Eating Fish and Meat

One who eats fish and meat that were cooked together is putting himself in danger. There is no difference if the meat is of chicken or of an animal. B’dieved if the food only has reich (one of the pots were covered) it is permitted, but even b’dieved the food is forbidden if they were cooked or roasted together in the same pot. One should not deep fry chicken and fish in the same oil.

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, while most say it does help. The custom seems to be like the second opinion. 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). The same applies to Marshmallows which are fish based that is put onto meat which has a hechsher from the OU.

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2 Rama Y.D. 116:2, Shach 1, Taz 3.
4 Rama ibid, Darchei Teshuva 19, Aruch Ha’shulchan 10, see Shach 1, Taz 3, Chuchmas Adom 68:1, Ben Ish Chai Pinchus 28, refer to Kaf Ha’chaim Y.D. 116:21-23.
5 Taz 2, Pri Megadim Eishel Avraham O.C. 173:1, Darchei Teshuva ibid.
7 Refer to Taz 2, Darchei Teshuva 21, Eluf Lecha Shlomo Y.D. 137.
9 Horav Yisroel Belsky Shlita.
10 Horav Yisroel Belsky Shlita. Refer to OU Documents F-41 and F-42.
11 OU Document H-41.
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.\textsuperscript{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.\textsuperscript{13} No such heker is required by meat and fish.\textsuperscript{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.\textsuperscript{15} Some poskim say a minhag of some women to have a separate fish pot, obviates this question.\textsuperscript{16} One does not have to keep separate utensils for both meat and fish.\textsuperscript{17} Some say if one used a fork for fish and wants to use it for meat he should wash off the fork beforehand.\textsuperscript{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.\textsuperscript{19} Some say that no kashering is needed, but one should wait twenty-four hours before using the pot again.\textsuperscript{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.\textsuperscript{21} One

\textsuperscript{12} Divrei Malkiel 2:53, Shevet Ha’Levi 6:111:3.5.

\textsuperscript{13} Shulchan Aruch Y.D. 88.


\textsuperscript{17} Avnei Yushfei 4:87:2.

\textsuperscript{18} Avnei Yushfei 4:87:5.

\textsuperscript{19} Pischei Teshuva 116:3, Darchei Teshuva 28, Shevet Ha’Levi 6:111:3, see Teshuvos V’hanhugos 4:189.


\textsuperscript{21} Daver Charif 15:6, Shevet Ha’Levi 6:111:4:page 110, Hachsheiros 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 beforehand.
is permitted to eat fish with something else cooked in a fleshig pot if that food itself is considered pareve.\textsuperscript{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.\textsuperscript{23} Others are stringent with this.\textsuperscript{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.\textsuperscript{25} In order to be considered “cleaning one’s mouth” (kenuach) he should eat and drink something.\textsuperscript{26} A person can do whichever one he wants first.\textsuperscript{27} If one eats fish first like is common today then one should still do the above.\textsuperscript{28} One should remove any meat that might be between his teeth as well.\textsuperscript{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.\textsuperscript{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.\textsuperscript{31} One has to swallow the food used for kenuach spitting it out is not good enough.\textsuperscript{32}

\textsuperscript{22} Horav Yisroel Belsky Shlita.
\textsuperscript{23} Horav Yisroel Belsky Shlita, see Davar Charif 15:6.
\textsuperscript{24} Darchei Teshuva 116:27, Davar Charif 15:footnote 25 quoting the opinion of Horav Chaim Kanievesky Shlita, Hechsheiros 18:3.
\textsuperscript{26} Shulchan Aruch Y.D. 89:2.
\textsuperscript{27} Shach Y.D. 89:11, see Pischei Teshuva 5.
\textsuperscript{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).
\textsuperscript{29} Darchei Teshuva 116:26.
\textsuperscript{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 Hatohor 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).
\textsuperscript{31} Pri Megadim Sisfei Da’as 89:11, Rivevos Ephraim 8:172:2, Chelkes Binyomin 116:23, see Darchei Moshe Y.D. 116.
Drinking Water after Fish
Some say it is a danger to drink water after eating fish; therefore, one must be careful with this. Soda is not considered like water whereas coffee and tea are. Many people have the custom to drink schnapps between fish and meat. 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 Dal of Shakay is represented by the Dal of the fish. In order not to separate the name of Hashem one should drink the whiskey immediately after the fish.

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, or cheese. This is the custom of some Sefardim. 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'shalach 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 Dal 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 Yisschoch Shabbos 3:16:pages 11b-12 new). Noah'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 Haminagaim 496, see Da'as Ze'anim Vayikra 10:9, Medrash Tanchuma Peukei 2, Mesechtas Shabbos 67b, Kaf Ha'chaim 167:108, Divrei Torah 4:38, Nemukei Orach Chaim O.C. 289, and Noheg Sh'belelam pages 126-144 in great depth about the inyun of drinking schnapps and the inyun of l'chaim. A beracha is not recited on the shnapps in this situation (Shar Ha'Tzyion 174:46, Aruch Ha'shalach 174:12, Opinion of Horav Elyashiv Shlita quoted in V'sein Beracha page 94, Ve'ozos 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 173:173 page 184 says this danger is not from chachmei Yisroel but from doctors.
38 Ben Ish Chai ibid, Rav Poalim Y.D. 2:10.
custom amongst the Ashkenazim is that one may indeed eat fish with milk.\textsuperscript{40} The Sefardim are lenient with eating fish and butter.\textsuperscript{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.\textsuperscript{42}

\textsuperscript{39} Yechaveh Da’as 6:48, V’ein Lumo Michshal 4:page 98:8.
\textsuperscript{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.
\textsuperscript{41} Bais Lechem Yehuda 87:3, Ben Ish Chai ibid, Kaf Ha’chaim O.C. 173:3, Y.D. 87:24.
\textsuperscript{42} Yalkut Yosef 87:82.