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בס"ד

Eating Fish and Meat

One who eats fish and meat that were cooked together is putting himself in danger.¹ Some say that one should not roast the two together either.² There is no difference if the meat is of chicken or of an animal.³ *B'dieved* if the food only has *reich* (one of the pots were covered) it is permitted,⁴ but even *b'dieved* the food is forbidden if they were cooked or roasted together in the same pot.⁵ One should not deep fry chicken and fish in the same oil.⁶

Sixty Times

There is a big dispute in the *poskim* if *bitel b'shishim* in other foods. Some *poskim* say *bitel b'shishim* does not help by things which are dangerous,⁷ while most say it does help.⁸ The custom seems to be like the second opinion.⁹ This has ramifications in Worcestershire sauce. Therefore, when placing this barbeque sauce over meat one should be stringent, however when placing it on chicken one may be lenient. (The OU gives a *hechsher* on this sauce because it can be used for many things, and not exclusively for meat. If it is not *butel* in 60 then they require the word "fish" to be on the bottle, if there is 60 then they just leave anchovies on the ingredient panel because of the *poskim* who are *machmir*).¹⁰ The same applies to Marshmallows which are fish based that is put onto meat which has a *hechsher* from the OU.¹¹ One who is preparing the fish for

¹ Mesechtas Pesachim 76b, Shulchan Aruch Y.D. 116:2, Chuchmas Adom 68:1, Tov Yehoshua page 109:82, Kaf Ha'chaim O.C. 173:9, Y.D. 116:15, The Magen Avraham O.C. 173:1 says today maybe it is different (see Darchei Teshuva Y.D. 116:16, Mishnah Berurah O.C. 173:3, Aruch Ha'shulchan Y.D. 116:10, V'ein Lumo Michshal 4:page 96:6).

² Rama Y.D. 116:2, Shach 1, Taz 3,

³ Pischei Teshuva 2, Darchei Teshuva 116:25, Ben Ish Chai Pinchus 2:8, Kaf Ha'chaim 116:11, Rivevos Ephraim 3:493, Chelkes Binyomin 116:9. Some are lenient if it is chicken (Birchei Yosef in Shiurei Beracha Y.D. 116:8).

⁴ Rama ibid, Darchei Teshuva 19, Aruch Ha'shulchan 10, see Shach 1, Taz 3, Chuchmas Adom 68:1, Ben Ish Chai Pinchus 2:8, refer to Kaf Ha'chaim Y.D. 116:21-23.

⁵ Taz 2, Pri Megadim Eishel Avraham O.C. 173:1, Darchei Teshuva ibid.

⁶ Divrei Shalom 4:piskei halachos (end of sefer) 112:page 262, Daver Charif 15:footnote 3.

⁷ Refer to Taz 2, Darchei Teshuva 21, Elef Lecha Shlomo Y.D. 137.

⁸ Nekudas Hakesef on Taz 2, Pischei Teshuva 3, Pri Megadim O.C. M.Z. 513:2, Chuchmas Adom 68:1, Chasam Sofer Y.D. 101, Aruch Ha'shulchan Y.D. 116:10, Kaf Ha'chaim 12, Pe'as Sudcha 1:86:3, Shevet Ha'Levi 6:111:3:2, Yalkut Yosef 87:90, Daver Charif 15:footnote 8, Shemiras Haguf V'hanefesh page 5 in the footnote, Yabea Omer Y.D. 1:7, Chelkes Binyomin 116:18.

⁹ Horav Yisroel Belsky Shlita.

¹⁰ Horav Yisroel Belsky Shlita. Refer to OU Documents F-41 and F-42.

¹¹ OU Document H-41.



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Shabbos, and a piece of meat falls into the pot, if one takes out the meat right away and there is *shishim* it may help to permit the fish.¹²

Two People eating Meat and Fish on the Same Table

A *heker* must be placed between two people when one eats meat and the other dairy in situations where there would be a tendency to share food.¹³ No such *heker* is required by meat and fish.¹⁴

Fish cooked With Meat- What's With the Utensil?

Many women do not have separate pots for fish and meat. Sometimes one cooks fish in a meat pot or meat in a fish pot that was used with heat within twenty-four hours. The question arises what the *din* is with the pot. Most *poskim* say that the food is permitted if the pot was washed out well.¹⁵ Some *poskim* say a *minhag* of some women to have a separate fish pot, obviates this question.¹⁶ One does not have to keep separate utensils for both meat and fish.¹⁷ Some say if one used a fork for fish and wants to use it for meat he should wash off the fork beforehand.¹⁸

Cooked Fish and Meat in a Pot

If one cooked fish and meat together in one pot and one *min* was not *butel* in the other you should *kasher* the pot.¹⁹ Some say that no *kashering* is needed, but one should wait twenty-four hours before using the pot again.²⁰ One should be careful and not place fish and meat in a grinder (at separate times) if a sharp food was used in the grinder.²¹ One

¹² Divrei Malkiel 2:53, Shevet Ha'Levi 6:111:3:5.

¹³ Shulchan Aruch Y.D. 88.

