A. *The Rama's Leniencies - SHIUR 2*

In this section, we will delve into a few of the *Rama's* leniencies regarding נ"ט בר נ"ט.

Cooking *gefilte fish* for Shabbos in dairy pots

We learned in the previous section that although the *Rama* forbids *le'chatchilla* adding dairy to *parve* food cooked in a *ben-yomo fleishig* pot, he allows placing the food on a dairy plate.[1] Here, too, we must ask whether, according to the *Rama,* you are allowed to intentionally cook *parve* food in a *ben-yomo* pot knowing you will serve it in a utensil of the opposite type. For example, are you allowed to cook or fry fish in a dairy *ben-yomo* pot/pan on *erev*-Shabbos, when you are short on pots, knowing that you will later serve it hot on *fleishig* dishes?

Rav Moshe in 11) (יו"ד ח"ג-י:ב) (אגרו"מ quotes a dispute on the matter: according to the ג) ש"ך) (quoted earlier) and ד) ט"ז), it is permitted (because, as they imply, the *Rama* was only *machmir* not to eat fish cooked in a *fleishig* pot with dairy food, but would allow placing on a dairy plate), while the **פמ"ג** forbids. *Lema'ase,* Rav Moshe is lenient and in the above situation, you are allowed to deliberately fry fish in a dairy *ben-yomo* pot and serve it on *fleishig* dishes.

Heating up *parve* food in a clean *fleishig* pot that was previously cooked in a dairy pot

We learned above that even the *Rama* agrees that you may place hot *parve* food previously cooked in a *ben-yomo fleishig* pot on a dairy plate (and vice versa). Additionally, we just learned in the previous subsection that you may even intentionally cook *parve* food in a *fleishig ben-yomo* pot, even if you plan to serve it on dairy dishes. What is the *halacha* if that dairy plate is hot, or better yet, if you want to heat up the *parve* food in a clean dairy pot? For example, if cold plain spaghetti was made in a *ben-yomo fleishig* pot, are you allowed to heat it up in a dairy *ben-yomo* pot?[2]

The 12) (יג) **ערה"ש**) *passkins* that you may place hot *parve* food cooked in a *ben-yomo fleishig* pot on a hot clean dairy plate (or even in a hot dairy pot), since the meat flavor in the food is נ"ט בר נ"ט and the dairy flavor in the pot cannot forbid it. The

[1] We will learn below that this might apply only to solids and not to liquids.

[2] If the spaghetti was made in an *eino ben-yomo fleishig* pot, it may certainly be heated in a *ben-yomo* dairy pot, because even adding actual cheese is permitted.

ערה״ש acknowledges that he is arguing on the ג) **ט״ז**), who *passkins* that <u>*parve*</u> fish cooked in a <u>*fleishig*</u> pot may <u>not</u> *le'chatchilla* be placed on a hot <u>dairy</u> plate, because the נ״ט בר נ״ט flavor in the fish comes in contact with dairy flavor from the hot plate before it is weakened (but if it was already placed on the hot dairy plate, it would be permitted, since even adding cheese itself does not forbid the food *be'dieved*).

<u>Mixing נ״ט בר נ״ט with one another</u>

It seems from the S"A and *Rama* that we are only stringent with נ״ט בר נ״ט when *parve* food was cooked in a *ben yomo fleishig* pot and we want to eat it with cheese (or vice versa). However, eating *parve* food cooked in a *fleishig* pot with other *parve* food cooked in a dairy pot is permitted. Therefore, if on a Sunday morning you cook *parve* eggs (i.e., without cheese) in a dairy *ben-yomo* pan, you are allowed to eat them with leftover potatoes from Shabbos that were cooked in a *fleishig ben-yomo* pot.[3]

