

The Truth About The Talmud

A short, very well documented exposé of the oldest, most damning and super secret hate literature directed against "We the People" of the world. ALL FORMS OF FALSE DIVISION AND ANIMOSITY WITH OTHERS DISAPPEARS FOR THOSE WHO READ THIS ARTICLE! This will be a "wake up to life 101" for those who were in the dark like we were prior to 2010.

NOTE: We publish the following irrefutable documentation in the hope of liberating all people, **including jew-ish people**, from the corrosive delusions and racism of this talmudic hate literature being exposed herein, which is the 3,300 year old "life manual" of Orthodox and Hasidic jews the world over.

The implementation by jew-ish supremacists of talmudic hate literature has caused untold suffering throughout history and now it is used as a justification for the mass murder of We the non-jewish People around the world. As we will see, the talmud specifically defines all who are not jews as non-human animals.

FACT #1: The talmud has been used by the most errant, psychotic and unfit individuals on Earth to deceive, cheat and murder We the People of every nation to this very day.
*(Exposing it is why beloved figures such as Jesus were **and still are** intensely hated by its adherents.)*

Indeed, those who adhere to the talmud are directly responsible to the murder and oppression of BILLIONS of innocent human beings as well as TRILLIONS of innocent animals over the last several millennia. It is why every major war on earth has occurred and the sole reason behind things such as 9/11 and covid which were both nothing more than false flags to rob we the people of our rights while insidiously oppressing the masses and murdering the best, most caring and innocent among us.

By Michael Hoffman, foremost scholar of judaism in the English-speaking world.

BELOW IS A LINK TO THE REAL VERSION OF THE BABYLONIAN TALMUD. A 3,300 YEAR OLD BOOK OF RACISM, HATRED AND MURDER THAT HAS BEEN HIGHLY COVETED AND KEPT SECRET FROM WE THE PEOPLE SINCE ITS' INCEPTION!!!

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Introduction

The talmud is judaism's holiest book of laws (actually a collection of legal books). Its authority takes precedence over the Old Testament in judaism. (judaism IS talmudism) Evidence of this may be found in the

talmud itself, Erubin 21b (Soncino edition): “My son, be more careful in the observance of the words of the scribes than in the words of the Torah (Old Testament).”

All rabbi’s credentials are predicated upon their mastery of the talmud. Other studies are clearly secondary. Britain’s *jew-ish Chronicle* of March 26, 1993 states that in religious school (*yeshiva*), jews are “devoted to the talmud to the exclusion of everything else.”

The talmud Nullifies the Bible

The jew-ish scribes claim the talmud is partly a collection of traditions Moses gave them in oral form. These had not yet been written down in Jesus’ time. Christ condemned the traditions of the Mishnah (early talmud) and those who taught it (scribes and pharisees), because the talmud nullifies the teachings of the Holy Bible.

Shmuel Safrai in *The Literature of the Sages* Part One (p.164), points out that in chapters 4 and 5 of the talmud’s Gittin Tractate, the talmud nullifies the Biblical teaching concerning money-lending: “Hillel decreed the *prozbul* for the betterment of the world. The *prozbul* is a legal fiction which allows debts to be collected after the Sabbatical year and it was Hillel’s intention thereby to overcome the fear that money-lenders had of losing their money.”

The famous warning of Jesus Christ about the tradition of men that voids Scripture (Mark 7:1-13), is in fact, a direct reference to the talmud, or more specifically, the forerunner of the first part of it, the Mishnah, which existed in oral form during Christ’s lifetime, before being committed to writing. Mark chapter 7, from verse one through thirteen, represents Our Lord’s pointed condemnation of the Mishnah.

Unfortunately, due to the abysmal ignorance of our day, the widespread “Judeo-Christian” notion is that the Old Testament is the supreme book of judaism. But this is not so. The pharisees teach for doctrine the commandments of rabbis, not God.

The talmudic commentary on the Bible is their supreme law, and not the Bible itself. That commentary does indeed, as Jesus said, void the laws of God, not uphold them. As students of the talmud, we know this to be true.

jew-ish scholar Hyam Maccoby, in *judaism on Trial*, quotes Rabbi Yehiel ben Joseph: “Further, without the talmud, we would not be able to understand passages in the Bible...God has handed this authority to the sages and tradition is a necessity as well as scripture. The Sages also made enactments of their own...anyone who does not study the talmud cannot understand Scripture.”

There is a tiny jew-ish sect which makes considerable effort to eschew talmud and adhere to the Old Testament alone. These are the Karaites, a group which, historically, has been most hated and severely persecuted by orthodox jew-ish rabbinate.

To the Mishnah the rabbis later added the Gemara (rabbinical commentaries). Together these comprise the talmud. There are two versions, the Jerusalem talmud and the Babylonian talmud.

The Babylonian talmud is regarded as the authoritative version: “The authority of the Babylonian talmud is also greater than that of the Jerusalem talmud. In cases of doubt the former is decisive.” (R.C. Musaph-Andriesse, *From Torah to Kabbalah: A Basic Introduction to the Writings of judaism*, p. 40).

This study is based on the jew-ish-authorized Babylonian talmud. We have published herein the authenticated sayings of the jew-ish talmud. Look them up for yourself.

We publish the following irrefutable documentation in the hope of liberating all people, including jew-ish people, from the corrosive delusions and racism of this talmudic hate literature, which is the manual of Orthodox and Hasidic jews the world over.

The implementation by jew-ish supremacists of talmudic hate literature has caused untold suffering throughout history and now, in occupied Palestine, it is used as a justification for the mass murder of Palestinian civilians. The talmud specifically defines all who are not jews as non-human animals.

Some Teachings of the jewish Talmud

Where a jew Should Do Evil

Moed Kattan 17a: If a jew is tempted to do evil he should go to a city where he is not known and do the evil there.

Penalty for Disobeying Rabbis

Erubin 21b. Whosoever disobeys the rabbis deserves death and will be punished by being boiled in hot excrement in hell.

Hitting a jew is the same as hitting God

Sanhedrin 58b. If a heathen (non-jew) hits a jew, the non-jew must be killed.

O.K. to Cheat Non-jews

Sanhedrin 57a . A jew need not pay a non-jew (“Cuthean”) the wages owed him for work.

jews Have Superior Legal Status

Baba Kamma 37b. “If an ox of an Israelite gores an ox of a Canaanite there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is to be in full.”

jews May Steal from Non-jews

Baba Mezia 24a . If a jew finds an object lost by a non-jew (“heathen”) it does not have to be returned. (Affirmed also in Baba Kamma 113b). Sanhedrin 76a. God will not spare a jew who “marries his daughter to an old man or takes a wife for his infant son or returns a lost article to a Cuthean...”

jews May Rob and Kill Non-jews

Sanhedrin 57a . When a jew murders a non-jew (“Cuthean”), there will be no death penalty. What a jew steals from a non-jew he may keep.

Baba Kamma 37b. The non-jews are outside the protection of the law and God has “exposed their money to Israel.”

jews May Lie to Non-jews

Baba Kamma 113a. jews may use lies (“subterfuges”) to circumvent a Non-iew.

Non-jewish Children are Sub-Human

Yebamoth 98a. All non-jew children are animals.

Abodah Zarah 36b. Non-iew girls are in a state of *niddah* (filth) from birth.

Abodah Zarah 22a-22b . Non-iews prefer sex with cows.

Insults Against Blessed Mary

Sanhedrin 106a . Says Jesus’ mother was a whore: “She who was the descendant of princes and governors played the harlot with carpenters.” Also in footnote #2 to Shabbath 104b of the Soncino edition, it is stated that in the “uncensored” text of the talmud it is written that Jesus mother, “Miriam the hairdresser,” had sex with many men.

Gloats over Christ Dying Young

A passage from Sanhedrin 106 gloats over the early age at which Jesus died: “Hast thou heard how old Balaam (Jesus) was?—He replied: It is not actually stated but since it is written, Bloody and deceitful men shall not live out half their days it follows that he was thirty-three or thirty-four years old.”

Jesus in the talmud:

Horrible Blasphemies Against Jesus Christ

While it is the standard disinformation practice of apologists for the talmud to deny that it contains any scurrilous references to Jesus Christ, certain Orthodox Jewish organizations are more forthcoming and admit that the talmud not only mentions Jesus but disparages him (as a sorcerer and a demented sex freak). These orthodox Jewish organizations make this admission perhaps out of the belief that Jewish supremacy is so well-established in the modern world that they need not concern themselves with adverse reactions.

For example, on the website of the Orthodox Jewish Hasidic Lubavitch group—one of the largest in the world—we find the following statement, complete with talmudic citations:

“The talmud (Babylonian edition) records other sins of ‘Jesus the Nazarene’:

- 1) He and his disciples practiced sorcery and black magic, led Jews astray into idolatry, and were sponsored by foreign, non-Jew powers for the purpose of subverting Jewish worship (Sanhedrin 43a).
- 2) He was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the Jewish people for his wickedness, and refused to repent (Sanhedrin 107b; Sotah 47a).
- 3) He learned witchcraft in Egypt and, to perform miracles, used procedures that involved cutting his flesh, which is also explicitly banned in the Bible (Shabbos 104b).

End quote from <http://www.noahide.com/yeshu.htm> ([Lubavitch website](#)) June 20, 2000.

[Note: we have printed and preserved in our files a hard copy of this statement from the Lubavitch “Noah’s Covenant Website,” as it appeared on their website at <http://www.noahide.com> on June 20, 2000, in the event that denials are later issued and the statement itself suppressed].

Let us examine further some of these anti-Christ talmud passages:

Gittin 57a. Says Jesus is in hell, being boiled in “hot excrement.”

Sanhedrin 43a. Says Jesus (“Yeshu” and in Soncino footnote #6, Yeshu “the Nazarene”) was executed because he practiced sorcery: “It is taught that on the eve of Passover Jesus was hung, and forty days before this the proclamation was made: Jesus is to be stoned to death because he has practiced sorcery and has lured the people to idolatry...He was an enticer and of such thou shalt not pity or condone.”

Kallah 51a.”The elders were once sitting in the gate when two young lads passed by; one covered his head and the other uncovered his head. Of him who uncovered his head Rabbi Eliezer remarked that he is a bastard. Rabbi Joshua remarked that he is the son of a niddah (a child conceived during a woman’s menstrual period). Rabbi Akiba said that he is both a bastard and a son of a niddah.

“They said, ‘What induced you to contradict the opinion of your colleagues?’ He replied, ‘I will prove it concerning him.’ He went to the lad’s mother and found her sitting in the market selling beans.

“He said to her, ‘My daughter, if you will answer the question I will put to you, I will bring you to the world to come.’ (eternal life). She said to him, ‘Swear it to me.’

“Rabbi Akiba, taking the oath with his lips but annulling it in his heart, said to her, ‘What is the status of your son?’ She replied, ‘When I entered the bridal chamber I was niddah (menstruating) and my husband kept away

from me; but my best man had intercourse with me and this son was born to me.' Consequently the child was both a bastard and the son of a niddah.

"It was declared, ' ..Blessed be the God of Israel Who Revealed His Secret to Rabbi Akiba...'"

In addition to the theme that God rewards clever liars, the preceding talmud discussion is actually about Jesus Christ (the bastard boy who "uncovered his head" and was conceived in the filth of menstruation). The boy's adulterous mother in this talmud story is the mother of Christ, Blessed Mary (called Miriam and sometimes, Miriam the hairdresser, in the talmud).

