



***Authentic Kabbalah - Sephardic Studies
Benei Noah Studies - Anti-Missionary/Anti-Cult Materials***

The Role of the Non-Jew in the Study of Kabbalah

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This is one of those controversial topics that can only be addressed through proper clarification of Halakha (Jewish Law).

First, we must differentiate between two types of Non -Jews:

1. **Idolaters** – those who do not accept the authority of G-d as revealed through His Torah at Mt. Sinai. This includes all those who believe in doctrines, philosophies, and/or who practice lifestyles, rules and moralities contrary to that which G-d originally revealed to Adam, and later to Noah. Idolaters are those who do not recognize the sovereignty of the One True G-d of the universe and in turn worship, nourish and support other deities, spirits, and stars.
2. **Righteous Gentiles** (Benei Noah, Ger Toshav) - those who have abandoned the ways of idolatry and immorality and live their lives by those commandments that G-d gave to all mankind to observe.

Gentiles are not responsible to observe the commandments of the Sinai covenant, as are Jews. Nonetheless, the universal commandments given by G-d to all mankind through Adam and Noah are included within the Torah. Indeed, the definition of these universal commandments and the details of their observance all comes from the Torah revealed at Sinai.

These universal commandments are known as the Sheva Mitzvot of Benei Noah (the seven Noahide laws). A Gentile who observes these laws is called a "Righteous" Gentile. Those who do not observe them are idolaters.

Idolaters have no business studying any portion of Torah.

Torah study is forbidden to idolaters.

Indeed, if an idolater were to study Torah, especially Kabbalah, they would place an irrevocable curse upon their souls.

Idolaters will never be able to understand Torah and/or Kabbalah properly all the while that they cling to unclean beliefs and practices. Therefore, such Non-Jewish individuals have no place in Torah study and are thus not welcome here in KosherTorah.com.

Righteous Gentiles on the other hand are different.

It is regarding them and only them that the rest of this essay applies.

The laws of the Righteous Gentile are outlined by Maimonides in his Laws of Kings (chapters 9-10). These laws (originally documented in the Talmud, San. 59A) also include a rule that the Righteous Gentile is not to attempt to imitate the Jew.

If the Gentile wishes to observe the commandments of the Jewish Torah, he/she is invited to convert. However, this is not a necessary step for Righteous Gentiles to take in order to fulfill their spiritual destinies.

Rabbi Chaim Clorfene in his book *"The Path of the Righteous Gentile"* eloquently describes and summarizes the relationship of the Righteous Gentile to the Torah.

"Although the Children of Noah are commanded only concerning the Seven Universal Commandments, they are permitted to observe any of the 613 Commandments of the Torah for the sake of receiving divine reward.

The exceptions to this are as follows: . . .

c) Studying those parts of Torah that do not apply to the Noahites service of G-d . . .

Note: A prime purpose of the Seven Universal Laws is to teach the Children of Noah about the Oneness of G-d, and therefore those parts of Torah that pertain to this knowledge are entirely permissible for him to study . . .

Also, the study of any part of the Torah that brings one to greater knowledge concerning the performance of the Seven Noahide Commandments is permissible.

But Talmudic or Halakhic study of subjects that pertain exclusively to the Jew's service of G-d is forbidden."

The Talmudic commentator Meiri writes (on San. 59A) that by no means are the laws of the Righteous Gentile a small and simple thing. ***The seven laws of the Righteous Gentile, similar to the 613 laws for the Jew, have many different levels of***

understanding and many details of application. Most aspects of the Torah are therefore included within them.

The Gentile, like the Jew, is required to know and serve G-d. How then can the Gentile fulfill his obligation to do this unless he studies legitimate Torah sources?

Rabbi Eliyahu Touger, in his commentary to Maimonides Mishneh Torah (Laws of Kings 10:9), writes regarding this:

“In order to observe the prohibition against the worship of false gods correctly, one must become aware of G-d’s unity.

Accordingly, a number of contemporary Sages have suggested the translation of certain basic Chassidic and Kabbalistic texts into English with the intent that they be studied by gentiles.”

Even within the Talmud, we find that Rabbi Yehuda HaNasi was dearest friends with the Roman (gentile) governor, Antoninus, and taught him the secrets of the Torah. Surely what greater example can we ask for than that of Rabbi Yehuda HaNasi himself.

The Tana D’vei Eliyahu, (Eliyahu Rabbah 9) states specifically that a Gentile like a Jew can receive Ruah HaKodesh (divine inspiration) in accordance to his/her actions.

Therefore . . .

1. being that a Gentile is required to know and serve G-d,
2. being that he/she can cultivate and thus acquire Ruah HaKodesh if one so chooses,
3. and seeing that some contemporary Sages encourage teaching Gentiles those matters of Torah metaphysics (Kabbalah) which they need to know to fulfill their spiritual obligations,

I believe that I can correctly draw the following conclusions:

It is most certainly permissible, even required, for a Jew to teach Gentiles how to cultivate righteousness, spirituality, and possibly even holiness.

Within this requirement is the necessity of teaching certain Kabbalistic principles and practices that are applicable to the Righteous Gentile.

As long as the Gentile has abandoned idolatry and lives by the covenant that G-d has made with the children of Noah, then whatever aspects of the secrets of the Torah that assist him in fulfilling his obligations are open to him.

Regarding this type of Righteous Gentile, Rabbi Meir is quoted in the Talmud (Baba Kama 38A, A.Z. 3A) as saying, *“a Gentile who studies Torah is like a High Priest.”*