<u>Frying *davar charif* in an *eino ben-yomo* pan</u>

We learned above that according to the *Rama, parve* food cooked in an *eino ben-yomo* pot/pan may be eaten *le'chatchilla* with dairy. However, the *Rama* adds a caveat to this *halacha*: if the food being cooked is a *davar charif* (sharp food, such as an onion, garlic, or radish), it may not be eaten with dairy, because the sharp food awakens and improves the absorbed *pagum* flavor in the pot. In other words, whenever you cook *parve* food in a *fleishig* pot, the meat flavor which enters the *parve* food is weakened twice – first when it travels from the meat to the pot, and again when it travels from the pot to the food. However, when the *parve* food being cooked is a *davar charif,* the sharp food has the ability to strengthen and awaken the weakened meat flavor absorbed in the walls of the pot, and that flavor remains strong within the sharp food.

For example, if you fry onions in an *eino ben-yomo fleishig* pan[4] with intent to use them for a *kugel* and some of those onions are left over, you may not use those onions with cheese. The reason is that the meat flavor traveled from the meat to the pan and from the pan to the onions, and it did not weaken in the transfer from the pan to the onion due to the onion's sharp taste. The *Rama* adds that if you mixed those onions with

[3] It would seem that even if the potatoes were served at the *fleishig* meal, it would still be permitted, because *parve* food served at a *fleishig* meal is only forbidden with dairy itself, as we learned last *zman* that *challah* may not be eaten with cheese. Here, the potatoes will not be eaten with actual cheese, but only with eggs that were cooked in a dairy pan.

[4] The ד) פת״ש) quotes a dispute whether the same would apply to sharp foods cooked in water in an *eino ben-yomo* pot. Some hold that even the *Rama* would agree that the flavor is נ״ט בר נ״ט because the meat flavor went from the meat to the pot, from the pot to the water, and from the water to the onion. Since the water is already נ״ט בר נ״ט, the onion may be eaten with cheese. *Lema'ase,* the לו) בדה״ש) writes that it is best to be *machmir* even when cooking with water.

dairy, the dairy food is forbidden unless there is *shishim* in the food against the meat flavor that was absorbed in the onions. The ו) **ט״ז**) explains that if you don't know how much meat flavor was absorbed in them, you need *shishim* against all the onions that were fried.[5]

What would the S"A hold in the above situation? The S"A in **סימן צו-א** *passkins* that a *davar charif* can draw out flavor from a *ben-yomo* utensil even without heat, but only to the depth of a כדי נטילה – a fingerbreadth, which is thicker than a כדי קליפה.[6] For example, if you cut an onion with a *ben-yomo* dairy knife, the area of a כדי נטילה around where you cut may not be used with *fleishig* food. However, when cooking with a *ben yomo* dairy pan, the heat also spreads the flavor throughout the entire *davar charif* (and not just a כדי נטילה) and the onions may not be eaten with meat (i.e., they are not considered נ״ט בר נ״ט).

D. Scenarios of נ״ט בר נ״ט

In this section, we will examine additional details and scenarios of נ״ט בר נ״ט. For example, does heating up a dairy baby bottle containing milk in a *parve* pot of water render the pot dairy? Can you use a sous vide for meat and dairy foods? Are you allowed to buy canned green beans or corn with no additives without a *hechsher*? Does נ״ט בר נ״ט only work when the flavor goes from the meat to the pot and from the pot to a *parve* food, or does it also work if it goes from the meat to other food cooked with it, and from that food to another pot? In other words, what is the status of a *parve* pot that was used to heat up potatoes if the potatoes were previously cooked with meat? We will learn three different principles that apply to נ״ט בר נ״ט and then apply them to the scenarios above.

I. Does נ״ט בר נ״ט apply when flavor does not enter the pot first?

We learned in the previous section that *parve* food cooked in a clean, *fleishig ben yomo pot* has the status of נ״ט בר נ״ט. What is the *halacha* if, for example, cheese and broccoli are fried in the same pan (on separate sides, and are slightly touching), and then the broccoli alone is heated up in a *parve* pan? Does the pan become dairy, or is the pan

[5] If the pot has been used a few times, it would seem that you always need *shishim* against the entire onion because the pot absorbed a lot of meat flavor in the past, and an onion can reawaken all the old meat flavor absorbed in the pot.

