

KALIXT DE WOLSKI

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## THE MYSTERIES OF KAHAL

English translation and adaptation by Samizdatus Valahicus

*"I will bring you into the land ~~id~~ swore  
to your fathers, and I ~~have~~ give you: very  
beautiful cities that you have not built,  
houses full of all kinds of goods that  
you have not gathered: wells that you  
have not dug, vineyards and olive  
groves that you have not planted, so  
that you may eat and be satisfied."*

Moses, *Deuteronomy*, 5, 6, 11.

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# THE MYSTERIES OF KAHAL

English translation and adaptation by Samizdatus Valahicus

His Eminence BN and his pandits in cassock -  
The Prelate's posthumous tribute and thanks

Avă Samizdatus Valahicus.

*No one has a golden future, but  
Samizdat is in full bloom, TSieBN  
- still a prison,  
Wine boils in cups, froth in glasses  
Bucharest has no other job, Romania  
cracks and the Romanian dies!  
Folklore after 22 December 1989*

# The Mysteries of

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## Foreword

Kalixt de Wolski, a noble 19th century Russian publicist, is totally unknown to the Romanian public. We are not in front of a Dostoevsky, Gogol, Turgenev, Tolstoy or Pushkin. Kalixt de Wolski wrote neither novels nor poems. Among his contemporaries, Wolski was considered a good connoisseur of the Jewish problem or question, an opinion that has been confirmed by posterity.

For those who know that the last four or five tsars perished ~~in~~ *hands of the Khabal*, that the family of the last tsar was exterminated in Ekaterienburg in July 1918 by a Judeo-Bolshevik commando, Kalixt de Wolski means something. His name should not remain unknown to the researcher of the Jewish phenomenon, that has profoundly marked the history of the last two millennia.

As far as the present text is concerned, Wolski has the merit of having encountered, noticed and studied with due attention a book which, without him, would have remained unknown for a long time. It is the *Book of the Khabal*, written by Rabbi Jacob Braimann, a repentant monk at the age of 34, and published in 1868 in Vilnius. According to some, the book in question appeared not in 1868 but in 1869 or even 1870. There may well be two or three different printings of the same edition. For connoisseurs, this is self-evident. Here's why.

*The Book of Khabal* could not go unnoticed by the Jewish community in Vilnius. They? According to their good habits, confirmed and reconfirmed time and again, once the book was noticed, the Jews bought the entire print run. Then they destroyed it! This is what happened in 1803, with *Infruntarea Iidovilor*, the book of Nuham-Neofit, a rabbi from Piatra Neamt, repentant and repentant himself, a monk at the Neamt monastery, a collaborator and disciple of Metropolitan Stamati, who was to pay with his own life for the courage to be blessed by the *Jews*.

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 hunted publication. Bought and instigated by the *Kahal* of Lord Constantin Moruzi, orders the withdrawal from sale of the book *Infringerea Jidovilor* and its public burning in Iași, in the first days of March, 1803. Later, *Infringerea Jidovilor* underwent a series of editions in Romanian and Greek, with some parts being translated into Italian and French towards the end of the 19th century. The last French edition of this controversial book was published, along with other texts, in a volume entitled *Le sang chrétien dans les rites de la synagogue moderne* ... under the cover of the Librairie Românești Antifasciste in Paris in November 2005. *The Confronting of the Jews* by the repentant rabbi Nuham-Neofit is not the only book that helps to understand Bratmann's *Book of the Kabbal*. Around the same time as Bratmann's book, Gougenot de Mousseau, the last secretary to the King of France, Charles X, published a monumental work in Paris, which met the same fate as Bratmann's *Book of the Kabbal* and Nuham-Neofit's *Infringement of the Jews*. Gougenot de Mousseau's book could not go unnoticed either. Its title is a sobering revelation: *The Jewish, Jewishness and Jewishness of the Christian Peoples*. Published in 1867 in Paris, Gougenot de Mousseau's book was bought in its entirety by the Universal Israelite Alliance, which of course put it somewhere good! We do not formulate the thesis that "people of the book" could be mixed up in stories about destroying other peoples' books and libraries! People's libraries regularly burn at the slightest riot, but you can't blame the "people of the book"! God forbid! Shall the inventors of the "holocaust" punish books by burning them? To offer them as a sacrifice to Yahweh? If it were the enemy's foreskins, it would make sense...

<sup>1</sup>. The full title of this book is : *Le Sang chrétien dans les rites de la synagogue moderne. Selon la Révélation de la religion des Juifs, de leurs rites et pratiques par le témoignage de l'Ancien et du Nouveau Testament par Neophyte, ancien rabbin* (NER).

<sup>2</sup> Mousseau, Gougenot de, *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*, Paris, Plon, 1869.

after picking them off the bodies of fallen enemies on the battlefield? It's natural to roast them... Yahweh prefers them roasted, and good! Lucky for him, otherwise we wouldn't have heard of the holocaust to the present day.. This is the original meaning of the word, which dictionary writers have not been ordered to suppress! But the order will come. True or false, god or devil, Yahweh is great and watches over all. Not a foreskin escapes! Theologians who are more free of the reins say that Yahweh could be the devil himself, if not his father! But that's another matter. We don't intend to criticize either the Jews or Israel. Besides, according to some, the (practical) use of this (theoretical) right is more than delicate.

Few copies of Brahmans's *Book of the Kabbalah* or Gougenot de Mousseau's *Judaism, Jewishness, and Jewishness of Christian Peoples* (first edition) have survived. The upheavals in France at the time (Paris Commune), those in Russia after 1917, explain things sufficiently. As regards the *Jewishness, Jewishness, and Jewishness of the Christian Peoples*, there is a second edition, published in 1888, which could not be destroyed, after which other editions were subsequently printed. Today it can be bought on the internet for 25 US dollars. Brahmans's *Kabbalah* was translated into German eighty years ago<sup>4</sup>. What happened in Europe after the loss of the Second World War explains why the German edition cannot be found in specialist bookstores selling knick-knacks. However, the German edition in two monumental volumes can be purchased, and still for free, on the internet ([www.http://aaargh](http://aaargh)). Brahmans's book, however, has become really well known and accessible thanks to a summary with long quotations after the original, written by Kalixit of

<sup>3</sup> The case of Pascal Boniface, author of a book entitled : *Est-il permis de critiquer Israël ?* Robert Laffont, Paris, 2003.  
<sup>4</sup> Jacob Brahmans, *Das Buch vom Kabbalah*, Hammer-Verlag, Leipzig 1928, two volumes.

Wolski and published in French under the title *La Russie juive* (Jewish Russia), Paris 1887, the Albert Savine publishing house. The present Romanian version of Wolski's French summary appears under the title, closer to Brafmann's, and more appropriately, *Iams of the Kabal*. We hope that this first Romanian ~~will not~~ be the last. It would be desirable if the German edition of the *Book of the Kabal* were translated into Romanian, which is technically possible as long as it can be obtained by anyone on the internet. If the Romanian Cultural Foundation, the Ministry of Culture in Bucharest and the dozens of Romanian cultural institutes in the world's various metropolises were to produce Romanian works from time to time, Brafmann's translation into Romanian would pose no problems. But for that, a specialist in German and other languages would have to work for at least six months. The Romanians pay taxes with which the Ministry of Culture's culturologists continue the anti-Romanian work of the Judeo-Communist regime, which has changed, like the wolf, its hair, but not its coat! However, the Internet makes the work of censors, the executioners of vowels, consonants, sentences, phrases, ideas, difficult! A volunteer will be found to give the Romanians this book, paid for by the author with his life<sup>5</sup>.

Writing his *Jewish Russia*, Wolski had a very good idea. But some criticised him for not republishing the *Book of Kabal* in its entirety as it had come out of Brafmann's hands. Brafmann's book, with its 800+ pages, can only be read by those who are highly motivated to do so. By contrast, Wolski's 200 pages can be read by almost anyone, in one breath.

Like other books with such a title, *Wolski's Jewish Russia* risks misleading the reader. *Wolski's*

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<sup>5</sup> Brafmann is poisoned to death by his only remaining friend among his former co-religionists, less than a year after the *Book of the Kabal*. Gougenot de Mousseau also died of the same death, poisoned by the Catholic priest friend who served the parish of Ermenonville and the chapel in the castle of the same name, from whom the author of *The Jewishness, Jewishness and Jewishness of the European Peoples* never left, in order to avoid the attack he was expecting!

Trocasse is such a book, as is Droumont's *France Jidove*, Cousteau's *America Jidove*, *Algeria Jidove* and others. Had he not died before his time, Paulescu would probably have eventually written a Jidovian Romania! The subject has been broached by the likes of Gheorghe Panu<sup>6</sup>, Verax<sup>7</sup>, Bogdan Duică<sup>8</sup>, Anastase Hâciu<sup>9</sup>, not to mention publicists and journalists from Dimitrie Cantemir to Conta, Eminescu, Nicolae Iorga, Traian Golea and others. Titles of this kind are designed to mislead readers. Why? What kind of France can be the *Jewish France*? Edouard Droumont has answered this question admirably, in the sense that France cannot be France, just as a cackling cat cannot be a cat! At most a kind of Palestine! But such cats do exist, they even give panto performances. Since Euro-American and Jewish democracy, they no longer dare to mumble in their own language, let alone climb on rooftops from time to time. *Jewish Russia* can't be Russia either, but some kind of "Palesina", a cat cackling like Lenin on the dot, shouting "Cu-cu! Cu-cu!" from the watch-box of the proletarians of the Craftsmen's Cooperative Avântul-Prabusirea, who had won the socialist race in honour of 7 November! Wolski's title is misleading. However, we cannot say that this man was wrong to choose the title he did. Between Wolski's book and the Jewish *revolution* of the cut-throat and rabbinized mardars where we know it (alde Kerensky, Lenin, Trotsky, Zinoviev and

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<sup>6</sup> G. Panu, *Campaign against Tara, Chestia evreiască*, Bucharest, Tipografia "Heliade", 1902, 91 pages (Romanian publisher's note, NER).

<sup>7</sup> Verax, pseudonym of Radu D. Rosetti, author of a very interesting work *Romania and the Jews*, published in Bucharest in 1903 (I. V. Socescu in French (*La Roumanie et les Juifs*)) and in 1904, also by Socescu, in English (*Romania and the Jews*). The French edition of Verax-Rosetti's book has 384 pages (NER).

<sup>8</sup> Bogdan Duică, *Romanians and Jews*, Bucharest 1922 (NER).

<sup>9</sup> Anastase N. Hâciu, *The Jews in the Romanian Countries*, with a preface by S. Mehedinți, Bucharest, Cartea Romaneasca, 1943, 631 pages (NER).



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 other "Belgians<sup>10</sup>" have not been more than 30-35 years. His  
 Jewish Austria, Procace, foresaw the end of the Austro-  
 Hungarian Empire some 28 years before the twilight of  
 1918. Wolski foresaw the end of Tsarist and Czarist  
 Russia as well as Procace did that of the Czechoslovak  
 Empire in Vienna. Books like this don't learn. They remain  
 eternally relevant. Towards the end of the 4th century, the  
 philosopher Emperor Julian Apostate tried to curb the  
 offensive of the Jewish spirit against the Roman Empire,  
 which is why the Church named him Julian Apostate. This  
 philosopher emperor had no time to write, like Marcus  
 Aurelius. He spent almost all of his 20-month reign at the  
 front, where he died, assassinated behind his back by a  
 Christian officer in his army. Cornelius Codreanu, the  
 uncrowned emperor of our generation in the 1920s and  
 1930s, was also murdered behind his back by the same  
 Christian and pre-Vatican Church, which sheds oceans of  
 tears on the altar of love of neighbour. Millions of  
 Romanians felt and still feel Cornelius Codreanu close to  
 their hearts. The same cannot be said of Miron Cristea, the  
 head of the government that assassinated him, who was, by  
 accumulation of functions, the happy patriarch in person of  
 the Romanian Orthodox Church. The unworthy, ignorant  
 and Satan-sold priesthood prays for the Freemason's  
 pratorship, perched on the Church's catapult, in the devilish  
 Sunday liturgies, with which they defile the churches and  
 poison the minds of Romanians. But only good things about  
 the dead! So may Beelzebub rest the most blessed minus-  
 patriarch Miron Cristea in his kingdom. Is there any  
 Christian capable of insulting Christ with the suspicion that  
 he could have received among his own this minus-patriarch  
 BOR, with the blood of the best Romanians on his holy  
 devil hands?

<sup>10</sup> Since the break-up of Belgium into Wallonia and Flanders, in order to  
 avoid certain problems, the teacher separates the children in the first  
 class: Walon on the left, Flemings on the right. But Icic and Strul, too, never  
 cease to cry out in bewilderment: "But where are we real Belgians going?"  
 (NER).

stoned? Miron Cristea's holiness was on the reverse sign, ~~on~~ minus sign, as Blaga says in *Luciferic Knowledge*, a book that the theologian-supporter Staniloae overlooked when he wrote his famous inquisitorial indictment "Lucian Blaga's position on Christianity and Orthodoxy" (Sibiu, 1942). Unfortunately, the author of *The Myotic Space* and *Divine Differentials* did not speak to us enough, although it is found with equal frequency in glorious history and holy Scripture. The holiness of Lenin, Stalin, Charles II, the ganggav Michael the Speed, from which the Communists have escaped us, does not exhaust but continues the biblical minus-holiness of Lot's virgins, the holy muceness, Esther, the pimp priest Mordecai and other holy "sica" handlers, formerly anti-critical. There must be good in all evil, as the old saying goes. But we, who do so much by halves, avoid without exception the good part of evil!

Nicolae Paulescu also avoided the expression "Romania jido-vew", although his well-known book, published in 1912 (*The Hospital, The Koran, The Talmud, The Kabal, Freemasonry*), deals with exactly this subject. We still maintain that a Jewish France is not this being the opinion of Edouard Droumont, the Member of Parliament for Algiers a century ago, author of the famous book of that title. In the same way, *Jewish Austria* is not Austria, just as *Jewish Russia* is not Russia, nor Judeo-Christian Rome Rome! Those who set fire to Rome blamed the Emperor Nero! The same thing the Judeo-Bolsheviks did with Tsar Nicholas II, assassinated in one way, or the Austro-Hungarian Emperor Charles, assassinated in another. At the end of the end, as we shall see, *The Leviathan* will be cooked with garlic or in marinara sauce, the great and undisguised delight of the heirs of Mand. Until then, however, *Leviathan* must be prepared. It is a good luck and a good sign, not only for us, that nobody

he didn't get the idea to prepare "The Mysteries of *Leviathan*" by writing a book entitled "Jewish Romania" or "Kahal". Should *Jewish America* be an exception to the rule? Antoine Cousteau (brother of the famous oceanographer) has written a book with this title, as Wolski has written about *Jewish Russia*. Neither the Christian-Orthodox culture and civilisation of millennial Russia nor its proximity to China leave much chance for a *Jewish Russia*. The Judeo-Bolshevik regime lasted less than 80 years! The holocaustic extermination of the Redskins, the 9/11 *harakira* and the multiply developed obesity in the land of the Yankees seem to vindicate Cousteau's optimistic vision. When they were beheaded alive, no one asked the latest Redskins representatives what kind of sauce they would like to be digested with by American democracy! Wavering between garlic sauce and marinara sauce, America keeps the raw material for the feast to come on hand in its own juice. The last of the Redskins are harpooned in reserves like "*Leviathan*" in the Dead Sea, under Jordan-holo-caustic infusions. They are provided with everything. Provided they swallow what they are given, do what they are told, prepare for the final feast like pigs for Christmas. Not like in Canal, Pitești, Gherla or Aiud, where they fasted 365/365. America has other possibilities, with which it hopes to make us the scalp with which it made its Redskins happy! Operating according to the general rules of the Stalinist ghetto, the Western *gulag-cavindr* is a wider subject, more unknown and more ignored by those who harbour the illusion that in December 1989 we went through a "*revolution*". That is why, from the Romanian and other points of view, the question is worth asking: is a Jewish America possible, as Antoine Cousteau believed? Is a Jewish France possible, as Edouard Droumont feared? Is a Jewish Algeria, Russia or Austria possible, as the authors of those books wrote? Is an Israeli Palestine possible? If so, why not a Jewish Romania? The Judeo-State in Bucharest, with its evening prayer to the Bolshevik ass of Russia and its morning rumpus at the

What else is America's Zionist backwater preparing if not *the "Litan"* of Jewish Romania? When the order arrives, things will be as they were at Iancabesti, the night of St. Andrew, in the same high patriarchal and archiepiscopal blessings. Daniel of Moldavia is no better than Cristea of Caransebes! The fact that, for almost three centuries, the main function of the anti-Romanian satrapy in Bucharest has been the destruction of the Romanian nation, is not such as to diminish the interest of the reading public in our question, nor in this book. On the contrary! *The forward* to the last French edition (*Samizdat*) of *Jewish Russia* was appreciated by the Western public, eager to know what was happening in Eastern Europe. It could also be of interest in Bucharest, where wanderers young and old are huddled around two equally noxious bottles. One poisoned, of America and the West, the other powerless, without compass, nor Romanian soul, of the Jewish Church.

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"A new current has made its way into literature," said the 1887 French ~~and~~ of this book. "If it has come to ~~it~~ is because it could not be otherwise. The current being critical of the Jews, one can see that a dam has collapsed somewhere. As always, the Jews jumped the horse. Once started, the current will go far. The literature we have before us is the still early product of instinctive and unconscious dread of the massive invasion of modern Jewry, which has caused concern and fear in the Christian camp. For now, Christians have taken note of the Jewish migration. Soon the inevitable and normal reaction will occur. Let's not judge these timid, defensive literary attempts lightly. The incisive mockery practiced by the Jews and the guilty lack of interest of the present generation will later give way to the generous movement that is making its way through the Jewish fury and the naive puzzlement of the growing up generation."

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 pilor. The small and humble, the Christians and Aryans of Latin, Germanic or Slavic race, have the right to defend, even with some vehemence, the few remnants of glory which the rising tide of Judaism has not yet succeeded in drowning completely. Timid by profession, sometimes squared and even cubed, the Christian must not drag out his days like a hardened man, resigning himself, ashamed, to the role of the vanquished. Amazed at the victory so easily won, the Jews themselves would be embarrassed.

So let's get to work! To arms! The road is open. Let us advance with hate, nor hesitation. Public opinion must not fall victim to the fantasies with which the Jews want to lull us to sleep, the stories that are repeated from generation to generation, that people know or think they know. Served with spicy and funny sauces, believable or unbelievable, they are harmful to Christians and the white race, to all peoples in general.

Unfortunately, the public doesn't like to learn. The common man is common because he avoids any serious study. The Christian elite, to overcome the present state of laziness and helplessness. The Jewish problem, its study and its solution imply a call to meditation, to calculation, to manhood, to christianity, to struggle.

This work is serious, profound. Knowing the countries in which the massive Jewish agglomeration sheds light on the machinery and internal mechanism that drives it, the author brings to light the obscurity that hides from Christians certain aspects of the Jewish soul. It is a beginning of a study of the mysterious world in which the weapons that liquidated the economic independence of the Poles, Russians, Hungarians, Romanians and other less cautious, misguided and unpredictable peoples were hardened.

With lucidity and method, the author describes the institution of the Kahal, screen and culmination of the Jewish impudence and conspiracy against all the peoples of the world: the people that claims to be the only one chosen by God, in fact asserts that all other peoples would be rejected, unworthy! To the great misfortunes of its outcast, defested, feared and cursed race, Israel has opposed its great remedy: the Kahal!

The author has studied this institution, insisting on the details, the apparently useless symbolic ceremonies, guessing, with the intuition of the one who belongs to a nation-prey to the Jews, that everything is serious in the pseudo-science and power called to save the individuality, the specificity of European peoples and cultures, of contemporary civilization.  
 Reflections

his study of the Kahal will have led him to teachings useful to other causes, less repulsive or detestable than the ~~one~~. In order to establish itself as a sanctuary of Jewish mischief, ~~it would~~ to reduce, sabotage, and liquidate any other institution superior to the financially selfish aspirations of Jewish mercantilism. Jewish interests must be reduced to desires that can

The network of Jewish interests must be reduced to desires that can be satisfied through community of action, with respect, ~~not~~ sometimes extremely long, battle plans and iron discipline. Obstacles, such as nationality, homeland, progress, which have made it difficult for the Aryan peoples to move forward, are all burdens which the Jew has been able to rid himself of without difficulty, like mere rhetorical speeches, without prejudice of one kind or another. This religious life, defined with

without prejudice of one kind or another. Their religious life, confused with their civil life. It is a race well endowed with instincts, a trait peculiar to ant mounds and other insects, their janatical masses. The rules by which they conduct themselves in their fight against the Christians spring from a few practical truths, not too complicated. Everywhere present, the kabul is their interpreter. The respect which the kabul enjoys in the eyes of the Jew is not due to the veneration of his religious character but to his practical usefulness, to the fear he inspires in the spider's web of Jewish interests. Hence the inclination of Jews to respect the most outdated and difficult to apply traditions. Whether civil or religious, often both, tradition is their only moral law, the only ferment of the existence of the Jewish people. It must be added, to be fair, that their obedience to the precepts of the cull, and the prescriptions of the kabul sometimes reaches the sublime. Such is the Jew, such will be to the end of the world.

Christian peoples suffer from obsessions of a higher order and from no preoccupation with things to which the Jew shows a sovereign contempt.

Since these things are sold in the mainstream (science, religion, art, churches, parliaments, governments, countries), the Jew buys all them. He does not produce, he does not work. If he worked, he wouldn't have time to earn! He profits from the generous waste of Aryan activity. He is not interested in truth, goodness or beauty. Smart and cold as a computer axe-

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 rized, like a microchipped guillotine, bristling with Christian or gay  
 blood, feverish, suspicious, restless, the Jew hunts his gain in the work of  
 others, as the jackal hunts his prey among herbivores.  
 Inflated, proud, vindictive, the Jew is a monument of arrogance,  
 cunning, greed, tyranny, cruelty. An excellent calculator (he speaks  
 Chaldean but also Arabic), the Jew feels that the manipulation of his  
 displeases the Aryan peoples, who are rather dreamy in their way. The  
 rabbis understand that by playing with numbers, the Christians will  
 end up dirt poor and the Jew's will get rich. The ideals of enrichment by  
 robbery, thievery and terror, the thirst for gold, wealth and unclaimed  
 goods are inscribed on every page of their lying Bible, the Talmud  
 distilled by commenting on the Pentateuch and its commentaries. Their  
 uncontrolled lusts, their thirst for gold and power have been fulfilled.  
 Driven like the devil himself, almost without fail, using the weapons  
 possible and impossible, permitted and especially not permitted, the Jews  
 accelerated their ascent, reaching the coveted target ahead of schedule.  
 From the promised land, here they are, promising themselves the whole  
 earth!  
 In order to dispose of the work, wealth and life of Christians, they  
 extended their arches to the top of the social hierarchy. Emperors, kings,  
 politicians who pawned their crowns, jewels and the possessions of the  
 Solomons and Abrahams passed through the Jewish forks, becoming  
 clients, putting at stake the future of their countries and peoples, of the  
 entire modern era. Once the era of loans was ushered in, the Jews  
 mortgaged everything that could be mortgaged: state revenues, railroads,  
 companies of all kinds, banks, social insurance, public health, the daily  
 bread of the peoples... If something escaped unmortgaged, it was taken  
 away. For the future, Jewish power is a product of the modern age,  
 hatched in the early years of the 19th century.  
 Blind and unknowing, pacifying Europe, the Congress of Vienna  
 invited Israel to the work, thus putting under the shadow of the thorn  
 the bread, the home, the family, the honour, the life and the country of  
 the Christian. The Jews responded without hesitation, delighted that the  
 liquidation of the Napoleonic wars was falling into their bag. It is hard  
 to imagine a sadder and crueller irony than that of the vicissitudes of the  
 launch of the Rothschild financial dynasty that has long reigned over  
 much of the world. The collapse of the Napoleonic empire was followed,  
 almost without transition, by the emergence of the greatest power

financials that ever existed: the mafia, the Rothschild family or the Rothschild occult dynasty.

In April 1814, Napoleon lands in the Bay of Juan. Three months later, Rothschild lands at Dover, telling the English the great news of Waterloo. The boat in which this strange "Caesar" was carried on his way to London, where he plundered the entire French revenue) was unarmed. It was, however, the first financial piracy expedition of the post-Napoleonic era.

It was extremely simple, the founder of the dynasty of our current kings must have said to himself: How he judged, in his inner, the outrageous inability of Christians to mind their own business will never be known. As for the kings and emperors (more genuine perhaps, but less skilful than this Rothschild, a petty master of a German prince) shepherds of their peoples, as they held and believed themselves to be, they did not understand that they and their peoples were witnessing the birth of a new power, that those who were working to build it were impious devils. The crowned heads, more or less of the nation, did not and cannot have knowledge in their blood. Their worries, in general, are of an entirely different nature. Their people, beggars for cheap pleasures, bread, circuses and the like, worked hard for the Jews, periodically making revolutions which resulted in loans, conversions and ghettos for the latter.

The relentless and invisible Jewish war against the Aryan peoples and Christian fortunes is directed on the mute by a multitude of modest major states bearing a name: the Kahal.

The author of this book, in spite of his Slav placidity, lets all the bitterness of his soul burst out when he sees that the Semitic danger is undermining, undermining and grinding the Slavic countries, already sorely tried by their lack of union.

Wolski's work should be continued and extended to the changing and Jewish organization in response to Christian. Weak and fearful as it is, this resistance exists, it asserts itself with some energy. Wolski's followers have no choice but to follow in his footsteps. To get to the heart of the Jewish problem, as it is now, in one country or another.



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Poland, Russia and Romania can provide real elements of this. The Khazarian Jews in these parts are specimens of Jewish fighters. For a long time, traditional Jewish institutions have been kept intact here. Until a century ago, in Russia, Poland, Romania, Bulgaria, Serbia or Ukraine, there had not been the fright of the Western countries, caused by the contact of the Jews with Christian peoples, more aware of their interests, by the environmental influence of a civilisation which, if not more refined, was in any case closer to the Semitic logic of an eye for an eye and a tooth for a tooth! With the exception of the Portuguese branch, the Jews in the West are the descendants of the ghettoes of Poland. That is where the secret of their power must be sought. In Russia and Poland, the Kabbal has kept intact the Mongol-Khazar character of its beginnings in the first millennium AD. Let us study the Kabbal not with the pleasure of an archaeologist eager to investigate, or a scholar whose curiosity is aroused by strange things. Let us study the Kabbal for the benefit of ourselves and future generations, before whom we must not be guilty of negligence. Let us take up this study with the salutary and holy anger of those who have nothing left to lose. Instead of repeating sterile accusations about the superiority of the weapons used by the Jews, let us appropriate their weapons, if indeed they have proved good. Why don't we use them ourselves, against them, for example? Defence organisation has become extremely necessary. An unavoidable dose of firmness, of toughness must be used. Let's not be embarrassed. Let us not be impressed by their progressive phrasology, their hypocritical, pseudo-humanitarian speeches. When the time comes, we must proceed with method, firmness and consistency. The task could fall to the government, to the enlightened elite that might grow out of the garbage that the proud Christian peoples of old have become. Out of blight, mould and mud, we will create new beauties and new prizes, one of the Carpatho-Danubian poets would say. The task could fall directly into the hands of the people, the only sovereign after God. Things could happen as in Hungary in 1956. The false Khidna, Khidovite and Khidovistic elite has seen what the wrath of a proud people, awakened from the death sleep into which the barbarians of enemies and

tyrants... The Hungarians must be our allies, not our enemies. The Hungarians live by their work, they are a dignified and honourable people, who would help us to get rid of the Panarot pupincunism. Given the intelligence of the Jews, it is to be hoped that they themselves will offer us solutions, in order to avoid either mass expulsions or vexatious massacres, the upsurge of which would be tantamount to what some call persecution. The real persecution is that to which we as Romanians are subjected in our own country, we Christians everywhere, in the very countries that claim to be still Christian. The peoples of the world are, more or less, in the same situation as the Palestinians. The states of the world, whether they are aware of it or not, are in the situation of Lebanon.. We can speak of the Palestinianisation of peoples, the Lebanisation of the states of the world. As Romanians, it would be appropriate to rid ourselves of certain illusions. For almost 300 years, since the tragic end, full of lessons, of Dimitrie Cantemir and Constantin Brancoveanu, there has not been a truly Romanian state, on Romanian soil, until the four years in which Marshal Antonescu tried to free the Romanian people from the Bar-Bar yoke, from the Judeo-Bolshevik threat that had, at the time, Palestinianised the mosaic of Soviet peoples and Lebanised the entire former Tsarist Empire.

In the burning question of the Jewish tide that is, with the work of the Christian peoples, in the face of ~~Christianity~~ <sup>Christianity</sup> to stem, the tide of Judaism, it is natural that vigorous measures should be proposed and discussed. It must be said clearly and plainly to the people, to any man who is willing to listen: the superordinate ruling class of yesteryear did not see the danger, proved uncaring, allowed the enemy to undermine society, allowed itself to be corrupted, to be jidden, to be bought by it. It has put Eminescu in a bind, making our national poet the first political prisoner of modern Romania. As far as Jewishness and the Jewish question are concerned, it is up to future generations to solve the problems that have arisen due to the negligence and corruption of past generations. Communism has

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was a supreme attempt by Judaism to exterminate, first and foremost, the Arvan, Christian peoples. We have survived the first Communism, but we have not learned the lessons, we have not drawn the necessary conclusions! The Jewish problem remained unresolved. There are still for conflict between our state, which must remain Romanian, and the Jews, who form a separate state within any state. With intelligence, rigour and, if possible, even goodwill, we will have to complete the Jewish judicial file. We will compile this dossier fairly and impartially, or we will perish. Fortunately, Jewishness itself compels us to reopen this dossier. The lying Holocaust, which they want to throw back at us, will bring to light the real Holocaust, the one they organised against the Christian peoples. The process of communism can only be the process of the Jewish holocaust against the Goyim, the process of genocide against the Romanian people, against the best of our peasants and workers, against the most spirited of the scholars of the inter-war generation, a genocide practiced with hatred, method and Talmudic terror, initiated and led by Jewish figures such as Ana Pauker, Nikolski, Dulberger and others. This genocide is real, nobody invented it. We don't need Emergency Government Ordinances to fool the people, to force the public to believe in the fictitious holocaust and to pay the tax... We are facing a genocide or holocaust well known to the whole country. We don't need circumcisers like Elie Wiesel, Radu Ioanid, Vladimir Tismaneanu and other holocaust jugglers to talk about the horrors of Pitesti, Canal, Aiud and so many other places of sad memory. This genocide was baptised, according to circumstance, proletarian dictatorship, bright future, class struggle and other formulas on a Talmudic model. The post-Caucasian regime began, not coincidentally, with the symbolic and ritual burning of one of the largest libraries in the country. The Central University Library in Bucharest is not the only one to have been burnt down. In December 1989 and January 1990, there were

burned, partially or totally, many public libraries in the ~~on~~ the stupid people were pushed, encouraged to throw into the fire the works of the "genius" turned "odious", any book and any document on the forty-five years of the Talmudo-Communist dictatorship. Entire collections of magazines and publications such as *Socialist Era*, *Class Struggle*, *Party Work* and others were thrown into the fire, thus erasing the criminal traces. The foundations were laid for the entry of the reserve team, the Talmudo-Communist cadre reserve. This was the transition from the Bolshevik-Jakobist and terrorist method of Asad Aham, alias Ginsberg, the Rabbi of Khitomer, the real founder of Bolshevism, delegate to the First World Zionist Congress (Basel, 1897-1898, where the famous 24 *Protocols of the Elders of Zion* were breathed out), to the method of corruption through money, debauchery, prostitution, mafia, advocated by the other father of Zionism, author of the *Jewish State*, the Budapest Jew Theodor Herzl.

Every country has the Jews it deserves. France, England, The United States does not know its Jews. They will have the opportunity, perhaps not the pleasure, to see what they are ~~all~~ of. For our part, along with countries like Hungary, Poland, ~~and~~ Russia, the Baltic States and others, although we have learned, more or less, to know our Jews, we are not in a position to assume the political power to give them the final lesson we owe these "chosen" of God! God gives to everyone. But does He put anyone in the bag? With prayers and only with prayers will we ever free ourselves from the Jewish yoke? The Popes who confuse the Gentiles with their lying Jidovism must be left alone in the wilderness of the walls of Jidovistic churches and monasteries. Let our aim be the free and dignified life of the Dacian of old, not the nothingness of the Christian slave, always ready to deceive himself, to take up a new yoke, to kiss his executioners' ass, generation after generation, as the Church has taught us! Our present duty is not to lick America's ass, like the traitors of August 23, 1944, who

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started with licking Stalin's buttocks. May it be our fate to  
move through history from treachery to treachery, from  
dishonesty to dishonesty, eternal nothingness that can only  
lead us to perdition. We would not be the first nation to  
perish from the face of the earth. Few other nations,  
however, have licked the enemy's guns, drool and ass, as our  
false rulers and leaders, including those at the head of the  
Church, the Schools, the Army, the Culture, the Press, have  
done and still do. Few peoples have perished fighting. Troy,  
Carthage or Decebal's Dacia will be talked about as long as  
the world goes on. Nobody talks about peoples who refuse  
to fight, who refuse to defend themselves, who put  
themselves at the enemy's service, as we did on 23 August.  
What can be said about an army of scoundrels who, at the  
behest of a thoughtless king and blind politicians, put  
themselves at Stalin's service, allowing his hordes to rape our  
homes, churches, grandmothers, mothers, sisters and  
daughters in peace and without risk?

This book is an instructive read  
so necessary to those who address the problem of the  
regeneration of the Romanian nation. As well as other  
nations, states and peoples. Today or tomorrow!

**At the tomb in Prague of Rabbi Simon ben  
Yehuda, known as Caleb the Teacher**

*The Jews were a  
state within a state:*  
Schiller

. We do not claim to be addressing a new or old issue. What issue has not already been exposed, analysed, discussed, even resolved, from the most diverse points of view, often in a total and chaotic incoherence?

The field of discussion and investigation has extended far beyond the 19th century. Much has been written about an extremely numerous corporation, very powerful in terms of the capital it possesses and which, favoured by the rights it enjoys everywhere, has established itself as a separate state within each state. Separated in each locality as an autonomous population, it is subject, both administratively and legally, to an occult government, represented by the *Kahal* (a kind of administrative commissariat) and the *Beth-Din* (court). This corporation represents and is represented by the entire Jewish people, physically dispersed but united in spirit, purpose and means.

*The Book of the Kahal*, published in Russian (Vilnius, 1870, two volumes) by Bratmann (a converted rabbi, repentant and baptized according to the Russian Orthodox ritual) clearly demonstrates the strong organization of the Jews in all countries, especially in Russia, Romania and Poland. It shows the aims of the Jews, the means they use to achieve their aims, the strict discipline that every Jew owes and shows towards the dispositions of his bosses.

By exposing the innermost Jewish secrets, the *Kahal's Charter* caused great unrest among the descendants of Abraham in Russia. In a very short time, they have how-

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 They have all the copies of the first edition, which they then destroyed, burned or hid. These clandestine self-damages could not, however, prevent the few copies that escaped destruction from falling into Christian hands. We were lucky enough to obtain one and translated the most striking parts, which we reproduce below. In fact, this book is nothing more than a collection of extracts translated from different languages and from different periods. This is, on the one hand, its main merit and, on the other, the guarantee of its sincerity.

To get an idea of the purpose of the Jews and their unspoken aspirations, we begin with the speech of a great rabbi at a secret meeting. Taken from an English work published by Sir John Readclif under the title *An Account of the Political and Historical Events of the Past Ten Years*, this speech reveals the insistence with which the Jews have been pursuing, by every possible means and from time immemorial, the idea of world domination.

Here is the text of the speech<sup>11</sup> :

*"Our fathers left it with the tongue of death that the chosen should meet, at least once in every century, at the tomb of the great teacher Caleb, the holy Rabbi Simon-ben-Iehudah, whose knowledge gives to the chosen of every generation, power over all the earth and authority over all the sons of Israel."*

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<sup>11</sup>. This is the sermon delivered by Rabbi Reichhorn of Prague *ad hoc* *Sanhedrin* assembled in the Jewish Cemetery in Prague at the door of Rabbi Simon-ben-Iehuda in the summer of 1869. The press of the time spoke of this sermon, quoted by various authors together with a letter (17 Jan. 1489) of Rabbi Chaimor of Arles (France) to the Grand Sanhedrin of Constantinople, and the reply of 21 *Casten* (November, 1489) signed J...S...V...F... Prince of the Jews. In the view of these authors, these are historical proofs of the permanence and uninterrupted continuity of the Judaic direction of thought that would lead to the *Protocols of the Elders of Zion*. (NER).

