

ליקוטי ופסקי הלכות

# "חוקי חיים"

ותלמודם  
"חוקי חיים"  
לעשות רצונך  
בלבב שלם



שע"י "חדר הזרחה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochoh compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

# Halochoh of Foods of Sakana RuachRa'ah

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# ליקוטי ופסקי הלכות "חוקי היום"

ותלמוד  
"התקף התנים"  
לעשות רצונך  
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שע"י "חדר הזרחה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Foods Ossur Due to Ruach Ro'oh and Sakonoh | Parshas Naso 5781

224

## Peeled Onions, Garlic, and Eggs

### Peeled Onions, Garlic and Eggs

- One should not eat garlic, onions, or eggs which went overnight without their skin/shell due to ruach ro'oh which rests on them (גמ' (נדה י"ז, שו"ע הרב הל שמירת הנפש ס"ז, ערוך השלחן י"ד סי' קט"ז סכ"ב), even if they are covered by a cloth or in a bag or container.
- Even if they were in the refrigerator, ruach ro'oh rests on them if they went overnight without their skin/shell.
- If one left some of the onion's or garlic's root, i.e., the fibers at the end, or some of their skin attached, they are mutar (גמ' שם).
- When an egg is ossur, both its yolk and white are ossur, whether eaten alone (כמבואר בשו"ת בית שלמה ח"א י"ד סי' קפ"ט) or together.

### Overnight

- Some say that "overnight" means the same thing it does for netilas yodayim in the morning, i.e., alos hashachar passed while they were peeled ('על א"ח סי' ד) since ruach ro'oh descends at the end of the night (מור"ד בשו"ת שבט הקהתי ח"ב סי' רמ"ז).
- Others say that "overnight" means they were peeled for the entire night, from beginning to end ('על א"ח סי' ל"א אות י"ג). Accordingly, if they were peeled at 11:00 p.m. for example, they are not ossur even after the night (ירושלים). According to both opinions, if several hours of the night have passed but not alos hashachar, they are mutar.

### Green Onions [a.k.a. Spring Onions, Scallions]

- Presumably, green onions are not part of this issur since they are not really onions; the fact that people call them onions does not subject them to this halochah and there is no source that they are included (וכך שמעתי ממרא דשמעתתא בעל ספר שמירת הגוף והנפש שאמר לו) כן הגר"ח קנייבסקי בשם החזו"א, ומן התימא מה שא"ל בספר א' בשם הגר"ח שראוי (ליזהר בוזה).
- Some say that the white bulbs are subject to ruach ro'oh but not the green leaves ('ספר הכשרות פ"ח הע"ג); however, as previously mentioned, it would seem that green onions do not have ruach ro'oh (above, 7).
- Leeks** are not subject to ruach ro'oh.

### Mixed with Other Food

- There is no sakonoh in eating eggs, onions, or garlic which went overnight mixed with other food (בן איש חי ב' פנחס י"ד).
- If one put salt, sugar, or oil on them, they do not become ossur (טעמי המנהגים ליקוטים תוספת חיים). There must be a quantity of salt or the like which affects them. Some say it must be a significant percentage (מנח"י ח"ו סי' ע"ה); the minhag of bakeries in Eretz Yisroel is to add 2% lechatchiloh (שו"ת תשוה"ג ח"ג סי' רנ"ו). Some are machmir to add spices that slightly change their color or form.
- Mixing them with water is not enough. Vinegar or salt water, however, work (בן איש חי שם, כף החיים סי' קט"ז אות צ"ג).

### Onion in a Salad

- An onion cut into small pieces in a salad and is influenced by wet vegetables like tomatoes, is considered mixed with another food and mutar. If the salad has big onion pieces which are not mixed in, it is viewed as a cut-up vegetable on its own, not as part of a mixture, and the onion is ossur if it went overnight.