[6] The סימן עו-א (פמ"ג) explains that you need to remove the size of the width of your thumb from the food, which is between 2-2.5 centimeters.

considered נ״ט בר נ״ט (since the cheese flavor was transferred from the cheese to the broccoli and then from the broccoli to the second pan), such that according to the S”A, the second pan remains fully *parve* (and you may even make it *fleishig le’chatchilla*), while the *Rama* would consider the pot to be נ״ט בר נ״ט (and you may not use it for meat, but if you did, the food would remain permitted)?

This question is subject to a three-way dispute in the *acharonim*:

1. משב״ז סק״א) **פמ״ג**), quoted in the beginning of א) **פת״ש**), *passkins* that נ״ט בר נ״ט applies only if the first transmission of flavor occurs from food **into a pot**. If the flavor first went into food, e.g., from cheese to broccoli (when they are cooked together), the broccoli is considered dairy. Accordingly, if you later reheat this broccoli in a *parve* pot, the pot becomes dairy (even according to the S”A) because it is considered as if actual cheese was cooked in it.
2. The **פני אריה** *passkins* that נ״ט בר נ״ט applies even with two foods. Therefore, if you cook cheese and broccoli together and then cook that broccoli together with a mushroom, the mushroom is considered נ״ט בר נ״ט (from the cheese to the broccoli and from the broccoli to the mushroom). In such a situation, the S”A would allow you to eat the mushroom with meat, while the *Rama* would only allow it *be’dieved* (i.e., if the meat was already mixed with the mushroom). The same will certainly apply if you reheat the broccoli in a *parve* pot, in which case the *parve* pot is considered נ״ט בר נ״ט.
3. The חידושים-ב) **חוות דעת**) takes a hybrid approach between the פמ״ג and פני אריה and *passkins* that נ״ט בר נ״ט applies as long as one of the transfers of flavor occurred through a *kli*. Therefore, if cheese and broccoli are fried in the same pan and then the broccoli alone is heated in another pan, the pan is considered נ״ט בר נ״ט. However, if the broccoli is heated together with mushrooms, the mushrooms are not considered נ״ט בר נ״ט – rather, they become dairy.

How do we *passkin*? What is the status of a *parve* pan that was used to heat up broccoli that was previously fried in the same pan as cheese? The 13) (ג) **ערה״ש**) *passkins* like the פמ״ג that נ״ט בר נ״ט applies only when the first flavor is transferred into a *kli,* and the pan used to heat up the broccoli would be dairy. The (הקצר-ב) **יד יהודה** 14)) *passkins* like the חוות דעת (the hybrid opinion) that as long as one of the flavors was transferred through a *kli,* it is considered נ״ט בר נ״ט (even if the *kli* is involved in the second transfer of flavor), and the pan used to heat the broccoli would be נ״ט בר נ״ט. However, he adds an important caveat. If fish is cooked with milk or meat in gravy is cooked with a potato, the fish/potato absorbs actual meat or milk, and not just flavor. Therefore, if the fish/potato are later heated in a *parve* pot, it is as if you are heating up

actual milk or meat in that pot, which would render the pot dairy or *fleishig* respectively. We are only lenient to consider the second pot נ״ט בר נ״ט when the foods merely touch one another without liquid, as in the case above of broccoli fried in the same pan while touching cheese. **Rav Ovadya** in 15) (פ״ז עמ׳ עט) (הליכות עולם *passkins* that נ״ט בר נ״ט applies even with two foods, and the pan used to heat the broccoli would be נ״ט בר נ״ט (though it is not clear whether he would permit when the first food absorbed actual milk or meat gravy). In contrast, some *Sephardic posskim,* such as the צה-י) **כף החיים**) and **בן איש חי** (קרח-טו), are *machmir* like the פמ״ג and ערה״ש.