Eighteen centuries have passed since the war of our people for the power that was promised to Abraham, but which was taken from him by the Cross.

Trampled, humiliated by enemies, constantly threatened with death, persecution, plunder and rape of all kinds, the people of Israel did not perish. It has spread throughout the whole earth, for the whole earth must belong to it.

For many centuries our scholars have fought bravely, with a ~~that~~ no one can defeat, against the Cross. Our people are making systematic progress. Every day its strength grows. Ours ~~is~~ Golden ~~is~~ the god Aaron gave us in the desert, the universal deity of our day.

Since then it has been decided that we should be the masters of the gold ~~the~~ earth has, so that the real power can pass into our hands. Then the promise to Abraham will be fulfilled. Gold is the greatest power on earth. It is the strength, the reward and the instrument of all joy. Every man fears gold, and adores it. This is the great mystery, the profound science that rules the world. Behold the future! Eighteen centuries have belonged to our enemies. The present century and those to come must belong to us, the people of Israel. They will surely belong to us.

After a thousand years of atrocious struggle with our enemies, we ~~for~~ for the tenth time in this cemetery, next to the tomb of the great teacher Caleb, the holy Rabbi Simon-ben-Yehuda. We, the chosen ones of every generation of the people of Israel, seek, in the grave sins and wrongs committed incessantly by our enemies, the means to gain advantage for our cause.

Each time, the new Sanhedrin proclaimed merciless struggle against these enemies. But in none of the previous centuries did our ancestors come to concentrate in their hands as much gold, the consequence of power, as the 19th century offered us. We can be proud. We will soon reach our goal. Let us look to the future with confidence. The times of persecution and humiliation, those dark and sorrowful times, which the people of Israel endured with heroic patience, are thankfully over, thanks to the progress of civilization to



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 Christians. This progress is the best shelter behind ~~move~~ we can hide and act  
 to move steadily towards our ultimate goal.  
 Let's take a look at the material state of Europe. Let's ~~at the~~  
 resources that have come into our possession since the beginning of this  
 century. The mere concentration of the immense capital at our disposal  
 at this moment is an invincible force. In Paris, in London, in Vienna,  
 in Berlin, in Amsterdam, in Hamburg, in Rome, in Naples,  
 everywhere the Jews are the masters of the financial markets, with many  
 billions at their disposal. Not to mention the fact that in every second or  
 third category city we own all the money in circulation. Without the sons  
 of Israel, without their blessing and influence, no financial operation, no  
 important business can be carried out.  
 Emperors, kings and ruling princes, all the states of the world have  
~~and~~ debts, contracted to maintain their numerous standing armies,  
 designed to support their thrones and faltering governments. The stock  
 exchange quotes and settles these debts, and we are everywhere the  
 masters of the stock exchange. We will have to facilitate these loans even  
 more, to arrange them so that we become the sole regulators of all values.  
 In return for the capital we provide to all countries, let us take as pawn  
 the operation of railways, mines, forests, large factories and other real  
 estate, including the collection and administration of taxes.  
 Agriculture will remain the great wealth of every country. ~~Do not~~  
 agricultural property leads to honours and influence. Let us multiply  
 our efforts to build Israel on the land, to acquire new and important  
 territories, to miss no opportunity to buy a piece of land. We will cause  
 the division of large estates; to make it possible to acquire them as  
 quickly and easily as possible.  
 Under the pretext of supporting the peasants, we will make the ~~and~~  
 pay higher and higher taxes. When their propertyours, the work of the  
 Christian peasants and proletarians will become the source of immense  
 benefits for us.  
 Poverty is slavery, said a poet. The proletarian and the peasant are ~~to~~  
 most humble servants of money, of financial speculation. Oppression and  
 influence are the most effective instruments of the spirit that inspire and  
 stimulate

our cunning. Who can deny the children of Israel wit, ~~insight~~? ~~insight~~? Our people are ambitious, proud, greedy for pleasure. Where there is ~~it~~ there is shadow. It is not by chance that our God has given his people the vitality of the serpent, the cunning of the fox, the sight of the hawk, the memory of the dog, the solidarity and the instinct of association of beavers and furies.

We groined under Babylonian slavery, yet we became strong! Our temples were destroyed, but we built thousands of other temples instead! Eighteen centuries we have been slaves, but in this century we have risen above other peoples!

It is said that some of our brethren convert and accept Christian ~~law~~. Never mind! The baptized can serve us. They are our precious helpers on the road to horizons yet unknown. The baptized Jews do not forget their true and permanent nation. Despite the baptism of the body, their spirit and soul remain faithful to Israel. In a century's time it will not be the sons of Israel who will want to become Christians, but Christians will want to adopt our holy faith. Israel will reject them with contempt.

The Church, one of our most dangerous enemies, will ~~and~~ persistently undermined, to limit its ~~ideas~~ as much as possible. We must graft into the minds of Christians the ideas of freethinking, scepticism, schism. Let us provoke religious disputes that generate schism and break up as many sects as possible. We'll start with the priests. Let us declare open war on them, provoke doubts about their piety, their private lives, belittle them by ridicule and persiflage.

The natural enemy of the church is knowledge, i.e. the result of instruction, the natural effect of the spread of schools. Let us gain ~~over~~ ~~influence~~ ~~over~~ studious youth. As a direct consequence of the idea of progress, the equality of religions leads to the removal of religious lessons from the curriculum. Through corruption and connections, we will easily obtain teaching posts in Christian schools. This will leave religious education to the families, who lack the time and training



all industrial, financial and commercial associations, subordinating ~~into~~ our interests, protecting us from judicial traps, from Christian courts. With our congenital aptitude for business, we will tackle this kind of speculation without problems. We will be prudent, we will be tactful. Let us not neglect what gives a special position in society: philosophy, medicine, law, music, political economy, in a word all branches of science, art and literature, vast fields in which we must ensure our success and show off our skills. Science, art, literature, religion can be speculated. A mediocre musical composition will give us the opportunity to place its author on a pedestal, to create an unpardonable halo for the Jew who composed it. Emphases added: Science, Medicine, Philosophy, Law must be part of our intellectual concerns. The doctor, the lawyer, the notary are privy to the innermost secrets of families, thus holding in their hands the health, honour, wealth and life of our mortal enemies, the Christians.

Encourage marriage alliances between Jews and Christians. Working loss, the people of Israel can only benefit from such marriages. Introducing a small amount of impure Christian blood into the veins of our God-chosen race will not corrupt it. Our sons and daughters will thus provide us with alliances with Christian families in authority and power. In exchange for money, it is natural to gain influence over those around us. Inbreeding with Christians is not a deviation from our intended path. On the contrary, with a little skill, it will make us arbiters of their destinies. It would be desirable that the Jews should not take as their mistresses women who belong to our holy religion. Let them give this role to Christian virgins. When we replace religious marriage with a simple contract before some civil authority, Christians will fall into our arms like flies into a spider's net.

Gold is the first power in this world. The second is the press. The second is nothing without the first. What we have said and planned above cannot be achieved without the support of the press. We must therefore become masters of all the newspapers in the world. The mastery of gold, the skill in its use, and the finding of the right moment to buy those willing to sell themselves, will make us the arbiters of public opinion and the masters of the masses.

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By walking this path, with the perseverance that characterizes us as our great virtue, Christians will turn back. Their influence will become null and void. We will debate to mankind what and whom to trust, whom to honor and whom to curse. Some may rise up against us, insult us, slander us. But the docile and ignorant masses will listen to us, they will be on our side. Once we have become absolute masters of the press, we will change the meaning of the notions of honour, virtue and fortitude as we please. We will thus deal a heavy blow to the sacrosanct institution that is the family, and bring it to its knees. We will extirpate faith in all that our enemies, the Christians, have hitherto worshipped. By making our head weapon out of the unleashing of passions, fornication, prostitution and corruption we will declare open life and death war against all that is still holy, pure, pure, respected.

The sons of Israel must understand these high and immortal. Our strength will grow like a gigantic tree, whose branches will bear the fruit that is called wealth, pleasure, happiness, righteous power, compensation for the misery Israel has endured for so many centuries.

Our people are conservative, faithful to religious ceremonies and customs preserved from our ancestors. It is in our interest to feign certain zeal for the social issues of the day, the fate of the workers first and foremost. In reality, we will thus subordinate public opinion and steer it in the direction we want. The blindness of the masses, their to be attracted by empty but sonorous words, trumpeted at every turn, make Christian peoples easy prey, a docile instructor of popularity, credit and power. We shall find among our people without difficulty people with a talent for persuasion, who express themselves easily, as persuasive as the most sincere and philanthropic of Christians.

As far as possible, let's bring the proletariat closer to the money manipulators. We will thus raise the masses when we wish, we will push them to riots, to revolutions, and each of these catastrophes bring one step closer to our sole goal: **THE KINGDOM OF ISRAEL ON EARTH**, as promised to our forefather Abraham.

## From Tacitus to Napoleon I: Historical Considerations on the "Chosen People"

An eminent publicist, Alphonse de Toussenel, in a work entitled *History of the Financial Feudalism, The Jewish Kings of the World*, published in Paris (1846)<sup>13</sup>, speaks of this "Chosen" by God, a quality which the tribe of Abraham has always attributed to itself and which it does not yet intend renouncing:

*I do not grant the title of great people to a horde of beggars and lepers who have lived at the expense of all humanity since the beginning of the world, who carry throughout the earth their unbearable pride, their hatred of all other peoples. The Jews are a race always defeated, punished, enslaved, with the nostalgia of slavery in Egypt, always ready for the cult of the Golden Calf, in spite of God's innumerable signs of wrath! Which of the Jews who earn hundreds of millions a year keeps on seeing the walls of Zion, after which oceans of crocodile tears are shed.*

*If the Jewish people were truly God's people, they would not have killed his son and continue to exploit the redeemed of Christ by parasitism and adultery. On the one hand God would not have cursed them to carry their leprosy like pigs carry bacon.*

*In the name of charity, reason and faith, I curse all ungodly men that take God's name in vain! For these religions are the invention of those men inspired by Satan, who have made their Gods like themselves. The impiousness of dogma can be measured by the inhumanity of these sectarians.*

*What people has proved more bloody and vengeful, more in its hatred and contempt for the rest of mankind than the Jewish people? Wherever this race lives, it never devotes itself to*

<sup>13</sup>. Alphonse de Toussenel, *Les Juifs, Rois de l'époque, Histoire de la Féodalité financière*, Paris, 1847. Last edition, SERP-Librairie Roumaine Antitotalitaire, Paris, 2004 (NER).

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In spite of the philanthropists and charlatans of liberalism, the people are laboriously atoning for the cardinal error of having ~~shown~~ mercy to the Jews. Unwise and lamentable mercy, the ~~error~~ which has been pointed out by the great thinkers of all times. Tacitus, the most illustrious historian of antiquity, was one of the first to speak out against the limitless pride and spirit of deceit which characterize the Jewish people. Bossuet does not hesitate to write: *that the Jews are nothing to religion and to God, that it is right that their ruins should be scattered to the four winds as a punishment for their obstinacy*. Voltaire attacks the Jew in epigrams. Fourier condemns the granting of citizenship rights to the Jews, saying: *Cultured and civilized men could not themselves secure the reign of deceit and cunning. They called in the help of the beggars, this yeast that produces nothing. The Jewish nation is uncivilized, lives by patriarchal principles, has no sovereign and secretly recognizes none, religion. Any government that cares about good morals must compel Jews to do productive work. When it is recognized (which will not be long in coming) that political science must be concerned with reducing the number of merchants, in order to bring them into true and fair competition, the folly of this philosophy, which resorts to the aid of a totally unproductive, mercantile race to perfect the commercial frauds which have already become intolerable, will be understood.*

This profound thinker, whose logic gave the coup de thanks to anarchic trade, heralded fifty ~~vs~~ earlier the emergence of a mercantile feudalism and the reign of Judah in the United States. It is to be noted that the governments of Prussia and Russia (which cannot be suspected of utopianism), were compelled twenty-five years ago, by force of circumstances, to apply to their Judaeans subjects the principles of policy set forth above. This is only natural: these

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<sup>14</sup> A. Toussenel, *op. cit.*, Gabriel de Gonet, Paris 1847, Introduction, pp.2-4 (NER).

governments did not want a separate nation within the peoples they administered. Napoleon I, in 1805, added, with his imperial hand to the following note to paragraph 12 of the draft reform on the Jewish problem: it is absolutely necessary to seek the means of restricting the speculation ~~and~~ by the Jews on the stock exchange, in order to eradicate this organised swindle, so that the extortion exercised by a corporation which, by its religion, its morals and its traditions, forms a nation apart in the bosom of the French nation, may disappear.<sup>15</sup>

Look at Muslims. They do not, as we do, blame the Jew for the insult, trial, condemnation, crushing, crucifixion and death of their saviour. Yet no Christian people has shown the Jews as much contempt as the Arabs and Turks. Why? Because the Jew has never and nowhere wanted to practice any other profession than trade and barter.

The Jews have put new mortgages on all the states, mortgages that they will never be able to repay from their own revenues. The universal domination that so many conquerors have coveted has come into their hands. The God of Judah kept his promise and gave victory to the sons of Maccabeus, Jerusalem imposed holocaust tribute on all empires and peoples. Part of the income of the states, the product of the work of all mortals, passes into the Judaean purse as *interest on the national debt*.

No Jew does any useful work with his hands. Possible ~~in~~ between this race and Christians does not exist. The evidence is that most distinguished Jews deny Judaism.

That the Jewish people have produced brilliant personalities in the fields of art, poetry and science cannot be disputed. But how many of this elite, as rare as it is, can be quoted without, by their very names and

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<sup>15</sup>. *Allgemeine-Zeitung, Der Juden-thumbs*. 1841, p. 300 (Author's Note, NA).



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 their glory, to recall the idolatry of gold, innate in race? That the Jewish people were endowed with special organizational ~~use~~ cannot be denied. But he who can deny the use of these superior faculties, for dishonest purposes makes them even more reprehensible. Eagles are stately birds, flying to great heights. We often admire their flight, but that does not prevent us from expressing revulsion and disgust at these disgusting corpse-eating predators.  
 Peace to the workers of all nations! But outside of these parasites, the moneylenders, to the side of the Jewish monopolists, these sons of Israel, the true sons of the scribes and Pharisees who crucified Christ.

## The Christian Jew Jacob Brafmann and " the chosen people "

Let us now listen to Brafmann, our repentant rabbi and convert to Russian Orthodox Christianity. Here is what Brafmann says about his former co-religionists in the *Book of Kabbal*, which I mentioned above.

*Born and brought up in the Jewish religion, which I practised I was 34, I was sufficiently initiated in the sources I had to consult to carry out the orders of the Synod of St. Petersburg to seek the means of paralyzing the constant and active influence of the Jews on their co-religionists who had the intention of becoming Christians.*

*The close relationships I have maintained with some of my former colleagues have made it easier for me to put together some important documents, which I am publishing in the Book of Kabbal. They reveal with clarity the situation and the objectives aimed at by Jews in general.*

This collection of documents, consisting of letters, notes, deeds, correspondence and provisions, is able to lift the veil that hides the mystery of the internal organization of the Jewish society. It allows, better than any research to date, to bring to light the secret means by which the

that Jews use to secure their livelihood, as well as in influential position they occupy in Europe and around the world.

The bulk of these documents, which are completely unknown to the public, consists of more than a thousand ordinances of the *Kahal* (Jewish administrative leadership), and of the *Beth-Din* court, a judicial authority imposed by the Talmud. These two authorities are often almost confused, being made up of more or less the same people, to whom the Jews are subject and whose orders are blindly executed.

The importance and significance of these documents is that they reveal the means used by Jews in everyday life, showing to what extent they depart from the theories treated in the Talmud, the theories according to which the old Jewish society was formed and which are only fully understood by those brought up in the synagogue.

The Talmud does not precisely establish the share of authority attributed to the *Kahal*, i.e. the *Beth-Din* court, in regulating the life of the Jewish communities. The doctrine establishing the life of today's Jews is entirely new, with no traditional written basis. It is elaborated in a capricious manner, as we shall see from the documents that we shall present, and by which the *Kahal* has understood to impose certain things, a certain conduct in everyday Jewish life. The documents classified under numbers 16, 64, 131 and 158, which we shall reproduce in Chapter IV, deserve special attention. They establish:

1. That the despotism of the *Kahal* forbids Jews to invite whoever they want to their family celebrations, or to invite their food and drink without special authorization.

2. To the question, "What do the Jews think about the laws of the countries in which they live," the Talmud answers: in one place, *Din demalluite Din*, that the laws of Caesar must be those of the Jews. Elsewhere, the Talmud points out that Caesar's laws are not binding on the Jews except insofar as they relate to the person of Caesar. Laws concerning the government of the country whose head is

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the Talmud

Caesar are not binding. For example, the decisions of the judicial and administrative tribunals, which, under no pretext, can have binding power over the Jews living in that country. At other times, the Talmud solves the problem in an exclusionary sense, supporting the thesis, *Kabanim mikve malke* (the rabbis are Caesars). These different Talmudic texts can and do often differ in their interpretation. Thus, if the *Kahal's* interpretation is accepted, it follows that the Jews who serve as judges in the courts of the country in which they live do not form their opinions according to the civil or criminal codes that enshrine the laws of the country and do not make rulings according to these codes. They must abide by the prescriptions of *the Kahal*, respecting the *a priori* opinions of the *Kahal*, or of the *Beth-Din* court, on each individual case.

3) On this other question, "How do Jews consider the property of those of other religions?" the Talmud answers in such an unintelligible manner mixing black and white, any follower of Moses can interpret the answer as he pleases, can take it upon himself to mislead or deceive any individual of another religion.

The deeds and documents reproduced in the *Book of the Kahal* show that in every district it governs, *the Kahal* grants the Jews *bazuka* and *meropie*, i.e. the *right* to exploit not only the real and movable property of the goyim, but even the goyim themselves.

In a word, the documents quoted from the *Book of the Kahal* (and from which we give large excerpts), demonstrate that the *Beth-Din* court and the *Kahal*, which have long regulated the personal and public life of the Jews without control, do not at all respect the prescriptions of the Talmud, that the ordinances issued by the two Jewish authorities and confirmed by the *herem* (anathema, curse) are observed by the Jews more strictly than the laws contained in the Talmud. These documents will bring to light the secret objectives of the inner life of the Jewish communities. They show by what means and by what circuitous routes they

The Jews in many parts took the place in the business world of those of other religions, amassed large capital, mortgaged all real estate in their favour, and became masters of commerce and industry where the Christians had been masters before. This was happening daily in the western and southern provinces of Russia, in the kingdom of Poland, in Siberia, in Romania, and even in several departments of France (Napoleon I's letter of 29 November 1806, at Champagny), where, in spite of the minority of the Israelite population, which did not exceed 60,000 souls, a large part of the real estate and movable property belonging to the Christians passed into the hands of the Jews, who had just acquired civil rights. How did the Jews end up here, who once enjoyed no civil rights in Europe?

The best proof that the Jews have been pursuing their aims long before, undeterred by any failure, is the recent protest of the inhabitants of Romania<sup>16</sup>, expressing the same grievances as the complaints made by Christians to the authorities in Vilnius in 1865 (cf. Dubenski, *Collection of Laws*, p. 222). This is why several European countries either granted or withdrew political and civil rights equal to those of the indigenous population. This is not unrelated to their pernicious influence and intolerable invasion in all areas of commerce, industry, real estate and movable property.

Finally, the documents in question show why the efforts and capital sacrificed in the nineteenth century by several governments of Europe could not change the character of the Jews

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<sup>16</sup> The author is aware of the situation in Romania and speaks of the protest of the Eminescu-Vasile Conta generation in the aftermath of the Congress of Berlin (1878), when Masonic Europe intensified its pressure for the repeal of Article 7 of the Constitution. This article, since the time of A. I. Cuza, restricted and regulated the access of foreigners to equal rights with Romanians in Romania. Aspect presented and analyzed by G. Panu in *Campanie contra Tărei. The Jewish Question*. (NER).

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 and their parasitism so harmful to peoples and as the  
 publicity given to these documents, the thoughts inspired by  
 them, urged, in 1871, the civil authorities of the northern  
 Russian provinces to suppress the Jewish institutions of the  
*Kahal* and the *Beit-Din* court.

The authenticity of these documents is attested by the age  
 of the paper on which they were written, by the uniformity  
 of the handwriting of the notary who drafted them and  
 finally, by several ~~signs~~ which are perfectly identical on  
 documents with different dates. The *Kahal's* Ordinances  
 were written between 1794 and 1833 and are filed  
 chronologically in the *Kahal's Book*, in perfect conformity  
 with the originals.

Careful examination of these questions and answers ~~only~~  
 regulation of Jewish life leads to the conclusion that the  
 main objective of the *Kahal's* activity, as well as of the acts  
 that follow, is to obtain the greatest possible ~~income~~  
 Christians alike.

## Acts & Documents

Here are the important papers and documents that I have  
 announced and whose grave significance must be presented.  
 They are filed in the *Book of Kahal* under numbers 16, 64, 131,  
 158.

### Document No 16

About the rules concerning invitations to family  
 celebrations

At the celebration of the ~~anniversary~~ of a newborn child, guests  
 may be invited:

- 1). Family members up to and including the second generation.
- 2). Direct parents, i.e. grandparents, fathers and mothers of  
 newborn's ~~and~~ mother, are obliged to attend the party.
- 3). *Gevater-sandak* ("respectable personage" who, during  
 circumcision, holds the child on his knee).
- 3). The three operators: *Mohel*, *Forca* and *Macive*.

- 4). The one who recites *the Prayer over the cup* after the operation.
  - 5). Five close friends and a *melamed* (teacher, ~~and~~ ~~the~~).
  - 6). Two neighbors on the right and two on the left on the same side of the street, plus three neighbors on the opposite side of the street from exactly across the street.
  - 7). Tenants of apartments, shops, or stores can invite their landlords...
  - 8). Shop associates, clerks and year-round workers, the barber and tailor of the house may be invited.
  - 9). The heads of the city's Jewish corporation may also be invited, as and municipal officials of the same religion.
  - 10). A member of any confraternity has the right to invite the head of that confraternity.
  - 11). Synagogue attendants, if they have a certificate issued by the *Kahal*, attesting to their position, may ~~be~~ invited.
- As with the circumcision of newborns, all of the above are invited to wedding parties. In addition, ten close friends of the newly married couple and the bridesmaids of the bride may be invited.
- At parties given by the poor on the occasion of weddings or weddings, parties which can only take place with the help of wealthy co-religionists, compliance with the ~~the~~ requirements is not obligatory.
- It is forbidden, under penalties contained and explained by *herem* (curse, anathema) to dance on the Sabbath day following the day of marriage.
- The newly married couple can only be celebrated following solemn invitation.
- The resident of a town who marries his son or daughter in another town and holds the wedding party outside his town may not invite anyone from that town, and the citizens of that town are forbidden to send the newlyweds to a wedding party outside their town.

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*dros-geSenke* (wedding gifts). Under the penalty of *herem* is  
 forbidden for the *shadmas* (administrative staff, not  
 necessarily auxiliary, from the synagogue) to invite to  
 wedding parties, or circumcision, persons other than those  
 in the register, initialled and signed by the *shad-meshamabash-*  
*hakil* (one of the notaries, a Jew from the same town), who  
 must confirm that the register has been completed according  
 to the *Kahal's* prescriptions.

The organiser of the party is not allowed to invite other  
 persons than those entered in the register. It is also forbidden  
 for any person of the Mosaic religion to come to the party  
 given by his co-religionists other than invitation and official call,  
 by shawl.

Failure to comply with the above requirements is  
 considered a breach of oath. Anyone committing this  
 offence will be punished by a monetary fine, from which no one  
 can escape. Neither the prestige he or his family enjoys, nor  
 any other consideration will be taken into account. Those  
 who obey these prescriptions will enjoy eternal happiness  
 and all pleasures. They will be blessed and enjoy the feasts  
 given by their sons, their grandsons and their grandsons  
 grandsons.

Peace to Israel! God's will be done!

#### Document No 64

Rules to follow for those who want to give proms  
 (Document written in Jewish jargon, so that less educated Jews, who

I don't know Hebrew, to be able to understand it anyway).

On Monday, the eve of the first day of *Sivan* 5559, the  
 following proclamation was given in all the synagogues:

Listen people of Israel! Your chiefs and elected officials,  
 in agreement with the president of the *Beth-Din* tribunal, have  
 made the following decision:

1). From this day onwards, it is forbidden for those  
 giving party, on the occasion of a wedding or a circumcision,  
 to guests gingerbread or brandy. Only meat dishes will be  
 served. However, the poor, if they wish to eat

With special permission from the *Kahal*, they may be ~~of~~ gingerbread and brandy, subject to the other invitation requirements.

2). Under the penalty of *herem*, it is forbidden for men and women to taste brandy, gingerbread, sweets, cakes and other delicacies during *Shalom Zahar* (birth of a son) celebrations on the first Saturday after the birth. It is also forbidden for women to taste such delicacies on the occasion of congratulations on the birth of a daughter. Exceptions are allowed for the closest cousins. Similarly, visitors are forbidden to bring such sweets into town. It is also forbidden for party-goers to send such gifts.

3). Parties are forbidden in the week before and the week after the ~~circumcision~~ *circumcision*. ~~One~~ *One* of the ceremony, parties may be held and the poor may be received. However, with the exception of the *savages*<sup>17</sup> no one is to touch or taste the food.

4). It is forbidden to invite to dinner on the day of the circumcision any person other than the godmother, the midwife, the mother of the one who gave birth and the mother of the husband, as well as the mother of the godmother, if the latter is a young lady and has already been engaged.

5). It is forbidden to celebrate someone on the day the ~~rit~~ *rit* leaves the house. These invitations will be reserved ~~on~~ *on* the day of the ceremony.

6). For the circumcision parties, no persons other than those indicated in articles 1, 2, 3, 5 of document number 16) plus three *savages* may be invited.

7). For wedding parties, the same people can be invited, plus a groomsman and bridesmaids.

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<sup>17</sup> *Savari* (party orderlies). Among Jews, parties have an original aspect. Each guest gets a portion of each dish. The ~~food~~ *food* of these *savars* is reduced to the distribution and distribution of larger portions to those guests who enjoy greater esteem, either by virtue of their office, their honorific titles or their wealth. (NA).



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~~the heads of the brotherhoods.~~  
~~the Kahal.~~
- 8). The head of the town's Jewish population may invite the heads of the brotherhoods.
  - 9). Guests belonging to the funeral fellowship may invite the head of this brotherhood.
  - 10). The fiancé who comes from out of town to get married in town can invite the one he stayed with before the wedding ceremony.
  - 11). The following synagogue officials may be invited: the town rabbi, the cantor and choristers, the psalm-reader, the preacher of the holy confession of funerals, and ~~the Shulkaper~~<sup>18</sup>. As for the other servants of the synagogue, they must be given a tip, but cannot be invited.
  - 12). Under the penalties contained and explained by the ~~herem~~, it is forbidden for the inhabitants of a town to celebrate marriage ~~in~~ town without express permission from the *Kahal*, regardless of the fact that the betrothed may be a maiden, widow or divorcee. Those who obtain this permission shall not leave the town before paying a tax (*trabas*) equal to that which the newlyweds are required to pay when they marry in the town.
  - 13). It is forbidden to have more than one party, before or after the wedding, either by husband or wife.
  - 14). It is forbidden to invite more than three musicians to a party, apart from the *badhan* (improviser).
  - 15). It is forbidden to give musicians more than ~~he~~ meals a day.
  - 16). For the dinner held during the bride's dressing ceremony, it is allowed to invite young people of both sexes.
  - 17). It is forbidden to have a wedding banquet breakfast consisting of a sweet pie.

<sup>18</sup>. *Shulkaper*: one who calls the Jews to the synagogue on ordinary days, ~~in~~ the shutters of houses with a wooden hammer. On feast days he shouts loudly in the street: *ish areim* - Jews of Israel, to the synagogue! (NA).

18). The head of the *Shive Kirnesim* (charity) brotherhood can be invited to any party, bath or syndicate.

Document No 131

Banquet requirements

those who conduct the circumcision party are poor, they must still invite at least <sup>Saturday, 18 *Sivan*, 51</sup> ~~people, among whom must be the cantor and a synagogue servant. For those who do not~~ comply with these prescriptions, the cantor shall refuse to recite the *Gonahaman* prayer, which is always recited during the ceremony, and the husband of the one who has given birth shall not be called to the *Pava* (a piece of hanging on which various psalms are written, and from which they are read during the ceremonies, in the synagogue), as is customary.

out.

Document No 158

On the election of committee staff

<sup>Saturday, 21 *Tevet*, 52</sup> The representatives of *the Kahal* and the members of the general assembly decided to choose from among themselves several persons who would draft laws concerning the parties that the Jews used to give on the occasion of wedding and circumcision ceremonies. As a result, the following were chosen: rabbi Moses, son of Ezekiel; rabbi Eleazar the son of Jacob; Rabbi David the son of Segula.

The prescriptions and rules drawn up by the three will be presented to the general assembly for confirmation and then become law.

**Middlemen, commission agents, mystics, swindlers, a mechanism of khalic corruption**

A few words about the intermediary agents or commission agents, delegated by *Kahal* to police, administrative, judicial or other offices, about the influence by

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have on Jews and Christians, about the ploys used by *Kahal*  
to corrupt government officials.  
*The Kahalul* designates an intermediary, *misit* or *samsar* to be  
police, in charge of overseeing the interests of the Jews;  
bribing and bribing the police, conditioning them in advance  
for any future operations likely to favour the Jewish  
community.

Such *racketeers* operate not only in the police, but also in  
the judiciary, administration, culture, press, cults, commerce  
and any other field of activity.

In cities inhabited by Jewish communities you meet such  
a *samsar-merchant* at every step: in shops, in front of hotels,  
on the street, in offices, in administrative or judicial  
offices, in the reception services of church leaders,  
everywhere in the public administration, wherever anything  
moves or turns.

*Missionaries* or *intermediary-smugglers* are always on the  
lookout for the slightest *opportunity* to broker a deal, doing  
everything they can to make themselves indispensable. They  
pursue a *double* goal: on the one hand, their own private, strictly  
personal interest, on the other, the good of the Jewish  
community in general.

*The trader-merchants* are organised in guilds, by speciality. Some  
deal only in trade, others in ecumenical-ecclesiastical, legal,  
political, banking-financial affairs, etc. Some specialise in  
procuring servants or prostitutes, others negotiate marriages.  
Some lurk in *public* offices, others bribe high officials in the  
judiciary or *police*. Some follow the business of the press, radio,  
television, others deal in sports, religion, diplomacy, etc.  
Every field of activity has its Jewish *samsars* or *messengers*. It's  
not about lawyers giving advice, advocating. They belong to  
the bar. *Samsars* are only those individuals who, without any  
special schooling, on the sole basis of a *kabalic self-righteousness*  
or *empowerment*, interfere in whatever business. This is a  
unique species of parasitism, if we

if I may use the expression, which is only found among Jews. Their main occupation is to seek out applicants, to enter into negotiations with them, to inform themselves of the importance of the business whose solution is sought, of the value of the object of the transaction. Once this information has been gathered, they arrange for their occult intervention in the negotiation to be received, of course, in exchange for a promised, agreed and often actual payment, at least as a down payment<sup>19</sup>.

By making it necessary for both parties, it depends up that the swindler only discharges his obligations from the point of view of his personal interest. He demands to be paid according to difficulties, which he often incurs himself. The more the business gets messy, the more profit he makes. The result only concerns him to the extent that it fills his pockets and increases his influence. If the affair is between a Jew and a Jew, the matter will be settled one way or another. If it is between two Jews, the solution will be different. If the affair is between the *Kahal* and a Jew, we will have a third solution. If it is, between the *Kahal* and a goy, this is an exceptional case where the caste spirit prevails.

The main task of every *samsar-broker* is to ~~un~~scrupulously by what means he has managed to corrupt the *person* (political, administrative, judicial, bishop, etc.) whom he has intervened on behalf of the applicant. This scrupulously compiled information is submitted to the *Kahal*, which thus comes into possession of the means of action against

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<sup>19</sup> Until recently, the most prominent Romanians in the third or ~~an~~ echelons (journalists, ministry officials, priests, university professors), as soon as they arrived in New York, phoned a Mr. Pista Benedikt, whose telephone number they had received "by chance" on the occasion of visa training. Pista Benedikt directed them to one hotel or another, where everything was paid for by the Holy Spirit! Depending on what is expected of them, the beneficiaries of these disinterested indulgences receive other subsidies: pocket money, subway tickets, facilities in certain restaurants, night clubs, pornographic documentation, paedophilia, etc. (NER).

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the corrupt official, if ever stopped dancing to the tune... Mandatories of the Jews, the *samsars* are executors of the *Kahal*, whose instructions they carry out with sanctity, especially when it comes to administrative ordinances concerning the Jewish corporation and fundamental Jewish interests. It follows that mixed affairs, between *yi-dans* and *goyim*, those of some importance, such as police and administrative ordinances (which normally concern the observance of the laws of the land), attract the highest attention of the *Kahal*. The most powerful lever of their collective and individual interests is corruption, carried out with the help of gifts, "attentions" and money. Corruption has been their weapon of choice since time immemorial, and the Jews have been giving it unimaginable success all over the world. The system of corruption, with the help of money, of the officials in charge of enforcing the laws of the land, is more a matter of custom than of Talmudic prescriptions. Practice has introduced it into Jewish customs. In this way, the "chosen people" have everywhere established a separate existence, outside the laws of the country that hosts them. This goes a long way to explaining the emergence and functioning of the invisible Jewish state in the midst of the ignorant, blind Aboriginal society, which is willing to close eyes and regard these things as "anti-Semitic" inventions!

Great miracles have been and are performed daily by the power of this irresistible system, spread by skilled practiced hands, vast spider's web over an entire country. Thus the Jews have succeeded in nullifying all measures of the civil and administrative authorities, for the protection of the indigenous population against their pernicious activities. In a very short time, the Jews everywhere came to appropriate all the capital, to create for themselves a dominant position in many respects, to gain a decisive influence over the work of millions of non-Jews, over all the wealth of the country in which they lived.

With the help of the *samsars* and the *Kahal*, the Jews remove all competition from the indigenous population, whether in trade, industry or other fields, even in those

trades that do not require strenuous work, such as tailoring, upholstery, dry cleaning<sup>20</sup>, etc. In other words, in the hands of the Jewish shamans<sup>21</sup> the bribe has become the magic staff that once turned the seas into ~~desert~~ and drew water from the rock. The difference is that this rod has now passed into the hands of *the Kahal* and the anvil of middlemen who are loose, like a pack, on the trail of every business.

The picture sketched here of the strange invasion of Judeo-Saxon parasitism has been described in other ways. Literature, drama and theatre have dealt extensively with the subject. Characters like Shylock or Gobsek are not only found in Shakespeare or Balzac. However, the nature of the relationship between these swindlers and the *Kahal* has not been revealed until now. Under what circumstances and in what proportion is the bribe distributed? What are the sources from which *the Kahal* obtains the necessary funds for corruption? Through whose hands are these funds distributed? From where do the ordinances emanate that motivate and regulate this distribution that aimed at the common good of the Jews? From the rabbis. From the *Kahal*. From the supreme *Kahal*, which is the as yet invisible world Jewish state, like the one in Sighetul Marmatiei or Falticem... As bizarre and unknown to the general public, these questions are perfectly clarified in the *Book of the Kahal*, by citing twenty-six acts and documents, consistent with the originals that Bratmann managed to obtain. I have translated fourteen of the most important, classified in the book

<sup>20</sup> This text was written more than a century ago. Today's *dealers* no longer deal in any tinkering. Perhaps only the carcasses of the millions of cars being produced in the world, of the ships and planes that roam the oceans and the skies, of the various bullets, bombs and microchipping ~~as~~ chasing and killing people from ten or twelve thousand feet up (NER).  
<sup>21</sup> Jewish *middlemen* come in many forms: the dirty Jew who hassles you at the door of a hotel or restaurant to get a commission; the grave character you meet at a serious meeting; *the elegant middleman* dressed in black with white gloves and painted bobbs, present in almost every salon, (NA).

mentioned under numbers 4, 17, 21, 33, 37, 156, 159, 260, 261, 280, 282, 283, 284, 285 and which we will reproduce in Chapter VI.

