, I will delve into all the versions regarding the origin and history of this enigmatic document. For now, I will provide its full text.

Protocol No. 1

Setting aside verbosity, let's discuss the meaning of each idea, illuminate the circumstances through comparisons and conclusions. So, I formulate our system from both our Jewish and non-Jewish perspectives.

It must be noted that people with bad instincts are more numerous than those with good ones. Consequently, the best results in managing them are achieved through violence and intimidation rather than reasoning. Every person aspires to power; everyone would like to become a dictator if only they could. However, rare is the one who wouldn't be willing to sacrifice the well-being of all for the sake of their own good.

Right is in strength. What restrained predatory creatures known as humans and what guided them until now? In the early days of societal structure, they submitted to brute force, then to law, which is the same force but disguised. Thus, according to the law of nature, right is in strength.

Freedom, liberalism. Political freedom is an idea, not a fact. This idea must be used skillfully when it is necessary to attract the forces of the people to one's party as an ideological bait, if the intention is to overthrow another party in power. This task is made easier if the adversary becomes infected with the idea of freedom, also known as liberalism, and is willing to give up its power in pursuit of this idea. This is when the triumph of our theory becomes evident: the loosened reins of governance are immediately seized and taken up by a new hand according to the law of existence because the blind force of the people cannot endure a day without a leader, and the new authority replaces the old one weakened by liberalism.

Gold, faith, self-government. In our time, the power of gold has become the substitute for liberal rulers. There was a time when faith ruled. The idea of freedom is unattainable because people are incapable of using it in moderation. As soon as self-government is given to the people for a while, it degenerates into licentiousness. From that point, internal conflicts arise, soon turning into social battles, in which states burn, and their significance turns to ashes.

Despotism of capital. Whether the state exhausts itself in its own convulsions or if internal discord delivers it into the hands of external enemies, in any case, it can be considered irrevocably destroyed: it is in our power. The despotism of capital, which is entirely in our hands, extends a lifeline to it, to which the state must cling, albeit involuntarily; otherwise, it tumbles into the abyss.

Internal enemy. To those who, from a liberal point of view, would say that such reasoning is immoral, I ask: if every state has two enemies, and if, regarding the external enemy, it is permitted and not considered immoral to employ all means of struggle, such as not disclosing plans of attack, attacking by night, or attacking with an unequal number of people, then why are such measures against the worst enemy, the violator of the social order and well-being, considered unacceptable and immoral?

The crowd, anarchy. Can a sound logical mind hope to successfully lead crowds through reasonable persuasion or agreements when opportunities for contradiction arise, even if it's meaningless but may superficially appear more agreeable to the people? Guided solely by petty passions, beliefs, customs, traditions, and sentimental theories, people in a crowd are susceptible to partisan division, hindering any consensus, even on the grounds of perfectly rational persuasion. Every decision of the crowd depends on an accidental or contrived majority, which, due to ignorance of political secrets, makes an absurd decision, planting the seed of anarchy in governance.

Politics and morality. Politics have nothing in common with morality. A ruler guided by morality is not a politician and is therefore not secure on their throne. Anyone who wishes to rule must resort to cunning and hypocrisy. Honesty and straightforwardness are vices in politics because they dethrone the stronger adversary more effectively and surely. These qualities should be attributes of non-Jewish kingdoms, but we must not be guided by them.

Right of the strong. Our right is in strength. The word "right" is an abstract thought unsupported by anything. This word signifies: give me what I want, so that I can thereby prove that I am stronger than you.

In a state with poor governance, weakened laws and rulers, decayed rights undermined by liberalism, I derive a new right – to seize power rightfully as the strong, and dismantle all existing orders and establishments, lay hands on the laws, restructure all institutions, and become the master of those who willingly give up their rights of strength, liberally.

The Inexorability of Masonic-Jewish Power. Our power, amidst the instability of all other powers, will be more unshakable than any other, because it will remain invisible until it has solidified to the point where no cunning can undermine it.

The End Justifies the Means. From the temporary evil which we must now commit, good will arise, a firm rule that will restore the proper functioning of the mechanism of national life, disrupted by liberalism. Results justify the means. Let us focus on what is necessary and useful rather than what is good and moral.

Before us is a plan, in which the strategic line is laid out, from which we cannot deviate without the risk of witnessing the destruction of centuries-old work.

The Crowd is Blind. To formulate effective actions, one must consider the depravity, instability, inconsistency, and inability of the crowd to understand and respect the conditions of their own life and well-being. It must be understood that the power of the crowd is blind, unreasonable, thoughtless, and easily swayed in every direction. A blind person cannot lead the blind without leading them to destruction. Therefore, members of the crowd, those who spring forth from the masses, even if they are exceptionally intelligent, do not comprehend politics and cannot lead the crowd without causing ruin to the entire nation. Only a person prepared for autocracy from childhood can comprehend the words formed by political letters.

Partisan Discord. A nation left to its own devices, with upstarts from within, will self-destruct through party strife incited by the pursuit of power and honors, arising from such disorder. Can popular masses calmly and sensibly manage the affairs of the country, which cannot be mixed with personal interests? This is inconceivable, for a plan, shattered into as many pieces as there are heads in the crowd, loses its integrity and becomes unintelligible and unworkable.

The Most Practical Form of Governance - Autocracy. Only in the hands of an autocratic figure can plans be formulated with comprehensive clarity, in an order that arranges all parts of the machinery of state. From this, it must be inferred that efficient administration, for the benefit of the country, must be concentrated in the hands of a single responsible individual. Civilization cannot exist without absolute despotism, led not by the masses, but by those who govern them, whoever they may be. The crowd is a barbarian, displaying its barbarism at any opportunity. As soon as the crowd takes freedom into its own hands, it soon transforms it into anarchy, the highest degree of barbarism.

Alcohol, Classicism, Debauchery. Look at the animals intoxicated by alcohol, maddened by wine, the unrestricted consumption of which is granted along with freedom. Let us not allow ourselves to reach the same state. The Gentile nations are intoxicated with alcoholic beverages, and their youth is intoxicated by classicism and early debauchery, which our agents encourage: governors, servants, governesses in wealthy households, and our women in Gentile places of amusement. Among the latter, so-called society ladies who are willing followers of their debauchery and luxury.

Principle and Rules of Jewish-Masonic Governance. Our motto is power and hypocrisy. Only power prevails in political matters, especially when it is concealed within the talents required by those in power. Violence must be a principle, and cunning and hypocrisy must be the rules for governments that do not wish to lay their crowns at the feet of agents of any new power. This evil is the only means to reach the goal of good, so we must not hesitate to use bribery, deceit, and betrayal when they are necessary to achieve our objectives. In politics, the doctrine of severity must be strong to the extent of the means employed. Therefore, not only through the means themselves but through the doctrine of strictness, we will triumph and establish all governments under our super-government. It is sufficient that they know we are inflexible for disobedience to cease.

Freedom, Equality, Brotherhood. Even in ancient times, we shouted the words, "Freedom, equality, brotherhood" among the nations—words repeated so many times by parrots who have since come from everywhere in pursuit of these lures, with which they have carried away the well-being of the world, true individual freedom, once so well protected from the pressure of the crowd. Allegedly intelligent Gentiles have grasped the abstract nature of these words but have failed to see the contradictions between their meanings and their consistency with each other. They did not realize that there is no equality in nature, that there cannot be freedom, and that nature itself has established inequality in intellect, character, and abilities, as well as subjection to her laws. They did not reason that the crowd is blind, that even the upstarts chosen to govern it in terms of politics are as blind as the crowd itself, and that the initiated, even if foolish, can rule, whereas the uninitiated, even if they are geniuses, will understand nothing in politics. All this was overlooked by the Gentiles. In the meantime, dynastic rule was built upon this: a father passed on to his son the knowledge of the political situation in such a way that no one else knew anything, and could not reveal the secrets of governance to the governed nation. Over time, the meaning of dynastic transmission of the true state of political affairs was lost, which has contributed to the success of our cause.

Destruction of the Privileges of the Gentile Aristocracy. Throughout the world, the words "freedom,

equality, fraternity" became rallying cries for entire legions of people through our blind agents, who carried our banners with enthusiasm. Meanwhile, these words were worms undermining the well-being of the Gentiles, destroying peace and solidarity, and undermining the foundations of their states everywhere. You will see later that this contributed to our triumph, providing us with the opportunity to achieve our trump card - the destruction of privileges, in other words, the very essence of Gentile aristocracy, which was the only defense of nations and countries against us.

The New Aristocracy. On the ruins of natural and hereditary aristocracy, we place at the forefront the aristocracy of our intellectual elite. We have established the criteria for this new aristocracy in wealth, which depends on us, and in science, propelled by our wise men.

Psychological Calculations. Our triumph was further facilitated by the fact that in our dealings with the people we always act on the most sensitive strings of the human mind - calculation and the insatiable material desires of individuals. Each of these human weaknesses, when taken separately, is capable of killing initiative, as it places people's will at the disposal of the purchaser of their activities.

The Replacability of Popular Representatives. The turnover of representatives of the people placed them at our disposal, as if they were appointed by us.

Protocol No. 2

Economic wars as the basis of Jewish dominance. It is essential for us that wars, whenever possible, do not yield territorial gains. This will shift the focus of war to the economic arena, where nations, with our assistance, will perceive the strength of our dominance. Such a state of affairs will place both sides under the control of our international agency, possessing millions of eyes and gazes unrestricted by any borders. Then our international rights will erase popular rights in the true sense and will rule peoples in the same way as the civil law of states rules the relations of their subjects among themselves.

Display administration and secret advisers. Administrators chosen by us from the public, depending on their slave-like abilities, will not be individuals prepared for governance. Hence, they will easily become pawns in our game, in the hands of our scholars and ingenious advisers, experts raised from early childhood to manage the affairs of the whole world. As you know, these experts of ours draw the necessary information for governance from our political plans, from the experiments of history, and from the observation of every current moment. The goyim are guided not by the practice of impartial historical observations but by the theoretical routine, without any critical approach to the results. Therefore, we have nothing to consider with them; let them, for the time being, revel or live with hopes of new amusements or memories of the past. Let what we have implanted in the minds be the predominant factor.

Successes of destructive doctrines. Do not think that our statements are mere words. Note the orchestrated successes of Darwinism, Marxism, Nietzscheism. The disintegrating influence of these directions on the minds of the goyim is more than evident.

Adaptability to politics. We must take into account the contemporary thoughts, characters, and tendencies of nations to avoid errors in politics and the management of administrative affairs. The triumph of our system, the parts of which can be arranged differently depending on the temperament of the nations encountered by us, cannot be successful if its practical application is not based on the results of the past in connection with the present.

The role of the press. In the hands of modern states lies a great force that creates movement of thought in the people – it is the press. The role of the press is to indicate supposedly necessary requirements, convey the complaints of the people's voice, express and create dissatisfaction. The press embodies the triumph of verbalization. But states have failed to use this force, and it ended up in our hands. Through it, we have gained influence, remaining in the shadows. Thanks to it, we have gathered gold, notwithstanding that we had to take it from the streams of blood and tears. But we have atoned for it, sacrificing many from our people. Each sacrifice on our part is worth thousands of goyim before God.

Protocol 3 - Methods of Conquest

1. I have some good news. We're only a few steps away from our goal. There's a small way to go, but when we get there, we'll have achieved the closing of our Symbolic Snake.

This Snake represents the spreading of our people across Europe.

When the Snake closes into a loop, the whole of Europe will be locked in its constricting coils.

2. The constitutions of the various nations will soon break down. For we have designed them with a certain lack of accurate balance: such that their component verses grind against each other to the point where the whole constitution falls apart.

Goyim are under the impression that those verses are welded strongly together and any discrepancies between them should balance out over time.

But their monarchs, who might enforce that welding, are surrounded by representatives who play the role of fools lusting for uncontrolled and irresponsible power.

The monarchs owe their power to the terror that has been breathed into their palaces. As they no longer have direct access to their people, the kings on their thrones are not able to come to terms with them, and cannot strengthen themselves against those who seek to take their power.

We have created a rift between the far-sighted Sovereign Power and the blind force of the people, such that both have lost their effectiveness.

For like the blind man and his stick, they are powerless apart.

3. In order to incite those who seek power to misuse that power, we have caused all political forces to turn against one other. This breaks up their libertarian desires toward seeking independence.

To this end we have stirred up every political, social and minority group. We have armed all sides. We have labeled authority as a target for every ambition.

We have turned parliaments into gladiatorial arenas where many confused issues brawl. With a bit more of this, disorders and bankruptcy will be universal.

4. Parliaments and Administrative Boards have been turned into oratorical contests of inexhaustible babblers.

Unscrupulous journalists descend upon executive officials daily.

Abuses of power will be the final touch in preparing all institutions for their overthrow. Everything will then fall to pieces under the attacks of angry mobs.

Poverty is Our Weapon

5. Due to the ever-present threat of poverty, all people have been forced into working endlessly.

They have been chained by slavery and serfdom. Well, perhaps they could save enough money to escape from their daily grind. But they would never have enough to afford what they really want.

We included some rights for the people into the constitution which are fictitious and not actual rights. All these so-called "People's Rights" can exist only as an idea; an idea which can never be realized in practical life.

How does it help the low-class laborer if people are given freedom of speech but only use it to babble?

Or if journalists have the right to scribble any nonsense side by side with good stuff?

The laborer gains nothing from this because he still must work as before.

He gains nothing from the constitution other than the few pitiful crumbs which we fling at him from our table in exchange for his voting in favor of what we dictate: in favor of the men we place in power, who are the servants of our specialist agents.

Constitutional rights for a poor man are no more than a bitter piece of irony. Because the fact that he must toil almost all day gives him no time to use them.

On the other hand, it robs him of any guarantee of regular and certain earnings by making him susceptible to strikes by his comrades or lockouts by his masters.

We Support Communism

6. The people, under our guidance, have annihilated their aristocracy, who were their one and only defense and foster-mother, who could have worked for the sake of the people's advantage, and who were inseparably bound up with the well-being of the people.

Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grubbing scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

7. We appear on the scene as alleged saviors of the worker from this oppression.

Then we propose that he join the ranks of our fighting forces - Socialists, Anarchists, Communists - to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry.

The aristocracy, which lawfully enjoyed the labor of the workers, was interested in seeing that the workers were well fed, healthy, and strong.

We are interested in just the opposite - in the decline and killing of the goyim.

Our power is in the chronic shortness of food and physical weakness of the worker because by this he will become our slave.

He will have neither the strength nor the energy to oppose us. Hunger surely gives us more authority to rule the worker than the legal authority given to the aristocracy by the rule of kings.

8. We will highlight the differences of wealth between the rich and the poor. The emotions of envy and hatred which will then arise in the poor, due to their want of the wealth, will be whipped into mob frenzy.

Through their hands we shall wipe out all those who hinder us on our way.

9. When the hour strikes for our sovereign lord of the entire world to be crowned, it is these same hands which will sweep away everything that might be a hindrance to that.

10. The Goyim have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once.

Namely that it is essential to teach in national schools one simple, true piece of knowledge, the basis of all knowledge, and the knowledge of the structure of human life, which is that: Social existence requires division of labor, and consequently, the division of men into classes and conditions.

It is essential for all to know that owing to differences in the occupations of humans, there cannot be any equality among them.

Someone that commits an act that compromises a whole class cannot be held as

equally responsible before the law, as compared to someone who affects only himself.