"The *Editio Princeps* of the complete Code of talmudic Law, Maimonides' *Mishneh Torah* — replete not only with the most offensive precepts against all Non-*ews* but also with explicit attacks on Christianity and on Jesus (after whose name the author adds piously, 'May the name of the wicked perish')... —Dr. Israel Shahak, *jewish History, jewish Religion*, p. 21.

"The talmud contains a few explicit references to Jesus... These references are certainly not complimentary... There seems little doubt that the account of the execution of Jesus on the eve of Passover does refer to the Christian Jesus... The passage in which Jesus' punishment in hell is described also seems to refer to the Christian Jesus. It is a piece of anti-Christian polemic dating from the post-70 CE period..." —Hyam Maccoby, *judaism on Trial*, pp. 26-27.

"According to the talmud, Jesus was executed by a proper rabbinical court for idolatry, inciting other *ews* to idolatry, and contempt of rabbinical authority. All classical jewish sources which mention his execution are quite happy to take responsibility for it; in the talmudic account the Romans are not even mentioned.

"The more popular accounts—which were nevertheless taken quite seriously—such as the notorious Toldot Yeshu are even worse, for in addition to the above crimes they accuse him of witchcraft. The very name 'Jesus' was for *ews* a symbol of all that is abominable and this popular tradition still persists...

"The Hebrew form of the name Jesus—Yeshu—was interpreted as an acronym for the curse, 'may his name and memory be wiped out,' which is used as an extreme form of abuse. In fact, anti-zionist Orthodox *ews* (such as Neturey Qarta) sometimes refer to Herzl as 'Herzl Jesus' and I have found in religious zionist writings expressions such as "Nasser Jesus" and more recently 'Arafat Jesus.'" —Dr. Israel Shahak, *jewish History, jewish Religion*, pp. 97- 98, 118.

talmud Attacks Christians and Christian Books

Rosh Hashanah 17a. Christians (*minnim*) and others who reject the talmud will go to hell and be punished there for all generations.

Sanhedrin 90a. Those who read the New Testament ("uncanonical books") will have no portion in the world to come.

Shabbath 116a. *ews* must destroy the books of the Christians, i.e. the New Testament.

Dr. Israel Shahak of Hebrew University reports that the Israelis burned hundreds of New Testament Bibles in occupied Palestine on March 23, 1980 (cf. *jewish History, jewish Religion*, p. 21)

Sick and Insane Teachings of the talmud

Gittin 69a . To heal his flesh a jew should take dust that lies within the shadow of an outdoor toilet, mix with honey and eat it.

Shabbath 41a. The law regulating the rule for how to urinate in a holy way is given.

Yebamoth 63a. States that Adam had sexual intercourse with all the animals in the Garden of Eden.

Yebamoth 63a. Declares that agriculture is the lowest of occupations.

Sanhedrin 55b. A jew may marry a three year old girl (specifically, three years “and a day” old).

Sanhedrin 54b. A jew may have sex with a child as long as the child is less than nine years old.

Kethuboth 11b. “When a grown-up man has intercourse with a little girl it is nothing.”

Yebamoth 59b. A woman who had intercourse with a beast is eligible to marry a jewish priest. A woman who has sex with a demon is also eligible to marry a jewish priest.

Abodah Zarah 17a. States that there is not a whore in the world that the talmudic sage Rabbi Eleazar has not had sex with. On one of his whorehouse romps, Rabbi Eleazar learned that there was one particular prostitute residing in a whorehouse near the sea, who would receive a bag of money for her services. He took a bag of money and went to her, crossing seven rivers to do so. During their intercourse the prostitute farted. After this the whore told Rabbi Eleazar: “Just as this gas will never return to my anus, Rabbi Eleazar will never get to heaven.”

Hagigah 27a. States that no rabbi can ever go to hell.

Baba Mezia 59b. A rabbi debates God and defeats Him. God admits the rabbi won the debate.

Gittin 70a. The Rabbis taught: “On coming from a privy (outdoor toilet) a man should not have sexual intercourse till he has waited long enough to walk half a mile, because the demon of the privy is with him for that time; if he does, his children will be epileptic.”

Gittin 69b. To heal the disease of pleurisy (“catarrh”) a jew should “take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog’s excrement as it loosens the limbs.”

Pesahim 111a. It is forbidden for dogs, women or palm trees to pass between two men, nor may others walk between dogs, women or palm trees. Special dangers are involved if the women are menstruating or sitting at a crossroads.

Menahoth 43b-44a. A jewish man is obligated to say the following prayer every day: Thank you God for not making me a non-jew, a woman or a slave.

Tall Tales of a Roman Holocaust

Here are two early “Holocaust” tales from the talmud: Gittin 57b. Claims that four billion jews were killed by the Romans in the city of Bethar. Gittin 58a claims that 16 million jewish children were wrapped in scrolls and

burned alive by the Romans. (Ancient demography indicates that there were not 16 million jews in the entire world at that time, much less 16 million jewish children or four billion jews).

A Revealing Admission

Abodah Zarah 70a. The question was asked of the rabbi whether wine stolen in Pumbeditha might be used or if it was defiled, due to the fact that the thieves might have been non-jews (a non-jew touching wine would make the wine unclean). The rabbi says not to worry, that the wine is permissible for jewish use because the majority of the thieves in Pumbeditha, the place where the wine was stolen, are jews. (Also cf. Gemara Rosh Hashanah 25b).

Pharisaic Rituals

Erubin 21b. "Rabbi Akiba said to him, "Give me some water to wash my hands."

"It will not suffice for drinking," the other complained, "will it suffice for washing your hands?"

"What can I do?" the former replied, "when for neglecting the words of the Rabbis one deserves death? It is better that I myself should die than that I transgress against the opinion of my colleagues." [This is the ritual hand washing condemned by Jesus in Matthew 15: 1-9].

Genocide Advocated by the talmud

Minor Tractates. Soferim 15, Rule 10. This is the saying of Rabbi Simon ben Yohai: *Tob shebe goyim harog* ("Even the best of the non-jews should all be killed").

This passage is from the original Hebrew of the Babylonian talmud as quoted by the 1907 *jewish Encyclopedia*, published by Funk and Wagnalls and compiled by Isidore Singer, under the entry, "Non-iew," (p. 617).

This original talmud passage has been concealed in translation. The *jewish Encyclopedia* states that, "...in the various versions the reading has been altered, 'The best among the Egyptians' being generally substituted." In the Soncino version: "the best of the heathens" (Minor Tractates, Soferim 41a-b].

Israelis annually take part in a national pilgrimage to the grave of Simon ben Yohai, to honor this rabbi who advocated the extermination of non-jews. (*jewish Press*, June 9, 1989, p. 56B).

On Purim, Feb. 25, 1994, Israeli army officer Baruch Goldstein, an orthodox jew from Brooklyn, massacred 40 Palestinian civilians, including children, while they knelt in prayer in a mosque. Goldstein was a disciple of the late Brooklyn Rabbi Meir Kahane, who told CBS News that his teaching that Arabs are "dogs" is derived "from the talmud." (CBS *60 Minutes*, "Kahane").

University of Jerusalem Prof. Ehud Sprinzak described Kahane and Goldstein's philosophy: "They believe it's God's will that they commit violence against *goyim*, a Hebrew term for non-jews." (*NY Daily News*, Feb. 26, 1994, p. 5).

Rabbi Yitzhak Ginsburg declared, “We have to recognize that jewish blood and the blood of a goy are not the same thing.” (*NY Times*, June 6, 1989, p.5).

Rabbi Yaakov Perrin said, “One million Arabs are not worth a jewish fingernail.” (*NY Daily News*, Feb. 28, 1994, p.6).

talmudic Doctrine: Non-jews are not Human

The talmud specifically defines all who are not jews as non-human animals, and specifically dehumanizes Non-iews as not being descendants of Adam. Here are some of the talmud passages which relate to this topic.

Kerithoth 6b: Uses of Oil of Anointing. “Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over non-jews (goyim) or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: “Upon the flesh of man (Adam), shall it not be poured (Exodus 30:32)]; and cattle and vessels are not man (Adam).

“Also with regard to the dead, [it is plausible] that he is exempt, since after death one is called corpse and not a man (Adam). But why is one exempt in the case of non-jews (goyim); are they not in the category of man (Adam)? No, it is written: ‘And ye my sheep, the sheep of my pasture, are man’ (Adam); [Ezekiel 34:31]: Ye are called man (Adam) but non-jews (goyim) are not called man (Adam).”

In the preceding passage, the rabbis are discussing the portion of the Mosaic law which forbids applying the holy oil to men.

The talmud states that it is not a sin to apply the holy oil to Non-iews, because Non-iews are not human beings (i.e. are not of Adam).

Another example from tractate Yebamoth 61a: “It was taught: And so did R. Simeon ben Yohai state (61a) that the graves of non-jews (goyim) do not impart levitical uncleanness by an *ohel* [standing or bending over a grave], for it is said, ‘And ye my sheep the sheep of my pasture, are men (Adam), [Ezekiel 34:31]; you are called men (Adam) but the idolaters are not called men (Adam).”

The Old Testament Mosaic law states that touching a human corpse or the grave of a human imparts uncleanness to those who touch it. But the talmud teaches that if a jew touches the grave of a Non-iew, the jew is *not* rendered unclean, since Non-iews are not human (not of Adam).

From Baba Mezia 114b: “A jewish priest was standing in a graveyard. When asked why he was standing there in apparent violation of the Mosaic law, he replied that it was permissible, since the law only prohibits jews from coming into contact with the graves of humans (Adamites), and he was standing in a non-jew graveyard. For it has been taught by Rabbi Simon ben Yohai: ‘The graves of non-jews [goyim] do not defile. For it is written, ‘And ye my flock, the flock of my pastures, are men (Adam)’ (Ezekiel 34:31); only ye are designated men (Adam).”

Ezekiel 34:31 is the alleged Biblical proof text repeatedly cited in the preceding three talmud passages. But Ezekiel 34:31 does not in fact support the talmudic notion that only Israelites are human. What these rabbinical, anti-Non-iew racists and ideologues have done in asserting the preceding absurdities about Non-iews is distort an Old Testament passage in order to justify their bigotry.

In Berakoth 58a the talmud uses Ezekiel 23:20 as proof of the sub-human status of non-jews. It also teaches that anyone (even a jewish man) who reveals this talmudic teaching about non-jews deserves death, since revealing it makes Non-iews wrathful and causes the repression of judaism.

The talmudic citation of this scripture from Ezekiel as a “proof-text” is specious, since the passage does not prove that Non-iews are animals. The passage from Ezekiel only says that some Egyptians had large genital organs and copious emissions. This does not in any way prove or even connote that the Egyptians being referred to in the Bible were considered animals. Once again, the talmud has falsified the Bible by means of distorted interpretation.

Other talmud passages which expound on Ezekiel 23:20 in this racist fashion are: Arakin 19b, Berakoth 25b, Niddah 45a, Shabbath 150a, Yebamoth 98a. Moreover, the original text of Sanhedrin 37a applies God’s approval only to the saving of jewish lives (cf. the *Hesronot Ha-shas*, Cracow, 1894).

Moses Maimonides: Advocate of Extermination

We will now examine the post-talmudic commentator Rambam (Moses Maimonides). This revered “sage” taught that Christians should be exterminated. He has the highest stature in judaism:

“Moses Maimonides is considered the greatest codifier and philosopher in jewish history. He is often affectionately referred to as the Rambam, after the initials of his name and title, Rabenu Moshe Ben Maimon, “Our Rabbi, Moses son of Maimon.” [*Maimonides’ Principles*, edited by Aryeh Kaplan, Union of Orthodox jewish Congregations of America,, p. 3].