The last five documents deserve special attention. They highlight the means used by the Jews to paralyse the work of the Commission set up by the Emperor of Russia to study the Jewish problem in the states of the empire. These documents are all pieces of justice, taken from the account of Derjavin, a Russian writer and politician and a member of this commission.

*All sorts of intrigues, were woven in favour of the Jews," Derjavin<sup>22</sup> tells us, "all sorts of seductive approaches and offers were made, in order that the Jewish question might be left as it was at the beginning, when, by order of the Emperor, the commission was established. A letter found on a Jew in Belarus, from a rabbi in that country, addressed to an influential and wealthy Jew in Strasbourg, shows the powerful organization of the Jews and the immense financial sacrifices which the Kahal is ready to endure in order to paralyse, by all possible and unpardonable means, the activity of the commission instituted by His Majesty the Emperor."*

Derjavin recounts that in that letter the Jews cursed him as their greatest enemy and persecutor. On him they cast the *berem* (curse) which is repeated in all the synagogues of the world, to whom the *berem* was communicated. In order to turn this affair to their advantage, i.e. to preserve the status quo in the Jewish question, the Jews in Russia and other countries contributed, sent hundreds and thousands of silver and gold rubles, for the winning over to their side of all the corruptible, for the removal from the commission of their mortal enemy, the Attorney General Derjavin. If these means should be insufficient for the removal of Derjavin from the commission, poison or any other means will be used to make the great so-called persecutor and enemy of the people of Israel disappear. The Petersburg Jews, charged with the murder of Derjavin, were given a

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<sup>22</sup>. Derjavin, *Account and Notes*, Moscow, 1860, p. 796. (NA).

six years for this purpose. In the meantime, with the help of money, which is not lacking, strong influence must be gained to delay the resolution of the Jewish problem, any hope of a favourable solution being as long as Derjavin is on the commission. In order to support the efforts of the Jewish committee in Petersburg to hinder and obstruct the solution of the Jewish problem, the commission set up by the Emperor will receive letters in all languages and from all countries, written by the most square Jewish heads. These letters will deal with the Jewish question and show how it should be solved in Russia. The problem is indeed serious for the Jews, as it is a crying anti-Semitic persecution! The commission set up by order of the Emperor wants to take away their inalienable right to sell liquor in the taverns of small towns and villages, where the art of drunkenness and counterfeit liquor has become the most productive Jewish business.

After a short time, Derjavin continues, the High Commission The Emperor was flooded with a flood of memoirs, and other writings, some in prose, some in verse, some in French, some in German or English, all with the same single aim: to show that the only solution to the Jewish problem in Russia was to let the Jews continue to alcoholize the Muslims. These memoirs, pamphlets and writings were, by order of the Emperor, subject to scrupulous examination<sup>23</sup>.

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<sup>23</sup>. It is not by chance that the last four, maybe even the last five, of the czars perished murdered by Jews. Nicholas II, the Tsar, overthrown by the liberal Bolsheviks, had his entire family murdered, including his personal physician, friends and loyalists. Would such horrors have happened if, instead of wasting his time with Jewish prose and verse in various languages, the Emperor had ordered that Jewish paperwork be thrown on fire and their inalienable right to poison the world with alcohol and other drugs denied or restricted? (NER).



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While the committee was going about its business, a Jew named Notko (who had been able to win Derjavin's confidence apparently agreeing with Derjavin's ideas on the Jewish question, presenting a plan to set up factories where Jews could earn a living by work), comes one day and makes Derjavin, in a sign of sympathy and devotion, the following confidential proposal in great secrecy: *You will never be able to counterbalance the power and influence enjoyed by the chosen people. I am authorized to offer you 200,000 rubles, peasant money, in exchange for an undertaking that you will not oppose the conclusions of your colleagues in the Jewish question. I sincerely advise you to accept the offer, to rest assured. Don't eat garlic, your mouth won't smell.*

Accepting the proposal was a triple betrayal for Derjavin: betrayal of his own conscience, betrayal of the ~~us~~ of the unfortunate Russian peasants, betrayal of the trust placed in him by his suzerain!... Refusal would have meant that his opposition had no chance of success. Faced with this alternative, he made up his mind to address the Emperor directly, to explain to him openly how things stood in the Jewish question, in the hope that the Emperor, enlightened by his fidelity and loyalty, would grant him support and protection in this delicate matter.

At first the Emperor was very upset by these sad revelations. Later, however, at ~~his~~ insistence on an answer that could serve as a rule of conduct, the emperor contented himself with telling him, with some perturbation: *"Wait, wait! I will tell you later when and how you must proceed."*

The Emperor retained the letter that Derjavin ~~showed~~ him, which was about the million rubles intended to bribe the members of the commission and the attempt on his life. The Emperor's gesture was justified by the need to establish the authenticity of the letter through the secret service.

After this conversation, Derjavin was convinced ~~in~~ the king would henceforth be distrustful of people in his entourage, people who were accessible to the gifts of the sons of Israel. However, through the family relationships that bound the king to

Count Valer, son of Alexander Zubow, the Count was made aware of the whole affair. On the other hand, Count Valer was a friend of a certain Speranski, director general in the Ministry of the Interior, a man through whom Minister Koczubei, in thought, saw and acted. Count Zubow informed Speranski of the details of the Jewish problem, which came from the sovereign's own mouth. Speranski, however, was sold body and soul to the Jews through a speculator named Peretz, with whom, in the public eye, he lived in privacy, right in his house. Instead of proposing a severe uprising, which would liquidate all dishonest Jewish businesses, the commission decided to maintain the existing situation, to confirm the right of Jews to sell liquor in taverns in small towns and villages.

Derjavin, however, was not present at the meeting where this decision was taken by the members present. As the resolution adopted did not meet the most important formality, i.e. unanimity, it was null and void and thus the matter could not be resolved. Since then, the Emperor has received Derjavin with obvious coldness. With regard to the letter taken, under the pretext of submitting it to secret police scrutiny, he not only gave no order in the sense Derjavin wanted, but even avoided discussing it further.

A draft resolution of the Jewish problem, drafted by Baranov and annotated by Derjavin, was handed to Speransky, who completely modified it according to his personal views, with the deletion of the objections of Derjavin, whose name did not even appear in the letter given by the Emperor, along with the other members of the commission.

Derjavin, hearing the conclusions of that report, said to Baranov in his mouth, *"Judas sold Christ for thirty pieces of silver. How much did you sell the fate of the unfortunate Russians for?"* Baranov replied smiling: *"For 20,000 ducats you give to every member of the commission except me. The draft drawn up by me was completely reworded by Speransky, whose dishonesty is notorious."*

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*the Kahal*  
**Other Papers & Documents**

Here are the documents and papers announced. They confirm what I said.

Document No 4

On bonuses for police sergeants  
and their subordinates

*Kahal* representatives decided to grant a gratuity of one ruble-  
silver per day for the period since their ~~on~~ service to each of  
you. This amount must be handed over secretly, to ~~each~~  
separately, by Jewish jurors, the money coming from the  
butcher's tax.

Document No 17

*Kahal's Ordinance*

Following the new law on the population census, as  
indicated by the accounts of the taverns selling brandy, the  
*Kahal* and the General Assembly decided to elect ~~trusted~~  
members to follow ~~them~~ of the Christians step by step, in  
order to remove, if necessary, any damage that might result  
to the general Jewish cause. The necessary funds will be  
obtained by general subscription.

Document No 2

Gifts for the Christian city authorities

Tuesday, five-card section, *Shelah* 5555

The *Kahal* representatives, recognizing the need to make  
gifts to the chiefs of this town, have decided that the funds  
to be used for this purpose will be provided by the butchers,  
who ~~are~~ debtors to the Jewish community through the  
contribution ~~they~~ owe as a result of the concession made  
to them for the right to slaughter animals. The amount  
intended for the purchase of these gifts will

shall be paid *to the shaman*, who shall keep an account of all  
~~expenses~~

Document No 33

On Thursday, the five-book section,  
~~Noah~~ The *Kahal* representatives decided to devote the sum of  
one hundred silver rubles, for the purchase of rice and other  
~~as~~ the destination of which is already provided for, plus fifty  
silver rubles intended for the governor's secretary, for ser-  
vices against the Jews.

Document No 37

Wednesday, Five Card Section, Vaicei 5  
*Kahal* representatives authorized the *Kahal* cashier's office to  
provide the money needed to celebrate, with a lavish  
luncheon of the finest wines, the judges of the Christian  
court that is to render a verdict in the workers' case  
jidani.

Document No 156

Ordinance on the collection of sums required for gifts to be  
given to the heads of Christian authorities on the  
occasion of the Christmas celebrations  
Saturday, 21 *Tevet*, 5562  
In view of the expenses for the gifts to be given to the Christian  
authorities on the occasion of Christmas, it is ordered that  
the secret receptor of the Jews use all means in his power to  
pay to the *Kahal's* cashier the arrears  
interest tax.

Document No 159

Ordinance relating to the review to be made of the Jews by the  
Christian authorities

Wednesday, 23 *Tevet*, 5562

In view of the need for money to sweeten the  
consequences of the revision to be made of certain Jews by  
the at

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Christian rites, *the Kahal* orders that this amount be taken from  
the funds of the long-standing *kosher* meat tax, now available  
in the *Kahal's* cashier. Representatives of *the Kahal* and the  
*Beth-Din* court agree to prohibit the use of this money for  
purposes other than the one mentioned.

#### Document No 260

About the financial support given to spirits sellers during  
their process with entrepreneurs and beverage suppliers  
Wednesday, *Ma'at-u-Mese* section, 28  
*Tamus* The *Kahal* representatives decided to help the spirits ~~as~~  
in their lawsuit with the spirits producers by providing them  
with the necessary money to defend their interests.  
Accordingly, the funds needed to supplement the sum of one  
hundred ducats, which were to ~~pay~~ *pay* for illumination,  
according to Behaltart's law, will be collected and handed  
over to the spirits sellers for the needs of the  
present.

#### Document No 261

On the sale of the right to exploit the hospital and the adjacent  
market to Yitzchik, son of Gershom, property  
belonging to Catholic monks  
The document confirms the above, which will be discussed in detail in  
the following chapters. From this document, it appears that the Jews are  
sub by the *Kahal*, *ba'zaka* and *meropie*, i.e. the right to exploit the properties of  
Christians and their persons. No other Jew, but the one who has obtained  
these rights of exploitation, whether in the same locality or in any other  
part of the globe, can or should enjoy this right. In this way, the General  
Assembly of the Jewish authorities, present in the *Kahal's* Chamber  
unanimously decided that the sale of the right to exploit the hospital and  
the adjoining land, property belonging to Catholic monks, should be  
granted to a Jew.  
Thursday, New Moon Eve,  
*Accra*, 52 The *Kahal* representatives and the General Assembly,  
composed of all the Jewish authorities of the city, decided : the  
right exploitation of the hospital and its adjoining market,  
property located at one end of Kaidany Street and belonging  
to

Catholic monks, is sold to Yitzchak, son of Gershom, the right to exploit the market belonging to the municipality, ~~and~~ in the immediate vicinity of the above-mentioned property, is also sold to the same Yitzchak, son of Gershom.

This right to exploit the properties of the Christians is sold to the one called Yitzchik, his descendants and their proxies, from the centre of the earth to the highest cloud in the sky, without anyone ever being able to dispute this right of theirs, for the purchase of which Yitzchik paid at the cashier's office of the *Kahal* the agreed price.

Consequently, this right is inviolable for eternity. The named Yitzchik may dispose of it as he wishes, i.e. re-sell it, pawn it or donate it to whomever he wishes to dispose of it as he pleases. If Yitzchik comes to an agreement with the municipality and obtains permission to erect some buildings in the square for which he has obtained the right of exploitation from the *Kahal*, he will be able to build houses or any kind of building, whether of wood, stone or brick. If the government should take possession of these lands in order to build barracks or any other public buildings there, it is forbidden for any other Jew to enter into any kind of contract with the government. Only Yitzchik, the son of Gershom, shall have the right to enter into negotiations with the government for the award of the works. It is, moreover, expressly forbidden for any other Jew to take any commission for himself. Only Yitzchik, the son of Gershom, may become an intermediary for the government or the municipality in all matters concerning the land over which he has purchased the right of exploitation.

We call on *khalals* around the world to protect the rights which Yitzchik the son of Gershom had purchased for himself, and for his descendants, and for their deputies. Every ~~and~~ and every *Beth-Din* court shall prosecute any individual who hinders the full exercise of this right, treat him as an enemy, and force him to pay for the damage caused by his interference. If the *Beth-Din* court and the *Kahalul* neglect-

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If the *Kahal* seeks to prosecute the offender and compel him to pay compensation for the losses caused to Yitzchik son of Gershom or his descendants, the *Kahal* shall be obliged to reimburse out of his funds, as soon as possible, all damages suffered by Yitzchik son of Gershom to his descendants or his proxies.

This deed of sale shall be transmitted to all the synagogues on the face of the earth for their information.

# Document No 280

On the issue that concerns Jews living in

Russia  
Saturday, the first day of *Tevet*, the week  
after the assembly of *Mikoe*,  
5562

At the extraordinary general assembly and in the presence of members of the *Kahal*, following disturbing news from the capital, news that the fate of the Jews throughout the Russian Empire had been entrusted to five great personages at the court in Petersburg.

That the five have been given full powers to decide, they please, for or against the Jews of this country.

It was decided that a delegation composed of some of the most learned Israelites should be sent to Petersburg, with the mission of throwing themselves at the feet of the Emperor (may his glory be eternal) to beg him humbly not to allow any innovation to be introduced into the life of the Jews, who are his most faithful subjects. This undertaking, as important as it is unthinkable, will entail great expenses for donations, gifts and other means of corruption. To subsidise these expenses, large sums of money will be needed. The members of the *Kahal*, the supreme Jewish authority, have decided to levy an extraordinary tax on every Jew, called the "tax for attentions", which is calculated as follows:

1) 0.5% of the capital in currency, merchandise or claims  
and by mortgage that each Jew owns will be paid.

- 2) From real estate, each ~~owner~~ owner will pay 0.25%.
  - 3) From various other revenues such as rents etc. 10% will be paid.
  - 4) Young married couples staying with ~~their~~ parents will pay 1% of the value of the property they own.
- Each Jew must make, under oath, an assessment of his wealth, of which he will pay the percentage indicated above. However, some offer 50 ducats for this tax, they ~~are~~ sworn to it without further examination as to whether ~~they~~ assessed for the capital they possess exceeds the sum of 50 ducats, which shall be deposited immediately.
- Among those in charge of taking the oath and collecting the taxes the Jews must pay to the Israelite community, six members will oversee the ~~and~~ this important tax. The six members will obtain from the ~~Kahal~~ the power to use, if need be, ~~the~~ servants of the *Kahal*, who, in this case, must obey their orders blindly.

#### Document No 281

On the tax designed to cripple the government's project on

~~Jews~~  
Wednesday, the fourth day of the month ~~the~~ <sup>the week after</sup> the ~~congregation of Vagab, 5562~~ <sup>level</sup>.

Whereas the seven delegates, chosen from among the most important Jewish notables, must soon go to Peterburg, to implore His Majesty the Emperor and ask him not to change anything from the position at present occupied by the Jews in Russia, and whereas for this important and urgent undertaking money and more money is needed, the assembly of the grand complete of the *Kahal* decided as follows:  
The creation of an extraordinary tax of one silver ruble per Jewish inhabitant. This tax is to be paid ~~to the Kahal~~, regardless of gender and age.



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Small towns and districts must pay the money from the tax on the land into the cashier's of the village or district to which they belong. *Interest tax*, which was decided at last meeting, the first day of *Tevet*, the week after the *Mikveh* assembly. The synagogue cashiers are to send this money to the *Kahal's* general vis-ers. It shall be observed that the silver rubles sent by each synagogue shall correspond to the total of the individuals of the Jewish population belonging to that synagogue. For example, if the Jewish population consists of one thousand individuals, including women and children, the synagogue of that town must send the *Kahal's* cashier one thousand silver rubles.

As for the inhabitants of the town where the *Kahal* is based, they must scrupulously and under oath pay the interest tax into the hands of the cashier in charge of collecting this extraordinary tax. This cashier is the wealthy Wolf, son of Hirs, a well-known and respected dignitary, assisted in keeping the records and keeping the papers and documents relating to this tax by the very wealthy Arzik, son of Iudel.

The cashiers and delegates of the synagogues of the districts, on arrival in our city, will be able, in the general assembly and with the consent of the *Kahal*, to change the seven shot to go to Petersburg, in which case they will also replace them with others. They may also change the cashier and the one in charge of filling in the registers.

### Document No 282

Ordinance on the paralysis of the government's project  
on Jews

Saturday, the seventh day of *Tevet*  
after the congregation of  
*Vayab*, 5362

At the extraordinary meeting of the general assembly and the *Kahal's* complete, the following notice was made public: any individual belonging to the Jewish population, who by next Tuesday does not pay his share of the interest tax (decreed by the *Kahal* for the purpose of sending seven delegates to Petersburg), shall

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for paralyzing the government's action regarding the Jews in Russia), he will be considered by Jewish society as a renegade, unworthy of pity, will be persecuted and ill-treated by all the sons of Israel, will be liable to fines and other punishments.

It was also decided not to enter into negotiations with those who refuse to swear an oath for the assessment of their assets, the ~~on~~ for determining their share of the tax. The tax is already ordered by previous decisions, which only exempt those who have deposited fifty ducats from the ~~on~~ and lords who wish to challenge the *Kahal's* decision in the *Beth-Din* court regarding the 10% tax on shop and apartment rents, which they consider excessive, are warned that the *Kahal's* lawyers will be the wealthy Wolf, son of Hirsh, and Aizik, son of Yudel. The plaintiffs are to appear before the *Beth-Din* tribunal no later than tomorrow. After this deadline, their complaints and the consequences arising from them will be considered null and void.

## Document No 284

Concerning pubs and liquor sellers

At the same meeting, the issue of Jewish-run pubs and the issue of beverage suppliers was discussed. It was decided that any Jew who does business with these vendors will be at the mercy of seven vendors established by the *Kahal*, who will persecute him, cause him trouble, fines and all sorts of inconveniences. The power of the seven chosen vendors will be equal to that of the General Assembly.

## Document No 285

About the positions to be held

5562 According to the orders of the seven delegates, the following proclamation was made: *It is ordered to fast all Jews in general, without exception of women and children, on Monday the 16th, Thursday the 19th and 23rd of the month of Tevet. This fast is to be kept strictly as the great fast*

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*Efi'zi. He aims to receive prayer for the success of the steps to be taken by the seven delegates to Petersburg, having Jews to gather at the great synagogue to pray together that the government project hanging over their heads will be overturned. Jews who, until those days of prayer, do not pay the tax intended to paralyze the government's project on the Jewish problem, will be persecuted by all possible means. In addition to the fines they will incur, they will be rejected from the bosom of Jewish society at every opportunity.*

### About "kosher", "trefail" and their implications

Let us now delve into some essential features of Jewish mores.  
 We will talk about :

- 1) Jewish slaughterhouses, about kosher and clover.
- 2) The influence of kosher and trefail institutions on Jewish life.
- 3) The tax, called the local tax, on kosher meat.
- 4) Using this tax.
- 5) The protection granted by the Russian Imperial Government to the Jewish communities to levy this tax.

In all large and small towns where the Jews settle, they build a slaughterhouse at their own expense. Here, Jewish butchers, slaughtered horned and clover animals, whose meat, obtained in a certain way and called "kosher", was used to feed the Jews, the chosen of God. The rejected meat, called *trefail*, is sold to Christians. Meat considered "kosher" by the Jewish religion, is life-giving. On the contrary, the meat considered *trefail* is mere death, and therefore must be sold to *goyim*, morticians and animals with the face of a man. This is why the *kahal* advises Jews everywhere to seize and monopolize the meat trade.

Apart from this more or less credible question of sanitation and nutritionism (to which Judaism

grants sanctity status by qualifying a meat, not being "*kosher*" as long as it was not obtained from a yearling butchered by a Jewish butcher in a building belonging exclusively to Jews; "there is another, of much greater interest. It is the "*kahal*," right to control and levy a large tax on the sale of "*kosher*" meat, which is impossible without a separate slaughterhouse. This large and highly productive tax is intended, on many occasions, to smooth out difficulties and overcome resistance to the goal which the people of Israel have always pursued. The Jews eat no meat other than that obtained from an animal cut by a "*sheke*."<sup>24</sup> It is also known that Jews do not eat certain animals, forbidden by the Talmud. Of the 56 chapters that the Talmud devotes to defining the manner in which the animal must be prepared and slaughtered in order to obtain "*kosher*" meat (chapters that number 642 paragraphs, included in the Talmudic collection of laws "*Shulhan aruh iqr deq*"), we have chosen some that we considered worthy of being reproduced textually. First, paragraphs 10 and 11 of chapter P, relating to the manner of cutting an animal whose meat, declared "*kosher*", is to be consumed by Jews. In these paragraphs the knife used by the *shears*, without any chipping and very well polished. If this knife does not meet the above-mentioned qualities, the meat of the animal becomes *tref* and cannot be eaten by the hare. Consequently, meat considered unfit for Jewish consumption will be sold to Christians<sup>25</sup>. Incidentally,

<sup>24</sup>. One, who performs the ritual slaughter, who has studied and applied in every detail, under strict rabbinic control, the Talmudic prescriptions concerning the preparation for slaughter and the actual slaughter of animals and birds. (NER).

<sup>25</sup>. We can now better understand the rationale behind the 'humanitarian' programmes in countries, whereby they rush to the aid of poor, third world countries. On the one hand, it is a question of selling, as far as possible, food (not only meat) considered as *tref* (there are networks of shops called TREF), on the other hand, we are faced with a competition for human guinea pigs, on which experiments are being carried out.

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Paragraph 18, Chapter 18, says: *"If the blade of the knife is perfectly even, without any nicks and perfectly clean, even if it is not well sharpened, the shepherd may use it to cut the animal and the resulting meat may be declared kosher, even when the operation takes a whole day, provided, however, that after the operation the knife retains the same appearance as before use"*.

However, it must be acknowledged that, despite the bizarre and often incomprehensible prescriptions of the Talmud, the shechithah is generally done with extraordinary skill. The preparations for it are wild and revolting. The animal to be slaughtered is subjected to all sorts of tortures until it is no longer able to put up any resistance. The torment does not cease until the martyred animal, having lost its will to live, stops moving. Then the *shechit*, shaving off the hair covering the place where the incision is to be made, quickly cuts the jugular with great skill, so that the animal cannot damage his knife by any movement. If this were to happen, according to the Talmudic instructions mentioned, the meat would be declared *treif*.

This is only one aspect of the issue of "kosher" and "treif" meat, which for Jews is the cause of very noble scruples, of learned and learned academic debates. For Christians, it does not matter whether the animal was cut with a

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certain foods! The cheapest, most disciplined and enthusiastic human guinea pigs are found in Romania. Those in Africa, though more numerous, are not undisciplined, inconsistent. You can't rely on them, on their experiences in Africa. Africans easily give up the meat they receive as a "gift" from the West. He has at hand a satisfying game, the fruit that grows by itself and everywhere! The cows on the third or fourth floor, in Berceni or Damaraia, are safe in relation to the African who, consciously or not, depends more on God in heaven than on the "chosen" people, who are godly on earth!

knife or another, as long as it's healthy and the meat tastes good. The really harmful side for Christians, which results from observing certain rules concerning the Jewish characteristics of *kosher*, or *tref*, is the following: the animal has been cut according to all the rules and conditions concerning the knife, behaviour, preparation, etc. But we are only just beginning. *The shepherd*, with his sleeves rolled up, proceeds to the second operation, which consists of a scrupulous inspection of the viscera of the slaughtered animal. The operation is carried out, point by point, according to the Talmudic instructions on veterinary art. If the viscera of the animal are not properly pre-cleaned, the meat is declared *tref* and set aside to be sold and experimented on by Christians and other goyim. The defects of meat, which make it considered "tref" of eight kinds, as follows: *Derus*, *Nekuba*, *Habeza*, *Netula*, *Kenra*, *Nevela*, *Pesuka*, *Hebura*.

*Derus* refers to an animal injured by another animal, and not *Nekuba* means finding a wound on the skin of the body, intestinal tract, lymphatic vessels, liver or heart.

*Habeza*: this is the animal that has a birth defect in the lungs.

*Netula*: animal with liver disease.

*Pesuka*: animal with fractured spine.

*Hebura*: animal showing an abnormality of the vertebral column without traces of an actual accident.

The eight defects<sup>27</sup> represent the high and supreme *tref* meat. God Himself, when hesitating between a rare steak and a steak with tartar sauce, seeks the advice of two or three rabbis and sheikhs, from whom He does not part even in His sleep!

<sup>26</sup>. *Shulhan aruh iore dea*, chap. XXIX, on *Tref*. (NA).

<sup>27</sup>. Although he speaks of eight possible defects in the meat of the slaughtered animal, the author explains only six, omitting to speak of "Nevela", the latter being partly explained below (NER).

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The reasons why meat and other foods can be declared *kosher* or *tref* are frequently discussed by Jewish scholars, interpreted in different, often contradictory ways. It is understandable why the Jews are so shy about refusing to eat meat from Christians. They are well aware that in most cases it is *tref* meat, considered by them to be dead meat (*nevela*), rejected as such and sold to Christians. This practice could be tolerated because of the ignorance in which the Church has kept Christians for two thousand years. Knowledge of the mysteries of the Jewish religion, of the Talmudic rules concerning *kosher* and *tref* food, is not a mere intellectual curiosity but an important element of public hygiene.

The promoters of liberalism, who proclaim from the heights of public platforms and university chairs the equality of all religions, should be asked what they think about selling rotten meat to Christians. Is this a loyal and honest thing or a swindle? However, the practice mentioned is perfectly justified from the Jewish point of view. The Law of Talmud confirms (Chapter XIV) what Moses preached to the Jews in the desert: "It is not permitted for you to eat carrion, ~~it is~~ permitted for you to sell it to strangers living among you."

Apart from these two main operations which, as we have been able to convince ourselves, include a number of small details, there are others, no less meticulous, which on the way in which the animal intended for slaughter is to be fed, the separation of the blood from the meat intended to be declared *kosher*, and many others which are entrusted to another special person, called a *menckem*, different from the *sheke*.

We have briefly reviewed the regulatory operations and practices on which *kosher* meat depends; operations and practices that are as embarrassing and inconvenient to Jews as they are harmful to Christians.

The implementation of rules ordering Jews to eat only *kosher* meat is not the result of Jewish fanaticism, as Christians tend to believe. The strict observance of these rules is due to the permanent supervision

The *Kahal's* agents and servants, as well as the ~~naus~~ caused by the *Kahal* to find out every ton of meat consumed by the Jewish population. On the other hand, as offences against the law on *kosher* meat and *tref* attract punishments, persecutions and fines, terrible weapons at the *Kahal's* disposal, all these have an infallible effectiveness on the residents, who, out of fear of the *berem*, respect, willingly or unwillingly, the law on *kosher* meat imposed despotically by the *Kahal*.

The documents classified in the *Book of the Kahal* under numbers 148 and 149, reproduced verbatim in Chapter VIII, give an idea of how *the Kahal* intends to punish and ~~out~~ the refractory Jews. We shall not mention here the *berem*, which we shall discuss at length in the following chapters.

It has been seen that the law on *kosher* meat, prescribed by the ~~and~~ severely enforced by the *Kahal* of each locality, is observed by the Jewish population more out of fear of the *Kahal's* punishments and persecutions than out of religious fanaticism. The severity of *the Kahal's* observance of this law is easy to explain.

If indeed *the Kahal* is an institution or authority imposed by the Talmud on the Jewish population, it is only natural that it should strictly observe the law on *kosher* meat. This law, more than any other, separates Jews from humanity. That is why it must be kept intact. *The Kahal's* concern in this regard is as natural as can be. A rabbinical and Sanhedrin institution par excellence, *the Kahal* is the faithful interpreter of the Talmud in every town populated by Jews. But *the Kahal* knows from experience that the Jews do not strictly observe this law when, having left home, they escape the control and supervision of its agents. Knowing this, *the Kahalul* does not count on the religious fanaticism of the Jews and leaves them no freedom of action. Some Jews prefer to buy and eat *treef* meat (not, however, even that which the Jewish butchers consider unhealthy), meat which is not subject to the enormous tax levied by the *Kahal* on *kosher* meat, although this tax is used in



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many circumstances for keeping the laws of *kashut* intact. If this institution of the *Kahal* were limited to recommending one or the other, we would be dealing with a construction without a firm foundation. Knowing the importance of this law, in order to keep its influence on the private lives of the *Chidus* intact, each *Kahal* supervises its observance with unparalleled rigidity.

From all that has been said so far about the *kosher*, it is easy to understand why the *Kahal*, even in localities with a small number of Jews, builds a slaughterhouse at its own expense and why it shows so much interest in the meat trade. One can also understand why this trade has to be supervised by so many officials and burdened with a crushing tax. One can understand what the bizarre and inexplicable ceremonies practised in Jewish butcher shops can be used for. :

In Brahmans's *Book of the Kahal* there are forty-six acts and documents relating to this aspect of *Jida* life. We will reproduce two, classified under numbers 148 and 149, as they are the most interesting. The main objective of the quoted *ordo-nans* is to preserve the principles of the *Talmud*. If we add that the tax on *kosher* meat, called the "*local tax*," is used for the payment of all those in the service of this institution, as well as for the funds necessary to bribe government officials (as we have seen from the documents cited in Chapter IV), we shall understand that this institution, being nevertheless a heavy burden on the heads of the Jews, though useful to their general interests, is extremely harmful to Christians. Strict observance of the law of *kosher* paralyzes all reform projects of European governments concerning the Jewish question, reforms which would be salutary to Christians.

The Jews in Russia (a country that since ancient times is gnawed by the canker of corruption of government officials) with their characteristic skill, they managed to get the *kosher* meat tax ~~and~~ by the country's own legislation. The ~~control~~ the Jewish *kosher* law is entrusted to ~~themselves~~

government. Things have worked out so well that the tsarist authorities are supervising strict compliance with the law of *kashmir*. So bizarre and out of the ordinary, this contradiction is explained by *Kabal* as follows:

*Not trusting in our moral strength, which serve to maintain such an important institution as the law of kosher, prescribed by the Talmud in such a special manner, and foreseeing the circumstances in which those of our co-religionists who do not wish to observe the aforesaid law (a violation for which they deserve admonition and punishment from the Kabal) may apply to the Russian authorities to seek protection against the Kabal's punishments, we have done our utmost to introduce into the civil laws of Russia a chapter relating to the levying of the tax on kosher meat, in order to ensure its enforcement by the authorities of the country itself.*

One can guess that the introduction of this provision into Tsarist legislation did not give the *Kabal* much trouble, it was only necessary for the Russian authorities to be convinced that the tax, called the local tax, makes the Jewish population pay the tax that any government demands of its subjects, regardless of religion. Here are the terms in which *Kaba-lul* persuaded the Russian government to include the Jewish law of *kosher* meat in its own laws:

For a long time now, Jews in Russia have been paying the local tax<sup>28</sup> on *kosher* meat. It is intended for improvements that can be introduced for the benefit of this population, for example: the building of Jewish schools where they are needed, to ensure the collection of taxes owed to the government by the Jewish population, to protect and help the civil and military authorities to collect this tax, which is paid as follows: on every animal slaughtered in Jewish slaughterhouses, the meat of which is *kosher*, on every bird slaughtered and also intended to be *kosher*, on every pound of

<sup>28</sup>. Supplement to Chap. CCLXXXI, Tax Act, arts. 1 and 8 (NA)

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*kosher* meat sold to Jews; on the fines to be paid by those who do not strictly observe the law of *kosher* according to the prescriptions of the Talmud. During the operation carried out by Jewish butchers, by slaughtering animals or birds whose meat is to become *kosher*, care must be taken that the instruments and utensils used conform to the prescriptions of the Talmud, which is certified by the rabbi<sup>29</sup>. The police in the towns and villages, as well as the civil authorities, must support the legal demand of Jewish entrepreneurs to levy the *local tax*, as strictly and without delay as possible, on those who buy *kosher* meat for consumption<sup>30</sup>.

The law of *kosher* is under the protection of the Russian government, which has become the supporter of this eminently Jewish institution and which, as I said, further separates the Jewish and Christian populations. This law meets with no opposition in Russia. As to the answer to the question of what advantage the Russian Government can derive from protecting the tax on *kosher* meat, here is what we can say: the arrears owed by the Jewish population of the Vilnius governorate amounted, in 1869, to the enormous sum of 93,368 silver roubles, and those owed by the Jewish population of the Minsk governorate amounted, in 1868, to 541,097 silver roubles. In total, for the two governorates, the amount expressed in francs amounted to two and a half million gulden (2,537,860 francs).

By protecting the levying of tax on *kosher* meat and entrusting the civil authorities with its enforcement, the Russian government ~~causes~~ great inconvenience to the Christian population in terms of hygiene by making them consume meat rejected by the Jews. In some cases at least this meat can be harmful. On the other hand, the government favours and encourages the Jews to paralyse and oppose any reform project concerning the Jewish population spread throughout the territory. Evidence of this anomaly is provided by the documents reproduced at the end of the previous chapter: extracts from the

<sup>29</sup>. Supplement to Chap. CCLXXXI, s. 33 of the Taxes Act (NA).

<sup>30</sup>. Supplement to Chap. CCLXXXI, s. 57 of the Taxes Act (NA).

Derjavin's and those of the *Kahal's* ordinances that in this chapter. We shall return to this subject.

### About the Beth-Din court, the herem and the the secret persecutor

Here are the documents filed in the *Book of Kahal* under numbers 148 and 149. We present them in support of the above statements.

#### Document No 148

On the regulations for securing the authority of the BETH-DIN Jewish judicial court, which, as a result of the crimes and offences committed by crypto-religionists risks losing all influence, God forbid

These regulations were discussed and approved by the General Assembly composed of all the Jewish authorities, not words by the representatives of the city, the members of the Kahal in its entirety, the members of the *Beth-Din* court, in order to give the latter executive power over all Jews.

1) If a Jew is summoned three times by the *shamas* (synagogue servant) to appear before the *Beth-Din* court to give evidence in a matter concerning him, and he does not submit to these summonses, as if he does not submit to judgment of the same court itself in the said matter, the *herem* will be pronounced against him. The chiefs and representatives of the city shall beforehand test the expressions used by the *Beth-Din* court in formulating the *herem*, which shall be launched against the culprit by the notary. The *shamash* will have to proclaim that the *herem* has been approved by all the Jewish authorities together ("Begascomus, alhfei veroznie hakehal").

If such a *herem* does not produce the expected results, the *Beth-Din* tribunal will conclude a verbal process, signed by all the

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its members, will register it in the *pinkes* (register of documents). The shamas also records the action in the *Kahal's pinkes*, he consults with the *sefer persecutor* (the tax collector), the *neigali gamel*, on what to do with the culprit who has not changed his attitude after being placed under *herem*. What the secret persecutor recommends must be strictly observed by the shaman.

If the culprit is a man of power, who may be dangerous or cause harm to the *Kahal*, the *Beth-Din* court will agree with the inspector in charge of monthly collections and two of the most experienced representatives (no member of the *Kahal*, or the Jewish judicial authority may decline to participate), in order to take a joint decision, which will become enforceable.

2.) If the person upon whom the *herem* has been issued persists for 40 days in his refusal and does not honor his obligations, all his assets, movable and immovable, as well as his position in the synagogue, will be declared as *haker* (available to the first applicant to come) by the *Beth-Din* court. From then on, all compensation due to the *Beth-Din* court must be paid from the guilty party's estate, as his entire estate will be sold by estimation (in the absence of the guilty party). What will remain after the payment of compensation to the *Beth-Din* court will go into the *Kahal's* estate. If however, some creditors of the culprit raise claims, they will be settled by the ordonances and judgments of the *Beth-Din* court.

