

# HALACHICALLY SPEAKING



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## Halachos of Coffee {Part 1}

Coffee is a widely consumed stimulant beverage prepared from roasted beans of the coffee plant. Coffee has been around for hundreds of years (beginning in the ninth century). Today, there are many types of coffee, such as espresso, cappuccino, and latte.

Coffee appears to reduce the risk of Alzheimer's disease, heart disease and diabetes. Some say that although coffee can cause some medical problems, the opinion of most medical experts is that drinking up to three eight-ounce cups of coffee per day does not have significant health risks for adults.<sup>1</sup>

Many people drink a cup of coffee every day, while others drink multiple cups.<sup>2</sup> There are many *halachic* issues which arise when drinking coffee. These issues will be discussed at length in this issue.

1. Refer to [www.coffeedetective.com](http://www.coffeedetective.com).

2. One of the reasons so many people drink coffee is because it wakes them up. The reason for this is because brain cells release adenosine when they are overworked. This slows down the work load of the brain cells to give them time to relax. The caffeine blocks the adenosine and the brain does not slow down ([www.coffeedetective.com](http://www.coffeedetective.com)).



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אמות  
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The *halachos* are listed in the order that they appear in *Shulchan Aruch*.

## Wearing *Tefillin* and Drinking Coffee

The *Shulchan Aruch*<sup>3</sup> says one who is going to eat a large meal should take off his *tefillin*, but if he is eating a temporary meal then there is no need to do so. The reason is because we are afraid he may become drunk at a large meal and it will be a disgrace to the *tefillin*.<sup>4</sup> Some *poskim* feel that the *Shulchan Aruch*'s rule applied in his times when *tefillin* were worn all day, However, today maybe it would be different since we only wear it for *krias shema* and *davening*.<sup>5</sup> However, others are stringent even today.<sup>6</sup>

*L'maseh*, the custom is to be lenient and permit the drinking of coffee while wearing *tefillin*.<sup>7</sup>

## Drinking Coffee before *Davening*

The *poskim* say that drinking water is permitted before *davening*, as this is not a haughty act.<sup>8</sup> Others are more stringent with this.<sup>9</sup> Any drink that will bring one to intoxication is prohibited before *davening*.<sup>10</sup> In previous years, drinking coffee with milk and sugar was considered a haughty act.<sup>11</sup> Today, this is not the case, and one is permitted to drink coffee with sugar and milk before *davening* if it is necessary to enable one to concentrate during *davening*.<sup>12</sup> An ice coffee made with a lot of milk, or cappuccino, etc. is not permitted.<sup>13</sup>

## *Pas Shacharis*

According to the basic reading of the *Shulchan Aruch* it seems that one should wash for

3. O.C. 40:8.
4. Mishnah Berurah 17.
5. Mishnah Berurah 19. The *shiur* of a temporary meal is a *kebetziah* (Mishnah Berurah 20).
6. Aruch Ha'shulchan 5.
7. Teshuros Shai 1:215, Tzitz Eliezer 7:27:1, Rivevos Ephraim 2:27:20, 2:48:9:11:2. The Chai Moshe 1:page 168 says that the Chasam Sofer wore *tefillin* and drank a coffee while giving a *shiur*.
8. Rosh ibid, Madanei Yom Tov 50, Tur, Bais Yosef, Shulchan Aruch 3, Magen Avraham 11, Mishnah Berurah 22, Aruch Ha'shulchan 23, Yalkut Yosef page 146, Ketzos Ha'shulchan 11:2. The Aruch Ha'shulchan 23 permits the drinking of seltzer and lemonade before *shacharis*.
9. Ben Ish Chai Yisro 1:18, Kaf Ha'chaim 30,34, Be'er Hetiv 11.
10. Mishnah Berurah 22, Kaf Ha'chaim 33, Oz Nedberu 11:46.
11. Refer to Be'er Hetiv 11, Machtzis Ha'shekel 11, Sdei Chemed Rosh Hashana page 288, Chai Adom 16:1, Kaf Ha'chaim 31, Mishnah Berurah 22, Ohr L'tzyion 2:7:7, Siach Ha'tefilla page 624, Nekius V'kovod B'tefilla page 180:104.
12. Harav Yisroel Belsky shlita, see Eretz Tzvi 2:1, Teshuros Shai 367, Keren L'Dovid 21:4, Aruch Ha'shulchan 23, Orchos Chaim 10, Ketzos Ha'shulchan 11:2, Teshuvos V'hanhugos 1:73, Divrei Chachumim 4:44, Tefilla K'hilchoso 6:13 quoting Harav Elyashiv Shlita, Yalkut Yosef page 146, Minhag Yisroel Torah, Yabea Omer 3:19:4, 4:11, Halichos Shlomo 2:2, Oz Nedberu 11:46, Shearim Metzuyanim B'halacha 8:2, Mivakshei Torah 3:page 248, Nishmas Avraham 1:page 53, Orchos Rabbeinu 1:181 page 57, Avnei Yushfei 5:14:4.
13. Harav Yisroel Belsky Shlita.

