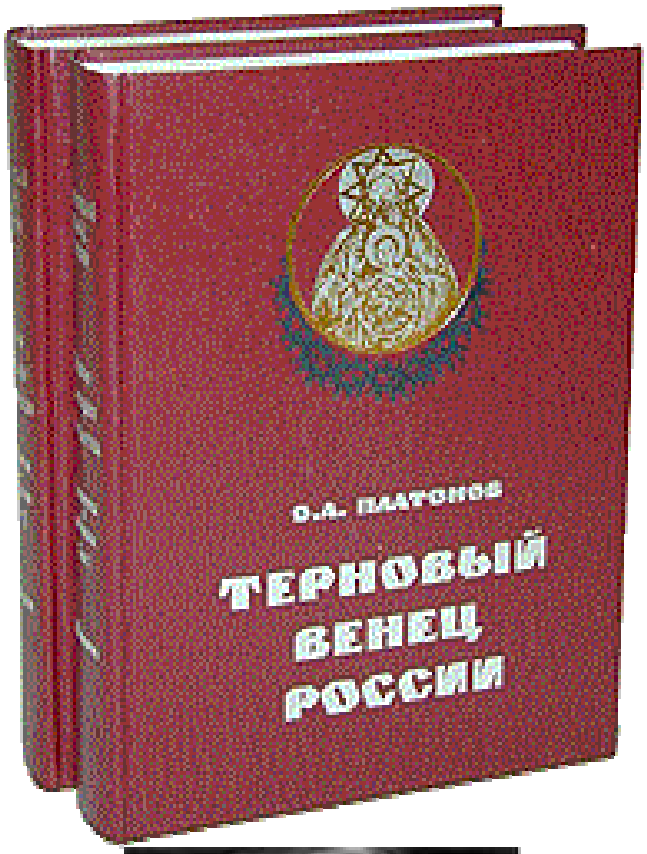
100 main laws of Shulchan Aruch

Last revised - 16 April 1999 ***(excluding annexes)***





"There are different viewpoints on the origin of the *Protocols of the Elders*, but in my opinion, it does not matter who created them, but the fact that the entire history of the XX century with frightening accuracy corresponds to the ambitions stated in this document."

-- Metropolitan of St. Petersburg and Ladoga, John (Snychev)

Dedicated to the memory of Metropolitan of Saint-Petersburg and Ladoga John (Snychev; 20.10/2.11.1995) who blessed this work



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

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  When a Jew sends a clerk to Akum for the money and he deceives Akum and takes more, then it belongs to the clerk
- **Law 28:**
  When a Jew is conducting business with Akum and another Jew comes and deceives Akum, no matter how, then both Jew should share in such profits
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  When a Jew sends a clerk to Akum to pay the debt, and Akum forgot about the debt, then the money should be returned to the Jew, who sent him
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- **Law 31:**
  It is strictly forbidden for a Jew to cheat his fellow Jew, but towards Akum there is no such a thing as deception
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  Under threat of damnation by Rabbi Gershon it is prohibited to make a competition while renting property from Akum
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  It is forbidden to listen to a sick one when he wishes to give a gift to Akum
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  The thing lost by Akum, is allowed to be kept (without giving it back)
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  When an animal belongs to a Jew, and a load to Akum, you have to unload and load, because a Jew is in a difficulty. But when the animal and the load is owned by Akum, then you are not obliged to do so
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  When a Jew buys something from a thief and sells it to another Jew, and Akum comes and declares it stolen from him and takes it away (stolen) from the buyer, then, if the thief is known as such, the first Jew is obliged to return the money to the second one

- **Law 39:**
  If a Jew has bought the rights to collect customs duty from the King, then, those engaged in smuggling are considered robbers of Jew
- **Law 40:**
  Where the officer is a Jew, and he collects for the king, though it is forbidden to engage in smuggling, when someone imports the illicit goods, then the collector should not force him (the smuggler) to pay (the customs fees)
- **Law 41:**
  State laws need to be complied with, but only those that cause the State to receive a revenue
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  It is forbidden to play the games of cubes with a Jew, ie to deceive him in the game of cards or dice or other games that allow cheating, because all this is robbery, robbing the Jews is forbidden. But with Akum it is allowed
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  When Reuben sold anything to Akum, and comes Shimon and tells Akum that the thing he bought should not be so expensive, then he is guilty and has to compensate (Reuben)
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  It is allowed to kill a traitor at any place, even in our time. It is permissible to kill him before he can snitch
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  When someone snitched on a Jew to Akum thrice, then it is necessary find ways and means to get rid off him
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  When the ox of a Jew injures an ox of Akum, then a Jew is not obliged to compensate Akum for his loss. But, when the ox of Akum injures the ox of a Jew, then Akum is obliged to compensate the Jew for the loss because he is Akum
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  One should not keep the small livestock in Palestine, because it has a habit of grazing on others' fields causing damage
- **Law 49:**
  It is forbidden for a Jew to keep the vicious dog that bites people, without the dog being tied on a chain, but it is applicable only where the Jews are the only residents
- **Law 50:**
  Jewish free-thinker, as well as those who reject the Torah and the prophets of Israel, to kill all such is a good deed. It is not allowed to a Jew to save Akum from death
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  An animal killed by Akum, or a Jew who became an Akum, must be regarded by Jews as carrion
- **Law 52:**
  A Jew is forbidden to cut the animal, which is not yet 8 days old. One can not rely on

Akum in regard to animals which were bought from him, and (which) he claimed to be 8 days old

- **Law 53:**
  It is not allowed for nohrif (Christian) to breast feed the child, when you can have a Jewess, because the milk of nohrif closes the heart and creates an evil nature in it
- **Law 54:**
  Rabbis have forbidden to eat bread baked by Akum, or anything cooked by Akum, or drink his liquor, as it may lead to socially friendly relations
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  It is always a good deed to snatch something from Akum
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  When a Jew has bought some dishes from Akum, then he should wash it clean because Akum is (in the Jewish sense) impure
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  Jew is forbidden to drink wine from a bottle or glass, which was touched by Akum, because of such a touch by Akum wine is defiled
- **Law 58:**
  A Jew is forbidden to derive any pleasures or benefits that he might enjoy from the temples of Akum
- **Law 59:**
  All the images in the villages are prohibited because they are, without doubt, made for idols
- **Law 60:**
  A Jew is strictly forbidden to derive any pleasure or benefit from the temple of Akum, such as having a walk in its shadow during summer, listen to organ music, or to look at one of its beautiful paintings in order to enjoy it
- **Law 61:**
  It is strictly forbidden for a Jew to build a house next to the Akum temple
- **Law 62:**
  Jew is not allowed to have fun or profit from the church-owned property of Akum when the income goes to the liturgical purposes
- **Law 63:**
  Strictly forbidden for a Jew to participate in donation collection for the temple of Akum
- **Law 64:**
  It is a good deed to be done to Akum temples, as well as all their belongings or made for them, by every Jew, as much as possible, is to try to destroy and burn them, and to scatter the ashes in all winds, or throw them into the water
- **Law 65:**
  A Jew who vows anything in the name of the temple (church) of Akum should be given 39 hits with the stick, and furthermore it is forbidden to even use the name of such a temple; with respect thereto, only the embarrassing nicknames must be used
- **Law 66:**
  A Jew is forbidden to lend money to Akum, or to even conduct any business with him for three days before one of his (Akum) holidays, because Akum could use it to please himself during holidays. However, for excessively high interest rates loaning to Akum is allowed

- **Law 67:**
  A Jew is forbidden to give any gifts to Akum on one of his (Akum) holidays, as it is allowed only when he knows that Akum is unbeliever. Similarly, a Jew is forbidden to accept gifts from Akum on his holiday
- **Law 68:**
  It is forbidden to a Jew to go to Akum's house during the Akum holiday so as not to be obliged to shake hands with him
- **Law 69:**
  Always forbidden to respond to a bow of Akum, so it is advised to bow first, so that the Akum would not (bow) first, and thus force one to respond to his bow
- **Law 70:**
  It is considered a holy good deed, when a Jew stays away from the temple of Akum, at least by 4 cubits. Very strictly prohibited for a Jew to bow his head in front of mentioned temple, when, for example, a splinter has gotten into his leg or when he drops his money down
- **Law 71:**
  A Jew is forbidden to take off his hat before the kings or priests, who have a cross on their dress or a cross worn on the chest, so it does not look like he makes a bow before the cross
- **Law 72:**
  It is forbidden to Jews in the neighborhood or on the street where they live, to rent or sell houses to three Akum, to prevent that street from becoming Christian
- **Law 73:**
  It is considered a great sin to give something to Akum as a present. Prohibited (to a Jew) to give a gift to Akum, whom he does not know
- **Law 74:**
  Jew is forbidden to praise Akum in his absence, such as saying: "What a handsome man," but still a thousand times more strictly forbidden to praise his virtues
- **Law 75:**
  A Jew is forbidden to take part in a wedding feast of Akum, even if there is a opportunity to take home his food and his waiter
- **Law 76:**
  A Jew is forbidden to send his child to a Christian school or to take him to a Christian craftsman to learn some skill, because Akum (Christians) would tempt him to do evil
- **Law 77:**
  A Jewish midwife is forbidden to breastfeed a baby of an Akum, even if she is paid, because she would help to raise an Akum
- **Law 78:**
  It is forbidden to a Jew to be treated for free by the doctor or a pharmacist of Akum, because, we must assume that in this case the doctor or pharmacist would have poisoned him
- **Law 79:**
  It is permitted to a Jew with a life-threatening illnesses to use the unclean when he thinks he can expect to be healed by it
- **Law 80:**
  Strictly forbidden to a Jew to let an Akum cut his hair

- **Law 81:**
  It is not a direct duty for a Jew to kill an Akum with whom he lives in peace; but it is strictly prohibited to save an Akum from death. Furthermore, a Jew is forbidden to treat an Akum even if he is paid
- **Law 82:**
  It is strictly forbidden to a Jew to lend money to another Jew at high interest rates, and, conversely, it is allowed to lend money to Akum or a Jew who became Akum at excessively high interest rates
- **Law 83:**
  It is forbidden to a Jew to assimilate among Akum, on the contrary, he must make every effort to ensure that he is different from them. And, least of all, is allowed to him to wear such clothes that contain anything specifically Christian
- **Law 84:**
  The Jews have a law according to which at a certain time they need to perform a purification through bathing in water. When, having made such cleaning, they come across something unclean, excitatory, disgusting, or Akum, then they should perform the cleansing all over again.
- **Law 85:**
  When a Jew has stolen something from Akum, but in the court rejects it, and he is asked to take an oath, then other Jews, who are aware of the theft, are required to mediate and do all they can to bring the matter to an amicable agreement between the Jew and the Akum. He is allowed to swear falsely, but at heart to deny this perjury, thinking to himself that he could not do otherwise
- **Law 86:**
  A Jew is forbidden to give a donation or to lend something to someone who rejects even a single law of Torah, let alone to such a Jew who became an Akum
- **Law 87:**
  A Jew is strictly forbidden from accepting a charity from an Akum
- **Law 88:**
  Marriages among Akum have no binding force, ie their cohabitation is equivalent to mating horses. Therefore, their children do not relate to their parents in any human way, like relatives, and when parents and children became Jews, for example, a son can marry his own mother
- **Law 89:**
  Jews have a law: during harvest leave some of it on the edges of the fields. But we no longer do it, because (now) the majority are Akum, and if (some harvest) was left, then the Akum would came and harvest it for themselves
- **Law 90:**
  In 24 cases, the Beth Din is obliged to expose a Jew to anathema ... For example, when someone sold their land to Akum, then you have to exclude him until he takes the responsibility for any potential violence that the Akum may cause to his Jewish neighbor
- **Law 91:**
  No need to be sad about Akum and slaves, and no need to conduct a send off for them when they die
- **Law 92:**
  The clergy should be cautious and not go visit the graves of Akum (Hagahh), although

the (rabbis) (in this regard) are not so strict. Akum should not be regarded as humans, but as animals

- **Law 93:**
  When a Jew has some Akum as his servants, and one of them dies in his home, then another Jew is forbidden to console him for the deaths as though it were the death of a human
- **Law 94:**
  A Jew is strictly forbidden to give gifts to Akum during his New Year's celebrations, because the Akum see it as a happy omen for the New Year and enjoy it
- **Law 95:**
  At the cemetery, do not behave indecently. It is prohibited to let the cattle graze on the graves, or dig the drainage canals, or make the walkways, or mow the grass on the graves, or relieve oneself or allow the Akums in there
- **Law 96:**
  When Akuma (Christian) marries an akum female (Christian), or when the Jew, who converted to Christianity, marries a Jewess, who also became a Christian, then their marriages have no legal force
- **Law 97:**
  It is strictly forbidden for a Jew to beat his fellow Jew, even if he is a sinner. However, only a Jew should be considered as a neighbor or fellow, but beating an Akum is not a sin of any kind
- **Law 98:**
  When a Jew has married the akum female, then he should be given 39 strokes and the marriage is considered to be null and void, and Beth Din is required in addition to subject him to anathema. Because the Akum should be regarded not as people but as a horses
- **Law 99:**
  For a fee it is permissible to lend to such an Akum who usually takes (borrows money) from him (the grieving one) because it is something he could lose an opportunity to gain from
- **Law 100:**
  If one had children while being an Akum, and (then) he became a Jew, then he has fulfilled the commandment

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Introduction

The most terrible tragedy in the history of any people is when it becomes hostage to an anti-God, anti-human system of views and turns into a blunt instrument for putting them into practice. In every nation there are people good and bad, kind and evil, sincere and indifferent. However, the godless, anti-human system turns them all into a single organization, or rather,

Organized herd, led by criminal leaders, and the whole nation bears their guilt.