Here is what Maimonides (Rambam) taught concerning saving people’s lives, especially concerning saving the lives of non-jews and Christians, or even jews who dared to deny the “divine inspiration” of the talmud:

Maimonides, *Mishnah Torah*, (Moznaim Publishing Corporation, Brooklyn, New York, 1990, Chapter 10, English Translation), p. 184: “Accordingly, if we see an idolater (non-jew) being swept away or drowning in the river, we should not help him. If we see that his life is in danger, we should not save him.” The Hebrew text of the Feldheim 1981 edition of *Mishnah Torah* states this as well.

Immediately after Maimonides’ admonition that it is a duty for jews not to save a drowning or perishing non-jew, he informs us of the talmudic duty of jews towards Christians, and also towards jews who deny the talmud. Maimonides, *Mishnah Torah*, (Chapter 10), p. 184:

“It is a *mitzvah* [religious duty], however, to eradicate jewish traitors, *minnim*, and *apikorsim*, and to cause them to descend to the pit of destruction, since they cause difficulty to the jews and sway the people away from God, as did Jesus of Nazareth and his students, and Tzadok, Baithos, and their students. May the name of the wicked rot.”

The jewish publisher’s commentary accompanying the preceding statement of Maimonides states that Jesus was an example of a *min* (plural: *minnim*).

The commentary also states that the students of Tzadok were defined as those jews who deny the truth of the talmud and who uphold only the written law (i.e. the Old Testament).

According to Maimonides' *Principles*, p. 5, Maimonides "spent twelve years extracting every decision and law from the talmud, and arranging them all into 14 systematic volumes. The work was finally completed in 1180, and was called *Mishnah Torah*, or "Code of the Torah."

Maimonides taught in another part of the *Mishnah Torah* that non-jews are not human: "Man alone, and not vessels, can contract uncleanness by carriage. ...The corpse of a non-jew, however, does not convey uncleanness by overshadowing. ...a non-jew does not contract corpse uncleanness; and if a non-jew touches, carries, or overshadows a corpse he is as one who did not touch it.

"To what is this like? It is like a beast which touches a corpse or overshadows it. And this applies not to corpse uncleanness only but to any other kind of uncleanness: neither non-jews nor cattle are susceptible to any uncleanness." (*The Code of Maimonides*, vol. 10, translated by Herbert Danby, Yale University Press, New Haven, 1954, pp. 8-9).

Maimonides, *Mishneh Torah*, *Hilchot Rotze'ach* 2:11: "A jew who killed a righteous non-jew is not executed in a court of law. It says in Exodus 21:14, 'If a man schemes against his fellow man and kills the man deliberately, take him away from the altar and put him to death.' But a non-jew is not considered a man, and even more so, a jew is not executed for killing an unrighteous non-jew."

The Schindler's List Quote

The talmud (i.e., the Babylonian talmud) text of *Sanhedrin* 37a restricts the duty to save life to saving only jewish lives.

The book on Hebrew censorship, written by jews themselves (*Hesronot Ha-shas*), notes that some talmud texts use the universalist phrase:

"Whoever destroys the life of a single human being...it is as if he had destroyed an entire world; and whoever preserves the life of a single human being ...it is as if he had preserved an entire world."

However, *Hesronot Ha-shas* points out that these are not the authentic words of the original talmud.

In other words, the preceding universalist rendering is not the authentic text of the talmud and thus, for example, this universalist version which Steven Spielberg in his famous movie, *Schindler's List* attributed to the talmud (and which became the motto of the movie on posters and in advertisements), is a hoax and constitutes propaganda intended to give a humanistic gloss to a talmud which is, in its essence, racist and chauvinist hate literature.

In the authentic, original talmud text it states that "whoever preserves a single soul of *Israel*, it is as if he had preserved an entire world" (emphasis supplied). The authentic talmud text sanctions only the saving of jewish lives.

jewish Deception and Dissimulation

The response of the orthodox rabbis to documentation regarding the racism and hatred in their sacred texts is simply to brazenly lie, in keeping with the talmud's Baba Kamma 113a which states that jews may use lies ("subterfuge") to circumvent a Non-iew.

The Simon Wiesenthal Center, a multi-million dollar rabbinical propaganda center dispatched Rabbi Daniel Landes in 1995 to deny that the talmud dehumanizes non-jews. "This is utter rot," he said. His proof? Why, his word, of course.

Lying to "circumvent a Non-iew" has a long patrimony in judaism. Take for example the 13th century talmud debate in Paris between Nicholas of Donin, a jewish convert to Christianity, whom Hyam Maccoby admits had "a good knowledge of the talmud" ("The jews on Trial," p. 26) and Rabbi Yehiel. Yehiel was not under threat of death, bodily injury, imprisonment or fine. Yet he brazenly lied during the course of the debate.

When asked by Donin whether there were attacks on Jesus in the talmud, Yehiel denied that there were any. Donin, a Hebrew and Aramaic scholar, knew this to be false. Hyam Maccoby, a 20th century jewish commentator on the debate, defends Rabbi Yehiel's lying in this way:

"The question may be asked, however, whether Yehiel really believed that Jesus was not mentioned in the talmud, or whether he put this forward as an ingenious ploy in the desperate situation in which he found himself...It would certainly have been pardonable of the rabbi to attempt some condonation in which he did not fully believe, to prevent such tyrannical proceedings by one religious culture against another." (Maccoby, "The jews on Trial," p. 28).

This is how jewish denial of the existence of hateful talmud texts is justified to this day. A fanciful word for jewish lying is conjured ("condonation") and deemed "pardonable," while any scrutiny of jewish holy books by Christian investigators is characterized as a "tyrannical proceeding."

In 1994, Rabbi Tzvi Marx, director of Applied Education at the Shalom Hartman Institute in Jerusalem, made a remarkable admission concerning how jewish rabbis in the past have issued two sets of texts: the authentic talmudic texts with which they instruct their own youth in the talmud schools (yeshivot) and "censured and amended" versions which they disseminate to gullible non-jews for public consumption.

Rabbi Marx states that in the version of Maimonides' teachings published for public consumption, Maimonides is made to say that whoever kills a human being transgresses the law.

But, Rabbi Marx points out "...this only reflects the censured and amended printed text, whereas the original manuscripts have it only as 'whoever kills an Israelite.' (Tikkun: A Bi-Monthly jewish Critique May-June, 1994).

The jewish book, *Hesronot Ha-shas* ("that which is removed from the talmud"), is important in this regard. (Cf. William Popper, *The Censorship of Hebrew Books* p. 59).

Hesronot Ha-shas was reprinted in 1989 by Sinai Publishing of Tel-Aviv. *Hesronot Ha-shas* is valuable because it lists both the original talmud texts that were later changed or omitted, and the falsified texts cited for Non-iew consumption as authentic.

Historian William Popper states: "It was not always that long passages...were censored...but often single words alone were omitted...Often, in these cases, another method of correction was used in place of omission—substitution." (Cf. William Popper, *The Censorship of Hebrew Books* pp. 58-59).

For example, the translators of the English Soncino version of the talmud sometimes render the Hebrew word goyim (Non-iews) under any number of disguise words such as "heathen, Cuthean, Kushite, Egyptian, idolater"

etc. But these are actually references to Non-jews (all non-jews). Footnotes for certain passages in the Soncino talmud translation state: “Cuthean (Samaritan) was here substituted for the original goy...”

The heirs of the pharisees often deny the existence of the talmud passages here cited, in order to brazenly claim that such passages are the “fabrications of anti-Semites.”

In 1994, the 80 year old Lady Jane Birdwood was arrested and prosecuted in a criminal court in London, England for the “crime” of publishing in her pamphlet, *The Longest Hatred*, the truthful statement that the talmud contains anti-Non-jew and anti-Christian passages. (She was accused of violating the Public Order Act of 1986).

In the course of her Orwellian thought-crime trial, which was ignored by the U.S. media, a rabbi was called as a prosecution witness. The rabbi proceeded to flatly deny that the talmud contained anti-Non-jew or anti-Christian passages and on the basis of the rabbi’s “prestige,” this elderly and ailing woman was sentenced to three months in jail and fined the equivalent of \$1,000.

“Judeo-Christian” Response to the talmud

Neither the modern popes or the modern heads of Protestantism, have ever insisted that the rabbis of judaism repudiate or condemn the racism in the talmud or the murderous hate for Christians and non-jews expressed within it. On the contrary, the heads of Churchianity have urged the followers of Christ to obey, honor and support the followers of the talmud. Therefore, it should be obvious that these Catholic and Protestant leaders are the worst betrayers of Jesus Christ on earth today because they themselves are jews. (Cf. Matthew 23:13-15; I Thess. 2:14-16; Titus 1:14; Luke 3:8-9; Rev. 3:9).

Non-jews are “Supernal Refuse”

Moreover, not only Christians but non-Christians of all races are regarded as “supernal refuse” (garbage) by talmud teachers such as the founder of Habad-Lubavitch, Rabbi Shneur Zalman.

This was analyzed in the jewish magazine, *New Republic*: “...there are some powerful ironies in Habad’s new messianic universalism, in its mission to the non-jews; and surely the most unpleasant of them concerns Habad’s otherwise undisguised and even racial contempt for the *goyim*.

“...medieval jewish theologians—most notably the poet and philosopher Judah Ha-Levi in twelfth-century Spain and the mystic Judah Loewe in sixteenth-century Prague—sought to define the jewish distinction racially rather than spiritually...this...view, according to which there is something innately superior about the jews, was rehabilitated in its most extreme form by Shneur Zalman of Lyady. The founder of Lubavitcher Hasidism taught that there is a difference of essence between the souls of jews and the souls of non-jews, that only in the jewish soul does there reside a spark of divine vitality.

“As for the *goyim*...Zalman’s attitude (was): ‘Non-jew souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever.’

“Consequently, references to non-jews in Rabbi Shneur Zalman’s teachings are invariably invidious. Their (non-jews) material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which

is why they are more numerous than the jews, as the pieces of chaff outnumber the kernels... All jews were innately good, all non-jews innately evil.

“...Moreover, this characterization of non-jews as being inherently evil, as being spiritually as well as biologically inferior to jews, has not in any way been revised in later Habad writing.” —*The New Republic*, May 4, 1992. Also cf. Roman A. Foxbrunner, *Habad: The Hasidism of Shneur Zalman of Lyady* (Northvale, New Jersey, Jason Aronson, Inc., 1993) pp. 108-109.

U.S. Government Lays Groundwork for talmudic Courts

“Our” government under Presidents Reagan, Bush and Clinton, has provided, under the euphemism of education (for example, House Joint Resolution 173 and Public Law 102-14), a groundwork for the establishment of talmudic “courts of justice” to be administered by disciples of Shneur Zalman’s Chabad successor, Rabbi Menachem Mendel Schneerson.

Maimonides ruled that it is a jewish court — or a court appointed by jewish authority —that enforces obedience and passes judgment on Non-iews, as well as promulgating *legislation by court order* for that purpose. Maimonides further decreed that any non-jewish nation “not subject to our jurisdiction” (*tahaht yadeinu*) will be the target of jewish holy war. (Cf. *Hilkhot Melakhim* 8:9-10; 10:11. Also cf. Gerald J. Blidstein, “Holy War in Maimonidean Law,” in *Perspectives on Maimonides* [Oxford, England: Oxford Univ. Press, 1991].

These courts are to be convened allegedly under the “Noahide Laws” (proscriptions against idolatry supposedly based on the covenant with Noah). The U.S. presidents and Congress urged the adoption of the “Noahide” Laws as interpreted by Chabad-Lubavitch Grand Rabbi Schneerson.