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הלכות  
בכל יום  
מובטח  
לו שהוא  
בן עולם  
הבא...  
(נדה עג.)

bread every morning in order to have *pas shacharis*.<sup>14</sup> However, many say one is not required to eat bread, and whatever one eats in the morning is sufficient, as long as it is filling.<sup>15</sup> Some say one should be careful to have a food that is *mezonos*.<sup>16</sup> Accordingly, breakfast cereals which are made from the five grains may be used as *pas shacharis* (i.e. Cheerios®, Oatmeal, Farina, etc.).<sup>17</sup> Others say having a coffee in the morning is sufficient.<sup>18</sup> The *shiur* for one who eats is a *kebeitzah*.<sup>19</sup> One who has nothing to eat can drink water.<sup>20</sup> Even one who is traveling should still try to have *pas shacharis*.<sup>21</sup>

## Dipping Danish into Coffee

Some people like to dip their danish into coffee before eating it. The question arises if the coffee is considered a *tafel* to the danish. *L'maseh*, in most situations the coffee and danish are both the *ikkur*. In a situation where the coffee may not be eaten as an *ikkur*, the *Mishnah Berurah*<sup>22</sup> advises to first recite a *beracha* on the danish and then a *shehakol* on a different *shehakol* item which will exempt the coffee from a *beracha*.

## Zimon when Drinking Coffee

If two people sit down to a meal which includes bread, and a third person wishes to join them, they should ask him to eat bread with them so they can recite *zimun* together.<sup>23</sup> If he does not want to eat bread then the third person may eat any food which is a *kezayis*.<sup>24</sup> If the third person drank fruit juice then *zimun* can also be said.<sup>25</sup> Some *poskim* are of the opinion that coffee and tea is also sufficient and the three people can say *zimun*.<sup>26</sup> Others allow soda or lemonade,<sup>27</sup> while others argue with this.<sup>28</sup> If the third person drank water no *zimun* is

14. Chacham Tzvi 15:pages 50-51 (new).

15. Eishel Avraham Butchatch 155.

16. Pri Megadim M.Z 155: 1, Kaf Ha'chaim 23, Ohr L'tzyion 2:10:6, Rivevos Ephraim 3:590:21, 35.

17. Harav Yisroel Belsky Shlita.

18. Eishel Avraham Butchatch, Kaf Ha'chaim 23, Minhag Yisroel Torah 155:16. Some say it is *segula* to remember (Piskei Teshuvos 155:footnote 58, Kuntres Zichron Shneur 70:see 58).

19. M.Z. 155:1, Kaf Ha'chaim 29, refer to Biur Halacha "yuchul."

20. Kaf Ha'chaim 29. Refer to Shar Ha'tzyion 155:3.

21. Toras Haderech 6:15:page 75.

22. 168:65, Shar Ha'tzyion 63.