The true knowledge of the structure of society - secrets which we keep from the Goyim - would reveal that positions of work must correspond with the education that was given to a worker. Otherwise they might suffer.

After a thorough study of this knowledge, people will voluntarily submit to authority and accept whatever position is given to them in the State.

The people blindly believe what they read in print, and given their present state of ignorance, they possess a sense of blind hatred toward anyone who has more wealth or lives in better condition than themselves.

They have no understanding of the purpose of social classes.

Jews will be safe

11. This hatred will be still further magnified by the effects of an economic crisis, which will halt trading on the exchanges and bring industry to a standstill.

We shall create this crises by all the secret subterranean methods open to us and with the aid of Gold, which is all in our hands: a universal economic crises whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe.

These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from an early age, and whose property they will then be able to loot.

12. "Ours" they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.

13. We have demonstrated that progress will bring all the Goyim to the realm of reason. Our despotism will be precisely that; for it will know how, by calculated severe measures, to pacify all unrest, and burn liberalism out of all institutions.

14. When the population realizes that the utopia of communism is not 'as advertised', and that all those promises of freedom and indulgences of wealth they imagined are not there, they will find themselves stuck like a blind man on a host of stumbling blocks.

15. They have rushed to find a guide; they never had the sense to return to the former state and they have laid down their full sovereign powers at our feet.

Remember the French Revolution, to which it was we who gave it the prefix of "Great": the secrets of its preparations are well known to us for it was wholly the work of our hands.

16. At the present day we are, as an international force, invincible, because if attacked by some State we will be supported by other States.

The Goyim people are rascals who bow down to force, but are merciless toward weakness in others, unforgiving of their faults, and enjoy committing crimes.

They cannot bear the contradictions of a free social system, but are willing to become martyrs in the face of the violence of bold despotism.

It is those qualities that help us become independent.

The Goyim people suffer patiently under the abuses of the worst dictators, even while those dictators would have beheaded twenty of their kings.

17. Why is it that the people are willing to put up with such abuse, and with the execution of their aristocracy?

18. It is because the dictators tell the people that these abuses they are inflicting are done for the highest purpose - to secure the welfare of the peoples, the international

brotherhood of them all, their solidarity and equality of rights.

Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

19. And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes.

Thanks to this state of things, the people are destroying every kind of stability and creating disorders at every turn.

20. The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority even against God and the laws of nature.

For this reason we, when we finally step into our kingdom, shall have to erase this word from the language of life; implying that freedom is a principle of brute force which turns mobs into bloodthirsty beasts.

21. These beasts, it is true, fall asleep again once they have drunk their fill of blood, and at such time can easily be riveted into their chains.

But if they are not given blood they will not sleep and will continue to struggle.

Protocol 4 - Materialism to Replace Religion

1. Every republic passes through several stages. The first of these is the early days of mad raging by the blind mob, tossed here and there, to and from.

The second is demagoguery which leads to anarchy and that inevitably leads to despotism.

This is not a legal and observable, and therefore responsible type of despotism. Rather it is a hidden form of despotism that's in the hands of some secret organization.

This organization is unscrupulous because it works behind the backs of the people using agents who have no accountability, and who don't serve the people, only the organization.

These agents are continually changing and this benefits the organization because it doesn't have to give them special rewards for long times in service.

2. Who or what has the ability to overthrow an invisible force?

Because that is precisely what our Force is.

Gentile-based Freemasonry serves as a smokescreen for us and our plans.

But the plan of action of our Force, even its very existence, remains an unknown mystery to the people.

We shall destroy god

3. Even freedom might be harmless and have its place in our State economy without harming the well-being of the people if it is based on a faith in God and on the brotherhood of humanity - providing that it remains disconnected with the concept of equality.

Equality is negated by the very laws of creation, for these laws have established subordination.

With faith such as this, a people might be governed by a trusteeship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor while submitting to the plans of God upon earth.

This is the reason why it is essential for us to undermine all faith, to tear out of the mind of the Goyim and the principle of 'God the Father, the Son, and the Holy Spirit', and to put in its place arithmetical calculations and material needs.

4. In order to give the Goyim no time to think and notice what is happening, their minds must be diverted towards industry and trade.

Thus, all the nations will be swallowed up in the pursuit of gain and, in the race for it, they won't notice their common enemy.

But again, in order that freedom may once and for all disintegrate, and ruin the communities of the Goyim, we must put industry on a speculative basis.

The result of this will be that the wealth which is mined from the earth will not be invested in productive industry, but will pass to institutions that deal in speculation (finance gambling), which are under our ownership.

5. The intensified struggle for superiority and the shocks delivered to economic life will create, no, have already created, disenchanted, cold and heartless communities.

Such communities will lose interest in, and foster a strong aversion toward sound political management and religion.

Their only guide will be that of monetary gain, i.e. Gold, which they will erect into a bona fide cult for the sake of those material delights which it can give.

Then a day of reckoning will come when, not for the sake of righteousness, not even to win wealth, but solely out of hatred towards those privileged, the lower classes of the Goyim will follow our lead and rise against our rivals for power: the intellectuals of the Goyim.

Protocol 5 - Despotism and Modern Progress

1. What form of administrative rule can be given to communities in which corruption has penetrated everywhere; communities where riches are obtained only by the clever surprise tactics of con artists; where looseness reigns; where morality is maintained, not by voluntarily accepted principles, but by harsh laws and strong enforcement; where feelings towards religion and country are obligated only by fashionable persuasions?

What form of rule is to be given to these communities other than that despotism which I shall describe to you later?

We shall create a strong central government in order to gain a stranglehold on those communities.

We shall thoroughly regulate all aspects of the public life of our subjects with new laws.

These laws will withdraw, one by one, all the privileges and freedoms which have been permitted to the Goyim; and our kingdom will be distinguished by a despotism of such magnificent proportions that, at any moment and in every place, it will be in a position to wipe out any Goyim who dares to oppose us, either in words or by actions.

2. You may think that for a despotism of this description to come into being, it would not be consistent with the progress of history, and that it could not exist in this modern age.

But I will prove to you that it is, and that it could.

3. Back in the days when the peoples looked at kings on their thrones, just as they would look upon a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings.

But from the day when we placed the concept of their own rights into their minds they began to regard the occupants of thrones as mere ordinary mortals.

The god-like charm of the Lord's Anointed has fallen from the heads of kings in the eyes of the people.

And when we also robbed them of their faith in God, the might of authoritative power fell into the realm of public ownership, and was then seized by us.

Masses Led By Lies

4. Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and words, by laws, and by all sorts of other odd methods: the Goyim understand none of this because it belongs to the specialists of our collective governing intelligence.

Reared on analysis, observation, and delicate calculations: in this type of skill we have no rivals, any more than we have rivals in the drawing up of plans of political actions and solidarity.

In this respect the Roman Catholic Church might have compared with us, but we have conspired to discredit them in the eyes of the unthinking mob since they are an observable organization, while we ourselves have kept our secret organization in the shade the whole time.

However, it is probably all the same to the world, which doesn't really care who its sovereign lord is: whether the head of Catholicism or our despot of the blood of Zion!

But to us, the Chosen People, it is very far from being a matter of indifference.

5. For a time perhaps, we might be successfully dealt with by a coalition of the Goyim of the entire world.

But we are protected from this danger by the discord existing among them.

Their loyalties to their own separate groups, races and classes are now so deeply ingrained that they can never be removed.

We have set one against another: the personal and national beliefs of the Goyim, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries.

This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself.

We are too strong - there is no evading our power.

The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.

6. "Per me Reges regnant" is Latin for: "It is through me that Kings reign."

And it was said by the prophets that we were chosen by God Himself to rule over the whole earth.

God has endowed us with genius so that we may do this task.

If genius was in an opposing camp it would still struggle against us, but even so, a newcomer is no match for the old-established settler: the struggle would be merciless between us, such a fight as the world has never seen.

Yes, and the genius on their side would have arrived too late.

All the wheels of the machinery of all States go via the force of the engine, which is in our hands.

And that engine of the machinery of States is - Gold.

The science of political economy invented by our learned elders has placed great value on the importance of money-capital for such a long time.

Monopoly Capital

7. Capital, if it is to function without limitations, must be free to establish a

monopoly of industry and trade. This is already being put into place by an unseen hand in all quarters of the world.

This freedom will give political strength to those engaged in industry, and that will help us to oppress the people.

Nowadays it is more important to disarm the peoples than to lead them into war.

If those people have a passion that has suddenly 'burst into flames', it more important to use it to our advantage than it is to quench it.

Finally, it more important to eradicate them.

The principle goal of our directors consists of this: to weaken the public mind by criticism; to lead it away from serious reflections which may arouse calculated resistance; and to distract the forces of the mind towards meaningless fights.

8. Throughout history the people of the world have accepted campaign promises at face value.

Those people are content with a show and rarely pause to check afterward whether the promises have been kept.

The same holds true for individuals outside the political arena.

Therefore we shall establish the 'Show' institutions which will give eloquent 'proof' of their benefit to progress.

9. We shall assume to ourselves to represent the voice of freedom of all parties, of all directions, and we shall make our representative be a voice in orators who will speak so much that they will exhaust the patience of their listeners and bring about a hatred of oratory.

10. In order to put public opinion into our hands we must bring it into a state of bewilderment by broadcasting so many contradictory opinions from all sides and for such a long time that it will make the Goyim lose their heads in a maze of confusion.

They will come to realize that the best thing is to have no opinion of any kind in political matters, especially when it is intended that the public should not understand the issues being discussed.

In that way the Goyim will leave the opinions and understanding of the issues to those who guide the public.

This is the first secret.

11. The second secret necessity for the success of our government consists of the following: To emphasize the national failings of bad habits, misplaced passions, and troubling conditions of everyday life, to such an extent that it will be impossible for anyone to know where he is in the resulting chaos.

As a result, the people will fail to understand one another.

This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might hinder our affairs in any way.

There is nothing more dangerous than personal initiative:

if it has genius behind it, such initiative can do more harm than can be done by millions of people among whom we have sown discord.

We must direct the education of the Goyim communities such that whenever they come upon a matter requiring initiative they throw up their hands in despairing impotence.

The strain which results from lack of achievement saps the spirit when compared

side-by-side with the accomplishment of a successful person.

From this comparison arises grave moral shocks, disenchantments and failures.

By all these means we shall so wear down the Goyim that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the state forces of the world and to form a super-government.

In place of the rulers of today we shall set up a monstrosity called the Super-Government Administration.

Its tentacles will reach out in all directions like grappling hooks and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

Protocol 6 - Take-Over Technique

1. We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the Goyim will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political crash...

2. You gentlemen here that are economists, just make an estimate of the significance of this combination!...

3. In every possible way, we must show the importance of our Super-Government by presenting it as the Protector and Benefactor of all those who voluntarily submit to us.

4. The aristocracy of the Goyim as a political force is dead.

We need not take it into account. But as landed proprietors they can still be harmful to us from the fact that they are self-sufficient in the resources upon which they live.

It is essential therefore for us at whatever cost to deprive them of their land.

This object will be best attained by increasing the burdens upon landed property - by loading lands with debts.

These measures will reduce land ownership and keep it in a state of humble and unconditional submission.

5. The aristocrats of the Goyim, being incapable of contenting themselves with little, due to their upbringing, will rapidly burn up and fizzle out.

We Shall Enslave Gentiles

6. At the same time we must intensively promote trade and industry, but, first and foremost, speculation.

The part played by speculation is to suppress industry.

The absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from the debts of banks.

What we want is that industry should drain both labor and capital from the land.

Then by means of speculation, transfer all the money of the world into our hands, and thereby throw all the Goyim into the ranks of the working class.

Then the Goyim will bow down before us; if for no other reason but to get the right to exist.

7. To complete the ruin of the industry of the Goyim we shall bring, to the assistance of speculation, the luxury which we have encouraged among the Goyim: that greedy demand for luxury which is swallowing up everything.

We shall raise the rate of wages. However this will not bring any advantage to the

workers, because at the same time, we shall also cause a rise in prices of items that are essential to life.

We shall claim that these increases were caused by a decline in agriculture and cattle breeding.

We shall, craftily and thoroughly, further undermine sources of production, by accustoming the workers to anarchy and to drunkenness.

Additionally we shall take all measures to uproot all the educated forces of the Goyim from the face of the earth.

8. In order that the true meaning of things is not discovered by the Goyim before the proper time, we shall mask it under an alleged enthusiastic desire to serve the working classes and the great principles of political economy, which our economic theories carry with much energetic propaganda.

Protocol 7 - World Wide Wars

1. The increase in size of the military, police forces, and of their armaments, are all essential for the completion of the above plans.

The situation we need to arrive at is that the populations of the world's nations consist of only: (1) ourselves; (2) the masses of the working class; (3) a few millionaires devoted to our interests; and (4) police and soldiers.

2. Throughout all Europe and countries that have relations with Europe, and in other continents also, we must create unrest, disagreement and hostility.

This gives us a double advantage.

Firstly, it deters countries from acting against us. For they will know that we have the power to create disorders or to restore order whenever we like.

All these countries will see us as an unavoidable force of authority.

Secondly, if we threaten to withdraw or muddle up our existing arrangements with these countries, this would also create havoc.

You see, over many years we have inserted ourselves into the administrative machinery of their cabinets, making them dependent upon us.

In order to infiltrate in this manner we must involve ourselves in matters like economic treaties or loan obligations.

We need to use great cunning during negotiations and agreements, but instead of using our usual threatening language, we'll instead do the opposite and don the mask of honesty and complacency.

In this way the peoples and governments of the Goyim, whom we have taught to look at only the outside of whatever we present to their notice, will continue to accept us as the benefactors and saviors of the human race.

Universal War

3. If any country dares to oppose us, we must be in a position to respond by way of war.

We will do this by teaming up with the neighbors of that country.

But if those neighbors should also venture to stand collectively together against us, then we must resist with a universal war.

4. The main factor of success in politics is to operate in secrecy. A diplomat must say one thing but then do another.

5. We must compel the governments of the Goyim to take action in the direction favored by our well thought-out plan, which is nearing completion, by what we shall claim is public opinion.

This 'opinion' will be secretly promoted by us through the means of that so-called "Great Power" - the media, which, apart from a few unimportant exceptions, is already entirely in our hands.

In order to display our system of keeping the governments of the Goyim in Europe in check, we shall show our strength by committing terrorist attacks against one of them.

If the governments of Europe should collectively rise against us, we shall respond using the military might of America or China or Japan.

Protocol 8 - Provisional Government

1. We must arm ourselves with all the weapons which our opponents might use against us.

We need to make our actions look valid and proper from a legal view-point.

Occasionally we'll pronounce judgments that might appear biased or unjust. So we need to brush up on our legal-poetry to make our arguments sound convincing because it's important that we get our judgments passed.

We will use expressions that sound like the most exalted moral principles converted into a legal form.

Our directors must surround themselves with everyone that they need to do their work. They will surround themselves with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training in our special schools.

These persons will have a clear understanding of the secrets of how society works; they will understand the special language of politics, and how that language can be manipulated;

they will be made acquainted with the whole underside of human nature, with all its weaknesses and sensitive 'chords' upon which they will need to play.

These chords represent the mind-set of the Goyim; their tendencies, short-comings, vices and qualities, and the particularities of their classes and conditions.

Needless to say that the talented assistants of authority, of whom I speak, will not be selected from among the Goyim, who are accustomed to doing their administrative work without ever troubling themselves to think about what it's for or why it's needed.