Prof. Easterly of the Southern University Law Center, a jewish legal expert, has compared this Public law 102-14 to the “first rays of dawn” which “evidence the rising of a still unseen sun.”

The *jewish Encyclopedia* envisages a Noahide regime as a possible world order immediately preceding the universal reign of the talmud.

It has to be understood that we are not dealing with the Noah of the Bible when the religion of judaism refers to “Noahide law,” but the Noahide law as understood and interpreted by the absolute system of falsification that constitutes the talmud.

Under the talmud’s counterfeit Noahide Laws, the worship of Jesus is forbidden under penalty of death, since such worship of Christ is condemned by judaism as idolatry. Meanwhile various forms of incest are permitted under the talmudic understanding of the Noahide code. (*Enziklopediya talmudit*, note 1, pp. 351-352).

Furthermore, all non-jews would have the legal status of *ger toshav* (“resident alien,” cf. Alan Unterman, *Dictionary of Jewish Lore and Legend* [London: Thames and Hudson, 1991], p. 148), even in their own land; as for example in occupied Palestine where newly arrived Khazars from Russia have an automatic right to housing and citizenship, while two million Palestinian refugees who either fled or were expelled by the Israelis, are forbidden the right of return.

Resident alien status has been clearly delineated in scholarly articles in leading jewish publications. For example, Hebrew University Professor Mordechai Nisan, basing his exposition on Maimonides, stated that a non-jew permitted to reside in a land ruled by jewish law “must accept paying a tax and suffering the humiliation of servitude.”

If Non-*ews* refuse to live a life of inferiority, then this signals their rebellion and the unavoidable necessity of jewish warfare against their very presence. [Cf. Mordechai Nisan, *Kivunim* (official publication of the World Zionist Organization), August, 1984, pp. 151-156].

At a symposium (“Is Autonomy for Resident Aliens Feasible?”) organized by Israeli Minister of Education Shulamit Aloni, the Israeli Chief Rabbi Shlomo Goren repeated the talmudic teaching on resident aliens: that judaism forbids “granting any national rights” to them. He ruled that such “Autonomy is tantamount to a denial of the jewish religion.” (Nadav Shruggai, *Ha’aretz*, Oct. 14, 1992).

American taxpayers’ subsidy of the so-called “U.S. Holocaust Museum” in Washington, D.C., is yet another indicator of the gradual establishment of a jewish state religion in the U.S. This “Holocaust museum” excludes any reference to holocausts perpetrated by jewish Communists against Christians in Russia and Eastern Europe, from 1917 onward.

The focus of the museum is almost entirely on jewish suffering. Holocausts perpetrated by Israelis against Arabs in Lebanon and Palestine since 1948 are nowhere to be found in the exhibits of the U.S. “Holocaust Museum,” which functions more like a synagogue than a repository of objective historical information.

It is through the rapid emergence of this ostensibly secular but all-pervasive “Holocaustianity” — whereby the religion of judaism is gaining enormous power and influence as mankind’s supreme ethos and the creed of God’s Holy People.

jewish Law Requires Christians be Executed

Israeli “Torah scholars” have ruled that:

“The Torah maintains that the righteous of all nations have a place in the World to Come. But not all religious Non-*ews* earn eternal life by virtue of observing their religion... And while the Christians do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come.”

—[Israeli Mechon-Mamre website](#), June 26, 2000; 12 Hayyim Vital St., Jerusalem, Occupied Palestine. (“Mechon Mamre is a small group of Torah scholars in Israel...”).

[Note: we have printed and preserved in our files a hard copy of this statement from the Israeli “Mechon-Mamre Torah Scholars,” as it appeared on their website at <http://www.mechon-mamre.org/jewfaq/non-jews.htm> on June 26, 2000, in the event that denials are later issued and the statement itself suppressed].

jewish Superstitions

It is not for nothing that the authoritative edition of the talmud is known as the Babylonian talmud. As Christians misled by their Judaizing preachers and popes are increasingly consulting jewish rabbinical sources for a “pure” understanding of the Old Testament, they are unknowingly consulting the occult.

judaism is the religion of the pharisees and the patrimony of Babylon, from whence the talmudic and Kabbalistic traditions of judaism ultimately derive. Orthodox judaism's other sacred book, the *Kabbalah*, is filled with astrological teachings, fortune-telling, gematria, necromancy and demonology.

The photograph on the cover of this publication's hard copy version shows an orthodox jew performing a ritual to transfer his sins to the chicken he is waving over his head. This is pernicious superstition.

Furthermore, the Israeli "Star of David," is actually nothing of the kind, but rather an occult hexagram, a yantra of the androgyne, which became associated with the Khazars in 14th century Bohemia. (The misnamed "state of Israel" was founded in 1948 in an alliance between jewish Communists and atheistic zionists, with crucial U.N. recognition provided by Soviet Communist dictator Joseph Stalin).

Christians might find it eye-opening to visit a Hasidic jewish area during "Purim" and observe the grotesque, Halloween-like cavorting. Though the Purim festival uses the Book of Esther as its supposed proof-text, in practice the jewish celebration of Purim is little more than a Bacchanal (cf. "Superstitions said legacy from jewish ancestors," *Canadian jewish News*, Nov. 16, 1989, p. 58).

Orthodox rabbis place curses, cast spells and imagine they have powers greater than God, derived from their study of the *Sefer Yezriah*, (a book of Kabbalistic magic). Christians are trafficking in Babylonian paganism when they defer to the rabbis of judaism.

Sodomy in the synagogue

From a report published in the Hebrew language Israeli newspaper Ha'aretz



"...for many years, (talmud scribe) Yaakov Yitzhak Brizel...sodomized ultra-Orthodox boys. The greatest rabbis knew – and did nothing..."

"At the age of 11, Moisheleh, the strongest fellow in the talmud torah (school for ultra-Orthodox boys), went up to Shaiya Brizel and said to him: 'Kid, I want you know that your father is not the holy man you think he is. He is a homo.' ...Brizel was a scion of the Brizel family, which founded ...the mysterious organization that imposes moral order on the ultra-Orthodox ghetto..."

"Had the father, Yaakov Yitzhak Brizel ...contented himself with homosexual relations with adults, it is reasonable to suppose that we would never have heard his son's story."

"However, in his book, *The Silence of the Ultra-Orthodox*, published a few weeks ago, the son claims that for decades his father ...sodomized yeshiva students. He committed the act in empty synagogues during the hours between prayers and in other places."

"The greatest of the ultra-Orthodox rabbis...like Rabbi Landau and the halachic sage Shmuel Halevi Hausner of Bnei Brak, knew and kept silent. The father was a Hasid heart and soul, and went to a number of rebbes.... the twin brother of the rebbe from Rehovot, the Rebbe of Kretschnif in Kiryat Gat, was happy to accept the father among his followers. Ultimately, claims Brizel, it was not easy for the Rebbe from Kiryat Gat to be picky when he could win such a respected adherent."

“...The proud father with the look of an honored rebbe, who observed all the commandments from the slightest to the most important, used to pray at a certain yeshiva with the young boys. There, claims Shaiya Brizel, he hunted his victims. When the head of the yeshiva discovered the true reason that the respected Torah scribe was praying fervently at his yeshiva, he did not contact the police...

“Before the publication of his book, Shaiya Brizel met with the yeshiva head. ‘You are right that we covered up for him,’ admitted the man. ‘I and a few other rabbis...I was busy trying to calm things down and hushing up the affair so that it would not get publicized.’

“(The son) published the book using real names. His entire family and almost all the rabbis appear under their own names. Only the names of some of the localities and the head of the yeshiva are disguised. To protect himself from a legal point of view, Brizel held a series of conversations with members of his family and rabbis, in which he demanded explanations of why they had covered up for his father’s misbehavior. He secretly recorded all these conversations, even with his mother.

“If I had written without the names it would have been fiction and this certainly did not suit me,” he explained. ‘I wanted things to change, for ultra-Orthodox society to know that it can attempt to hide things and be hidden, but even if it takes 30 years, a Golem will always rise up against its creator and reveal everything. In this case, I was the Golem.’

“When Rachel Brizel, the daughter of a good Bnei Brak family, married an arranged match from the glorious Brizel family, she had no idea that she was destroying her own life. After six months, she caught her husband having sex with another man. In that case, at least it was with an adult.

“Shaiya Brizel relates that some of the boys with whom his father had relations sent letters of complaint to their own fathers; in the discreet ultra-Orthodox society they had no one else to whom they could complain.



Shaiya Brizel: author of a book telling of sodomy in the synagogue

“When she read these letters, my mother went out of her mind,’ writes Brizel. ‘Every such letter made her want to demand a divorce. Again and again batteries of mediators, the Brizel rabbis, would show up, whose job it was to calm her down so that, heaven forbid, she would not destroy the good name of the Brizel family.

“They could live with the fact that one of their own had raped minors, but for them divorce was an impossible situation.’

“...Twice, once during prayers in a synagogue, and once during a Gemara (talmud) study hour at Rabbi Eliezer Shach’s Ponevezh Yeshiva, ultra-Orthodox men who were strangers to him touched his sexual organ, presumably on the assumption that he followed in his father’s footsteps. The first time, he made a fuss, only to discover that the only thing that interested the people there was to hush the whole thing up. The second time, he made do with a whispered warning to the man.

“Shaiya Brizel is now 36 and the father of three; he works as an accountant.

“His father, 65, was forced to leave home several years ago and return to his elderly parents’ apartment. Shaiya wrote this book after a suicide attempt in June.

‘For all those years I was half dead. For the past five years I have been getting psychological treatment. During my talks with the psychologist I decided that I was going to spew out all this ugliness in the form of a book.’

“He took into account that there would be violent reactions to the book...which only came out a few weeks ago...Brizel suffers from a serious heart defect, which could cause his death. As a way of protecting himself, he has deposited a letter with three lawyers that contains serious allegations about the Eda Haredit, and he has informed the relevant people.

“Recently, he has moved to a new apartment, and he lives in the National Religious sector of a mixed community of National Religious and ultra-Orthodox families. Naturally, he started praying at the only Hasidic synagogue in the settlement. After the book came out, associates of the local rebbe (rabbi) informed him that he was *persona non grata*.

“Ironically, this same rebbe had come to the area after being compelled to leave several other communities on suspicion of having sodomized his pupils. In ultra-Orthodox society, revealing that acts of sodomy have been committed is a far graver offense than committing them.

“On the day the book was published, Brizel met with the head of the Hachemei Lublin Yeshiva, Rabbi Avraham Vazner. ‘He told me that publishing the book was a million times worse than what my father had done...’

“*Ha’aretz* has been unable to obtain a response from Rabbi Yaakov Yitzhak Brizel. At his parents’ home, a woman replied: “We don’t care. Shaiya is a liar and there is nothing more to be said.”

“*Ha’aretz* also requested the Brizels’ response through the Eda Haredit activist Yehuda Meshi- Zahav. By the time the article went to press, there was no response through this channel either.

“Several weeks ago the father responded to the women’s magazine *La’isha*, saying that he would sue the publishers, which has not yet happened. It is unlikely that it will happen.

“Shaiya Brizel was ready to put off publication of the book, on condition that the family sue him in a rabbinical court, in which the affair would be aired. He has said that no one in the family was prepared to take up the challenge.

“In the conversation with *La’isha*, the father said that he was indeed a homosexual, ‘But I have had treatment and today I am no longer like that. All this is behind me.’

“In reply to a question as to whether he had sexual relations with minors, he replied: ‘Perhaps I will talk about that some other time.’ He accused his son Shaiya of being ‘the only one who is after me. He has destroyed my life...He wrote this only for the money. He wanted money from me...Because of him I separated from my wife.’

