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בס"ד

The *Issur* of *Lo Si'cha'neim*-לא תחנם

The *Torah* tells us that it is forbidden to show certain favors to the *goyim*.¹ The *Chinuch*² explains the reason is so that we should distance ourselves from the *goyim*, and not learn from their ways. Some *poskim* say that this *issur* only applies to those who worship idols. However, most *poskim* maintain that it applies to all nations.³

Giving Presents

One is forbidden to give a *goy* a free gift.⁴ However, if one is going to benefit from giving the *goy* a present, it is permitted.⁵ Based on this, it is customary to give one's mailman a present during their holiday season. This present is to show appreciation for the work that he has done for you, so that in return the mailman will do his work more efficiently for you in the future.⁶ Additionally the *poskim* say if one has a personal relationship with the *goy* one may give him a present even if the *yid* will not have any benefit from it in return.⁷

Giving Non Kosher Food to a Goy

There is a discussion in the *poskim* whether one may give non-kosher food to a *goy*.⁸ This issue is common on an airplane when a *yid* is served non-kosher food. The *poskim* say that one can be lenient and give the *goy* the food.⁹

Chometz to a Goy

When *Erev Pesach* falls out on *Shabbos* it is permitted to give one's *chometz* to a *goy*.¹⁰

¹ Vayikra 7:3, see Rashi there, Mesechtas Avoda Zara 20a, Rambam Hilchos Avoda Zara 10:4.

² Mitzvah 426, see Rambam ibid, Shulchan Aruch 151:11-14, also see Ran Avoda Zara page 6.

³ Refer to Tosfas Avoda Zara 20 a "d'umar," Rambam ibid, Minchas Chinuch 426:2:page 156, Shach Y.D. 151:18, see Rashba 1:8, Bais Yosef C.M. 249, Sefer Lo Si'cha'neim page 2:footnote 6, Tzitz Eliezer 15:47, Shevet Ha'Levi 4:213.

⁴ Mesechtas Avoda Zara ibid, Rambam ibid, Shulchan Aruch Y.D. 11:11, C.M. 249:2, Levush Y.D. 151:11. In regard to an item that is not worth a prutah see Sefer Lo Si'cha'neim page 8:footnote 4.

⁵ Rashba Gittin (Kook) pages 372-373, Magen Avraham O.C. 90:30, Machtzis Ha'shekel, see Taz Y.D. 151:8, Kesav Sofer O.C. 61, Sefer Lo Si'cha'neim pages 9-10:footnote 10.

⁶ Horav Yisroel Belsky Shlita.

⁷ Tosfas Mesechtas Avoda Zara "Rabbi Yehuda," Shulchan Aruch Y.D. 151:11, Taz 8, Levush Y.D. 151:11.

⁸ Refer to Yam Shel Shlomo Chullin 8:103, Kaf Ha'chaim Y.D. 117:75-76.

⁹ Horav Yisroel Belsky Shlita, see Minchas Chein 1:Y.D. 8.

¹⁰ Chok Yaakov 448:12, Sdei Chemed Lamed 90:page 299, Mishnah Berurah 444:16.



Tipping a Worker

If a non-Jewish worker has performed a job, one is allowed to tip. This is because tipping is merely considered a nice gesture, and has nothing to do with *lo si'cha'neim*.¹¹ Therefore, one is permitted to give a waiter or a cab driver a tip after they have completed their service.¹² If one was not treated properly, one does not have to give a tip, but these things are so rare that one may assume that if he feels too often that he was treated improperly it may be that his expectations are too high.¹³ One is permitted to tell a worker thank you after he has finished a specific job, and it is not *lo si'cha'neim*.¹⁴

Giving Presents to Employees and Business Acquaintances

One is prohibited from giving presents to a *goyish* acquaintance if his sole intention is to create feelings of friendship. One is permitted to give a *goyish* employee a bonus since it will encourage the employee to continue to work hard for him.¹⁵ Paying a *goyish* worker for days that he does not work is permitted since these payments are considered mandatory.¹⁶ It is permitted to say that a worker is a good worker to someone else, since the other person benefits from knowing if the worker is qualified to work for someone else.¹⁷

Lending Money to a Goy without Charging Interest

There is a discussion in the *poskim* whether or not one is permitted to lend money to a *goy* without charging interest.¹⁸ Many *poskim* permit one to lend money to a *goy* without charging interest.¹⁹

Giving Blood to a Blood Bank

One is permitted to give blood at a blood drive run by *goyim*. The reason is because of the intense *eivah* that is generated by the refusal of *yidden* to participate in health drives. Furthermore, it could be that a *yid* will receive the blood.²⁰

¹¹ Divrei Shalom 4:108, Shraga Hameir 7:155, see Sefer Lo Si'cha'neim 2:6, also see page 14:footnote 18

¹² Horav Yisroel Belsky Shlita, Be'er Moshe 3:117. If one will not be served by the same person again then one should not over tip as this is a problem of *lo si'cha'neim*. This is common with cab drivers.

¹³ Horav Yisroel Belsky Shlita.