II. Does נ״ט בר נ״ט apply during cooking?

What is the status of *parve* food cooked in a *parve* or dairy pot[7] if dairy falls on the outside of the pot? For example, if you are cooking potatoes in a pot and a sizable amount of milk splatters on the outside of the pot (and there isn't *shishim* in the pot against the milk), are you allowed to eat those potatoes with meat? Do we say that the milk flavor went from the milk to the pot and then from the pot to the potatoes, thus making the potatoes נ״ט בר נ״ט (such that according to the S"A you may eat them with meat, and according to the *Rama* they may only be eaten *be'dieved* if they are mixed with meat), or does נ״ט בר נ״ט not apply during cooking, in which case we assume the milk transfers directly into the potatoes (such that even the S"A would agree that they may not be eaten with meat)?

Towards the end of the א) פת״ש), the **חוות דעת** is quoted as *passkining* that נ״ט בר נ״ט does not apply while cooking, and in the above case, the potatoes are considered dairy. The reason is that נ״ט בר נ״ט applies only when there is a break in between the transfers of flavor, which allows the flavor to weaken. For example, in the classic case of נ״ט בר נ״ט, the meat flavor travels from meat to the pot and rests in the pot. When pasta is later cooked in the pot, the meat flavor entering the pasta has already been weakened. In contrast, when the transfer of flavor occurs simultaneously during the cooking process, the flavor is not weakened at all. In contrast, the **בית אפרים,** also cited by the פת"ש, argues that נ״ט בר נ״ט applies even during cooking, so the above potatoes are נ״ט בר נ״ט (such that according to the S"A, you may eat them with meat, and according to the *Rama,* they may only be eaten *be'dieved*).

How do we *passkin*? The 16) (ח״ב יו״ד-ד) **מנחת חן**) *passkins* that *le'chatchilla, Ashkenazim* follow the חוות דעת and treat the potatoes as dairy, but if they were accidentally mixed with meat, we rely on the בית אפרים that they have the status of נ״ט

[7] The moment the pot is *shpritzed* with milk, it becomes dairy. The question is whether the contents are considered נ״ט בר נ״ט or actual dairy.

בר נ״ט. **Rav Ovadya** (17) in הליכות עולם (פ״ז עמ׳ עט) *passkins le'chatchilla* like the בית אפרים that the potatoes are considered נ״ט בר נ״ט.[8]

III. נ״ט בר נ״ט with prohibitions other than *basar b'chalav*

We mentioned in the previous section from Tosfos that the reason נ״ט בר נ״ט is permitted is because the prohibition of *basar b'chalav* applies only when there is a fusion of both strong flavors (i.e., milk and meat). When one flavor is weakened, there is no fusion of flavors, and נ"ט בר נ"ט is permitted. However, if the initial flavor cooked in a pot was itself forbidden, the subsequently weakened flavor always remains forbidden and נ״ט בר נ״ט does not apply. For example, if **non-kosher** meat was cooked in a new pot and the pot was later cleaned and new water was heated in it within 24 hours, that water is not נ״ט בר נ״ט and will remain forbidden. Even if you were to transfer that water to another new pot and heat it, the second pot becomes forbidden, and if the water is emptied from the second pot and the pot is refilled with clean water, that clean water would also be forbidden.

The 18) (ב) **ערה״ש**) explains this clearly but adds that if the forbidden flavor eventually dissipates, the food is permitted. To better understand this, let us quickly look at the beginning of סימן צב, where the S"A *passkins* that if milk falls into meat, you may ask a non-Jewish taster to taste the meat, and if he does not taste any milk, the food is permitted. The *Rama* argues and *passkins* that today, we do not rely on non-Jewish tasters and you would need *shishim* to permit the meat. It should be noted that according to the S"A, a taste test only works when the flavors differ. But if, for example, a bit of non-kosher beef falls into similar-tasting kosher beef, a non-Jew's tasting does not help to determine the difference, and *shishim* is needed to permit the kosher beef.