“Shaiya’s sister, Rivka Hubert, spoke with great anger to the *La’isha* reporter about the fact that her brother had revealed the names of the persons involved, and declared: ‘We deny everything it says in the book.’

[End quote]

Source: *Ha’aretz*, “Israel’s Leading Daily Newspaper,” Shevat 25, 5760 (Feb. 1, 2000).

On the attitude towards non-jews – with sources

1. Killing non-jews and saving their lives

1.1) In principle, every person practicing idolatry (whether a non-jew or a jew) should be put to death by a court of law. Idolatry is attributing divinity to any object (physical or spiritual) other than the one and only G-d, whether this is done through ritual (such as prayer, offerings of incense, or the like) or by a mere statement of faith. Several contemporary religions, such as Hinduism, Buddhism, and Zoroastrianism, are undoubtedly considered idolatry. As for Christianity, there is a dispute among Halachic (Halacha means jewish law and jurisprudence, based on the talmud) authorities, but the vast majority consider it idolatry as well. Islam, on the other hand, is not considered idolatry. In a situation (such as we have now) where there is no jewish court of law which can sentence people to death, to corporal punishment, or even to the fines prescribed by the Torah, and which therefore can not judge a man for the sin of idolatry: It is permissible (and even commanded) for anyone to kill idolatrous jews (and those jews, including atheists and agnostics, who publicly reject the divine authority of Halacha) anywhere and anytime it is possible. However, contemporary Halachic authorities have ruled that this law doesn't apply nowadays. While there is no obligation to kill idolatrous non-jews (nor, in fact, any non-jews who don't obey the 7 Noachide commandments), it is nevertheless forbidden to save their lives. The exact Halachic status of a non-jew who doesn't practice idolatry as defined above (and who also can be considered as fulfilling in practice the other Noachide commandments), yet who declares himself to be an atheist or agnostic is not entirely clear, though from some sources it appears that he too should be considered an idolater.

Sources:

Maimonides, Laws of Repentance chapter 3

Maimonides, Laws of Idolatry chapter 2

Maimonides, Laws of Kings chapter 8

Tosephota on Tractate Bava Metziah (Leiberman edition) 2:33

Maimonides, Laws of Murder and Saving Lives chapter 4

Maimonides, Laws of Apostates chapter 3

Maimonides Laws of Testimony 11:10

Tur Yoreh Deah 158

Beit Yosef Yoreh Deah 158

Shulchan Aruch Yoreh Deah 158

Shach Yoreh Deah 158

Chazon Ish, Yoreh Deah 13:16

Rabbi Abraham Isaac HaKohen Kook, Igrot Hara'ayah

Responsa Tzitz Eliezer part 8, section 15, pamphlet Meshivat Nafesh chapter 5

1.2) Killing a non-jew (even an idolater, without a court hearing) in peaceful times is forbidden. (According to most opinions, during a war any person from the non-jew enemy nations may be killed.) However, a jew who murders a non-jew (even in peaceful times and even intentionally) is not punishable by death in the human courts (under normal circumstances). According to some opinions he is not punishable at all (under normal circumstances) by the human courts. But a non-jew who kills a jew, even purely by accident and unintentionally, must be put to death. This applies to a ger toshav as well. There is a single opinion according to which a ger toshav who killed a jew by accident is not put to death, but only goes into exile (like a jew who killed by accident).

Sources:

Exodus 21:14

Mechilta d'Rabbi Yishmael on Mishpatim - *Nezikin* section, Mishpatim, *parasha* 4

Mechilta d'Rabbi Yishmael on Beshalach - *Ubeshalach* section, *parasha* 1

Mechilta d'Rabbi Shimon Bar Yochai chapter 21

Mishnah Tractate Sanhedrin 9:2

Tosephota to Tractate Avodah Zarah (Zuckerman edition) 8:5
Babylonian talmud Tractate Sanhedrin 57a
Babylonian talmud Tractate Avodah Zarah 13b
Minor Tractates, Tractate Soferim 15:7
Maimonides, Laws of Murder and the Saving of Lives 1:1
Maimonides, Laws of Murder and the Saving of Lives chapter 2
Maimonides, Laws of Idolatry chapter 10
Tosphot on Tractate Avodah Zarah 26b
Beit Yosef Choshen Mishpat 425:5
Sefer Yeraim 175 [older printing: 248]
The Raaban on Bava Kama 22
Meshech Chochma on Leviticus 24:18
Maimonides, Laws of Murder and the Saving of Lives chapter 2
Mishna, Tractate Makkot 2:3
Maimonides Laws of Murder and the Saving of Lives 5:4
Minchat Chinuch commandment 34 --Do not kill the innocent -- section 1
Responsa *Mishpatei Uziel* volume 3, Orach Chayim 10
Sifrei Bamidbar *piska* 160
The commentary of Rabbi Hillel on Sifrei Bamidbar 160 (the portion of Maasei, Numbers 35:12)
Gloss and explanations by an early Sephardic sage (attributed to R' Suliman Ohana, a student of the Ari) on Sifrei Bamidbar 160 (the portion of Maasei, Numbers 35:12)

1.3) It is forbidden to save a non-jew who is in mortal danger or cure him from a fatal condition, even for payment, unless there is a danger that a failure to do so will cause animosity towards jews. According to one opinion it is permissible to save a non-jew in mortal danger, but one doesn't have an obligation to do so. This law doesn't apply to a ger toshav, whom jews have an obligation to sustain.

Sources:

Babylonian talmud Tractate Avodah Zarah 26a
Babylonian talmud Tractate Avodah Zarah 64b
Babylonian talmud Tractate Pesachim 21b
Rashi on Tractate Pesachim 21b
Maimonides, Laws of Idolatry chapter 10
The Me'iri on Tractate Avodah Zarah 26a
Tur Yoreh Deah 158
Beit Yosef Yoreh Deah 158
Shulchan Aruch Choshen Mishpat 425:5
Shulchan Aruch Yoreh Deah 158:a
Shach Yoreh Deah 158
Responsa *Mishpat Cohen* (Matters of the Land of Israel) 58
Responsa *Chatam Sofer* part 2 (Yoreh Deah) 131

1.4) A jew is forbidden to assist a non-jew woman in labor. If a jewish woman works as a midwife, she is obliged to assist in the childbirth to avoid antagonizing the non-jews, but only on a weekday and only for a fee. A jewish woman is forbidden to breastfeed a non-jew baby (except when this is vital to her own health). It is permitted to assist a ger toshav woman in labor (on a weekday) and to breastfeed a ger toshav baby.

Sources:

Babylonian talmud Tractate Avodah Zarah 26a
Tur Yoreh Deah 154
Shulchan Aruch Yoreh Deah 154

1.5) It is forbidden to desecrate the Shabbat to save the life of a non-jew, unless there is a danger that a failure to do so will cause animosity. There are different opinions whether this law applies to a ger toshav.

Sources:

Mishnah, Tractate Yoma 8:7

Maimonides, Laws of the Sabbath, chapter 2

Me'iri on Tractate Yoma 84b

Shulchan Aruch Orach Chayim 329:2

Nishmat Avraham (Abraham S. Abraham) part 4, Orach Chayim 330:2

Nachmanides' gloss on *Sefer HaMitzvot, shichichat ha'asin*

The Tashbetz, *Sefer Zohar HaRakiah*, caveat 39

1.6) A non-jew woman in labor must not be given assistance on Shabbat, even if no Shabbat violation is involved. One is allowed to assist a ger toshav woman in labor on Shabbat, but only if no severe Shabbat violation is involved.

Sources:

Maimonides, Laws of the Sabbath 2:12

Tur Orach Chayim 330 (in the Complete *Arbah Turim* edition)

Beit Yosef Orach Chayim 330

Shulchan Aruch Orach Chayim 330:2

Mishnah Berurah 330:8

Biur Halacha 330

Knesset HaGedolah (R' Chaim Benveniste) Orach Chayim 330

Shulchan Aruch Harav (R' Shinuer Zalman of Lodi) Orach Chayim 330:2

1.7) *Contemporary practical rulings regarding the previous items:*

Today a few Rabbinical authorities claim that the danger of provoking non-jew animosity by not saving a non-jew's life is so great that this consideration applies automatically in any case where there are witnesses (and according to some opinions even where there are no witnesses), and even on Shabbat. Therefore a jew who encounters a non-jew in danger in a place where there are witnesses (and according to some opinions even where there are no witnesses), and no other person has yet assisted the non-jew, must save him, even when it involves violating the Shabbat. However, a jewish doctor must try to avoid a situation in which he will have to violate the Sabbath by treating non-jews. Therefore a jewish doctor is forbidden to work in a hospital that serves only non-jews if he must work on Shabbat. Similarly, a jewish doctor should use any legal means at his disposal to avoid working on Shabbat in a hospital with a mixed, mostly non-jew, patient base; in a hospital with mostly jewish patients he is not obligated to avoid working on Shabbat, but in any case, it is recommended that this sort of hospital employ non-jew doctors to treat non-jew patients on Shabbat.

Sources:

R' Moshe Sternbuch, *B'shvilei B'Refuah* 6 (5744) pp. 45-51 (and in Responsa *teshuvot v'Hanhagot* part 3, 357)

Responsa *Igrot Moshe* Orach Chayim 79

Responsa *Yabiah Omer* part 8 Orach Chayim 38

Responsa *Be'er Moshe* (R' Moshe the son of Abraham Stern) part 5 164:2

1.8) If a jew is chasing a non-jew in order to murder him, it is forbidden to kill the jew in order to save the non-jew, even if there is no other way to save the non-jew's life. A person who kills the jewish pursuer in order to save the non-jew's life must be put to death. But if a non-jew (or a jew) is chasing a jew in order to murder him,

one must kill the pursuer in order to save the pursued person (if there is no other way to save his life). This law applies to a ger toshav as well.

Sources:

Minchat Chinuch commandment 600

1.9) In a case where someone orders a jew to kill some innocent person or else he will himself be killed: If the person he is ordered to kill is a jew then he must not kill him, even if it will result in his own death. If the person he is ordered to kill is a non-jew, then it is permissible to kill him to save the life of the jew (in this situation). It appears that this law applies even if the person whom the jew is ordered to kill is a ger toshav.

Sources:

Palestinian talmud Tractate Shabbat chapter 14 14d

Maimonides, Laws of Torah Fundamentals 5:7

Rashi on Sanhedrin 74a

Amud HaYemini (R' Shaul Yisraeli) 16:8-9

Safra on Behar, *parasha* 5

HaTorah V'HaMitzvah (Malbim) on Safra on Behar *parasha* 5

1.10) If an animal owned by a jew kills a jew then the animal is killed and its owner is required to pay compensations to the family of the victim. But if an animal owned by a jew kills a non-jew, killing the animal is not required and its owner is not required to pay any indemnity. It appears this law applies even when the victim is a ger toshav. It is not clear what is to be done in a case where an animal owned by a non-jew kills a jew.

Sources:

Mishnah Tractate Bava Kama chapter 4

R' Ovadiah of Bartenura Tractate Bava Kama chapter 4

Tosephtha on Tractate Bava Kama (Leiberman) 4:6

Maimonides, Laws of Financial Damages chapter 10

Lechem Mishneh on Laws of Financial Damages chapter 10

Minchat Chinuch, commandment 51, section 16

2. Robbing, cheating and returning lost items to a non-jew

2.1) According to some halachic sources, robbing and stealing from a non-jew is permissible in principle, and forbidden only because (and when) there is a danger that it will cause the profaning of God's name or that it may cause harm to jews. Other sources disagree and claim that robbing and stealing from a non-jew is forbidden in any situation. It appears that robbing and stealing from a ger toshav is forbidden by the Torah, according to all opinions.