23. Shulchan Aruch 197:3.

24. Shulchan Aruch ibid, Mishnah Berurah 22. One should preferably eat *pas haba b'kisinin* (Mishnah Berurah 197:19).

25. Refer to Mishnah Berurah 197:14, 20, Vezos Ha'beracha page 130:3.

26. Teshuvos V'hanugos 1:183, Keitzad M'zamin 9:29, Vezos Ha'beracha page 130:3 quoting the opinion of Harav Shternbuch Shlita, Sharei Ha'beracha 5:footnote 18, see Piskei Teshuvos 197:2. Refer to Kovetz Teshuvos (Harav Elyashiv Shlita) 1:22 who says tea is not good for this *halacha*. See Ohr L'tzyion 2:46:32 who is stringent since coffee is mainly water.

27. Mishnah Berurah 197:12, Aruch Ha'shulchan 197:5.

28. Vezos Ha'beracha ibid quoting the opinion of Harav Shternbuch Shlita and Harav Fisher *zt"l*.



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recited.<sup>29</sup>

### **Beracha on Coffee at the End of a Meal**

A drink which is meant to satisfy someone is included with the *beracha* made on the bread in the beginning of a meal, but if it is not part of the meal then one recites a *beracha* on it.<sup>30</sup> This *halacha* has ramifications in regards to coffee. Many *poskim* say that no *beracha* is recited on any drink which is drunk at the end of a meal,<sup>31</sup> while others say a *beracha* is recited.<sup>32</sup> Other *poskim* say if it is the normal manner to drink coffee at the end of a meal then no *beracha* is recited on it, but if it is not the normal manner then a *beracha* is recited.<sup>33</sup> Some are of the opinion to make a *shehakol* on a sugar cube and the *beracha* will go on the coffee.<sup>34</sup>

### **Beracha on a Hot Drink**

One should make sure that one can drink the beverage before one recites the *beracha*.<sup>35</sup> Therefore, one should blow very hot coffee to cool it down before reciting a *beracha*.

### **Drinking Water to Clear Throat**

The *beracha rishona* recited on water is a *shehakol*,<sup>36</sup> and the *beracha achrona* is a *borei nefoshos*.<sup>37</sup> This *beracha* is only recited if one is thirsty for water.<sup>38</sup> If one is not thirsty, then one does not recite a *beracha rishona* or a *beracha achrona*.<sup>39</sup> The reason is because water itself

29. Biur Halacha 204 “ha’shoseh,” Aruch Ha’shulchan 197:5, see Magen Avraham 197:6 who argues.

30. Shulchan Aruch 174:7, Chai Adom 43:1. See Vezos Ha’beracha page 73.

31. Refer to Ben Ish Chai Nosso 1:6, Mishnah Berurah 174:39, Rivevos Ephraim 8:72.

32. Chai Adom 43:11, Kitzur Shulchan Aruch 43:7, Rivevos Ephraim 8:485:2. Refer to Aruch Ha’shulchan 174:14 who says a *beracha* is made on tea, but is not made on coffee.

33. Teshuvos V’hanhugos 3:72. The Briska Rav *zt”l* recited on *beracha* on coffee at the end of a meal. See Oz Nedberu 10:22.

34. Harav Yisroel Belsky Shlita. See Mishnah Berurah 174:39, Be’er Moshe 5:50.

35. Elya Rabbah 202:1, Mishnah Berurah 206:12, Aruch Ha’shulchan 202:11, Kaf Ha’chaim 206:22.

36. Mishnah Mesechtas Berochos 44a, Gemorah 44b-45a, Tosfas “d’chankusei,” Rosh 6:43, Rif page 32a, Tur 204, Shulchan Aruch 204:7, Levush 7, Lekutei Halachas 2:282:283, Chai Adom 49:9, Ben Ish Chai Matos 1:12, Aruch Ha’shulchan 18, Halichos Olom 1:page 350. If one recited a *borei nefoshos* as a *beracha rishona* on water he was *yotzei b’dieved* (Kaf Ha’chaim 37, Rivevos Ephraim 2:77).