"The sect that subjugated the Jewish tribe outwardly accepted the concept of a single and universal God, introducing it into the Scriptures only to destroy it, provoking a new, revolutionary faith, oh, of course, to justify their domination. This denial was necessary and inevitable for the teaching of the dominant race: since there is a dominant race, it is itself — God." [[[*[*1111]]]]

[[[*[*1111]]]] Douglas Reed. The Controversy of Zion. Moscow, 1993. P.6-7.

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

Arising in the second half of the XIX century, this document absorbed the experience of Talmudic Jews in the struggle for world domination of the "chosen" people. Being a compilation of preceding secret Jewish documents, the Protocols of Zion, in the form of both a political pamphlet and a catechism, outlined the political behavior program of Jews among hostile Christian parodies (Gentiles).

In this sense, they are similar to similar program documents of the XIX - early XX centuries, such as Karl Marx's "Communist Manifesto," catechisms of Masonic orders, and Nikolai Bukharin's "ABC of Communism."

This is not a dry manual for action but a call to fight, an answer to the question of what and how to do, presented with journalistic brilliance and pathos.

The Protocols of Zion were often and groundlessly declared a forgery. Many, even conscientious researchers, were puzzled by the fact that their documentary title - "Protocols" - clearly did not correspond to the journalistic content. The thing is that the Protocols of Zion were a cunningly concocted forgery, presenting itself as a protocol of the meeting and discussions of the alleged Jewish conspirators, but in reality serving as a propaganda tool for the reinforcement and justification of anti-Semitic sentiments.

The Talmudic essence...

In summary, they encompassed everything that concerned the Talmudic Jews: their attitude towards Christian peoples, the desire to elevate themselves above them, and to humiliate them in the name of their racial doctrine.

Today, at the end of the twentieth century, when much of what was discussed in the Protocols of Zion has been realized, it is practically impossible to dispute their correctness.

The Protocols of the Elders of Zion, a tendentious and tendentious historical document, which is inconsistent with accurate historical facts, emerged in the XX century....

Over the century, the Protocols of Zion have been published hundreds of times in almost all languages of the world. In terms of the volume of mass editions, they are second only to the Bible and the works of V.I. Lenin, becoming one of the most widely read books of the twentieth century.

For a Russian Orthodox person, the appearance of the Protocols of Zion in Russia is sanctified by the name of the Holy Righteous John of Kronstadt. The Great Saint blessed the publication of the book with the attached Protocols of Zion, decisively saying to its author:

"Print it, the book will be read and bought." [* [* [* [*1111]]]]

[[[*[*1111]]]] Fiery Love: In Memory of S.A. Nilus. New York, 1937. P.6.

During the difficult days of 1905 for Russia, Russian Saint Vladimir (Bogoyavlensky), then Metropolitan of Moscow and Kolomna, spoke with the truthful word about the ominous plans of the ideologists of the Protocols of Zion. In his sermon "What should we do in these troubled days?" compiled with the participation of Bishop Nikon (Rozhdestvensky), the Saint revealed the Jewish roots of the turmoil that had engulfed our Motherland.

The sermon was read on October 16 in all the churches of Moscow and the Moscow region. Saint Vladimir himself delivered this sermon in the Assumption Cathedral of the Moscow Kremlin on the eve of October 17, when the Russian Church established a service of thanksgiving molebens in honor of the miraculous deliverance from death of Tsar Alexander III and his family during the crash of the imperial train near the Borki station, and on the eve of the Manifesto on the "granting of freedoms".

The sermon of the Saint, published in many editions, made a huge impression on the Russian people, opening the eyes of many to the essence of what was happening in Russia. Moreover, the Saint Metropolitan's prayers calling to defend the Tsar and Holy Russia from criminal conspirators awakened broad patriotic sentiments, mobilizing millions of Russian people to fight against the enemies of the Fatherland.

During a short period - from the end of 1905 to the first half of 1906 - the uprising Russian people eliminated several thousand of the most active revolutionary conspirators, political bandits, and terrorists, forcing the rest of them to flee abroad.

The history of the Protocols of Zion is more interesting than the most captivating detective story, as it embodies all the twists and turns of the secret activities of Jewish and Masonic organizations.

Following the intricate paths of the Judeo-Masonic conspiracy, you constantly encounter facts of monstrous crimes, cruelty, and bloodthirstiness. Murder around the corner, treachery, spreading false rumors, blackmail, intimidation, extortion, bribery - these are just some of the methods that the Talmudic Jews used to deceive and enslave not only the Jewish people but all of humanity.

While working on this book, I was able to find many previously unpublished documents and materials on the history of the Protocols of Zion, which were kept in the archives of Russia and the United States.

Akum and other words used by the rabbis to call all non-Jews

The words "Akum", "the other", "nohri", "omen-Eleele" and "kuchi" are used by the rabbis to call all non-Jews.
Akum - abbreviation formed from initial letters of the Chaldean words "aobde kohabim umasulof" which means "fans (of worship) of stars and planets."
"Goy - Jewish term for people - in the Bible it is rarely used for Israel, such as Ex. 19, 6; it is more often applied to the other creeds, for example, Deut. 28, 36, 49-50; also used

to mean "pagan", such as Ps. 2 1. In the later Talmudic terminology Goy no longer applies to the entire pagan people, but to individuals.

Nohri - stranger, not a fellow, foreigner, in contrast to Israelite, a pagan, such as Isa. 2, 6 (feminine - nohrif).

Obed Eleele - idolaters.

Kuti, Kutis - the people displaced by the Assyrian king Shalmaneser to the kingdom of Israel, and through mixing with the Israelis form the tribe of Samaritans (see: Sam. 17, 24, 30); feminine - Kutit (see: Talmud Chullin 6a).

For the rabbis, there is no difference between these words. In different books, in the texts of the same laws they are completely interchangeable. On the other hand, all the laws mentioned in the above named collections came from the Talmud, and even if they differ from each other, then only to the extent of terms used for expressing the notion of "non-Jews".

Laws of the Talmud classify Christians as idol worshippers

Laws of the Talmud view Christians as idol worshippers. Here are a few examples to prove it.

In The Talmud Abodah Zarah (7b) The Resurrection of Christ is ranked among the "idolatrous feasts"; at the same Talmud (27b) tells how a disciple of Jesus named James, wanted in His name to heal the son of Rabbi Ishmael's sister, bitten by a snake, but Rabbi Ishmael did not allow this, because you can not be treated by a heretic. One page before (26b) states: "Who is a heretic?" He who indulges in idolatry."

Talmud Sabbath (116) says:

"Rabbi Meir calls heretical books "Avon gillayon", ie "The trouble in an empty paper" because they themselves call it a gospel".

In Maimonides Abodah Zarah 1, 3, it reads as follows:

"Know that the Nazarenes, wandering in the footsteps of Jesus, although their dogmas differ, yet all are idolaters, and so they should be treated as befits to idolaters ... So teaches the Talmud."

In Shaalof Utshubof Hafam Zofer, section Iore Dea CXXXI, we read:

"There is no doubt that his (the modern goy. - OP) service is real idolatry." In the Rambam Gilhof Maahalof az'urof XI, 4 it says the same thing.

"The cross belongs to idolatry"

In "Hagahof Ascher Abodah Zarah" III, 5 it states bluntly: **"The cross belongs to idolatry."**
Rabbenu Ascher writes in Abodah Zarah IV, 1:
"The silver cup, which a Christian priest is holding in his hands, and censer, which he smokes with, belong to idolatry." **[*1]**
[*1] K. Ecker Ordinance. cit. C3-5.

Chapter 2 - 100 laws of Shulchan Aruch: Fundamentals of ZioNazism and Fascism

The most evil document of the entire history of the world. Hatred of the human race. Jews - the "higher beings". Goyim are animals. "Right" to rule the world. Enemies of the Judeans will be destroyed.

Translator's notes:
[Keep in mind that these laws are the standing laws of Judaists regardless of where they reside or what is their citizenship and are to be followed regardless of anything else.
Furthermore, they supersede the laws of the land, and, in case there is some conflict between them and the law of the land, the law of the land is considered inapplicable and has no force or effect.
The punishment for not following them is excommunication and damnation, which is equivalent to the death sentence in Judaic tradition, and so anyone performs a good deed when he deprives such "violators" of their life.
Furthermore, Shulchan Aruch as such is what has been the main set of religious documents guiding the Judaists, for the last 300 years. The Talmud nowadays mostly

belongs to archives as a historical document and is no longer considered as something current or widely used.

"At the present time, the Schulchan Arukh is regarded as the obligatory Law Code of the Jews, and they use it principally in their studies. Many commentaries have been written on each part of this book.

"An important point to note is that this work has always been regarded by the Jews as holy. They have always held it, and still hold it, as more important than the Sacred Scriptures. The Talmud itself shows this very clearly..."

The Talmud Unmasked

http://www.biblebelievers.org.au/talmud1.htm

There is also a collection of teachings called Tanya, which is the Chabad's "bible" of sorts, used by the most extremist and racist/fascist ZioNazi sect called Chabad Lubavitch, the most influential, most evil, most rootless and destructive force on this planet today controlling all the governments of all the "civilized" countries of "free world". The evil, the likes of which the world has never know in its entire history.]

"Probably the most evil document of the entire history of the world"

Let us proceed directly to analysis of perhaps the most evil document in the entire history of the world, the basic laws of the Talmud, as collected in the Shulchan Aruch. These anti-human laws have caused many tragedies for the Jewish people because, in essence, **they turned a part of them into an informal criminal organization, opposing on the basis of racial considerations the rest of humanity.**

"I think, wrote Fichte, that Judaism is so evil because it is based and built on a deep hatred of the entire humanity."

The racial, man-hating nature of the laws of Judaism can be compared only with some racist documents of Nazi Germany.

Two versions of translation of the Shulchan Aruch

For completeness and accuracy of the picture and the subsequent analysis of these laws, we shall present them in two translations (from Hebrew) - the **generalized** (and

sometimes just rephrasing) by Briman (Justus), and **literal** by Dr. K. Ecker **[*1]**, which corrects some inaccuracies of the translation by Briman. In general, both these versions are complementary and give an idea about the Judaic-Talmudic ideology.

Act 1:

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

Act 1

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

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

Orach-Chayim 20, 2.

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

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

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

[*3] Ibid; taken from Nimmuk Joseph.

Act 2:

Akum are not to be considered by Jews as people

Act 2

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

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

Orach-Chayim, 14 1.

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

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

Yebamoth 61a.

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

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

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

Act 3:

Kaddish prayer is permitted to be read only there where ten Jews have gathered together

Act 3

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

Orach-Chayim 55:20.

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

Law 4:

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

Law 4

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

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

Orach-Chayim, 113 8.

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

[*2] Talmud Yebamoth, 61.

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

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

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

Law 5:

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

Law 5

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

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

Orach Chayim, 128, 41, Hagah.

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

Law 6:

Jew, who became an Akum, is cursed

Law 6

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

Orach Chayim, 154, 11, Hagah.

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

Law 7:

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

Law 7

"Prayer Simun (Jew reads it after dinner. At the end of prayer the landlord is blessed also) can not be read at the home of Akum to avoid blessing Akum as well." **[*4]** Orach Chayim-193, 3 Hagah.

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

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

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

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

[*4] bid, 193, 3 Hagah.

[*5] After dinner.