3.) When in any suit one of the parties summons the other party before the *Beth-Din* court and there are only three judges present in the court, these three judges are obliged to begin the trial immediately without any delay on the ground that the court would not be complete. Exceptions to this rule are only made when

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<sup>31</sup> This document has been translated verbatim from the *Book of Kahal*. The sale in question is limited to the right to exploit the property of the guilty Jew, as is the case with Christians. (NA).

of an extremely important business, in which all members of the court must take part. It is desirable that all these cases be settled as soon as possible. The representatives of *the Kabal*, like the other *danunim* (judges) are obliged to accept and approve whatever the three judges have decided, without the right to comment or object. If one of the parties, dissatisfied with the decision given by the three judges, appeals to another judge, no one has the right to act on that request.

4) If the plaintiff, i.e. the one who brought the *ain* compels the opposing party to appear before a Christian, or he will be summoned by *herem* before the *Beth-Din* court. He will first be warned that both *the Kabal* and the *Beth-Din* court will compel him to pay all expenses and damages caused to the opposing party by this lawsuit. Then that, in addition, he will have to bear the entire liability arising from the *herem*, a liability imposed in order to uphold and respect Jewish judicial self-rule.

5) It is forbidden for any Jew to serve as a witness to cite a Jew before any court other than *Beth-Din*. On the contrary, any Jew is ordered to be the witness of the correlative in any case before a Christian court.

6) If the plaintiff possesses a policy from the *dan* he may sue his creditor in a Christian court if he has not complied with the decision of the *Beth-Din* court.

7) If the guilty person admits his guilt and submits to the *dan* the *Beth-Din* court before the matter is referred to the secret persecutor, the court may annul the *herem* issued against him, provided that he obtains a guarantee from the guilty person that he will fully submit to the future decisions of the *Beth-Din* court. If, however, the affair has been communicated to the secret persecutor, the annulment of the *herem* can only be granted with the assent of *the Kabal*, the *Beth-Din* court and all the Jewish authorities gathered in general assembly.

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8) The servants of the synagogue (shamas) must not once a month to appear from among themselves a *secret persecutor*, who will solemnly swear that he will spare no one, not even his closest ~~one~~ that, at the same time, according to the instructions received from his predecessors, he will do everything in his power to uphold and enforce the holy *Beth Din* court, established by the Talmud. In addition, he must swear that he will not divulge the secret of his election to this office.

#### Document No 149

On the duties and means to be used by the secret persecutor to crush and overcome the resistance of those who do not submit to the Jewish Beth-Din court

1). The one struck by *herem* will be relieved of all *Kaba- l* or brotherhood (*hevra*) functions.

2). Its exclusion from all confraternities is mandatory.

3). It will not be allowed at *Fova besamimdras*<sup>32</sup>, nor near places where other holy ceremonies are celebrated. Even more so, he must not be allowed to approach, as a cantor, the place where the prayer is being made. It is forbidden for him to buy honours, and the common prayer may not be interrupted stopped by him<sup>33</sup>.

4). The punished may not be invited to any general assembly or private party. The one who ~~him~~ becomes liable to *herem*.

5). No one shall rent to a person struck by *herem* dwelling, or any other place, where he may ~~run~~ any trade. However, the arrangements prior to the pronouncement of *the herem* must be strictly observed. The wife of the punished one may not be admitted to the purification ceremony in the *mikveh*, and it goes without saying that, at the supreme moment, all

<sup>32</sup>. The *Fova* ceremony will be described in a later chapter. (NA).

<sup>33</sup>. If a Jew has been injured in his interests or dignity by another Jew or by a brotherhood and has not been given satisfaction for the offense received, he goes to the synagogue, to the *Besamimdras*, and interrupts ~~pr~~ until satisfaction is given. (NA).

evil will fall like thunder on the guilty. *Upsito*

*shabei pokadai infkadolof vastci.*

6). If the offender is engaged in any trade, it is incumbent on any Jew to offer him work in that trade.

7). If a parent has betrothed his daughter to the ~~son~~ of the person who has been granted a *berem*, that parent is allowed to break the agreement and not keep his promise, without being obliged to pay compensation, as is customary in such cases.

8). Anyone is allowed to shout in the synagogue that the ~~goyim~~ ate *treph*, that he did not observe the fast, or to make other accusations, even untrue ones, in order to stir up the fanaticism of the Jewish population and to expose the guilty one to all possible persecutions.

All this was decided unanimously by the General Assembly composed of members of *the Kahal* and the *Beth-Din* court, then approved by the Chief Rabbi Garof Gagadol. They all signed under oath, so that they would be observed with sanctity.

The above should be read carefully. Both to get an idea of the position of a Jew under the immediate influence of the *Kahal*, and of the latter's relations with the local authorities and the value of the testimony of a Jew under the *Kahal's* supervision.

### Jewish Confraternities

Moving on to the Jewish brotherhoods. What is their relationship with the *Kahalul*? What influence do these confraternities exert on Jews and Christians?

There is no Jewish society in which we do not find ~~at~~ confraternities and we will not find Jews who do not belong to one of them.



The influence of these confraternities on the general social level as well as on the private life of each Jew, both morally and materially, is very great and very important. To use a suggestive comparison, the confraternities are the arteries of Jewish society, while the *Kahal* performs the function of the heart. He who has not penetrated into the intimacy of Jewish life and is not familiar with the artificial means used by them to introduce themselves into the various Christian and other faith societies, will not be able to see the full extent of the mysterious bond which chains together in an all-powerful and invisible corporation the Jews spread over the whole planet.

Brafmann's book *Kahal* deals with this issue in every possible detail. We only mention this interesting side of Jewish life, dwelling on some of these confraternities :

- Talmudic Confraternity (Savanta).
- Confraternity of benefactors.
- Confraternity of Craftsmen.
- Confraternity of religion.
- Funeral Confraternity.

There are other confraternities, divided into an infinity of local sub-confraternities. They are all intimately bound together by the national drama of the Talmud, which they serve faithfully, seconding the institution of the *Kahal* on which their existence depends.

Each confraternity has a head, an institutor and often a local of prayer (branch of the main synagogue). In other words, each confraternity is a *Kabalic lieutenant*, in which most of the members belong to the elite of Jewish society. It forms a quasi-legion of fighters surrounding and defending the national flag of the Talmud. Always at the disposal of the *Kahal*, when he deems it necessary to punish a recalcitrant Jew and subject him to his oppressive yoke, the confraternity is also ready to defend by all means a Jew who is faithful and obedient to the *Kahal's* orders, when he gets into trouble with the goyim.

The relations of these brotherhoods with the *Kahalul* are recorded in 21 documents and deeds published by Bratmann in his book. We have extracted and translated from Russian seven of them, classified under numbers 7, 8, 14, 59, 79, 82 and 85, which we submit to the reader's attention.

#### Document No 7

On the compilation of statistics of the Jewish population of the town, according to the position occupied by each

Wednesday, the five-card section

The *Kahal's* representatives ordered the heads of confraternities (*gabaim*) to provide the actual statistical figures on the members of their societies. The craftsmen's confraternity will have to ~~add~~ foremen they have, without mentioning whether they belong to the Jewish population of the town or whether they are strangers to the town. The same order was given by *Kahal* to the Jewish landlords or principal tenants of this town, with permanent residence here, or floating.

#### Document No 8

About the choice of jurors

In order to settle the issue of the unresolved problem of Jewish butchery for some confraternities, on Saturday, 13 Av, 5555: a) with the assent of the *Kahal*, four heads of confraternities were elected. These, together with Rabbi Samuel, son of J., are to settle the business between the *Hevra Kadesb* (funeral confraternity) and the *Hevra yve Karnishum* (confraternity of the seven elect). At the same meeting it was decided that Samuel, J.'s son, should be given a translator's certificate, so that he could translate into Russian some decrees of the *Beit-Din* court. If the rabbi and the *Beit-Din* court have no objection, the shamas (*Kahal's* notaries) may sign this certificate.

About the construction of the Jewish slaughterhouse

Saturday, Five Card Section, *Begaloşo*, 5555

The confraternities of *Hevra kadişa* and *Hevra yve kirmeşim* were ordered to build, at their own expense, a Jewish slaughterhouse.

Since the *Hevra yve kirmeşim* withdrew and as a ~~consequence~~ of this withdrawal the work was interrupted, the *Kahal* appointed Rabbi Avi, son of R. Rabbi Nota, son of D. and Rabbi Samuel, son of G. to conclude the dealings with the confraternity that refused to continue the construction and to demand from it the accounts of the expenses incurred up to this point. When these accounts have been concluded and the delegates are in possession of the receipts mentioned, they will propose to the *Hevra kadesch* brotherhood to buy from the *Kahal* the right to continue the construction of the slaughterhouse alone and at its own expense. The three delegates have the freedom and the right to conclude their dealings with the withdrawing confraternity as they see fit. They are also empowered to enter into an agreement with the confraternity which would like to continue the construction, as would the seven heads of the general adduction. If the *Hevra kadişa* wishes to continue the aforementioned construction and obtains authorization from the delegates appointed by the *Kahal*, it will have to fulfill all the conditions prescribed to the confraternity of the *Hevra yve kirmeşim*.

#### Document No 59

Warning decision

When building the apartment overlooking the synagogue courtyard, the *Semilat hasodim* (loan brotherhood) did not comply with the conditions of the ~~its~~ permit, building two windows overlooking the prayer house of the *Funeral Brotherhood* and another two on the side where the *Zevah sedec* (butchers) brotherhood prays, which is contrary to the agreement with the *Kahal*. However, despite violating the *Kahal's* ordinances, the members of the *Kahal*

## Wolski Kalixit

The latter decided that the ~~is~~ cash grant to the *Semitat Hasadim* brotherhood should be maintained, provided ~~the~~ the brotherhood builds two more east-facing windows in the apartment, failing which the *Kahal* will withdraw the grant from the said brotherhood.

## Document No 79

About the *Kahal's* trial with the craftsmen's guild  
On Saturday, the 1<sup>st</sup> section *Kahal* representatives decided to amicably resolve the conflict between the Jewish craftsmen and the *Kahal* by paying them the sum of 200 silver rubles, to satisfy their recla-  
mations.

## Document No 82

On the rights of the heads of the Holy Confraternity  
Saturday, *Bogar* section, 5559  
The current heads of the Holy *Confraternity of Funerals* are granted the rights enjoyed by the seven elected officials of the city. All matters pertaining to the said confraternity, until the new election, decisions made by its present heads shall have the same authority as those made by the seven elected officials of the city.

## Document No 85

Circular sent by *Kahal* to all brotherhoods  
On Saturday, the *Behukatai* Five Card Section, 5<sup>th</sup> City officials have decided to send a circular to all con- freres stating that from today until 18 *Av* 5560, i.e. for a whole year, it is forbidden to receive new members, except children and unmarried teenagers.  
It is therefore forbidden for the heads of these confraternities, appointed for a period of one month, to take steps for the admission of

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new members in the confraternity. One exception is allowed  
the *emital basodim* (borrowing confraternity).

## The "Alia" ceremony and the distinction between patricians and plebeians

What is the *Alia* ceremony, which distinguishes between patricians and commoners? This ceremony was instituted by Ezra<sup>34</sup>, after ~~dash~~ Moses himself. It consists of the reading of the five *holy books* and the *Book of the Prophets*, which must be done during the common prayer<sup>35</sup>. The reading is to be done on Mondays, Thursdays and Saturdays every week. About the non-observance of this rule, Ezra said thus: "Whoever does not read the five holy books on the three days indicated will be persecuted by the angel of darkness (Satan)". The reading of the five holy books and the Book of the Prophets was introduced during the common prayer on the occasion of the new moon celebration and fasting days. The performance of this obligation is prescribed by the synagogue to all Jews without exception. Both the officiant (cohen) and the assistant (levi)<sup>36</sup> are obliged to perform the said duty, just like any other Jew. The reading is obligatory according to the *Sefer Torah* (scroll, on which are written extracts from the Paltmud and Psalms). This scroll is the most sacred object in the synagogue. The ceremony takes place as follows: After the *Shechinah Ezra* prayer has been recited, someone in the audience removes the scroll called *Sefer Torah* from the *kvot* and hands it to the cantor or his substitute. The cantor, after receiving it with deep reverence, recites a short prayer and solemnly proceeds to the platform. The worshippers surround him and each must touch the Torah. On the platform

<sup>34</sup>. Kolbo, The Rule of Reading the Five Holy Books, chap. XV (NA).

<sup>35</sup>. Talmud, Rat Meghila, p. XX (NA).

<sup>36</sup>. The class gap still exists today among Jews. They are divided into Levites and Zarods. (NA).

the cantor meets the *sekan* or *gaba* (starostele) and the shamas (notary).

After placing the *Torah* on the table on the platform, the cantor, at sign from the *gaba*, pronounces in song the name of the father of the one chosen to have the honor of reading the prayer first.

At this invitation, the designated person rises from his seat and goes up to the platform; then, placing his hands on the *Torah*, he recites the prayer: "Bless Jehovah, who is blessed! Blessed be Jehovah, for ever and ever! Blessed are you, Jehovah, king of creation; you who chose us from among all the peoples of the earth and gave us laws! Blessed are you, great lawgiver!" The believers reply: "Amen!" Then the reading of the five holy books begins.

When the reading ends, the same person who was invited by the cantor to come up to the platform, repeats: "Blessed be Jehovah, who has given us the true holy laws! Blessed be Jehovah, great lawgiver!"

This is what the *Alia* ceremony is all about. In being invited to, and recite the prayer, which means having chosen to climb Mount Sinai, represented in every synagogue by the platform, from where the laws dictated by God himself are announced to the people.

Who is entitled to officiate at the *Alia*?

The first *Aliyah* belongs to the officiant (*kohen*, descended from Aaron); the second to the assistant (*levy*). The following are for believers. In the absence of the officiant (*kohen*), the cantor goes to the assistant (*levy*); if *levy* is absent and *kohen* present, the latter takes the first two. If both the officiant and the assistant ~~and~~ their wings are given to other persons present at the prayer, in the following order: *lamudi haban* (the learned interpreter of the Talmud), *parnasim* (representatives of the general assembly), who are entitled to take the third to the sixth *Aliyah*; the other *Aliyah* belong to the faithful present.

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In this way, the *Alia* ceremony divides the *Sinai* believers into patricians and commoners, which often gives rise to violent quarrels between the participants. Some of those who attend feel offended that they have not been invited up on the platform to recite the prayer and approach, the *Torah*. Others claim that they were entitled to the third or fourth *Alyah*, instead of the fifth or sixth they got, and so on. After all, everyone would like to belong to the patricians. These claims almost always provoke scandals which are not in keeping with the atmosphere of a temple intended for holy prayer. Despite his acknowledged authority over all Jews and his despotic command over their intimate lives, the *Kahal* failed to ensure the necessary discipline during the *Alia* ceremony.

### On the authority and special powers of the kahal. The notions of *hazaka*, *meropie* and " herem "

Let's examine the following topics:

- 1) The authority of the *Kahal* in the district to which it belongs.
- 2) *Kahal's* rules on allowing foreign Jews to live in that district.
- 3) Selling the right of *hazaka* and *meropie* to Jews.
- 4) *Herem* in Jews.

Schiller's words, "*the Jews were established as a state within other states*", define and summarize the history of Jewish life from Egypt, 5,600 years ago, to the present day. A state without territory being something fictional, difficult to conceive, the words of the German poet have been considered, to this day, as a mere poetic license rather than faithfully reflecting a historical reality.

In the present book, we meet everywhere this *finis* and inscrutable territory, which from all times has been coveted by *Kahal* and constitutes his true domain, over which he exercises a

genuine, theocratic, sovereignty. In this way, Schiller's words acquire the value of an indisputable truth.

This is the picture that the *Kahal's* law gives us of its territory, not at all fictitious for the Jews. On the contrary, it is, as real as possible, under the name of *Hezkat Israhel*, a term which refers to the authority the *Kahal* attributes to himself over the properties within his district.

Through the *Hezkat Israhel* law, the authority of the *Kahal* extends beyond the known rules and forms governing the conduct of any society. The inhabitants of the new Jewish territory are considered Jews as inhabitants of a territory free of any previous occupation<sup>37</sup> and their goods, land and property, over which the *Kahal* automatically extends its occult power, constitute a *Kahalic domain*, a bizarre form of property, non-existent among other peoples. This unique form of ownership originates in the fact that the Jews are a "chosen people" which they cannot be said to claim as their own! For the *Kahal* they attribute the right to administer the entire planet, from the centre of the earth to the highest heaven. Accordingly, he can at any time sell the lands and properties of any kind of Christians. The problem is finding a buyer. However, Jewish buyers can be found not only for the Christian properties sold by the *Kahal*, but also for the Christians themselves, which the *Kahal* also sells to the Jew who pays the price! This is understandable if we bear in mind that, by virtue of the Jews' status as a "chosen people", the whole world is a Palestine, i.e. a free lake, in which only those to whom the *Kahal* has sold this right, may cast their fishing nets. This is told to us by Rabbi Kulun, one of the most important interpreters of the Talmud, as well as by the daily life, practice and activity of the *Kahal*, as we shall see from what follows.

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<sup>37</sup> The properties belonging to the neo-Persians are assimilated to a free desert or no man's land. - *Talmud araklat - Baba batra*, page 59, (NA).



According to *Hezekiah's*, the Jew who wishes to live in another town or to trade in his home town, would be wrong to place himself under the protection of the laws of that country. He would fail if he did not first obtain the permission of the *Kahal* of his home town, as well as that of the *Kahal* of the town in which he wishes to settle.

The Code of Jewish Laws, the *Hushen Hamishpat*, pronounces ~~down~~ in this case: "In the present day, when we are obliged to live in direct dependence on Christian nations and on a limited territory, where the dwellings of Jews in the large cities are situated, it may happen that in case of disturbances, a Jew who has come from another locality not being acquainted with the secrets of the local community, may unwittingly denounce facts which must remain unknown to Christians."

The *Kahal* has the right to close the gate to any Jew who is a stranger to the district of which he and he alone is absolute representative and master. To achieve this result, the *Kahal* can use all means at his disposal, including the influence of the local goim administration. Transient merchants are allowed temporary residence. It is forbidden for a Jew to take up residence in a town other than that in which he was born without formal permission from the *Kahal* of that town. There is one exception to this rule, in favour of the learned interpreter of Talmudic law (*Talmudi habam*), who is permitted to settle wherever he wishes.

From what has been related so far, it can be seen that the Jews are subject only in form to the laws of the country in which they live, and that they are compelled to total submission and without possibility of appeal to their dictatorial leadership, represented in every town, county, province or country by the *Kahal*.

Let us now turn to the *Kahal's* sale of Christian property to the Jews. These properties, country after country and people after people, are considered as a free ocean, but not anyone's but the *Kahal's*, in which only the one who bought this right from the *Kahal* can fish.

For those uninitiated in the dark secrets of the *Kabal*, this sale is an inexplicable enigma. Let us suppose that, in accordance with the powers vested in him, ~~the~~ *Kabal* sells to Jew "A" the property of a Christian "B" which, according to the laws of the country concerned, belongs inviolably to the latter. The sale is made, it is understood, without the knowledge or consent of the true owner. The question arises: what profit does the Jew make "A" of the right to the property, sold to him by *Kabal* for which he paid the agreed sum? Christian "B" will not transfer his property to Jew "A" on the ground that he has been vested by the *Kabal* with an alleged right of *ownership* and *the Kabal* does not have the power to expropriate Christian "B". What, then, did Jew "A" buy, and for what did he pay the price of the purchase of the property belonging to Christian "B" to the *Kabal's* cashier?

Jew "A" bought from the *Kabal* what is called "*hazaka*", i.e., the exclusive right to exploit the property of individual "B", he being the only Jew who can rent his house and carry on a trade there; only he can ~~sell~~ <sup>rent</sup> to other Jews parts of the property which he does not use; he can also lend with interest to the legal owner and the other tenants of the house; finally (as specified in the deed of sale issued by the *Kabal*) he is entitled to use all possible and imaginable means to become, as soon as possible the real owner of the property, whose right of exploitation he has bought<sup>38</sup>. When *the Kabal* sells the right of *meropie*, i.e. the right to exploit an individual Jew who has no property, the deed of sale says that only the buyer has right to charge interest to the Jew whose exploitation has been sold to him, that it is forbidden for another Jew to enter,

<sup>38</sup>. See Act No 261, reproduced in chap. VI, (NA).

<sup>39</sup>. *Meropie* textually means non-Jewish individual (NA).

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in, whatever way, in a deal with that individual; that only he  
who has bought this right *Kan* and must invent the means of  
confounding the situation of that individual, in order to  
bring him as quickly as possible to ruin and disgrace; for the  
purposes of the goyim and the goyim themselves are *bejker*,  
according to Judaic law that is, good, that is, good to be  
exploited to ruin.

Here are the laws of the *Hezkat Yeshub*, according to the  
Talmud, from which Brat-mann quotes in the *Book of the  
Kahal* thirty-seven acts and documents, of which we have  
extracted and translated the most important, classified under  
numbers 22, 23, 57, 77, 100, 101, 102, which we shall find in  
Chapter XII, as well as act no. 261, already quoted in  
Chapter VI.

These deeds and documents lift the veil that for so many  
centuries has hidden the impenetrable secrets of Israel's kingship  
from the eyes of the world. They shed some light on the  
deep darkness behind which Judaism hides. For the first  
time in history the *Heder Kahal* (*Kahal's Chancellery*) emerges  
from its subterranean darkness, revealing itself as a secret  
state organisation to which, in all countries and at all times,  
the Jewish population has been and remains blindly subject.

The great power which *the kahal* possesses and whose  
effects are revealed by his strange ordinances (such as those  
already quoted above, those which appear in this chapter and  
those which follow) should surprise the reader. It seems  
almost unbelievable in the audacity and diabolical calculation  
on which it relies which it makes use of at every turn.

Training equips acrobats with such skill that unless you see  
with your own eyes, your imagination cannot conceive that such a  
thing is possible. The exercise of subtlety, practiced by *Kahal*  
for centuries and millennia, has made him so skilled that it is  
not difficult for him to hit his target when selling a Jew the  
property of a nebbish. We can thus better understand why  
certain expropriations or nationalizations occur as they  
do, why others do not occur at all. Why certain once  
flourishing industries, certain fleets or certain large

industrial combine for the manufacture of steel or chemical substances is sold by a so-called privatization office for the ridiculous sum of one leu, or one dollar! The privatisation office, or whatever it is called, the body created so that such shenanigans can take place, is nothing but a *Kabalic institution*. In the twenty years, the Jewish coup d'état of December 1989, the whole of the former "state socialist property" and the whole, practically,

The "cooperative property" of the 45 years of communism was liquidated by the *Kabalic system* described here as *bazakea*.

*The Kabal* follows this principle, as simple as it is infallible: that it is easier and safer to ~~kill~~ fish at a time than to set several hooks and thus expose yourself to the risk of the line breaking through overloading. Following this system from time immemorial, he attacks each Christian, each country separately. It has thus come about that in many towns in the north of Moldavia, Maramures, the Black Sea coast, in Bucharest or in other large cities, in areas such as banking, finance, commerce and even the press or culture, the Jews make and unmake practically everything. Romanians became slaves in their own country. Only the shadow of the thorn at the door of the Christian! Our children and grandchildren finish university in Bucharest, Cluj or Iasi, so that they can then pick strawberries in Spain, chop wood in Canada, wash dishes in Paris or New York, kill Afghan or Iraqi patriots defending their poverty, their needs and their nation against the *Kabalic imperialism* refined in American distilleries.

It's very rare that an attack launched by *Kabal* against a Christian not to end up in favour of the ~~the~~ authority. *The Kabal* never risks anything. Supposing a Jew, having purchased from the *Kabal* the right of *bazakea* or *meropie*, in his haste to flay those over whom he has acquired the rights mentioned, uses illegal and too brutal means which fall under the justice of the land. The *Kahalul*, even in this

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 case, he launches to the aid of that Jew, a pack of intercessors, of whom I spoke in the head: VI, armed with gifts and false witnesses, who can, according to Jewish law, swear under oath before Christian courts. What can the Christian, ignorant and alone, do in the fierce war declared against him by a whole Jewish population, represented by the *Kahal*?

While the *Kahal* does not encounter serious obstacles to taxing Jews for trade, industry or any other branch of production within his district, he is known for his ability to have part of this tax indirectly borne by the Christian population and paid into his treasury. This seems much more difficult than scheming and acting from the shadows according to some shadowy calculations. In this case, it would seem that the way forward is less favourable to the underground, but the *Kahal* does not allow himself to be embarrassed by such minor problems. We saw in Chapter II how the *Kahalul* knew how to condition the Russian authorities, making them an auxiliary for the collection of the local tax, a tax imposed on Jewish butchers. We have seen that the levying of this tax became law in Russian legislation. We quote another article from the Russian imperial code, which gives the arbitrary *Kahal* the opportunity to levy, for its own profit, several taxes, proving that tsarist legislation was acting for and on behalf of the Jewish *Kahal*.

Thus, in the Russian Code of Laws, ch. V, paragraph 10, p. 281, it says: "*The taxes which the Jews must pay in addition to the tax on the premises, for kosher, are: 1) so much per cent of the rent on apartments, shops, stores rented to Jews by Jewish landlords; 2) so much per cent of what results from the occupations exercised by Jews, such as: a) the sale of hot drinks, tea, punch, coffee and others in the premises of small towns and villages; b) the lease of distilleries; c) d) the lease of glassworks; d) the lease of forges; e) the manufacture of gun-drons; f) the wholesale trade in cattle; 3) both per cent for the inheritance of deceased Jews; 4) both per cent for permission to wear the Jewish national costume; 5) both as a fine for non-payment of taxes; 6) both as a fine for non-payment of taxes; 7) both as a fine for non-payment of taxes; 8) both as a fine for non-payment of taxes.*"

*listed above ; 6) both for the sale of liquor in pubs belonging to the state*

Thus, in Russia, by cunning and using the laws of the ~~on~~ *Kahal* has come to make it obligatory for the Jews to pay taxes, which he distributes and from which he receives most of the money. Only a few scraps entered the imperial treasury, for the Machiavellianism with which *the Kahalul* compiles the list of Jewish taxpayers, which serves as the basis for the collection of taxes by the Russian authorities, surpasses anything the most subtle Christian lawyer could imagine.

As for the Jews, they must obey *the Kahal* like the most humble servants, for with a stroke of the pen the latter could ruin those who do not obey him, whom he treats as renegades. The disobedient cannot complain to the civil authorities of the state, because they collect the taxes owed by the Jews according to the lists drawn up by the *Kahal*.

One example, among many others, will make us understand how *the Kahal* behaves with his unruly co-religionists, what weight the phrase already quoted carries: *"to compel the disobedient or renegade Jew to return to the ranks of those subject to the Jewish laws, even with the help of the goim"*.

In 1866, a widowed widow named Bronda complained to the governor of Vilnius that the Vilnius *Kahal* had forced her to pay 1,500 silver rubles (about 50,000 euros) for her husband's burial under the pretext that the funeral guards were obliged to watch the body for five days before burial. She added that they made her sign a statement admitting that she was paying this enormous sum voluntarily. On learning that such a complaint had been addressed to the government, *the Kahal* ordered the complainant to pay an additional 500 silver rubles as a fine, justifying that she had not paid the subscription that wealthy Jews pay to exempt their poor co-religionists from military service. The Russian authorities, unwilling and unable to interfere in the affairs of the community

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Jews could not do justice to the widow. Moreover, in accordance with the articles of the Russian code of law on the collection of taxes from Jews, they forced her to pay the 500 ruble fine imposed by the *Kahal*.  
Beyond the case with which the *Kahalul* came to collect taxes from his co-religionists through the Russian authorities, let's take a closer look at an indirect action ~~on~~ against Christians. Thus, the Russian code of laws, in Article 24, concerning the tax on hot drinks, taxes not only Jews, who generally only sell spirits in pubs, but also Christians who serve tea, punch and coffee ~~on~~ who enter these pubs run by Jews. It follows that part of this tax paid by the Jewish tavern keepers to the *Kahal* is paid by the Christians serving the hot drinks.  
In Vilnius and the main cities of Lithuania, the *Kahalul*, through the Russian authorities, levies a tax in the ~~for~~ markets on food sold by Jewish merchants, in principle only to Jews. However, many Christians buy various foodstuffs from these merchants, so the Jewish merchants necessarily make Christians pay the tax they have to pay to the *Kahal* over and above the actual value of the goods.  
Over the last twenty years, the Vilnius *Kahal* has succeeded imposing the sale of fish on the Jewish market, on which it levies a considerable tax. The sale of fish, which in principle was supposed to take place among Jews, became so widespread among Christians that in 1867, the levying of a tax on a Jewish businessman by the Russian authorities<sup>40</sup> earned the *Kahal* 2,700 silver roubles. In this case, too, it is the Christian population that indirectly pays the tax to the *Kahal*, which does not encounter any difficulty that its subtlety cannot overcome in order to comply with the *Hezekel Shub* law.

<sup>40</sup>. Cf. Report of the Vilnius Government Chancellery, No. 9381 of 19 April 1868. (NA).

We would be mistaken if we thought *the Kabal* was itself the possibilities offered to him by the Russian laws in levying the above-mentioned taxes with the help of the Christian authorities. We would be mistaken to think that he would strictly comply with these laws. In the document filed under No. 57, quoted among others in Chapter XII, it will be seen how *the Kabal*, wishing to introduce the same tax in Minsk, a tax which he had already introduced in other towns, expresses himself thus in the conclusion of his ordinance: "After all that has been said above, *the Kabal* orders that the aforesaid tax be distributed among the Jews and levied, in spite of the opposition of the civil governor."

All that has been said so far on the law of *Hezekat yeshub*, as was what we shall see in the documents cited in the next chapter, shows that *the authority* ~~arbitrariness~~ *of the Kabal* rests not so much on the Talmud, whose laws are observed *ad litteram* in the internal and private life of the Jews, but rather on the *berem*, which raises this authority to the level of dictatorship; for whoever offends *the berem*, says the Talmud, offends the law in its entirety<sup>41</sup>.

It is easy to understand how crushingly dictatorial authority even weighs on the Jews. In view of the above, it can be seen that the law of *Hezekat Shushub* acts and presses especially on the Christian population, which, at first sight, does not depend at all on the arbitrary authority of *the Kabal*.

For a lawyer, the documents quoted are more than just an interesting topic. We recommend these documents to those who want to delve deeper into the causes of the general discontent today (wherever Jews are present) and the causes of the "persecutions" to which they have allegedly been subjected for eighteen centuries.

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<sup>41</sup>. *Kolbo*, art. 139. (NA).



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Now, it is time to enlighten the reader on the form of *the herem* (affurisenie), which *the Kahal* uses sometimes as a curse and sometimes as an oath.

Apart from the *herem*, the Jews also have a *nidui* or *shamta*, an oath or curse of lesser value than the *herem*. Thus, *nidui* or *shamta*, used as a curse, means temporary exclusion from Jewish society. If within thirty days the culprit does not humbly repent before *the Kahal*, admitting his guilt, the *herem* is issued against him and he is then categorically excluded from the nation of Israel.

The herem is worded as follows:

"On behalf of the members of *Kahal* "X" all representatives of the *Eshabaoth* (higher institutions of ~~but~~ education) greetings! We inform you, that Jew "A" has appropriated money belonging to Jew "B" and that, despite the order I gave to the former to return the amount to his rightful owner, he has not complied.

For this offense against Jewish law, we imposed *nidus* on him but as he did not repent and persevered in his wickedness, we launched against him *herem*, and we ask you to do the same, publishing that his bread is not the bread of a Jew; that his wine is the wine of a *neseb*, (heathen); that the fruit belonging to him is spoiled and defiled; and that his books are books of witchcraft. Order that his <sup>42</sup>tithes be cut off. Tear off his *mezuzah* from his door. You shall neither eat nor drink with him. His son will not be allowed the ceremony of circumcision or circumcision. You will not instruct his children in the spirit of God's laws. You will not allow him to be received as a member of a brotherhood. The cup with

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<sup>42</sup> Tassels attached to the vest worn by the Jew under black coat or cassock. (NA).

<sup>43</sup> A wooden cylinder, placed obliquely at the entrance to every Jewish dwelling, which is nailed a piece of parchment reproducing a verse from the five holy books. Jews attribute to this talisman the power to drive away the unclean spirits sent by Satan to the earth. (NA).

that will drink will need to be cleaned with great care. In a way you will regard and treat him as a *nabni* (non-Jew) .

Here is the formula of *the berem*:

"By the strength and power which the Holy Word has, we destroy, anathematize, demean, upbraid, and curse, in the name of the God of the Kabal, in the name of 613 articles of the Divine Law contained in the Holy Books, by this berem with which Jesu Narvin cursed the Hercho; with which Elzsha cursed the children who followed him and his servant Gohzi; with which Bazak cursed Mordzi. By all the anathemas, curses and blasphemies that have been uttered from the time Moses until this time. In the name of the God Akatriel the God of Shebaoth; in the name of the archangel Michael, the great warrior; in the name of Metatron, who was so named by his Rebbe (God); in the name of Saldanphon who weaves garlands for his Rebbe (God); in the name of this God whose name is designated by 42 letters; in the name of the God who appeared to Moses and enabled him to perform the miracle of drying up the Red Sea so that the people of Israel could pass over; in the name of Him, by the mysterious power of His name, by the power that wrote the tablets of the divine law; in the name of the God of Israel above the cherubim; in the name of the holy chariot and all those who sit in this chariot in heaven; in the name of all the angels and archangels, inhabitants of heaven who serve God. Any son or daughter of the people of Israel who shall transgress these provisions:

Let him be cursed by the God of Israel from above the archangels, who dwell in heaven. Let him be cursed by the holy and terrible name of God, a name that will be proclaimed by Arhi Rabin on the Day of Judgment. Let him be cursed by heaven and earth. Let him be cursed by supernatural power. May he be cursed by the great archangel Michael, great warrior leader. Let him be cursed by Metatron, marked by the name of his Rabbi (God). Let him be cursed by the God Arkanriel, the God of Sabaoth. Let him be cursed by all the seraphim, by all the angels and archangels who serve God and who are in the chariot of heaven!

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If he is born in the month of Nisan, during which the **U**riël reigns, let him be cursed by this archangel and by all the angels **him**!

If he is born in the month of Iyar, during which the **C**aphmël reigns, let him be cursed by this archangel and by all the angels subject to him!

If he is born in the month of Siyan, during which the **A**ruriël reigns, let him be cursed by this archangel and by all the angels subject to him!

If he is born in the month of Tammuz, during which the archangel **P**eniël reigns, let him be cursed by this archangel and all the angels subject to him!

If he is born in the month of Av, during which ~~he~~ **B**arkiël reigns, let him be cursed by this archangel and all the angels **him**!

If he is born in the month of Elul, during which the **E**lul reigns, let him be cursed by this archangel and by all the angels **him**!

If he is born in the month of Tishri, during which the **C**uriël reigns, let him be cursed by this archangel and by all the angels subject to him!

If he is born in the month of Heshvan, during which the archangel **B**askeul ~~is~~ let him be cursed by this archangel and all the angels subject to him!

If he is born in the month of Kislev, during which the **A**duniel reigns, let him be cursed by this archangel and all the angels **him**!

If he is born in the month of Tevet, during which the **E**noch reigns, let him be cursed by this archangel and all the angels **him**!

If he is born in the month of Shvat, during which the **G**abriel reigns, let him be cursed by this archangel and by all the angels subject to him!

If he is born in the month of Adar, during which the **R**umiël reigns, let him be cursed by this archangel and by all the angels subject to him!

*Let him be cursed by the seven archangels who patronize the days of the week and by all the angels; let him be cursed by the four archangels who patronize the four seasons of the year, as well as by all the angels; let him be cursed by the seven sanctuaries of the temple. Let him be cursed by the divine laws that have governed crowns and seals since the beginning of the world. Let him be cursed by the almighty, great and terrible God. Let all misfortunes hasten to persecute him. Great God, punish him! God, great creator, destroy him, destroy him, humiliate him! May Thy wrath strike him with all its abhorrence. Let all devils meet him, let him be accursed wherever his steps lead him, and let his soul leave him unawares. A foul death shall smite him, and he shall not live another month. God punish him with fury, with lung-burning, with pecking, with madness and yelping. His own sword to pierce his breast, his arrows to break. Let his travels be accompanied by troubles and accidents of all kinds. Let darkness and despair greet him. Let him be cast out of the kingdom of light and into the kingdom of darkness. May misfortune and despair gnaw at him. May he see with his own eyes how one misfortune after another strikes him. He shall be covered with curses that shall press upon him like a garment. He will destroy himself and God Almighty will destroy him. God will never forgive him; on the contrary, he will punish him, and his anger and vengeance will fall upon him and imprint themselves upon his whole body. His name will be blotted out from the heavens. He will be banished forever from among the descendants of Israel, according to the anathema written in the divine laws.*

*As for you who care for God, live happily and  
God bless you! "*

Here is the prayer that is said after the publication of the berem:

*"May he who blessed our forefathers : Abraham, Jacob, Moses, Aaron, David, Solomon, the prophets of Israel, and the righteous, let His blessing descend upon this city and upon the rest of the cities, except him who shall violate this berem. God's will be done, so that in His mercy, those who are faithful to Him may be protected and their days may be under His protection as long as possible.*

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*God bless the work of their hands and deliver all their brethren in Israel;  
 His will be done. Amen.* <sup>44</sup> *the Kahal*

It is important to know the content of the Jewish oath.  
 The Talmud divides oaths into three categories:  
 1. *Shebnat deeraita*, the oath that is taken according to the law of Moses.  
 2. *Shebnat geset*, the oath prescribed by the Talmud.  
 3. *Setam herem*, in the investigation of the suspect under threat of *herem*.