37. Refer to Gemorah *ibid* 45a, Tosfas *ibid*, Rashi “mai.”

38. Refer to Rashba Berochos 45a:page 40 (old). The Mishnah Berurah 40 says even if one is not thirsty however if his body has enjoyment from the water a *beracha* is recited. The Tama D’kra (page 209 haftora to Parshas Noach) explains this Gemorah in *aggadic* terms. Water is comparable to *Torah* if one is not thirsty for *Torah* then he cannot acquire *Torah*.

39. 39 Rosh Berochos 6:43, Rabbeinu Yona Berochos page 64, Rambam Hilchos Berochos 8:1, Tur, Shulchan Aruch 204:7, Be’er Heitiv 13, Ben Ish Chai Mattos 1:12, Kaf Ha’chaim 44,46, Yufei Leleiv 204:10. The Butchatch is of the opinion that even though one might not recite a *beracha rishona* on water when he is not thirsty, one does recite a *beracha achrona*. The *poskim* disagree with this ruling. (Shevet Ha’Levi 9:42, Piskei Teshuvos 204:footnote 61, Yabea Omer 5:18). The Vezos Ha’beracha page 311:3 says when one is drinking

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has no taste, and one who is not drinking it in order to quench his thirst, is not having any enjoyment from the water.<sup>40</sup> One who has a food particle stuck in his throat, and wants to drink water to clear his throat would not recite a *beracha* since he is not drinking the water for enjoyment.<sup>41</sup>

## Other Beverages – Seltzer / Mineral /Spring Water

When one drinks any beverage, that has a taste, a *beracha* is recited.<sup>42</sup> Therefore, if one drinks cold coffee, orange juice, etc. when he is taking a pill (even without being thirsty) a *beracha* would be recited since coffee and orange juice has a taste.

One who is not thirsty and drinks coffee without sugar and does not have enjoyment would not recite a *beracha*.<sup>43</sup>

## Beracha Rishona

The *halacha* is if one takes a vegetable etc and cooks it the *beracha* on the water is the same *beracha* as the vegetable, etc.<sup>44</sup> Therefore, the *beracha* on coffee should be an *ha'etz*. However, the custom is that the *beracha* recited on coffee (in the liquid state) is *shehakol*.<sup>45</sup> Some say the reason is because the water is the main ingredient.<sup>46</sup>

No *beracha* is recited if one eats ground coffee beans by themselves.<sup>47</sup>

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water, other than to quench his thirst it is not called drinking, and therefore a *beracha* is not recited.

40. Tosfas ibid, Magen Avraham 18, Be'er Heitiv 13, Machtzis Ha'shekel, Levush 7, Chai Adom 49:9, Biur Halacha "hashosei," Shar Ha'tzyion 34, Aruch Ha'shulchan 18, Kaf Ha'chaim 45. See Taz 114:1, Shach 1 and Aruch Ha'shulchan 12 regarding beer and *bishul akum*.

41. Gemorah ibid, Tosfas ibid, Shulchan Aruch ibid, Levush ibid, Shulchan Aruch Harav 13, Chai Adom ibid, Biur Halacha "d'chankusei," Aruch Ha'shulchan ibid.

42. Tosfas ibid, Shiltei Geborim Berochos 6:5, Tur, Magen Avraham 18, Machtzis Ha'shekel, Be'er Heitiv 13, Gra 22, Levush 8, Shulchan Aruch Harav 13, Ben Ish Chai Mattos 1:12, Mishnah Berurah 42, Aruch Ha'shulchan 19, Pischei Halacha Berochos 4:10. If the drink has a *shem mashka* then one would recite a *beracha* on it. (Vezos Ha'beracha page 114:16). Petel is a drink which is found mainly in *Eretz Yisroel* and is mostly water, but has a flavor to it therefore one would recite a *beracha* on it even if one is not thirsty (see Eishel Avraham Butchatch, Sharei Ha'beracha 18:footnote 75).

