



Dear Readers,

In response to the many *shaylos* about these *halachos* which have been submitted to Doeihu in past years, and as per the *hadrachah* of Rav Yechiel Mechel Steinmetz *shlita*, lead *posek* of Doeihu, we will be spending the next two weeks discussing some *halachos* related to the non-Jewish holiday season. Upon concluding these *halachos*, we will return to the *halachos* of *Yichud*.

We are confident that you will find these *halachos* beneficial and practical. If you have any related *shaylah* that we did not discuss, feel free to reach out to our editorial team.

Please note that when we discuss non-Jewish employees, the same applies to nannies, cleaning ladies, etc.

Purchasing Non-Kosher Food for Non-Jewish Employees

Introduction: The *Shulchan Aruch* (YD 117) rules that one is forbidden to do business with and/or profit from a food item that is forbidden *mid'Oraysa* to be eaten – e.g., non-kosher meat – even though one is permitted to have *hana'ah* (benefit) from it (when it does not involve eating or commerce).

The primary reason that commerce is forbidden is because we are concerned that commercial dealings may lead one to eat the food. (ibid)

There is a dispute among the *poskim* whether this prohibition is *mid'Oraysa* or *mid'Rabbanan*. (See *Taz* and *Shach* ibid; *Darchei Teshuvah* ibid)

In certain circumstances, **and only on an occasional basis**, one may sell such foods, but they must be sold without delay. For example, if someone purchased a chicken to be slaughtered and it died or is found to be non-kosher, and there will be a financial loss if the chicken is not sold, he may sell it. (ibid)

(The halachos on this topic are vast and complex. If a practical shaylah arises, one should consult a posek. We will only delve into this topic as it relates to purchasing non-kosher food for non-Jewish employees.)