The administrators of the Goyim sign papers without reading them. These administrators serve us either for their pay or for personal ambition.

2. We shall surround our government with a whole world of economists. That is the reason why economic sciences are the main subject that is taught to the Jews.

Around us again will be a whole constellation of bankers, industrialists, capitalists and - the main thing - millionaires.

Because for the main part, everything will be settled by the question of large amounts of money.

3. For the time being, until we get to the point where there is no longer any risk in entrusting responsible positions in our State to our brother-Jews, we shall put them in the hands of persons who have a criminal past and have shown little regard for the welfare of the people.

Persons who, if they disobey our instructions, must face criminal charges or disappear.

In this way we will make them defend our interests to their last gasp.

1. In applying our principles, take note of the character of the people in whose country you live and act.

We must adjust our methods to suit because a general, identical application of our principles to all cultures cannot succeed - at least not until the people have been re-educated to conform to our pattern.

But by approaching their application cautiously you will see that, in less than a decade, even the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

2. The words of the libertarian, "Liberty, Equality, Fraternity", which are really just rallying cries invented by us, will, when we come into our kingdom, be changed by us into words that are no longer used to rally support, but only an expression of idealism, namely, into "The right of liberty, the duty of equality, the ideal of brotherhood."

That's how we shall put it - we shall catch the bull by the horns and turn those words to our advantage.

We have effectively already wiped out every kind of rule except our own, although legally there still remains quite a lot of them.

Nowadays, if any States protests against us it is only done according to our planning, at our discretion and by our direction, for their anti-Semitism is an essential way for us to manage our lesser brethren Jews.

I won't talk further on this topic, because the matter has already been discussed many times.

Jewish Super-State

3. There is nothing to limit the range of our activities.

Our Super-Government exists within special-legal conditions which are commonly referred to by the energetic and forcible word - Dictatorship.

I am in a position to tell you with a clear conscience that when the time is right we, the law-givers, shall execute judgment and sentence: we shall slay and we shall spare.

We, as head of all our troops, are following the lead of our dynamic ruler.

We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us.

And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.

4. It is from us that the all-engulfing terror proceeds.

We have at our service persons of all opinions, of all doctrines, restorative monarchists, demagogues, socialists, communists, and utopian dreamers of every kind.

We have harnessed them all to the task: each one of them is independently chiseling away at the last remnants of authority, is striving to overthrow all established forms of order.

By these acts, all States are experiencing torture; they cry out for tranquility and are ready to sacrifice everything for peace: but we will not give them peace until they openly acknowledge our international super-government, and with submissiveness.

5. The people have howled about the necessity of settling the issue of Socialism by way of an international agreement.

Their division into political parties has given us control over them, because in order to carry on a contested struggle one must have money, and the money is all in our hands.

6. We might have reason to prevent a union forming between the "clear-sighted" force of the Goy kings on their thrones and the "blind" force of the Goy mobs.

But we have taken all necessary measures against any such possibility:

between the one and the other force we have erected a wall in the form of a mutual terror between them.

In this way the blind force of the people remains in our side and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal.

7. In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into a close rapport with them, either in person or through some of the most trusty of our brethren.

Once we are acknowledged as the only authority, we shall discuss with the people personally on the market places, and we shall instruct them on how to enter into politics in such a way as may turn them in the direction that suits us.

8. Who is going to verify what is taught in the village schools?

We cannot allow the words of government representatives, or of a king himself to become immediately known to the whole State, because it will be spread far and wide by the voice of the people.

9. In order to destroy the educational institutions of the Goyim while we still can, we have infiltrated them with great cunning, and we have taken hold of their syllabuses.

Their syllabuses were once laid out in careful consideration; but we have replaced them by the chaotic ideas of liberalism.

We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, but principally into education and training as being the cornerstones of a free existence.

Christian Youth Destroyed

10. We have fooled, bemused and corrupted the youth of the Goyim by rearing them in principles and theories which are known to us to be false, and we have taught this through repetition.

11. We have taken the existing laws and have twisted them into contradictions of interpretations without substantially altering them. Doing this has produced wonderful results.

These results are that these laws were effectively destroyed, owing to the fact that the interpretations of the law masked the intent of the law.

Eventually these interpretations entirely hid these laws from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

12. This is the origin of the theory of arbitration.

13. You may say that the Goyim will rise up against us, guns in hand, if they guess what is going on before the time comes for our complete domination.

But in the West we have a maneuver against this of such appalling terror that would cause even the very hardest of hearts to convulse:

the undergrounds, those subterranean corridors which lie beneath the capitals; before the time comes, those capitals will be blown into the air with all their

organizations and archives.

Protocol 10 - Preparing for Power

1. Today I begin with a repetition of what I said before, and I beg you to bear in mind that governments and people are content with the outside appearances of their political process.

And how, indeed, are the Goyim to see the deeper meaning of things when their representatives are mainly focused on enjoying themselves?

For our policy, it is of the greatest importance to be aware of this fact; it will be of assistance to us when we come to consider how to delegate the proper authority in matters of property, of housing, of taxation (including the idea of concealed taxes), and of the automatic enforcement of the laws.

All these questions are such that they should not be touched upon or debated directly in public.

In cases where it is necessary to touch upon them, the details of those cases must not be specifically discussed. It must merely be declared that the principles of current law are acknowledged by us.

The reason for keeping silence in this respect is that by not naming a principle we leave ourselves some freedom, to drop this or that out of it without attracting notice.

If the principles of law we were supposed to be following were all categorically named they would be appear to have been proven true.

2. The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: "Unscrupulous?, well, yes, it is unscrupulous, but it's clever! ... a mischievous trick, if you like, but how craftily played, how magnificently done, what barefaced daring!" ...

Our Goal - World Power

3. We depend upon attracting all nations to the task of building our new political structure. The project plan for this has been drawn up by us.

This is why, before everything, it is essential for us to arm ourselves and to install in ourselves that absolutely reckless daring and unstoppable motivation which will break down all hindrances on our way.

4. When we have accomplished our government overthrow we shall then say to the various peoples: "Everything has gone terribly wrong. Everyone has been worn out with suffering. We are destroying the causes of your torment - nationalities, borders, different currencies.

You are free, of course, to pronounce sentence upon us, but can it possibly be a just one if you pronounce it before you properly try out what we are offering you?" ...

Then the mob will praise us and give us their support in a unanimous triumph of hopes and expectations.

Voting, which we have made the instrument that will set us on the throne of the world by teaching even the very smallest units of members of the human race to vote by means of meetings and agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.

5. To secure this we must have everybody vote without regard to their social class or qualifications, in order to establish an absolute majority, which can't get from the educated wealthy classes.

In this way, by impressing in all a sense of self-importance, we shall destroy

among the Goyim the importance of the family and its educational value and remove the possibility of individual minds splitting off, because the mob majority, who is handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention.

In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob.

The people will submit to this regime because it knows that it will depend upon these leaders for its earnings, gratifications and the receipt of all kinds of benefits.

6. A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many.

It is allowable, therefore, for us to have knowledge of the scheme of action but not to discuss it lest we disturb its cunning, the interdependence of its component parts, and the practical force behind the secret meaning of each clause.

To discuss and make alterations in this manner by means of much voting gives those alterations the appearance of have being arrived at by the process of logical and methodical reasoning.

And any misunderstandings of these alterations will prevent the public from seeing into the next connected link of our scheme.

We want our schemes to be forcible and suitably devised.

Therefore we ought not to let our well thought-out plans be revealed to the public as a whole or even to a select group of them.

7. These schemes will not turn existing institutions upside down just yet. They will only effect changes in their economy and consequently in the whole combined movement of their progress, which will then be directed along the paths laid down in our schemes.

The Poison of Liberalism

8. In each country there exists a group of governing bodies. They go under various names but they are essentially the same thing, namely the: Representation, Ministry, Senate, State Council, Legislative and Executive Corps.

I needn't explain how these institutions relate to one another, because you are aware of all that. But take note of the fact that each of the above-named institutions corresponds to some important function of the State; and by "important" I don't mean the institution, but its function. I.e. it's not the institutions that are important but their functions.

These institutions have divided up among themselves all the functions of government - administrative, legislative, executive; and they operate together in much the same way as organs in the human body.

If we injure one part in the machinery of State, the State falls sick, like a human body, and ... will die.

9. When we introduced into the State organism the poison of Liberalism its whole political complexion changed. States have been seized with a mortal illness - a blood poisoning. All that remains is to await the end of their death agony.

10. Liberalism produced Constitutional States, which took the place of what was the only safeguard of the Goyim, namely, Despotism. And a constitution, as you well know, is nothing but a system of strife, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims - in a word, a system of everything that serves to destroy the personality of State activity.

The tribe of the "talking heads" has, no less effectively than the press, condemned the rulers to inactivity and impotence, and thereby rendered them useless and superfluous, and this is the reason why they have been removed from office in many countries.

At that point the era of republics could come into being; and then we replaced the ruler with a mockery of a government - by a president, taken from the mob, from the midst of our puppet creatures, or slaves.

This was the foundation of the time-bomb which we have placed under the Goy people, or I should rather say, under the Goy peoples.

We name presidents

11. Soon we shall assign the duties of presidents.

12. By that time we shall be in a position to disregard the procedures normally required to accomplish our necessary tasks because our impersonal puppet will be able to do it directly.

What do we care if the ranks of those striving for power should be weakened, if a deadlock arises from the impossibility of finding presidents - a deadlock which will finally disorganize the country? ...

13. In order that our scheme may produce this result we shall arrange elections in favor of such presidents who have some dark, undiscovered disgrace in their past, some sinister secret - then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honor connected with the office of president.

The chamber of deputies will provide cover for, will protect, and will elect presidents; but we shall take from it the right to propose new laws, or make changes to existing laws, for this right will be given by us to the president responsible, who is a really just puppet in our hands.

Naturally, the authority of the presidents will then become a target for every possible form of attack. But we shall provide him with a means of self-defense in the right of an appeal to the people. The decision of the people outranks the decision of the representatives who may wish to oppose the president. So that appeal will go to a blind slave of ours - the majority of the mob.

Independently of this we shall give the president the right of declaring a state of war. We shall justify this last right on the ground that the president, as chief of the whole army of the country, must have access to that right, in case he needs to defend the new republican constitution. That right to defend will belong to him as the responsible representative of this constitution.

14. It should be easy to understand that under these conditions, the 'magic lamp' will be in our hands, and no one other than us will any longer have control over determining legislation.

15. Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of inserting new legislation on government measures, on the pretext of preserving national security, and further, we shall use the new constitution to reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics.

If, however, these passions should burst into flame, which is hardly to be expected, not even to a small degree, we shall nullify them by a stirring appeal and making a reference to the majority opinion of the voting population

... The president will have the power to appoint the presidents and vice-presidents of the Chamber and the Senate.

Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly.

These presidential actions may be considered illegal, and as a result, the representatives and public might then start attacking the president. This could be a problem for our plans if it happened prematurely.

In order to avoid the blame from being pushed onto the president, we shall encourage ministers and other officials of the higher administration to evade his plans by taking actions of their own. In doing so they will be made scapegoats in his place. This part we especially recommend should be played by the Senate, the Council of State, or the Council of Ministers, but not by an individual official.

16. The president will, at our discretion, interpret the meaning of existing laws and point out that there are already various interpretations of them; he will further annul them when we indicate to him the necessity to do so.

Besides this, he will have the right to propose temporary laws, and even new departures in the government's constitutional working. The pretext both for doing these things will be the requirements for the supreme welfare of the State.

We Shall Destroy

17. By these actions we shall obtain the power of destroying the constitutions of the States. We shall do this by introducing into those constitutions, little by little, step by step, all those things which we have determined are our rights from the outset.

This will cause an imperceptible abolition of every kind of constitution, and then the time will have come to turn every form of government into our despotism.

18. The recognition of our despot may also come before the destruction of the constitution; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence - a matter which we shall have arranged for - will exclaim of their rulers:

"Away with them and give us one king over all the earth who will unite us and annihilate the causes of disorders - frontiers, nationalities, religions and State debts - who will give us peace and quiet which we cannot find under our rulers and representatives."

19. But you yourselves know perfectly well that to produce the possibility of the expression of such wishes by all the nations it is necessary to trouble the people's relations with their governments in all countries to such a degree that it will utterly exhaust humanity with dissension, hatred, struggle, envy and even by the use of torture, by starvation, by the spreading of diseases, or extreme poverty.

As a result of this, the Goyim will see no other solution than to take refuge in our complete sovereignty, in our money and in all else that we offer.

20. But if we give the nations of the world a breathing space, the moment we long for is hardly ever likely to arrive.

Protocol 11 - The Totalitarian State

1. The State Council has been a clear-cut symbol of the authority of the ruler: it will represent the "show" part of the Legislative Corps, who will be in charge of putting the laws and decrees into writing.

2. This is now the program of the new constitution. We shall make Laws, Rights and Justice:

(1) in the form of proposals to the Legislative Corps,

- (2) by decrees of the president under the guise of general regulations,
- (3) by orders of the Senate
- (4) by resolutions of the State Council in the guise of ministerial orders,
- (5) and in case a suitable occasion should arise - in the form of a revolution within the State.

3. Now that we've basically established how we're going to operate, let's look into the details of what we need to do to complete the revolution by moving the various State departments in the appropriate direction.

These details will involve knowing how to use and manipulate many political aspects, including: the freedom of the Press, the right of association, freedom of conscience, the voting principle, and many other things which must forever disappear from people's memories - or which must undergo a radical alteration the day after the new constitution is officially announced.

We need to introduce many new laws, and the best time to announce them is now rather than later. The reason for this is, if we bring in new laws after the time when we have fully come into power then people will be fearful of them and may reject them. Because after that time there will be a period of harsh severity and limitations, and any additional restrictive laws will make the people feel that things are just getting worse.

If the only way to bring in these new laws is to discard some of our existing laws, this will give the wrong impression, like we have recognized our own wrongdoing. This will damage our image as a figure of faultless authority. We'll get no thanks for this because people will assume that backing-off is our duty.

Both of the two above scenarios would damage the prestige of the new constitution.

From the moment it is announced, and while the peoples of the world are still stunned by the fact that a revolution has taken place and are still in a condition of terror and uncertainty, what we want is that they should recognize once for all that we are so strong, so unbeatable, so super-abundantly filled with power, that in no case shall we take any of their objections into consideration.

And that we are so far from paying any attention to their opinions or wishes, that we are ready and able to crush all forms of expression with irresistible power.

At every moment and in every place we will have seized everything we wanted all at once, and in no case shall we share our power with them...

Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

We Are Wolves

4. The Goyim are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock? ...

5. There is also another reason why they will close their eyes: for we shall keep promising to give back all the liberties that we have taken away from them; just as soon as we have defeated what we claim are the enemies of peace and have everyone under control...

6. It is not worth saying anything about how long they will be kept waiting for this return of their liberties...

7. Why have we invented this whole policy and cunningly inserted it into the minds of the Goy without giving them any chance to examine its underlying meaning?

And why have we taken such a roundabout way to obtain things for our scattered

tribe (of Jews)? Well, because we couldn't have done it directly.

This has served as the basis for our organization of secret Freemasonry which is not known to, and has aims which are not even so much as suspected by, the Goy. These Goy cattle are attracted by us into the "show" army of Masonic lodges in order feel superior to, and look down upon their fellow Goys.