43. Shevet Ha'kehusi 1:96. One who is drinking water in order to exempt the coffee from a *boreh nefoshos* is not doing a valid action (Yabea Omer O.C. 5:18:8).

44. Mesechtas Berochos 39a, Shulchan Aruch 205:1.

45. Halachos Ketanos 1:9, Shevus Yaakov 2:5, Birchei Yosef 202:9, Ben Ish Chai Pinchus 1:10, Be'er Heitiv 202:19, Sheilas Yaavetz 2:142, Kitzur Shulchan Aruch 53:3, Kaf Ha'chaim 202:70, Pachad Yitzchok (Coffee) 7:page 60, Rivevos Ephraim 5:148, Yalkut Yosef 3:page 338:14, Chazon Ovadia (Tu B'shevat) pages 282-283, Piskei Teshuvos 202:28, Rivevos Ephraim 6:79, Sharei Ha'beracha 17:44 and pages 680-681:footnote 654. If one recited *ha'etz* he was *yotzei* (Opinion of the Yabea Omer quoted in Yalkut Yosef ibid page 339, see V'sein Beracha page 450:footnote 21 who says this is not true for instant coffee). See Panim M'eros 1:95, 190. Refer to Pnei Ha'shulchan pages 178-180.

46. Refer to Pnei Ha'shulchan page 179, see Shulchan Aruch Harav 202:12, Kitzur Shulchan Aruch 53:3, Yechaveh Da'as 4:42.

47. Piskei Teshuvos 202:page 707, Sharei Ha'beracha page 681. See Sharei Ha'beracha page 713.



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## Beracha Achrona

There is a big discussion in the *poskim* if one recites a *beracha achrona* on coffee, tea or a very cold liquid since one does not drink the coffee within the *shiur* allotted for drinking a beverage (*kedei sh'tiyas reviis*).<sup>48</sup> Some say that a *beracha achrona* may be recited since coffee is meant to drink hot, it is the *derech*, for it to take a long time to drink.<sup>49</sup> However, the opinion of many *poskim* is that a *beracha achrona* is not recited.<sup>50</sup> Others say that in order to go according to all opinions, one should let the coffee cool off and leave a *reviis* over at the end and recite a *boreh nefoshos* on that *shiur*.<sup>51</sup> Some *poskim* suggest one should put a sugar cube in his mouth so that the *beracha achrona* on the sugar will exempt the coffee.<sup>52</sup>

## Beracha on Smelling Coffee

One who smells the fragrance of coffee does not recite a *beracha* on it.<sup>53</sup> Some say if one has intention to smell it than a *beracha* should be made,<sup>54</sup> and the *beracha* is *hanosson reiach tov b'peiros*.<sup>55</sup>