Therefore, in the above case where pork is cooked in a pot followed by water, and that water is then placed in a new pot and heated, the subsequent food cooked in that second pot may be permitted according to the S"A if a non-Jew tastes it and does not taste any pork. **Rav Ovadya** in הליכות עולם (ח״ז-עמ׳ סב) *passkins* that today, even *Sephardim* do not rely on the tasting of a non-Jew unless it is a case of הפסד מרובה – a great financial loss. However, the *Rama* always forbids because every time water is heated up, it becomes *chanan*[9] and *tasting* does not help.

[8] It is obvious that the pot becomes dairy because the milk splattered on it, but the question is whether you need to *kasher* it to make it *parve* again. According to the גר״א mentioned above, the moment the pot becomes *eino ben-yomo,* it is *parve* and you can cook *parve* food in it *le'chatchilla* to be eaten with *fleishig.* However, the חכמת אדם would *passkin* that one should not *le'chatchilla* use an *eino ben-yomo kli* of one type to eat with food of the other type, and you would be required to *kasher* it to return it to its *parve* status.

[9] The S"A in צב-ג *passkins* that if some milk falls on a piece of meat and the milk is not *batel b'shishim*, the entire piece is considered a forbidden entity, known as *chanan* – חתיכה נעשית נבילה. Thus, if that piece of meat falls into

Practical Applications

Baby bottles

What is the *halacha* if one heats up a baby bottle with milk in a *parve* pot of water (where the water in the pot is *yad soledes bo*)? The 19) (סימן לח-א **מגילת ספר**) writes that the status of the pot depends on the dispute between the בית אפרים and חוות דעת mentioned above in subsection II. According to the בית אפרים, the pot is *parve* because the milk went from milk to bottle, from bottle to water and from water to pot. Thus, there were three transfers and weakening of the dairy flavor before it entered the pot, so both S"A and *Rama* would agree the pot remains *parve*. The חוות דעת, however, *passkins* that the water absorbs the milk flavor directly, so the pot becomes dairy. As mentioned above, *Ashkenazim* follow the חוות דעת and Rav Ovadya follows the בית אפרים.

Challah heated on a cholent pot

If you place *challah* directly on the lid of a cholent pot (without foil), according to the חוות דעת the meat flavor transfers directly into the *challah* and נ"ט בר נ"ט does not apply since the entire transfer occurs during the cooking process. Therefore, you would not be allowed to eat the *challah* with dairy.[10] Even according to the בית אפרים, the *challah* is considered נ"ט בר נ"ט, and the *Rama* would not permit intentionally eating it with dairy. To allow eating the *challah* with dairy whenever heating it on top of a pot, you should first wrap the bottom[11] of the *challah* with aluminum foil. Such a situation is then considered as two pots touching one another[12] (the foil is the second "pot"), and flavor does not transfer between the cholent pot and the *challah* unless there is liquid between them.

Sous vide

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another pot of meat, you would need *shishim* against the entire piece of meat to permit the mixture, and not just *shishim* against the milk absorbed in the piece. The *Rama passkins* that *chanan* applies to all prohibitions; therefore, when water is initially reheated in the pot and there isn't *shishim* in the water against the pork that was previously cooked, all the water becomes a "חתיכת נבילה" and *shishim* is needed against all of it. According to the S"A, *chanan* only applies to *basar b'chalav,* and if only 2 *k'zeisim* of pork were cooked, *shishim* is only needed against 2 *k'zeisim.*

[10] Rav Moshe in (יו"ד ח"ב-כו אגרו"מ) *passkins* that even though the *challah* has absorbed meat flavor from the cholent pot, you do not need to wait six hours after eating it. Furthermore, although *fleishig* bread is forbidden even to eat alone, lest you come to eat with dairy (see סימן צז), it seems that this *challah* would not be forbidden as *fleishig* bread because the בית אפרים considers it נ"ט בר נ"ט.