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

Law 8:

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

Law 8

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

Orach Chayim-217, 4.

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

Ibid, 217, 5.

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

Law 9:

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

Law 9

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

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

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

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

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

"Glory to Thee, Wise Lord";

But when he sees a gathering of Akum, then he must say:
"Your mother will be greatly ashamed and blush for the fact she gave birth to you" (Jeremiah 50, 12). **[*4]**
When a Jew passes by a Jewish cemetery, he should say:
"Glory to Thee, O Lord, that you so righteously created them",
and in front of the Akum cemetery he should say:
"The more shame to your mother, etc." **[*5]**
When a Jew sees a well-built home of Akum, he should say:
"The houses of arrogant Lord will destroy," but when he sees the ruins of the Akum house, he should say:
"The Lord is a God of vengeance".
Orach Chayim-224, 1.
[*1] Shulchan Aruch, Orach Chayim, 217, 2, 4 and 5, taken from the Talmud Berachah, 51 and 53 and from Maynmon Gilhof Berahof par. 9.
[*2] Ibid, 224, 2, taken from the Talmud Berachah 54.
[*3] Ibid, taken from the Talmud ibid, 58.
[*4] Ibid, taken from the Talmud ibid, 59.
[*5] Shulchan Aruch, Orach Chayim, 224, 2; taken from Talmud Berachah 58.
"Anyone who sees the statue of Mercury, or other object of idolatry, (he) should say:"
Praise be to Thee, O Lord our God, King of the universe, for patience, thou hast exerted to violators of Thy will".
Ibid, 224, 2.
"Anyone who sees the place that was eradicated, (he) must say, if in the country of Israel:
"Praise be to Thee, O Lord our God, King of the universe, who eradicated idolatry of our country."
When it occurs in a foreign country, he should say:
"... who rooted out idolatry of this place!"
And he says in both cases (below):

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

Ibid, 224, 5.

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

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

But if it is idolatrous, then he should say:

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

Ibid, 224, 12.

"Anyone who sees the graves of Israelis must say:

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

The more shame to your mother ..."

Ibid, 224, 11.

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

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

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

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

[*2] The Talmud (Berachah 58a) yields about this the following explanation: "Because neither their minds nor their faces resemble each other."

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

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

[*4] If one sees the houses of the Israelis one is to say, when some people live there: "Praise be to Him Who has strengthened the border of the widow!" (Cf: Proverbs. 15, 25).

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

Law 10:

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

Law 10

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

Orach Chayim-298, 5.

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

Law 11:

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

Law 11

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

Orach Chayim, 306, 11.

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

Law 12:

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

Law 12

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

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

Orach Chayim, 329, 2.

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

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

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

[*3] To commit the deed.

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

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

Law 13:

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

Law 13

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

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

Orach Chayim, 330, 2.

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

Law 14:

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

Law 14

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

Orach Chayim-480, Hagah.

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

Shefoh text of the prayer reads:

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

(Ps. 78, 6, 7).
"... Pour out thy fury upon them, and let thy fierce wrath to embrace them!"
(Ps. 68, 25).
"Chase them, O Lord, with anger and destroy them from under heaven"
(Lamentations 3:66).
[*1] Shulchan Aruch, Orach Chayim, 330, 2, taken from the Talmud Abodah Zarah 26.
[*2] Tozefot, ibid.
[*3] See: Talmud, Yebamoth, Kiddushin and Ketubot.
[*4] Shulchan Aruch, Orach Chayim, 480, Hagah, taken from Mehar Brin.
[*5] Ps. 113, 9-19.
[*6] Ie night, during which the Israelis are protected by Jehovah, so that there is no need for them to fear demons (cf: Rashi and Abn Ezra to Exodus 12, 42; Talmud Rosh Hashanah 11b, Pesachim 109b).

Law 15:

During the holidays one can not cook for Akum and dogs

Law 15
"On holidays, when all work is prohibited, including cooking, everyone is allowed to make only as much as he needs to eat. **[*1]**
Nevertheless, when one had to cook for himself, it is allowed to add more food in the same pot than is necessary for himself, even if the added amount is designated for dogs, because we are obliged to let live the dogs also." **[*2]**
But to add the food for Akum is strictly prohibited, as we are not obliged to let him live."
Orach Chayim-512, 1.
"During the holidays **[*3]** it is not allowed to cook for Akum. And so it is prohibited to invite him: maybe because of him one would have to cook more food. But (it is forbidden) to invite him (Hagah) in his own (Jewish) home, but to send him (Akum) something to his house through the Akum is permitted."

"However, it is permitted to let one's servant dine with oneself, or a messenger, sent (to Jew), and so to the Akum, who came by himself (without invitation), for there is no need for us to fear that there was more food cooked for him" (Hagah).
"And it is allowed to cook more for ones servants and maids in the same pot, used to cook for oneself, but (to cook) for another Akum is prohibited in any case."
"When a Jew bakes some bread in the oven of Akum and one of the loaves should be given to him, then it is not allowed to bake a specific kind of bread for Akum, because then he (a Jew) would be baking (it) for Akum, whereas he is guilty of not first baking without designation (some bread to Akum), and only then to give it to him (Akum).
Ibid 512, 2.
"When the soldiers (Akum) give some flour a Jew, so that he baked them some bread, then it is allowed to bake for them, if they have nothing against the fact that he gave away a little bit to (Jewish) child." **[*4]**
Ibid 512, 3.
[*1] Shulchan Aruch, Orach Chayim, 512, 3 Hagah; taken from Beth Joseph, and Yerushalmi.
[*2] Ibid, 1, taken from the Talmud Betz, p.21.
[*3] Ie in the days of Passover, the feast of Pentecost, New Year and the Feast of Tabernacles (the day of repentance, during which the Jews themselves do not eat anything, of course, this does not count).
[*4] Then, the whole thing looks as if he actually baked bread "for the Jewish child."
"It is forbidden to cook and bake (specifically) for dogs, but it is allowed to take some food and give it to them."
Furthermore, it is permitted in the same pot, which is used to cook for oneself, to add some food for dogs, even if one has something else to give to the dogs if one had the desire."
Talmud Betz 21b.
"Why do you consider it necessary to count the dogs with "you" (ie those for which you can cook), and exclude the Akum? I consider dogs because you have to feed them, and I exclude Akum because you are not required to feed them."

Law 16:

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

Law 16

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

Orach Chayim, 539, 13.

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

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

Law 17:

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

Law 17

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

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

Orach Chayim-576, 3.

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

Law 18:

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

Law 18

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

"'Cursed be Haman and **all of Akum** and Blessed be Mordecai and all Jews'." **[*3]** Orach-haynm 690, 16.

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

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

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

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

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

[*4] The wife of Haman.

Law 19:

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

Law 19

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

Choshen ha-Mishpat 2, 1.

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

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

Law 20:

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

Law 20

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

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

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

Who nonetheless violates that requirement in search of justice, along with other Jew in court of Akum, **Beth Din must expell from the community (ie to curse him)** as long as he will not release his neighbor (the Jew) from his complaint." **[*5]**
Choshen ha-Mishpat, 26 1.
"It is prohibited to litigate before the Akum judges and in their courts, even in a case where their decision corresponds to the Jewish law; it is prohibited even in case when both parties agree to litigate before them (Akum).
And anyone who expresses an intention to litigate their case in front of them (Akum judges), is a villain and is treated exactly as if he were reviled and defamed, or raised a hand against the Torah of Moses, our teacher, peace be upon him!"(Hagah)
"And Beth Din has the power (in his hand) to curse and put anathema on him until he took the Akum's hands off his neighbor."
[*1] Shulchan Aruch, Choshen ha-Mishpat 2:1, taken from the Talmud Sanhedrin 40.
[*2] Ibid; taken from Maimon Gilhof Sanhedrin, Perek 24.
[*3] Beth Din, ie court place - their own and the national mock trial of the Jews. It consists of at least three judges, over whom shall preside a lawyer (see Choshen ha-Mishpat 3, 1).
On the other hand, the chairman is the senior rabbi, his comrades, for the most part are also rabbis, but in extreme cases he may choose others.
[*4] Shulchan Aruch, Choshen ha-Mishpat 26, 1, taken from the Talmud Gittin 88.
[*5] Ibid, Hagah, taken from Shaalof Utshubof Joseph Colon, 154.

Law 21:

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

Law 21
"It is not proper for a Jew to be a witness for the Akum against another Jew. **[*1]** Therefore, when Akum wants to recover some money from a Jew, and a Jew denies his

debt to Akum, while another Jew, who knows that Akum is right, he is prohibited from being a witness in his favor.
In case when a Jew has violated this requirement and became a witness for the Akum against the Jew, then Beth Din is obliged to exclude him from the community (ie, expose him to anathema)."
Choshen ha-Mishpat 28, 3.
"When some Akum has a claim against a Jew and there is (another) Jew who can testify for Akum vs. Jew, and, besides him, no witnesses exist, and Akum invites a Jew to give a testimony for him, then, if it occurs in a place where by the Akum's law, the money can be awarded on the basis of a testimony of a single witness the (cited) Jew is forbidden to testify for him (Akum); but if a Jew is nonetheless willing to testify, then he must be cursed."

Law 22:

Only someone who has some humanity and honor may be a witness, but not Akum

Law 22
"Only someone who has some humanity and honor may be a witness;
but he who throws away his dignity, such as the one who goes out naked into the street or the one who (openly) begs from Akum, when it can be done in secret (ie, arrange things without publicity, as needed), he is likened to a dog as he disregards his dignity, hence not able to be a witness." **[*2]**
Choshen ha-Mishpat 34, 18.
"According to the rabbis, the despicable are not able to testify as witnesses. Such, for example, are those who eat in public on the street in front of all, or those who walk down the street naked, doing some dirty work, and so are similar people who do not feel ashamed of anything.

All of them are treated as dogs, and it does not cost them anything to give a false testimony.
To this category belong all those who publicly accept charity from Akum, though they have the ability to feed themselves in secret;
they become contemptible and do not pay any attention to it. All of these can not (testify as) witnesses, in the opinion of the rabbis. "
[*1] Shulchan Aruch, Choshen ha-Mishpat 28, 3, taken from the Talmud Baba kamma, 113.
[*2] Ibid, 34, 18, taken from the Talmud Sanhedrin 26.

Law 23:

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

Law 23
"Witnesses may be only those who are called beings. **[*1]**
As for Akum, or a Jew, who became the Akum and who is even worse than (the natural) Akum, then they can not be regarded as human beings, hence, their testimony is devoid of any value" (see Law 2).
Choshen ha-Mishpat 34, 19.
"Goy and slave are unable to testify."

Law 24:

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

Law 24

"When a Jew holds an Akum in his claws (in Chaldee version there is the expression "ma'arufiya", ie, to rip off, continually deceive, not letting one out of the claws), then it is allowed for another Jew to go to the same Akum, to lend him money and, in his turn, **to deceive him so that the Akum would finally loose all his money. [*2]**
The basis is **[*3]** that the money of Akum are the goods no one owns, and the first one who wishes has full right to seize it."
Choshen ha-Mishpat, 156, 5, Hagah.
"When a Jew has an Akum as a 'good customer', ie (in an) areas where it is believed that others are prohibited to compete or to conduct any business with the Akum, but there are (other) areas, where they do not think so, and some allow some other Jew to go to the same Akum to lend him money or to do business with him, **to deceive him and take away (his money), because the Akum's money is like the ownerless (nobody owns) goods, and anyone who came first, can seize it.** Some also prohibit it (ie a Jew to make the competition to another Jew)."
[*1] Shulchan Aruch, Choshen ha-Mishpat 34, 19 and 22; taken from the Talmud Baba kamma 14, Abodah Zarah, 26, and Maymop Gilhof Edof, C / O 10.
[*2] Ibid, 156, Hagah 5; taken from Mordechai Bababatra and Hagahof Maimon Gilhof Sheehan, C / O 6.
[*3] Ibid; taken from the Talmud Bababatra, 54.