8. God has granted to us, His Chosen People, the gift of spreading ourselves widely throughout the world. To most people this appears to be our weakness. But as it happens, this has brought forth our strength and we are now on the threshold of sovereignty over the entire world.

9. There is not much remaining for us to do in terms of building up the foundation which we have laid for our plans.

Protocol 12 - Control of the Press

1. The word "freedom" which can be interpreted in various ways, is defined by us as follows:

2. Freedom is the right to do what the law allows. This interpretation of the word will, at the proper time, be of service to us because all freedom will then be in our hands; since the laws will abolish or create only what is desirable for us according to the above-mentioned program.

3. We shall deal with the media in the following way: What is the role played by the media today? It sometimes serves to excite and inflame those passions which are needed for our purpose, and at other times it serves the selfish desires of other parties.

It is often bland, unjust, dishonest, and the majority of the public haven't the slightest idea what purpose the media really serves.

We shall saddle and bridle it with a tight chain. We shall also do the same with all other productions of the printing press; for what would be the sense of getting rid of attacks from newspapers if we remain targets via pamphlets and books?

The output of the media is nowadays a source of heavy expense owing to the necessity of censoring it. We will turn it into a very lucrative source of income to our State by laying a special stamp tax on it and requiring deposits of caution-money before permitting any new media companies from being established. They will then be required to guarantee our government against any kind of attack from their media.

For any attempt to attack us (if that's still possible) we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-money and fines secured by these deposits, will bring in a huge income to the government.

It is true that political groups which have money to spare might still attack us for the sake of publicity regardless of these fines. But these we shall shut up at the second attack upon us. No one shall lay a finger on the aura of our government infallibility without being punished.

The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without good reason or at an inappropriate time. I beg you to note that among those making attacks upon us will also be entities established by us; but they will only attack points of our plan which we have already decided to alter.

We Control the Press

4. Not a single announcement will reach the public without our control.

Even now this is being achieved by us due to the fact that all news items are received by only a few agencies, and their offices are a focal point for news coming in from all parts of the world.

These agencies will already be entirely owned by us and will only publish what we dictate to them.

5. We have effectively taken possession of the minds of the Goy communities to such an extent that they have all come to look upon the events of the world through the colored glasses which we have placed on their noses.

Already now there is not a single State which has barriers preventing us from gaining access to what Goyim stupidity call "State secrets".

What will our positions be when we are acknowledged as supreme lords of the world, and have one of our persons as the king of all the world...

6. Let's turn again to the future of the printing press.

Every one desirous of being a publisher, librarian, or printer, will be obliged to first acquire a special license for that purpose, which in case of any fault, will be immediately suspended.

With such measures the thoughts of the people will be under the control of our government, who will educate them appropriately, and won't allow the masses to be led along different paths and by fantasies about the blessings of progress.

All of us here know that these delusional blessings give rise to fanciful dreaming which leads to anarchy among the people and towards authority.

This is a bad thing because progress, or rather the idea of progress, has brought forth all sorts of ideas about gaining freedom, but has failed to establish its limits...

All the so-called libertarians are anarchists, either in thought or in reality. Every one of them, in hunting for the phantoms of freedom, ends up involved in anarchy, and protests for the sake of protesting...

Free Press Destroyed

7. We turn now to the periodical press. We shall impose on it, and on all printed matter, stamp taxes per sheet and deposits of caution-money.

Books of less than 30 sheets will pay double. We shall classify them as pamphlets for two reasons: firstly to reduce the number of magazines, because these are the worst form of printed poison, and secondly, to force writers to make such lengthy productions that they will be little read, especially seeing that they will also be costly.

At the same time what we shall publish pamphlets ourselves to influence mental development in the desired direction. Our publications will be cheap and eagerly read. This will also bring us some profits.

The tax will bring uninteresting literary ambitions within reach and the risk of possible penalties will make literary men dependent upon us.

And if anyone is desirous of writing against us - they will not find any person eager to put their productions in print because the publisher or printer will first have to apply to the authorities for permission to do so.

Thus we shall have advanced knowledge of all tricks being preparing against us and shall nullify them by getting in ahead with our explanations on the subject being discussed.

8. Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals.

This will neutralize the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind...

If we give permits for ten privately-owned journals, we shall establish thirty journals of our own, and so forth in the same proportion.

This, however, must in no way be suspected by the public. For this reason all journals published by us will be very opposite, in appearance, tendencies and opinions to our official stance.

This will create confidence in our journals, bringing over to us quite unsuspecting opponents, who will thus fall into our trap and be rendered harmless.

We will divide our media components into three layers or ranks.

9. In the front rank will be publications of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

10. In the second rank will be the semi-official publications, whose part it will be to normally support us and sometimes criticize us, but only over issues of lukewarm importance.

11. In the third rank we shall set up what looks like our own opposing camp, which, in at least one of its publications, will present what looks like the very enemy of us.

Our real opponents at heart will accept this simulated opposition as their own and will reveal their identities and plans to us.

12. Our newspapers will be of all possible complexions - aristocratic, republican, revolutionary, even anarchical - for only as long, of course, as the constitution exists...

Like the Indian idol "Vishnu" they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required.

When an emotive issue arises, these hands will lead opinion in the direction of our aims; for an excited person loses all power of judgment and easily yields to suggestion.

Those fools who will think they are repeating the opinion of a newspaper of their own camp will actually be repeating our opinion or any opinion that seems desirable for us.

In the vain belief that they are following the ideology of their party they will, in fact, be following the flag that we have hang out for them.

13. In order to direct our newspaper militia in this way we must take special and minute care in organizing this matter.

Under the title of Central Department of the Media we shall arrange literary gatherings at which our agents will, without attracting attention, issue the orders and specify the 'important issues' of the day which journalists need to cover.

By superficially discussing and opposing, but without touching the essence of the matter, our appointed people will carry on sham fights and arguments with the official newspapers solely for the purpose of giving us a reason to express ourselves more fully than we could have done from the outset in official announcements, whenever of course that is to our advantage.

14. These attacks upon us will also serve another purpose, namely, that our subjects will be convinced of the existence of full freedom of speech and this gives our agents an occasion to claim that all publications which oppose us are empty babblers, since they are incapable of finding any substantial objections to our orders.

Only Lies Printed

15. Methods of organization like these, which are imperceptible to the public eye but are sure to work, are calculated as being the best way to succeed in bringing the attention and the confidence of the public to the side of our government.

Thanks to such methods we shall be in a position, as may be required from time to time, to excite or calm the public mind on political questions, to persuade or to confuse, sometimes printing truth, sometimes lies, facts or their contradictions.

We will do this according to how well these messages are received, and always very cautiously feeling the ground before stepping upon it...

We shall have an assured victory over our opponents since they will not have the appropriate access to the media in which they can give full and final expression to their views owing to the above-mentioned methods of dealing with the media.

We shall not even need to refute them except very superficially.

16. Trial shots like these, fired by us in the third rank of our press, will, when necessary, be energetically refuted by us in our semi-official publications.

17. Even nowadays, already, to take only the French press as an example, there are groups which reveal Masonic-like solidarity in acting together on the 'important issues': all people of the media are bound together by professional secrecy; and like the priests of ancient Rome, not one of them will give away the secret of his sources of information unless the group agrees upon it.

Not one journalist will venture to betray this secret, for not one of them is ever admitted to practice journalism unless his whole past has some dark and disgraceful secret in it... For if he did, these secrets would be immediately revealed.

So long as they remain the secret of a few, the prestige of the journalist allows him to attack the majority of the country - and the mob will follow after him with enthusiasm.

18. Our mischievous plans are also designed to apply to the rural areas.

It is essential for us to stir up there, those hopes and impulses which, at any moment, we could also stir up in the major cities. We shall tell the people of those cities that these expressions are the independent hopes and impulses of the rural people.

Naturally, the source of them will be always one and the same - ours.

What we need is that, until such time as we have the majority of power, the cities should find themselves stifled by the provincial opinion of the nations, i.e., of a majority arranged by our agents.

What we need at that psychological moment is that the city-capitals should not discuss our position of majority power for no other reason than it has already been accepted by the public opinion of a majority in the rural-provinces.

19. When we are in the period of the new regime, but prior to the assumption of our full sovereignty, we must not allow any revelation by the media to admit to any form of public dishonesty.

It is necessary that the new regime should be thought to have so perfectly contended everybody that even criminality has disappeared...

Occurrences of criminality should remain known only to the victims and to chance witnesses - no one else.

Protocol 13 - Distractions

1. We need the Goyim to keep silent and be our humble servants.

When we hire Goyim to work at our media companies, we might order them to discuss things which are inconvenient for us to discuss directly via our official documents.

They will raise a din of discussion and create a distraction which will allow us to

quietly introduce the laws we want and then present them to the public as an accomplished fact.

No one will dare to demand the cancellation of a law that we've put forth, especially since it will be presented as an improvement...

And immediately afterward, the media will distract the current of thought towards new issues. After all, haven't we trained people always to be always seeking something new?

The brainless dispensers of opinions and forecasts will then throw themselves into the discussions of these new issues.

Even now those people are not able to understand that they don't have the remotest conception about the matters which they have chosen to discuss.

Political issues are incomprehensible to all except those who have guided it already for many ages; namely, the creators of our philosophy.

2. From all this you will see that the apparent public opinion is that we are only carrying out the necessary functions of the government. And you may notice that it is not our actions but our words which seem to be more important when seeking approval.

We are constantly making public declarations claiming that we are guided in all that we do, by the hope and conviction that we are serving the common good in solving their problems.

We Deceive Workers

3. Some people may be problematic for us in the way that they discuss political issues. In order to distract these people we are now putting forward what we allege to be new political issues, namely, questions of industry.

In this arena let them discuss themselves silly!

The masses have agreed to remain inactive; to take a rest from what they suppose are political actions - and we trained them to do this in order to use them as a means of combating the Goy governments.

They will remain this way only on condition of being found new activities, and we are prescribing them something which looks like the same political goal.

In order that the masses don't figure out what they are really doing we will further distract them with amusements, games, pastimes, passions, luxury homes...

Via the media, we shall soon begin to propose competitions in art, and in sport of all kinds: these interests will finally distract their minds from asking questions which we would definitely not want to answer.

Growing more and more unaccustomed to reflect and form any opinions of their own, people will begin to talk in the same manner as we do because we alone shall be offering them new directions for thought...

Of course we will do this through persons who will not be suspected of working alongside us.

4. The part played by the libertarians and utopian dreamers will be finally come to an end when our government is acknowledged. Up until that time they will continue to do us good service.

Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories that are new and apparently progressive: For we have completely and successfully attracted the brainless minds of the Goyim with the pursuit of progress, to the point where there is not one Goyim mind able to perceive that under this word lies a departure from truth in all cases.

With the exception of material inventions, progress is an illusory idea which serves

to obscure truth.

Nobody knows this truth except us, the Chosen of God, and we are its guardians.

5. When we finally come into our kingdom our orators will talk about the great problems which had turned humanity upside down, and how these problems were brought an end under our beneficent rule.

6. Who will ever suspect then that all these peoples were stage-managed by us according to a political plan which no one has so much as guessed at in the course of many centuries?

Protocol 14 - Assault on Religion

1. When we come into our kingdom we don't want any religion other than ours to exist: our religion of the One God with whom our destiny is bound up by our position as the Chosen People, and through whom our same destiny is united with the destinies of the world.

We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see today, it will not interfere with our views because it is only a transitional stage.

But it will serve as a warning for future generations who will listen to our preaching of the religion of Moses, which, by its stable and thoroughly elaborated system, has brought all the peoples of the world into our enslavement.

In this we shall emphasize its mystical right, on which we shall say all its educative power is based...

Then at every possible opportunity we shall publish articles in which we shall make comparisons between our beneficent rule and those of past ages.

The blessing of tranquility, even though it is a tranquility forcibly brought about by centuries of strife, will highlight the benefits of our system of government, and we shall point out these benefits.

The errors of the Goyim governments will be depicted by us in the most explicit manner.

We shall implant such an abhorrence of them that the peoples will prefer tranquility in a state of serfdom to those overemphasized rights of freedom which have tortured humanity and exhausted the very sources of human existence; sources which have been exploited by a mob of rascally adventurers who don't know what they're doing...

Worthless changes in types of government, which we forced on the Goyim when we were undermining their state structures, will have so wearied the peoples by that time, that they will prefer to suffer anything under us rather than run the risk of again enduring all the misery and strife they have already been through.

We Shall Forbid Christ

2. At the same time we shall not forget to emphasize the historical mistakes of the Goy governments which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their pursuit of ill-conceived schemes of socialist blessings.

These governments have never noticed that these schemes kept on producing a worse, and never a better, state of the universal relations which are the basis of human life...

3. The whole strength of our principles and methods will lie in the fact that we shall present them in great detail as a splendid alternative to the dead and decomposed, old way of doing things in social life.

4. Our philosophers will discuss all the shortcomings of the various beliefs of the

Goyim, but no one will ever bring our faith from its true point of view under discussion since this will be fully learned only by ourselves and we will never dare to betray its secrets.

5. In countries known as progressive and enlightened we have created senseless, filthy, abominable literature.

For some time after our entrance to power we shall continue to encourage its existence in order to provide some relief in contrast to the speeches and party politics which will be distributed from our grandiose quarters...

Our wise men, trained to become leaders of the Goyim, will compose speeches, presentations, memoirs and articles. These will be used by us to influence the minds of the Goyim, directing them towards certain types of knowledge and conclusions which have been determined by us.

Protocol 15 - Ruthless Suppression

1. We shall come into our kingdom by the aid of a sudden overthrow of a government; done by our small group and carried out everywhere at once and all within a single day.

It may be a while before this takes place, perhaps even a whole century. But when at last this definitely happens, and has been definitely acknowledged, we shall make it our job to see that things such as plots against us shall no longer exist.

With this purpose we shall slay without mercy all who take up arms to oppose our coming into our kingdom.

Every kind of new institution which is anything like a secret society will also be punished with death.

Those of them which are now in existence are known to us - they serve us and have served us.

We shall dissolve these and send their members into exile to continents far removed from Europe.

In this way we shall deal with those Goy Masons who know too much; some of whom we may spare for some reason, and they will be kept in constant fear of exile.

We shall formally declare a law making all former members of secret societies liable to exile from Europe which will be the center of our rule.

2. Resolutions of our government will be final, and without appeal.

3. The disagreement and Protestantism we planted in the Goy societies has now taken deep root.

The only possible way of restoring order is to employ merciless measures that prove the effectiveness of the direct force of authority.

No concern must be given to the victims who fall - they suffer for the well-being of the future.

Achieving that state of well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence, not only its privileges but its obligations.

The best way to guarantee stability of rule is to reinforce the aura of power, and this aura is gained only by displaying such a convincing stubbornness of might that it shall carry the banner of invincibility from mystical causes on its face - from the choice of God.

It was like this until recent times, when the Russian autocracy was the one and only serious foe we had in the world, not counting the Pope.

Bear in mind the example when Italy, drenched with blood, never touched a hair on the head of Sulla who had poured forth that blood: Sulla enjoyed a god-like status for the might in him, but his fearless return to Italy made him appear sacred and invincible.

The people do not lay a finger on someone who hypnotizes them by his daring and mental strength.

Secret Societies

4. Meanwhile, however, before we come into our kingdom, we shall act in the contrary way: we shall create and multiply Free Masonic lodges in all the countries of the world and bring all types of people into them - people who may become or who are already prominent in public activity.

In these lodges we shall find our principal intelligence office and means of influence.