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48. Some say the *shiur* is about a minute (Harav Yisroel Belsky Shlita, see Seder Birchos Haneinen 8:5, Shar Ha'tzyion 210:11). Harav Zilber Shlita says it means about two minutes (Vezos Ha'beracha page 351). Refer to Rivevos Ephraim 4:53 who says the *shiur* is twenty seconds. Refer to Kashrus Kurrents from the Star-K who says the *shiur* is thirty seconds. Some say it means three sips (Vezos Ha'beracha page 227).
49. Maharam Shik O.C. 85, Melamed L'huyel O.C. 1:25, Opinion of Harav Wosner Shlita quoted in Sharei Ha'beracha page 304:footnote 42. Refer to Halachos Ketanos 1:9, Sharei Teshuva 204:12, Panim M'eros 2:27, Shulchan Aruch Harav in Seder Birchos Haneinen 8:6, Da'as Torah 204:7, Teshuvos V'hanugos 2:135 quoting the opinions of the Chasam Sofer and the Divrei Chaim, Pnei Ha'shulchan pages 284-285, Betzel Hachuchma 3:114:5, Shevet Ha'Levi 1:42:13. The opinion of Harav Wosner Shlita is that a *boreh nefoshos* is recited even if it took longer than the *shiur* of *sh'tiyas reviis* (Quoted in Sharei Ha'beracha page 304:footnote 42. The reason is because some say the *shiur* that one has to drink is from 2-9 minutes). Opinion of the father of the Piskei Teshuvos quoted in Piskei Teshuvos 688:footnote 23, opinions of Harav Elyashiv Shlita quoted in Vezos Ha'beracha page 227, Shemiras Shabbos K'hilchoso 54:footnote 96 quoting the opinion of Harav Shlomo Zalman Aurbach zt"l. See Maharam Shik O.C. 263, Divrei Yisroel 3:159:2. Some say one should drink it within two minutes (Refer to Vezos Ha'beracha page 228, Avnei Yushfei 1:41).
50. Ben Ish Chai Massei 1:9, Birchei Yosef 204:5, Moreh B'etzvah 3:96, Chai Adom 50:15, Nishmas Adom 1:50:5, Kitzur Shulchan Aruch 51:6, Mishnah Berurah 210:1, Aruch Ha'shulchan 202:7, Kaf Ha'chaim 204:40, Yabea Omer O.C. 5:18 in great depth, Rivevos Ephraim 1:131, 4:53, , 5:166, 8:86, see 8:475, E'ven Pina 1:9:page 9, Ohr L'tzyion 2:14:27, Yabea Omer O.C. 5:18. Some say no *beracha achrona* is recited on coffee even one one has ice coffee since one is not used to making a *beracha achrona* on it (Ohr L'tzyion ibid:footnote 27).
51. Be'er Heitiv 204:12, Mishnah Berurah 210:1, Birchos Habayis 16:14, Yabea Omer O.C. 5:18, Rivevos Ephraim 2:77:page 129, see Aruch Ha'shulchan ibid.
52. Harav Yisroel Belsky Shlita, see Maharam Shik O.C. 85.
53. Kaf Ha'chaim 86, Lekutei Maharich ibid:page 265, Birchos Hareiach page 130:9.
54. Yaskil Avdi 8:14 in the *hashmutos*, Vezos Ha'beracha page 174 quoting the opinion of HaravFisher zt"l. Refer to Oleinu L'sha'be'ach 2:page 599.
55. Mishnah Berurah 216:16.

כל השונה  
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## Kiddush (or Havdala)<sup>56</sup> on Coffee (and other drinks)

Many times it can happen that one who does not have wine may have other drinks, and the question arises which drinks are permitted to be used for *kiddush* or *havdala*. (This entire discussion does not pertain to Friday night, and if one does not have any wine or grape juice he has to make *kiddush* on *challah*).<sup>57</sup> (A detailed discussion on the topic of *chamar medina* will *IY"H* appear in volume six of Halachically Speaking).

### Coffee and Tea

Some *poskim* say that tea and coffee may be used as *chamar medina*,<sup>58</sup> while others say it is not considered *chamar medina*.<sup>59</sup> However, many *poskim* say that tea with sugar may only be used if he has no other beverage which is a *chamar medina* beverage.<sup>60</sup> The following are reasons why it is questionable if coffee is considered *chamar medina* 1. it is not clear if coffee is a *mashka* since it is merely water which has absorbed the flavor of the coffee beans. This is the reason why there is no problem of *bishul akum* by coffee (this topic will *IY"H* be discussed in at a later time), since *bishul akum* does not apply to water.<sup>61</sup> 2. One usually drinks coffee for its caffeine content, rather than as an important drink. This can be seen from the fact that one does not drink coffee because he necessarily likes it, rather one drinks coffee to strengthen his performance, or to wake him up.