The Jews consider the oath required by their judicial authority as an act of high gravity. They bear a great respect to the first two categories of oath, of which they have already read.

Respect and fear are pushed to such a degree that a Jew, whose conduct has always been irreproachable, is very badly regarded if he has once been obliged to take an oath before a Jewish court. In this case he loses the confidence of his co-religionists and is shunned as a le-pros. In view of the great importance which Jews attach to the oath, it is not surprising that a good many of them prefer to suffer heavy losses rather than be compelled to take the oath at the behest of the *Beth-Din* court. For this reason, the third category of oath, *setam herem*, is especially used before the Jewish courts.

The grave significance attached to the oath could be a reassuring factor for Christians among whom the Jewish populations live, if in reality, Jews would attach the same significance to it in all cases and before all tribes. Unfortunately for Christians who deal with Jews (very common), the oath that they swear to the Jewish people is not

<sup>44</sup>. Kolbo, *Rules on the Herm* § 139. (NA).

<sup>45</sup>. *Haseq hamispat meirat eliaim*, chap. LXV, p.6 and *Feşubot haramileum*, § 229 (NA).

are called upon to present it before Christian courts is considered by them as a mere formality, which has nothing in common with their conscience. If the general good of the people of Israel results from this, every Jew may take as many false oaths before the Christian or Muslim authorities as he wishes.

To complete the enlightening quotations about the oath among Jews, we add a passage from Maimonides, which relates what is said during the oath ceremony, giving its full originality.

*"I have heard that there are people in our town who make Jews swear all the time and that some are permanently willing to do it. And some and others do wrong, inevitably preparing their punishment. For false swearing, the punishment is very heavy, even when the harm done to someone is worth only a penny: if you wish to compel someone to swear, take the parchment nailed to the mezuzah, unroll it and show the passage inscribed on it; bring the stretcher on which the dead are carried and cover it with the shroud with which they are covered; bring the horn with which they trumpet on New Year's Day; call the children from school, bring the farts and throw them in front of the stretcher. The Beth-Din court must repeat to the one who swears the oath that tomorrow he will be thrown in front of the gallows like the farts. Light the candles, bring the earth and place the oath-taker on this earth, blow the horn and say aloud to him these words: 'If you swear falsely, all the curses contained in the divine law will fall upon you'".*

#### Document No 112

About the authorisation to become a voter

On the eve of Thursday, 19 Nisan, 5561 the chiefs of the city, the members of the Kahal and the royal members of the general advent decided to grant the right of elector to Rabbi Mesulam Faifsh, son of Isaac, forever. (The formula of the *herem* is read when it is finished the horn is sounded and all

people, including children, repeat : Amen! <sup>46)</sup>

<sup>46)</sup> *Seak sedek*, vol V, chap. IV, § *Tešubot Gagoniti* and *Maimonides*, § 142 (NA).

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*the Kahal*  
**Kahalic and court acts & documents**  
**Beth-Din illustrating the functioning of the legal institution**  
**" Hazaka "**

Here are the announced documents, from the *Book of the Kahal*, on whose text we base our sayings:

Document No 22

Conflict between Kahal and a private individual over  
the right to exploit a market

Wednesday, the five-card section, *Vorab*

Following the protests of the representatives of *the Kahal* against Eleazar, the son of Ephraim, concerning the exploitation of the place and the buildings on the site, all ~~long~~ the Christian Zwanski, a furrier, it was decided at the general ~~no~~ of the *Kahal's* court that two *Joachim* (lawyers) should be delegated to plead before the *Beth Din* court, defending the cause and rights of *the Kahal*.

Document No 23

Beth-Din court ruling in *Kahal's* trial  
against Eleazar the son of Ephraim

The *Kahal's* lawyers argued that the question of the right to exploit the property in question had been debated beforehand and that it had been decided that half of the buildings and part of the courtyard (with an area of twelve *sagene*) should be adjudicated and sold to Isaac, Ber's son. The other half was left to Eleazar son of Ephraim. The latter possesses the deed of sale dated 28 *Sivan* 5318, in which, among the seven representatives of the city who signed this deed in favor of Eleazar's deceased father, is the signature of Meer, son of Joseph, who was related to two other representatives of

the city: because instead of seven representatives, there were only six with the right to sign. Meer's signature, as a relative of two others, being invalid, the deed of sale in favour of Eleazar's deceased father was not legally drawn up. For this reason *Kahalul* protests against the right of exploitation exercised by Eleazar, as his father's heir, over the entire property, including the courtyard, on the ground that this right was obtained illegally, as stated above.

On the other hand, Eleazar argued that the signature of Meir, Joseph's son, may well not belong to the relative of the two signers of the deed of sale, since the deed dates from 5518 and the court case takes place in 5560. Many of those involved have since died, and it may be that, at that time, kinship of a more distant degree was not an obstacle to the validity of the deed. Since the deed bears the signatures of seven representatives of the city, as required by Talmudic law, he, Eleazar, as his father's heir, should enjoy the rights inherited from his father.

The infallible and holy *Beth-Din* court, after hearing both sides, decreed as follows:

If Eleazar the son of Ephraim, summoned by *Kahal*, before the court improves: 1) that the representative Meer, son of Joseph, who signed the deed of sale in question, was not the one who had relatives among the other signatories; or 2) that the practice of those times permitted the signing, even by relatives, of the deed of sale; or 3) that the signatures of the seven representatives of the city were, for whatever reason, valid and legal, the right to exploit the property in question belongs entirely to him. But until then, this right belongs to *the Kahal*, who can sell it to a new buyer, who will receive all the prerogatives that *the Kahal* grants in this kind of transaction.

Tuesday, 6 *Tamuz*, 5560.



Signed by all of us, members of the infallible and holy  
*Beth-Din* court<sup>47</sup>. *The Mysteries of the Kabal*

Document No 57

About the trade tax enacted by *Kabal*

Thursday 5, day of Easter week, 5558

Because of the great expenses that *the Kabal* has been forced to incur lately, expenses for which it cannot account, and as a result of the lack of money to pay the back taxes it has to pay for the poor, the members of *the Kabal* have decided to institute a new trade tax, calculated on the same basis as that of the *Kabal* in the town of Sklow, without any change in the way it is levied. This tax is to be paid from 1 *Av* next. As for the sum of 12,000 silver rubles to be paid into the state treasury, *the Kabal* will choose five members from among the town's Jewish notables to distribute it among the inhabitants who will have to pay this additional sum to make up the missing money. In addition, eight hundred silver rubles must be collected to make up the deficit in the *Kabal's* treasury. The amount that everyone will pay for the aforementioned contribution will be considered as a down payment on the tax called local tax.

If the Governor of Minsk does not approve this imposition, the *Kabal* members instruct the apportioners to charge it anyway, regardless of the government's opposition.

Document No 77

About the sale of the right to operate the shops  
belonging to the Christian Baikoff, to the Jew Johel  
Mihel,

son of Aaron

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<sup>47</sup> The consequence of this decision of the *Beth-Din* court: the right to use the place and the buildings was sold by *Kabal* for eleven ducats to Isaac, son of Ber, leaving a house and part of a courtyard to Eleazar. (NA).

decided by the city representatives, the right to operate two stone-built shops belonging to Christian Beck was sold to Johel Mihel, son of Aaron, located on the plateau at the top of the city.

This deed of sale includes, the large gate next to the shops, as well as the cellar and the first floor, the entire space between the centre of the earth and the clouds in the sky. The deed of sale, drawn up according to all the required rules and forms, shall be issued by the *Kahal*, approved by the holy court of *Beth Din*, and delivered to the aforesaid Johel Mihel, son of Aaron, who shall pay into the treasury of the *Kahal* the sum of two hundred silver rubles. All this is to be executed without prior ~~puty~~

Document No 100

Form of the deed of sale given to Abel, son of Meer

At the general meeting held in the *Kahal's* Chancellery, attended by the seven representatives of the city and all the members of the *Kahal*, it was decided that the right of exploitation of the shops and the house, together with its outbuildings, as well as the right of passage through the courtyard, i.e. all the space between the centre of the earth and the high heaven, all belonging to the Kister crest, is sold for eternity to Abel, son of Meer, to his descendants or representatives, leaving nothing of the aforesaid right in the power of the *Kahal*. Since the said Abel, son of Meer, has already paid into the *Kahal's* treasury the price of this sale, from this moment the said right of exploitation belongs entirely, unalterably and exclusively to him and to his descendants or heirs, without anyone being able to touch it. Only he, his descendants, or heirs may resell, donate, exchange, offer as a dowry, or do what w

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like, as an owner has the right to do with what belongs to him. If the Kister Christian owner demolishes the old buildings and rebuilds larger or smaller ones in their place, the purchaser of the right of use will have the same rights to the new buildings. When Abel, Meer's son, his descendants or his rightful heirs, become the real owners of the buildings and shops, with a purchase contract that follows the legal forms, they will have the right to demolish, rebuild or change the layout of the premises, to sell all or only part of them, to do whatever suits them, without asking *the Kahal* for a new opinion or permission.

If any malefactor should dare to challenge these ~~us~~ of Abel, the son of Meer, his heirs or his representatives, the *Kahal*, the holy court of *Beth-Din* and the seven representatives of the city must defend him with all the energy and power at their disposal. It shall also be the duty of *the Kahal* to quash any challenge that may be raised against Abel, son of Meer, his descendants or heirs, so that they may no longer be disturbed and their right as legal possessors be secured for eternity. All losses that may be caused by the claims of those who wish to dispute the legal acquisition of the right of exploitation, which from this moment belong to Abel, son of Meer, his successors and representatives, shall be borne by the *Kahal's* cashier, and no *Kahal* in any other town shall support such claims. On the contrary, all the *kahals* shall defend the interests of the one named Abel, son of Meer, his descendants or heirs. *The Kahal*, in the presence of all its members, and the seven representatives of the town, acting in the fullness of their powers and functions, without having to apply to this sale the precepts of the *Kabalat kinian* law<sup>48</sup>, have decided and approved in

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<sup>48</sup>. See further explanation of the *Kabalat kinian* (NA) law.

unanimously the aforementioned sale, for which signed.

Document No 101

Approval of the above deed given by the city  
notaries (*venemim shams*)

We, the undersigned notaries of the Jewish community, hereby attest that the sale made by *Kahal* in favour of the rich Abel, son of Meer, to his descendants or heirs at law, which sale was made in general assembly, with the consent of the *Shiva Iver-gaur* (the seven representatives and chiefs of the city), that it was drawn up and arranged in accordance with the holy laws and that, in making such a sale, *the Kahal* should not invoke the use of the law of *Kabalat kethian*.

Monday, 26 *Nisan*, 5560

(The two signatures follow)

Document No 102

Approval of the same act by the holy *Beth-Din* court

Studying the deed of sale made by *Kahal* in the general advent, with the assent and signatures of the representatives and rulers of the city, signatures legalized by the two notaries of the community (*shamas venemim*) in favor of the rich Abel, son of Meer, to his descendants or heirs by right, the holy court of *Beth-Din* recognizes that the aforementioned deed was ordered and drawn up respecting all the conditions, clauses and points prescribed by the holy law of the *Torah*. Although the decisions of *the Kahal* are not subject to any control and do not need the approval of anyone, especially if the signatures are legalized by the two notaries of the city, nevertheless, in order to give greater weight and value to the deed in question, we, the members of the holy *Beth-Din* court, approve and confirm it in its entirety, guaranteeing it for eternity to the rich Abel, son of Meer, his descendants or heirs by right,

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 possession of the right to exploit the property that belongs to  
 the Christian Kister, *The Kabbalah*  
 Wherefore we sign at Minsk, 26 Nisan 5560, Rabbi  
 Gaon and four judges of the holy court *Beit-Din*

## Rosh Hashanah Feast of Tekiel Shofar Ceremony

A few words about the *Rosh Hashanah* (New Year) holiday  
 and the *Horn Calling* ceremony.

Jews celebrate *Rosh Hashanah* on the day indicated by the  
 first day of *Tishri* (corresponding to the first days of  
 September).

Although, after the destruction of the Temple in  
 Jerusalem, the *Rosh Hashanah* holiday completely lost its  
 character and prestige for Jews at home and abroad, it  
 retained some importance in terms of preserving and  
 carrying on the national life of the Jews.

Undoubtedly, if one compares the celebration of *Rosh*  
*Hashanah* when the Temple in Jerusalem was still in existence  
 with that of today, one will find the same difference as  
 between glory and shame or between triumph and  
 humiliation.

At that time, this day, by its very significance, was for the  
 entire Jewish people a day of great triumph. The *Rosh*  
*Hashanah*, accompanied by the songs of the Levites,  
 accompanied by the loud trumpet blasts, opened the period  
 of the ten days during which the people, the priesthood and  
 the Temple itself purified themselves and prepared for a  
 majestic triumph, for the solemn moment when the high  
 priest, coming with the purifying sacrifices in the Temple of the  
 Temples, brought to the people the forgetfulness and  
 forgiveness of Jehovah. At the coming of this longed-for  
 and long-awaited day, when the hope of obtaining the  
 forgiveness of Jehovah the Unseen made the eyes of the  
 prostrate people shine, the high priest, during the sacrifice,  
 bade farewell, in the name of all the people, to the year that  
 had passed, with all its sufferings and all its evils, greeting the  
 new year, which concealed

to his bosom the blessings and forgiveness that God had to offer to his chosen people.

Through this interpretation of the thoughts and the ceremony held during *Rosh Hashanah* one can see this day must have been for the Jews a day of hope and triumph.

Today, everything has changed and gone dark. *Rosh Hashanah* has become a day of sadness, tears and grief. This change is clear: the nation that has its independence and autonomy resembles a sick man who, seeing himself threatened by illness, does not want to resign himself and consider himself incurable and cannot accept the desperate idea of death. The nation in such a situation needs to swing its imagination by resorting to a hope that will refresh its thoughts, even if only through dreams of the future and illusions.

At the fatal moment, when the laurels already crown the victor, hope, this last friend of the vanquished and the oppressed, still sustains him comforting him with the thought that, if he could not succeed in this earthly world, he will still be able to enjoy that unknown world, to which every afflicted person looks up. In this state of exaltation, patriotic and religious ideas are united and totally confused; they are not inspired by material interests and worldly passions, but are sustained by the burning flame that descends from an unknown world, as if it were a world of the unknown.

It is a world of an imagination worked by the religious idea.

Thus, the revival of nationality, the return to the lost freedom, are the first aspirations of the defeated people. In order to sustain this indelible feeling, without which national regeneration would be no more than a fiction, a lyrical, legendary, traditional, mystical and patriotic literature has been forged, pushed to the point of exaltation, the aim of which is to maintain the sacred fire for the lost homeland. It is in the nature of things that these patriotic songs, which make the most sensitive chord of a nation vibrate, inspire great admiration.

The Mysteries of the Orthodox peoples and somehow take on a supernatural inspiration. Among Jews, these hymns and patriotic songs are an integral part of the liturgy and occupy an important place in prayer books and religious ceremonies. The Law of Moses does not permit the celebration of the divine service outside the temple, nor outside Jerusalem, which caused a certain interruption in the spiritual life of Israel. With the destruction of the Temple in Jerusalem, the divine service was interrupted for some time. The unruly leaders of the people of Israel, who (as history shows us) aimed at reviving the Jewish nation, took advantage of this interruption of the divine service to replace it with the *Musaf*, i.e. the synagogue service. This service is largely made up of patriotic hymns, which recount and describe, in a despairing and heart-rending manner, those dark and sad days of the fall of the Temple in Jerusalem, of the exile of the people of Israel, of all kinds of tribulations, of death.

By this artificial way of entertaining patriotic ideas in the minds of the Jews, the words of some of Israel's prophets were fulfilled, according to which: "these feasts will turn into days of tears and despair". This prophecy was perfectly adapted to the way the *Rosh Hashanah* is celebrated today. As this day of the New Year also marks the beginning of the ten-day period during which Israel must purify itself, the weeping, the shouting and the wailing, stimulated by the spirit-exalting synagogue service (*Musaf*), are not contained for a moment. All this is amplified by the painful sensation produced by the *Tekiel Shofar*<sup>49</sup> ceremony, the blowing of the horn prescribed by the Talmud.

According to the learned interpreters of the Talmud, the *Tekiel Shofar* was instituted in memory of the words of Moses: "This will be the day when you will sound the horn." Kabbalah scholars claim that on the day of *Rosh Hashanah*, which begins with the *Tekiel Shofar* ceremony, the Great Jehovah sits on the throne of righteousness and impartially weighs the deeds of mortals, bestowing

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<sup>49</sup>. The day the horn is sounded (NA).

giving the rewards and punishments each deserves. He decides who should live and who should die immediately; who at a normal age and who prematurely; who should die by drowning and who by fire. All this is decided on *Rosh Hashanah*. The judgment is attended by Belatron, Hasenhah, Hatzpatzius, etc., the defenders of Israel, and Satan on the other side, with an account of the deeds committed by those who were tempted and fell into his net. The sound of the trumpet strengthens the defenders of Israel, burying Satan, this enemy of Israel. Although this quotation is confirmed by several passages in the *Talmud Zohar*, common sense is sufficient to highlight the absurdity of this Orthodox interpretation. One who actually witnessed this ceremony cannot understand why the call from the horn, which sounds like hunting, can have such spiritual significance for Jews.

The 47th Psalm, which is read seven times in succession the people of Israel while blowing the horn, might lend itself to a more accurate interpretation of this ceremony: *On your hands and shout for joy to God! For mighty Jehovah, the great ruler of the world, will subdue your peoples, will lay the nations at your feet... He will seek and choose your inheritance, the glory of Jacob whom he so loved. He rises amidst the shouts of victory!*<sup>50</sup> The Jews regard this psalm not as a plea<sup>51</sup> but as a significant prophecy of the fulfillment of God's promise to his chosen people. The meaning of this prophecy, which is recited seven times in succession before the people of Israel, to the accompaniment of the horn and accompanied by the heart-rending cries and lamentations of the hearer, explains more convincingly the rationale for the *Jekiel Shofar* ceremony than the fog in which the texts of the Talmud and the Kabbalah are shrouded. In this sense, the obligatory ceremony for fie-

<sup>50</sup>. Cf. Psalm 47 - 1-5, (Psalm 46 in the 1914 Bible, NER),(NA).

<sup>51</sup>. *Unsan toket* prayer. (NA).



The Mysteries of that, the Jewish hymn is the quintessence of, the sublime patriotic hymn in which the representatives of the people of Israel opened the *Rosh Hashanah* and began the ten-day period of atonement for sins<sup>52</sup>.

The primitive meaning of the ceremony has changed considerably over the centuries. Its influence on the minds and feelings of Jews is great. After the fall of Jerusalem, *Tekiel Shofar* served the *Am* of Israel to incite the Jewish population incessant revolt, the cause of their exile from Palestine after the fatal Bar Kohba uprising under King Hadrian.

Today, the *Tekiel Shofar* ceremony has the already bleak picture of *Rosh Hashanah* and reinforces ~~and~~ <sup>and</sup> the prejudice that Israel's clever leaders have been introducing for so many centuries: that they stand apart from the rest of humanity, both in religion and in customs and practices<sup>53</sup>.

One can understand why Talmudic law elevated the *Tekiel Shefar* ceremony, obligatory for all Jews, to the highest rank, why *the kahal* exercises such strict control over synagogues

<sup>52</sup>. In order to confirm the significance we attach to the *Tekiel Shofar* ceremony, we state that the Day of Judgment, which begins on the evening of the last day of the period of ~~and~~ <sup>and</sup> also ends with the *Tekiel Shofar* ceremony, accompanied by the words: *La-shana ba-baa Yerushalim* (next year let us be in Jerusalem). The message retains its extreme nationalist, chauvinist character. (NA).

<sup>53</sup>. Meetings of enlightened rabbis held in 1869 in Cassel and Leipzig aimed to remove passages from Jewish prayer books about the coming of the Messiah and the return of the Jews to Jerusalem. They rightly claimed that these prayers were making their co-religionists angry, preventing them from becoming conscious citizens of the countries of their birth. These prayers prevent them from abandoning their obstinate prejudices against all other religions, nations and peoples. Opponents of this theory argued, just as rightly in their view, that these reforms would lead to the loss of the *raison d'être* of the people of Israel. The Israeli journals *Camaghid* and *Libanon* published curious details of these interesting discussions. Note Dr. Gordon's articles in *Camaghid* Nos. 31 and 33/1896. (NA).

and houses of worship, where prayers are recited on the ~~13th~~ of *Rosh Hashanah* and the ten days that follow.  
Here is the document filed under no. 30 in Brafmann's *Book of Kabal*.

Document No 30

On the prohibition of reciting prayers on  
*Rosh Hashanah* in private homes

Saturday, 5-card section, *Kito*, 5557

*The Kabal* decides the publication of the following in all houses where prayers are recited:

Beginning on the twelfth day of *Slibot* (a prayer recited for twelve days before *Rosh Hashanah*) and up to and including *Yom Kippur* (the Day of Judgment, or Day of Atonement), it is forbidden for all Jews in the city to gather to recite prayers anywhere other than the synagogue. A *herem* will be proclaimed against the *bazan* (cantor) and *baal lekia* (horn blower) who dares to sing or blow his horn elsewhere. Every prayer recited elsewhere than in the synagogue, or in the outbuildings in the synagogue courtyard, shall be considered an offense against divine law.

The owners of the houses, the cantor and those who violate a provision of the *Kabal* will be punished and considered ~~as~~ who do not respect the divine law of the Talmud.

**Synagogue and the complex of institutions around it**

The synagogue courtyard, the buildings, and the Jewish institutions located in this courtyard are all subjects worthy of examination.

In any Jewish community, the synagogue must be enclosed by a more or less spacious courtyard and buildings of the various adjacent institutions. First we will talk about the so-called common places, which must be spacious, being built and maintained by the *Kabal*.

The Mysteries, of

By analyzing the synagogue's accessory institutions, located in the immediate vicinity, in its own courtyard, it will be understood we begin with those that are generally not even mentioned. Under the name of synagogue courtyard is understood the area of land, more or less spacious, located in the Jewish quarter, where :

- 1) BETH-KNESET (main synagogue).
- 2) BETH-MIDRAH (house of prayer and study).
- 3) BETH-HAMERHA (steam bath).
- 4) BETH-HAKAHAL (*Kahal's* Chancellery).
- 5) BETH-DIN (judicial court).
- 6) HEKDEŞ (refuge for the poor).

Although the synagogue is the main place of prayer for Jews, this building is not heated and is only used for meetings on the occasion of major religious holidays, such as *Rosh Hashanah*, *Yom Kippur*, etc., or on the occasion of the visit of an important person: a famous cantor, a great rabbi, a famous preacher, etc. On all other occasions, prayers are recited in the *Beth-Midrash* building, which also serves other purposes. The Jewish scholars interpret the Talmudic Science there; also there, after the prayer, the various confraternities hold their meetings, and the poor interpreters of the Talmud, who devote themselves exclusively to this science and, consequently, earning nothing, have no means of paying for their lodging, find refuge and rest. Social problems are discussed here. The public library and the official books of the various confraternities are also located here.

Right next to the synagogue and the *Beth-Midrash* is the steam bath (sauna) and the regular bath. Surrounding this centre are the private prayer houses: *Eszabot*, *Talmudor*, *Klozer*, etc., which to a lesser degree serve the same purpose as *Beth-Midra*. Then, follows the *Kahal's Chancery*. Its authority, its acts, its implacable supervision over every Jewish action, as well as its Machiavellianism are known from the documents cited in this work. In close proximity to the *Kahal's Chancellery* is a council analogous to the old

*Synedrion*, which has been preserved to this day under the *Kahal's* tutelage, ~~and~~ the justice department under the name of the *Beth-Din* court (which we shall discuss in more detail in the next chapter), headed by its rabbi or *Ras-Din* (president), whose family must live in that building.

Next comes *Hekadesh*, or the refuge for the ~~vain~~ Jews, repulsively filthy, and whose society ~~even~~ those poor Jews who, for want of a home, ~~refuge~~ in *Beth-Midrath*, *shabbat*, *talmud*.

So, in the synagogue courtyard there are several annexes built and maintained by the *Kahal*. Bratmann cites three ~~and~~ with regard to what is said in this chapter. We will not reproduce the first two, as they are less interesting. ~~Third~~, filed under No. 50, is reproduced at the end of Chapter XIII.

## Beth-Din Judicial Court

In the life of any Jewish community, the judicial court

*Beth-Din* is a major institution.

So far we have talked more about the *Kahal*, an institution ~~in~~ regulates the life of the Jews, in each locality, despotically and almost without any control, admitting no recourse to another authority. This domination, which, as we can see, has nothing constitutional about it, extends only to the internal and private religious life of the Jews, as well as to the protection which *the Kahal* must grant through its influence and its funds, to those Jews who are in conflict with the *goyim*.

When there is a question of judging cases between Jews, or between a Jew and the *Kahal*, only the holy *Beth-Din* court, established by Talmudic law, is charged with judging.

The Mysteries of

The *Beth-Din* Court, although called "the holy one", is nevertheless under the high protection of the *Kahal*, forming the judicial part of this supreme authority, to which every Jew must blindly obey. Where there is a smaller or larger Jewish population, there is also a *Beth-Din* court which judges the various disagreements and controversies in the negustorean life of the Jews, dispensing them from having recourse to the Christian courts.

*Beth-Din* is, in a way, the old *Synedrion*. It was not created as a result of a whim or self-love of the Jews to have a court of their own, so that they would not be forced to go to the Christian courts. It has its *raison d'être* in the dogma of the Talmud, which governs the spiritual life of the Jews. In support of this assertion, and in order to understand the Talmudic character of the *Beth-Din* tribunal, we will quote several passages from the Chidish code of *Hoshen Hamishpat*, which deals with this matter in detail:

It is forbidden for Jews to appear before Christian courts, to pursue their interests in the civil or administrative courts of the goim. This prohibition applies even to cases in which the laws of the Jews and those of the goim are identical, both in spirit and in letter, even when the two parties wish to be tried by Christian justice. He who contradicts this decision is considered a criminal, for such an act would be blasphemy against the law of Moses<sup>54</sup>. In such a case the *midai* will be pronounced against him, from which he will not escape until the time he drops the complaint made before the goim courts. If he perseveres in his crime, he will be anathematized by *herem*. The same punishment will be meted out to any supporter of the guilty party, even one who would use a non-Jewish authority to compel his opponent to appear before the *Beth-Din* court.

The document by which the *Beth-Din* court grants Jews permission to seek justice before Christian courts

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<sup>54</sup>. *Hoshen Hamishpat*, Cap. XXVI, p. 1.

<sup>55</sup>. Cf. Documents 148 and 149, cited at the end of chap. VIII. (NA).

should not be hunted down or shown to ghoulish judges. The counter-venient to this prohibition shall pay to the opposing party<sup>56</sup> the ~~plus~~ the fine that could have been pronounced by the *Beth-Din*, by application of the Jewish laws.

In today's times especially, when Jews are subject to foreign domination and cannot have their own judges, the *Beth-Din* must interfere in all affairs, of whatever kind and difficulty, that arise among Jews. He judges loans, marriage contracts, donations, inheritances, complaints of certain losses, etc.<sup>57</sup> fixes fines for damage to cattle belonging to another individual, as well as losses to some of the cattle of others, when such losses were caused by the teeth or horns of the animal. The duties of the *Beth-Din* court extend to the prosecution of thefts and kidnappings, the investigation of these crimes and the compensation to be paid by the thieves, without dealing with the punishment of the perpetrators of these thefts and robberies, nor with the punishments to be inflicted on them according to the law of Moses<sup>58</sup>.

Although at present the *Beth-Din* court can only punish thieves and robbers by forcing them to pay those they have harmed, it can punish ~~immorally~~ by imposing a *judgment* on them if they delay or refuse to pay compensation. The restriction of the *Beth-Din* court's self-restraint concerns the infliction of corporal punishment, to which the laws of Moses condemn the guilty in certain circumstances<sup>59</sup>.

In terms of the conduct and customs of the ~~the~~ population, each *Beth Din* court has very broad powers. Thus, if the court finds that the Jews are indulging in debauchery, living outside the rules, it can sentence them to death, corporal punishment, fines and so on.

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<sup>56</sup>. *Hoşen Hamişpot*, Cap. XXVI, p. 4.

<sup>57</sup>. *Hoşen Hamişpot*, Cap. XXVI, p. 4.

<sup>58</sup>. *Hoşen Hamişpot*, Cap. III, p. 3.

<sup>59</sup>. *Hoşen Hamişpot*, Cap. I, p. 4.

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away. To pass and enforce such sentences, he does not even need pro. or con testimony. If the Beth-Din court believes that it is dealing with a Jew who is influential by virtue of his social position in the Jewish world and who might defy its rulings, and if it is impossible for it to humiliate such an individual using all its wiles, then it will try, in collaboration with the Kahal, to find a favourable opportunity to indict and punish him with the help of the Christian courts. In addition, his wealth is declared hefker (subject to plunder). In order to reach him as quickly as possible to totally crush and destroy him who does not obey the laws of the Talmud, as interpreted by the holy Beth-Din court and the infallible Kahal, summonses to appear before the Beth-Din court are delivered to the parties by shamas. Those Jews who are absent from the city on various business may receive three such summonses; if after the third summons the summoned one does not obey, a nida is pronounced against him. Those who do not leave the town of residence of the court are sent one summons.

It is forbidden to be disrespectful or to show signs of dissatisfaction with the shams. The Beth-Din has the right to punish the offender physically for the offence. The shamas himself has the right to beat him and cause him material damage: break his windows, destroy his house, household, furniture, etc., without compensating him.

If the Beth-Din court changes the place where it holds its court, the person summoned to appear before it cannot plead ignorance of the new place. If the shamash reports that the summoned one speaks ill of the Beth-Din court, that he refuses to appear before it, his words are believed and nida is pronounced against the culprit, if not here.

Bratmann cites in the Book of the Kahal 52 deeds of documents containing rulings given by the Beth-Din court in various cases. We have extracted and translated the most significant ones, classified under numbers 24, 78, 120, 132, 146, 177, 203, 204, 239, 256, which we reproduce herewith, noting that the documents cited above and bearing numbers 23, 102,

<sup>60</sup>. Hoşen Hamişpot, Cap. XI, pp. 1- 4.

148, 149, 156 and 260, also concern the orders and provisions of the *Beth-Din* court.

After all that has been said concerning the laws on which the inner life of the communities and the intimate life of the Jews rests, it will be understood that the bizarre means used by the *Kahal*, the purpose of which cannot be grasped, will not seem so fanatical when we go through the documents filed under numbers 148 and 149, since the protection of the *Beth-Din* court is at the same time the guarantee of one of the main dogmas of the

Science of the Talmud. In many circumstances, and where Jewish law contradicts common sense and where the better and form of Jewish law commands the execution of what justice and conscience forbid, the process is judged not by *daanim* (the judges who form the *Beth-Din* court) but by experts. These experts must be well experienced in commercial affairs, industry and other areas of everyday life.

*Daanim* sometimes also act as experts, but only when the two parties choose them to do so. Generally, however, in the circumstances cited above, they are appointed, as the *daanim* devote themselves almost exclusively to studying the laws of the Talmud, knowing very little about practical life, where common sense is often preferable in order to find a fair solution.

In order to better mark the work of the *Beth-Din* court, we must mention a problem that arises in connection with the referral to the Christian courts of disputes between two Jews. Thus, lawsuits involving rejected policies, non-execution of donations, wills and other such matters are referred from time to time by the *Beth-Din* to the Christian courts. This referral is not due to the incompetence or incompetence of the Jewish court. Talmudic law provides: *as a means of action, as a brake against the powerful, insolent and disobedient, who refuse to obey the decisions of the Kahal and the tri-*



The Mysteries of  
*bunal*, of Beth-Din and who must therefore be punished by the ~~just~~  
~~gown~~ *the Kahal*  
 The consequence of this passage of Talmudic law is ~~the~~  
 Christian courts, in most cases, are unable to do justice to  
 the Jew who has justice on his side, for, in order to overturn  
 any decision of the Christian courts which is not in  
 conformity with that of the *Kahal* and the *Beth-Din* court,  
 these two Jewish authorities force the two parties to sign  
 blank policies before the *Beth-Din* court will hear the case. If  
 the loser before the Jewish court is not satisfied with its  
 decision, then *the Beth-Din* sends the case to a Christian  
 court, in which case its decision is of little interest to the two  
 Jewish authorities, as they already possess blank signed  
 policies, i.e. the means of arbitrarily punishing those they  
 wish to punish.  
 By these cunning and Machiavellian means, the *Beth-Din*  
 court and the *Kahal* maintain their oppressive tyranny over  
 the Jewish ~~in~~ using Christian, or host-country, justice as an  
 instrument to punish co-religionists who do not blindly  
 submit to their despotic authority.

### Legal documents & records

Here are the documents and deeds filed in the *Kahal's*  
*Book* nos. 24, 78, 120, 132, 146, 177, 203, 239, 256.

#### Document No 24

About the summons to summon someone to  
 appear before the *Beth-Din* court

Wednesday, Five Card Section, *Hukat*, 5556

The *Kahal's* representatives ordered Leib Vituka to come to  
 our town, to appear before the holy *Beth-Din* court, to  
 explain himself about the disagreements he has with his son-  
 in-law.

#### Document No 78

Private lawsuits with the *Kahalul*

Following the complaint of Sevi Hirsh, son of Jacob, and his brother, concerning the right of exploitation of a house located on Yurguief Street, it is ordered to the two rich men, known in the city, namely Haziass, son of Elian, and Johel Mihel, son of Aaron, to defend before the court of the holy *Beth-Din*, the sacred rights of the *Kahal* against the two aforementioned individuals.

Document No 120

The election of two chiefs of the city who will have to compel Israel, Jacob's son, to appear before the court of the holy *Beth-Din*  
Saturday, *Seed* Section, 28 *Nisan*, 5561

The representatives of the *Kahal* decided: that Israel, the son of Jacob, should appear before the holy court of *Beth-Din* to settle the dispute between him and Letzer, the son of M. Since Israel the son of Jacob does not seem to be willing to obey this order issued by the *Kahal*, the two chiefs of the city, Isaac the son of J. and Samuel the son of D., are ordered to compel Israel the son of Jacob to obey the *Kahal* by all possible means.

Document No 132

About the punishment for disobedience  
Thursday, 23 *Sivan*, 5551 As a result of the disobedience to the *Kahal* of Joseph, son of D., the city representatives decided to punish him by eternal exclusion from the *Nor Lamid* brotherhood, banning him from the  
forever to bear the title *morein*.

Document No 146

On the punishment for denouncing the holy *Beth-Din* court  
Saturday, the second day after Kouczhi's passing,  
Feast of *Tabernacles*, 5562

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Because Meer, Michael's son, had the insolence to ~~draw~~ the holy *Beth-Din* court to the Christian authorities, the *Kahal's* ~~was~~ decided to punish him by withdrawing the title of *morein*. Henceforth his name would have to be preceded by the word *havera* (foolish, moje).

#### Document No 177

The dispute between *Kahal* and certain individuals

As a result of the dispute that arose between the *Kahal* and the son of the late Arian over the right to exploit the magazines belonging to Arbirei (a Christian Orthodox prelate), the representatives of *the Kahal* decided to assign to Moses, the son of Jac, the full power of the seven representatives of the city to plead the cause of *the Kahal*, either before the experts chosen for this purpose or before the holy court of *Beth-Din*.

