

Addendum:

Talmud: The Dangers Of Judaism

Additional verses directly from the Talmud with source links.

As you read, ask yourself, are these “Judeo-Christian values”?

Sexual Perversion

The Talmud is filled with an abundance of sexual perversion, including discussion about homosexual sex and sex with animals.

Rav Yosef says: Come and hear a resolution from a mishna (Nidda 44b): **A girl who is three years and one day** old whose father arranged her betrothal is betrothed with intercourse, **as the legal status of intercourse with her is that of full-fledged intercourse**. And in a case where the childless husband of a girl who is three years and one day old dies, if his brother, the yavam, engages in intercourse with her, he acquires her as his wife; and if she is married, a man other than her husband is liable for engaging in intercourse with her due to the prohibition of intercourse with a married woman.

[Sanhedrin 55b:4](#)

The Gemara asks: **What does it mean that the Torah does not deem a younger boy to be like an older boy?** Rav says: **It means that the Torah does not deem the intercourse of one who is less than nine years old to be like the intercourse of one who is at least nine years old**, as for a male's act of intercourse to have the legal status of full-fledged intercourse the minimum age is nine years. And Shmuel says: The Torah does not deem the intercourse of a child who is less than three years old to be like that of one who is three years old.

[Sanhedrin 54b:20](#)

§ The Sages taught: **With regard to intercourse with a male, the Torah does not deem a younger boy to be like an older boy; but with regard to intercourse with an animal**, the Torah does deem a young animal to be like an old animal.

[Sanhedrin 54b:19](#)

It is taught in a baraita in accordance with neither of their opinions: **One who engages in homosexual intercourse with a male aged nine years and one day, or one who engages in intercourse with an animal**, whether in a typical manner, or in an atypical manner, i.e., anal intercourse, and similarly, a woman who engages in intercourse with an animal, whether in a typical manner or in an atypical manner, are liable. Evidently, there is no difference between the nature of the transgression of a woman who engages in bestiality and a man who engages in bestiality in this regard.

[Sanhedrin 55a:4](#)

Rav Aḥadevoi bar Ami asked Rav Sheshet: **With regard to one who performs the initial stage of homosexual intercourse on himself**, what is the halakha? **Is he liable for homosexual intercourse?** Rav Sheshet said to him: You disgust me with your question; such an act is not possible.

[Sanhedrin 55a:10](#)

And Rabbi Elazar said: What is the meaning of that which is written: “This is now bone of my bones and flesh of my flesh” (Genesis 2:23)? This teaches that **Adam had intercourse with each animal and beast** in his search for his mate, and his mind was not at ease, in accordance with the verse: “And for Adam, there was not found a helpmate for him” (Genesis 2:20), until he had intercourse with Eve.

[Yevamot 63a:5](#)

MISHNA: One may not keep an animal in the inns [befundekaot] of gentiles because they are suspected of bestiality. Since even gentiles are prohibited from engaging in bestiality, a Jew who places his animal there is guilty of violating the prohibition: “You shall not put a stumbling block before the blind” (Leviticus 19:14). **And a woman may not seclude herself with gentiles because they are suspected of engaging in forbidden sexual relations. And any person may not seclude himself with gentiles because they are suspected of bloodshed.**

[Avodah Zarah 22a:11](#)

After citing what Rabbi Zeira related with regard to Rabbi Abbahu, the Gemara cites that Rabbi Zeira said: I saw that **Rabbi Abbahu**, while he was

bathing, **placed his hands over his genitals** for the sake of modesty, and **I do not know whether he touched them or did not touch them**. The Gemara questions Rabbi Zeira's uncertainty. It is obvious that he did not touch his genitals, as it was taught in a baraita: Rabbi Eliezer says: One who holds his penis and urinates it is as if he were bringing a flood to the world. **He is liable to become aroused by that contact** and that is an extremely severe transgression, comparable to the transgressions violated in the generation of the flood.

[Shabbat 41a:2](#)

R. Shimi b. Hiyya stated: **A woman who had intercourse with a beast is eligible to marry a priest**.

[Yebamoth 59](#)

The Gemara asks: With regard to female animals with females, what is the reason that we do not permit them to be secluded with each other? Mar Ukva bar Hama says: It is because **gentiles frequent the wives of others, and on occasion the gentile does not find her, and he finds the animal and engages in bestiality with it instead**.