### Cooked Eggs

- The general psak is that this issur also applies to cooked eggs (גמ' (דרכ"ת סי' קט"ז סקע"ד). If, after boiling an egg in water, the shell cracked and part of the egg became exposed, as long as the shell is mainly intact, it is not ossur.
- Fried eggs, such as omelets or scrambled eggs, usually contain oil and are therefore mutar even after going overnight.
- An **egg salad with onions** prepared on erev Shabbos for the Shabbos day seudoh must contain some oil or salt [it is unclear what the halochah is if there were only eggs and onions without anything else and it went overnight. Do the eggs save the onions and vice versa since they are part of a mixture and each one's taste changed, or do mixtures only work if they include a food which is not subject to ruach ro'oh? (א"ח"כ ראיתי שכך נקט בשו"ת דברי יציב י"ד ח"א)].
- Lekovod Shabbos.** If no oil or salt was added, lechatchiloh one should not eat it. In a pressing situation with a great need for the egg salad, one may rely on the poskim who write that one can be meikel on food for the Shabbos seudos based on the rule that "One who keeps a mitzvah will know no harm" (שו"ת ישכיל עבדי ח"ח) "כ"ק מרן גאב"ד ירושלים), especially if he is poor ('ו"ד סי' י"ד אות ד (שליט"א).

### Powdered Garlic, Onion and Eggs

- Most poskim hold that store-bought spices, such as powdered or minced garlic or onion, as well as powdered eggs utilized by factories for food production, are mutar and not subject to ruach ro'oh; since they are dehydrated, altered, and unfit alone for consumption, they do not have their original status and there is no source that they are ossur in their new form (שו"ת חלקת יעקב). This is the widespread minhag [and what the Eidoh Chareidis relies on].
- Some are machmir and hold that all forms of these foods fall under the issur of going overnight peeled (שו"ת בית שלמה ח"א י"ד סי' קפ"ט וכן) וכך גם הבין בעל "משנה מוכח דס"ל בשו"ת דברי יציב י"ד ח"א סי' ל"א אות ז' וכך גם הבין בעל "משנה הלכות" בהסכמתו לספר הכשרות כהלכה מתוך הדברי יציב הנ"ל.

### Crushed Garlic

- As of late, fresh, crushed garlic is available for purchase. The brands that I checked were mixed with oil and salt, so they are not subject to ruach ro'oh. Still, when buying crushed garlic, it is advisable to always check the label to verify that there is oil or salt.

### Egg from the Seder Plate on Pesach Night

- There is a minhag to roast an egg on erev Pesach for the seder plate. Many people specifically leave the shell on to avoid the issur of going overnight without it.
- Nevertheless, some roast it without its shell. Some poskim say that even so, it is not subject to ruach ro'oh on Pesach night since it is a "night of protection" (אוצרות ירושלים הובא בספר) "הגר"י אפשטיין, אוצרות ירושלים הובא בספר) (ויגד משה סי' ג' אות י שו"ת דברי יציב י"ד ח"א סי' ל"א אות ז"ב, ויגד משה) (שו"ת Pesach night even on Pesach night (שם, שו"ת שבט הקהתי ח"ב סי' רמ"ז).

## Meat and Fish

### Meat and Fish

23. One must make sure not to eat meat and fish together since it may cause tzora'as (שׂוֹרַע יוֹד סִי קִטְיוֹ סִיב). In this matter, there is no difference between meat from large animals and poultry (שׁוֹבֵת יַעֲקֹב) (ח"ד סִי קִיֹד הוּבַא בַּפְתַּח"ת שֶׁם סִק"ב).
24. If one cooked meat with fish and there is no bitul beshishim [see Bitul Beshishim section below], the food becomes ossur and the pot requires hagoloh to get rid of all traces of the dangerous mixture (פְּתַח"ת שֶׁם סִק"ג).