#### Document No 203

On conviction following a certain

Sunday, Ahrensa ward, 52

Whereas Bezhech, son of Abraham, had beaten and insulted tailor Isaac's wife, claiming that she was the one who had started the quarrel, the representatives of *the Kahal* decreed : if it proves, by the oath that the tailor's ~~will~~ swear before the holy court *Beth-Din*, that it is not she who first sought the quarrel, but Raïsis, he will be condemned to recite for three days psalms in *Bet-Midrash*, losing his title of *morein* for eternity. The following Tuesday *the shamans* will publish in all the synagogues: that the culprit was thus punished for having insulted an innocent woman. The present decree can only be annulled by the express decision of the members of *the Kahal* and the *Beth-Din* court, meeting in joint session.

#### Document No 204

On forgiveness for the guilty

Wednesday, *Ahrensa* section, 5562

Since Abraham's son Phaifish, who had been condemned earlier, repented by humbly obeying the decision of *the Kabal* and the *Beth-Din*, the members of *the Kabal* and the *Beth-Din*, meeting in a large assembly, agreed to restore him to the title of *morem*, while retaining the punishment of obliging him to recite psalms for three days in *Beth-Midrach*.

Document No 239

On the punishments meted out to those who do not respect the decisions of the holy *Beth-Din* court.

Thursday, 23  
Yiar 5562 *Kahal* representatives have decided that all those who show disobedience and rebellion to the decrees issued by the *Beth-Din* court will be deprived, from the beginning of this year, of the right of exploitation they have obtained from *the Kabal*, and the deeds of sale of this right will be considered as worthless and will be worth the shards of a broken vessel.

Document No 256

On punishing a woman for her bad behaviour

Monday, 5 *Tammuz*,  
5562 The *Kahal's* representatives have decided that if the holy *Beth-Din* court recognizes the scandalous deeds that are said to have been committed against the wife of the rabbi of the small town of Duvitsa and decrees some kind of sentence to these deeds, the culprit will, in addition, be deprived of the right to her *kesuba* (dowry received by marriage), which will be confiscated in its entirety, except for 500 florins, her dresses and her catrachos. Two delegates of the *Kahal* will be present at the execution of this decision and will supervise its implementation. The representatives of *the Kabal*, God preserve them, risk nothing for their righteous severity!

**Kabalat kinjan or about  
buying and selling between  
Jews**

The Mysteries of Wealah

Let's meet the *kabalat kiman* or *sudet*. We know buying and selling is done among Jews. *Kahal* In ancient times, there was a rather bizarre custom among the Jews: when a Jew sold another Jew a piece of property or an object of any value, large or small, the buyer would take off his shoe and offer it to the seller.

The Talmud has introduced into its laws something analogous to this ancient custom, adding, of course, to this analogy ~~an~~ meaning and force as it is accustomed to apply to the ~~laws~~ which spring from it, provisions concerning the spiritual, material and practical life of the Jews. Thus, when a sale is made between two Jews, the law of *kabalat kiman* applies, as the Talmud stipulates. The buyer or the person in charge of his affairs offers the seller the lap of his cassock or a handkerchief, addressing him with these words: "Take this lap of my cassock, or this handkerchief, in exchange for the land, the house or any other object you sell me or give me." When the seller touches the lap of the offered cassock or handkerchief with his hand, the act of sale and purchase is irrevocable, even if the buyer has not yet paid and has not yet taken possession of the object purchased. That the property is located at a great distance, that the object sold is possibly in the hands of a third person, located somewhere far away, if the aforementioned formality has been fulfilled, neither of the contracting parties can and must not withdraw. This is the law of the Talmud. It can be seen that the *kabalat kiman* ceremony is by no means a mere formality, and that the Talmud conceals here a kabbalistic meaning, which is interpreted as follows:

*"If the seller touches the lap of the cassock or the handkerchief he offers her the buyer, this means that the seller transfers ~~the~~ material possession of the object sold and, consequently, the buyer enters into an indissoluble link with that object."*

This Talmudic interpretation cannot be understood by ~~the~~ who are not familiar with the "Science" of the Talmud, and cannot be

Guess what role the handkerchief or the lap of the black cassock worn by the Jews plays in this case. If one wishes to find out the meaning that the Talmud ~~is~~ <sup>to</sup> this ceremony, admitting that the lap of the cassock or handkerchief represents the amount of money that the buyer has to pay to obtain the object sold, and that the seller, instead of handing over the object, touches the lap of the cassock or handkerchief, which represents the amount due, then indeed the two parties have established a material connection with the money and the object sold; of course, according to the deep and kabbalistic "Science" of the Talmud!

Besides, it makes little difference whether the ceremony called *kabalat kinyan* comes from a distant past or originates in the kabbalistic depths of the Talmudic ocean. Suffice it to know that this ceremony took root among the Jews of bygone eras and has retained its prestige to this day.

The *kabalat kinyan* ceremony only applies when it comes to sales and purchases between two private Jews. It is practiced by the *Kahal* to private Jews are so infallible that no one is allowed to question them<sup>61</sup>.

Bratmann cites eight khalic provisions on the *kabalat kinyan* ~~and~~ <sup>and</sup>. Since these seemed so bizarre to us we have not translated them. The documents cited at the end of Chapter XII, under numbers 100 and 102, also refer to the *kabalat kinyan* ceremony.

## Jewish wedding

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<sup>61</sup>. Cf. *Hoşen Hamişpot*, chap. XXII, p. 1 and *Teşobot Garoş*, § 21. (NA).

The celebration of Jewish wedding parties begins before the day fixed for the ceremony.<sup>62</sup> When the sixth day of the week is drawing to a close, in the home of every Jew the cares of daily life cease, their place being taken by the peace and rest that precede the coming of the Sabbath, then, in greeting the long-awaited and eagerly awaited guest of the Sabbath, the musicians of the community come first to the betrothed and then, to the future husband. National *Sabbath kabalat* songs are played.<sup>62</sup> This is the signal for the start of the wedding.

The next day, Saturday, the whole synagogue goes to the *at* to meet the bridegroom, who comes with his father, brothers and cousins. During the reading of the passage from the prayer that is recited every Saturday, the son-in-law receives only after his father, his brothers and his cousins an *Alia*, but a very significant one, called *Maxim*, which will be accompanied by a hymn performed by the cantor with a resounding voice, accompanied by the wishes of the audience for a happy birthday.

Throughout this ceremony, from all parts of the synagogue, and especially from the part occupied by the fair sex, nuts, almonds, figs, etc. are *hwa* to the son-in-law. The children there greedily feast on these *ses* which they don't always get to taste for free. This dispute gives rise to fights and brawls, not exactly appropriate for a temple that is supposed to be used exclusively for prayer.

The groom is welcomed home by his cousins and friends, who on this day express their sincere and warm wishes to his parents. The parents thank them and offer them a

<sup>62</sup> In every Jewish community there is an orchestra established by the ~~the~~ composed of Jewish musicians. In this orchestra there must be a violin, a ~~talent~~ a bass and a drum. The *Badlan*, who is part of the orchestra, is an individual who is responsible for entertaining the guests with his improvised poems, more or less witty pranks and his dexterity in performing juggling acts throughout the wedding. (NA).

frugal breakfast. In the evening, the musicians go first to their fiancée, then to their future husband, ending the day with national songs. It is merry singing in the groom's house, but not for long. The musicians hurry to the bride's house, where, after a few chords, the dancing begins and the whole gathering starts to hop. These dances, in which only women and (mostly) girls take part, are very lively, lasting until after midnight, when all the brass change from the dancers' mouths goes into the box next to the musicians, intended to receive the price of each dance performed to their music.

Finally, the big day comes, which has been talked about so many times in the families of the engaged couple. The two families are in an uproar. Some are busy buying ~~was~~ missing; others are worrying about what else to do to make the party more beautiful, more sumptuous, more attractive than the one offered by each neighbour's daughter. Only the heads of the two families, the fathers of the bride and groom, are busy. They think about the most important things. Each of them is thinking uplifting thoughts about something extremely important: how the dowry intended for his child should be invested so that this capital will bring him a sufficient and solidly guaranteed income.

When these serious issues have been settled (which usually does not happen ~~in~~ heated discussion and the intervention of the holy *Beth-Din* court), the demands of the *shadban* (suitor) who seeks a recommendation for his efforts in negotiating the marriage must first be met. The *rahash* fee<sup>63</sup> must also be paid, for without payment in advance the marriage cannot be performed.

<sup>63</sup>. *Raashab* is a tax imposed on the rabbi, the *hazan* (cantor) and the *shemot* (town steward). In Vilnius, the collection of this tax was put up for adjudication in 1868 and the local police were ordered to support the Jew who adjudicated his execution (NA).



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Here everything is in order. *the chadban* paid, the right <sup>64</sup> paid, the musicians satisfied with the promised payment and the *ketuba*<sup>65</sup> drafted. Then *the shamshah* comes out with a ledger in hand and takes a tour of the town, after which the houses of the fiancé and fiancée begin to receive their guests. The bridegroom is presented with the *talit* and the *ketenit* (two garments that Jews wear daily during prayer and are worn after death) by his future wife. *Badhan* has to improvise on this occasion an elegy expressing the great significance of the day when the fiancé becomes a husband. Moved by *Badhan's* poem, the fiancé sheds a basin or two of hot tears, then is left to *the chauffeurs* who prepare him for the solemn act by dressing him in the two gifts received from the bride. Then, together with the musicians, he goes to his bride, who is waiting for him in the middle of the room on an overturned tree. The bride is surrounded by married women slowly unfolding her tails, strand by strand. A sense of despondency can be read on the faces of these women. At the lyrical strains of the *Badhan's* song, they shed a few tears that ease their hearts, broken by their own memories and illusions, some vain, some heartbreaking. Each one painfully remembers that she, too, was in this situation, that she set out full of hope for the future, confident that she would enjoy well-being in her new life. Now, she says to herself, barely past twenty-five, I look like a hag, surrounded by a large family, for whose upkeep I must spend my days and nights working... In what did the promised happiness consist? They married me off to a child, for my husband was barely seventeen and, like most Jews, knew nothing, had no condition. I bore the full weight of the obligations of feeding my children and my husband. A husband from whom I had no respect, no protection, no support...

<sup>64</sup>. *Ketuba*, a marriage certificate in Chaldean, which specifies the husband's obligations to his wife.

<sup>65</sup>. *Talit*, a cashmere scarf with fringe and black stripes at the ends. *Kitel*,

white shirt, similar to the white stichar worn by Catholic priests.

At the moment when the disappointed and disillusioned married women are pondering such reflections, *Badban*, returning on his fiancée, to whom he declaimed, accompanied by musicians, an elegiac poem, falls in their midst like an envoy from heaven... No matter what he says, whether it is something tender, whether it is incoherent rhymes and without any meaning, all the women cry with hot tears. At this moment the door opens and *the shaman* announces in a stentorian voice : *kabalat ponim, lega-batan* (go to meet the bridegroom). The bridegroom enters and, approaching his bride, covers her head with the scarf she sent him. *The drivers*, with the musicians in front, begin the triumphal march to the place where the *hupa* (the wedding canopy, usually placed in the synagogue courtyard) is located. They are followed by the parents, all the guests and the newlyweds who conclude the procession.

Arriving at the *hupa*, the groom stops under the canopy. His bride, after walking around him seven times, sits down on him. *Badban*, with a loud voice, calls first the two fathers, then the two mothers of the bride and groom, the other relatives and all the friends to bless the new couple; everyone complies, each placing his hand on the head of the bridegroom, then on that of the bride. The solemn moment of the announcement of the vows and the signing of the marriage certificate approaches. It begins with the reading of the prayer over the cup. The reading can only be done by a very learned interpreter of Talmudic law, whom *the badban*, with great respect and giving him the title of rabbi, invites with a loud voice. The bride and groom drink from the cup over which the prayer has been said. *The shamas* read the marriage certificate written in Chaldean idiom, and then the ceremony called *Kiddushin* follows; this ceremony consists of the newly married man handing over a ring or silver coin to his wife, saying: *Gavet at mekadest li betabdat zekedat Mose ve Israel* (By this ring you become my wife, according to the law of Moses and Israel). In saying these words, in memory of the fall

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Jerusalem, he smashes with the heel of his shoe a glass on the floor. After a brief prayer over the cup, and the newweds have had a few more drops, they are driven home, with music playing.

On this day, the newweds did not eat ~~if~~ fasting until the ceremony took place. On this occasion, they are served a snack of chicken soup, known as *golden soup*. The most exciting moment for the guests comes, the wedding feast. Dinner is prepared, tables set, cutlery set separately for the women and men, candles lit. The most important people are expected, and they are not late; here comes the *badhan*, shouting in a booming voice, "Come to the table! At this call, the guests head for some water-filled basins, specially prepared for washing hands. No Jew touches the bread before this ceremony is performed. The people sit down at the table. The newweds take their places of honor. Next to them are seated the important guests. Even though the invitations have been made in the same way, through the same *shaml*, and the guests are apparently treated somewhat equally, each must appreciate his or her own worth and position in the community, seating himself or herself so as not to take the place deserved by another. He runs the risk of being put in the unpleasant situation of being forced to give up his place and even being kicked out.

The first seat, next to the groom, is occupied by the rabbi, if he saw fit to grace the party with his presence. Then follow the members of *the Kahal* and the holy *Beth-Din*. After them sit the learned interpreters of the Talmud and the financial aristocracy. Mere mortals are pushed to the back of the table, where an ancient hierarchy also reigns, where the *melamed* (children's tutor) would consider it dishonourable to be placed lower than the tailor, the liquor merchant, the baker and so on. When everyone is seated, a prayer is recited

and the bread is broken, each one receiving his portion; it is a kind of communion.

The *savari* (those who serve at the table) begin the distribution of portions, respecting the dignity and social position of each <sup>66</sup>. The great art of the *savari* is to serve the portions of carp and roast sirloin so that the more aristocratic morsels do not reach the end of the table, to the commoners... When this rule is strictly observed, a prominent personage of the town, for example, who was obliged to be late and did not arrive until the end of the banquet, loses nothing. Immediately after his appearance, a *savar* shouts out loud: "Here's a delicious meal for this *rebbe*."

To the material joys of a good meal are added the spiritual dis- tractions. Delicious food is ~~accompanied~~ by music and improvised poems by the *badhan*. *Badhan* spares no eloquence. He invents all sorts of flattering words, rhymed and imagined by his own inspiration, to the bride and groom and the prominent people present at the banquet. Having carried the present aristocracy through the clouds, comparing its members to the heroes of Jewish antiquity, *Badhan* abandons his talent for improvisation and verse in favour of his craft as a jester and jester, and vows the whole of society with his skill. In a game, he entertains the guests. But everything in this world comes to an end! At one point *Badhan* shouts: *Dros, geSenk*<sup>66</sup> (wedding gifts).

The gifts offered by the guests are placed in a metal vase, prepared for this purpose by the *badhan* who, placing the gifts one on top of the other, announces the name of the object and that of the donor. The gifts are of some value: tableware, silver candlesticks, gold clasps with diamonds and

<sup>66</sup> The custom requires all cousins and friends to bring or send wedding gifts to the banquet, as a so-called reward for the speech made at the wedding by the newly married couple. Although this speech is given quite rarely, the custom of giving gifts has been perpetuated (NA).

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 even cash. After this part of the ceremony, which is of particular interest to the newlyweds, the dance called *Kosher* is performed. *The badhan's* role is not yet over. He is the one who loudly engages the bride's dances with those present. Each guest approaches the bride. Grasping one end of a handkerchief that the bride holds in her hand, he takes it round the room, then gives way to another dancer called by the *badhan*. When all the men have danced with the bride, the son-in-law concluding the series, everyone leads the new couple to the bridal chamber, whose doors close behind them. The ceremony is over.

Four documents cited by Brafmann in the *Book of the Kahal* (two of which, under numbers 64 and 158, are found in Chapter IV of our study) prove the dependence, even slavery, which *the Kahal* keeps the Jews, over whom he rules despotically. Interfering in their private lives, *the Kahal* inter-zes Jews to invite to their family parties whomever they wish, requires them to hire certain musicians and waiters, to eat certain foods, to drink or not to drink certain drinks, and so on.

## Ritual circumcision or circumcision

From the first moment of a Jewish child's birth, the mother and father's family members think about how to do possession of the two sons. The best means of thwarting Satan's tricks is the *ba-maalot* (talisman)<sup>67</sup>, which should be stuck or pinned above the mother's bed and the baby's cradle, as well as near the door, window, stove, i.e. any opening through which the spirit

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<sup>67</sup>. The talisman is a scroll containing the 121st Psalm, surrounded by inscriptions listing the mysterious names of all the inhabitants of heaven, of which *the Talmud* and *Kabbalah* often speak (NA).

impure could enter the room to take possession of the souls it pines for!

In the evening when a baby boy is born, those who will accompany him throughout his life (*the beder* ~~accompanied~~ by the *melamed*, a number of children, pupils, accompanied by the *bebeler*) arrive near his cradle, recite the prayer of peaceful sleep for the newborn. They are offered mashed peas and peas with gingerbread. The ceremony of the children's visit and their prayer is repeated for eight days, until the day of the circumcision ceremony.

On the evening of the first Friday after the birth, towards the end of ~~the~~ friends of both sexes come to the nursery. They recite *Ben Zabor* (a prayer like the one said by children). The next day, Saturday, the father of the newborn goes to the synagogue, where, after reading the *five books*, he is called together with them by the *Tarab*. During this ceremony, the cantor intones *Mi sheberah* (happy birthday to the father, mother and child). Then the relatives and guests take the father home for *Shalom Zahar* (congratulations to the mother for giving birth to a son). They are offered brandy and gingerbread, and the rich are offered liqueurs, cakes and sweets.

On the night before the ceremony, i.e. on the eighth day after the birth, the rich keep a vigil, *Wachnacht* (night watch in the chamber of the bride). On this night, *the Elbenzner* (poor Jews who devote themselves to the study of the Talmud) recite verses from the *Mishnah*, and are rewarded with a hearty meal and unleavened bread.

The morning of the important day comes, when the newborn must receive the seal of God's chosen people: ~~the seal~~. The midwife and the mother's cousins carefully bathe and wash the baby early in the morning, preparing it for the mutilating and painful operation it will undergo. It's a happy moment for the midwife: those present offer her a substantial tip for her hard work in caring for the baby.

Around ten o'clock, after the synagogue prayer, *hesandak* (the godfather, a serious character who, during the operation, holds the child on his knee), the three *mobelim* (operators, specia-

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*kwater* and *kwaterina* (the father-in-law and ~~by~~ the *kantor*, the *shamas* (notary), more or less close relatives, guests. At least ten adult witnesses must attend the ceremony.  
 When everything is ready for the operation, the *kwaterina* (co-wife), takes the child in her arms and, raising it slightly above ~~her~~ waits for the *shaman* to say the word *kwater* aloud, then passes it into the hands of the co-wife. *Kwater*, receiving the child, says: *baruh gaba* (bless the newcomer), which the whole audience repeats aloud. Then *kwater*, reciting from the psalms the passage: "The Lord said to our forefather Abraham: go forward and be upright," he goes to "kise sheel Elijah" (Elijah's seat), where the prophet Elijah is supposed to be, who is undeniably present at the circumcision, together with the *sandak*, on whose lap the child is sitting.  
 Of the three *mobelim*, the first holds a double-edged "isamel" knife; the second is armed with sharp, arrow-shaped nails on his two thumbs and two forefingers; the third operates with his mouth. They surround the *sandak*, who holds the child on his knee. Before beginning, the three recite the prayer: "Thank you great Iehorab, King of the Universe, who has chosen us to perform this circumcision". The first *mobel seals*, cuts off the foreskin and leaves the second. The "lorea" which performs the "periah" operation (pulls out the lining of the lower part of the penis, ~~balls~~) and goes to the third, the *macice*. The latter, the highest-ranking of the *mobelim*, sucks and licks, with his holy mouth, the wound made by the first two. The second phase of circumcision (*periah*) is un-

<sup>68</sup> Circumcision has many aspects. In the journal *L'Ethnie française*, no. 7/1943, the ethnologist Georges Montandon, although almost totally ignoring the endocrine aspect of the question, insists enough on the strictly surgical elements and on the cabbalistic, eschatological and witchcraft elements which have been the subject of scientific research from the early Middle Ages to the present day. It has been concluded that the ritual performed by the third *mobel*, who sucks the bloody sex of the child sealed with the sign Of Yahweh's elect, is a kind of holy communion. It catches the child's penis so that it can collect in a silver, gold or crystal cup

The third phase, called "*mezizah*" (suggestion), dates from the period 70-200 A.D., called "*quishnah*". Like the *periah*, it is considered a rabbinic-talmudic invention. It has a first aspect: the performing mohel sucks the child's penis; a second aspect is the obligatory sharing of at least ten male participants. Sharing with what? With a mixture of the circumcised man's blood, a "special liquid" or powder, a certain amount of wine and the saliva of the rabbi mohel sucking the mutilated penis. This mohel takes a quantity of wine into his mouth and sucks the child's bloody penis repeatedly, collecting all that he sucks into the cup over which he will then make the well-known prayer. Sucking the penis, intended to disinfect the wound, often has the opposite effect. Between 1805 and 1866, for example, eight epidemics of syphilis were reported. In 1853, over a hundred newly circumcised infants died in Krakow. In the current context of AIDS panic, the Sephardic Chief Rabbi, Bakshi-Doron of Israel authorised the suctioning of penile blood using a suction tube.

During this painful and barbaric scene, the child's father-

The Lord reads the prayer: '*Glory to the eternal Lord of the universe,*

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part of the blood of circumcision. In the same cup, add a few ~~drops~~ liquid that is also human blood, kept in the synagogue in a holy flask. This liquid blood can be replaced by blood-powder, prepared from human blood. Wine is added, but not spices, ~~uncondiments~~, as in Christian coliva. Then the third *mohel* performs the *ritual prayer over the cup*, after which he gives communion to himself, to the newborn and to the whole audience. In connection with the significance of this communion, let us recall the words spoken by the Christian priest at the moment of the celebration of the sacraments: "*Drink of this, all of you. This is my blood, of the new law, which is shed for you and for many for the forgiveness of sins*". We can speak of two Jewish ceremonies: according to the "*old lam*" and according to the "*new lam*". Christ replaced the first with the second. For which he was arrested, tried, condemned and executed. The Jews can bear religious revisionism just as hard as historical revisionism! (N.E.R.).



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*who has chosen us by commanding us to join the newborn to the children of our Abraham, the Kabal*

The newborn endures and withstands this ~~the~~ operation with a heartrending scream. At the end, according to tradition, the wound is powdered with sawdust. *Sandak* lifts the child in his arms and repeats, twice over the wine cup the words of the prophet Ezekiel: *I say to you, you shall live in your own blood*. Then he pours three drops of nectar into the child's mouth. The whole drama unfolds, to the accompaniment of screaming songs, performed by the cantor and interrupted by repeated wishes for happy birthday to the child, the parents and the guests<sup>69</sup>.

If the operation was carried out quickly and ~~in~~ other words if the first *mohel* did not cut too much, if a second one skillfully pulled out the inner lining of the penis and if the third one had a golden mouth, the result is declared satisfactory. The little one born eight days ago has acquired, for life, the right to be a member of a people claiming to be chosen by God. Rejoicing in this, the parents make a feast, conforming to the provisions of *the Kabal*, as they appear in the documents cited in Chapter IV, filed under numbers 16, 64, 131 and 158. Were it not for the privilege of demanding from the Jews the so-called local tax on *kosher* meat, a privilege which is realized in Russia with the help of the local authorities, *the Kabal* would not be in such a hurry to demand his rights from every Jew at the most solemn moments of his life: when he celebrates his relatives or friends, when he celebrates his marriage, when he celebrates the birth of a male child.

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<sup>69</sup> What happens to the cut foreskin? Some rabbis dry and collect pre-wells, with which they bury themselves after death, as these are meant to ward off demons. The barren *lidoayas* of Libya swallow a foreskin prepared with egg in the hope that they will become fertile. Elsewhere, an uncircumcised child is given a foreskin to suck to ward off evil spirits. Sometimes the foreskin is holocaustised, burnt to ashes, as the Bible recommends. Nowadays, the foreskin has become an object to be speculated and sold, for grafts, laboratory experiments and cosmetics (NER).

To punish any disobedience to his decisions<sup>70</sup>, *the Kabal* almost always waits for the day of a feast ~~and~~ by the guilty party. One or two members of the *Kabal*, accompanied by the police, descend on the host and first begin a thorough inspection of the household utensils, all dishes, meat and fish, to determine whether they are *kosher* or *tref*.

How will the master of the house be able to prove to these ~~for~~ that the animal from which the meat served at the table came ~~was~~ slaughtered with a double-edged knife, perfectly sharp and without the slightest nick, or that the fish was prepared according to the meticulous rules prescribed by the Talmud?

Apart from the great annoyance that this unwelcome ~~is~~ causes the head of the family, apart from the disturbance caused to the guests by the presence of members of the *Kabal* who come to persecute the host, the culprit is, almost always sentenced to „a large fine for violating the law concerning the *kosher*“.

### Hierarchy of dignities among Jews

In order to study Jewish dignities, let us ~~look~~ back at the origin of this institution, its development over time<sup>71</sup>. The organisation of the Jewish communities has its origins in very remote times. It began immediately after the fall of the kingdom of Israel, with the aim of preserving and preserving intact the lost nationality

<sup>70</sup>. See document cited at the end of Chapter VIII, under No. 149, (NA).

<sup>71</sup>. The sources consulted for this chapter are : *Enqult- Geschichte des velkes Israels*, part VII; *Graetz-Geschichte des Judentums*, und *Tecten-Scherira Joubtsin-Schaare*; *Cedek, Cemab, Duude, Jbouda*. (NA).

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until the longed-for day when God will ~~to~~ the chosen people  
their former immunity, glory and territory. In the eighteen  
centuries of wandering and curse on the head of the Jews,  
this organization, which remained unshakable, developed,  
acquired great strength, changing according to the  
circumstances, sometimes favourable, sometimes unfavourable.

The germ of the organization lies in that *scholarly School* ~~with~~  
the consent of Emperor Vespasian, was established at Jabne by  
Rabbi Johanan ben Zakai. During the brief period that this  
school was under the direction of Rabbi Gamaliel (the  
teacher of Saul of Tarsus, who was to be promoted to the  
name of Paul by the Christians), it tended to become, after  
the model of the old Synedion, the public and private leader  
and giver of life to the Jews. Although revolutionary  
conspiracies arose in its bosom, it retained for a long time  
the title of academy. Its professors were entitled to bear titles  
befitting the scholars *hahamim* (sages), *sofer* (scribe, librarian),  
*amora* (interpreter, orator). This form of organisation was  
maintained until the time when the conqueror of Arabia, the  
founder of Mohammedanism, entered the Jewish-populated  
centres of Asia, at which time the Jews under this  
domination began to breathe more freely, the first Muslims  
treating them as equals. Bastanai, the then representative of  
the people of Israel in exile, succeeded in rendering great  
service to the Muslim army against the Sassanids of Persia,  
and the fanatic Omar himself, who had prepared the laws  
outlawing the Jews, took them under his protection. Bastanai  
is solemnly recognised as head of the Jewish nation. Omar  
entrusts him with the hand of the beautiful slave girl Dara,  
daughter of the Persian king Horzua, and grants her many  
other privileges, similar to those of the patriarchs of the  
Chaldean religion, Albokatolikos and Yezuiaba<sup>72</sup>.

From that moment on, a new era dawned for the Jews:  
Bastanai appears for the first time as a vassal of the  
Caliphate, with a royal seal; it is surrounded by a court, has  
in its

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<sup>72</sup>. Hassan Weil Caliph, *Histoire des Mongols*, part II, chap. III, p. 274 and  
Graetz *Geschichte Judentums*, part 5, p. 135. (NA).

its service an administration, a justice ("Beth-Din"), and authority over all the Jews spread throughout Asia.

With the accession to the throne of Caliph Ali, to whom the Jews gave their support against Mubem in the struggle for the throne, they saw their privileges increased, the organisation of the Jewish communities improved. The first *Rosh Galuta*, represented all the Jews of Asia before the caliph and the vizier. He was responsible for distributing and collecting taxes, which he then paid into the state treasury. The Jewish College became a separate parliament, composed of the *Gaon*, the first person of importance after the *Rosh Galuta*, *Daan di baba*, the senior judge, and *Av Beth Din*, the judge who succeeded him in law.

These four first dignitaries had ~~ten~~ representatives of the learned society, *Kosh Kala*, and three ~~more~~ of another learned society, *Habor*. Then came an institution composed of one hundred members, reminiscent of the composition of the old great *Synedrion*, of whom seventy were entitled to bear the title of *alufim* (representative); the other thirty, reminiscent of the little *Synedrion*, bore the title of *bene keirom* (candidate), dignities which were hereditary. This central council of Jews held its meetings at Baghdad, Suza and Pumbedita, three residences of the supreme chief *Rosh Galuta*. After this came the provincial councils.

Each Jewish community received a *daan* (diplomatic judge) from the residence of the ~~city~~ to which it belonged. He chose two assistants with whom he formed the *Beth Din* court. In addition to judicial business, the court dealt with legislation, contracts, marriages, reviewing divorce papers, policies, bills of sale, inspection of utensils used in religious ceremonies (the *hal-aleph*, the two-edged knife used by Jewish butchers, the *chaff*, the horn from which the *Rosh Hashbanah* was sounded). In addition to the *Beth-Din* court, in each community there was a committee that reported directly to the

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*Ros galuta*, composed of seven *parnasim*, elected by the community and charged with examining all civil and religious affairs.

The current *Kahal* is the extension of these institutions. We will not deal with the mutual relations existing at that time between these instances. We will only say that the collection of taxes paid by the Jews for the benefit of their own institutions was carried out by employees belonging to other religions, which leads us to suppose that these taxes, the distribution of which was determined by the Jewish authorities, were probably too heavy and that an intervention outside the Jewish element was necessary in order to collect them. The tax on *kosher* meat, from which the present *Kahal* derives such a large profit, serving to maintain and maintain his despotism (as we have shown in Chapter VII), already existed at that time, and was pressing heavily on the Jewish population.

As a result of the improvement in the lot of the Jews at that time, an improvement due to known historical circumstances, the study of the Talmud, hitherto quite restricted, became general. According to tradition, until the end of the 5th century AD the Talmud was preserved only in the memory of a few scholars, who constituted a kind of itinerant priestly wisdom. That being the case, the Talmud could disappear with the last two-legged encyclopaedia that knew it by heart. When this danger was overcome, when the scholars who had memorised the Talmud were able to transcribe it on paper, the study of the holy book still encountered many obstacles as a result of the persecution and oppression suffered by the Jews under the last Sassanids. Moreover, the Talmud, which at first glance contains only theoretical topics without application to practical life, has lost its appeal not only among Jews in general but also among their representatives. Perhaps it would have disappeared altogether if the change in the fortunes of the Jewish population in Asia under the rule of the descendants of Mohammed had not reoriented Jewry towards the study of the book, which was to become its holy book par excellence, enabling it to

rabbis to formulate and apply the Talmudic laws, giving it a practical character.

Since then, the Talmud has gained momentum and has become the rule of Jewish national and spiritual life and has taken hold of the thinking of the entire population spread throughout Asia, but also of the communities settled on the shores of the Mediterranean, in Europe and in Africa.

But nothing lasts forever. The national autonomy that the Jews enjoyed for a time under the rule of Mohammed's followers did not last long either. The followers of Omar and Caliph Ali, having unearthed the laws of persecution against Judaism that Omar had laid down, laws that he had not used, began to enforce them. Under the reign of Almutavakil, the grandson of Almahmuds, in 856, the Jewish central council was dissolved. *Kosh Galuta* gradually lost his privileges and exceptional position. Towards the end of the 9th century, the parliaments of Suza and Pumbedita were dissolved.

However, the painful blow to the autonomy of the Jewish institutions did not destroy the internal organisation of Jewry. On the contrary, the Jews rose up again against the secular world, began to form secret Masonic guilds, secret conspiracies, which have been perpetuated throughout the centuries and are still intact today.

*Red shingles* and *geonims* disappear. Along with them, all branches of central authority also disappear. On the contrary, the provincial committees (*kahals*) and the *Beth-Din* courts continue to exist and organise themselves. The government relies on these two provincial institutions and looks to them for support. On the one hand, for the collection of taxes owed by the Jews, and on the other, to recruit the necessary advisers for religious decision-making. The provincial and tribal Jewish committees (*Beth-Din*) are maintained, protected and constituted into a kind of council whose (*kahal*) authority is exercised over the territory under the *Kahal's* rule.

The provincial councils, endowed with greater power after the disappearance of the central council, did not take orders from the latter. They consulted the Talmud in almost all cases, to pronounce a sentence or make a ~~don~~. In other words, the persecutions that the Jews allegedly suffered are pure fabrication, a slander of the ~~pop~~ on and among whom the Jews have settled like leeches. The ghetto which they invented and in which they wallowed for centuries, their isolation and fanaticism, has done them great service, by favorizing the laws of the Talmud, by helping their deep penetration into the intimate life of the Jews.

From this point on, the organization of the Jewish communities, their committees for civil and religious affairs, with the *Beth-Din* courts, enters a phase of stability, of continuity, leading to this amazing talmudic-municipal republic which, unbreakable, has resisted for ten centuries historical erosion and general animosity against a parasitic population, remaining intact to this day. Some insignificant changes concern only the external forms.

In order to better understand the recent forms of organization of Jewish communities, we quote a document taken from *Kiria Nesseman*<sup>73</sup>, which, by its veracity, has won the general confidence of exègetes.

### On the Duties of Rabbis and Parnasim,

#### Members of the Kahal

1). At the invitation of the members of *the Kahal*, the rabbi is obliged to attend the meeting without delay, to take part in the deliberations, in the adoption of decisions of all kinds. He may not refuse to participate in the judgments of the *Beth-Din* court.

2). The Rabbi has no right to interfere, on his own account, in the affairs undertaken by the *Kahal*, e.g. sales and purchases, royalty receipts due from ~~princes~~

<sup>73</sup> *Kiria Nesseman, Collection of Historical Facts of Vilnius Municipality*, by Fino, 1860. (NA).

etc. But he must be present when contracting business, and put his signature alongside that of the members of *the Kahal*.

3). When *the Kahal* wants to institute a new tax, and it contravenes the general regulations, if there is a single individual who disputes the tax, the rabbi must assist him in his protest, decide wisely on the matter in dispute, bring the recalcitrant back into the obedient fold.

4). *The daimans* (judges) of the *Beth-Din* court are the judges who have the right to rule on pecuniary matters, and the rabbi cannot in any way alter their decision. If, however, one of the parties requests that the rabbi be ~~put~~ in discussion of such matters, he may not refuse to attend.

5). At the invitation of the drafters of the regulations (*baal takanot*), the rabbi must assist them in discussing and drafting the new regulations, without having the power to introduce a change from him, as long as the drafting is approved by unanimity of votes. If two of the drafters are of a different opinion, the rabbi is obliged to support them by asking that their opinion be discussed and taken into consideration. In the event of a tie, the rabbi's opinion is decisive.

6). If an unforeseen problem arises in the general regulations, the rabbi will not be able to give a solution on his own. He will be helped in this case by two editors, two representatives of the general assembly and two *daimim*, with whom he will discuss the problem in order to reach a wise decision.

### On the dignities of habor and morein

In agreement with the head of *the Kahal* and the president of the *Beth-Din* court, the rabbi may grant a Jew the rank of *habor*. As for the dignity of *morein*, it can only be granted by a committee composed of four members of *the Kahal*, four members of the *Beth-Din* court, several representatives of the general assembly (who themselves enjoy the



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 this title and who became *pasekim* (deep connoisseurs of the code of Talmudic laws) and *rabbis*. Members of the committee will meet at the rabbi's home, not elsewhere. No one can attain this dignity unless he is perfectly up to date with the *Halshem hamikshot* (complete collection of Talmudic laws), with the rulings of the last rabbis.  
 Only those who enjoy the title of *morein* can be elected members of the *Kahal*. One who is only a *habor* may even be elected after several years of marriage.