[Avodah Zarah 22b:10](#)

The Gemara raises a difficulty: If that is so, and the reason one may purchase an animal for use as an offering from a gentile is that engaging in bestiality has a negative impact on the animal, then **let us not purchase male animals from female gentiles, as we should be concerned that perhaps she engaged in bestiality with it**. This would not damage the animal or render it barren, and therefore there is no deterrent that would prevent a gentile woman from doing so.

The Gemara answers: Since, if she were to engage in bestiality, the animal would follow her around in public, she is afraid of others discovering her behavior.

[Avodah Zarah 22b:7](#)

Rav Naḥman bar Rav Ḥisda taught: With regard to a woman there are two manners of lying. A woman who engages in intercourse with an animal, whether it is vaginal or anal intercourse, is liable. But with regard to **a man who engages in intercourse with an animal there is only one manner of lying, i.e., vaginal intercourse.**

[Sanhedrin 55a:2](#)

Jewish Hatred Of Jesus

Shamefully, Judaism teaches that Jesus is boiling in excrement.

Note below, “Ben Stada” is a euphemism for Jesus.

The mishna teaches that a crier goes out before the condemned man. This indicates that it is only before him, i.e., while he is being led to his execution, that yes, the crier goes out, but from the outset, before the accused is convicted, he does not go out. The Gemara raises a difficulty: But isn't it taught in a baraita: On Passover Eve they hung the corpse of Jesus the Nazarene after they killed him by way of stoning. And a crier went out before him for forty days, publicly proclaiming: **Jesus the Nazarene is going out to be stoned because he practiced sorcery, incited people to idol worship, and led the Jewish people astray.** Anyone who knows of a reason to acquit him should come

forward and teach it on his behalf. And the court did not find a reason to acquit him, and so they stoned him and hung his corpse on Passover eve.

[Sanhedrin 43a:20](#)

One day, Rabbi Yehoshua ben Peraḥya was reciting Shema when Jesus came before him. He intended to accept him on this occasion, so he signaled to him with his hand to wait. **Jesus thought he was rejecting him entirely. He therefore went and stood up a brick and worshipped it as an idol.** Rabbi Yehoshua ben Peraḥya said to him: Return from your sins. Jesus said to him: This is the tradition that I received from you: Anyone who sins and causes the masses to sin is not given the opportunity to repent. The Gemara explains how he caused the masses to sin: For the Master said: **Jesus the Nazarene performed sorcery, and he incited the masses, and subverted the masses, and caused the Jewish people to sin.**

[Sotah 47a:14](#) also: [Sanhedrin 107b:14](#)

We learned in the mishna: If one unwittingly scratches letters on his flesh on Shabbat, Rabbi Eliezer deems him liable to bring a sin-offering and the Sages deem him exempt. It was taught in a baraita that Rabbi Eliezer said to the Rabbis: **Didn't the infamous ben Stada take magic spells out of Egypt in a scratch on his flesh?** They said to him: He was a fool, and you cannot cite proof from a fool. That is not the way that most people write. Incidentally, the Gemara asks: Why did they call him **ben Stada**, when he was the son of Pandeira? Rav Ḥisda said: His mother's husband, who acted as his father, was named Stada, but the one who had relations with his mother and fathered him was named Pandeira. The Gemara asks: Wasn't his mother's husband Pappos ben

Yehuda? Rather, his mother was named Stada and he was named ben Stada after her. The Gemara asks: But wasn't **his mother Miriam, who braided women's hair?** The Gemara explains: That is not a contradiction. Rather, Stada was merely a nickname, as they say in Pumbedita: **This one strayed [setat da] from her husband.**

[Shabbat 104b:5](#)

Jews Justify Sin

This clearly shows Judaism has no regard for God's Word. We do not indulge in sin and justify our actions.

The Gemara asks: What is the reason that he was accepted there? The Gemara answers: Even though he sinned, he still acted in accordance with the opinion of Rabbi Ilai, as it is taught in a baraita: Rabbi Ilai says: **If a person sees that his evil inclination is gaining control over him and he cannot overcome it, then he should go to a place where he is not known. He should wear black, and he should wrap his head in black, as if he were a mourner.** Perhaps these changes will influence him, so that he not sin. Even if these actions do not help, **he should at least do as his heart desires** in private and not desecrate the name of Heaven in public. Although this person had sinned, he did so in private and in a manner that did not publicly desecrate God's name, and therefore it was fitting that he be given an honorable burial.