### Washing Hands and Drinking After Eating Fish

25. The Mechaber holds that one must wash his hands and eat soaked bread to clean out his mouth between meat and fish (שׂוֹרַע שֶׁם סִיג). However, the minhag is not to clean out the mouth and hands between meat and fish. Still, one should eat or drink something as a way to wipe and rinse the mouth ["kinuach and hadochoh"] (רמ"א) (שם, ומ"ב או"ח סִי קִיג"ג סִק"ד).
26. If one ate fish with his hands and sees afterwards that his hands have fish on them, he should follow the Mechaber and wash his hands before eating meat (בעל מסגרת השלחן ישועות חכמה סִי ל"ג סִיב). This is the custom of scrupulous people and many Rebbes at their tishes.
27. Chasidim in the bleachers who receive shirayim of fish from the Rebbe and eat it with their hands must at least wipe their hands and fingers with a cloth or tissue if they do not have water before eating shirayim of meat or chicken soup (לפני הפרי תואר שם).

### Drinking After Eating Fish

28. One should not drink water after eating fish since it is considered dangerous (ח"ל רע"א יוֹד קִטְיוֹ סִיה, ערוך השלחן קִטְיוֹ סִיז).
29. Perhaps this is the reason behind the minhag to drink liquor or wine after eating fish (שערים מצויינים בהלכה סִי ל"ג סִק"ב).

### Herring at a Kiddush

30. If one gets oil on his fingers from herring at a kiddush, he must wash or wipe his hands and drink something before eating p'tcha or fleishige cholent. One must also take care not to drip any herring oil onto a plate of cholent and certainly not to put p'tcha on the plate which he ate herring off of.

### Meat and Fish in One Oven

31. One should not roast meat and fish in the same oven simultaneously. Even if he did so, they are ossur bedieved (שׂוֹרַע יוֹד) (סִי קִטְיוֹ סִק"א, חכ"א כלל סִיה סִיא). If one of them was completely covered, they are mutar (שם).
32. One may roast them one at a time in the same oven even if it is still hot from the first one.
33. Challoh baked in an oven together with meat [in a way which is mutar, e.g., to be eaten in one meal] may be eaten with fish (ט"ז יוֹד) (קִטְיוֹ סִק"ב והכ"א שם).

### Cooking Fish in a Fleishige Pot

34. One may cook fish in a fleishige pot even if meat was cooked in it within the last 24 hours since mere traces ["bliyos"] with the taste of meat are not dangerous with fish (שׂוֹרַע יוֹד סִי צ"ה סִק"ג ופמ"ג שם). This is the general minhag (או"ח סִי) (משב"ז סִק"ג) (ש"יב ושי"ג).
35. Still, some people have pots designated for cooking fish (שלחן חי סִי) (א' סִיז ע"פ הטור סִי קִטְיוֹ ואו"ח כלל ל"ט דין כ"ו).

### Bitul Beshishim

36. Some say bitul beshishim does not apply to meat and fish since sakonoh is stricter than issur (בשם דרכ"מ ומהרש"ל); most poskim, however, hold that bitul beshishim applies (שׂוֹרַע שֶׁם בַּנְקֵה"כ), (פְּתַח"ת סִק"ג, פּמ"ג או"ח סִי תִקְי"ג מִשְׁב"ז סִק"ב).
37. One may rely on bitul beshishim for Shabbos food (ישועות יעקב יוֹד) (סוף סִי קִטְיוֹ, ומשמרת שלום חי דינים סוף סִי ק"ח אות ב', וכך הורה כ"ק מרן גאב"ד (ירושלים שליט"א).
38. **Real-life example:** Someone took kishke out of the freezer and put it in the cholent. In the morning, he realized that the "kishke" was, in fact, gefilte fish. Another person took kneidlach out of the freezer and put them in the chicken soup only to realize that night that they were actually fish balls. In both of these scenarios, the fish must certainly be removed. If the fleishige food was at least sixty times the volume of the fish, one may rely on bitul to be meikel.