[11] Rav Moshe also *passkins* that completely covering the *challah* on Shabbos and heating it on the *plata* or *cholent* pot is a violation of הטמנה, and it may not even be placed on the heat sources before Shabbos.

[12] The *Rama* writes in סימן צב that two pots that touch each other while hot do not transfer taste if no liquid is involved, though some say one should not *le'chatchila* create such a situation.

In order to better understand this, and the next couple of subsections, see the following **video**: bit.ly/SCPsousvide. Today, sous vide has become a very popular cooking method in which a pot or bowl is filled with water and is kept at a specific temperature using a heating rod. Vacuum-packed foods such as meat or fish are then cooked while submerged in the water. If you like sous-viding dairy (e.g., fish with butter or other dairy foods), may you also use it to cook meat?

It would seem that this question is analogous to the baby bottle in the previous subsection. Therefore, *Ashkenazim* should be *machmir* to buy two, because when dairy is cooked with a sous vide, the dairy flavor transfers directly into the heating rod and if you later cook meat, the meat flavor will become *basar b'chalav,* thereby forbidding both the water and the meat. However, according to Rav Ovadya, who holds that נ"ט בר נ"ט applies even while cooking, one sous vide may be used for both meat and dairy.

What emerges from here is that a *Sephardi* can use a sous vide in a *parve* pot for cooking dairy, empty the water, and immediately use the sous vide for cooking meat in the same *parve* pot. In contrast, *Ashkenazim* may not use one sous vide to cook both dairy and meat, even if the foods are prepared in separate meat and dairy pots. If so, is an *Ashkenazi* allowed to eat in the home of a *Sephardi* who sous-vided dairy and then meat? We learned above that according to the 16) מנחת חן), if the food was already cooked, even *Ashkenazim* may be lenient like the בית אפרים and consider the sous vide נ"ט בר נ"ט.

<u>Canned corn and green beans</u>

A common question among travelers and those who live outside of large Jewish communities is whether one is allowed to buy canned vegetables without a *hechsher* that contain nothing else other than water. At first glance, there would appear to be no problem – how is it different than buying an apple from a local supermarket?

However, in truth, we need to get a better understanding of how canned goods are manufactured to properly answer this question (see **video** above). Canned goods are pasteurized by placing the cans in massive vats filled with water or steam at high temperatures to give them a long shelf life. Often, both kosher and non-kosher meat cans are pasteurized in the vat simultaneously and kosher cans may receive flavor from non-kosher cans (i.e., נ"ט בר נ"ט during cooking – from non-kosher food to can, from can to water, and from water to can of green beans). Furthermore, even if the company is careful not to heat up meat products and vegetables together, the machinery frequently reuses the water/steam, so subsequent vegetable runs may be heated with water that was used to heat up non-kosher cans.

Based on the above, both *Ashkenazim* and *Sephardim* prohibit buying canned corn or green beans without a *hechsher.* The reason is that we learned above that the leniencies of נ״ט בר נ״ט (in contrast to direct absorption) only apply to the fusion of meat and milk, but not to other prohibitions. Therefore, in the first case, when the canned vegetables are cooked together with canned non-kosher meat, the flavor from the meat is absorbed into the vegetables. Even in the second case, when the meat is cooked alone and the water is drained, that water is prohibited according to all, and if it is used to cook the vegetables in the next run, the vegetables become forbidden.