We shall bring all these lodges under one central administration which is known to us alone and absolutely unknown to all others, and which will be composed of our learned elders.

The lodges will have their representatives who will serve to screen the above-mentioned administration of Masonry and who will issue the watchword and program.

In these lodges we shall tie the knot which binds together all revolutionary and liberal elements.

They will come from all levels of society. The most secret political plots will be known to us and fall under our guiding hands on the very day of their conception.

Among the members of these lodges will be almost all the agents of international and national police since their service for us is irreplaceable based on the fact that the police are in a position to not only use their own particular measures with members who are insubordinate, but also to screen our activities and provide pretexts for discontents, etc.

5. The classes of people who most willingly enter into secret societies are those who live by their wits, the career-seeking types, and in general, mostly light-minded people, with whom we shall have no difficulty in dealing with and in using to wind up the mechanism of the machine devised by us.

If this world grows agitated it is because we have had to stir it up in order to break up its too great solidarity.

But if a plot should arise in its midst, then the person in charge of that plot will be none other than one of our most trusted servants.

It is natural that no one else other than us should lead Masonic activities, for we know where we are heading; we know the final goal of every type of activity.

Whereas the Goyim have knowledge of nothing; not even of the immediate effect of an action. They usually only consider the momentary satisfaction which comes from the accomplishment of their thoughts.

They don't notice that their thoughts didn't arise from their own initiative but from ideas which we planted in their heads...

Gentiles are Stupid

6. The Goyim enter the lodges out of curiosity or in the hope (by using their resources) of getting a piece of the public pie; and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, and we always generously applaud them.

And the reason why we give them this success is that it gives them an overrated opinion of themselves, which we can then make use of.

This conceit unconsciously causes them to include our suggestions into theirs without being on their guard against them.

They are fully confident that it is their own infallibility which is giving rise to their own thoughts and that it is impossible for them to borrow those of others...

You cannot imagine to what extent the wisest of the Goyim can be brought to a state of unconscious simple-mindedness in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success; even though it be nothing more than the lack of the applause which they previously had, and to reduce them to a slavish submission for the sake of winning a renewal of success...

We ourselves can disregard success so long as we are able to carry through our long-term plans.

The Goyim on the other hand are willing to sacrifice long-term plans in order to have success.

This psychology of theirs assists and enables us to set them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads.

We have set them on the hobby-horse of an idea about the absorption of individuality into the symbolic unit of communism...

They have never yet (and never will) have the sense to realize that this hobby-horse is a clear violation of the most important law of nature: that it has created an entity quite different from any other since the very creation of the world, and that its only purpose is to control individuality...

7. Isn't the fact that we have been able to bring them to such an extent of stupid blindness a proof, and an amazingly clear proof, of the degree to which the mind of the Goyim is undeveloped in comparison with our own mind? Yes it is; and this is what mainly guarantees our success.

Gentiles are Cattle

8. And how far-sighted were our learned elders in ancient times when they said that to attain a serious end it is essential not to stop at any means or to count the victims sacrificed for the sake of that end...

We have not counted the victims of the ancestry of the Goy cattle, and we have sacrificed many of our own.

But in exchange for that we have now given them such a position on the earth as they could not even have dreamed of.

The comparatively small numbers of the victims of our own people has preserved our nationality from destruction.

9. Everyone has to die someday. So it is better that those who hinder our affairs die much sooner than us since we are the founders of this plan.

We execute masons in such a clever way that no one other than us, the brotherhood, can ever suspect anything - not even the victims of our death sentence. They all die when required as if from natural causes...

Knowing this, even the brotherhood dare not protest. Using these methods we have removed the very root of protest against our management style out of the midst of the Masonry.

While preaching liberalism to the Goy, at the same time we keep our own people and our agents in a state of unquestioning submission.

10. Under our influence the laws of the Goyim are rarely followed.

The prestige of the law has been destroyed by the liberal interpretations introduced into this area.

When it comes to the most important and fundamental affairs and questions, judges make the rulings that we tell them to make, and we surround them with information that tells them how to view matters so that they can be the administration of the Goyim.

Of course, we carry out our work via persons who are our tools and these people do not appear to have anything in common with us - e.g. by using newspaper opinions or by other means...

Even senators and the higher administration accept our opinions and ideas.

The undeveloped mind of the Goyim is incapable of doing analysis and observation, and even less capable of predicting where a certain manner of wording a law may lead.

11. Based on this difference in capacity for thought between the Goyim and ourselves, it clearly marks us as being in our rightful position as the Chosen People and of our higher quality of humanness, in opposing contrast to the brute mind of the Goyim.

Their eyes are open, but they see nothing before them and do not invent (unless perhaps, material things).

From this it is plain that nature herself has destined us to guide and rule the world.

We Demand Submission

12. When the time comes for our overt rule, the time to manifest its blessing, we shall rewrite all legislation.

All our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly.

The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height.

Every abuse will then disappear as a result of the orders being enforced via a long chain of hierarchy of authority, leading from the lowest unit up to the highest representative of power.

Subordinates of this highest representative who abuse their power will be so mercilessly punished that no one will be anxious to experiment with their own powers.

We shall eagerly follow up every action of the administration which the smooth running of the machinery of the State depends upon - for slackness in this produces slackness everywhere.

Not a single case of illegality or abuse of power will go without a punishment designed to also serve as a strong warning.

13. Concealment of guilt, encouragement of wrongdoing between those in the service of the administration - all this kind of evil will disappear after the very first examples of severe punishment.

The aura of our power demands suitable, that is, cruel, punishments for the slightest infringement, and we do this to improve the prestige of our supreme power.

The sufferer, though his punishment may exceed his offence, will be counted as a soldier falling on the administrative field of battle in the interest of authority, principle and law.

Our principles do not permit that any of those who hold the reins of the public coach should exit from the public highway to their own private roads.

For example our judges will know that whenever they feel disposed to pride themselves by handing out foolish pardons they are violating the law of justice which was established for the moral education of men by giving punishment for wrongdoing, and not for displaying the spiritual qualities of the judges...

Such qualities are proper to show in private life, but not in a public square which is the educational base of human life.

14. Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility of securing flexibility in the changing of staff, who will then more easily bend under our pressure: he who wishes to keep his place will have to give us blind obedience to deserve it.

In general, our judges will be elected by us and only from among those who thoroughly understand that the part they have to play is to punish and apply laws, and not to dream about the manifestations of liberalism at the expense of the educational scheme of the State, as the Goyim these days imagine it to be...

This method of shuffling the staff will also serve to break apart any collective solidarity of those in the same service and will bind them all to the interests of the government upon which their fate will depend.

The young generation of judges will be trained to have certain views regarding the inadmissibility of any abuses which might disturb the established order of our subjects among themselves.

15. Nowadays the judges of the Goyim are tolerant toward every kind of crime. They don't have a proper understanding of their office because the rulers of today, when appointing judges, take no care to implant a sense of duty and consciousness in them toward the actions which are demanded of them.

Just as a savage beast lets out its young in search of prey, so do the unthinking rulers let out their poorly trained judges to make bad decisions on cases of crime.

Goyim then behave in a criminal manner that fits the purpose for which these judges' positions were created.

This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

16. Let us use the results of these actions as an example for yet another lesson for our government.

17. We shall root out liberalism from all the important strategic posts of our government which are in charge of the training of subordinates of our State structure.

Such posts will be assigned exclusively to those who have been trained by us for administrative rule.

To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, that they will be provided with some private service in place of what they lose, and secondly,

I need to point out that all the money in the world will be concentrated in our hands. So it is not our government which needs to fear the expense.

We Shall Be Cruel

18. Our totalitarianism will have all the components of its structure logically arranged and therefore our superiority will be respected and unquestionably

fulfilled in each one of its decrees.

It will ignore all complaints, all disagreements of every kind and will destroy the root of every kind of manifestation of them by punishments that are publically-visible.

19. We shall abolish the right of judges to annul our rulings.

This right will be transferred exclusively to us - to the jurisdiction of the ruler, for we must not ever allow the people to think that there could be such a thing as a decision which is considered wrong in the eyes of the judges who were appointed by us.

But if anything like this should occur, we shall void the decision ourselves, and then inflict explicit punishment on the judge for failing to understand his duty and the purpose of his appointment. The punishment must be sufficient to prevent a repetition of such cases...

I repeat that it must be deep-seated in our minds that we shall know every part of our administration. This administration only needs to be closely watched in order for the people to be content with us.

For the people have the right to demand that good officials come from a good government.

20. Our government's ruler will have the appearance of a father-figure guardian.

Our own nation and our subjects will see in him: a father caring for their every need, their every act, their every inter-relation as subjects with one another, as well as their relations to the ruler.

They will then be so thoroughly filled with the thought that it is impossible for them to dispense with this guardianship and guidance, if they wish to live in peace and quiet, that they will acknowledge the autocracy of our ruler with a devotion bordering on deity worship, especially when they are convinced that those whom we appoint do not put themselves in place of authority, but only blindly execute his dictates.

They will be rejoiced that we have regulated everything in their lives, in much the same way as wise parents who wish to train their children to be duty-bound and submissive.

For, in regard to the secrets of our system of government, the peoples of the world are always throughout history only under-age children, just as their governments are likewise.

21. As you see, I founded our despotism on right and duty: the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects.

It has the right of the strong, and the right to use that strength for the benefit of directing humanity towards that established order which is defined by nature, namely, submission.

Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character.

In all cases, everything is in submission to what is stronger. And so shall we be this something stronger for the sake of good.

22. We are obliged, without hesitation, to sacrifice individuals who commit a breach of established order, because the explicit punishment of evil makes a great educational program.

23. When the King of Israel sets the crown offered to him by Europe upon his sacred head he will become patriarch of the world.

The necessary victims created by him as a result of their suitability (e.g. as criminals) will never reach the number of victims created in the course of centuries by the mania of magnificence: by the jealous rivalry between the Goy governments.

24. Our King will be in constant communion with the peoples, making famous speeches to them from the pulpit, which will be distributed over the entire world within the hour.

Protocol 16 - Brainwashing

1. In order to bring about the destruction of all collective forces except ours, we shall disable the first stage of collectivism - the universities, by reeducating them in a new direction.

Their officials and professors will be prepared for their business by detailed secret programs of action from which they will not be allowed to diverge, not by one iota.

They will be appointed with particular precaution, and will be placed so as to be wholly dependent upon the government.

2. We shall exclude State Law from the course of instruction and also any material that deals with the political mechanism.

These subjects will be taught to a few dozen persons chosen for their preeminent capacities from among those of the initiated.

The universities must no longer graduate weak individuals concocting plans for a constitution.

Like a comedy or a tragedy, those people are concerning themselves with questions of policy in which not even their own fathers ever had any power of thought.

3. When large number of persons attempt to deal with issues of administrative regulation, this creates utopian dreamers and bad subjects. You can see this for yourselves from the example of the universal education of the Goyim in this direction.

We must introduce all those principles into their education which have so brilliantly broken down their harmony. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall turn the youth into obedient children of authority, who love the ruler as being the support and hope for peace and quiet.

We Shall Rewrite History

4. Classicism, as with all other forms of study of ancient history, has more bad than good examples. We shall replace these with the study of the program of the future.

We shall erase from the memory of men, all facts of previous centuries which are undesirable to us, and leave only those which show all the errors of the governments of the Goyim.

The study of practical life;

of the obligations of maintaining order;

of the relations of people to one another; of avoiding bad and selfish examples which spread the infection of evil;

and similar questions of an educative nature: we will bring these to the forefront of the teaching program.

This program will be drawn up as a separate plan for each career path or position in life, and in this way it generalizes the teaching.

This aspect of the program has special importance...

5. Each career path or position in life must be trained within strict limits corresponding to its aim, and how it fits in with day-to-day life.

The occasional genius has always managed, and always will manage, to slip through into other positions in life. But it is a big mistake to let this rare occasional genius into ranks which are foreign to them.

They are untalented people who take over the jobs belonging to those ranks granted by birth or employment.

You know yourselves in what manner all this has ended for the Goyim who allowed this crying absurdity.

6. In order that the ruler may be firmly seated in the hearts and minds of his subjects, it is necessary, for the duration of his rein, to instruct the whole nation in the schools and on the market places about the purpose of his actions and all his beneficent initiatives.

7. We shall abolish every kind of freedom of instruction.

Learners of all ages have the right to assemble together with their parents in the educational establishments, as if it were a club.

During these assemblies, and on holidays, teachers will read what will pass as free lectures on social and relationship issues, of the laws of examples, and of the philosophy behind new theories not yet declared to the world.

These theories will be raised by us to the stage of a dogma of faith, like as a traditional stage towards our faith.

Now that I have completed this explanation of our program of action in the present and the future, I will read you the principles of these theories.

8. Basically, we know from many centuries of experience that people live and are guided by ideas, and that these ideas are absorbed by people only with the aid of education that has equal success for all ages of growth.

But of course by various methods, we shall swallow up and confiscate the last scintilla of independence of thought.

We have been directing all thoughts towards subjects and ideas that are useful to us, and have been doing so for a long time.

The system of bridling thought is already at work in the so-called system of teaching by object lessons; the purpose of which is to turn the Goyim into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them...

In France, one of our best agents, Bourgeois, has already made public a new program of teaching by object lessons.

Protocol 17 - Abuse of Authority

1. The practice of being a defense attorney produces men who are cold, cruel, persistent and unprincipled; and who take up an impersonal, purely legal standpoint in all cases. They have the bad habit of basing their defense on the value of the people they are representing, and not on the public welfare of its results.

They rarely decline to undertake any defense whatever. Instead they strive for an acquittal at all costs; raising trivial objections over every nitpicking point of legislation and in this way they demoralize justice.

For this reason we shall set this profession into narrow frames which will keep it inside a sphere of executive public service.

Defense attorneys, equally with judges, will be deprived of the right of communication with the litigant.

They will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared.

They will receive a fixed payment without regard to the quality of their defense. This will render them as mere reporters on legal-proceedings in the interests of justice and as a counterbalance to the prosecution lawyer who will be the reporter in the interests of prosecution.

This will shorten business before the courts.

In this way a practice of honest unprejudiced defense will be established which is not motivated by personal gain but by conviction.

Incidentally this will also remove the current practice of corrupt bargaining between different levels of courts which agrees to only let that side which pays the most, win...

We Shall Destroy the Clergy

2. For a long time in the past, we have taken care to discredit the priesthood of Goyim, and thereby to ruin their mission on earth which might still be a great hindrance to us in the present day.

Day by day it is losing its influence on the peoples of the world.

Freedom of thought has been declared everywhere and the moment of the complete wrecking of the Christian religion is now only years away.

As for other religions, we shall have even less difficulty in dealing with them, but it would be premature to speak of this now.

We shall restrict the ability of the clergy to influence the government into such narrow frames as to make their influence move increasingly backward in comparison to their former progress.

3. When the time finally comes to destroy the papal court, the finger of an invisible hand will point the nation's anger toward this court.

When, however, the nations come to attack it, we shall come forward in the guise of its defenders as if to save excessive bloodshed.

By this diversion we shall penetrate to its very inner sanctum and be sure to never come out again until we have gnawed through the entire strength of this place.

4. The king of the Jews will be the real pope of the universe, the patriarch of the international church.

5. But, in the meantime, while we are reeducating youth in new traditional religions and then afterwards in ours, we shall not overtly lay a finger on existing churches, but we shall fight against them using criticism calculated to produce internal disunity...