¹⁴ Shevet Ha'Levi 6:111:3:1, Yalkut Yosef 87:84, Hechsheiros 18:footnote 40, Chelkes Binyomin biurim "sh'lo." See Darchei Teshuva Y.D. 116:13, and Kaf Ha'chaim O.C. 173:6, Y.D. 116:35 who are stringent.

¹⁵ Refer to Issur V'heter 39:26:page 102, Taz Y.D. 95:3, Yad Yehuda 95 (aruch and kitzur) 4, Darchei Teshuva 116:27, Mor V'ohelos (Ohel Berochos) 43:page 41, Kaf Ha'chaim 116:20, Mishmeres Shalom 116:page 7, Maharsham 3:288, 4:124, Yalkut Yosef 87:85, Madanei Osher Y.D. 151, Shemiras Haguf V'hanefesh 1:1:9.

¹⁶ Horav Yisroel Belsky Shlita, see Tur Y.D. 116, Chuchmas Adom 68:1 in brackets, Kaf Ha'chaim 116:20, Shevet Ha'Levi 6:111:4, Daver Charif 15:2, Avnei Yushfei 4:87:1.

¹⁷ Avnei Yushfei 4:87:2.

¹⁸ Avnei Yushfei 4:87:5.

¹⁹ Pischei Teshuva 116:3, Darchei Teshuva 28, Shevet Ha'Levi 6:111:3:6, see Teshuvos V'hanhugas 4:189.

²⁰ Kaf Ha'chaim 116:13, Divrei Malkiel 2:53:page 37, Shevet Ha'Levi ibid, Shevet Ha'kehusi 3:223, Divrei Shalom ibid.

²¹ Daver Charif 15:6, Shevet Ha'Levi 6:111:4:page 110, Hechsheiros 1:66. If the grinder was used for cold meat without an onion then one may use it for fish if it was cleaned out before hand.



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is permitted to eat fish with something else cooked in a *fleshig* pot if that food itself is considered *pareve*.²²

Cutting a Sharp Food with a Meat Knife

Some say one may cut a sharp food with a meat knife and place that sharp food in a pot of fish.²³ Others are stringent with this.²⁴ Ideally, one should keep separate knives.

Washing Hands/Mouth

One who wants to eat fish after eating meat should wash his hands and clean out his mouth.²⁵ In order to be considered "cleaning one's mouth" (*kenuach*) he should eat and drink something.²⁶ A person can do whichever one he wants first.²⁷ If one eats fish first like is common today then one should still do the above.²⁸ One should remove any meat that might be between his teeth as well.²⁹

Some say there is no need to wash one's hands today, because one does not eat with his hands, rather with a fork. This seems to be the custom.³⁰

If one wants to eat and drink something at the same time he may do so. Some have the custom to soak the bread in wine and eat both, and this is considered *kenuach* (cleaning out the mouth) and *hadacha*.³¹ One has to swallow the food used for *kenuach* spitting it out is not good enough.³²

²² Horav Yisroel Belsky Shlita.

²³ Horav Yisroel Belsky Shlita, see Daver Charif 15:6.

²⁴ Darchei Teshuva 116:27, Daver Charif 15:footnote 25 quoting the opinion of Horav Chaim Kanievesky Shlita, Hechsheiros 18:3.

²⁵ Rama Y.D. 116:3, Levush O.C. 173:2, Magen Avraham O.C. 173:2, Ben Ish Chai Pinchus 2:8, Mishnah Berurah 4, Me'am Loez ibid:page 236, Chai Ha'Levi 4:48. A utensil is required for this washing (Sharei Teshuva O.C. 173:1).

²⁶ Shulchan Aruch Y.D. 89:2.

²⁷ Shach Y.D. 89:11, see Pischei Teshuva 5.

²⁸ Kitzur Shulchan Aruch 33:2. The reason we eat fish first is because we should start off with the lightest food first (Kitzur Shulchan Aruch 32:12).

²⁹ Darchei Teshuva 116:26.

³⁰ Refer to Rama ibid, Pri Megadim Sisfei Da'as 89:20, Chuchmas Adom 68:1, Darchei Teshuva 116:24, 32, Shar Ha'tzyion O.C. 173:2, Kaf Ha'chaim 173:8, Shulchan Hatohar 173:1, V'ein Lumo Michshal 4:pages 96-97:7, Avnei Yufshei 4:87:4. Others are stringent (Shiurei Beracha 89:15, Ben Ish Chai Shlach 2:14, Badi Ha'shulchan 89:39). If one sees some fish on his hand he should wash it off before eating meat (Horav Yisroel Belsky Shlita). The Pri Megadim ibid says if it is not a bother one should wash his hands even if he ate the fish with a fork. The *Sefardim* clean out their mouth and wash their hands (Hechsheiros 18:9).

³¹ Pri Megadim Sisfei Da'as 89:11, Rivevos Ephraim 8:172:2, Chelkes Binyomin 116:23, see Darchei Moshe Y.D. 116.