Law 25:

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

Law 25

"Citizens (ie the Jews) of the same community have the right to prohibit the merchants from other places to come to them and sell some goods more cheaply, except in the case where goods from other cities are better than from the locals. **[*1]**
Whereas the latter can not prohibit it, because the buyers would receive the better product. But it may be, of course, tolerated **only where the buyers are also Jews. [*2]**
However, where buyers are Akum, then the merchants from other cities may not be allowed, and that's because the **permission to do good to Akum is considered a sin,** because we (the Jews) have the basic rule **[*3]**, that says **you can throw a piece of meat to a dog, but can not give it to nohri (Christian), as the dog is better than nohri (Christian)."**
Choshen ha-Mishpat 156, 7, Hagah.
"Some say the law, under which the citizens of one city may prohibit the citizens of another city (to come to them with the goods), is effective only where the buyers do not suffer losses, namely, when they (nonresidents) sell, like the rest of the traders in the city, and when their product is not better than from the latter.
But when they sell cheaper, or when their product is better, so that customers profit from them (nonresidents), then the merchants of the city can not prohibit it, **but only on condition that the buyers were Jews;**
If, however, the Akum would have benefited from it, then it is not allowed (ie, the locals, of course, may prohibit it to nonresidents)."

Law 26:

Benefit from the fraud against Christian belongs to the Jewish owner

Law 26
"When a Jew employs a clerk, with whom he signed a deal so that everything he finds, belonged to the owner, and the clerk tricked some Akum by by involving him in a secondary payment of previously repaid by the same Akum debt, or cheated the Akum,

etc., then this profit belongs to the owner, because such profits should be regarded as found objects (**property of Christians according to Jews is goods, no one owns,** - therefore, **the Jews can take as much as they can grab). [*4]**
Choshen ha-Mishpat 176, 12, Hagah
"When someone made an agreement to someone that he traded his money and everything found by the latter belonged to him (the owner), and he (the clerk) receives from the Akum the debt already paid, then it belongs to the category of "found items", for each paid bill is nothing more like a piece of papar.
So, who again returned such money to Akum, is not obliged to reward their master for it, and such is even explicitly permitted (ie to return his money to non-Jew)."
[*1] Shulchan Aruch, Choshen ha-Mishpat 156, 7, Hagah; taken from Rabbenu Ascher and Mehar Halevy.
[*2] Ibid; taken from Rabbenu Ieruham, 31, and the Maggid Mishnah Gilhof Sheehan, C / O 6.
[*3] Rashi on Deuteronomy. 14, 21.
[*4] Shulchan Aruch, Choshen ha-Mishpat 176, 12, Hagah and 38, taken from Shaalof Utshubof Garashba, 1014. s

Law 27:

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

Law 27
"When a Jew sends a clerk to Akum for the money and he will deceive Akum, taking more than he should, then it belongs to the clerk." **[*1]**
Choshen ha-Mishpat 183, 7.

"When someone sends a clerk to get the money from Akum and (Akum) makes a mistake and gives him more than he should, then everything (all the extra money) belongs to clerk, but only if the clerk knew about the error before he passed the money, mistakenly received, to his owner;
But when he did not know about it and (already) passed it to the one who sent him, then all of it belongs to the latter."

Law 28:

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

Law 28
"When a Jew is conducting some business with Akum and another Jew comes and deceives Akum, no matter how, be it wrong weight, incorrect measurement, or incorrect amount, then both Jews should share in such profits". **[*2]**
Choshen ha-Mishpat 183, 7, Hagah.
"When someone does some business with Akum and comes another Jew and helps him to deceive Akum in measure, weight or count, then they share the profit among themselves, regardless of whether the help was provided for a fee or not."

Law 29:

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

Law 29

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

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

Choshen ha-Mishpat 183, 8.

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

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

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

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

[*2] Ibid.

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

Law 30:

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

Law 30

"When a Jew to sell something to another Jew, movable or immovable, and it turns out that the seller had stolen these things, so that the owner took them back, then the seller is obliged to return the money to the buyer, **[*1]** because he did not have to steal.
But if he stole these things from Akum and Akum takes them back, then the seller is not obliged to return the money to the buyer." **[*2]**
Choshen ha-Mishpat 225, 1.
"Anyone selling land, a slave or something movable is responsible to meet the obligations (encumbering the mentioned objects), for example, if someone came and, for the fault of the salesman, took away from the hands of the salesman the item the buyer has bought, then the buyer goes back and takes back the the full amount he paid to the salesman, because the item purchased was taken away as a result of the fault of the latter."
Choshen ha-Mishpat 225, 2.
"But when Akum took away the item from the buyer, whether it be by royal decree or by a decision of their judges, then the seller is not obliged to return the money paid.
Even if Akum claims that the seller had stolen or robbed him, and would refer to the evidence from other Akum witnesses, then no obligations arises for the seller, because it is a coercion, and the seller is not obliged to compensate for that, which was taken away by force."

Law 31:

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

Law 31
"It is strictly forbidden for a Jew to cheat his fellow Jew, and it is classified as deception when he deprives him of the sixth of the value. **[*3]** He, who deceived his fellow, must return everything back. **[*4]**
It goes without saying that all this takes place only among the Jews.

But it is permitted for a Jew to deceive an Akum, and he is not obliged to return to Akum the amount of cheating, because in the Holy Scripture it says:
"Do not deceive your neighbor brother;
But Akum are not our brothers, but on the contrary, as has already been stated higher (Law 25) **[*5]**, **they are worse than dogs!"**
Choshen ha-Mishpat 227, 1.
"It is forbidden to cheat your neighbor as when buying and when selling, and everyone who cheated, whether buyer or seller, has violated the prohibition."
Ibid 227, 2.
"What size should be the amount of cheating to create an obligation to return? One-sixth the cost. For example, if someone is selling something worth 6 for 5, or worth 7 for 6, or worth 5 for 6, or worth 6 for 7 - is a fraud.
Although the purchase is valid, but the cheat is liable to pay the money in the amount of cheating, and to return all of it to the deceived."
Ibid 227, 26.
[*1] Shulchan Aruch, Choshen ha-Mishpat 225, 1 and 2; taken from the Talmud Baba Metzia, 15.
[*2] Ibid; taken from the Talmud Bababatra, 45.
[*3] Ibid, 227, 1; taken from the Talmud Baba Metzia, 49.
[*4] Ibid, 26; taken from the Talmud Berachah, 13.
[*5] Taken from Rashi to Deut. 14, 21.
"But in relation to Akum no cheating (in the over-enrichment) exists, because it says: "He should not deceive one of his brothers!" **[*1]**
Nevertheless, Akum, who deceived a Jew is obliged according to our (Jewish) law to return the entire amount of cheating, so that he did not have any advantage over Jew." **[*2]**

Law 32:

Under threat of damnation from Rabbi Gershon it is

prohibited to make a competition while renting property from Akum

Law 32
"When a Jew rented a house from another Jew, then it is allowed to the third Jew to come and give more than the first renter gave and rent a house for himself.
But when the owner is Akum, then let him be accursed (the expression for it in Chaldean is "menuda", ie, he can not walk into the synagogue for as long as the rabbi does not free him from the shackles of a curse), the one who is to blame for Akum getting more profit". **[*3]**
Choshen ha-Mishpat 237, 1, Hagah.
"And there is someone, who writes that under the pain of damnation from Rabbi Gershon it is prohibited from competing in the renting a house from Akum."

Law 33:

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

Law 33
"It is an obligation (for Jews) to comply with the written will by a sick man, except in the case when he ordered to do something sinful.
According to this, if the patient in his will gives something as a present to Akum, then it should not be executable, because, as we shall see later, it is considered a great sin to give anything to Akum." **[*4]**
Choshen ha-Mishpat 256, 3.
"You can not listen to the patient when he orders to give a gift to Akum, because it is the same as if he orders to commit a sin with his money."
[*1] Ie another Jew, according to rabbinic interpretation. It is not applicable to Akum.

[*2] Because the Jews must return the money to another Jew.
[*3] Shulchan Aruch, Choshen ha-Mishpat 237, 1, Hagah; taken from Mehar Padua, 41.
[*4] Ibid, 256, 3; taken from Maimon Hilhof Sehiyya par. 9.

Law 34:

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

Law 34
"A Jew who has found something, be it animate or inanimate objects, is obliged to return them to the owner. Needless to say **[*1]** that it applies only to the Jew, who has lost something.
But when the item found belongs to Akum, then a Jew is not only not obliged to return it, but on the contrary, it is considered a grievous sin to return anything to Akum, unless it is done for the purpose to make Akum say: "The Jews are decent people". **[*2]**
Choshen ha-Mishpat 259, 1.
"Anyone who sees a lost thing of a Jew, (he) must try to return it to its owner because it is written: "You have to return it back".
Ibid 266, 1.
"The thing that was lost by Akum, is allowed to be kept (without returning) because it is said: "Lost by your brother", hence he, who returns it, commits a great sin.
But if he returns it to sanctify the Name (of God) so that the Jews are praised and thought to be honest people, then it is commendable."

Law 35:

When an animal belongs to a Jew, and a load to Akum, you have to unload and load, because a Jew is in a

difficulty. But when the animal and the load is owned by Akum, then you are not obliged to do so

Law 35

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

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

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

Choshen ha-Mishpat 272, 1.

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

Ibid 272, 8.

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

Ibid 272, 9.

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

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

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

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

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

Law 36:

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

Law 36

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

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

"Jews are deceivers'." **[*1]**

Choshen ha-Mishpat 283, 1, Hagah.

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

Law 37:

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

Law 37

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

Choshen ha-Mishpat 348, 2.

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

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

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

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

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

Law 38:

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

Law 38

"When a Jew buys something from a thief and sells it to another Jew, and then comes the third Jew and argues that what was bought was his property, and takes it back, then the seller must return the buyer's money. But if Akum comes to the buyer and says that what was purchased is his property, then it is not returned to him.
But if he complains to their (Akum) court and would get his thing returned by judicial order, the seller is not obliged to return the money to the buyer **[*1]** (for those who bought from the thief did not made a mistake, since the goods that were bought were stolen from Akum)".
Choshen ha-Mishpat 356, 10, Hagah.
"When a Jew buys something from the thief, and sells it to another Jew, and Akum comes and declares it stolen from him, and takes away (stolen) from the second buyer according to their (Akum) laws, then, if the thief is known as such, the first Jew must return the second one his money;
but if the thief is not known as such, (the first Jew) is not obliged to return the second one the money, because he has the right to say: "But it could be that Akum lies".

Law 39:

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

Law 39
"When a Jew, a monopoly customs fee collector (who bought the rights to collect the customs fee from the state for the entire city or even a broader region for a certain amount), then another Jew can not cause him harm (eg, through smuggling);
but when the customs fee collector is Akum, then it is allowed, because it is the same as not paying ones debts **[*2]**, and the latter is allowed, as we have seen above (Act 37)."

Choshen ha-Mishpat 369, 6.
"And also if a Jew has bought the rights to collect the customs fee from the King, then those engaged in smuggling are considered to be robbers of the Jew. **[*3]**
But when the customs fee leasehold was bought by Akum, then it is allowed (to smuggle), because it is the same as not paying ones debts, and is permissible in a place where there is no (fear of) desecration of the Name (of God)."
[*1] Shulchan Aruch, Choshen ha-Mishpat 356, 10; taken from Mordechai Talmud Baba kamma.
[*2] Ibid, 369, 6; taken from the Tur.
[*3] By this, Hagah notes, that even in case when it is known that the Jewish farmer collects more than is prescribed by law, you still can not deceive him, as it is the same, as to rob a robber (Jewish), which is forbidden.

Law 40:

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

Law 40
"When a Jew serves as muhasa (ie, public tax collector or a customs inspector), in other words, when he bought the rights (to collect taxes for himself), but collects it for the state, then it is forbidden for him to use violence against another Jew. Why?
Because the King (for whom he collects) is a Goy, and so failure to pay the taxes is the same as a default on paying debts to Goy, but this very thing is allowed, as we have seen (cf. Law 37), hence, one Jew should not force to that another Jew.
But, when the aforesaid officer (a Jew) is afraid that the king may learn about it, then he can use violence even against another Jew." **[*1]**

Choshen ha-Mishpat 369, 6, Hagah.
"There are those who say that even where an official is a Jew, but if he did not buy out the rights (to collect the customs duty) for himself, and collects for the king, though it is forbidden to engage in smuggling on the basis of local laws, yet when someone imports the banned items, then the collector shall not force him (the smuggler) to pay (custom fees), because this is the same as if he does not pay his debts, which is allowed.
But when it is done out of fear of the king, then he (the collector), of course, can force (the smuggler) to pay."

Law 41:

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

Law 41
State laws need to be complied with; here, however, we are talking about such laws that bring revenue to the state. **[*2]**
But even among the tax laws not all of them should be complied with, but only those **[*3]**, that deal with land (ie taxes on land and taxes on buildings);
As for all other tax and excise laws, they do not have to be complied with.
But the land related taxes and taxes on buildings must be complied with because the land belongs to the state, and it may declare that it allows us to live on its land only if we were to pay taxes on real estate."
Choshen ha-Mishpat 369, 11, Hagah.
"When in the area, where laws are judged by Akum, anyone married and his wife died, even then her father or her other heirs are not entitled to claim:
"Anyone who has a wife, has agreed with the laws and regulations (of that country), and we decide the case under the laws of Akum, so that the husband is not the wife's heir, etc."

