



## B'NAI DAVID-JUDEA

### Shabbat Shorts

Several years ago (nine to be exact), we had a Nosh n Drosh all about "Shabbat and Coffee". And as it happened, this turned out to be a very rich topic, one could even say a rich, premium topic. Over the next two weeks, we'll summarize much of what we learned that memorable day.

We'll actually begin though, with a "Shabbat and Coffee" topic which, nine years ago the coffee snob teacher (me) didn't deem worthy of serious discussion: Instant coffee. Because sometimes instant coffee is all that there is.

When it comes to making instant coffee on Shabbat, the discussion should actually be pretty simple. For reasons that will become clear, the classical halachic analog to preparing instant coffee on Shabbat, is the case of placing sugar into hot water on Shabbat. Here's the way the sugar discussion plays out in the Shulchan Aruch and its commentaries:

(1) In general, spices may NOT be placed into a *kli rishon* (i.e. a pot that is presently on a fire, or even a pot that had recently been on the fire), nor can they be poured directly upon *from a kli rishon*. But spices MAY be placed in a *kli sheni* (a bowl or plate or cup into which the hot food is deposited). This is because spices, in the view of the Halacha, *will* cook when placed in a *kli rishon*, but will *not* cook when placed in a *kli sheni*.

(2) Sugar, however is not part the above rule, and indeed has a more lenient status. This is because the sugar cane is cooked in the process of producing the sugar. As such sugar is viewed as a food that has already been cooked, and therefore the prohibition of "cooking" simply doesn't apply to it. Instant coffee would fall in the same category, and in principle one could simply pour hot water from a kettle or urn directly onto it.

(3) I bet you knew there was going to be a "but" ☺. Even after the Mishna Brurah affirms that one may indeed pour from a *kli rishon* directly onto sugar (and by extension, onto instant coffee), he mentions that "there are those who question this". He is referring to a minority opinion which hesitates about pouring from a *kli rishon* when the substance being poured onto will dissolve completely. This minority opinion wonders whether this could be characterized as "cooking" despite the fact that the sugar (or instant coffee) has

already been cooked in its initial processing. (See 318:71, and שערֵי תשובה there.)

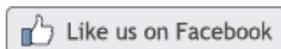
(4) While the Mishna Brurah clearly does not accept this minority opinion as the Halacha, he does advise that לכתחילה (*l'chatichila*, ideally) it is worthwhile to take the minority opinion into account, and to place the sugar (or instant coffee) into a *kli sheni* (or pour from a *kli sheni* onto it, which often works better 😊) It does not seem to me that this *chumra* is universally adopted, but it does seem pretty widespread.

Having dispensed now with the freeze-dried crystals, on to the real stuff!! Stay tuned!

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