¹⁴ Sefer Melachim Omneich page 301 in the footnote.

¹⁵ Refer to Divrei Shalom *ibid*.

¹⁶ Refer to Shraga Hameir *ibid*.

¹⁷ Shraga Hameir 7:100:3, Sefer Lo Si'cha'neim 3:footnote 7 quoting the opinion of Horav Chaim Kanievesky Shlita.

¹⁸ Refer to Tosfas Avoda Zara 2a "l'hilveisem," Rambam Hilchos Milvei V'loveh 5:1, Hilchos Avoda Zara 9:1, Shulchan Aruch Y.D. 159:1, Darchei Moshe Y.D. 148:1, Shulchan Aruch Harav Ribbis 75.

¹⁹ Refer to Chut Shuni Ribbis pages 38-39, Mishnas Ribbis 2:1:page 33.

²⁰ Horav Yisroel Belsky Shlita.



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Taking a Goy for a Ride

If one sees a *goy* standing on the side of the road and he is stranded it would be correct *al pi din* to charge him something for a ride to avoid *lo si'cha'neim*, but in most cases it would make the *yid* appear too avaricious. Furthermore, if one sees a *goy* on the side of the road, and he is in need of a boost etc, there is no *inyun* for one to stop and help him out; unless it is at such a late hour that it might be that no one else beside yourself is available.²¹

Providing the Goyim with Charity

It is permitted for a *yid* to give charity to a *goy* to promote peace between the *yid* and the *goy*. This applies even if *goyim* come by themselves without any poor *yiden*,²² since not giving them charity might cause hatred between the *yiddin* and the *goyim*. One is also permitted to eulogize them, bury their dead and comfort their mourners in order to promote peace.²³ The *poskim* mention that it is preferable to avoid the aforementioned activities if one can do so without causing any ill feelings.²⁴ One is permitted to say good morning or have a nice day to a *goy*. This is not considered a special blessing; but an example of proper behavior.²⁵ When a *goy* that did you favors dies, one is permitted to say *zochreinu l'veracha* when referring to him.²⁶

Admiring a Goy

One is not allowed to praise a *goy* and say how nice he is.²⁷ It goes without saying that one may not mention how great of a person he is.²⁸ However, if one is doing so to give praise to *Hashem* then it is permitted.²⁹

²¹ Horav Yisroel Belsky Shlita, see Sefer Lo Si'cha'neim page 23:14.

²² Refer to Mesechtas Gittin 61a, Ran "kovrin," Tosfas Avoda Zara 20a "R'Y, Tosfas Eiruvim 64b v'lamdeinu," Rambam Hilchos Avoda Zara 10:5, Hilchos Matnas Aniyim 7:7, Darchei Moshe 251:1, Shulchan Aruch Y.D. 151:12, Rama 151:1, Shach 2, Taz 9, Shach 19, Be'er Heitiv 15, G'ra 251:2, Aruch Ha'shulchan 251:13, Derech Emuna Matnas Aniyim 1:9:53, Avnei Yushfei 1:193:1.

²³ Mesechtas Gittin 61a, Shulchan Aruch Y.D. 151:12.

²⁴ Avnei Yushfei ibid.

²⁵ Horav Yisroel Belsky Shlita.

²⁶ Sefer Chassidim 746:page 449, see 790:page 467.

²⁷ Mesechtas Avoda Zara 20a, Rambam Hilchos Avoda Zara 10:4, Shulchan Aruch Y.D. 151:14, Chinuch mitzvah 426. This applies to saying that a woman looks nice as well (Betzel Hachuchma 1:46). During the holiday season one should not mention how nice are his neighbors decorations.

²⁸ Refer to Magen Avraham O.C. 225:20, Horav Akiva Eiger 9, Mishnah Berurah 33.

²⁹ Betzel Hachuchma 1:46:page 122, see Tzitz Eliezer 15:47.



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Praising Athletes

Many people idolize certain sports personalities, and hang pictures of them on their wall in the bedroom. Besides for being *lo si'cha'neim* this practice is degenerative. The same applies for those who walk around with pictures of sports stars on t-shirts. One is allowed to praise a certain team since it is not the individual that he is praising. It is very possible that one does not transgress the *issur* of *lo si'cha'neim* by wearing a cap or t-shirt with a team logo on it. Nonetheless, a G-D fearing person should not wear these things.³⁰ It is incumbent upon all of us to strive for greater things and not be influenced by the society that we live in.

Collecting Sport Cards

If one is not collecting sport cards for the face on the card, but rather in order to trade them for something else it is permitted. However, to collect them for the picture, meaning because he admires the person, who is on the card, is forbidden. It is a sign of maturity when one grows out of this childish practice.³¹

Having a Goy as the Guest of Honor at a Dinner

One is permitted to make a *goy* a guest of honor at a dinner and even give him an award if it is to benefit a *Jewish* organization.³²

³⁰ This paragraph is the pesak of Horav Yisroel Belsky Shlita. Refer to Oz Nedberu 10:35.

³¹ Horav Yisroel Belsky Shlita.

³² Igros Moshe Y.D. 2:117:pages 190-191.