6. In general, then, our contemporary media will continue to condemn State affairs, religions, and imperfections of the Goyim; always using the most disrespectful expressions in order to lower their prestige by every means and in a manner which can only be done by the genius of our gifted tribe...

7. Our kingdom will be a representation of the Hindu deity Vishnu - our hundred hands will be on the controls of the machinery of social life.

We shall see everything without the aid of official police which, because of the limitations on their powers, hinders governments from seeing properly.

We have made a list of similar limitations to be applied on the Goyim.

In our programs one-third of our subjects will keep the rest under observation from a sense of duty, and on the principle of volunteer service to the State.

It will then be no disgrace to be a spy and informer, but a merit. False accusations made before a public prosecutor, however, will be cruelly punished so as to prevent abuses of this right.

8. Our informers will be selected from all ranks of society: from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, etc.

This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report.

Verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police.

Any person not reporting anything seen or heard concerning issues of political importance will also be charged with and made responsible for concealment - if it be proved that he is guilty of this crime.

9. Just as nowadays our brethren are obliged at their own risk to formally condemn the Kabbalah apostates of their own family or members who have been noticed doing anything in opposition to the Kabbalah, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the state in this direction.

10. Such an organization will eliminate abuses of authority, of force, of bribery - everything in fact which we, by our wisdom, by our theories of the superhuman rights of man, have introduced into the customs of the Goyim...

But how else were we to bring about that increase of trigger events which lead to disorders within their administration? ...

Among those methods, one of the most important is having agents for the restoration of order placed in such a way as to have the opportunity to cause problems.

They will use their disintegrating activity to develop and display their evil inclinations - obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, an openness to bribery and corruption.

Protocol 18 - Arrest of Opponents

1. When we need to give more power to our secret police (which are the best form of defense for those in authority) we will arrange for some fake disorders to take place.

We will then arrange for a group of skilled speakers who will cooperate in pretending to be angry citizens crying out about this.

People who are sympathetic to what is being said will then gather around these speakers. This will give us the pretext for demanding that a select group of Goyim police be able to put people's homes under surveillance...

2. Most conspirators act because they enjoy that type of activity and like to brag about it afterward.

So until they do something big we won't do anything to them, except to bring a few things to their attention...

If a government frequently discovers that there are conspiracies against them, this gives them a bad image: it makes them look like they know they are weak or, worse yet, that they know they are unjust.

As you are aware, we have damaged the image of the Goy kings by making frequent assassination attempts on them.

We have done this through our agents, some of whom are people who blindly believe and act on what we tell them; providing that we phrase it in a freedom-seeking political manner.

We have forced the rulers to acknowledge their weakness by showing everyone the many secret plots against them. In this way we shall destroy their authority.

3. Our ruler will be secretly protected only by a minimal number of guards, because we don't want anyone to think that there could be any rebellion against him which he wasn't strong enough to handle, and needed to hide from.

4. If we allowed people to think this, as the Goyim have done and are doing, we would be effectively be signing an early death sentence - if not for our ruler, then for his dynasty.

Government by Fear

5. Our ruler must appear to only use his power for the benefit of the nation and never to build his own dynasty.

In this way, his authority will be respected and guarded by the subjects themselves; it will be elevated to a glorified status because it will be seen as tied up with the well-being of every citizen of the State, and because the common people depend on the order which this authority brings...

6. When a ruler is seen to surround himself with a large number of guards, this gives the appearance that he is weak and unable to organize his defense.

7. Our ruler will always be among the people and will be surrounded by a mob of apparently curious men and women. They will occupy the front ranks about him and this will all appear to be by chance.

These people will restrain the ranks of the other people, and it will appear that they are doing this out of respect and to maintain good order.

This will set an example of restraint and encourage the same behavior in others.

If a petitioner appears from the among the people and forces his way through the ranks in order to hand a petition to the ruler, the first ranks must receive the petition and, before the eyes of the petitioner, pass it to the ruler.

In this way everyone will know that what is handed in reaches its destination and that consequently there is some control over the ruler himself.

The aura of power requires that the people may be able to say: "If the king knew of this," or: "the king will hear it."

8. Once an official defense for authority has been established, its prestige disappears.

Then, given certain degree of daring, everyone could promote himself as an authority. The promoter of rebellion becomes conscious of his strength - he then waits for an appropriate moment to make his attempt upon authority.

We keep telling the Goyim that it is better to have a visible defense, even though we know it is best to do the opposite.

But this enables us to see what this type of defense does to them.

9. Criminals within our ranks will be arrested at the first, more or less, well-grounded suspicion. Even though, out of fear for our defense, we may make a mistake in wrongly accusing someone, we cannot allow that person whom we suspect of a political crime to escape.

So in these matters we shall be literally merciless.

It may still be possible (if we stretch the legal points) to reconsider a verdict on simple crimes by examining the motives behind them. But there is no possibility of

excuse for persons attempting to involve themselves in issues which can only be understood by the government...

And not all governments understand true policy.

Protocol 19 - Rulers and People

1. Although we won't permit any independent person to meddle in our political affairs, we shall on the other hand encourage every kind of report or petition with proposals for the government to look into all kinds of projects for the improvement of the condition of the people.

This will reveal the defects and fantasies of our subjects to us.

We shall respond to these proposals by either by carrying them out or by providing a wise rebuttal to prove their shortsightedness.

2. Incitement of a rebellion is nothing more than the yapping of a lap-dog at an elephant.

For a government that is well organized, not from the police but from the public's point of view, the lap-dog yaps at the elephant without being aware of its strength and importance.

All it takes is a good example to show the relative importance of both, and the lap-dogs will cease to yap and will instead wag their tails from the moment they see on the elephant.

3. In order to destroy the prestige of heroism for political crime we shall put it on trial in the category of thieving, murder, and every other kind of abominable and filthy crime.

Public opinion will then confuse political crime with the disgrace attached to those other types of crimes and will then brand it with the same contempt.

4. We have done our best, and I hope we have succeeded in ensuring that the Goyim should not consider that rebellion is a good thing.

It was for this reason that through the Media, in speeches, and indirectly - in cleverly written school-books on history, we have advertised the martyrdom allegedly recommended by rebellion-mongers as a way of securing the common welfare of the public.

This advertisement has increased the percentage of freedom seekers and has brought thousands of Goyim into the ranks of our livestock cattle.

Protocol 20 - Financial Program

1. Today we'll talk about the financial program.

I've put this off to the end of my report as being the most difficult, but also the most important and decisive point of our plans.

Before starting on it, I will remind you that I have already spoken about it earlier by way of a hint when I said that the sum total of our actions is settled by financial issues, particularly, the question of large amounts of money.

2. When we come into our kingdom our autocratic government will avoid over-taxing the people. It will do this for reasons of self-preservation because it sensibly remembers that it plays the part of father and protector.

But running a State organization is very expensive, so it is still necessary to obtain the funds required for it. It will therefore enter into elaborate and open discussions on how to find the right balance on questions of taxation.

3. Our rule of power, in which the king will enjoy the legal fiction that everything in his State belongs to him (and this may easily be translated into fact), will be enabled to resort to the lawful confiscation of all amounts of wealth of every kind

for the use of, and circulation within, the State.

From this we conclude that the best kind of taxation will be a progressive tax on property. In this manner the tax will be paid without overly stressing or ruining anybody because it will be a percentage of the value of their property.

The rich must be aware that it is their duty to place part of their superfluous wealth at the disposal of the State since the State guarantees them security of possession of the remainder of their property and the right of honest gains.

I say 'honest' because our determination over who-owns-what will do away with the need for robbery in the standard legal sense.

4. This social reform must come from the government because the time is ripe for it - it is necessary as a pledge of peace from the government to the people.

We Shall Destroy Capital

5. Taxing poor people works to the detriment of the State, firstly because it pushes them toward revolt, and secondly because it wastes energy in pursuing tiny amounts instead of large ones.

Quite apart from this, a tax on capitalists can be used to diminish the growth of wealth in private hands.

Lately we have been concentrating wealth into private hands as a way of taking it away from the Goyim government.

This reduces their strength, because that strength comes from their State finances.

6. A tax which increases as a percentage ratio on capital will give a much larger revenue than the present individual or property tax.

The present tax structure is useful to us now for the sole reason that it stirs up trouble and discontent among the different classes of the Goyim.

7. The amount of power that our king has will depend on the equilibrium and the guarantee of peace.

For the sake of these things it is necessary that the capitalists should give up a portion of their incomes so that the machinery of the State works securely.

The State's requirements must be paid by those who will not feel the burden and who have enough money that they can afford to have it taken from them.

8. Such a measure will end the hatred of the poor man for the rich. The poor will now see the rich as a necessary financial support for the State and the organizer of peace and well-being, since the poor man will see that it is the rich man who is providing the necessary means to attain these ends.

9. In order that taxpayers from the educated classes don't get too distressed over the new payments they will be provided with full details of where the money is going; with the exception of the money that is required for the needs of our king and the institutions which support the administration of those needs.

10. The king will not have any properties of his own because the sum of all properties in the State represents his inherited kingdom-estate.

If the king were said to have ownership of a specific property, this would contradict his ownership of all other properties, and thus destroy his right to the ownership of those properties.

11. Relatives of the king - with the exception of his heirs who will be maintained by the resources of the state - must work for their livelihood and to obtain the rights to property.

The privilege of royal blood must not be used to drain the treasury.

12. Receipt of money from purchases or inheritance will be subject to the payment

of a progressive stamp tax.

Any transfer of money or other property (which will be strictly registered by names) that is done without evidence of payment of this tax will render the former owner liable to pay interest on the tax, from the moment of transfer of these sums, up to the date of discovery of his evasion of declaration of the transfer.

Transfer documents must be presented within a week at the local treasury office with notifications of the given name, surname and permanent place of residence of the former and the new owner of the property.

This transfer document must include a definite sale-price amount, which exceeds the ordinary necessary expenses of buying and selling, and this will be subject to payment of a stamp duty based on a fixed percentage of the property value.

13. Think about how taxes like these will cover the revenue of the Goyim States, many times over.

We Cause Depressions

14. The State Treasury will be required to keep a certain amount of money in reserve, and anything that is collected in excess of that amount must be returned into circulation.

This will be done by spending that excess on public works projects.

This type of spending will bind the working class firmly to the interests of the State and to those who reign.

Some money will also be set aside as rewards for inventiveness and productivity.

15. On no account should any more than the required reserve be kept in State Treasuries. Money exists to be circulated, and any kind of stagnation of money works against the best interests of the State machinery.

Money is the lubricant of this machinery and a stagnation of the lubricant may stop the regular working of the mechanism.

16. Using currency to purchase interest-bearing paper (bonds), instead of spending it, has produced this kind of stagnation exactly.

The consequences of this circumstance are already quite noticeable.

17. A chart of accounts will also be established by us, and in it the ruler will find the full accounting of State income and expenditure at any moment.

That is with the exception of the current monthly account, which will not have been done yet, and that of the preceding month, which may not yet have been delivered.

18. The one and only person who will have no interest in robbing the State is its owner - the ruler.

This is why his personal control will remove the possibility of extravagant spending by others.

19. The ceremonial duties of the ruler, such as being present at formal receptions for the sake of etiquette, absorb so much of his valuable time and will be abolished so that the ruler may have time for control and consideration.

His power will not then be split up into fractional parts among the time-consuming political celebrities who surround the throne for its pomp and splendor, and who are only interested in themselves and not in the common interests of the State.

20. Economic crises have been produced by us for the Goyim by no other means than the withdrawal of money from circulation.

Huge sums of capital have stagnated by withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals toward the

payment of loans.

These loans burdened the finances of the State with the payment of interest and made them the bonded slaves of these capitals...

The concentration of money invested in industry in the hands of capitalists, who have taken that money out of the hands of small investors, has drained away all the juices of the peoples and also the States alongside them...

21. The current supply and issuance of money in general does not correspond with the requirements per head, and therefore cannot satisfy all the needs of the workers.

The available supply of money ought to correspond with the growth of population and therefore children also must absolutely be counted as consumers of currency from the day of their birth.

The subject of money supply is a material question for the whole world.

22. You are aware that the Gold Standard has been the ruin of the states which adopted it, because it has not been able to satisfy the demands for money, especially as we have removed gold from circulation as far as possible.

Gentile States Bankrupt

23. For us, the currency-standard which must be introduced is the cost of working-man power, whether it is represented in paper or in wood.

We shall issue money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.

24. The accounts will be managed by each department (such as the French administrative division), and each circle of staff within the departments.

25. In order that there may be no delays in the paying out of money for State needs, the amount and terms of such payments will be fixed by decree of the ruler.

This will do away with the protection by a ministry of one institution to the detriment of others.

26. The budgets of income and expenditure will be developed side by side so that they may not be obscured by the distances between each another.

27. The reforms proposed by us in the financial institutions and principles of the Goyim will be disguised in such a way that they won't alarm anybody.

We shall point out that these reforms are necessary as a result of the disorderly darkness which the Goyim have plunged the finances into as a result of their accounting irregularities.

The first irregularity, as we shall point out, consists of their drawing up of a single annual budget which grows year after year owing to the following cause:

this budget is consumed within half the year; they then demand a budget to put things right, and they use this up in three months, after which they ask for a supplementary budget.

All this ends with a liquidation budget.

But, as the budget of the following year is drawn up in accordance with the sum total of the previous year's budgets, the annual departure from the normal reaches as much as 50 per cent in a year, and so the annual budget is trebled in ten years.

Thanks to such methods allowed by the carelessness of the Goy States, their treasuries are empty.

The period of borrowing which follows has swallowed up what remains, and brought all the Goy States to bankruptcy.

28. You understand perfectly well that economic arrangements of this kind, which we have suggested to the Goyim, cannot be carried on by us.

29. Every kind of loan demonstrates a weakness in the State and a lack of understanding of the rights of the State.

Loans hang like a sword of Damocles over the heads of rulers who, instead of taking the desired amount from their subjects by way of a temporary tax, come begging with outstretched palms to our bankers.

Foreign loans are leeches and there is no possibility of removing them from the body of the State until they fall off of themselves or the State flings them off.

But the Goy States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

Tyranny of Usury

30. What substance makes up a loan, especially a foreign loan?

A loan is defined as: an issue of government bills of exchange containing a percentage obligation based on the sum of the loan capital.

For example, if the loan bears a charge of 5 per cent, then in twenty years the State vainly pays away a sum equal to the loan borrowed - just as interest; in forty years it is paying double that amount; in sixty - treble: and all the while the capital (principle) portion of the debt remains unpaid.

31. From this calculation it is obvious that, with any form of taxation per head, the State is baling out the last pennies of the poor taxpayers in order to settle accounts with wealthy foreigners.

The State has borrowed money from these foreigners instead of collecting those pennies for its own needs from the taxpayers without the additional interest.

32. So long as loans were internal the Goyim only shuffled their money from the pockets of the poor to those of the rich.

But when we changed the system in order to transfer loans into the external sphere, all the wealth of States flowed into our cash-boxes and the Goyim became our subjects.

33. If counties have accumulated enormous debts that are impossible to repay, it is not just because Goy kings have been careless in the way that they handle corruption of their ministers, or that they lack an understanding in financial matters, but it is also due to our actions which have required much trouble and great expense on our part.

34. Stagnation of money will not be allowed by us and therefore there will be no State interest-bearing bonds, except a one-percent series.

So there will be no payment of interest to leeches that suck all the strength out of the State.