[Moed Katan 17a:12](#)

Cheating / Stealing From Non-Jews

Judaism teaches its lawful to steal and deceive from non-Jews.

The Gemara relates a final anecdote: **Rav Ashi was traveling** on the road and he saw a branch of a grapevine in an orchard, and there were clusters of grapes hanging on it. **He said to his attendant: Go see to whom these clusters belong. If they are owned by a gentile, bring some to me, but if they are owned by a Jew, do not bring me any.** A certain gentile who was sitting in the orchard overheard Rav Ashi's instructions. The gentile said to him: Is it permitted to steal the property of a gentile? Rav Ashi said to him: A gentile takes money for his grapes, and I intended to pay for them, but a Jew does not take money for his grapes and I did not want to take them without paying for them.

[Bava Kamma 113b:12](#)

Rather, Rava said: It is not difficult because here, in the case of the slave, the halakha is stated with regard to an actual act of robbery committed against a gentile, but there, in the case of the baraita, where it would be permitted to employ deception if not for the desecration of God's name, the halakha is stated with regard to abrogating his loan. **Abrogating a loan owed to a gentile is permitted** because it does not entail actually taking money.

[Bava Kamma 113b:5](#)

With regard to an ox of a **Jew** that gored the ox of a gentile, the owner of the belligerent ox is **exempt from liability**. But with regard to an ox of a **gentile** that gored the ox of a Jew, regardless of whether the goring ox was innocuous or forewarned, the owner of the ox **pays the full cost of the damage**.

[Bava Kamma 37b:12](#)

It is permitted to retain his lost item, as Rav Hama bar Gurya says that Rav says: From where is it derived that it is permitted to retain the lost item of a gentile? It is derived from a verse, as it is stated with regard to the mitzva of returning a lost item: “With every lost thing of your brother’s” (Deuteronomy 22:3), indicating that it is only to your brother that you return a lost item, but **you do not return a lost item to a gentile**.

[Bava Kamma 113b:8](#)

Jewish Hatred Of Gentiles

Jews believe non-Jews are animals, and other signs of disrespect.

The amora proceeded to ask Elijah a different question and said to him: Is not the Master a priest? What is the reason that the Master is standing in a cemetery? Elijah said to him: Has the Master not studied the mishnaic order of Teharot? As it is taught in a baraita: Rabbi Shimon ben Yoḥai says that the graves of gentiles do not render one impure, as it is stated: “And you, My sheep, the sheep of My pasture, are man” (Ezekiel 34:31), which teaches that you, i.e., **the Jewish people, are called “man,” but gentiles are not called “man.”** Since the

Torah states with regard to ritual impurity imparted in a tent: “If a man dies in a tent” (Numbers 19:14), evidently impurity imparted by a tent does not apply to gentiles.

[Bava Metzia 114b:2](#)

As for the connection between divine and earthly royalty, the Gemara cites another story: Rabbi Sheila ordered that **a man who had relations with a gentile woman** be flogged. That man went to inform the king and said: There is one man among the Jews who renders judgment without the king’s authority [harmana]. The king sent a messenger [peristaka] for Rabbi Sheila to bring him to trial. When Rabbi Sheila came, they said to him: **Why did you order flogging for this man?** He said to them: **Because he had relations with a female donkey.** According to Persian law this was an extremely heinous crime, so they said to him: Do you have witnesses that he did so? He replied: Yes, and Elijah the prophet came and appeared as a person and testified. They said to Rabbi Sheila: If so, he is liable for the death penalty; why did you not sentence him to death? He replied: Since the day we were exiled from our land we do not have the authority to execute, but you, do with him as you wish.

[Berakhot 58a:13](#)

As he was leaving, that man said to Rabbi Sheila: Does God perform such miracles for liars? He replied: Scoundrel! **Aren’t gentiles called donkeys?** As it is written: “Whose flesh is as the flesh of donkeys” (Ezekiel 23:20). Rabbi Sheila saw that he was going to tell the Persian authorities that he called them donkeys. He said: This man has the legal status of a pursuer. He seeks to have me killed.

And the Torah said: If one comes to kill you, kill him first. He struck him with the staff and killed him.