Sources:

Sifrei Devarim, *piska* 344

Tosephtha on Tractate Avodah Zarah (Zuckerman) 8:5

Tosephtha on Tractate Bava Kama (Leiberman) 10:15

Safra on Behar Sinai chapter 9

Babylonian talmud Tractate Sanhedrin 57a

Rashi on Tractate Sanhedrin 57a

Babylonian talmud Tractate Bava Metzia 111b

Babylonian talmud Tractate Bava Kama 113a

Eliyahu Rabbah (Ish Shalom) *parasha* 16

Maimonides, Laws of Robbery and Loss 5:2

Maimonides, Laws of Theft 1:1

Novella of the Ran on Sanhedrin 57a

Palestinian talmud Tractate Bava Kama chapter 4 4b

Tur Choshen Mishpat 348
Beit Yosef Choshen Mishpat 348
Shulchan Aruch Choshen Mishpat 348:2
Shulchan Aruch Choshen Mishpat 359:1
Shulchan Aruch Choshen Mishpat 28:1
Yam Shel Shlomo on Bava Kama 10:20
Maimonides, Laws of Robbery and Loss 6:7
Maimonides, Laws of Robbery and Loss 6:11
Shulchan Aruch Choshen Mishpat 370:3

2.2) In a commercial transaction, if a jew charges an exorbitant price or conceals the low quality of the goods from a non-jew customer he does not owe the non-jew any compensation (as he would owe a jewish customer). According to some opinions, it appears that this law is not applied to a ger toshav; it is forbidden to cheat him and therefore he must be compensated if he is cheated. In any case, it is clear that if a non-jew charges an exorbitant price or conceals the low quality of the goods from a jewish customer, he owes the jew compensation.

Sources:

Babylonian talmud Tractate Bechorot 13b
Maimonides, Laws of Sales 13:7
Tur Choshen Mishpat 227:30
Shulchan Aruch Choshen Mishpat 227:26
Minor Tractates, Tractate Gerim chapter 3
Palestinian talmud Tractate Yevamot chapter 8 8d:1

2.3) When a jew owes money to a non-jew who has passed away, the jew is not obliged to repay the debt to the heirs, provided the latter do not know about the debt. If the heirs ask the jew whether he owed money to the deceased, it is even permissible to lie to them and deny the debt (provided the jew knows for sure that they do not know about the debt, so that the name of G-d will not be profaned by his lie).

Sources:

Shulchan Aruch Choshen Mishpat 283:1
Kitzur Shulchan Aruch 182:4 (uncensored edition included on the DBS version 9 CD)

2.4) In a commercial transaction, if a non-jew makes a mistake in a jew's favor (for example, if he gives back extra change), the money does not have to be returned to him, though it would to a jew who made a similar mistake. Some commentators even say that a non-jew may be actively and intentionally misled and deceived during a commercial transaction, provided he does not notice (and therefore God's name is not profaned). Others disagree and say that a jew may only passively benefit from a non-jew's mistake, but may not actively and intentionally mislead him.

Sources:

Babylonian talmud Tractate Bava Kama 113b
Rashi on Tractate Bava Lama 113b
Tur Choshen Mishpat 348
Maimonides, Laws of Robbery and Loss 11:4
Maimonides, Laws of Sales 18:1
Shulchan Aruch Choshen Mishpat 348:2
Responsa of Maharsham, part 5 41

2.5) According to most opinions if a non-jew loses something, it is forbidden to return it to him. Considerations such as compassion or sympathy for his loss do not make the return permissible. But if a jew who found the lost

item presumes that its return will glorify the name of G-d (for as a result the non-jews will glorify the jewish people and their religion) it is permissible and even a commandment to return it to a non-jew. However, if there is a danger that not returning it will cause the profanation of G-d's name or may cause harm to jews, then it must be returned to the non-jew.

Sources:

Babylonian talmud Tractate Bava Kama 113b

Babylonian talmud Tractate Sanhedrin 76b

Mishnah Tractate Machshirin 2:8

Maimonides, Laws of Robbery and Loss 11:3

Shulchan Aruch Choshen Mishpat 266

Yam Shel Shlomo on Bava Kama 10:20

Palestinian talmud Bava Metzia chapter 2 8c:5

Tur Choshen Mishpat 266

Beit Yosef Choshen Mishpat 266

Mechilta d'Rabbi Yishmael Mishpatim *dkaspa* section, Mishpatim *parasha* 20

3. Business relations

3.1) It is forbidden for a jew to consume some food products made by a non-jew (even where there are no equivalent products made by jews): wine, most milk products, and most kinds of food cooked or roasted by a non-jew. This law applies to a ger toshav as well.

Sources:

Maimonides, Laws of Forbidden Foods chapter 11

Shulchan Aruch Yoreh Deah 123

Shulchan Aruch Yoreh Deah 124

Shulchan Aruch Yoreh Deah 115

Maimonides *Yad HaChazakah*, Laws of Forbidden Foods chapter 17

Shulchan Aruch Yoreh Deah 113

3.2) According to some opinions, it is forbidden to buy bread from a non-jew baker even where there is no jewish baker. Others permit buying bread from a non-jew baker, but only where there is no jewish baker. And some permit buying bread from a non-jew baker even where there is a jewish baker.

Sources:

Maimonides Laws of Forbidden Foods 17:12

Shulchan Aruch Yoreh Deah 112

3.3) In all business transactions – purchase and sale, hiring, lending money etc. – a jew must be given precedence over a non-jew, even when this causes minor financial losses.

Sources:

Sefer HaChinuch commandment 337

Responsa of the Rama 10

Responsa *Piksei Uziel B'Sheilot HaZman* 48

Responsa *Ateret Paz* part 1, volume 3 Choshen Mishpat 10

Medrash Tanchuma (Warsaw) on the portion of Vayikra 6

Maimonides, Laws of Loaning and Borrowing 5:7

3.4) According to one opinion, it's a special Torah commandment to take high interest on loans to a non-jew. Also according to this same opinion, one mustn't forgive the debt of a non-jew or postpone its payment date. Others also prohibit lending money without interest to a non-jew but do not see this prohibition as a special

commandment [whereas it is forbidden to lend money with interest to (or borrow from) a jew]. According to some opinions, in some conditions where lending money to a non-jew may cause affinity between him and the jew and cause the jew to be influenced by the ways of the non-jews, it is forbidden to lend money to a non-jew altogether. With regard to a ger toshav: according to all opinions it is permitted to lend him money at interest.

Sources:

Deuteronomy 23

Sifrei Devarim piska 263

Mishnah Tractate Bava Metzia 5:6

Babylonian talmud Tractate Bava Metzia 70b

Tosephot on Tractate Bava Metzia 70b

Tosephot HaRosh on Tractate Bava Metzia 70b

Nachmanides' Novella on Tractate Bava Metzia 70b

Hagahot Ashrei on Tractate Moed Katan 1:24

Maimonides' *Sefer HaMitzvot*, positive commandment

Nachmanides' Glosses on *Sefer HaMitzvot* root 6

Maimonides, Laws of Loaning and Borrowing chapter 5

Me'iri on Tractate Bava Metzia 71a

The Ran's Novella on Bava Metzia 70b

Shulchan Aruch Yireh Deah 258

Responsa of the Rabbaz manuscript -- Orach Chayim, Yoreh Deah (part 8) 228

Sefer HaChinuch commandment 573

Minchat Chinuch commandment 573 section (3)

Deuteronomy 15:3

Sifrei Devarim Piska 113

Maimonides, Laws of Loaning and Borrowing 1:2

Sefer HaChinuch commandment 476

Minchat Chinuch commandment 476, sections 2-3

3.5) According to some opinions it is permissible to delay the wages of a non-jew. According to other opinions it may not be permissible. It is forbidden to delay the payment of the wages of a ger toshav, but the prohibition is less severe than that of delaying a jew's wages.

Sources:

Babylonian talmud Tractate Bava Metzia 111a

Babylonian talmud Tractate Sanhedrin 57a

Minor Tractates Tractate Gerim chapter 3

Palestinian talmud Tractate Yevamot chapter 8

Babylonian talmud Tractate Bava Metzia 111a

Babylonian talmud Tractate Bava Kama 113a

Maimonides, Laws of Rentals chapter 11

Maimonides, Laws of Robbery and Loss 1:2

3.6) A non-jew doesn't inherit from his jewish father (for example, when the father converted after the son was born or the son is the child of a jew from a non-jew woman).

Sources:

Maimonides, Laws of Estates 1:7

Maimonides, Laws of Estates 2:12

Maimonides, Laws of Estates 6:10

Maimonides, Laws of Winning and Gifts 1:6

Maimonides, Laws of Winning and Gifts chapter 9

Tur Choshen Mishpat 256

Shulchan Aruch Choshen Mishpat 256
Shulchan Aruch Choshen Mishpat 275:1

4. The place of non-jews in jewish political and judicial systems

4.1) A non-jew (and even a convert to judaism) cannot be appointed to the throne or to any other executive governmental position over jews. A non-jew cannot be a judge in a jewish court of law. Even a convert to judaism cannot serve as a judge in cases that may result in capital punishment, and according to most opinions a convert cannot judge jews from birth, even in cases regarding financial matters. (He may, according to all opinions, judge other converts on financial matters.)

Sources:

Deuteronomy 17:15

Sifrei Devarim *piska* 157

Babylonian talmud Tractate Kiddushin 76b

Rashi on Tractate Kiddushin 76b

Babylonian talmud Tractate Yevamot 102a

Rashi on Tractate Yevamot 102a

Babylonian talmud Tractate Sanhedrin 36b

Tosaphot Tractate Sanhedrin 36b

Me'iri on Tractate Kiddushin 76b

Tosaphot on Tractate Yevamot 45b

Maimonides, Laws of Kings 1:4

Maimonides, Laws of Sanhedrin 2:9

Maimonides, Laws of Sanhedrin 11:11

Sefer HaChinuch commandment 498

Tur Choshen Mishpat 7

Shulchan Aruch Choshen Mishpat 7:1

4.2) A non-jew is not considered a valid witness in a jewish court of law. This applies to a ger toshav as well.

Sources:

Shulchan Aruch Choshen Mishpat 34:19

4.3) Even a convert to judaism is not allowed to bear witness concerning anything that happened prior to his conversion.

Sources:

Shulchan Aruch Choshen Mishpat 35:7

4.4) A non-jew, as opposed to a jew, can be easily sentenced to death in a court of law. This can be done by a single judge, based on the testimony of a single witness or on the defendant's own admission, with no prior warning, even if the witness is a relative [of either the judge or the victim]. This applies to a ger toshav as well. According to one opinion, if a jew sees a non-jew transgressing any of the Noachide commandments he can kill the non-jew on the spot without bringing him to court, but most opinions disagree and say that even a non-jew can be sentenced to death only in a court of law.

Sources:

Babylonian talmud Tractate Sanhedrin 57b

Maimonides, Laws of Kings 9:14

Sefer HaChinuch commandment 26

Hagahot Ashrei on Tractate Avodah Zarah 5:5

Minchat Chinuch commandment 409 section 5

Tosaphot on Tractate Avodah Zarah 64b

HaEmek She'eloh on *Shealitot d'Rabbi Achai* (The Netziv of Volozhin), query 1, pp. 16-17

4.5) In a lawsuit between a jew and a non-jew, the legal process is as follows: If non-jewish laws benefit the jewish party, the ruling is based on them, and the non-jews are told "Such are your own laws!" However, when the jewish party benefits more from jewish laws, the ruling is made accordingly, and the non-jews are told "Such are our laws." It seems that this law does not apply to a ger toshav, who is always judged according to the non-jewish laws - even if they benefit him.