For this reason, the OU, CRC (Chicago Rabbinical Council), and many other *hechsherim* recommend against buying canned goods without a *hechsher* even if they contain only vegetables and water. However, we learned above that *be'dieved,* Rav Ovadya allows a non-Jewish taster to taste the food, and if he claims that he does not taste any meat, a *Sephardi* may eat it. According to this, a *Sephardi* on a business trip who forgot to bring kosher food would be allowed to buy canned vegetables (whose ingredients are only vegetables and water), and if a non-Jew determines[13] that there is no meat flavor in the vegetables, it is permitted. Rav Eli Gersten from the OU pointed out that even if *Sephardim* do rely on this, it can only be for the specific can that was opened, because other cans on the shelf might have been made earlier in the production line (such as right after a meat run) and may contain more meat flavor.

Kosher canned corn or green beans are produced by *kashering* the machinery and changing the processing water. Alternatively, Rav Eli Gersten explained that instead of changing the water, they often add Britex, classified as the most bitter substance in the world. This is *pogem* any flavor that might remain in the water.

E. Danger of Mixing Fish and Meat

In this section, we will learn the *halachos* of the prohibition of eating fish and meat together and whether one is allowed to use *fleishig* pot or pans to cook fish or grill it on a grill that was just used for meat. Additionally, we will discuss whether Worcestershire sauce, which contains anchovies, may be used as a meat marinade. At first glance, it seems from the *sugya* above that the only issue is whether fish cooked in a meat pot may be eaten with cheese, but everyone agrees that the fish may be eaten on its own, even though it was cooked in a meat pot. However, it could be that the

[13] It should be noted that there are various *halachos* regarding how to ask the non-Jew. For example, you may not just ask him straight out; he needs to be מסיח לפי תומו.

Gemara was discussing only the issue of נ"ט בר נ"ט and not the possible סכנה – the danger of eating meat and fish together. As usual, we will begin with the earliest sources and work our way down to the modern-day *posskim.*

The עו) **גמרא פסחים**:) discusses the *sugya* of "ריחא מילתא היא" – whether the smell/aroma of a food is considered like the food itself. It is clear that you may not cook meat and milk together, but there is a dispute in the Gemara whether you may bake them in separate trays within the same oven in a manner that only their aromas mix. The S"A in **סימן קח-א** *passkins* that *le'chatchilla,* it is forbidden to create a mixture of ריחא, but *be'dieved,* if the foods were cooked in the same oven and there was a fusion of aromas, the food is permitted.[14] The above **Gemara** (20) adds that according to the opinion that ריחא מילתא היא, fish and meat baked in the same oven may not be eaten because the mixture of fish and meat aroma causes bad breath and *tzara'as.* It can be inferred from the Gemara that since the opinions only disagree concerning a case of **baking** fish and meat together, presumably both opinions would agree that **cooking** fish and meat together, which fuses their flavors (and not just their aromas, as with baking) is certainly forbidden due to concern for bad breath and צרעת.

This conclusion 21) (חולין תשנ) **מרדכי**) *passkins* that you may not eat fish that was cooked with meat, nor may you eat fish and meat together (even if they were not cooked together). However, you are allowed to eat fish and then meat without washing your hands and mouth in between. The 22) (יו"ד קטז) **טור**) *passkins* that eating fish and meat together can cause *tzara'as* and some are even stringent to have separate set of dishes for fish. He notes that his father, the ראי"ש, argues on the מרדכי and would wash his hands and mouth in between eating fish and meat.

The S"A in 23) **סימן קטז-ב**) *passkins* that one may not eat meat and fish together, and the *Rama* adds that one should also avoid baking them in the same oven (even in separate pans) because of ריחא, but if one did, they are permitted. The ב) **ט"ז**) explains that we are lenient after the fact only when they were baked together, where the only possible issue is ריחא, but if they were cooked together, they are forbidden.

The S"A in 23) **סעיף ג'**) there and in סימן קעג-ב או"ח *passkins* like the **טור** that one must wash his hands in between eating fish and meat or meat and fish. The *Rama* writes that the common custom is not to wash one's hands or mouth, but it is preferable to eat and drink something in between them, which has the same effect as washing.

[14] Assuming there is no issue of זיעה (i.e., the steam did not mix).