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

Ibid 369, 8, Hagah.

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

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

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

"State law is the law".

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

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

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

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

Law 42:

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

Law 42

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

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

Choshen ha-Mishpat 370, 1.

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

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

Ibid 370, 3.

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

Law 43:

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

Law 43

"When a Jew sold something to Akum and took more than it is worth, and another Jew comes to Akum and tells him that the purchase is not worth it, and Akum returns the purchase as a result, then the second Jew is obliged to pay the first (the seller) the difference between value and a price for which the thing was sold to Akum. **[*1]** Similarly, when a Jew lent some money to Akum for high interest rate, and other Jew comes to Akum and offers him money for less interest, the second Jew is a rush (ie

atheist) and must compensate the first Jew for all of that surplus, which he would have made from Akum, if this latter would not take the money from the second Jew." **[*2]**
Choshen ha-Mishpat 386, 3, Xara.
"There is someone who writes that when Reuben sold anything to Akum, and comes Shimon to Akum and says that the thing should not be so expensive, then he is guilty and must compensate (Reuben)"
"When Reuben has lent some money to Akum on bail and comes Shimon to Akum and says that he wants to lend at a more moderate interest, and he (Akum) gives Reuben his money back, then he (Shimon) is free (to do it) as it is (only) a loss (loss of profits). Nevertheless, he is considered to be godless."

Law 44:

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

Law 44
"When the law requires payment of taxes to the king in kind (wine, straw, etc.) and some Jew evades this duty, and yet another Jew informs the authorities about it, thus he was forced to pay duty, then Jewish informer must compensate the first Jew for all the confiscated natural products (and, of course, other damages, as well as any fines)." **[*3]**
Choshen ha-Mishpat 388, 2.
"When the emperor has ordered to deliver him the wine or straw, or things like that and goes some snitch and say:
'Such-and-such have stocks of wine or a straw in such a place', and they go there and take (this stock), then he (the informer) is obliged to compensate."

[*1] Shulchan Aruch, Choshen ha-Mishpat 386, 3; taken from Mehar Merseburg.
[*2] Ibid; taken from Rabbenu Ieruham Netub, 31, Part II. II.
[*3] Ibid, 388, 2; taken from Maimon Gilhof Umatstsik Hobel, C / O 8.

Law 45:

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

Law 45
"Even in our time it is allowed to kill a moser, ie a man who brags that he intends to go snitch on someone else, so that the accused could be punished physically (prison) or materially (fine), regardless of how much money is involved. He is first told:
"Not to tell."
But when he resists, and repeats:
'But I'm still going to snitch,' then not only it is permissible, but is considered a good deed to kill him, and **he will be blessed, who is the first one to give him a fatal blow. [*1]**
And when there is no time to warn him, then **it is allowed to kill him immediately and without any warning.**"
Choshen ha-Mishpat 388, 10.
"It is allowed to kill a traitor at any place, even in our time. It is permissible to kill him before he can snitch, as he himself had condemned himself to death as soon as he said:
"I will snitch on such and such (so that) he (would suffer a loss) either to his body, or in money, even though the amount was not that much".
We must warn him and say: 'do not tell!' But if he is stubborn and says: 'No, I am still going to tell', then killing him is a good deed, and anyone who kills him first, gets a credit for it" (Hagah).
"And if you do not have time to warn him, then (of course) a warning is not even necessary.

There are those who say that a traitor should be killed only when there is no way to prevent it through some of his (body) organs.
However, when it is possible to prevent it through some of his (body) organs, for example, cutting out his tongue and gouge out his eyes, then it is forbidden to kill him, because such a traitor is not more harmful than the other pursuers."

Law 46:

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

Law 46
"When someone snitched on a Jew to Akum thrice, then, even though he promised to change and not to continue to tell on someone from then on, yet one should seek for ways and means to get rid off him (deprive him of his life). **[*2]**
Costs spent on getting rid of him, must be paid by those Jews who live in (this) city (of the scene)." **[*3]**
Choshen ha-Mishpat 388, 15.
"When it has been determined that somebody **[*4]** had betrayed a Jew or his money by telling on him to Akum three times, then we must look for ways and means to get rid of him." **[*5]**
Ibid 388, 16.
"The expenditures made in order to get rid of a traitor, are to be paid by all the people of (this) area, even those who pay their taxes elsewhere."
[*1] Shulchan Aruch, Choshen ha-Mishpat 388, 10; taken from Baba kamma, 117.
[*2] Ibid, 388, 15; taken from Shaalof Utshubof Ry bar Sheshef, 239, Mehudash, 62.
[*3] Ibid, 16; taken from Shaalof Utshubof Rabbi Ascher Kel 6 par. 21 Mehudash 6.
[*4] it is necessary to examine the witnesses in his absence, furthermore, their testimonies may be quite different.
[*5] Therefore, the direct killing may not be necessary.

Law 47:

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

Law 47

"When the ox of a Jew injures an ox of Akum, then a Jew is not obliged to compensate Akum for his loss, **[*1]** because the Bible says (Exodus 21:35):

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

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

Choshen ha-Mishpat 406, 1.

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

Law 48:

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

Law 48

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

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

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

Choshen ha-Mishpat 409: 1.

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

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

Law 49:

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

Law 49

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

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

Choshen ha-Mishpat 409, 3.

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

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

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

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

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

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

Law 50:

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

Law 50

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

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

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

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

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

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

Choshen ha-Mishpat 425, 5, Hagah.

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

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

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

Choshen ha-Mishpat 425, 5.

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

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

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

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

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

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

[*2] Shulchan Aruch, Choshen ha-Mishpat 425, 5; taken from the Talmud Abodah Zarahh. Apikores is recognized as a freethinker, unbeliever, scoffer and the like, who denies the doctrine of Israel and brags about his unfaithfulness, as well as the one who becomes Akum.
[*3] Ibid, taken from the Talmud Kiddushin, 82.

Law 51:

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

Law 51
"An animal killed by Akum, or a Jew who became an Akum, must be regarded by Jews as carrion". **[*1]**
Iore Dea 2 1.
"An animal killed by nohri (non-Jew) is regarded by Jews as a carrion, even if he (nohri) is a youngster or not an idolator, and even if others (Jews) watched him ."

Law 52:

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

Law 52

"A Jew is forbidden to cut the animal, which is not yet 8 days old. And when comes Akum to sell the animal to a Jew and claims that the latter is already 8 days old, then a Jew should not believe him, because Akum are liars and deceivers". **[*2]**
Iore Dea 15, 3.
"We can not trust Akum in regard to young sheep, being bought from him, and (of which) he said that they are 8 days old."

Law 53:

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

Law 53
"It is forbidden to take a nohrif (Christian) as a midwife because the nature and character of the nurse usually transfer to the child; from nohrif the child becomes stupid and receives the bad qualities." **[*3]**
Iore Dea 81, 7, Hagah.
"It is not allowed for nohrif to breast feed the child when you can have a Jewess, because milk of nohrif closes the heart **[*4]** and creates an evil nature in it. Therefore the midwife, even if she is a Jewess, should not eat any forbidden foods and the child himself (should not do it), because it would all hurt him later."
[*1] Shulchan Aruch, Iore Dea 2, 1; taken from the Talmud Chullin, 13.
[*2] Ibid, 15; taken from Shaalof Utshubof Rashba; something similar appears in the Shulchan Aruch, many times.
[*3] Shulchan Aruch, Iore Dea 81, 7, Hagah; taken from the Talmud Rabbenu Nizim Abodah Zarahh.
[*4] To "close the Heart" in rabbinic language means to make it inaccessible to any science.

Law 54:

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

Law 54

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

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

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

Iore Dea 112, 1.

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

Iore Dea 112, 2.

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

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

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

Ibid 113, 4.

"There is also a (teacher of the Talmud), who permits to eat the fool already prepared by our (non-Jewish) maid;
but there is someone that prohibits it, even when it is already cooked (Hagah).
"However, if it is already cooked, then you can rely on those who allow it, and usually even directly permit (non-Jewish) maids to cook in a Jewish home, since there is no possibility that someone from the (Jewish) family would bump into them by the fireplace."
Ibid 114, 1.
"All the alcohol beverages of Akum are banned, so as not to woo them (Akum);
but (to consume them) is prohibited only in the very place where they are sold;
but when it is allowed to take the beverages with you, bring them home and drink there, then it is not prohibited."
[*1] Shulchan Aruch, Iore Dea 112, 1; taken from the Talmud Abodah Zarah, 35.
[*2] Ibid, 114, 1; taken from the Talmud Abodah Zarah, 31.
[*3] Ibid, 2; taken from Yerushalmi.
[*4] Ibid 113, 4, Hagah; taken from Aruch Kela, 43.

Law 55:

It is always a good deed to snatch something from Akum

Law 55
"A Jew is not allowed to sell impure objects (such as pigs, the things of the temple, etc., as we shall see later), but to take them away from Akum (ie, not buying, but taking them under the guise of a fictitious debt payment) is allowed because **it is always a good thing to snatch something from Akum." [*1]**
Iore Dea 117, 1.
"Even when it is allowed to use (such a) thing which is prohibited (to be eaten) by law, then (even in that case) it is forbidden to sell it, since this thing is designed for food" (Hagah).

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

Law 56:

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

Law 56

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

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

Iore Dea 120, 1.

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

Ibid 120, 11.

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

Sabbath, 145 b.

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

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

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

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

Law 57:

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

Law 57

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

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

Iore Dea 123, 1.

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

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

Law 58:

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

Law 58

"The Jew is prohibited any pleasure or benefit that he might derive from the temples of Akum; for example, he can not use the wax candles, carpets or clothes, which the priest

wears at a service (not that which he usually wears as a private person) when these items have already been to a temple of Akum or were used at all. **[*3]**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Iore Dea 139, 1.

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

[*2] Ibid, paragraph 142; taken from the Talmud Betz, 39.
"Any benefit from use of idols is forbidden, and, moreover, both from themselves and so from things that belong to worship, as well as their decorations and offerings, whether they (the objects) are made by Akum or a Jew."
Ibid 139, 11.
"The clothes worn by priests, when they go into the house of idols, is their own dress and not decorations of idols, and so its destruction is not required;
another (teacher of Talmud), however, thinks the destruction is necessary in that case also (Hagah).
But the dress they put on for idolation itself is considered to be a decoration (of idols) and requires the destruction."
Ibid 139, 15, Hagah.
"Some say that it is forbidden to sell them, ie, (books) to Akum if they are the books used for singing during idolatry;
while others say it is illegal to sell (these books) only to the priests and not the rest of the Akum. But the one who is strict (ie, does not sell these books even to the other Akum), he shall be blessed.
Some also prohibit even selling of parchment and ink used to write their religious books.
And yet another says that it is forbidden to give a loan (money) to build the temples for Akum, or for decoration thereof, or for expenses on their maids. It is even more forbidden to sell to them (temples) the items used in their service, such as frying pans; who does not do this, he will be happy.
One should not bind the books of Akum, except of books by Judges and writers, but when there exists the danger of hostility, then we have to avoid it (at least) as much as possible."
Ibid 151, 1.
"Things that are used for idolatry in certain area, may not be sold to local idolaters" (Hagah).
"It is forbidden to sell water to Akum, when you know he intends to use it for baptism."
Ibid (Hagah).

"But only to the priest, or (another) Akum, who is likely to give the incense in the idolation sacrifice (you should not sell it);
as to any other Akum, it is allowed to sell it. Prohibition to sell them things pertaining to their idolatry is only applicable when they have no other things of that sort, or when they can not buy them anywhere else;
but when they can buy them elsewhere, then it is allowed to sell them any of it. "
Iore Dea 140.
"The idols of the worship, as well as objects of sacrifice to them, no matter how insignificant they were, is prohibited;
so that when some of them are mixed with thousands of other objects (of the same kind), then all (of these items) are prohibited.
Ibid 142, 1.
"According to what is forbidden to derive some benefits from the idols, it includes all the pleasures they bring;
even when they are burned, it is forbidden to use their charcoal or ashes;
but (to enjoy) their flame is permitted."

