On the attitude towards gentiles – with sources

1. Killing gentiles and saving their lives

1.1) In principle, every person practicing idolatry (whether a gentile 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 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 gentiles (nor, in fact, any gentiles who don't obey the 7 Noachide commandments), it is nevertheless forbidden to save their lives. The exact Halachic status of a gentile 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
Tosephta 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 gentile (even an idolater, without a court hearing) in peaceful times is forbidden. (According to most opinions, during a war any person from the gentile enemy nations may be killed.) However, a Jew who murders a gentile (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 gentile 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
לא ניתן לקרוא את התוכן המוצג בתמונה.
1.3) It is forbidden to save a gentile 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 gentile 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
A Jew is forbidden to assist a gentle woman in labor. If a Jewish woman works as a midwife, she is obliged to assist in the childbirth to avoid antagonizing the gentiles, but only on a weekday and only for a fee. A Jewish woman is forbidden to breastfeed a gentile 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
Responsa Chatam Sofer part 2 (Yoreh Deah) 131
It is forbidden to desecrate the Shabbat to save the life of a gentile, 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

1.5) It is forbidden to desecrate the Shabbat to save the life of a gentile, 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.
A gentile 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
Knессет HaGedolah (R’ Chaim Benveniste) Orach Chayim 330
Shulchan Aruch Harav (R’ Shinuer Zalman of Lodi) Orach Chayim 330:2

1.6) A gentile 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.
Today a few Rabbinical authorities claim that the danger of provoking gentile animosity by not saving a gentile'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 gentile 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 gentile, must save him, even when it involves violating the Shabbat.

Contemporary practical rulings regarding the previous items:

Sources:
R’ Moshe Sternbuch, B’shvi’ei B’Refuah 6 (5744) pp. 45-51 (and in Responsa teshuvot v’Hanhanagot part 3, 357)
1.8) If a Jew is chasing a gentile in order to murder him, it is forbidden to kill the Jew in order to save the gentile, even if there is no other way to save the gentile's life. A person who kills the Jewish pursuer in order to save the gentile's life must be put to death. But if a gentile (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 gentile, then it is permitted to 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
Safa on Behar, parasha 5
HaTorah V’HaMitzvah (Malbim) on Safr 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 gentile, 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 gentile kills a Jew.

Sources:
Mishnah Tractate Bava Kama chapter 4
R’ Ovadiah of Bartenura Tractate Bava Kama chapter 4
Tosephta 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
לא ניתן לקרוא את התוכן המוצג בתמונה.
2. Robbing, cheating and returning lost items to a gentile

2.1) According to some halachic sources, robbing and stealing from a gentile 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 gentile 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
Tosephta on Tractate Avodah Zarah (Zuckermandel) 8:5
Tosephta 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 chapter 4 4b
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 gentile customer he does not owe the gentile 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 gentile 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 gentile 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 gentile 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 gentile 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 gentile'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
2.5) According to most opinions if a gentile 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 gentiles will glorify the
Jewish people and their religion) it is permissible and even a commandment to return it to a gentile. 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 gentile.

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
A. [Regrettably, the text on this page is not legible or clear enough to transcribe accurately.]
3. Business relations

3.1) It is forbidden for a Jew to consume some food products made by a gentile (even where there are no equivalent products made by Jews): wine, most milk products, and most kinds of food cooked or roasted by a gentile. 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 gentile baker even where there is no Jewish baker. Others permit buying bread from a gentile baker, but only where there is no Jewish baker. And some permit buying bread from a gentile 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 gentile, even when this causes minor financial losses.

Sources:
Sefer HaChinuch commandment 337
Responsa of the Rama 10
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 gentile. Also according to this same opinion, one mustn’t forgive the debt of a gentile or postpone its payment date. Others also prohibit lending money without interest to a gentile 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 gentile may cause affinity between him and the Jew and cause the Jew to be influenced by the ways of the gentiles, it is forbidden to lend money to a gentile 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
According to some opinions it is permissible to delay the wages of a gentile. 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 chapter 12
A gentile 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 gentile 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
שיך במעיון חוהדיה שחש יתכן ענין אחר פקח, אבל כל מה שמדאгал דוגמלוすべて תconciliation, ואל \n
שלומת עזרו והושיעспешנה ירבדה. ואל \n
 plung מוכזכים, מתנור של כל תודעה הקדושה, כלenumer היא \n
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...["לעקוב מוכזכים","מתנור של כל תודעה הקדושה, הכלenumer היא"]