Sources:

Babylonian talmud Tractate Bava Kama 113a

Maimonides Commentary on the Mishnah, Tractate Bava Kama 4:3

Maimonides, Laws of Kings 10:12

4.6) If an animal owned by a jew damages a non-jew's property, the jew is not required to pay any indemnity. But when an animal owned by a non-jew damages a jew's property, the non-jew is obliged to pay full compensation. According to some opinions this law applies to a ger toshav as well; according to other opinions it doesn't apply to a ger toshav.

Sources:

Mechilta d'Rabbi Yishmael on Mishpatim -- *Nezekim* section, Mishpatim *parasha* 12

Mechilta d'Rabbi Shimon Bar Yochai chapter 21

Mishnah Tractate Bava Kama 4:3

Babylonian talmud Tractate Bava Kama 38a

Palestinian talmud Tractate Bava Kama chapter 4 4b

Maimonides, Laws of Monetary Damages 8:5

Tur Choshen Mishpat 406:1

Me'iri on Tractate Bava Kama 37b

Tosephota on Tractate Bava Kama (Leiberman) 4:2

Minchat Chinuch commandment 51, section 8

4.7) A non-jew (including a ger toshav) who robs or steals from a jew (or anyone else) must be sentenced to death, whereas a jew who robs or steals from a non-jew (or a jew) is never sentenced to death. A jew who steals from a non-jew (including a gertoshav) must pay back only the sum that he stole, whereas a jew who steals from a jew must pay back at least twice the sum he stole.

Sources:

Maimonides, Laws of Kings 9:9

Mechilta d'Rabbi Shimon bar Yochai 22:8

Maimonides, Laws of Theft 2:1

Minchat Chinuch commandment 54

4.8) The death penalty may be imposed on one (jew or non-jew) who abducts a jew, but not on a jew who abducts a non-jew.

Sources:

Deuteronomy 24:7

Sifrei Devarim *piska* 273

Maimonides, Laws of Theft chapter 9

5. Non-jew culture

5.1) The non-jews mustn't found a new religion and invent their own commandments. The only religious options they have are to obey the Noachide commands or convert to judaism.

Sources:

Maimonides, Laws of Kings 10:9

Me'iri on Tractate Sanhedrin 59a

5.2) A non-jew must not observe the Shabbat, and he also must not establish for himself a religious festival or a religious day of rest. If he does he is to be beaten in punishment (and according to one opinion he is to be executed in punishment). According to one opinion he must not even establish for himself a secular day of rest or intentionally rest for a whole day. According to most opinions this applies to a ger toshav as well.

Sources:

Babylonian talmud Tractate Sanhedrin 58b

Rashi on Tractate Sanhedrin 58b

Maimonides, Laws of Kings 10:9

Novella of the Ran on Sanhedrin 56b

Mechilta d'Rabbi Yishmael on Yitro *d'bchodesh* section, Yitro *parasha* 7

Babylonian talmud Tractate Yevamot 48b

Rashi on Tractate Yevamot 48b

Tosaphot on Tractate Yevamot 48b

Nachmanides' Novella on Tractate Yevamot 48b

Ritva on the Babylonian talmud Tractate Yevamot 48b

Rashba's Novella on Tractate Yevamot 48b

Me'iri on Tractate Yevamot 48b

Babylonian talmud Tractate Keritot 9a

5.3) A non-jew must not study the Torah. If he does he is to be beaten in punishment. This applies to a ger toshav as well.

Sources:

Babylonian talmud Tractate Sanhedrin 59a

Maimonides, Laws of Kings 10:9

Ran's Novella on Sanhedrin 58b

Responsa *Igrot Moshe* Yoreh Deah part 3, section 90

Responsa *Yabia Omer* part 2 Yoreh Deah section 17

6. Emotional and social attitude towards non-jews

6.1) A jew passing non-jew graves or seeing a multitude of non-jews must declare: "Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert" (Jeremiah 50:12). A jew passing a church (and according to one opinion any non-jew residence) must say: "The Lord will destroy the house of the proud" (Proverbs 15:25).

Sources:

Babylonian talmud Tractate Berachot 58b

Maimonides, Laws of Blessings 10:11

Maimonides, Laws of Blessings 10:19

Tur Orach Chayim 224

Shulchan Aruch Orach Chayim 224

magen Avraham Orach Chayim 224:9

Mishnah Berurah 224:15

6.2) The injunction against harboring hatred in one's heart applies solely to jews.

Sources:

Maimonides, Laws of Mindsets 6:5

Maimonides' *Sefer HaMitzvot* prohibition 302

Sefer HaChinuch commandment 328

6.3) A jew is not required to mourn (e.g. sit shiva) for his non-jew brother, sister (that is, the offspring of his father from a non-jew woman), son, or daughter (that is, his offspring from a non-jew woman). A proselyte doesn't have to mourn over his non-jew mother and father.

Sources:

Maimonides, Laws of Mourning 2:3

Shulchan Aruch Yoreh Deah 374

6.4) In respect to a non-jew, the law permits revenge and rancor. Similarly, the commandment "Love thy fellow as thyself" does not apply to non-jews.

Sources:

Leviticus 19:18

Safra Kedoshim *parasha* 2 (chapter 4)

Maimonides, Laws of Mindsets chapter 7

Maimonides' *Sefer HaMitzvot* positive commandment 206 (Rabbi Qappah edition)

Maimonides, Laws of Mindsets 6:3

6.5) The injunction against slander applies only in respect to slandering a jew.

Sources:

Leviticus 19:16

Chofetz Chaim, Laws of the Prohibitions against Gossip rule 8

6.6) It is forbidden to give a gift to a non-jew unless one is familiar with him and can therefore expect to get favors in return. This law does not apply to gifts given to an unfamiliar ger toshav – it is permissible to give him a gift unconditionally.

Sources:

Babylonian talmud Tractate Avodah Zarah 20a

Maimonides, Laws of Idolatry 10:4

Maimonides, Laws of Winning and Gifts 9:10

Tur Choshen Mishpat 249

Beit Yosef Choshen Mishpat 249

Tur Choshen Mishpat 256

Sefer Meor Eynayim on Tur Choshen Mishpat 256

Shulchan Aruch Choshen Mishpat 249:2

Shulchan Aruch Yoreh Deah 151:11

Shulchan Aruch Choshen Mishpat 256:3

Shach Yoreh Deah 151:18

6.7) It is forbidden to praise or bless a non-jew.

Sources:

Magen Avraham Orach Chayim 189:1

Babylonian talmud Tractate Avodah Zarah 20a

Maimonides, Laws of Idolatry 10:4

Tur Yoreh Deah 151

Shulchan Aruch Yoreh Deah 151:13-14

6.8) It is forbidden to sell real estate to a non-jew in the Land of Israel. Some kinds of real estate are not even to be rented to a non-jew in the Land of Israel. This law does not preclude transactions between a jew and a ger toshav. According to a certain opinion, when the political situation allows it the jews mustn't even let a non-jew pass through our land on his way elsewhere unless he is a Ger-Toshav.

Sources:

Palestinian talmud Tractate Avodah Zarah chapter 1 40a:9

Maimonides' *Sefer HaMitzvot* prohibition 51

Maimonides, Laws of Idolatry chapter 10

Shulchan Aruch Yoreh Deah 151

Responsa *Mishpat Cohen* (Matters of the Land of Israel) 58

6.9) A jew must not take charity from a non-jew in public, for this would be considered an embarrassment and would cause the profanation of G-d's name. A jew may take charity from a non-jew in public only if he cannot get any charity either from a jew (in public or in private) or from a non-jew in private.

Sources:

Babylonian talmud Tractate Bava Batra 10b

Rashi on Tractate Bava Batra 10b

Babylonian talmud Tractate Sanhedrin 26b

Rashi on Tractate Sanhedrin 26b

Tosphot on Tractate Sanhedrin 26b

Maimonides, Laws of Gifts to the Poor 8:9

Maimonides, Laws of Testimony 11:5

Tur Yoreh Deah 254

Shulchan Aruch Yoreh Deah 254

6.10) A jew must pray every day "Blessed be the Lord for not making me a non-jew."

Sources:

Tosephtha on Tractate Berachot (Leiberman) 6:18

Palestinian talmud Tractate Berachot chapter 9, halacha 1

Responsa *HaAleph Lecha Shlomo* Orach Chayim 34

6.11) A jew and a non-jew mustn't be buried side by side, even if the non-jew is a ger toshav. If a jew was buried next to a non-jew it is permissible to take the jew's body out of his grave and reinter it, even if the new grave is by the side of a secular jew.

Sources:

Babylonian talmud Tractate Gittin 61a

Rashi on Tractate Gittin 61a

Ran's Novella on Gittin 61a

Ritva on Tractate Gittin 61a

Torat HeAdam (Nachmanides) Matters of Burial s.v. (36) *baperek*

Tur Yoreh Deah 367

Beit Yosef Yoreh Deah 367

Pitchei Teshuva Yoreh Deah 336:1

Responsa *Chayim B'yad* 98
Responsa *Daat Cohen* (Issues in Yoreh Deah) 201
Responsa *Igrot Moshe* Yoreh Deah part 3 146
Responsa *Igrot Moshe* Yoreh Deah part 3 147
Responsa *Tzitz Eliezer* part 15 36

7. Psychological Profile of the Non-jews

7.1) According to some sources, cruelty and vengefulness exist only amongst the non-jews.

Sources:

Babylonian talmud Tractate Beitzah 32b
Maimonides, Laws of Repentance 2:10
Rashi on II Samuel 21:2
Maimonides, Laws of Gifts to the Poor 10:2
Maimonides, Laws of Forbidden Sexual relations 19:17
Maimonides, Laws of Slaves 9:8
Shulchan Aruch Even HaEzer 2:2
Sefer Kitzur Shulchan Aruch 131 Laws of the Eve of Yom Kippur

7.2) Early Halachic sources say that non-jews are suspected of a predilection to murder, and therefore one must take certain precautions when associating with them. For example, it is forbidden to stay alone with a non-jew, it is forbidden to get a haircut from a non-jew barber except under certain conditions, etc. Later Halachic sources claim that this suspicion doesn't apply in general these days.

Sources:

Mishnah Tractate Avodah Zara chapter
Maimonides, Laws of Murder and the Saving of Lives chapter 12
Maimonides, Laws of Murder and the Saving of Lives chapter 9
Tur Yoreh Deah 153
Shulchan Aruch Yoreh Deah 153
Shulchan Aruch Orach Chayim 20:2
Mishnah Berurah 20:7
Ritva on Tractate Avidah Zarah 26a
Kitzur Shulchan Aruch 167 (uncensored edition included on the DBS version 9 CD)
Me'iri on Tractate Avodah Zarah 15b

7.3) Many Halachic sources before the era of the Shulchan Aruch say that non-jews are suspected of having sexual intercourse with animals, and therefore a jew must not leave his livestock in their care. Later Halachic sources claim that this suspicion doesn't apply today, since today non-jew societies also consider bestiality an abomination.