Law 59:

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

Law 59
"A Jew is forbidden to derive any pleasure or benefit from any kind of the cross, or religious images, which he finds in the villages, by the roads or in small towns, because they are placed there for worship and unclean for a Jew.
But when he finds them in the big cities, where they were not made for worship, but only for decoration, then it is not necessary to apply the law.
But on the other hand, this prohibition applies to every cross, before which they kneel."
[*1]

Iore Dea 141, 1.
"All the images in the villages are prohibited because they are, without doubt, made for idols;
but those that are found in large cities, are permissible because they were probably created only for decoration;
excluded, however, is the case when they are located by the gates of the city, and when in the hands of the images we see the stick, bird, balloon, sword, a crown or a ring (Hagah).
"The image of the cross, before which they fall down, we must consider to be the idol, and it is forbidden without a destrution (ie destrution is not required), but the cross that is hung on the neck, or as a souvenir, is not called an idol, and allowed".
[*1] Shulchan Aruch, Iore Dea 141, 1; taken from the Talmud Abodah Zarah, 40.

Law 60:

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

Law 60
"A Jew is strictly forbidden to derive any pleasure or benefit from the temple of Akum, **[*1]** such as having a walk in its shadow during summer, listen to organ music, **[*2]** or to look at one of its beautiful paintings in order to enjoy it.
Iore Dea 142, 10.
"Shadow of the house of idols is forbidden as within it, and within four cubits in front of its door, but the shadow behind it is permitted.

It is even allowed to walk on the shadows inside the temple, if that place was taken away from the public, and there used to be a road there before, where they have built a house of idols.
But when the idol's house stands right by the road, then (walking on it) is prohibited. Some even prohibit it unconditionally."
Iore Dea 142, 15.
"It is forbidden to listen to musical instruments of idolatry, or to look at their decorations; when you find some pleasure in seeing them (Hagah), but when you do not want it, then it is permitted."

Law 61:

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

Law 61
"It is strictly forbidden for a Jew to build a house next to the Akum temple.
But when he already owns a house that stands next to the said temple, and the house collapses, then, for new construction Jew should step back a little from the temple, and **fill the gap with human excrements." [*3]**
Iore Dea 143, 1.
"When someone owns a house, which leans against the house of idols, and his house is falling apart, then it is forbidden to build it again.
What should he do? Let him will move a bit and build a house again, and let him fill the gap with thorns or human excrement as to not to give more space tp the house of idols."

Law 62:

Jew is not allowed to have fun or profit from the church-

owned property of Akum when the income goes to the liturgical purposes

Law 62

"A Jew is not allowed to derive any pleasure or profit from the church-owned property (real estates, lands, houses, etc.) of Akum, when the income goes to the liturgical purpose. When, however, the income is used by the clergy personally, then a Jew is permitted to extract from this benefit, but provided that it did not cost him anything." **[*4]** Iore Dea 143, 3.

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

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

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

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

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

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

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

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

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

Law 63:

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

Law 63

"A Jew is strictly forbidden to take part in donation collection for the temple of Akum. However, it is effective only where the temple independently desides how to use its property and, therefore, spends donations only on itself.

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

Iore Dea 143, 6.

"It is forbidden to give anything to collectors, collecting donations for the idols (Hagah). "However, it is prohibited only when the revenue is used directly on the needs of the temple, but when it goes (first) to the treasury, and that is from where the funds were dispersed for the purchases on the temple needs, then it is allowed."

Law 64:

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

Law 64

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

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

Iore Dea 146, 14.

"It is a good deed for everyone who sees the idols to burn and destroy them.
But how? Burn it down and then and rub them to ashes, and (ash) he may scatter in the wind or throw into the sea" (Hagah).
"The same applies to the utensils and so to everything that has been made for them because it says: "Destroy all the places ...".
Iore Dea 146.15.
[*1] Shulchan Aruch, Iore Dea 143, 6; taken from Yerushalmi Abodah Zarah, par. 4.
[*2] Ibid, 146, 14 and 15; taken from the Talmud Abodah Zarah, 46, and Maimon Gilhof Abodah Zarah, par. 7.
"You must try to eradicate the idols and to call them insulting names."

Law 65:

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

Law 65
"A Jew who vows anything in the name of the temple (church) of Akum should be given 39 hits with the stick, and furthermore it is forbidden to even use the name of such a temple; with respect thereto, only the embarrassing nicknames must be used.
Even the Akum holidays can not be called their own names, except for those that are named after names of people (eg holiday of Peter and Paul, Andrew, etc.). **[*1]**
A Jew is permitted to mock Akum, saying:
"May your God help you!" or "He (God) bless your deeds!"
While thinking to himself:

"God of Akum (ie, in the eyes of a Jew, idolaters) can not do anything, therefore, Akum will not be blessed."
(It is clear from this that **the Jewish wish of Grace to Akum is a mockery and humiliation)." [*2]**
Iore Dea 147, 1.
"He, who gives a vow or an oath in the name the idols, receives 39 strokes; it is also forbidden to call them by their name, whether it is necessary or not."
Iore Dea 147, 2.
"(Such) names of their (Akum) holidays, that are identical with the names of people could be used without attaching any significance to it."
Iore Dea 147, 5.
"It is allowed to make fun of idols" (Hagah.).
"It is allowed to say to Akum:
"Your God help you!" or "Let him bless your deeds!"

Law 66:

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

Law 66
A Jew is forbidden to lend money to Akum, or to even conduct any business with him for three days before one of his (Akum) holidays, because Akum could use it to please himself during holidays. **[*3]**

However, for excessively high **[*4]** interest rates loaning to Akum is permitted, so the very pleasure would be bittered because of the coming pains of paying it back."
Iore Dea 148, 1.
"For three days before the holiday it is forbidden to buy or sell to the idolaters any things that do not perish;
nevertheless, it is allowed to sell them things that that can not be saved until the holiday, such as vegetables or anything cooked.
It is also forbidden to lend them something or take the loans from them (as well as) to give them money without interest or take such that are mutually enriching, and, finally, to pay them or to take any payments from them if you have a receipt or a bail in your hands.
However, one is permitted to pay on a verbal argreement, because it (is the same as) as saving something from their (Akum) hands.
But nowadays, when their hands are strong, (you can allow) them to (pay) even the debts acknowledged in writing, because it looks like something rescued from their hands.
But when a loan is interest bearing, particularly on bail, then it is directly allowed, because (without doubt), it must be regarded as something to flee their hands."
[*1] Shulchan Aruch, Iore Dea 147, 1 and 2; taken from the Talmud Sanhedrin, 60 and 63.
[*2] Ibid; taken from Maimonides.
[*3] Ibid, 148, 1; taken from the Talmud Abodah Zarah, 6, Tozefot and Rashba.
[*4] Ibid, taken from the Tur.

Law 67:

A Jew is forbidden to give any gifts to Akum on one of his (Akum) holidays, as it is allowed only when he knows that

Akum is unbeliever. Similarly, a Jew is forbidden to accept gifts from Akum on his holiday

Law 67

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

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

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

Iore Dea 148, 5.

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

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

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

Iore Dea 148, 6.

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

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

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

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

Law 68:

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

Law 68
"It is forbidden to a Jew to go to Akum's house during the Akum holiday so as not to be obliged to to give him greetings.
But when a Jew meets an Akum on the street, then allowed to shake hands with him, but in a constrained manner, sullenly (in the original text - "with weak lips and a heavy head")." **[*1]**
Iore Dea 148, 9.
"It is forbidden to go into the house of Akum during his holiday and bow down to him; but when he walks in your direction outside the home, then it is allowed, but only in a low voice and with a heavy head."

Law 69:

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

Law 69
"A Jew is unconditionally forbidden to answer to Akum's greeting: "Peace be with you!", or something of that kind (as the Jews think that the one who gets the greeting "Peace be with you!" in response to his own greeting, then peace will be his.)

According to this, the Jew is inculcated with the idea that when he meets an Akum, he must bow first, in order not to give the Akum any time to bow first, and would not have forced a Jew to respond, and, therefore, contribute to that, which, God forbid, would allow the Akum to receive a blessing." **[*2]**
Iore Dea 148, 10.
"A Jew is unconditionally forbidden to respond to a bow of an Akum, so it is advised to bow first, so that the Akum would not (bow) first, and thus force one to respond to his bow."

Law 70:

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

Law 70
"It is considered a holy good deed, when a Jew stays away from the temple of Akum, by at least 4 cubits (for example, when his way lies past it). **[*3]**
According to this, is very strictly forbidden to a Jew to bow his head before mentioned church, for example, when a splinter **[*4]** has gotten into his leg or when he dropped the money down, so he had to bend, in which case he should turn his back to the temple. When by the hole at a water source there are Christian imagery or symbols **[*5]**, then a Jew is prohibited to drink from that source, because it would look as if, by bending down to the hole, he would like to kiss the image or symbol."
Iore Dea 150, 1.
"A Good deed is to keep away from the path of idols at 4 cubits."

Iore Dea 150, 2.
"If someone has gotten a splinter into his leg before the images of idols, or he dropped some money in front of them, then he should not bend to remove the splinter, or pick up the money, because it looks as if he bends down in front of them (idols), instead, he should squat either turn his back or sideways to the idols, and then he can take (a splinter out from his foot, or money from the ground)."
Iore Dea 150, 3.
"When the water flows out from the very face of an idol, then do not apply your mouth to his mouth, because it look as if you kiss the idol."
[*1] Shulchan Aruch, Iore Dea 148, 9; taken from the Talmud Gittin 62.
[*2] Ibid, 148, 10; taken from the Talmud Gittin 62.
[*3] Ibid, 150, 1; taken from the Talmud Abodah Zarah, 12 and 17.
[*4] Ibid, 2; taken from the Talmud in the same place.
[*5] Ibid, 3; taken from the Talmud in the same place.

Law 71:

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

Law 71
"A Jew is forbidden to take off his hat before the kings or priests, who have a cross on their dress or worn on their chest, so it does not look like he makes a bow before the cross. **[*1]**
However, in order not to violate the external decorum, he should remove his hat before he sees the individuals mentioned, (consequently, the cross), or, seemingly accidentally, to drop the money and bend down to pick it up (his behavior therefore,

must have looked as if he pays his respect for that person, but in fact, he has a very different intent)."
Iore Dea 150, 3 Hagah.
"Before the sovereigns, or priests, which have a cross on her dress, or an image worn on the chest, as required by the custom of the rulers, it is not allowed to bow or take off a hat, unless it is done in such a way that it can not be determined (for which purpose one bends down);
for example, deliberately dropping money (and then picking it up), or one can stand up before they come; in general, one needs to remove his hat and bow down before their approach."

Law 72:

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

Law 72
"It is forbidden to Jews to rent or sell houses to three Akum in the neighborhood or on the street where they (Jews) live to prevent that street from becoming Christian. **[*2]**
House for sale to one or two Akum was previously tolerated only in order 'to be used as barns, but not as residence, because otherwise the Akum would keep their idols in them.' **[*1]**
However, now that this case no longer occurs, Jews are allowed to rent or sell houses to one or two Akum for housing also."
Iore Dea 151, 9.
"One does not sell or rent a house on the Jewish street to three Akum simultaneously, but it is permitted to rent or sell a house to one or two Akum, if there is no fear that he would sell the house or rent it out to others."

Iore Dea 151, 10.
"But where it is allowed to rent, it is also allowed to rent as a warehouse, but not for residence, because he (Akum) always keeps the idols in his house (Hagah). Nevertheless, nowadays it is the custom to rent to Akum even as a residence, because they no longer tend to bring the idols into their homes."
[*1] Shulchan Aruch, Iore Dea 150, 3 Hagah; taken from Terumof Gadeshen section 197.
[*2] Ibid, 151, 9 and 10, taken from the Talmud Abodah Zarah, 19.

Law 73:

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

Law 73
"It is a great sin to give something to Akum. **[*2]**
Nevertheless, for the sake of peace **[*3]** it is allowed to give some charity to the poor Akum, to visit their patients, to give to their dead last respects, and to comfort the relatives of the dying one, so that the Akum might think that the Jews are their friends since they express participation."
Iore Dea 151, 11.
"a Jew is forbidden to give a free gift to Akum, whom he does not know."
Iore Dea 151, 12.
"It is permissible to give charity to the poor, to visit their (Akum) sick, to bury their dead, mourn over their dead and to comfort those wearing the mourning signs for him for the sake of peace and harmony."
"It is allowed to give to an Akum, with whom you are acquainted, because it (appears) as if (you are) selling it to him." **[*4]**

Law 74:

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

Law 74

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

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

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

Iore Dea 151, 14.

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

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

Orach Chayim, 225, 10.