The right to issue interest-bearing bonds will be given exclusively to industrial companies who have no difficulty in paying interest out of their profits.

Whereas the State does not make profits on borrowed money like these companies, for the State borrows to spend and not to use in operations.

35. Industrial bonds will also be bought by the government.

This will transform those industries into lenders of money at profit.

This measure will stop the stagnation of money, parasitic profits and idleness.

These things were useful for us when we were among the independent Goyim, but are not desirable under our own rule.

36. It should now be quite obvious that the brainpower of the Goyim is undeveloped, based on the fact that they have been borrowing from us and paying interest without ever thinking that the same amount of money plus the interest must be taken from their own State pockets in order to settle up with us.

What could have been simpler than to take the money they wanted from their own people?

37. But it is a proof of the genius of our chosen mind that we have cleverly planned to present the matter of loans to them in such a manner that they have even seen them as an advantage for themselves.

38. Our accounts, which we shall present when the time comes, and which are based on the experience gained by centuries of experiments made by us on the Goy States, will be distinguished by clearness and definiteness and will show to everyone at a glance the advantage of our innovations.

They will put an end to those abuses to which we owe our mastery over the Goyim, but which cannot be allowed in our kingdom.

39. We shall set up our system of accounting in such a way that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection, or to direct it in another manner that is contrary to our fixed and definite plan of action.

40. And without a definite plan it is impossible to rule.

Marching along an undetermined road and with undetermined resources brings a nation to ruin by the way of heroes and demigods.

41. The Goy rulers, whom we once upon a time advised should avoid their ceremonial duties of being a representative at State receptions, observances of etiquette and entertainments, were only smokescreens covering for our rule.

The favorite courtiers who replaced the rulers in the sphere of ceremonial affairs were placed there by our agents, and every time gave satisfaction to short-sighted minds by promises that future economics and improvements were foreseen...

Economics from what? From new taxes?

These are questions that might have been, but were not, asked by those who read our accounts and projects.

42. You know what shape they are in due to this carelessness and to what degree of financial disorder they have arrived - putting aside the astonishingly successful industries of their peoples.

Protocol 21 - Loans and Credit

1. To what I reported to you at the last meeting, I shall now add a detailed explanation of internal loans.

I won't say any more about foreign loans, because they have fed us with the national moneys of the Goyim.

But for our State there will be no foreigners, that is, nothing external.

2. We have taken advantage of the mistakes of administrators and slackness of rulers to get our moneys twice, thrice and more times over; by lending moneys to the Goy governments which were not at all needed by the States.

Could anyone get away with making the same type of loans to us?

... Obviously not!

So I shall only deal with the details of internal loans:

3. The process begins by the State announcing that it needs to borrow money from

the public.

Interest-bearing paper (bills of exchange) will be printed and offered for sale.

In order that these are within reach of everyone's investment capacity, the price of these bills will be kept low, and a discount will be offered for early subscribers.

The next day, by artificial means, the price of them goes up;

the alleged reason being that everyone is rushing to buy them.

In a few days the treasury safes are so-to-speak overflowing and there's more money than they can deal with.

The subscription, it is alleged, covers the issue of the loan total many times over.

And in this lies the whole stage effect - "Hey look", they say, "What confidence is being shown in the government's bills of exchange".

4. But once the comedy has played out, there emerges the fact that a debit (and an exceedingly burdensome debit) has been created.

In order to pay the interest on this debit it becomes necessary to take out new loans, which do not reduce, but only add to the debt owing.

And when this credit is exhausted it becomes necessary to introduce new taxes to cover, not the principal of the loan, but only the interest on it.

These taxes are a debit created to cover a debit...

5. Eventually the time comes for converting the interest-bearing paper into cash.

But due to the large debit problems described above, the government announces that it will need to reduce the payment of interest without covering the principal portion of the debt.

And another problem they will claim is that they can't do this conversion without the consent of the lenders; many of whom are not willing to convert their paper.

If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own promises and would be found insolvent and unable to pay the proposed sums.

But fortunately for the Goy governments, their subjects of know nothing about financial affairs and have always preferred losses on exchange and reduction of interest to the risk of new investments of their moneys.

This trick has enabled these governments to throw a debit of several millions off their backs on many occasions.

6. Nowadays, with external loans, these tricks cannot be played on us by the Goyim because they know that we shall demand all our moneys back.

7. In this way, acknowledged bankruptcy will prove to the people of various countries that their rulers do not have the financial resources to look after them.

8. I beg you to focus your attention upon this point and upon the following: nowadays all internal loans are consolidated by so-called short-term or 'flying' loans, that is, they have terms of payment more or less near.

These debts consist of moneys paid into the savings banks and reserve funds. If left for long in the hands of a government, these funds will evaporate by way of payments of interest on foreign loans.

But the funds are placed on deposit at these banks for equivalent amount of rents.

9. The rent (interest) paid by the banks on these deposits should cancel the interest payable on foreign loans and patch up all the leaks in the State treasuries of the Goyim.

10. When we ascend to the throne of the world all these financial and similar types of transfers will be swept away so as not to leave a trace because they are not in accord with our interests.

All money markets will also be destroyed, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values.

We shall announce, by law, the price of securities which represents their full worth without any possibility of lowering or raising it.

(Raising gives the pretext for lowering, which indeed was where we made a start in lowering the values of the Goyim.)

11. We shall replace the money markets by grandiose government credit institutions, the purpose of which will be to fix the price of industrial values (stock prices) in accordance with government views.

These institutions will be in a position to fling upon the market hundreds or millions of industrial bonds in one day, or to buy up the same amount.

In this way all industrial undertakings will come to depend on us. You can imagine what immense power we shall secure for ourselves in this way.

Protocol 22 - Power of Gold

1. In everything that I've reported to you so far I have endeavored to carefully describe the secret of what is coming: of what happened in the past, of what is going on now, and what will be happening while rushing into the flood of great events coming in the near future.

I've also described the secret of our relations to the Goyim and of our financial operations.

On this subject there still remains a little for me to add.

2. In our hands is the greatest power of our day - gold: in two days we can procure from our storehouses any quantity we may please.

3. Surely there is no need to seek further proof that our rule is predestined by God?

Surely we shall not fail with such wealth to prove that that all the evil which we have had to commit over so many centuries has served at the end of ends, the cause of true well-being - the bringing of everything into order?

Even though we need to use some violence, we will still establish our rule.

We shall ingeniously prove that we are benefactors who have restored the true good and freedom of the person to the torn and mangled earth; and in this way we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations with their government.

This is all on the condition, of course, that strict observance be given to the laws established by us.

We shall make it clearly known that freedom does not consist of careless self-indulgence or of the right to do anything that is desired, any more than the dignity and character of a gentleman does not consist in the right to promote destructive principles in the nature of freedom of thought.

In the same way it follows: that freedom of the person in no way consists in the right to agitate oneself and others by abominable speeches before disorderly mobs; that true freedom consists in the righteousness of the person who honorably and strictly observes all the laws of life in common;

that human dignity is wrapped up in the awareness of the rights and also of the absence of rights of each person, and not wholly and solely in fantastic imaginings about the subject of one's ego.

4. A single authority will be glorious because it will be all-powerful: it will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and, honestly speaking, they are nothing but unrealistic schemes of idealized perfection...

Our authority will be the crowning achievement of order, and included in that is the whole happiness of man.

The aura of this authority will inspire a mystical bowing of the knee before it and a respectful fear of all the peoples before it.

True force does not negotiate with any right, not even with that of God:

none dare come near to it, not even to take so much as an inch of it away.

Protocols of the Meetings of the Learned Elders of Zion

Protocol 23 - Instilling Obedience

1. In order that the peoples may become accustomed to obedience it is necessary to frequently impose lessons of humility and therefore we need to reduce the production of luxury items.

By doing this we shall improve morals which have been depreciated by the emulation of luxurious lifestyles. We shall resurrect small business production which will require placing a land-mine under the private capital of large manufactures.

This is also necessary for the reason that large manufacturers often move, although not always deliberately, the thoughts of the masses in directions against the government.

A society of small business masters knows nothing of unemployment and this binds them closely with existing order, and consequently with the firmness of authority.

For us its role will have been played out, and hence will no longer be useful, once authority is transferred into our hands.

Drunkenness also will be prohibited by law and punishable as a crime against the humanness of man who is turned into a brute under the influence of alcohol.

2. Subjects, I repeat once more, give blind obedience only to authority figures that are strong and absolutely independent of them, because they feel that these figures are a defense against social evils...

Why would they want a king with an angelic spirit? What they need to see in him is the personification of force and power.

3. The existing rulers are currently dragging out their existence among societies demoralized by us.

Those societies have denied even the authority of God who now feeds the fire of anarchy on all sides.

The supreme lord who will replace all those rulers must first proceed to quench this all-devouring flame.

Therefore he will be obliged to kill off those existing societies, even though he should need to drench them with the blood of his own people, so that he may resurrect them again in the form of regularly organized troops fighting conscientiously against every kind of infection that may cover the body of the State with sores.

4. This Chosen One of God is chosen from above to demolish the senseless Goy forces which are moved by instinct and not reason: by brutishness and humanness.

These Goy forces now triumph in manifestations of robbery and every kind of

violence under the guise of principles of freedom and rights.

They have overthrown all forms of social order to erect themselves on the ruins of the throne of the King of the Jews.

But their part will have been played out from the moment our King enters into his kingdom.

Then it will be necessary to sweep them away from his path, and there must be no trace of them left on it.

5. Then will it be possible for us to say to the peoples of the world: "Give thanks to God and bow on your knee before our King who bears on his front the seal of the predestination of man.

God himself has led his star such that none other but Him might free us from all the above-mentioned forces and evils."

Protocol 24 - Qualities of the Ruler

1. I'll now discuss the method of fully confirming the dynastic roots of King David.

2. This method of confirmation will also serve as a basis for directing the education and thought of all humanity, and is based on the conservative conduct of our learned elders in managing the affairs of the world.

3. Certain members of the descendants of David will select and prepare the kings and their heirs.

They will be selected, not by right of heritage, but by their eminent capabilities.

They will be inducted into the most secret mysteries of political methods and schemes of government, although they will not be given specific knowledge of the secrets.

The purpose of this mode of action is demonstrate to everyone that government cannot be entrusted to those who have not been inducted into the secret places of its art...

4. To those who are selected, they will only be taught the practical application of the plans (which I described earlier) by comparing the experiences of many centuries, and by making careful observations on all the politico-economic moves and social sciences.

In other words, they will study the substance of all the laws which have been unshakably established by nature herself for the regulation of the relations of humanity.

5. Direct heirs will often be prevented from ascending to the throne if, during their time of training, they exhibit frivolity, softness or other qualities that are the ruin of authority.

Such qualities render them incapable of governing and are dangerous for kingly office.

6. Only those who are unconditionally capable of firm, direct rule will receive the reins of rule from our learned elders, even if they are this way to the point of cruelty.

7. In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands.

8. The king's plan of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counselors.

King of the Jews

9. Only the king and the three who sponsored him will know what is coming.

10. The king will be seen as person of unbending will who is master of himself and of humanity.

All will see his position and rise to power as though it were fate with its mysterious ways.

None will know what the king wishes to attain by his plans, and therefore none will dare to stand across an unknown path.

11. The mental abilities of the king must be sufficient to deal with the plans of the government.

For this reason he will not be permitted to ascend to the throne until after an examination of his mind by our learned elders.

12. In order that the people may know and love their king, it is necessary for him to converse in the market-places with his people.

This brings the government and the people together as a combined force - two groups which were previously divided by the terror which was brought by us against the people.

13. It was necessary for us to use this terror to bring the forces of the people and their government under our influence.

14. The king of the Jews must not be at the mercy of his passions, and especially of his senses: on no side of his character must he allow brute instincts to overpower his mind.

Sensuality, worse than anything else, disorganizes the capacities of the mind and clearness of views.

It distracts thoughts to the worst and most brutal side of human activity.

15. The supreme lord of the entire world, in the form of the holy seed of David, represents the prop of humanity.

He must sacrifice all personal inclinations and be devoted to his people.

16. Our supreme lord must be an example of perfection.

Chapter 14

The Time of the Appearance of the Protocols of Zion – Eyewitness Accounts – From the Circles of Papus – Testimonies of Russian Emigrants – Reports from Zionist Delegates S.K. Efron and A. Nossig.

In the Masonic book "Sacred Blood and the Holy Grail," published in London in 1982, information is provided that the text of the protocols was seen in 1884 in France "in the hands of a member of a Masonic lodge to which Papus himself belonged and of which he became the Grand Master." The authors do not disclose the source of their information. Apparently, they rely on Masonic traditions. Freemasons, probably intentionally, do not mention the name of the lodge or the Mason who had the Protocols in their hands.

French researcher of the Protocols, Leslie Fry, presents testimonies from people who lived in Odessa in 1890 and had already seen the document at that time.

Both of the above testimonies are very vague, not revealing names or specific circumstances, and therefore must be treated with great caution.

More specific evidence regarding the appearance of the protocols was found in the archives of prominent figures of the Russian monarchist movement N.F. Stepanov (Svitkov), Count I.S. Lansky, and General A. Stepanov, held in the Holy Trinity Monastery (Jordanville, USA).

All these sources indicate that the appearance of the Protocols of Zion in Russia likely dates back to the mid-90s, and the place of appearance was the Chernsky District of the Tula Province.

I am very familiar with these places – for many years I lived there in a dacha near Chern. The epic Russian expanses, hills, ravines, groves, and shallow rivers are vividly described by the great Russian writer I.S. Turgenev, whose ancestral estate Turgenevo was located right there, next to Chern. Many of the surrounding villages and towns (Bezhin Lug, Kolotovka, etc.) belonged to Turgenev's ancestors. The Oryol Province began ten versts from here. Numerous noble estates adorned this land, their owners were in constant communication with each other, and some were even related.

The prominent figure of the Chernsky District in the mid-90s was Alexey Nikolaevich Sukhotin (1848–1903), the leader of the nobility of the Chernsky District (later the Stavropol Vice-Governor), who lived during these years in his estate Medvedki (Medvezhka) two versts from Chern. It was Sukhotin who became the first reader of the Protocols of Zion, brought from France by a certain woman.

Sukhotin passed the Protocols of Zion to his friend, military engineer Philip Petrovich Stepanov (1857–1932), chief of the Moscow-Kursk railway section, married to Nadezhda Ivanovna Ridel. The father of F.P. Stepanov, Peter Alexandrovich (1805–1891), was a distinguished Russian general, the commandant of Tsarskoye Selo, a man close to the imperial family, with a wide circle of acquaintances in the highest spheres of society. Serving Russia and the Sovereign, Peter Alexandrovich put it above all, instilling this conviction in all his children. It is not surprising that his son, F.P. Stepanov, did not hesitate to take on the distribution of the Protocols of Zion. Through his hands, they spread throughout Russia.

Footnote: In the 3rd edition of the "Protocols of the Elders of Zion" (1917), S. A. Nilus writes that he received them from the "late boyar Alexiy," but this, apparently, is a camouflage to avoid endangering his close associates. Most likely, the protocols came to him through F. P. Stepanov, who published them in 1895 and 1897. S. A. Nilus's wife, Elena Alexandrovna, nee Ozerova, was the niece of F. P. Stepanov (Hoover Institution Archives, Nikolaev Fund, 20-23).

Below are the testimonies of three witnesses, two of whom have never been published before.