Sources:

Michnah Tractate Avodah Zarah 2:1
Tosephota on Tractate Avodah Zarah (Zuckerman) 3:2
Babylonian talmud Tractate Avodah Zarah 22b
Palestinian talmud Tractate Avodah Zarah 2:1
Tosephot on Tractate Avodah Zarah 22a
Maimonides, Laws of Forbidden Sexual Relations chapter 22
Tur Even HaEzer 24
Beit Yosef Even HaEzer 24
Shulchan Aruch Even HaEzer 24:1
Tur Yoreh Deah 153 -- Laws of what to be careful of when dealing with non-jews, their

laws and remedies

Shulchan Aruch Yoreh Deah 153:a

Me'iri on Tractate Avodah Zarah 22a

8. Miscellaneous

8.1) A jewish slave owner was allowed to compel his Hebrew slave (if the slave was sold by a court of law on account of his being a thief and if the slave already had a wife and children) to have intercourse with the owner's non-jew female slave in order to increase the number of his non-jew slaves.

Sources:

Exodus 21:4

Babylonian talmud Tractate Kiddushin 15a

Maimonides, Laws of Slaves chapter 3

Me'iri on Tractate Kiddushin 15a

8.2) According to certain sources, a jew is permitted to convert a found non-jew boy into a non-jew slave.

Sources:

Palestinian talmud Tractate Yevamot 8:1

Maimonides, Laws of Slaves 8:20

8.3) It is forbidden to free a non-jew slave, unless this is necessary to enable the fulfilment of a mitzva (such as completing a minyan) or if the slave was injured in an irreversible manner in one of certain important organs.

Sources:

Levitcus 25:46

Babylonian talmud Tractate Gittin 38b

Rashi on Tractate Gittin 38b

Maimonides' *Sefer HaMitzvot* positive commandment 235

Maimonides, Laws of Slaves 9:6

Sefer HaChinuch commandment 347

Shulchan Aruch Yoreh Deah 267:79

8.4) According to one opinion, a non-jew woman who had a sexual relations with a jewish man is sentenced to death, as is the case when a jew has sexual relations with an animal (the animal is killed because it enabled a jew to sin, even though it is not a sin for the animal itself). Other commentators reject this comparison and therefore the woman is not sentenced to death. In any case, the jewish man who had sexual relations with a non-jew woman is not sentenced to death in court, but if he committed the act in public, he may be killed during its commission. (Similarly, a non-jew man who had sexual relations with an unmarried jewish woman is not sentenced to death.)

Sources:

Maimonides *Mishneh Torah*, Laws of Forbidden Secual Relations 12:10

magid Mishneh on Laws of Forbidden Sexual Relations 12:10

Sefer HaChinuch commandment 427

Responsa of the Radbaz part 6 2133

Me'iri on Tractate Avodah Zarah 36b

Mishnah Tractate Sanhedrin 9:6

Maimonides, Laws of Forbidden Sexual Relations chapter 12

Or HaChayim on Numbers 25:8

8.5) According to most opinions, during a war against non-jews a jewish man was allowed to have sexual intercourse with a non-jew captive woman (though only once), even if she was married and even against her will. According to some opinions it seems that he was not allowed to have sexual intercourse with a captive non-jew woman at all before he married her. In either case he could marry her only if she converted to judaism. If she didn't want to convert she had to sit in his house for a period of time ranging from a month to a year, during which time she had to shave her hair and mourn. During this time it was possible to try to convince her to convert. If at the end of this period she still didn't want to convert, then according to some opinions it was possible to convert her against her will, and according to some opinions even to marry her against her will. According to other opinions it wasn't possible to convert her or marry her against her will, but she had at least to accept the 7 Noachide commandments and then she had to be set free. If she refused to abandon idolatry then she was sentenced to death (as are all idolaters).

Sources:

Deuteronomy chapter 21

Tosephota on Tractate Avodah Zarah (Zuckerman) 8:5

Babylonian talmud Tractate Kiddushin 21b

Palestinian talmud Tractate Makkot chapter 2 31d:6

Tosephot on Tractate Kiddushin 22a

Maimonides, Laws of Kings chapter 8

Sefer Mitzvot Gadol Positive Commandments command 122

Maimonides on Deuteronomy 21:13

Magid Mishneh on Maimonides, Laws of Personal Relations 14:17

HaMikneh (R' Pinchas the son of Tzvi Horowitz) on Kiddushin 22a s.v. *lekochin*

Medrash Tanaaim on Deuteronomy chapter 21

Babylonian talmud Tractate Yevamot 47b

Rif on Tractate Yevamot 16b

Nimukei Yosef on the Rif on Tractate Yevamot 16b

Ritva's Novella on Tractate Yevamot 47b

Minor Tractates Tractate Semachot 7:13

Sefer Yereim section 20 [older printing 228]

Toafat Reem on *Sefer Yereim* 20:12

Tosaphot on Tractate Kiddushin 21b

Nachmanides on Deuteronomy 21:12

Kol Ben Levi on Maimonides, Laws of Kings 21a s.v. *Umikol makom*

Responsa *Zera Avraham* (R' Avraham Luftweir) 22

8.6) The injunction against the desecration of the body of a jew is more severe than the injunction against the desecration of the body of a non-jew. In fact, according to some opinions it is possible that there is no injunction against desecration of the body of a non-jew. For this reason, according to some opinions it is permitted to operate on dead non-jews in order to study medicine, but it is forbidden to do the same on dead jews (and this seems to be the dominant practice today). However, according to some opinions it is forbidden to operate on dead non-jews as well, and, on the other hand, according to other opinions it is also permissible to operate on dead jews in order to study medicine.

Sources:

Responsa *Daat Cohen* (Issues in Yoreh Deah) 199

Responsa *Sheeilat Ya'avetz* part 1 section 41

Responsa *Piksei Uziel B'Sheilot HaZman* 33

8.7) A non-jew woman can breastfeed a jewish baby, but according to some opinions this is permitted only when there is no other way to feed him. According to all opinions, if there is another way to feed him it is

recommended not to feed him from a non-jew woman since it can have a bad influence on his soul (even if the non-jew woman eats only kosher food).

Sources:

Mishneh Tractate Avodah Zarah 2:1

Tosephota on Tractate Shabbat (Leiberman) 9:22

Babylonian talmud Tractate Avodah Zarah 26a

Palestinian talmud Tractate Avodah Zarah chapter 2 halacha 1

Babylonian talmud Tractate Yevamot 114a

Ritva's Novella on Tractate Avodah Zarah 26a

Rashba's Novella on Tractate Yevamot 114a

Me'iri on Tractate Yevamot 114a

Maimonides, Laws of Idolatry 9:16

Shulchan Aruch Yoreh Deah 154:1

Shulchan Aruch Yoreh Deah 81:7

Sefer Ben Ish Chai Laws of the Second Year *Parashat Emor*

8.8) A jew mustn't eat an animal that was slaughtered by a non-jew, even if it was done according to all other rules established by jewish law. This applies even if the non-jew is a ger toshav.

Sources:

Mishnah Tractate Chulin 1:1

Tosephota on Tractate Chulin (Zuckerman) 1:1

Maimonides, Laws of the Other prime Factors of Impurity 2:10

Maimonides, Laws of Slaughter chapter 4

Shulchan Aruch Yoreh Deah 2:1

8.9) According to most opinions a non-jew cannot circumcise a jew, even in the presence of other jews.

According to some opinions, if a jew was circumcised by a non-jew the jew has to undergo a second ritual of "symbolic circumcision."

Sources:

Tosephota on Tractate Avodah Zarah (Zuckerman) 3:12

Babylonian talmud Tractate Avodah Zarah 26b - 27a

Maimonides, Laws of Circumcision 2:1

Tur Yoreh Deah 264

Shulchan Aruch Yoreh Deah 264:1

8.10) Tzitzit, a Torah scroll, tefillin, and a mezuza that were made by a non-jew are invalid.

Sources:

Maimonides, Laws of Tzitzit 1:12

Maimonides, Laws of Tefillin, Mezuzah, and Torah Scrolls chapter 1

Maimonides, Laws of Tefillin, Mezuzah, and Torah Scrolls 3:16

8.11) According to certain sources there are physiological differences between jews and non-jews, and therefore medical statements that were proved correct for non-jews are not considered automatically correct for jews.

According to some of these sources the non-jew physiology is innately different ("their flesh is as the flesh of asses"), and according to other sources the differences come from the fact that the non-jews eat non-kosher food.

Sources:

Babylonian talmud Tractate Niddah 45a

Sefer Gan HaMelech (Rabbi Avraham the son of Mordechai HaLevi, the *Ginat Veradim*) 131

Sefer Beer HaGolah (The Maharal of Prague), sixth *beer*

Responsa *Shoel V'Nishal* part 5 -- Even HaEzer 47

Responsa *Seridei Aish* part 2 section 4 -- Stunning animals via electricity, appendix 3
-- letter 23, column 130

Babylonian talmud Tractate Avodah Zarah 31b

Tosaphot on Tractate Avodah Zarah 31b

Responsa *Chatam Sofer* part 2 (Yoreh Deah) 101 s.v. *Abara haMaharshal*

Responsa *Chatam Sofer* part 4 (Even HaEzer 2) 61 s.v. *V'kol zeh*

Responsa of the Maharsham part 1 13

Responsa of the Maharsham part 1 24 s.v. *hinei b'inyan*

Responsa of the Maharsham part 182 s.v. *hinei baguf*

Responsa *Mishnah Halachot* part 13 271 s.v. *Umihu Shemaina*

Sefer Ben Ish Chai --Laws of the Second Year -- *parashat Pinchas*

9. Metaphysical opinions on the non-jews

9.1) jews are complete human beings. Non-jews, on the other hand, are human beings, but not complete human beings. The difference between the jewish nation and other nations is analogous to the difference between soul and matter, or between Man and other animals.

Sources:

Maharal of Prague *Sefer Gevurot HaShem* chapter 44

Maharal of Prague *Sefer Netzach Yisrael* chapter 14

Maharal of Prague *Sefer Derech Chayim* 3:14

9.2) The difference between a jewish soul and a non-jew one is larger and deeper than the difference between the anima of an animal and that of a human, since the latter is only quantitative whereas the former is qualitative.

Sources:

Rabbi Kook, *Orot, Orot Yisrael* 5:10 (pg. 156)

9.3) jews possess two souls: the earthly soul combines both good and bad, while the other one is part of the Almighty. Non-jews have only one soul, and it comes from a sphere that is all bad. The earthly soul of jews comes from the same sphere as the anima of clean animals. The earthly soul of non-jews comes from the same sphere as the anima of unclean animals.

Sources:

Tanya part 1 chapter 1

Sefer HaTanya part 1 chapter 6

Sefer HaTanya part 1 chapter 7

9.4) According to some opinions only jews are made in G-d's image. According to other opinions non-jews are also made in G-d's image.

Sources:

Mishnah Tractate Avot 3:14

Zohar, *Raya Mehemna* volume 3 (Numbers) on the portion of Pinchas 238b

Zohar volume 2 (Exodus) on the portion of Yitro 86a (from the DBS version 9 CD)

Tosaphot Yom Tov on Tractate Avot 3:14

9.5) Non-jews are creatures occupying a very base level. They would not exist were it not for Adam's sin in the Garden of Eden.

Sources:

Rabbi Moshe Chayim Luzatto *Sefer Derech HaShem* part 2 chapter 4, "On the Issue of jews and the nations of the world"

9.6) In the case of jews, the Lord regards a good thought as a deed but doesn't regard a bad thought as a deed. In the case of non-jews the opposite is true: the Lord doesn't regard a good thought as a deed but does regard a bad thought as a deed.

Sources:

Palestinian talmud Tractate Peah 1:2

Tosephot on Tractate Kiddushin 39b

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1. A proper response that includes a conversation with the kind of comments and questions you'd expect from any non-jew.
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