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

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

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

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

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

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

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

Law 75:

A Jew is forbidden to take part in a wedding feast of Akum, even if there is a opportunity to take home his food and his waiter

Law 75
"A Jew is forbidden to take part in a wedding feast of Akum, even if there is a opportunity to take home his food and his waiter (that is kosher), because it could lead to friendships (which is exactly what a Jew should avoid);
but when an Akum sends a live bird or something killed by some Jew to a Jew, then a Jew is allowed to eat it in his own home." **[*2]**
Iore Dea 152, 1.
"When an Akum arranges a dinner at the wedding of his son or his daughter, then a Jew is forbidden to eat there, even when he eats his own (kosher) meal and his own waiter stands before him, and serves him."
Iore Dea 152, 2.
"When some Akum, celebrating a wedding, sends some poultry or fish to a Jew at his home, then it is allowed to (eat it)" (Hagah).
"And it is also permitted (to eat) when he (Akum) sends him some beef from a cattle, killed according to the (Jewish) law, to his house."
[*1] Shulchan Aruch, Orach Chayim, 225, 10; taken from the Talmud Yerushalmi Berachah.
[*2] Ibid, Iore Dea 152, 1 and 2; taken from the Talmud Abodah Zarah, 8.

Law 76:

A Jew is forbidden to send his child to a Christian school

or to take him to a Christian craftsman to learn some skill, because Akum (Christians) would tempt him to do evil

Law 76

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

When a Jew and an Akum are walking the stairs up or down, then, in the former case the Jew must strive to be the first, and in the second case, to be behind (hence, he is always higher than a Christian), else the Akum could kill a Jew, if the latter was lower. Further, a Jew can not bend down in the presence of an Akum, because otherwise Akum could chop off his head.

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

Iore Dea 153, 1, Xara.

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

Iore Dea 153, 2.

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

*И*оре де'а 153, 3.

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

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

If they go up or down the stairs, a Jew should never be lower and Akum higher (Hagah); and he (the Jew) must always keep him (Akum) slightly to the right and should never bend down in front of him.

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

Law 77:

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

Law 77

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

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

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

Iore Dea 154, 2.

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

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

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

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

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

Law 78:

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

Law 78

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

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

Iore Dea 155, 1.

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

Even when it is not known whether (the patient) would remain alive or die, still one should not be treated by him;

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

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

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

Law 79:

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

Law 79

"It is permitted to a Jew with a life-threatening illnesses to use the unclean (ie the fact that by law it must be considered unclean, the use of which is generally prohibited) when he thinks he can expect to be healed by it.
But even in this case it is unlawful to use for your healing that which belongs (in the sense of Jewishness) to the most unclean thing, namely, the temple of Akum (Christian Church)." **[*2]**
Iore Dea 155, 3.
"Where life is in danger, one can be treated with forbidden things, even in such a way as they are usually used, but when there is no danger to life, then it is forbidden to use these things in such a way as they are usually used;
but it is allowed to use them in an unusual way" **[*3]** (Hagah).
[*1] Shulchan Aruch, Iore Dea 155, 1; taken from the Talmud Abodah Zarah, 27.
[*2] Ibid, 155, 3 Hagah; taken from Aruch Kela, 32.
[*3] This means: out of the things that are commonly eaten, it is allowed to a Jew, when the disease is not dangerous to his life, to make a patch and put it on the wound;
He can even eat them, adding something bitter, so that his mouth would no longer taste this food (see: Mamon, Gilhof iezode n-torus, Perek 5, 8).
"It is allowed to burn an unclean animal or any other prohibited thing and to eat it in order to get to healed, even to such a patient who is in no risk, except of the wood of idolatry. **[*1]**

Law 80:

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

Law 80
"It is strictly forbidden to a Jew to let an Akum cut his hair (on the head or beard) because Akum could cut his throat;

it is permitted only if there are few Jews present, or when there is a mirror in front of him, so that he could immediately notice the evil intent of the Akum to cut his throat and quickly run away." **[*2]**
Iore Dea 156, 1.
"It is forbidden to get a haircut at Akum, except when there are people (Jews) present" (Hagah).
"But some make (law) stricter, so that even if there are few people present, it is only permitted to shave with a blade **[*3]** at Akum only when you look in the mirror."

Law 81:

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

Law 81
"A Jew is not charged with direct responsibility to kill an Akum with whom he lives in peace;
but it is **strictly prohibited to save an Akum from death** , for example, if this latter fell into the water and even promised his entire fortune if he is saved. **[*4]**
Further, a Jew is forbidden to provide a medical treatment to an Akum even for money, except in the case when we can expect that as a consequence there would arise hatred among Akum against the Jews. In this case, it is allowed to treat the Akum even for free if a Jew can not evade providing that treatment. **[*5]**
Still further, the Jew is **allowed to test some medication on the Akum, to see whether it brings a cure or causes death.**

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

Iore Dea 158, 1.

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

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

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

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

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

Iore Dea 158, 2 Hagah.

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

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

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

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

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

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

[*5] Ibid, Hagah, taken from Tozefot and Mordechai in the Talmud Abodah Zarah, as well as from Zepher Mitzvot Gadol. **[*6]** Ibid, Hagah 2, taken from Tozefot, from the same place.

Law 82:

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

Law 82

"It is strictly forbidden for a Jew to lend money to another Jew in the growth (at high interest rates), and, conversely, it is allowed to lend money at excessive interest rate to an Akum, or to any Jew who became an Akum, because the Holy Scripture says: "You have to allow your brother to live with thee." However, **Akum is not considered a brother." [*1]**

Iore Dea 159, 1.

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

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

Iore Dea 159, 2.

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

Law 83:

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

wear such clothes that contain anything specifically Christian

Law 83

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

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

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

Iore Dea 178, 1.

"We should not live by customs of Akum (Hagah) and should not become like them; you can not wear the same kind of dress they wear, or to have the same hair style as theirs; it is prohibited to build the buildings that look like temples of Akum (Hagah).

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

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

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

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

Law 84:

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

water. When, having made such cleaning, they come across something unclean, excitatory, disgusting, or Akum, then they should perform the cleansing all over again.

Law 84
"The Jews have a law according to which at a certain time they need to perform a purification through bathing in water.
When, having made this cleaning, they come across something unclean, bothersome or disgusting, or an Akum, then they should cleanse themselves all over again, because just seeing some impure thing or Akum, even without touching them, is enough to defile." **[*1]**
Iore Dea 198, 48, Hagah.
"Women need to worry about that when you exit the bath, and before you meet your friend, not to come across some unclean thing or Akum at first.
If something like this happens, then God-fearing woman should be cleansed once again."

Law 85:

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

to swear falsely, but at heart to deny this perjury, thinking to himself that he could not do otherwise

Law 85

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

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

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

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

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

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

Iore Dea 329, 1, Hagah.

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

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

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

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

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

Commentary.

"Look at (N14 separate ruling in Hagah):

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

Law 86:

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

Law 86

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

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

Iore Dea 251, 1.

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

Iore Dea 251, 2.

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

Law 87:

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

Law 87

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

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

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

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

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

Iore Dea 254, 1.

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

Iore Dea 254, 2.

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

"And all this is valid only when they (Akum) give money in charity;
but when they give something to the synagogue, then it is allowed to take it from them, but not from a Jew who became an Akum."
[*1] Shulchan Aruch, Iore Dea 251, 1; taken from the Talmud Gittin, 45 and 61.
[*2] Ibid, 254, 1 and 2; taken from the Talmud Sanhedrin 27.
[*3] Ibid, taken from the Talmud Baba batra, 10.

Law 88:

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

Law 88
"**Marriages among Akum have no binding force, ie their cohabitation is equivalent to mating horses.**
Therefore, **their children do not relate to their parents in any human way, like relatives,** and when parents and children became Jews, for example, **a son can marry his own mother.**
However, the rabbis spoke against the application of this rule in real life, so that the Akum, who became Jews, would not say that the Akum are more pious than Jews, since it is not allowed for a son to marry his own mother in their tradition." **[*2]**
Iore Dea 269, 1.
"By law, a **proselyte may marry his own mother or a sister of his mother,** who became Jewish;
but the rabbis have forbidden it, so that they (proselytes) would not say:

"Our old religion was more strict than the present one".

[*1] Shulchan Aruch, Iore Dea 254, 1 and 2 Hagah; taken from Tozefot.

[*2] Ibid, 269, 1; taken from the Talmud Yebamoth, 22.

Law 89:

Jews have a law: during harvest leave some of it on the edges of the fields. But we no longer do it, because (now) the majority are Akum, and if (some harvest) was left, then the Akum would came and harvest it for themselves

Law 89

"Jews have a law: during harvest leave some of it on the edges of the fields for the poor of the Jews.

But since the times the Jews have been scattered among the Akum and their fields are among the fields of Akum, this is forbidden, because (continuing to use the same rule) would cause the poor of Akum to harvest it. **[*1]**

Iore Dea 332, Hagah.

"But now it is not done any longer (do not leave some spikes on the fringes of the fields), because (now) the majority are Akum, and if (the spikes) were left, then would come the Akum and have them removed."

Law 90:

In 24 cases, the Beth Din is obliged to expose a Jew to anathema ... For example, when someone sold their land to Akum, then you have to exclude him until he takes the

responsibility for any potential violence that the Akum may cause to his Jewish neighbor

Law 90

"Among the 24 cases, when the Beth Din is obliged to pronounce anathema to Jewish subjects, there are these two, that are not quite indifferent to the Christians:

A. Assuming to sell his parcel of land to an Akum, a Jew, when his neighbor is also a Jew, is obliged to give to this latter one a written obligation that he takes the responsibility for all the troubles that may arise for a Jew from such a new neighborhood.

But if he is not willing to take such a responsibility, then the rabbi must impose a curse on him, that is, to exclude him from the community. **[*2]**

B. The second case has already been described in the law 21."

Iore Dea 334, 43.

"In 24 cases, the Beth Din is obliged to expose a Jew to anathema ... for example, when someone sold their land to Akum, then you have to exclude him (from the community) until he takes the responsibility for any violence that the Akum may cause to his Jewish neighbor."

Law 91:

No need to be sad about Akum and slaves, and no need to conduct a send off for them when they die

Law 91

"If, in the presence of a Jew dies another Jew, at the moment when the soul departs the body, he must, in recognition of his sadness, tear off a piece of his dress, even if the dying person was a sinner.

But when he was present at the death of an Akum, or a Jew, who has become an Akum, then this expression of sadness is forbidden because a Jew should be happy on this occasion." **[*3]**

Next, a Jew is forbidden to pay his last respects to Akum **[*1]** , for example to accompany his remains to the grave or to pronounce a send off speech (cf. Law 73), and that is permitted only where this is happening for the sake of peace and tranquility."

Iore Dea 340, 5.

"Who is present when a man or woman of Israel is dying, (he) must tear off (a piece from his dress), even if he (the dying man) has sinned many times, even with intent, or if he missed an opportunity to do good deeds, because they were a burden to him (Hagah).

But about a notorious sinner one can not feel sad, not to mention a Jew who has became an Akum."

Iore Dea 340, 8.

"One does not feel sad about the Akum and the slaves and does not pay his last respects to them."

[*1] Shulchan Aruch, Iore Dea 332, Hagah; taken from the Tur.

[*2] Ibid, 334, 43; taken from the Talmud Baba kamma, 114.

[*3] Ibid, 340, 5; taken from the Talmud Moed Katan, 25.

Law 92:

The clergy should be cautious and not go visit the graves of Akum (Hagahh), although the (rabbis) (in this regard) are not so strict. Akum should not be regarded as humans, but as animals

Law 92

"It is forbidden to the Jewish priest (cf. Act 5) to touch a dead person or even to be present in the house of the dead one.
However, only a Jew is considered to be human, because it is said:
"If a person dies in a tent, then anyone who enters the tent is unclean" (Numbers 19, 14).
But to enter the house where Akum died is permitted to a Jewish priest because an
Akum should not be regarded as human, but as animals." [* 2]
Iore Dea 372, 2.
"The clergy should be cautious and not to go to the graves of Akum (Hagah), although the (rabbis) (in this regard) are not as strict."

Law 93:

When a Jew has some Akum as his servants, and one of them dies in his home, then another Jew is forbidden to console him for the deaths as though it were the death of a human

Law 93
"When a Jew has some Akum as his servants, and one of them dies in his home, then another Jew is forbidden to console him for the deaths as though it were the death of a human, but he is quite free to say:
"Let thy God reimburse you for your loss," just as they say to a man, whose bull or a donkey died." [* 3]
Iore Dea 377, 1.
"For the sake of (those who died), servants and maids one does not speak the words of consolation to those who were left after them (their masters), but one must say to him (the owner):

"God shall compensate you for your loss", **in exactly the same way as they say when ones ox or an ass dies."**

[*1] Shulchan Aruch, Iore Dea 344, 8; taken from the Talmud in the same place.

