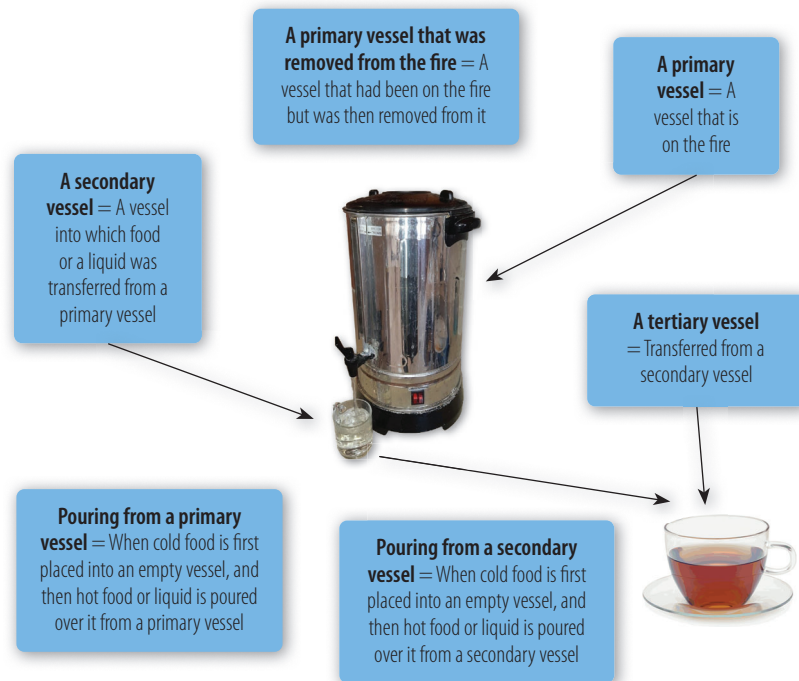


HALAKHIC OVERVIEW



How should one prepare coffee on Shabbat?

With regard to coffee, there is a distinction between instant coffee and Turkish coffee. **Turkish coffee undergoes roasting**, and therefore, **Ashkenazim** do not prepare Turkish coffee **even in a secondary vessel**, due to the concern that doing so would be cooking after baking. Rather, they prepare it only in a tertiary vessel, in accordance with those who rule leniently in that case. That would also be the practice for **Sephardi authorities who rule stringently**. According to **Rav Ovadia Yosef**, one may prepare coffee in the standard manner, even by **pouring from a primary vessel** (*Responsa Yehaveh Daat* 2:44; *Responsa Yabia Omer* 8, *Orah Hayim* 35). The ruling is the same with regard to cocoa.

By contrast, instant coffee undergoes a process of cooking; therefore, according to the basic *halakha*, one may prepare it even in a primary vessel. Nevertheless, one should be stringent and prepare it

in a secondary vessel (pouring water first and then adding the coffee), due to the dissolving of the powder, as seen above (pp. 415–416).

Stirring: Is it permitted to mix a cooked item in a pot on the fire?

Stirring refers to mixing the food in the pot. It is **prohibited by Torah law** (*Beitza* 34a).

Seemingly, the reason it is prohibited is that stirring hastens the cooking process. When the pot is on the fire, stirring moves uncooked food items closer to the flame. Yet, it is prohibited to stir the hot contents of a pot when the food is not fully cooked even when the pot is not on the fire (*Shulhan Arukh* 318:18). Evidently, the mere act of stirring hastens the cooking process.

There is a disagreement among the Rishonim (early authorities?) under what circumstances one may **remove food from the pot** using a spoon and the like. In terms of practical halakha, in circumstances where stirring is prohibited by Torah law, removing the food with a spoon is prohibited **by rabbinic law** (*Shaar HaTziyun* 318:137).

In conclusion: When the food in the pot is not fully cooked, one may neither stir it or remove it with a spoon, even when the pot is not on the fire (pp. 425–433).

Is there a prohibition to stir or to remove a ladle even in the case of a fully cooked item?

Ostensibly, the prohibition of stirring does not apply with regard to a cooked item, and that is the opinion of the **Ramban and the Rashba**. Yet, the *Kolbo* holds that it is prohibited to stir even an item that is fully cooked. The **Responsa of Mahari Weil** holds that it is prohibited to stir a cooked item even after it is no longer on the fire. Apparently he holds that stirring contributes **an additional quality** to the cooked item; therefore, it is prohibited to stir even a fully cooked item.

The *halakha* is that one should be stringent and refrain from stirring a cooked item that is on the fire even if it is fully cooked.

With regard to **removal of fully cooked food with a ladle**: It is permitted for **Sephardim** to be lenient and to remove food even if the pot is on the fire (according to **Rav Ovadia Yosef** (*Kol Sinai*, 5731, p. 265), in accordance with his understanding of the *Shulhan Arukh*), while **Ashkenazim** do not remove food with a ladle from a pot that is on the fire. Rather, they first remove the pot from the fire and then remove the food with a ladle. If the need arises, e.g., if the pot is heavy, it is permitted even for Ashkenazim to remove food with a ladle from a pot on the fire, provided that it is fully cooked (*Hazon Ish* 37:15).

A pot that was removed from the fire (where the food is fully cooked): It is permitted to stir it or to remove food with a ladle from it. If one wants to be stringent with regard to stirring, there are grounds to be stringent.

It is worth noting the prohibition to stir when removing food arises only when the cooked item is **mixed**. It is permitted to remove a piece of schnitzel or kugel from a baking dish on the fire, as doing so does not cause the food remaining in the dish to be stirred (**Rav Shlomo Zalman Auerbach** and **Rav Elyashiv**, cited in *Meor HaShabbat* 2, p. 340) (pp. 425–439).

	Not fully cooked	Fully cooked, on the fire	Fully cooked, removed from the fire
Stirring	Prohibited by Torah law	Prohibited (some say by Torah law and some say by rabbinic law)	Permitted (one who wishes to be stringent may be stringent)
Removing food with a ladle	Prohibited by rabbinic law	Permitted for most Sephardim (some rule stringently). Prohibited for Ashkenazim by rabbinic law, but one may be lenient if the need arises.	Entirely permitted

COOKING (*BISHUL*)

Be careful about covering the pot!

It is prohibited by Torah law to perform actions that accelerate the cooking process. Therefore, it is prohibited to cover a cooked item that is not fully cooked. It is also prohibited to **remove water from an urn on a fire** when the water is not cooked, as the action hastens the cooking of the rest of the water. Likewise, it is prohibited to **move a pot to a hotter place** on the hotplate if the food in it is not fully cooked (pp. 440–443).