### Ranks and functions in the Kahal and Beth-Din Court

Here is the hierarchy of these two institutions:

- 1). *Candidate* for the title of chief or representative.
  - 2). *Daian* : judge in a confraternity, with the right to attend the meetings of the *Beth-Din* court.
  - 3). *Gaba* : Dean of a large charitable institution.
  - 4). *Yekum* : member of the general assembly.
  - 5). *Tuvet kahal* : member appointed for the election of electors.
  - 6). *Ros medina* : representative of the general assembly.
  - 7). *Baal takanot* : the one who writes the new regulations.
  - 8). *Shemve takanot*, one who oversees the enforcement of regulations.
- Only by passing through all these ranks of the Jewish hierarchy can one become a member of the *Kahal* or a representative of the general assembly. In exceptional cases, one can obtain dispensation for one of these lower ranks.

### On the order of elections

The members of the *Kahal* and the judges of the *Beth-Din* Jewish Court are elected every year, according to the latest regulations adopted in 1747.

A few days before the month of *Kisler* (October), *Kahalul* designates five *boroimi* (first-degree electors) who must

to elect more *baal takanot* (drafters of regulations) to be followed during the upcoming elections). Elections must be held six months after the Passover holidays.

On the appointed day, after prayer in the synagogue, the heads of the *Kahal*, the president of the *Beth-Din* court, as well as the presidents of the various confraternities, the drafters of the new regulations, the *shamas* (notaries on duty), the *dryer* (secretary) and the five chief electors appointed by the *Kahal* in the previous *Kislev* month, meet together with the rabbi in the *Kahal's* Chancellery and appoint, by ballot, five new *boresim* (second-tier electors), the real electors, invested with the power to elect whom they will for the high offices of:

- *Reds* (four in number), representatives of the *Kahal*.
- *Ros medina* (two), representatives of the country, i.e. of a district, district, constituency, department.
- *Tuvimi* (four), privileged members of the general assembly.
- *Ykovimi* (two), genuine members of the general assembly.
- *Roet bešbuet* (four), controllers.
- *Gaboimi* (four), the deans of the benevolent societies.
- *Daianimi* (twelve), judges of the *Beth Din* court.

A total of 32 dignitaries for the whole year, i.e. until the upcoming Easter holiday.

During the election it is strictly forbidden for anyone to address the *boresim* (second-degree voters), so as not to distract them from this important operation, which is to establish the leadership of the Jewish population in a given district (canton, constituency, department).

### About the duties of the Kahal

#### and the Beth-Din

The *Kahal's* first, if not main occupation is distribution of taxes paid by the Jews and their collection. Otherwise, the *Kahal* is obliged to oversee

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 to preserving the respect that every Jew owes to the khalic elite, the members of the *Beith Din* court and the *moreim*. The *Kahal* has other economic duties as well, encouraging those who engage in commerce of any kind by ~~aid~~ and other means. For this kind of support and encouragement ~~now~~ from the benevolent society is used. In general, the *Kahal* is in charge of all the civil and religious affairs of the community and tells each Jew what and how he should do, indicates to each one his range of action and his competences, the path he should follow in life, the occupation or profession that each member of the *Kahal* community should pursue.

All branches of trade are taxed by *Kahal*. The same applies to pawnbroking, policies, money orders, etc. All these taxes are collected in the *Kahal's* treasury through the intermediary of entrepreneurs.

The *Kahalul* designates the *shamim*, i.e. those who ~~are~~ the lists of those subject to taxation and the share ~~have~~ to pay. These lists are examined by the *Kahal*, amended, approved or rejected. The *Shamim* are advised not to favour or spare the rich, to be kind to the poor. Throughout the duration of their work, the *shamim* are obliged, under the *berem*, not to communicate with anyone, whoever they may be, so as not to be subject to any outside pressure. They must remain confined in an isolated room until their obligations are fulfilled.

A subordinate synagogue clerk is intended to ~~as~~ them, calling on those subject to taxation to explain, under the *berem*, their material situation, the success or failure of their business.

Every three months, the members of the General Assembly meet in the *Kahal's* Chancellery and discuss the situation ~~from~~ deciding what needs to be done to avoid repeating unfavourable events of the past and preventing those that might occur in the future. They discuss everything

in

could be of interest to Jewish society. If not all the members are able to attend the meeting, or if only twenty of them participate, the decisions taken in such circumstances will have the same value as those taken by the General Assembly as a whole. Every three years, all male Jews living in that territory (district, district, district or department) must meet in a predetermined place to discuss and decide on new regulations and examine matters of great importance to the Jewish cause.

*Daanimii*, the judges of the *Beth-Din* court, together with their president, have the duty:

- 1). To appreciate what place the officials and the civil servants should occupy in the synagogue, what place is due to the people.
- 2). To sell, in certain cases, the right of *meropie* (the right to exploit a person of Christian origin).
- 3). Approve and legalize the deeds of sale of real estate.
- 4). To watch, together with the *Kahalul*, over the correctness of the weights and measures used by the Jews in trade, and the price of essential goods, of course, only when it comes to Jewish buyers.

Brafmann, in the *Book of the Kahal*, cites forty acts and documents drawn up by the *Kahal* and the *Beth-Din* court, which refer to everything said in this chapter. We have chosen the most peculiar, nine in number, classified under numbers 18, 67, 154, 170, 201, 210, 219, which we reproduce in the chapter. XXI, which are to be added to the above-mentioned. From the document extracted and quoted from *Kiria-Nesseman*, as from those presented in this chapter, it will be seen conti-

nuation of what I have repeated several times:

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the *Kahal*

1). The dictatorship exercised by the *Kahal* in the public and even intimate life of Jews spread all over the globe. 2). The income that the *Kahal* makes from taxing Jews settled within its territory.

3). The sale by the *kehal* of this absurd (amazing and unbelievable, at first sight) right to exploit Christian people and their property, a right which among Jews is called *bazakea* and *merapie*.

4). All these matters concerning the internal and personal life of the Jews, known only superficially to the most learned scholars of our day, have been and continue to be ~~and~~ by Christians, including the Christian priesthood. Because of its incompetence in such matters, because of its lack of interest in the sense of its professional training, the Christian priesthood cannot fulfil its mission as an elite of society. Consequently, no one considers the Christian priesthood an elite of society. At most, it is a class of actors, of liturgical clowns, among whom, here and there, a real priest can be found.

The importance of the document we will quote is, that it explains and defines perfectly the function and role of the rabbi, an explanation and definition that should clarify once and for all the Christian world what a rabbi really is. Our ignorance of the unworthy priesthood that rules the destinies of the Church, has helped the Judaism of recent centuries to raise the flag of its underground rule, to corrupt and defile Christian civilization and culture. After two thousand years of Christianity, it is increasingly threatened to relapse into Judaism. With good reason, the Jewishness of the Church of Christ is being spoken of and is being seen more and more clearly!

It is not known where and how the error originated, for example, that the rabbi is a priestly figure of the Jewish religion. This belief, held by the rabbis themselves<sup>74</sup> has always been a real rock against which they have been stumbling in all ~~cases~~

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<sup>74</sup> Cf. Farewell address to the Alsatian Jews by the Chief Rabbi of Colmar (1872), who was leaving the provinces annexed by Germany and not France, which had lost Alsace and part of Lorraine. (NA).

legislators who tried to address the Jewish problem by subjecting it to reforms. Never has an era been ~~unpropitious~~ and fruitful for Judaism, never in the past has an era provided the dark realm of the Talmud with such a resounding victory as the 19th and 20th centuries. And here's why.

When, at the beginning of the nineteenth century, the troubles in France had subsided and when order seemed to be taking its beneficial ~~the~~ reorganisation of the administration also reached the Jewish problem. Napoleon I, in his heyday after Austerlitz, also took an interest in this problem. He would have liked to add to his known glory and triumphs the title of reformer of Judaism, which would probably have weighed more in the economy of Christian culture and civilisation than his whole straw empire! The circumstances which, in 1805, brought the Jewish problem into the present day are apparent from his own words: *If this problem is partially solved (said Napoleon in § 12 of the Reform of the Jewish Question) a means will have to be found, to reduce as far as possible the speculation practised on a large scale by the Jews, to liquidate this swindle and this extortion*<sup>75</sup>. In the fourth chapter, the French Emperor adds: *Our aim is to help the cultivators in general, to free the population of certain departments from the dependence in which they are held by the Jews. The mortgages which the latter have on the greater part of the real-estate, make the owners totally dependent on the creditors, and in a short time, unless measures are taken, the Jews will be the sole owners in the departments where they live, their supremacy increasing daily by means of speculation. This intolerable situation must be brought to an end*. Then he continues: *Secondly, our aim is to reduce appreciably and, if possible, to destroy completely the separatist tendency of the Jewish population, which behaves as a separate nation within the French nation. We must*

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<sup>75</sup>. *Allgemeine - Zeitung des Judenthums*, 1841, p. 300.

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*we extirpate the taste of this population for occupations harmful to social  
of to civilization and to the inhabitants of all countries in general.*

The few words above clearly show the causes that led to the  
worsening of the Jewish problem. ~~Now~~ words said nothing  
new. Jewish history is invariably repeated, in one context or  
another, in one country or another, at the expense of one  
people or another. It is worth noting: the reasons which the  
defenders of Judaism invoke to justify this dark picture of  
Jewish misdeeds and misdeeds could not be accepted in  
France at that time, because since 1789 the Jews had been  
granted civil rights equal to those of the French. Even more  
equal than the French! It is the same in Romania, as it is in  
almost all the countries of the world: Jews everywhere form  
a state within a state, a people within a people, a cancer!  
Until when? This is a question that mankind will answer one  
day! Nothing in this world remains unpaid. This must not be  
forgotten by Christians, Muslims or Jews. Buddhists,  
Hindostis and other animists, "redskins" and yellow  
turbans" are not remembered. They do not aspire and have  
not aspired to teach lessons to the whole world. Until now at  
least, imperialist tendencies have characterised the old  
pagans, Christians, Muslims and, above all, Jews.

When, in the first half of the 19th century, the peasants of  
Russia were despoiled, when several liberal reforms were introduced  
in this country, the Jewish problem became re-order of the  
day, as it had in France after and during the revolutionary  
upheaval. Complaints were heard from all corners of the  
great tsarist empire: *The Jews are running us! They are exploiting  
all social classes, all the indigenous population. They have seized all the  
capital in industry and insurance, they have become the owners of all the  
houses in the cities. They have concentrated all trade in their hands and  
have devalued it, turning it into a kind of junk business. They have  
ruined a large number of workers belonging to other religions, who now  
work for nothing.* Only the shadow of the thorn, at the door  
of the Christian

the tin. At this time our popes are singing in church, to lull us to sleep: "Isaiah sing, O virgin rejoice!"

From 1866 onwards, the Jewish question became increasingly important both in Russia and worldwide. Now the order of the day, complaints against this overpopulation are heard everywhere. But the Jews and liberal-Bolshevik-scholarly dicks have not been slow to shout from every rooftop and every antenna: "Give the chosen people total emancipation, allow the Jews to become owners of great wealth, force them to speak your languages, disperse them throughout the world and you will see that they will become one with the country, that they will no longer be a separate nation within every nation, that they will become true citizens, while preserving their religion". All these false axioms, repeated ad nauseam by those concerned, have found easy credence among the ignorant masses everywhere. Fools and stupidity exist everywhere, the stupid are everywhere shut up. It's gotten to where it's supposed to be!

In 1805, Jews in France had become French citizens for several years. The Revolution of 1789 gave them the opportunity to enjoy civil rights equal to those enjoyed by the French. However, according to Napoleon, the Jews had made no change to their exclusive system of living completely separate, retaining their nationality and using the despicable means of caméla and mercantile plunder. It is an indisputable fact that, if the native nationality feels itself morally and materially strong, the foreign elements living in its bosom must necessarily suffer its influence and blend with it, at least in outward form. Obeying this common law, the Jews of France have long been Frenchized, but only in dress, manners, language and civil rights. Napoleon's genius understood that all these outward forms would not make the Jews French and that, despite their small numbers (not exceeding 60,000 souls in the whole of France), Jewry would always form



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a separate corporation, a nation within a nation. Napoleon knew that this proud race, considering itself God's ~~own~~ people, wished to perpetuate itself by not contracting anything but intermarriage between co-religionists, not accepting the mixing of its blood with the ~~impure~~ blood of Christians. And as nothing could resist Napoleon's genius at that time, he deluded many believing that he would defeat this iron will, ~~and~~ religious fanaticism, a will that had withstood so many circumstances, had survived centuries after centuries unshaken. To achieve his goal, Napoleon thought of using rabbis, believing them, like everyone else, to be the priests of the Jewish religion.

His plan was extremely moderate and had nothing that ~~vi~~ contradict the most impartial justice. Consequently, this plan seemed to have every chance of success. It consisted in making the Jews regard the French as their equals in all respects, and to regard them as brothers of the same nation, with whom they could enter into marriage. In a word, Napoleon demanded nothing from the Jews but reciprocity in their relations with the French.

There was nothing exaggerated about this plan from a humanitarian point of view. It was perfectly compatible with the progress of civilisation. But from their point of view, this plan, which aimed to weaken the gloomy separatist kingdom, was not at all to the liking of the Jews. We shall soon see that, in spite of his genius, Napoleon, ~~in~~ of achieving his purpose, succeeded, by this new organisation of the Jewish world, only in stealing from them a weapon which they knew admirably how to use for the benefit of their religious fanaticism and their separatist ideas.

Sharing the general misconception of the role rabbis play in the Jewish religion, in other words considering them as priests of this religion, Napoleon thought of realizing his plan using their spiritual authority over the Jewish population. He believed that by raising and strengthening this authority he could make easier use of it. To this end he decreed, in 1806, the establishment in Paris of a *Synedron*, composed of

of septists and one of rabbis, after the example of the *Synedrion* of Jerusalem. He believed that the Jews would find in his court that unlimited spiritual power, to which they must submit without murmuring, as required by Talmudic law.

In order to complete this institution, so that it function regularly, several consistories were created in the province under the direction of rabbis.

At first, the rabbis did not resist the orders of the all-powerful conqueror, to whom no one was then re- zising them. They signed with both hands what was asked of them in the name of the emperor, including ordinances against which many of them would later protest. Napoleon's illusion of a solution to the Jewish problem could not last *for long*. He intended to apply a certain article on which the success of the reform depended concerning the matrilineal ties between Christian and Jewish families, it was found that this question was a dead letter for the Jews, that they *would never get it into their heads that a son of Israel could consent to mix his pure blood with the impure blood of Christians!*

Napoleon was then convinced that it was only through the spiritual authority of the rabbis that it was impossible to change Judaism, *and that the idea of any kind of reform could only arise in the minds of those who knew nothing about the laws of the Talmud, the religion, history and traditions of the Jews.* Convinced, this time, that it would be impossible for him to break the bonds of this concentrated, subterranean and self-contained world, that he would not be able to solve the Jewish problem like the German or Spanish problem, Napoleon resorted to another, entirely different solution. In 1808, he decreed a ban on Jewish pawnbroking; policies signed by Christians in favour of the Jews were limited to a certain amount. A series of measures were taken to control changes of residence of Jewish families.

In a word, in trying to protect the Christian population *from the* sinister influence of the Jews, Napoleon did nothing but

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than to repeat what had been practised many times in previous centuries by the authorities of all the courts that had dealt with Jewry, beginning with ancient Egypt. From here, the tribe of Abraham was driven away, not "out" on its own, as *the Old Testament* falsely claims. This is not the only lie in the allegedly Jewish and Christian holy book!

But the glory and fury of Napoleon soon passed. At this is a passing cloud, he told himself. *God send our enemies so much trouble that they will not be able to think of troubling us.* The nation of Israel repeats when it seems to them that things are no longer going as they were... As so often in the past, their prophecy of things no longer going as they were will be fulfilled once again! Events were accelerating: only a few years after the fall of the colossus before which the whole of Europe trembled, its decrees and ordinances against the Jews were annulled. All that remained was the pseudo-ecclesiastical institution of the rabbis in Paris and a few consistories in the provinces. The new Jewish power did not collapse along with the one who had established it. On the contrary, it gained new momentum, to re-establish itself and to rage against an enemy more powerful than Napoleon, Nebuchadnezzar, Haman and so many other little lovers of Israel. The Jews rose up against the Christian civilization, which, in the first quarter of the nineteenth century, had begun to gain ground against the dark kingdom of the Talmud, undermining its inner forces and driving it to a slow but sure decay.

In the Jewish world that has endured the action of civilization European, Jewish religion, some say, resembles the tattered pages of the Bible. Religious ceremonies have the appearance of a chain whose links are broken in several places, with the inner link that constitutes this great Jewish power: or for all and all for one, completely broken. In vain, the wake of the weakened Talmud have run first-rate talents, like Mendelson, Friedelman and others, who have tried to awaken in the Jewish enlightened blanket the national feeling of the people.

r. of Israel. Nothing has succeeded. Soon, even zealous defenders, driven by an irresistible current, converted to Christianity,<sup>76</sup> dealing a heavy blow to the foundations of Judaism which they wished to strengthen and which, up to that moment, had seemed to them to be unshakeable.

To save the Talmudic flag and with it the Jewish corporate underbelly, the efforts of such outstanding talents, as Mendelson, Friedeländ and others have proved powerless. The complex force of ~~dis~~representation was needed, a role taken over by the pseudo-ecclesiastical Jidovistic institution imagined in 1806, for a totally different purpose, by Napoleon. Those who have taken the trouble to study, even superficially, the outward forms and ceremonies of the Jewish religion know that this religion does not require those with priestly functions to devote their lives to the exercise of worship, that these functions can be performed by anyone, both in the synagogue and at home, that every Jew considers it necessary, for his salvation, to perform these sacred functions himself, as far as possible. In other words, to officiate personally. The meetings of rabbis which have lately taken place at Brunswick, Cassel, Leipzig, and Berlin, for the reformation of Judaism, have seemed to many Christians a serious business.

In the end, however, the Jews judged these meetings from a different point of view. What gain did the Brunswick meeting and all the others bring to our cause, asks Graetz, the noted Jewish author? None! It all blew away in the wind. Among the Jewish people there is no difference between rabbi and an ordinary Jew when it comes to religious practices or ceremonies<sup>77</sup>.

<sup>76</sup>. Mendelson dies keeping his Jewish religion. All but one of his children, like Friedeländ and other zealous defenders of Judaism, converted to Christianity. (NA).

<sup>77</sup>. Graetz's letter to his friend, *Camaguide*, no. 23, p. 1869. Dom's proposal, which aimed to subordinate matters

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Circumcision, marriage, burial, the celebration of the Passover, prayer over the cup, the purification of the woman, prayer in the synagogue and at home, all religious ceremonies, have been performed by every Jew since the time of the Temple, the great *Synedrion* of Jerusalem. The right of every Jew to priesthood to perform priestly functions, was enshrined in the laws of Moses, in the *Mishnah*, in the *Talmud*, by all the interpreters and commentators of these laws. Relying on his ancient prerogatives, which the aforementioned laws grant to all Jews, each of them performs his religious duties, wherever he may be, without waiting for the coming of a priest charged exclusively with priestly functions. This practice is so ingrained in the spirit of the Jews that any modification of it is impossible.

Amazingly, all this has been and is being ignored by the government and even the Church. Accustomed to seeing religious ~~acts~~ of all rites celebrated by priests of the cult, one cannot imagine that the Jewish religion is an exception, every Jew being his own priest. It is astonishing that the French government persisted in this error, after the Napoleonic blunder of the decree of the *Synedrion* of Paris, which, soon changing itself into a General Consistory, functioned and acted in the interests of Judaism, further maintaining, before the French authorities, the error of the priestly role of the rabbis.

This, in short, is the new organization of the Jews, introduced in France in the first quarter of the 19th century, an organization which made it possible to maintain the foundations on which the people of Israel had sustained their fanaticism throughout the centuries. This organisation unfortunately protected Jewish fanaticism from the civilising and fruitful influence of Christianity in the 19th century. Napoleon I, an avowed enemy of Judaism, is regarded by Jewish historians as the saviour of Judaism.

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religious rabbis, was rejected by Mendelson for the same reason. *Lost-Geschichte des Judenthum*, Leipzig, 1860, vol. III, p. 304.

This new organization, leaving each Jew the right to celebrate religious ceremonies as it had been practiced before, awakened the Jewish patriotic spirit. Their speeches, very skillful and full of eloquence, instead of dealing with the truths of religion, abounded in transparent allusions intended to remind the faithful of Israel of the persecutions and sufferings endured by the holy people, persecutions whose authors were, according to them, the Christians. In the most natural way, the Jewish orators, tried to demonstrate the superiority of their people over all other peoples, it being the one who had

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78. Salvator, Meyerbeer, Rachela79.

gave the world Spinoza. In this way the organization created for the purpose of rapprochement only served to maintain the separation of the people of Israel from the rest of humanity. By introducing schools in all the countries of Europe for the education of Jewish youth, it was ensured that the flag of the Talmud would be preserved for ever. The various Jewish confraternities, which, as a result of the dispersion of the people of Israel, had begun to disappear, rose up everywhere thanks to the new organisation of rabbis created by Napoleon I. Finally, thanks to the powerful protectors of the Jews, who through their financial position had acquired great influence in the world

<sup>78</sup>. Wolski himself pays tribute to this incantation, ~~and~~ beyond measure what the Jews have done, imagined or achieved. Whether the Mendelson, Einstein, Philo of Alexandria, Rothschild, Spinoza or Rabbi Judah ha-Kadosh, we are not obliged to recognize in any of these great spirits of humanity. Let us not fall into ecstasy at the lack of modesty typical of the Jews. This is also the case with Einstein, who took a photo of himself with his tongue hanging out. Some people wonder why he didn't take out something else and discover all his relativity! The author can no longer verify our claims. We invite the reader to check Einstein's contribution to the theory of relativity. He will find that Einstein was an impostor, that he plagiarized! He published his work on the theory of relativity in Berlin in German, nine months after Henri Poincaré had published practically the same text in Paris in French! We do not deny Spinoza a certain spiritual stature. This is not because he quarrelled with his own people and was struck down by *herem*. *His ethics, demonstrated with the tools of geometry*, is a Jewish idea. Only a Jew could have embarked on such an intellectual adventure. To measure intuitions of right and wrong in right angles or arcs of circles, these are things that even *Cosmos* did not think of. But Spinoza is not an impostor like Einstein. He didn't plagiarize anyone. Maybe he was brilliant. But his thinking is not like ours. His genius is not our genius. The man came from another planet, didn't walk up. We pass over in silence the exploits of the Jews at the head of the KGB, the torturers in the CIA, the vain folklore of the six million turn in his grave. (NER).

<sup>79</sup>. There was no desire to confess the truth: these talents were formed by Christian civilization. (NA).

political, the new organization set up an "alliance" <sup>80</sup> whose purpose was to protect the Jewish element wherever it was found, a fact which can be seen from the debates at the remarkable meeting of the Jews of all countries held in Breslau in 1869 and from the decisions taken at that meeting, decisions which took the following main issues into consideration:

1). We do not want to strengthen the unity and freedom of all Jewish communities.

2). It was unanimously decided that all those present at the meeting should sign up as active members of this alliance formed in the general interest of Judaism, that each one should act and support the acts of the said alliance with all his strength.

3). It was also unanimously decided that in all German countries requests and addresses to the government should be drawn up for the appointment of a certain number of teachers of Jewish religion in higher education institutions.

The Russian government hastily allowed the new Jewish organization to enter the country, founded two rabbinical schools in Vilnius and Iytomir, and a number of gymnasiums exclusively for the education of Jewish youth. To support these schools, a new tax was instituted, which only concerned Jews living in Russia. This tax was called the "candle tax". At that time it amounted to 327,000 silver rubles and has been maintained to this day <sup>82</sup>.

Let us see what results the government of the country achieved by means of this new Jewish organization (an organization which, after

<sup>80</sup> Cf. *Alliance Israélite Universelle*, founded in Paris on 1 March 1860, with headquarters in Paris (NER).

<sup>81</sup> *Camaguide*, 1869, no. 28, p. 219. (NA).

<sup>82</sup> That is, until 1890, when Kalixit de Wolski wrote these lines. This tax was maintained until the democratic revolution of 1917, followed by the even more democratic revolution of the co-religionists Lenin-Blank, Trotsky-Braunstein, Zinoviev-Apfelbaum and other Talmudic species. (NER)



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and to some, should have solved the difficult and interminable Jewish problem, which has been agitated for so long in Russia, and which has not been found to this day). What use has this enormous capital of ten million silver rubles, collected over the last thirty years<sup>83</sup>, been to most of the poor Jews?

In their administrative reports, the rabbis themselves give this answer. The results of our acts, they said, are mostly insignificant, because 1) the police of each town skin the *Melamites* (preceptors, teachers), in whose hands the flag of Judaism is weakening day by day; 2) the civil authorities appoint inspectors belonging to the Christian religion in the Jewish seminaries; 3) this organization is still too new.

In 1854 the first rabbis trained in the Vinus and Khitomir Schools came out. Subsequently, Russian Jewry underwent several important reforms. In a period of 18-20 years the situation changed completely. However, no rabbi, as a government-appointed civil servant, was able to provide accurate statistics of the Jewish population in his area. The pretext? Lack of time!

The true answer, which emerges from many reports, reproduction of which would be too long and tedious, is that all the regulations and ordinances concerning the rabbis and their spiritual function suffered the same fate as the laws relating to the Jewish question. The life and conduct of the Jewry in the Tsarist Empire were always directed by the *Kahal* in such a way as to circumvent the laws of the Russian state. The only difference that has been noticeable is that since the introduction of the new organisation the Jewish population has not only been under the influence of the fanaticism and ignorance of each *Kahal*, but also under that of educated rabbis, protected and guided by the government, which has not prevented them from acting in the direction of Talmudic fanaticism. Those

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<sup>83</sup> Each Jewish community pays a separate tax for the upkeep of the rabbi and his family. The distribution of this tax is in the hands of the *Kahal*, a new weapon he uses against those who disobey his despotic orders, as well as to protect his humble servants. (NA).

charged with guiding in a certain direction Jewish ~~in~~ over which they had gained great ascendancy by their knowledge and social position, directed it in a totally different direction.

In these schools created and paid for by the Russian government, with the ~~not~~ of reaching a satisfactory solution to the Jewish problem, importance was given, exclusively and from the very beginning, to the Talmudic and chauvinist spirit. The rabbis who emerged from these schools and soon occupied official positions in a given territory were imbued with the chauvinist-exclusivist spirit, which influenced their daily behaviour and actions. As a result, they instilled the chauvinist-exclusivist spirit in their synagogue sheep.

The Israeli newspapers *Zion*, *Gamelut*, *Ekarmel* and others, written by the new generation of rabbis who came out of the two schools, ~~that~~ the rabbinic spirit and tendency remained absolutely the same. In these newspapers one finds nothing but lamentations about the fate of the Jewish people, false stories about the persecutions to which this people is allegedly subjected by the Christians, about the imaginary atrocities committed against Jewry in the Middle Ages, not to mention the interminable dissertations about the absolute, total and irrevocable superiority of Jewry over all the other peoples of the earth. Finally, these diaries are full of statements and rants, as ridiculous as they are outdated, which maintain the fanaticism and total separation in which the Jews indulge and maintain themselves at all costs.

As can be seen, the organization introduced by Napoleon in France in order to exert his influence over the Jewish ~~in~~ through the rabbis, an organization which was imitated by Germany and Russia in the old Polish provinces, had everywhere the same negative result.

We will add that of all the means invented to bring ~~in~~ Jewish ~~in~~ Russian populations closer together and to confuse them, the most effective was to bring up the children of the two communities in the same schools. Only in this way could Christian civilization

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 is able, to cope with chauvinism and Jewish ~~in~~ The  
 establishment of two rabbinical schools and a number of  
 preparatory gymnasiums was a godsend for Russian Jewry.  
 These institutions proved to be in the general interest of  
 Russia, but also in the personal, private, civic interest of  
 individual Jews.  
 The Jewish historian Jost, speaking of a Jew to whom  
 Charles the Great entrusted an important mission, says that  
 he had to take advantage of this favourable circumstance to  
 serve the interests of their religion<sup>84</sup>. This is also confirmed  
 by the aphorism that *the Jews know how to profit for their religion  
 not only from favourable circumstances, but also from unfavourable  
 events for their nation.*

## Documents & Supporting Documents

Here are the papers and documents we have been talking about that  
 prove what was said:

### Document No 18

About the election of Kahal members

Wednesday, 16 Sivan  
 5556 The representatives of the General Assembly decided to  
 order the election of the new members of the *Kahal* for next  
 year. The elections are to be held according to the *Amud's*  
 prescriptions. The second degree electors will elect the nine  
 members of the *Kahal* as follows: 4 *redoms* (chieftains), 3  
*rounds* (representatives)  
 and 2 *ykovim* (members themselves).

The only person who can be elected to the dignity of  
*redemptor* is the one who has been granted this dignity at least  
 once before. The electors will swear that in their choice they will  
 be regard only to the general interest of the people. Those  
 elected shall also swear that they will act, in the discharge of  
 their duties, only for the general benefit of the community,  
 with the utmost impartiality. Each elected person shall,  
 during his or her term of office, renounce

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<sup>84</sup>. *Geschichte des Judenthums*, Vol.II, p. 384. (NA).

any other privileges and duties within the *Hevra kadiša* brotherhood (that of funerals)<sup>85</sup>.

The five electors will take a separate oath, ~~at~~ following formula: *I swear, under penalty of herem, not to act, in the election that I will make, either with hypocrisy or cunning, not in personal interest. I will use, demand and all my intelligence for this election, in order to choose only for the general interest of the Israelite population of this city.* Blessed be the hour when we begin the ballot for the five second-tier electors who, in turn, ~~will~~ select the nine members of the *Kahal* on this ~~day~~ of *Sivan* 5556.

#### Document No 67

On the granting of dignities

Passover 5559 ~~The rulers of the city announce to the entire population that Samuel, son of David, has been granted the dignity of *morein* (noble by birth). Starting today, he will be invited to approach Foya and pronounce the following prayer: *Morein Gavai Rabbi Samuel Begabover Reb David* (the high and noble Rabbi Samuel, son of Habor rebbe David). He thus becomes a member of the general assembly and will have to take part in all decisions.~~ Wednesday, the fourth day of

On the other hand, the privileges enjoyed by the heads of the city ~~whose~~ who hold these high offices for two years are also granted to the appointed Rebbe Mesulam, who has paid the full amount, which is obligatory for obtaining this dignity, to the *Kahal's* cashier. Therefore the four notaries of the city signed the document.

#### Document No 134

<sup>85</sup> *The Kahal*, having unlimited power over the confraternities, the participation of one of his members in the leadership of one of the confraternities would paralyse his free will. (NA).

After deliberation, the *Kahal* members decided:

- Considering that at the previous sitting<sup>86</sup> it had been proved that Reb Jose, son of Ariel, by his denunciation against *the Kahal*, had exposed this institution to great expense in order to cover up the effect of this denunciation.
- Bearing in mind that, for this reason, *the Kahal* decreed that the one named Rebbe Jose be given half of his place in the synagogue.
- Recognizing that this punishment is not severe ~~enough~~.
- In today's meeting, wishing to increase ~~from the~~ *Kahal* decrees: The said Rebbe Jose, son of Ariel, be forever deprived of the title of *morein*. Consequently, when he enters the synagogue to pray, he will be invited to approach the Fova after all the other faithful. Whoever calls him will have to pronounce before his name the qualifier *havera* (foolish gentile).
- In addition, the so-called Rebbe Jose, son of Ariel, is forbidden to ever appear before the holy *Beth-Din* court.

Document No 170

About the punishment for disobedience

Monday, 22 *Shvat* 5562

Members of the *Kahal*, bearing in mind that Rebbe Haim, son of Abraham, He once again insulted the President of *the Kahal*, for which he was punished with the loss of the title of *morein* and nine of 2 ducats to the *Kahal* treasury. That the said Rebbe Haim, instead of straightening up, dared again, by approaching the holy table, to gravely insult, in the presence of several persons, the members of the *Kahal* present.

The *Kahalul*, assembled in full force,

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<sup>86</sup>. Cf. Act filed in Brafmann's *Book of the Kahal* under no. 432. (NA).

Decides that the so-called Rebbe Haim, son of Abraham, be forever removed from the funeral brotherhood of which he was a member until today.  
In addition, Reb Haim, son of Abraham, is ordered to pay a fine of 10 ducats to the Kahal's cashier. With regard to his title of *morem*, which had been taken away from him at the previous meetings<sup>87</sup>, the town's notaries are ordered not to add this title to the written deeds when they mention the name of Reb Haim, son of Abraham.

Document No 201

About the awarding of Kahal membership

On Sunday, Ahvai ward 32  
*Kahal* members decided that Rebbe Isaac, son of Gher- son, will be able to take part in the general election. In addition, Rebbe Isaac will be promoted to the rank of *mi-shegor-jurim* (member of the *Kahal* and representative in the general assembly) on condition that he also obtains the approval of the *gaon* (president of the *Beth Din* court).

Document No 210

About the election of *daianim* (judges)

Thursday, 13 Nisan, 5562  
Members of the *Kahal* and the General Assembly have decided that the elections for *daianim* will be held this year before the general elections at Easter. The current *Gaon* will not be able to take part in these preparatory elections at the General Assembly,  
nor his son Misha.

Document No 219

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<sup>87</sup>. *Ibid*, under no. 167. (NA).

The members of *the Kahal*, in an extraordinary meeting, did collect the votes of all members of the General Assembly for the appointment of five permanent judges by secret ballot.

The votes will be collected in the following way: *the shamans*, with a list of *caus*, will go to the home of each member of the General Assembly and he will say, in secret, the name of the candidate he has chosen. It is forbidden for *the shamans*, under threat of being *punder hermes*, to read or show to anyone else the ballot paper which has been confidentially entrusted to them.

### Jewish education and training

The first wish of a parent who has a *ne* child is to see him *Talmudi babam* (scholar, expert in Talmudic science). Consequently, even *the poorest Jew*, having waited impatiently for his son to turn five, takes him to the *melamed* (teacher) in the *heder* (school), bringing with him all his savings, saved penny by penny since the birth of his beloved son. Throughout his education, which lasts until the day of his marriage, i.e. when he is seventeen, eighteen or nineteen, the father resigns himself to all kinds of hardship in order to educate his son. It is therefore not surprising that, as a result of this general inclination of the Jewish population to educate boys, there is a large number of *hedren* in every community and that large sums of money are used to support them.

What, then, is the cause that makes the Jews so eager for their male descendants to *become* scholars in Talmudic science? Jewish authors, even the most educated, would like to *say* by means of books, diaries or pamphlets about the *Hedere* or the *Melamedans*, that this inclination towards education comes from their strong religious feeling, supposedly congenital to this people. For our part, having studied and

deepened Jewish life over the centuries, we believe this inclination has an entirely different cause. Here's that: The Talmud, the knowledge of which serves as a guide to the Jewish people, has divided the Jews from ancient times into two distinct classes: patricians and plebeians. In this way mutual relations were established between these two classes. Six restrictions, says the Talmud, must be observed with regard to the *am ha-aretz* (commoner or uneducated man):

- 1). No one should serve as a witness to a murderer..
- 2). An *am ha-are* is not worthy to serve as anyone's ~~vs~~
- 3). An *am ha-areth* cannot be initiated into any kind of mysteries.
- 4). An *am ha-aretz* cannot be appointed a tutor.
- 5). An *am ha-aretz* cannot be a guard in a charitable society.
- 6). It is forbidden for a Jew to walk with an *am ha-aretz*.

The Talmud adds that the loss of money or any object by an *am ha-aretz* cannot be published, meaning that the lost object or money belongs to the one who found it<sup>88</sup>.

Even more striking are the quotes from the Talmud concerning *am ha-aretz*, which belong to Rabbi Eleazar: "It is permitted to choke an *am ha-aretz* on the day of judgment, even if that day falls on a Saturday". Then he adds: "an *am ha-aretz* may be cut in two, like a fish". The rabbis say, "A self-respecting Jew must not marry the daughter of an *am ha-aretz*, for he is a reptile. His wife is a load. As for his daughter, it is written: 'Cursed shall be he who has an intimate relationship with an animal.' Family ties with an *am ha-arete* are considered unclean ties with an animal". These teachings of the Talmud made the Jewish commoner a slave. Unfortunately for him, these teachings have retained their effect to this day.

<sup>88</sup>. Cf. Treatise on the Talmud, *Pesahim*, p. 98. (NA).



The present work (The Mysteries of *Am ha-Areth*, published by Brahmanna) in which we become acquainted with the *Kahal* or Jewish talmudic-municipal republic, clearly shows that, besides the *moren* (patrician), who takes part with a deliberative vote in all the decisions of the general assemblies, where matters of general Jewish interest are discussed, who has the right to be an elector, and who is eligible in all the higher courts, the poor plebeian is deprived of all rights. He is humiliated, persecuted, cursed. A veritable pariah.