## Food and Drink Underneath a Bed

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39. One should not place food or drink underneath a bed since ruach ro'oh will descend on them (שׂוֹרַע יוֹד סִי קִטְיוֹ סִיה) even if they are covered (הלכות שלמה פי"ג סִיז), even in a double covering (שׂוֹרַע יוֹד סִי קִטְיוֹ סִיה), even if they are covered (שׂוֹרַע יוֹד סִי קִטְיוֹ סִיה).
40. If one put food belonging to someone else who is not a family member under his bed without his knowledge, some say it does not become ossur due to ruach ro'oh since "A person cannot make someone else's things ossur" (סוד ישרים סִי ה' בסוף ספר שו"ת רב) (פעלים ח"ד).
41. **Pills or medications** which do not have a taste are not considered food for the purposes of ruach ro'oh (שו"ת) (שבט הקהתי ח"ב סִי רמ"ה).

### Bedieved

42. Some poskim hold that bedieved, if food was placed under a bed, it is still mutar (שו"ת שבות יעקב ח"ב סִי ק"ה הובא בפתח"ת סִק"ד ובה"י רע"א); others say it is ossur even bedieved (חיד"א מחזיק ברכה יוֹד סִי ו' אות ג'), על אף ד"א דהגר"א רק החמיר לעצמו ולא לאחרים, ע"י ופוסקים בשם הגר"א, (שמירת הגוף והנפש סִי י"ד בהערה ב).
43. Practically speaking, if one will otherwise incur a significant loss [like the person who left a bottle of whiskey in a suitcase underneath his bed], he has poskim to rely on to be meikel. If he will not incur a significant loss, it is best to throw out the food.
44. Some say one can remove the ruach ro'oh by washing the food three times, as we find regarding netilas yodayim in the morning. This will only help for something which will not get ruined, e.g., fruits or vegetables (שלחן חי סִי י"ז אות ה' בשם ספר עץ חיים).

### Only Underneath the Bed

45. The general psak is that this issur only takes effect on food underneath a bed which is on the ground. Food left on the bed between the pillow and the bedsheets does not become ossur (דרכ"ת סִק"ז בשם מזמור לדוד) (שו"ת שלמת חיים ח"ב סִי ז') or underneath his head (שו"ת שבט הקהתי ח"ב סִי רמ"ד).

### Nap, Airplane or Boat

46. Ruach ro'oh only descends onto food under a bed if someone slept for a significant time on the bed, not if he merely napped (שו"ת אבני) or slept on a couch. Similarly, if there was food under one's seat on an airplane – even in first class, where the seats can turn into beds [or so they say..] – it does not become ossur due to ruach ro'oh since sleep on an airplane is considered a nap.
47. Food under a bed on a boat does not get ruach ro'oh since it is not viewed as resting on the ground (שו"ת ציץ אליעזר ח"י סִי ל"ה), even if it is a regular bed, like those on big ships (שו"ת רבבות אפרים ח"ד סִי ז').

### Bunkbed

48. Lechatchiloh, one should not place food between the top and bottom bunks of a bunkbed since there may be ruach ro'oh there too. If he did, it is not ossur bedieved (שו"ת אז נדברו ח"ו סִי ל"ט).

### Food Underneath a Stroller

49. The general minhag is to be meikel and put food lechatchiloh underneath a baby stroller while the baby is sleeping since it is not a bed and a baby's sleep is viewed as a nap. Also, the general psak is that ruach ro'oh does not descend on a baby (בהלכה סִי ל"ג קו"א סִק"ה, שו"ת מנח"י ח"ד סִי ק"ז).

### Olive Oil for Chanukoh

50. One may not light Shabbos or Chanukoh candles using oil that was underneath a bed. Since there is ruach ro'oh resting on it, it is objectionable as food and thus, objectionable for a mitzvah based on the posuk, "הקריבהו נא לפחתך". However, if the oil is bitter and inedible, it does not get ruach ro'oh and may be used (בן איש חי ש"א) (וישב אות י"ב).
51. Thus, edible olive oil would become ossur after being underneath a bed, but inedible oil meant only for burning would still be mutar.