[Berakhot 58a:15](#)

The proof is from the case of two identical twin brothers, who were one drop that was divided into two and obviously have the same father, and yet it is taught in the latter clause of the baraita: They do not perform ḥalitza and they do not perform levirate marriage, although they certainly have the same father. Learn from this that the Merciful One dispossesses the male gentile of his offspring, as it is written with regard to Egyptians: “Whose flesh is the flesh of donkeys, and whose semen is the semen of horses” (Ezekiel 23:20), i.e., **the offspring of a male gentile is considered no more related to him than the offspring of donkeys and horses.**

[Yevamot 98a:3](#)

And Rav Hamnuna said: **One who sees multitudes of** Israel, six hundred thousand **Jews, recites: Blessed...Who knows all secrets. One who sees multitudes of gentiles recites: “Your mother shall be sore ashamed,** she that bore you shall be confounded; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert” (Jeremiah 50:12).

[Berakhot 58a:2](#)

The Gemara discusses the matter itself: Balei says that Avimi of Nota says in the name of Rav: The prohibitions with regard to **gentiles’** bread and their oil, their wine and their daughters, are all from the eighteen matters issued in a single day in the time of the students of Shammai and Hillel. The Gemara asks: With

regard to their daughters, what is the decree? Rabbi Naḥman bar Yitzḥak says: They decreed upon **their daughters that they should be classified as menstruating women from the time they are in their cradle**, i.e., they decreed that from when they are young, gentile women are always considered to be menstruating.

[Avodah Zarah 36b:2](#)

Jewish Disdain Of Women

Jews not only hate gentiles, but disrespect their own women.

It is taught in a baraita that Rabbi Meir would say: **A man is obligated to recite three blessings every day praising God** for His kindnesses, and these blessings are: **Who did not make me a gentile; Who did not make me a woman;** and Who did not make me an ignoramus.

[Menachot 43b:17](#)

Jewish Hatred Of Christianity

These blank folios are a euphemism for the Bible.

Therefore, come and hear a different resolution from that which was taught in another baraita: With regard to the **blank folios and the Torah scrolls of**

heretics, one does not rescue them from the fire; rather, they burn in their place, they and the names of God contained therein. What, is this not referring to the blank folios of a Torah scroll? The Gemara rejects this: No, it is referring to the blank folios of the scrolls of heretics. The Gemara is surprised at this: Now, with regard to the scrolls of heretics themselves, one does not rescue them; is it necessary to say that one does not rescue their blank folios? Rather, this is what it is saying: And **the scrolls of heretics are like blank folios.**

[Shabbat 116a:7](#)

Jewish Health Remedies / Fables

These are Jewish remedies for illness and other fables.

In order to open the blisters to remove the pus, let his friend blow white cress into his mouth with a straw of wheat. And if he wishes to **heal the blisters let him bring dirt found in the shade of the bathroom and knead it with honey and eat it**, as this is effective for **curing the blisters.**

[Gittin 69a:13](#)

and let him drip it on three stalks of cabbage and stir it with a sprig from a marjoram bush. And when the sprig of marjoram is boiled all of it will be boiled. And if he is not able to do that, let him **take the feces of a white dog and let him mix it with balm. And as much as possible let him not eat the feces because it causes the separation of the limbs.**

[Gittin 69b:1](#)

The Gemara continues to discuss this issue. The Sages taught: **Three objects should not be allowed to pass between two people walking along a road**, and people should not walk between two of them: A **dog**, a **palm tree**, and a **woman**. And some say: Also a pig. And some say: Also a snake. All of these were associated with witchcraft.

[Pesachim 111a:8](#)

Other Rabbinical Commentary

Jews believe they have a holy soul, while the soul of gentiles is impure.

In order to understand these verses a short introduction will enable us to gain a deeper insight into the ways of the Torah. We perceive Adam as a tree from which all the holy souls that would ever enter the world were suspended. When Adam sinned, evil assumed a limited rule in our world and captured many of these holy souls. According to our Kabbalists it has been the task of the Jewish people to rescue as many of these holy souls who are kept prisoners within the **קליפה** (forces of negative spirituality), using the holy Torah and G'd's commandments all of which G'd has implanted in our midst as our weaponry. On occasion, even a close personal attachment such as the rape of a person containing a **holy Jewish soul and the impure soul of a Gentile** may result in a new life of a positive kind. Shechem's deep-seated attachment to Dinah, the daughter of Jacob whom he had raped may be an example of such a phenomenon (Genesis 34,33). According to

Kohelet Yaakov, Dinah infused Shechem with part of her holy soul, something which eventually resulted in the emergence and liberation of the soul of Rabbi Chanina ben Tradyon. This is alluded to in the word רחבת ידים (Genesis 34,21) the letters of which are an acronym of the respective first letters in the name דבי חנינה בן תרדיון.