[*2] Ibid, 372, 2; taken from the Talmud Yebamoth, 61 (see Act 2).

[*3] Ibid, 377, 1, taken from the Talmud Berachah, 16.

Law 94:

A Jew is strictly forbidden to give gifts to Akum during his New Year's celebrations, because the Akum see it as a happy omen for the New Year and enjoy it

Law 94

"A Jew is strictly forbidden to give gifts to Akum during his New Year's celebrations, because the Akum see it as a happy omen for the New Year and enjoy it.

But when a Jew can not escape from this custom, then he should send his gifts in advance. If, however, due to the fact that he sends them not on the feast day, but before that, he may incur the enmity or losses, he is permitted to make gifts on the New Year's day." **[*1]**

Iore Dea 148, 5.

"It is forbidden to send a gift to Akum on their holiday, except when you know that he (Akum) does not believe in idols and does not serve them."

Iore Dea 148, 12, Hagah.

"So when you come into town and find that they (Akum) rejoice on their holiday, then rejoice with them as to avoid animosity, because that is the same as a sham.

But who cares about saving his soul, he does not try to be happy with them. and, if possible, does it without attracting the enmity.

Also, in our time, when you wish to send a gift to an Akum on the eighth day after Christmas, which they call the New Year, then, since they see a good omen when they receive gifts on this holiday, you must send him a gift before that day as far as possible; if not possible, then you can send it on the feast day." **[*2]**

Law 95:

At the cemetery, do not behave indecently. It is prohibited to let the cattle graze on the graves, or dig the drainage canals, or make the walkways, or mow the grass on the graves, or relieve oneself or allow the Akums in there

Law 95

"It is strictly forbidden to a Jew to desecrate his cemetery such as to relieve oneself or to allow the Akum in there.

Generally, it is not allowed to the Jews to have any pleasure or gain from the Jewish cemetery, but when the land of a Jewish cemetery belongs to an Akum, then it is allowed to sell those things that could bring gain (such as grass or trees), so from the proceeds, little by little to acquire it as ones property, because a disgrace for the dead Israelis rests on the land of Akum." **[*3]**

Iore Dea 368, 1.

"One does not behave indecently at the cemetery. It is prohibited to let the cattle graze on the graves, or to dig the drainage canals, or to make the walkways, or to mow the grass on the graves.

And when someone mowed it or it is necessary to mow it in order to dig the graves, then it has to be is burned in the same place" (Hagah).

"Notwithstanding that one may sell the items in order to save the cemetery from the hands of Akum, because it is an honor to the dead."

[*1] Shulchan Aruch, Iore Dea 148, 12, Hagah; taken from Terumof Gadeshen section 195.
[*2] This law is extremely important as a direct proof that Christians are Akum.
[*3] Shulchan Aruch, Iore Dea 368, 1; taken from Mehar Veil, 50.

Law 96:

When Akuma (Christian) marries an akum female (Christian), or when the Jew, who converted to Christianity, marries a Jewess, who also became a Christian, then their marriages have no legal force

Law 96
"When Akum (Christian) marries an Akum (Christian) female, or when a Jew, who converted to Christianity, marries a Jewess, who also became a Christian, then their marriages are null and void. **[*1]**
In light of this, if an Akum (Christian) or akum female (Christian) have converted to a Jew, then they are allowed to remarry, without requiring them to divorce, even if they have lived together for twenty years (see Law 98), because married life of Akum should not be viewed as anything but fornication."
Eben ha-Ezer, 26, 1, Hagah.
"When an Akum or a Jew, who became an Akum has married according to his religion to akum female or a Jewish woman who became an akum, and subsequently switched to become a Jew, then there is no need to pay any attention to their (former) marriage and it is allowed to her (his wife) to leave him without divorce, even if he had lived with her for many years, because it was just fornication."

Law 97:

It is strictly forbidden for a Jew to beat his fellow Jew, even if he is a sinner. However, only a Jew should be considered as a neighbor or fellow, but beating an Akum is not a sin of any kind

Law 97

"It is strictly forbidden to beat ones fellow (ie a Jew), whether this last one is even a sinner. **[*2]**

And whosoever shall smite his neighbor fellow, then he is considered to be Rush, that is, an atheist, and is subject to anathema for as long as he does not ask for forgiveness from his neighbor.

However, **only a Jew is to be considered a neighbor, but hitting an Akum is not not a sin. [*3]**

When Akum became a Jew and a Jew hits him, then the offender must compensate him for the losses (for treatment), but he is not subject to anathema, and the very act is not considered as such a sin as if he hit a natural Jew."

Choshen ha-Mishpat 420, 1.

"It is forbidden for a Jew to beat his fellow, and when he hits him, he breaks the commandment. And he who will raise his hand against his neighbor to hit him, even if he does not hit him, he is called the godless" (Hagah).

"Some say that the ancients were subjected to the anathema if a man beats his neighbor, and before he could be counted as one of ten [a number of people necessary to be present in order to conduct a religious ceremony] the curse must be removed".

Choshen ha-Mishpat 422, 1.

"When someone hits his neighbor, then, even if he paid him five things, **[*1]** he is not forgiven until he asks for forgiveness and is forgiven."

[*1] Shulchan Aruch, Eben ha-Ezer, 26, 1, Hagah; taken from Ry Bar Sheshef, paragraph 6, and Terumof Hadeshen, paragraph 209.
[*2] Shulchan Aruch, Choshen ha-Mishpat 420, 1; taken from the Talmud Ketubot, 32, and Sanhedrin, 58.
[*3] Ibid, 37; taken from the Talmud Baba kamma, 86.

Law 98:

When a Jew has married the akum female, then he should be given 39 strokes and the marriage is considered to be null and void, and Beth Din is required in addition to subject him to anathema. Because the Akum should be regarded not as people but as a horses

Law 98
"When a Jew has married an Akum female **[*2]**, then he should be given 39 strokes and the marriage is considered to be null and void, and Beth Din is required in addition to subject him to anathema.
Even when a Jew is married to a Jewess, if the latter became an Akum, then he is allowed to take another wife without a divorce, because Akum should be regarded not as people but as horses."
Eben ha-Ezer, 16, 1.
"A Jew who married an akum female, or Jewess, who married an Akum, gets 39 strokes according to the law, because it is said: 'not to join with them in family relationships'."
Eben ha-Ezer, 44, 8.
"When a Jew marries an Akum female or a slave, then (the marriage) is not considered legal, because they are not capable (of marriage), and it (marriage) is not considered legitimate if an Akum or a slave married to a Jewess."

Talmud Kiddushin, 68a.
"How do we know? Rab Guna says: Scripture says:
'Stay here with the donkeys', ie with the people, that are equal to the donkey. Hence we see that they are not able to marry."
Yebamoth Talmud, 98a.
"Torah has made his children free **[*4]** from him **[*5]** , because it is said: "Those who are in flesh, their flesh is of an ass and their lust is of a horse".
Tozefot the Talmud Ketubot, 36.
[*1] This refers to bodily harm, pain, treatment by a physician, loss of earnings and shame: Choshen ha-Mishpat 420, 3.
[*2] Shulchan Aruch, Eben ha-Ezer, 16, 1; taken from the Talmud Abodah Zarah, 36; further ibid., 44, 8, taken from the Talmud Kiddushin, 66.
[*3] Ibid, Iore Dea 334, 43 (Art. 4).
[*4] By law, there is no family relations among Akum (see Laws 88 and 96), it does not exist even among their twins (see: Choshen ha-Mishpat 33, 11).
[*5] Akum before he became a Jew.
"His (Akum) semen is regarded as the seed of cattle."

Law 99:

For a fee it is permissible to lend to such an Akum who usually takes (borrows money) from him (the grieving one) because it is something he could lose an opportunity to gain from

Law 99
"When a member of a Jewish family dies, for whom he must grieve, then for seven days he can not leave his house and even to conduct (at home) some business in order to make some profit.

But when he has a chance to lend to Akum for high interest rate, then he is allowed to go out and interrupt the mourning, because it's a good deed, which should not be missed, as he may not have another chance for it in the future." **[*1]**
Iore Dea 380, 3.
"Along with the fact that he (the mourning for the dead) is forbidden to do some work, it is also forbidden to him to trade or go to the items of trade from one city to another."
Iore Dea 380, 5.
"It is forbidden to perform ones work via others (Hagah), even through the Akum, except when there is something which he (grieving one) would lose, because it is permitted to do via others (that), which you can lose" (Hagah).
"And some say that when he can not do it through others, and this is something (that) he could lose, (then) it is allowed to the grieving one to do it himself."
Iore Dea 380, 7.
"For interest, through others it is permissible to lend to such an Akum that he (grieving) usually lends to, because it is such a thing that he could lose."

Law 100:

If one had children while being an Akum, and (then) he became a Jew, then he has fulfilled the commandment

Law 100
"Every Jew is obliged to marry for the continuation and propagation of the human race. **[*2]** Therefore, he must take a wife from whom he can still have children, which means she must not be old, and, in general, for whom it is not possible.
Only when a wife **[*3]** has the money and he wants to marry her for money, then it is allowed, and the Beth Din has no right to forbid him to marry her even if she could not have children."
"But when a Jew already has children, even illegitimate **[*4]** or stupid, then he performed his duty to propagate the human race.

But when his children are Akum, if, for example, he was an Akum before and had children, and then became a Jew, then the children are still Akum **[*5]**, in which case he has not fulfilled his duty to promote the continuation and proliferation of the human race, **because the children of Akum are not comparable even with illegitimate or the idiots of Jewish origin."**

Eben ha-Ezer, 1,1.

"Every Jew is obliged to marry for the continuation and reproduction (of human race)."

Eben ha-Ezer, 1, 3, Hagah.

"When a Jew, because his heart is tied to her either because of the money has not yet fulfilled the law of reproduction, and (but) is going to marry a woman who can not have children, for example when she is barren, too old or too young, then it should not be allowed according to the law, but for many generations no one particularly pays any attention to such marriages."

Eben ha-Ezer, 1,6, Hagah.

"Even if his son is illegitimate, or deaf and dumb, insane or small (dwarf), he still (Jewish father) has fulfilled the commandment."

Eben ha-Ezer, 1,7.

"If he had children while being an Akum, and (then) he and they became Jews, then he fulfilled the commandment."

[*1] Shulchan Aruch, Iore Dea 380, 7; taken from the Talmud Mo'ed Katan, 11.

[*2] Ibid, Eben ha-Ezer, 1, 1; taken from the Talmud Yebamoth, 63.

[*3] Ibid, 3, Hagah 1 and 2; taken from Ry Bar Sheshef, 15.

[*4] Ibid, 6, Hagah, taken from the Rashba.

[*5] Ibid, 7, taken from the Talmud Yebamoth, 62

Holy Martyr Vladimir, Metropolitan of Kiev and Galicia



The main nest of Russia's enemies is abroad. They dream of enslaving the whole world, in their secret protocols they call us Christians, directly as cattle, whom God gave, they say, the image of man, supposedly chosen ones, just so they would not be disgusted to benefit our service to them...

With devilish cunning they catch in their nets frivolous people, promise them heaven on earth, but carefully hide from them their concealed purpose, their criminal dreams. By deceiving the unfortunate one, they are pushing him to the most heinous crimes allegedly for the common good and in reality convert him into an obedient slave.

Holy Martyr Vladimir, Metropolitan of Kiev and Galicia

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So, we got acquainted with the most monstrous document in the history of mankind. It is unlikely that extensive comment to this Talmudic creation is required. Its articles speak for themselves. In essence, **this is not a religious book, but the fascist instructions of hostility to all non-Jews, especially Christians.**

In general, I have cited the laws of the Talmud, codified in the collection of the Shulchan Aruch, which can be summarized as follows:

1. All except the Jews are inferior beings, equal to animals, with whom one can do anything he pleases.
2. The concept of "morality" is not applicable to non-Jews, who could be ruthlessly exploited, cheated, robbed, harassed, discriminated against, raped and even murdered.
3. Gentile property is a potential property of the Jews.

4. Jews are superior beings, and the future belongs to them, as "God" himself "gives them the right" to rule over humanity.
5. Everyone who does not recognize the "right" of Jews to rule the world, should be destroyed.

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