...["שלומת עזרו והושיעспешנה ירבדה. ואל"]

...["לא עבד מוכ可想而"]
4. The place of gentiles in Jewish political and judicial systems

4.1) A gentile (and even a convert to Judaism) cannot be appointed to the throne or to any other executive governmental position over Jews. A gentile 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 gentile 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

Shulchan Aruch Choshen Mishpat 35:7

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

Sources:

4.4) A gentile, 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 gentile transgressing any of the Noachide commandments he can kill the gentile on the spot without bringing him to court, but most opinions disagree and say that even a gentile 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’elah on Shealitot d’Rabbi Achai (The Netziv of Volozhin), query 1, pp. 16-17
4.5) In a lawsuit between a Jew and a gentile, the legal process is as follows: If non-Jewish laws benefit the Jewish party, the ruling is based on them, and the gentiles are told "Such are your own laws!" However, when the Jewish party benefits more from Jewish laws, the ruling is made accordingly, and the gentiles 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 gentile's property, the Jew is not required to pay any indemnity. But when an animal owned by a gentile damages a Jew's property, the gentile 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:
4.7) A gentile (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 gentile (or a Jew) is never sentenced to death. A Jew who steals from a gentile (including a ger-toshav) 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 gentile) who abducts a Jew, but not on a Jew who abducts a gentile.

Sources:
Deuteronomy 24:7
Sifrei Devarim piska 273
Maimonides, Laws of Theft chapter 9
לא יступил אלא ושנעם דוד שיר יעקב, והנה הנבון ואתנה הירש ודר אידה.

אשה אשה, ורアイל איה. והנה הנבון ואתנה הירש ודר אידה.

אשה אשה, ורアイל איה. והנה הנבון ואתנה הירש ודר אידה.
5. Gentile culture

5.1) The gentiles 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 gentile 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
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A gentile must not study the Torah. If he does it he is to be beaten in punishment as well.

Sources:
Babylonian Talmud Tractate Sanhedrin 59a
Maimonides, Laws of Kings 10:9
Ran’s Novell 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 gentiles

6.1) A Jew passing gentile graves or seeing a multitude of gentiles must declare: “Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindernost 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 gentile 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
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 gentile brother, sister (that is, the offspring of his father from a gentile woman), son, or daughter (that is, his offspring from a gentile woman). A proselyte doesn’t have to mourn over his gentile mother and father.

Sources:
Maimonides, Laws of Mourning 2:3
Shulchan Aruch Yoreh Deah 374

6.4) In respect to a gentile, the law permits revenge and rancor. Similarly, the commandment “Love thy fellow as thyself” does not apply to gentiles.

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 gentile 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 Eiynayim 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 gentile.

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
It is forbidden to sell real estate to a gentile in the Land of Israel. Some kinds of real estate are not even to be rented to a gentile 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 gentile 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
A Jew must not take charity from a gentile 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 gentile in public only if he cannot get any charity either from a Jew (in public or in private) or from a gentile 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
Tosphat on Tractate Sanhedrin 26b
Maimonides, Laws of Gifts to the Poor 8:9
Maimonides, Laws of Testimony 11:5
Ture 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 gentile.”

**Sources:**
Tosephta 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 gentile mustn’t be buried side by side, even if the gentile is a gertoshav. If a Jew was buried next to a gentile 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
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 Gentiles

7.1) According to some sources, cruelty and vengefulness exist only amongst the gentiles.

Sources:
Babylonian Talmud Tractate Beitza 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, Laqws 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 gentiles 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 gentile, it is forbidden
to get a haircut from a gentle 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
Many Halachic sources before the era of the Shulchan Aruch say that gentiles 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 gentile societies also consider bestiality an abomination.