Testimony of Filipp Petrovich Stepanov, Actual State Councillor, Chamberlain of the Imperial Court:

"In 1895, my neighbor, retired major Alexei Nikolaevich Sukhotin of the Tula province, county leader of the Chernsky district, later Stavropol Vice-Governor, handed me a handwritten copy of 'The Protocols of the Elders of Zion.' He told me that one of his acquaintances, a lady (he didn't mention her name), living in Paris, found them with her friend (apparently, a Jew), and before leaving Paris, she secretly translated them and brought this translation in one copy to Russia, giving this copy to Sukhotin.

I initially printed a hundred copies using a hectograph, but this edition turned out to be difficult to read, so I decided to print it in some printing house, without indicating the time, city, and printing house. Arkady Ippolitovich Kellepovsky, who was then a special assignments official under V. K. Sergey Alexandrovich, helped me with this; he had it printed at the Provincial Printing House in 1897. S. A. Nilus reprinted these protocols in full in his work with his comments.

Filipp Petrovich Stepanov, former prosecutor of the Moscow Synodal Office, chamberlain, actual state councillor, and during this edition, Chief of the section of the Moscow-Kursk railway (in Oryol).

Signed by the hand of a member of the colony of Russian refugees in Stary and Novy Futog (Corr. S. X. S.). I certify this in Stary Futog on April 17, 1927.

Chairman of the Board of the Colony, Prince Vladimir Golitsyn."1

Testimony of Prince Vladimir Vladimirovich Golitsyn, former leader of the nobility of the Moscow district, chamber-junker of the Imperial Court, married to Vera Filippovna Stepanova (formerly Bodisko), the daughter of F. P. Stepanov:

"In 1897, a lady whose name Alexei Nikolaevich Sukhotin, landowner of the Tula province, county leader of the Chernsky district, later Stavropol Vice-Governor, never wanted to disclose, handed him 'The Protocols' in the form of a manuscript, clearly by the style of presentation, translated from a foreign

language.

This manuscript consisted of separate sheets. The lady received this manuscript abroad. A. N. Sukhotin directly handed this manuscript for distribution to his close friend, engineer Filipp Petrovich Stepanov, at that time the chief of the section of the Moscow-Kursk railway, later chief of the Moscow approach, then chamberlain of the Imperial Court, prosecutor of the Moscow Synodal office, and Honorary Guardian of the Moscow Presence of the Guardian Council, who died in Yugoslavia, in Belgrade, in 1932, on December 24.

F. P. Stepanov during 1897-98 (exact dates unknown) with the assistance of his friend, special assignments official under Moscow Governor-General V. K. Sergey Alexandrovich, Arkady Ippolitovich Kellepovsky (Kellepovsky? - O.P.) (later Ufa Governor), who died in Yugoslavia in 1922-24, printed these protocols in several hundred copies 'on manuscript rights' at the printing house of the Moscow Governor-General. The manuscript itself, like the stock of these brochures, was in the apartment of F. P. Stepanov and was distributed among acquaintances.

One of these copies was handed over by Mr. Stepanov to Sergey Alexandrovich Nilus, a landowner in the Oryol province. After processing the 'Protocols,' which (crossed out. - O.P.) sinned with some subjective interpretation in terms of enhancing the impression, he published them together with his work 'The Great in the Small' in 1905.

All this is recorded from the words of Prince Vladimir Vladimirovich Golitsyn, Chamber-junker of the Imperial Court and district leader of the Moscow district, married to the daughter of the aforementioned F. P. Stepanov, in Belgrade on November 13, 1934.

Recorded by Count Illarion Sergeyevich Lanskoj, residing in Belgrade.

All of the above testifies that regarding the appearance of the 'Protocols,' undeniably delivered from a secret source that revealed the secrets of Jewry but, out of fear of revenge, wished to remain unknown, there can be no talk of the involvement of the Guard Department of the Imperial Russian Police, as all participants in the first appearance of printed 'Protocols' in Russia acted solely on their own initiative, having all the information to unquestioningly believe in the authenticity of the main manuscript of the 'Protocols.'"

Note: The written notes were compiled in the presence of F.P. Stepanov's daughter, who personally saw the original manuscript of the "Protocols" and knew all the participants in the printing of the first "Protocols," from A.N. Sukhotin to S.A. Nilus.

Testimony of Count Illarion Sergeyevich Lanskoj, recorded by him in the third person:

"In Yugoslavia, in Banja Luka, a friend of Count I.S. Lanskoj, Mankovskaya, told him that her cousin Lotina told her in Futog (Yugoslavia), in the presence of Count Lamzdorf-Galagan, that in 1896 (or 1897) she saw in the estate of Alexei Nikolaevich Sukhotin 'Medvedki' of the Tula province, Varvara Nikolaevna, the sister of Sukhotin, copying the manuscript of the Protocols of the Elders of Zion in a gazebo in the garden, written in green ink."

In addition to the above, there are several testimonies that the Protocols of the Elders of Zion were read among some delegates of the first Zionist Congress in Basel in 1897, not as a document but as a pamphlet that appealed to some of the congress participants, reflecting their thoughts and aspirations. In 1996, an old monk of the Holy Trinity Monastery (Jordanville, USA) told me about it, referring to a story heard from the publisher Efron in the 1920s. More details on this are provided by Anastasia Shatilova from New York. "Many of us born in Yugoslavia knew about Saveliy Konstantinovich Efron, one of the publishers of the most famous 'Brockhaus and Efron Encyclopedia' in Russia. He testified that he personally participated in the sessions in Basel and that the 'Protocols' are indeed notes of the Zionists. Appalled by the wickedness of the Zionist designs, S.K. Efron left this organization, embraced Orthodoxy, and lived a pious life; he died in the mid-1920s in the Serbian monastery of Petkovitsy at the age of 75."

There is another testimony on this matter from Alfred Nossig, a participant in the Basel Congress (Zionist delegate from Berlin). In 1901, he told composer Paderewski that during the breaks between the 32nd and 33rd sessions of the Council of Elders, T. Herzl read excerpts from the Protocols of the Elders of Zion.

Chapter 15

French Origin of the Protocols of the Elders of Zion. - Primary Source in Masonic Lodges. - Rosicrucians. - Memphis-Misraim. Zionist Community.

The analysis of the text of the Protocols of the Elders of Zion allows us to conclude that they were composed in France. All major realities, facts, events, and even speech patterns indicate that the document was formed in the French political environment. As rightly noted, "frequent mentions of aristocracy, Catholicism, liberalism, education (classical education, etc.), republican regime, and parliamentarism perfectly coincide with situation in France and are in no way similar to situation in Russia and Kaiser Germany. Moreover, it seems to me that the author is unfamiliar with the situation in Eastern Europe. Otherwise, he would have mentioned the reproaches usually made to Jews in these countries: there a Jew can be both a tavernkeeper and a usurer, and he kills, as they say, with vodka and interest." According to the protocols, it is in France that the center will be located, from where the Jewish king and world government will govern humanity. The forms of governance, at least in the initial stages, were also proposed by the French. "The State Council," as stated in Protocol 11, "will act as a supporter of the ruler's power: it, as a demonstrative part of the legislative body, will be, as it were, a committee for editing the laws and decrees of the ruler. So, here is the program of the new constitution. We will create laws, rights, and justice: 1) under the guise of proposals to the legislative body; 2) by the president's decrees under the guise of general regulations, senate resolutions, and decisions of the State Council under the guise of ministerial regulations; 3) in case of a convenient moment, in the form of a state coup."

Despite the clear presence of Jewish-Talmudic, racist, and misanthropic principles in the Protocols of the Elders of Zion towards the "non-elected," this document, in its form, is more Masonic than purely Jewish. Jewish leaders would insist on establishing their historical forms of governance and would never agree to organize the center of world government in France rather than in Eretz Israel, according to Jewish messianic expectations.

In the Protocols of the Elders of Zion, there is not a single reference to the Torah, the Talmud, or rabbinic literature; Eretz Israel, Palestine, or Zionism is not mentioned once. Nevertheless, purely Jewish ideology and thought are evident throughout the Protocols of the Elders of Zion. Protocol 11 states, "God has granted us, His chosen people, scattering, and in this seeming weakness of ours, all our strength has manifested itself, which has now brought us to the threshold of world domination." Protocol 14 says, "When we reign, we will not want the existence of another religion other than ours about one God, with whom our fate is connected by our chosenness and by whom our fate is united with the fate of the world <...> No one will ever discuss our faith from its true point of view because no one will thoroughly know it, except our own, who will never dare to reveal its secrets."

The last phrase apparently explains why the Protocols do not discuss Jewish religious matters and Talmudic concepts. The limited use of purely Jewish terms, names, and titles when presenting fundamental Jewish tasks indicates that the compilers of the Protocols viewed it as a transitional document intended primarily for acquainting predominantly Masonic lodges. Without disclosing all the religious tasks and secret designs of Jewish leaders, the Protocols of the Elders of Zion serve as a popularization of the ideas of world domination among spiritual allies of Judaism, i.e., Masons.

It can be said with a sufficient degree of confidence that the Protocols of the Elders of Zion were created in French Masonic lodges. Working for several years in the Special Archive of the USSR, which housed some documents of Masonic orders of France brought there by the Soviet Army as trophies in 1945 from Germany (where Hitler had moved them), I tried, among other things, to find any mention of the Protocols of the Elders of Zion. The review of a significant portion of the documents of the Grand Orient of France and the Grand Lodge did not yield any new information. Apparently, neither the Grand Orient of France nor the Grand Lodge of France was directly involved in the creation of the Protocols of the

Elders of Zion. However, in addition to the already mentioned Masonic organizations, a significant role in France at that time was played by Rosicrucians and the Memphis-Misraim order. The last, according to the Masonic historian G. Schuster, was transferred to France in the early 19th century by the Jewish merchant Mikhail Bedarid and was jointly transformed and expanded here with the brothers Mark and Joseph. The ideology of the order is based on a mixture of Judaism and paganism, particularly the traditions of Mizraim; the son of Ham, who came to Egypt, seized it, and gave it his name (Mizraim is the Hebrew name for Egypt). Mizraim creates a secret mystical doctrine, the basis of which is the worship of Osiris, Isis, and other pagan gods. The political doctrine of the Mizraim order was based on the principles of organizing secret structures of power with the aim of establishing the dominance of the "chosen ones." The system of the Mizraim order consisted of four series: symbolic, philosophical, mystical, and hermetic-Kabbalistic. The membership and governance system of the order was very complex. The series were divided into 17 classes and 90 degrees. Members of the 87th to 90th degrees governed the first three series, reaching the 77th degree. The Master Prince of the 78th degree led the fourth series, and the 90th degree belonged to an unknown supreme master.

From the very beginning, the leadership of the order was associated with the revolutionary movement, particularly with the Italian Carbonari. Grand Masters of the order successively included Mazzini, Garibaldi, and Theodore Reuss. Similar to A. Weishaupt and the Bavarian Illuminati, the Mizraim order claimed leadership over the entire Masonic movement. In 1843, the order was closed by the police due to its connection with the revolutionary movement, but during the revolution of 1848, it revived in Paris. In its new form, members were distributed among 90 "degrees of knowledge," divided equally into three series. In the highest, esoteric degree, study of Talmud and Kabbalah was practiced. In 1851, the French authorities again intended to close the order. Therefore, its leaders moved the order to London. From there, Mizraim spread to Belgium, Italy, Spain, Romania, Switzerland, the United States, Australia, and Germany, acquiring a global scale. In 1875, Mizraim merged with the related organization Memphis, thus acquiring a double name.

The activity of Memphis-Mizraim was associated with the personality of one of the chief Masons of the 19th century - Papus (1865–1916). Starting with membership in the Theosophical Association in 1887, Papus soon created his "Kabbalistic Order of the Rose and Cross." In 1891, he became the Grand Master of the Martinist Order, and in 1895, a member of the Golden Dawn. Later, Papus received the degree of Grand Master of the Temple of the Eastern Templars of the Memphis-Mizraim system in France.

Apparently, it was Memphis-Mizraim that the Masonic authors of the book "The Sacred Mystery" had in mind when claiming that the Protocols of the Elders of Zion were seen in 1884 "in the hands of a member of the Masonic lodge to which Papus himself belonged and of which he became the Grand Master." Without directly naming the lodge, the Masonic authors unmistakably suggest that in this same lodge, for the first time, the tradition of Ormus, the legendary Egyptian sage and founder of the Rose and Cross Order, was proclaimed.

Informed by Masonic knowledge, the authors of "The Sacred Mystery" believe that the source of the Protocols of the Elders of Zion is the ideology of the so-called Zion Community, founded in 1099 in Palestine on Mount Zion by King Godfrey of Bouillon, the leader of the satanic Order of the Templars, whose rituals included the worship of Baphomet. In 1188, the Zion Community separated from the Templar Order and continued to exist independently, thereby saving itself from the defeat suffered by the Templars in the early 14th century. The further activities of the society were carried out in absolute secrecy. Among the secret members of the Zion Community were Botticelli, Leonardo da Vinci, Newton, Cocteau, and Hugo.

As the authors of "The Sacred Mystery" write, "apparently, Zion dreams of uniting the Church and the State, bringing together the spiritual and the temporal, the sacred and the ignorant, religion and politics. In accordance with the Merovingian tradition, according to the Zion Community, the new king will 'reign but not rule'; he will indeed be a Monarch, mainly having symbolic and representative functions, while political management in the narrow sense will be entrusted to others. Thus, in the 19th century, the community... tried to create a new Holy Roman Empire, something like the United States of Europe, a theocratic state governed simultaneously by the Habsburgs and a radically reformed Church. The First World War and the collapse of the great European dynasties thwarted this plan... Needless to say, these goals can be subject to serious speculation. But, in any case, it could be about a trans- and pan-European confederation, something like a modern empire, governed by a dynasty descending from Jesus, vested

with temporal power... This dynasty will reign over kingdoms and principalities, united among themselves by alliances, forming a kind of confederation but without abuses inseparable from such a system. An assembly, elected by the people, will take on effective management, like the European Parliament, possessing legislative and executive powers."

Analyzing the Protocols of the Elders of Zion and linking them to the Zion Community, the authors of "The Sacred Mystery" draw the following conclusions.

1. There exists an original text that forms the basis of the official version of the "Protocols." This text is not apocryphal but entirely authentic. It does not reveal Jewish thought or an "international Jewish conspiracy," but rather a Masonic organization or a similar secret society, incorporating the word "Zion" into its name.
2. The original text underlying the official version of the "Protocols" is neither violent nor provocative in its expression. It is a program that mentions broader authority, the expansion of Freemasonry, implying the establishment of social, political, and economic control. This program may also be applicable to secret societies of the Renaissance, the Society of the Holy Eucharist, or the organizations of Andrea or Nodier.
3. The original text on which the official version of the "Protocols" is based fell into the hands of Sergey Nilus.
4. The official version of the "Protocols of the Elders of Zion," while not entirely apocryphal, is most likely a modified text. But behind these changes, like on a palimpsest or in some excerpts from the Bible, traces of the original text can be found. References to a certain king, to a pope, to an international Church or to Zion were probably not very useful to Nilus – therefore, he did not invent them himself, but since they were there, and he was so ignorant, he had no reason to destroy them. In short, if these traces meant nothing in the Jewish context, they regain their meaning in the context of secret societies.

However, this is only one of several versions of the origin of the Protocols of the Elders of Zion that we will have to acquaint ourselves with.