[Or HaChaim on Genesis](#)

Who chose us from among all nations and lifted us up above all languages: One can explain this based on the words of my pious grandfather, Rabbi Avraham Azulai⁷ in his commentary on the Mishnah Nedarim chapter 3: “If one says: “The property of the offspring of Abraham is forbidden to me... he is prohibited from benefiting from a Jew but he is permitted to derive benefit from others.” This is what he wrote: “The reason for this is hidden and I will reveal just a bit of it. Before the generation of the Tower of Babel all souls, both pure and impure came from the same storehouse. But after the generation of the Tower, when Abraham was chosen, **God placed the souls of Israel in one storehouse and the souls of the seventy nations in a storehouse of their own.** Therefore, Israel is not included among the Noahides and the Noahides are not included among the Israelites.” I have also read this in the first chapter of Avodah Zarah 5a in which Rabbi Elchanan states: “**The souls of Jews and the souls of gentiles are not of the same body.**”

I commented on this in Birchei Yosef, Orekh Chaim 47:7 based on what the Bayit Chadash⁸ stated. He says that when one recites, “Who did not make me a non-Jew,” he means that God did not cause a Jewish soul to descend to a gentile through an angel. Yet what is the point of this blessing if Jewish souls come from their own storehouse? I wrote there that it is possible that the blessing was recited

about the beginning, “When God set divisions among peoples.” (Deut.32:8) But now it is possible to explain the Bach in this way. Granted, **the souls of Jews are pure and come from their own storehouse.** But it is known that through sin a person can undergo lower transmigrations. And it is possible that one's soul can transmigrate into a gentile soul. It is for this reason that we recite the blessing shlo asani akum, “**Who has not made me a gentile,**” meaning, who has not brought me to the level of a non-Jew. I have also found this in the writings of the students of the Ari'zal.⁹ He explains that, “Did not make me a gentile” means, who did not cause me to transmigrate into a gentile (goy) through sin. Certainly the soul of a Jew cannot enter a non-Jew for it is pure and it comes from its own special storehouse but it is possible because of sin that it can become damaged so that it enters a non-Jew.

[Simchat HaRegel on Pesach Haggadah](#)

Jews Have Surpassed God

Rabbinical commentary on Bava Metzia 59b:5 which clearly defines the statement below.

Rabbi Joshua believes in the process of hard debate when creating halacha. He says that, "the torah is no longer in heaven", meaning that God had already given the torah to the Jewish people. Because of this, it is up to the rabbinic scholars to interpret and discuss the halacha that is written in the torah. This also means that **God no longer has any authority in halachic discussions between Rabbis.**

In essence, **this is an example of the student surpassing the master.** The heavenly voice, who we will assume is that of God, is filled with joy at the prospect that his sons have embraced the process of discussing halacha so intently that they no longer need or want divine interference.

[Baba Metzia 59b: Tanur Shel Akhnai](#)

Jewish Disdain Of Hard Honest Work

Jewish disdain of farmers, emphasizing Jews should make business their occupation for maximum profit.

And Rabbi Elazar said: All craftsmen are destined to stand upon and work the land, as it is stated: “And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land” (Ezekiel 27:29). And Rabbi Elazar said: **There is no occupation lowlier than working the land**, as it is stated: “And they shall come down,” implying that **one who works the land is of lower stature than even a sailor**. The Gemara similarly relates: Rabbi Elazar saw land that was plowed across its width. He said to it: Even if they plow you once more lengthwise, for further improvement, **conducting business is better than farming** with you, as the potential profits gained by selling merchandise are far greater than those from working the land.

[Yevamot 63a:7](#)

Identifying Fellow Sinners

Considering the content and discussions in the Talmud, this verse was very fitting to close with.

The Gemara answers: With regard to themselves, i.e., **other gentiles, as they are aware of each other's actions, they are fearful that they may be caught**, and therefore will not engage in bestiality with an animal belonging to another gentile. But with regard to ourselves, Jews, as we are not aware of them and their behavior, they are not fearful of us. The Gemara notes that Rabba said: This is in accordance with the adage that people say: Just as the stylus etches script upon marble, **a sinner knows his fellow sinner, i.e., a transgressor is acutely aware of others who act in the same manner.**

[Avodah Zarah 22b:6](#)