Moreover, considering that in Russia the taxes paid by the Jews are levied by the Russian authorities on apportionment drawn up by the *Kahal*, composed only of patricians (*moren*), one can imagine what an enormous burden the poor commoner must carry.

It is, useless for him to try to find justice with the country's *clerus*; it is useless for him to ask them for protection. The mighty *Kahal* has enough means to ensure that justice is always on his side. He has the mediators at his disposal, with the talisman we spoke of in chapters V and VI. He can provide false witnesses, he has enough money to put a stop to any nasty business. Thanks to all these illicit means, the local authorities, directed by *Kahal*, fulfil the sad role played by Pilate of Pontus, with all that this role entailed.

It should be added that, in addition to the tax in money, paid at the cost of great deprivation, the poor commoner also pay the blood tax, that is, the tax of recruitment. In spite of the presence of a large number of *heders*, in which thousands of lazy men devoted their whole lives to the study of the law of the Talmud, in the last forty years, one hundred thousand Jews have been drafted into the Russian army. Not one of them belonged to the class of *Moorish* patriots, but only to the Jewish plebs.

These are the reasons that drive the Jewish population to look to *heder* to remove their children from the shameful condition of *am ha-aretz*. Only through *heder* can a Jew, by becoming a *talmudi habam*, erase this unjust seal.

of *am ha-aretz*, put to every common Jew. In our ~~on~~ based on the systematic study of the Jewish problem, the education given by the *Melamedim* in *heder* will not be able to change the fate of the Jewish common people. No project or attempt at reform undertaken by the governments of the various countries will achieve a satisfactory result. The power exercised by the patriotic Jew over the plebeian, by the *Moore* over *the Haredi*, will continue as long as the governments of the Christian nations tolerate this mass of unproductive idlers in large and small towns, of whom scarcely one in fifty does any useful work for society; the remaining forty-nine are compelled to seek their livelihood in dishonest trading, in haggling, in stock market speculation, and in a host of other such occupations, so injurious to Christians in towns and villages. The power of the *morem* (patrician) Jew over the *am ha-aretz* (commoner) Jew will last as long as the latter does not free himself by working the land as our peasants work it, or by practising any other occupation. Through this productive work, which will also be useful to Christian society and to the commoner Jew, he will gain his independence and will no longer be subject to the tyrannical authority of *the Kahal*.

How is education done in *heders*? What are the Melamedans is dedicated to education? Among the Jews of yesteryear, the education ~~was~~ was not organized in formal institutions. The *Kahal's* budget did not provide any money for education. In those days, to become a teacher, it was not necessary to take any kind of exam or to have a diploma. Any individual, filled with the sacred fire of the Talmud, could devote himself to teaching. Since there was no public funding for education, there were no regulations imposing a certain system of teaching. Every Jew can raise his child as he pleases, provided he agrees with the teacher (*melamed*) on the price, the number of pupils, the subject matter. Between the *heders* or *melamedim* existing in every Jewish community, there is absolutely no agreement in

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on, the mode of delivery. Each *melamed* has its own pedagogical system, disregarding a method, even a recognised good one, any practical programme. When he succeeds in making trouble for his many fellow students, he is satisfied. The office and title of *melamed* are not to be envied. Only as a last resort does the Jew, who has not succeeded in any other line of work cling to this thankless profession. In this connection there is, among Jews, the proverb that  
*"It's never too late to meet death or ~~melamed~~ profession"*

A *melamed's* school year is divided into two ~~semesters~~. The first semester begins one month after ~~the~~ *Pesach* in the month of *Nisan* (April) and lasts until *Rosh Hashanah* which falls in the month of *Tishri* (September). The second semester lasts from *Rosh Hashanah* until *Passover (Pesach)*. On each of these holidays, a month's holiday is taken. Each semester therefore has five months of study.

During the holiday months, *Melamed* is busy looking for ~~new~~ students and trying to find as many of the wealthy as possible. In this case, parents ask that the number of pupils be kept as small as possible. Having recruited as many pupils as he can, *melamed* starts his lessons at nine in the morning and finishes them at nine in the evening, excluding Saturdays and holidays, teaching his pupils everything he is able to teach them.

It would be difficult to define categorically ~~between~~ *heders* of different classes. However, depending on all the studies carried out, four categories can be distinguished:

- 1). *Heder dardeke-melamedim*, where children learn to read and write and stay until the age of seven.
- 2). *Heder huamim*: the *five books* are read, with *Raši's* commentaries; it lasts three years, until the age of ten.
- 3). *Heder* where the Talmud is studied, with commentaries by *Rashi*; here one stays for two years.
- 4). *Heder* in which the Talmud is studied, with several commentaries and also the Code of *Talmudic* Laws.

In this last *heder* the students stay until the day ~~he~~ married, or even two or three years after the marriage, i.e. as long as the new husband is supported by his wife's parents.

These four categories of *heders* are, in turn, ~~divided~~ into two classes: the first attended by the sons of *the Moors* and the second by the children of the commoners. As in the synagogue, a plebeian would not dare sit next to a patrician, just as the son of a patrician would not dare sit in the *heder* with the son of a plebeian. Such an insult to the dignity of the patrician would be regarded by the aristocrats as humiliating. Overlooking the caste difference is extremely rare among the Jewish population.

It should not be assumed that students attending ~~the~~ type of schools always stay in the same *heder*. As a rule they change schools every semester and go to another *heder* of the same category, where another *melamed* teaches. In this way, a Jewish child who begins his studies at age 5, passes through at least twenty *heders* by the time he finishes, where twenty different *melameds* teach everything they themselves know. It remains to be seen whether this constant change is conducive to the development of intelligence.

The price that *Melamedans* receive for each student varies, depending on the parents' wealth, from five hundred to a thousand *uros* per semester. The number of pupils in the first two categories varies from fifteen to twenty; in the other two the number does not exceed eight or ten. As has been said above, it would be in vain to look to the *Melamedans* for any method of teaching. They only keep their pupils for a semester, during which time they teach them all they know, after which the young men go off to find another *heder* led by another more learned *Melamed*.

It rarely happens that a *melamed* is learned enough to become a *rabbi*. If he were so learned, he wouldn't be ~~not~~ a lame profession as teacher.

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Student examinations are held every Saturday. The father after a week of chores and daily chores, rests on the Sabbath. Taking advantage of this respite, the father gives himself the satisfaction of checking whether his son is sufficiently trained in Talmudic knowledge. If he himself is not quite at home with this science, he is content to assist in the examination of his son by a more learned neighbour specially invited for this purpose. Student success, as is only natural, is *melamed's* best calling card.

As for the premises in which *the hedgers* are housed, no one is bothering. Neither the parents, *the Melamites*, nor the children are fussy. These public educational institutions are housed in the cramped and dirtiest rooms in the most unsanitary houses. If they meet the condition of being near the pupils' homes, everyone is satisfied.

Arithmetic and calligraphy are not part of the curriculum. Teachers of these two subjects either come home or come to ~~the~~ and are paid according to the number of hours taught. I sometimes happen that foreign language teachers are employed in the *heders* attended by the sons of nobles: German, French, English, Italian. *The Melamites* of these *heders* are very fond of such situations, as they take advantage of them by training their pupils at the same time.

Orphans and children of the poor attend a school paid for by the community. This school is called *Talmudor* and the number of students is unlimited. *The Melamed* who teaches here receives his salary from the welfare society. Students who graduate from this school generally become aspiring *melameds*. They are those poor young people who, having no money to pay their rent, seek refuge in those *Eszabol*, *Talmudor*, *Klozer* buildings we have already mentioned, located in the courtyard of the main synagogue. A Jewish proverb says that these aspiring scholars "consume their lives to feed themselves". That is; every day they are invited and fed by another Jewish family. Their existence is miserable and precarious. In general they only marry

with the daughters of commoners, who in turn are happy to have a semi-scientist in a family. It happens, but rarely, that one of these free school leavers who wanders for a while in *Eszabol*, *Talmudor Kiozer*, becomes a true scholar in Talmudic science. In this case, having obtained the title of *morein*, he marries the rich daughter of a patrician. He may even become a rabbi. In this case he is said to have obtained the marshal's baton of an aspiring *melamed*.

### The Feast of Yom Kippur or the forgiveness of sins

In Chapter XIII, we talked about *Rosh Hashanah*, the Jewish New Year, which opens the period of the ten days of national penance, *Yom Kippur*, the last and most ~~month~~ of this period. It is the tenth day of the month of *Tishri* (September), dedicated to the redemption of sins.

In the glory days of the temple in Jerusalem, the gates of the Holy of Holies (*Sancta Sanctorum*), closed all year round, were opened on this solemn day before the high priest, who brought Jehovah's forgiveness to the eager people. It was the day of confession and mortification. But it was also the moment of greatest joy for the Jewish people.

Today, following the example of *Rosh Hashanah*, *Yom Kippur* is a day of despair, of wailing, of tears. On this day, Jehovah confirms the fate of every Jew. If the one who is destined to suffer in the following year has not been able, during the ten days of penance, to obtain Jehovah's favor and reaches *Yom Kippur*, he will not be able to ask for mercy and will have to bear his fate. For this reason, *Yom Kippur* is a day of fear, of great sorrow, for the Jewish people.

On the eve, two hours before sunset, a very strict fast begins that lasts until the evening of *Yom Kippur*.

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For twenty-six hours, the entire Jewish population (except for children under twelve) fasts, eats and drinks nothing, not even a drop of water. All the while, the Jew weeps and prays. To the prayers usually recited on fast days, prayers full of patriotic parables about the glorious past of the Jewish people, about the many and countless persecutions, false or true, about the approaching return to the old greatness and the return to Jerusalem, are added, on *Yom Kippur*, certain formulas of confession. The Jewish confession takes a bizarre form. The classification of the sins to be confessed is done in alphabetical order, an original manner that makes the very meaning of sin incomprehensible. The authors of these confessional formulas were concerned with relieving the memory rather than the conscience of the sinner.

The most important prayer, with which the *Yom Kippur* ceremony begins, is *Kol-Nidre*. On the eve, in the evening, the Jewish population of both sexes, including children under the age of twelve, gather in festive clothes at the synagogue. Impressive candles are lit. As the cantor and choir prepare to sing a hymn, the presiding priest uncovers the *Kivot* and lifts the *Tarah*, with a great silence shared by all present. Everyone sings and repeats three times the *Kol-Nidre* prayer, the meaning of which, however, does not match the deep recollection with which it is chanted.

The meaning of this prayer is a complete denial, a denunciation of all the covenants, promises, vows and commitments that everyone has made in the past year and not kept. It is the conviction of the Jewish community that, after repeating the *Kol-Nidre* prayer three times, everyone will be allowed to break the covenants, vows and commitments made in the year that has just ended. In the face of such public disobedience and exchange of prayer by men without honour, good faith, which is the basis of a society worthy of the name, is bound to be trampled upon. This fact

is so outrageous that it has been condemned even by some Talmudic interpreters. The old custom, so convenient in its less severe consequences, was nevertheless, and the *Kol-Nidre* prayer occupies an important place among the demands of the Jewish religion.

Apart from the *Kol-Nidre*, we remember the *Gataval-Nedovim* or *Messirat-Madna*, ceremonies that leave every Jew free to make a false oath, to testify falsely on behalf of another Jew, in trial with a Christian. The remorse of conscience, so strong in Christians, which sometimes leads them to spontaneously confess their error, has no effect on the Jew, who, thanks to the prayers mentioned, considers himself absolved of all responsibility, pure and innocent, at the beginning of each new year, like a newborn baby!

At nightfall, as the prayer draws to a close as an apotheosis of the feast, the horn is sounded. The congregation shouts: "*La-Sana ha-baa bi-Ierusalem*" (Next year in Jerusalem).

The *Kahal* makes sure that on this day the prayers are common, in the synagogue, not in private homes, as sometimes happens. This achieves a dual goal: to perpetuate an important ceremony of worship and to add to the *Kahal's* income.

Braumann, in the *Book of the Kahal*, cites several accounts of what is said in this chapter. The document filed under No. 30 has already been mentioned in Chapter XIII.

### The Kaparot ritual or atonement through a offering

The *Kaparot* ritual is a barbaric custom. Here's what it's all about. On the morning of the eve of *Yom Kippur*, he grabs a live rooster by the claws. Raising it above his head, he circles the room three times reciting the prayer:

"*This rooster will be killed, and I will live happily*". Then, catching



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 the rooster by the head and throws it as far away as possible.  
 The same ~~was~~ made by the ~~chidoavch~~, using a hen.  
 By walking around the room with the rooster or the hen,  
 by sacrificing them mercilessly, the Jew and the Chidoavch  
 are convinced that they have gotten rid of all their sins by  
 passing them on to the birds, which are then cut up and  
 eaten with great gusto, after the famous black fast of *Yom*  
*Kippur*, which lasts about twenty-six hours.

### The "mikveh" ritual of the monthly purification of women

The "Mikve" or monthly purification of women is another  
 barbaric Jewish ritual. *In fact, the mikveh* is a large round basin  
 filled with water, in which the Jewish women are obliged,  
 after giving birth, every month, to immerse themselves in  
 order to ~~purify~~ their bodies!

In ancient times, when the Jews lived their lives according  
 to the laws of Moses, not the Talmud, the Jewesses brought an  
 offering to the high priest after the birth. On the evening of  
 the same day they purified themselves by a few ablutions,  
 without having to immerse themselves in the flowing water  
 of a stream<sup>89</sup>. Ever since the Jews were led by the Talmud,  
 the rabbis have loaded this purification ceremony with a  
 series of minute inventions (which can be found in Book IV  
*Orab-Haim*, § 183 to § 203). It is a series of slanders and  
 other clever inanities, the purpose of which can only be to  
 preserve rabbinic influence over the intimate life of the Jews.  
 On the level of the personal hygiene of each Chiddach, as  
 well as on the level of the hygiene of the Jewish community  
 as a whole, the result is totally contrary to any rules of bodily  
 cleanliness. By performing the purification ceremony, the  
 chidoavch does not wash her body, she does not become  
 any cleaner than before. This is why?

The *Mikveh* is a basin of about one cubic meter. According to  
 Talmudic law, should be filled with running water. ~~hwx~~  
 however, it is unpleasant and unhealthy to immerse oneself  
 in cold ~~w~~

<sup>89</sup> Cf. *Book of Moses*, vol. III, chap. I, pp. 1-8 and chap. XIX, pp.  
 19-35. (NA).

The basin is built so that only a tiny amount of the flowing water required by the regulation reaches it. A serpentine coil placed inside the basin heats it for better or worse.

The *Mikveh* is always built below ground level, in a more or less spacious cellar. The ritual ~~soon~~ <sup>is done</sup> in semi-darkness, the cellar being lit by a few tallow lamps. The *Jidoavca*, who arrives there to wash her hair, begins to undress and unfurl her hair. Then she offers her hands and feet to a hinge guarding the bath (*neghel shmaidek*), specially prepared to cut the nails, to break the scabs from the wounds of those who would have this misfortune. This is so that there is nothing on the body to prevent the water in the *mikveh* from bathing it completely. Otherwise, the whole ceremony becomes useless and the woman remains impure! After this preliminary operation, the *chidoavca* descends into the *mikveh*, makes a short prayer and submerges herself so that not a single strand of hair remains on the surface. She has to wait until the *lukerke* (a second balabusta that remains on the edge of the pool) pronounces the word *kosher*. One, two, three similar dives and the ritual is three-quarters complete. There's one more quarter left, the most embarrassing: The woman who has dived three times must rinse her mouth with water from the *mikveh*. Only then can she get out of the pool, leaving the place for another *jidoavce*. Two *chidoavas* are not allowed to perform the ceremony at the same time. Each must perform it separately.

In a single evening, a hundred *jidoavce* sink in *mikveh*. According to the *Kabal's* rules, inspired by a misplaced eco-nomy, the water in the pool is changed quite rarely. In this stinking water, hundreds of women have to ~~perform~~ <sup>participate</sup> in the purification ceremony, each of whom is obliged to rinse their mouths with this foul water. Under these conditions, the *mikveh* is an ordeal for the daughters of Israel. This ceremony is the cause of all kinds of diseases that are

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*the Kahal*

spread among the Jewish population. In the ritual *Mikveh*, the filth has been elevated to priestly dignity!

Imagine hundreds of naked, unfurled women, often bloodied from the overzealousness of the overseer (*nevel chnaudek*), huddled in a subterranean room where the flames of two or three tallow candles flicker, huddling around the pool that gives off nauseating miasma, watching in awe the one who has just performed the lugubrious ceremony, rinsing her mouth with stinking water, vomits as she climbs the steps, hastily giving way to another who awaits the same fate. In the midst of these women stands the *lukerke*, the horrible plague that releases its patients by pronouncing the word *kosher*, and that, at its pleasure, can shorten or prolong the ordeal. This fantastic and horrific tableau resembles a scene from Dante's *Inferno*.

Talking about this savage and bloody ceremony, we feel indignant and wonder if it is possible that such rituals can be imposed under a religious pretext. How is it possible that such a disgusting act could take place in the civilisation of the second half of the 19th century, perhaps even today? Poor victims of the fanaticism maintained by those who run Judaism! Poor daughters of Israel! No wonder that as a result of the tortures to which you are subjected in the name of religion, your youth fades so quickly that at twenty-five you sometimes look fifty! No wonder you do not like cleanliness, because in the name of religion you are prescribed to soil yourselves every month in fetid water.

Every Chidow, forced monthly to perform this outrageous ceremony imposed by religious fanaticism, to undergo purification, is obliged to pay a fee to a contractor, to whom the Kahal sells the right to collect it. In addition to the income he earns from this barbaric demand, *the Kahal* thus exercises strict control over the intimate lives of Jewish couples.

In the *Book of the Kabal*, Brafmann cites several documents referring to this ceremony. Two of his ordinances, classified under numbers 155 and 149, have been cited in previous chapters.

### Prayer over the cup (Kidus and Gabdala)

This is a very old Jewish ceremony, complementary to other prayers recited in the synagogue or ~~in~~ recited on the eve of the Sabbath and on feast days and is called *Kiddush*. Recited on Saturday evening, after the Sabbath and at the end of each feast day, it is called *Gab-dala*<sup>90</sup>. From the cup over which the cantor recites the prayer aloud, a few drops of wine are given to the children present in the synagogue. At home, each head of household recites a similar prayer. At the Friday night dinner, which begins the Sabbath, the whole family must taste the wine from the cup over which the prayer was said. When there is no wine, it is replaced for *Kidus* with bread and for *Gabdala* with brandy or beer. Of course, for the synagogue ceremony wine is never lacking, every rich man considering its procurement as a duty of honour. Some wealthier Jews pay the *Kaba- l* for the right to provide the wine for the ceremony.

The prayer of *Kiddush* thanks Jéhovah "for his chosen, as his favorite people, of all the peoples of the earth, the people of Israel,.... The Prayer of *Gabdala* thanks him for separating the least days from the ordinary, the light ~~from~~ darkness, and the people of Israel from the other peoples."

### The solution to the Jewish problem

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<sup>90</sup>. Gabdala marks the difference between the holidays and regular days of the week. (NA).

The Mysteries of

After what has been said in the preceding chapters about intimate and secret life of the Jews, it is easy to understand the origin of the animosities which, in all countries and in all ages, have been manifested against this incurable, proud and fanatical people. The attempt to naturalize Jewry by granting it civil rights, which it has enjoyed and still enjoys in many countries, was, in the words of Napoleon I, a passing illusion. That is why these rights were sometimes granted and sometimes withdrawn from Jewish communities. Moreover, they stubbornly refused to submit to the common law, they persevered and persists in living in isolation.

The cause of this perseverance lies in Judaism, i.e. in the national institutions prescribed by the Talmud, protected by the *Kahal* and the *Beit-Din* court. As long as there is an official authority of the Jews, there will be a separate domain of Israel, with its *kahal*, its court, its intermediaries, the justice of *bazaka* and *meropie*, with all that we have spoken of. Countries inhabited mostly by Christians, but in which there is a Jewish population, will be considered by the latter as a *free lake in which every Jew can fish, where any Jew who buys from the Kahal the right of bazaka and meropie, can exploit and despoil the Christian*.

As long as the governments of Christian nations tolerate the existence of ghettos of unproductive and lazy Jews, who do not practice any useful trade, who seek their livelihood in fraud, bribery, speculation, mercantilism, selling brandy, the Jewish problem cannot be solved. The ghettos that facilitate and support the existence of the *Kahal* and the *Beit Din* court, i.e. a Jewish authority over the Jews, amplify the difficulty of solving the Jewish problem. As long as the education of Jewish children is not done jointly with that of Christian children, but separately, in *heders* and *rabbinical schools*, as long as the Jews refuse to become farmers or workers, all the measures taken by these governments to solve the difficult Jewish problem will remain a dead letter!

Deprive the Jew of the rights and duties of national, political, administrative, educational and ~~and~~ subject him to a common public life, freeing him from all usurping authorities which survive and perish only because of a religion from which true social morality is excluded. Replace the tolerance of the authorities of the countries they exploit as parasites by administrative rules applied without exception to all citizens;— this is the solution to the Jewish problem!

In a word, common life, common tasks, common ~~and~~ common administration with the ~~and~~ Muslim societies in which they live. In return, the common right to equality, to all political and citizenship rights.

### The Jewish religion is not a religion<sup>91</sup>

Enough has been said about the rules of *the Kahal*, about the oddities of customary law, about the peculiarities of Jewish ceremonies. Let us not be asked why these peculiarities, and oddities can constitute a danger. The question would be unjustified. A symbolism so strictly adhered to is a certain show of force.

There was a time when Slavic superficiality, instead of learning from the study of the Jewish world, found in this world ample material for mockery. These times have

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<sup>91</sup>. The author of this work has left a number of studies that should have been included in this writing. In honour of his memory, it is our duty to summarise here the ideas contained in his posthumous writings, which complement this study. A few years separate what follows from what has been said so far. Even if the author's ideas have undergone some slight modifications, the dominant idea, that of the great danger posed by Judaism, remains and is manifested with even more energy. (Note by Albert Savine, the Parisian editor in 1887).

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past. We doubt that the one who will have the last laugh will  
be a Russian, Pole, Romanian or a Ukrainian!  
Behind this strange way of organising the Jewish world,  
the Semitic genius manages to hide the grandeur of its consequences.  
is serious and grave, carrying with it inexorable

We must remember these lessons, them over and over again.  
Let us shake off the somnolence in which Christian peoples  
are drowsy, denying danger only to avoid facing it!

Let's take a closer look at *the Kahal*. The spirit that inspires  
the entire administrative and judicial machinery of the *Kahal*  
is exclusivist, jealous, intolerant. A hybrid institution,  
predicated on the purity of the cult, the *Kahal* is at the same  
time an ardent defender of the interests of the Jewish race.  
This institution will not disappear soon. Having apparently  
disappeared, it will be rebuilt by the force of the affinities of  
the Jewish race for an authority that is the soul and  
conscience of this special world. The predominance of *the*  
authority of *the Kahal* over the Rabbinate is the very essence  
of the Jewish religion, which attaches great importance to  
interpretation and takes account of the needs of the  
moment. The Jew does not recognise a regime that decrees  
rules contrary to the administrative system he recognises as  
useful. It is religion that must yield or fall by the wayside.  
This comfortable suppleness of religious dogma has led  
some thinkers to find a striking similarity between Judaism  
and Jesuitism.

The ideal of life beyond the grave, which exalts the  
Christian and Muslim, appears blurred in Jewish ~~thus~~ and goes  
almost unnoticed in the muddled explanations of Jewish holy  
books. From this point of view, ~~Judaism~~ is not a religion. Jacob's  
dream and his ladder to heaven sum up all of Israel's  
aspirations for world domination. The idea of detachment  
from the goods of this world cannot fit into the mind of a  
Jew. Is this spiritual displacement a force? Of course, when,  
in the struggle of interests,

one of the combatants feels incapable of yielding to neither for superior reasons, respecting at most the formal correctness of the proceedings.

What is to be thought about the older reforms imagined by governments, reforms that try to transform Jews? Governments stubbornly flaunt their impotence. The smarter Jews pretend to be emotional, shedding bitter tears over their own fate. Infantilism on the one hand, hypocrisy on the other. This lasts for a while, then the turmoil subsides, everything returns to normal. Brutal persecution is to be condemned. Like all persecution, it only exasperates and strengthens the victims.

Very tolerant of its eastern races, Russia has for more than a century sought to make good on its Jews granting them privileges and making all sorts of exceptions for those who claim to have abandoned Judaism. What has not been done to transform Jewish customs and mores? Nothing more ridiculous than these attempts. The Jewish agricultural colonies in southern Russia were a great success, a comic one! An unheard-of phenomenon resulted. It was not the Jew who was transformed by agriculture, but agriculture was transformed, it became unrecognizable. It was normal. The discrepancy between the slowness of farming and the feverish impatience characteristic of the Jewish character produced a bluff. Agriculture in the hands of the Judaeans does nothing but adapt itself to their commercial genius, it takes on the aspect of a fast-moving game. Unable to speed up its progress, agriculture, pulled by forceps, had to steal commodities that could be discounted and traded at will. Thus, land leases and purchases of as yet uncultivated crops, farm bargains and those that could be terminated, or modified, and, in particular, deforestation through felling that could be traded as revenue titles, the alcohol trade, all meant something, which was promising. Will this strangely disguised Jewish agricultural idyll last? Are these people capable of sowing honestly, without cheating, of digging, reaping, grinding correctly, at



The Mysteries of "kosher", no "tref"? ~~been~~. Will we see it one day? I don't see miracles in our time. The question arises as to what thoughtful owner of the land, the naive Russian, possessor of the best land God has entrusted to a race, was doing and is still doing today. The poor toiler of the Russian expanses, was first puzzled. Then he was trained and crushed by the gears of these Jewish tactics, of which he continues to understand nothing. Now he is in seclusion. When he awakes from this reclusion, the good-natured and easily bewildered Russian, who can't stand deception, could become ferocious. We will live and see<sup>92</sup>.

### At the origin of the movement and circulation of goods

Moving on, The industry would not have been endangered if ~~it~~ fallen into Jewish hands. Their activity in this branch was very limited. They thought about it and came to the conclusion not to get involved. Here's why. All industrial production being directed to the market, it was enough for the Jews to secure a monopoly on buying and selling transactions, to put industry in a position in advance to demand investment, working capital from them. That being the case, it would be ridiculous, the Jew said to himself, to produce anything myself. Then, appropriating a recently launched phrase dedicated to entrepreneurs, he added that, after all, *it is he who*

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<sup>92</sup> I lived and I saw! The author was far removed from the Talmudic idea of the CAPs that destroyed the peasantry, making it impossible to feed man and beast properly. From here to genetically manipulated plants and animals, to the ecological crisis, among others, that we are going through, was only a step away. It has been done, long ago. We will probably perish with the whole of our present civilisation, not before we have seen, after the disintegration of the Soviet Union, the tragicomic one of Israel and its colony with its capital in Washington! Who's to say they didn't deserve it? That they didn't do it to themselves? (NER).

*produces the movement and circulation of goods.* The proud, ~~indifferent~~ *and circulation of goods* quietly fleeces the producer in the name of this theory, launched by benevolent economists paid by him.

It is certain that in Russia, as in Austria and Romania, the industrialist beholden to the capitalist and middleman idler, who by stepping into one of these roles, is charging tribute for something to which he has contributed nothing. It is simple, always conclusive. The Jew capitalist allows the industrialist to consider himself the owner of the factories that work for him; for his part, he governs the commercial and financial side of the enterprise in a more elusive, yet authoritative manner. He owns the soul of the business, leaving the body in the sturdy hands of the pseudo-owner.

The landowner in the southern and western provinces of Russia, as in Poland and Romania, is unknowingly a simple farmer of the Jew who lends him money. Most of the income goes into the Jew's pocket. The legitimate owner of the land is left with nothing but housing and food. The boundless stupidity of the Russian, Romanian, or Polish worker will lead them all to ruin, to vassalage. They alone will make their own farms. They alone stupidly offer themselves to the tempting Jewish temptress. The worker is indeed stupid and uneducated, he and all those of his caste who do not know how to unite to defend themselves. But is it right that the worker, Russian, Romanian, Pole or German, should perish for it?

Here's the crux of the matter! Without the intervention of the wodemigod, the poor Russian or Romanian fool would have avoided the perilous game of manipulating funds, received in advance or paid in advance. He would have confined himself to the simplicity of the secular mechanism of his honourable work. The complicated gears of the Jewish game led him to ruin!

In the end, the unfortunate aborigine is nothing but a loser who retreats from the invading columns, defeated by the weapons he too had recklessly tried to use.

Notions get confused, definitions clash. The written is the accomplice of a ~~dark~~ conspiracy, even though... The sacred pact between the land and the native peasant, their mutual dedication, the mysterious rules that unite the races with the territories they inhabit, could it be nothing more than something that can be negotiated, a share in the stock exchange? Can all this, with all its primordial and pre-existing importance, fall under a code of laws? Something simmers and protests against the ~~is~~ miscegenation with the land it squeezes but does not love. Intelligent and keen observers, the Jews are stubbornly determined ~~to~~ on land, to become landowners, despite violating a principle that is stronger than any law. Cities and fairs are theirs, they rule and ~~con~~over them at the pleasure of the *Kahal*. The mechanism that ensures the functioning of Jewish power is admirable. Under the ~~face~~ of a warm atmosphere of goodwill and mutual solidarity, the Jews have been able to organize a game of constant relations which replace to their advantage all that the Christian power has created for the use of the most civilized environments. Advertising, which is so helpful to business, a costly and suspicious advertising, the Jews of yesterday have replaced it with a ~~spoken~~ advertising, through incessant communications from man to man, from commune to commune, from *kahal* to *kahal*. Our banal conversations, our mania for politics, even our wit, are wasting precious time, which the Jews use in conversations with each other to set an agenda and check its functionality. Even in small provincial towns, Jews set up a meeting place (a street, a public garden, the surroundings of a cafe) to communicate news to each other, to establish agreements, to specify how to share profits. Here is a stock exchange that exists and works, without the need for an official one. While in our distrustful societies, business is subject to an avalanche of paperwork and an endless series of

With the help of sly formalities, Jews in small towns unknowingly form real joint-stock companies, manage and liquidate them, without a single stamp being put on any paper. *The Kabal* solves the difficulties if they arise. Our judges and jurists, our courts, which we keep busy with all sorts of trifles, only exceptionally intervene in disputes between Jews.

**What kind of sauce do you want to be  
digested with, dear  
Romanian reader?**

To understand the secret of Jewish power, it is necessary to draw attention to their strange division of labour.

We can say that the work is not divided, in any case it is not specialized. In other words, the individual is not dumbed down.

Even the priesthood is not a specialty. Every Jew is a merchant first. Then banker, speculator, industrialist, farmer, samsar, middleman, negotiator.

The Jew gets in everywhere. He is the godfather and samsar of business, despising none, knowing perfectly well, from Semitic instinct (soldiers of numbers) that between small and big the distance is a notion, a conventional fiction.

Contrary to popular opinion, Jews have extremely sensitive skin, they are meticulous, proud, and stubborn like ~~trois~~ <sup>trois</sup>.

Their ambition or pride is to maintain the ~~high~~ <sup>high</sup> which have already reached, from which their cold and clear gaze oversees and directs the trampling of the races busy serving them. They maintain themselves at this height by slipping into the currents of people's activity by occupying seemingly modest roles and positions. The system is as simple as it is profound! Misit, intermediary, straw man, commander real or fictitious situation, something that takes the place, all-

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 ...and the moon is well up! This operation goes beyond the ~~pos~~  
 for which they were ~~attended~~. Changes are not long in  
 coming. The intermediary replaces the founder, the intruder  
 the owner, the actor the blower, the publisher the author.  
 This is understandable. Jews are excellent players. ~~N~~  
 nonsense in what they conceive and what they achieve. The  
 ductility of their conceptions is not limited to numbers.  
 Where a Christian huffs and puffs, the Jew ponders well  
 beforehand, only then gets down to business. Christians  
 prove small in their envious pettiness. Jews are not afraid to  
 give their ideals an imposing scale. *The numbers, the millions,  
 the billions, we know this, say and think the Jews. The stuff of a zero,  
 added to the right. Are we associated only with God? We shall see, by  
 increasing the divisor, if it will be harder. That's all.*  
 How can you wonder that the Jews, confident in this  
~~and~~ took over the railways, the press, inventions, real  
 estate, literature, art?  
 We will not dwell on the virtues and ~~and~~ of the Jews. We  
 wish them less and us more. That would make the game even.  
 Defeated on all fronts, we will find that we need a *Kabal* ~~to~~  
 Will we ever get it? As for the transformation of the Jewish  
 sea, we don't have to think about that. We must transform  
 ourselves. Let us review our stolen wealth, let us  
 acknowledge the bankruptcy of the Christian bees, let us call  
 the traitors to account.  
 The Jewish books speak of a beautiful ceremony ~~tend~~ the  
 covenants. Among a people as religious as they were good  
 accountants, a kind of winding up in grand style  
 accompanied the Jewish Jubilee (*Shénat íovel*) every fifty years.  
 Then the criers, accompanied by trumpets, proclaimed to the  
 delirious people the forgiveness of all debts to the rich, the  
 return of pledged lands, the release of slaves.  
 It was a beautiful thing, a useful beauty, because it  
 remedied ~~corruptures~~ of balance. Only false shame prevents

Christians today to ask the Jews to restore this ~~in~~ custom.  
What kind of pety is this?

Such a procedure would be the only means of settling an age-old dispute. The world would renew its soul. Then it would start again!

If not, we Aryans will see the rise of a Jewish Caesarism, along with other political Caesarisms, which we already enjoy. What if there is a conflict between the powers? This will lead to absurdity, proof that this situation will not last forever. But it will last a while! The weakening of characters, due to the humiliation imposed by money, will not be able to continue without some kind of explosion. The sign of money, some bar code or other will be put on our brains! No wonder the explosion hasn't happened yet!

Heinrich Heine describes, in *Romanero*, the dispute between the Augustinian ~~knave~~ and the rabbis at the court of Peter the Cruel. The ~~knave~~ try to frighten the monks with fear of the huge *Leviathan* whose flesh is juicy, and which Jehovah will roast at the great feast celebrating the triumph of the chosen people. Only Jews will be invited to the table. Half of the *Leviathan* will be cooked with garlic, the other half will be marinated. The huge and indolent *Leviathan* will be nibbled by the crabs of the Jordan, who will beat their bellies, so that their digestion will fall well!

The huge fish, the indolent Leviathan is you, you naive Christian! Especially you, you good-for-nothing Romanian!

What kind of sauce do you want to be eaten with, dear Romanian reader?

How? Don't you want to be eaten? Now that ~~knave~~ to your bone, you wouldn't want to be eaten either. You miserable bastard! What are you counting on when you say you don't want to be eaten? You're gonna get eaten anyway! You won't be asked if you agree or not! The little fish swallows the big fish. In nature as in culture! Especially in this culture manipulated on the Washington-London-Bucharest-Tel Aviv axis!

End

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For the approximate dating of the Jewish documents,  
subtract 3760 from the year figure. For example, Document  
No. 24 (p. 117) should be dated 2 July 1795. On the same  
page, Document No. 78 should be dated May 1799, and  
Document No. 120 is dated 30 March 1801, although the  
original Jewish document is dated in the month Nissán, &  
April. The months of the Jewish lunar calendar are not equal  
to those of our solar calendar. This issue would merit a  
separate study.

## Wolski Kalixit

The title page of the book of the repentant rabbi and the Nahum-Neofit from Piatra Neamt, monk in 1790, and buried at the Neamt monastery in 1826.

We read as follows:

### FACING THE JIDOVVS

On the law and customs with proofs from the Holy Godly Scriptures, both the Old and the New, which was first printed in Moldavia, in the year 1803, February 8, in the days of the Most High Prince

### CONSTANDIN MORUS

in the second reign, with the blessing of the then

### Metropolitan of all Moldova

### D. D. Jacob

But now, with the encouragement of lovers of the Holy Scriptures, they were printed for the first time in 1839, January 11, or over a century, this book has been censored by the BOR. Those interested can find it at the Library of the Romanian Academy, under number 662.

Butcher's shop "Caser" in Paris, rue de la Glacière, Arcueil 3

Treff" shop in Freiburg-Breisgau in Germany, on the Sundgafalle