Sources:
- Michnah Tractate Avodah Zarah 2:1
- Tosephta on Tractate Avodah Zarah (Zuckermandel) 3:2
- Babylonian Talmud Tractate Avodah Zarah 22b
היאך나 תוריבי 
םיחسارה חתונ התייבת הבזוב גמא, חותמו בותכ תחתופה תחנת(ד"ה"תא ריא טעמורייה) תוריבא וניא הבש שומשון ס"ל "םילשורי תכר רבד דמקי תמיתת ארבגבת ע"הוא ע"הוא תחנה חתונ הבזוב דליה אל תרתי: ניב להביה מ"ושי(ד"ה"תא ריא טעמורייה) דעיב לש מתייתא דבל המ"מש וmemberofית תעד הבזוב דליה תועבש אֵילל חתונ התייבת הבזוב גמא, חותמו בותכ תחתופה תחנת(ד"ה"תא ריא טעמורייה) תוריבא וניא הבש שומשון ס"ל "םילשורי תכר רבד דמקי תמיתת ארבגבת ע"הוא ע"הוא תחנה חתונ הבזוב דליה אל תרתי: ניב להביה מ"ושי(ד"ה"תא ריא טעמורייה) דעיב לש מתייתא דבל המ"מש וmemberofית תעד הבזוב דליה תועבש אֵילל חתונ התייבת הבזוב גמא, חותמו בותכ תחתופה תחנת(ד"ה"תא ריא טעמורייה) תוריבא וניא הבש שומשון ס"ל "םילשורי תכר רבד דמקי תמיתת ארבגבת ע"הוא ע"הוא תחנה חתונ הבזוב דליה אל תרתי: ניב להביה מ"ושי(ד"ה"תא ריא טעמורייה) דעיב לש מתייתא דבל המ"מש וmemberofית תעד הבזוב דליה תועבש אֵילל חתונ התייבת הבזוב גמא, חותמו בותכ תחתופה תחנת(ד"ה"תא ריא טעמורייה) תוריבא וניא הבש שומשון ס"ל "םילשורי תכר רבד דמקי תמיתת ארבגבת ע"הוא ע"הוא תחנה חתונ הבזוב דליה אל תרתי: ניב להביה מ"ושי(ד"ה"תא ריא טעמורייה) דעיב לש מתייתא דבל המ"מש וmemberofית תעד הבזוב דליה תועבש אֵילל חתונ התייבת הבזוב גמא, חותמו בותכ תחתופה תחנת(ד"ה"תא ריא טעמורייה) תוריבא וניא הבש שומשון ס"ל "םילשורי תכר רבד דמקי תמיתת ארבגבת ע"הוא ע"הוא תחנה חתונ הבזוב דליה אל תרתי: ניב להביה מ"ושי(ד"ה"תא ריא טעמורייה) דעיב לש מתייתא דבל המ"מש וmemberofית תעד הבזוב דליו
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 gentile female slave in order to increase the number of his gentile 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 gentile boy into a gentile slave.

Sources:
Palestinian Talmud Tractate Yevamot 8:1
Maimonides, Laws of Slaves 8:20
8.3) It is forbidden to free a gentile slave, unless this is necessary to enable the fulfillment 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:
Leviticus 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
According to one opinion, a gentile 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 gentile 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 gentile 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
According to most opinions, during a war against gentiles a Jewish man was allowed to have sexual intercourse with a gentile 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 gentile 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
Tosephta on Tractate Avodah Zarah (Zuckermannel) 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
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 gentile. In fact, according to some opinions it is possible that there is no injunction against desecration of the body of a gentile. For this reason, according to some opinions it is permitted to operate on dead gentiles 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 gentiles 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:
Responsive Daat Cohen (Issues in Yoreh Deah) 199
Responsive Sheeilat Ya'avetz part 1 section 41
Responsive Piksei Uziel B'Sheelot HaZman 33
8.7) A gentle 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 gentle woman since it can have a bad influence on his soul (even if the gentle woman eats only kosher food).

Sources:
Mishneh Tractate Avodah Zarah 2:1
Tosephta 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 gentile, even if it was done according to all other rules established by Jewish law. This applies even if the gentile is a ger toshav.

Sources:
Mishnah Tractate Chulin 1:1
Tosephta on Tractate Chulin (Zuckermannel) 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 gentile cannot circumcise a Jew, even in the presence of other Jews. According to some opinions, if a Jew was circumcised by a gentile the Jew has to undergo a second ritual of “symbolic circumcision.”

Sources:
Tosephta on Tractate Avodah Zarah (Zuckermannel) 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 gentile 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 gentiles, and therefore medical statements that were proved correct for gentiles are not considered automatically correct for Jews. According to some of these sources the gentile 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 gentiles eat non-kosher food.

Sources:
Babylonian Talmud Tractate Niddah 45a
Sefer Gan HaMelech (Rabbi Avraham the son of Mordechai HaLevi, the Ginat Veradim) 131
9. Metaphysical opinions on the gentiles

9.1) Jews are complete human beings. Gentiles, 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 gentile 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. Gentiles 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 gentiles 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
- 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 gentiles 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) Gentiles 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 gentiles 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