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Drinking Water after Fish

Some say it is a danger to drink water after eating fish;³³ therefore, one must be careful with this. Soda is not considered like water whereas coffee and tea are.³⁴ Many people have the custom to drink schnapps between fish and meat.³⁵

Those who have the custom to wash their hands after eating fish (before the meat) should only do so after drinking whiskey. The reason is because the *yud* and *shin* of the name of *Shakay* is represented by the name of whiskey in Hebrew that being *yayin saref*, and the *Daled* of *Shakay* is represented by the *daled* of the fish. In order not to separate the name of *Hashem* one should drink the whiskey immediately after the fish.³⁶

Fish and Milk

Some say that just as one has to be concerned about eating fish with meat one should not eat fish with milk,³⁷ or cheese.³⁸ This is the custom of some *Sefardim*.³⁹ However, the

³² Horav Yisroel Belsky Shlita, see Pri Megadim Sisfei Da'as 89:12.

³³ Kesef Mishnah Hilchos De'os 4:18, Rav Akiva Eiger Y.D. 116:5, Tov Yehoshua page 109:84, Darchei Teshuva Y.D. 116:17, Aruch Ha'shulchan 10, Kaf Ha'chaim O.C. 170:79, Lekutei Maharich 1:page 225 (new), Minhag Yisroel Torah O.C. 173. There are many reasons why fish is eaten on *Shabbos*. Some say just like fish have their eyes opened, Hashem has his eyes opened at those who fear him and have compassion on us (Otzer Hayidios Shabbos page 82:11). Water is the source of live for fish, and *Torah* is the source of live for *Klal Yisroel* which is comparable to water eating fish reminds us that we should devote *Shabbos* for learning of the *Torah* (Sefer Matamim page 28:2 new). The *daled* and *gimel* of *dagim* represent the four forefathers and the three *emuhos*. Also the *mon* is called *gud* which did not fall on *Shabbos* and are the letters of *Dag* (Fish) (Sefer Matamim page 28:7 new). *Hashem* blessed three things at their creation. The fish on the fifth day, man on the sixth day, and *Shabbos*. When people eat fish on *Shabbos* it brings together these three blessings together in "a three-stranded" cord that does not break easily (Sefer Matamim page 27:1 (new), Bnei Yissochor Shabbos 3:16:pages 11b-12 new). *Noach's* descendants were not allowed to eat fish until the *Torah* was given to *Klal Yisroel* on *Shabbos* (Hamodia Magazine 26 Shevat page 10). Fish never sleep. This reminds us to utilize every moment of *Shabbos* and not to waste time by sleeping excessively (Hamodia Magazine 26 Shevat page 10). The *gematria* of *dagim* is *zayin nun* spelling *zayin*, alluding to the seventh day of the week (Hamodia Magazine 26 Shevat page 10).

³⁴ Chut Shuni Shabbos 4:page 399.

³⁵ Refer to Darchei Chaim V'Sholom 396, Taamei Haminhagim 496, see Da'as Zekanim Vayikra 10:9, Medrash Tanchuma Pekudei 2, Mesechtas Shabbos 67b, Kaf Ha'chiam 167:108, Divrei Torah 4:38, Nemukei Orach Chaim O.C. 289, and Noheg Sh'beolam pages 126-144 in great depth about the *inyun* of drinking schnapps and the *inyun* of *I'chaim*. A *beracha* is not recited on the shnapps in this situation (Shar Ha'tzyion 174:46, Aruch Ha'shulchan 174:12, Opinion of Horav Elyashiv Shlita quoted in V'sein Beracha page 94, Vezos Ha'beracha page 73:footnote 10).

³⁶ Darchei Chaim V'Sholom 396.

³⁷ Rabbeinu B'chai Mishpatim 23:19, Bais Yosef Y.D. 87, Knesses Gedolah 87:19, Levush 87:3, Ben Ish Chai Behalosecha 2:15, Kaf Ha'chaim 87:24, Shulchan Hatohar 173:5. The Me'or V'ketzia 173:page 184 says this danger is not from *chachmei Yisroel* but from doctors.

³⁸ Ben Ish Chai ibid, Rav Poalim Y.D. 2:10.



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custom amongst the *Ashkenazim* is that one may indeed eat fish with milk.⁴⁰ The *Sefardim* are lenient with eating fish and butter.⁴¹ According to the *Sefardim* they would not be able to eat a lox and cream cheese sandwich. *B'dieved* if one ate milk with fish it was fine.⁴²

³⁹ Yechaveh Da'as 6:48, V'eim Lumo Michshal 4:page 98:8.

⁴⁰ Magen Avraham O.C. 173, Darchei Moshe Y.D. 87:4, Shach 87:5, Taz 3, Pri Megadim Sisfei Da'as 87:5, Pischei Teshuva 9, Aruch Ha'shulchan 15, Badi Ha'shulchan 87:35, Chelkes Binyomin 116:8, V'eim Lumo Michshal 4:page 98:8, see Yad Yehuda (kitzur) 87:10.

⁴¹ Bais Lechem Yehuda 87:3, Ben Ish Chai ibid, Kaf Ha'chaim O.C. 173:3, Y.D. 87:24,

⁴² Yalkut Yosef 87:82.