It should be noted that those who rely on the lenient opinion should put milk<sup>62</sup> and sugar in the coffee, and sugar in the tea when using it for *chamar medina*.<sup>63</sup>

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56. One may use *chamar medina* by *havdala* even if there is wine available (Refer to Shulchan Aruch 296:2, Ohr L'tzyion 2:22:2:footnote 2).

57. Rama 272:9, Mishnah Berurah 28, Yesodo Yeshurin 4:page 454, Nishmas Shabbos 2:100. However, if he has no wine or bread for his Friday night meal he may use *chamar medina* in order not to lose out on *kiddush* (Kaf Ha'chaim 272:50).

58. Refer to Da'as Torah 296:2, Aruch Ha'shulchan 272:14, Ashrei Yiladito pages 233-234, Rabbi Webster on Pregnancy and Childbirth in the Hebrew section pages 40-41:57. Opinion of Harav Sheinberg Shlita quoted in Divrei Chachumim page 86:227, The Radiance of Shabbos page 74:footnote 16. See Rivevos Ephraim 4:186:1.

59. Ketzos Ha'shulchan 97:badi 8, Machzei Eliyahu 34, Yesodo Yeshurin 4:pages 454-455, Ohr L'tzyion 2:20:19, Yechaveh Da'as 2:38, Yabea Omer 3:19.

60. Refer to Aruch Ha'shulchan 272:14, 296:13, Igros Moshe ibid about tea, Shemiras Shabbos K'hilchoso 53:11, Tzitz Eliezer 8:16, Rivevos Ephraim 4:186, Nishmas Shabbos 2:104, Kovetz Bais Aron V'Yisroel 60:pages 75-78. Refer to Minchas Shabbos 96:6. The Tzitz Eliezer 14:42 says many *gedolim* in *Eretz Yisroel* and in *Chutz L'aretz* made *havdala* on black coffee or coffee with milk. The opinion of the Yechaveh Da'as 2:38 is that if one used coffee or tea as *chamar medina* then he has to repeat *kiddush* or *havdala*. Refer to Yabea Omer 3:19 who says if one can not drink wine on *Shabbos* day because it causes damage to him, then if making it on beer is not possible because he can not drink the *shiur* on an empty stomach, then he can make it on coffee, tea etc. The Tzitz Eliezer ibid says using coffee etc is permitted even for *havdala*.

61. Refer to Machzei Eliyahu 34.

62. Refer to Tzitz Eliezer 8:16 who says adding milk to coffee is not necessary. See Kovetz Bais Aron V'Yisroel 59:page 144.

63. Machzei Eliyahu 34.



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## Drinking Coffee before *Kiddush* or *Havdala*

In the morning after one *davens* one is not allowed to eat before making *kiddush*.<sup>64</sup> However, drinking water before *davening* is permitted, since the time for *kiddush* has not yet arrived.<sup>65</sup> Drinking coffee and tea is likewise permitted before *davening* (see page two above).<sup>66</sup> One is allowed to drink water before hearing *havdala*,<sup>67</sup> but drinking coffee is not permitted for a healthy person.<sup>68</sup>

## Instant Coffee on *Shabbos*

On *Shabbos*, instant coffee should be prepared in the following manner: Water should be poured from a *kli rishon* into a dry cup (*kli sheini*). One may then add instant tea, coffee, or sugar etc.<sup>69</sup> Some say that one should be more stringent and transfer the water into a third cup before adding ingredients.<sup>70</sup> In regard to coloring on *Shabbos*, some *poskim* say one should first put in the coffee or tea and then add the water.<sup>71</sup>

## *Pesach*

In order to make decaffeinated coffee many companies use ethyl acetate which may be derived from *chometz*. Therefore one must purchase decaffeinated coffee for *Pesach* with a *hechsher*.<sup>72</sup> All year, including *Pesach*<sup>73</sup> one is permitted to buy regular coffee without a

64. Shulchan Aruch 289:1. This applies to women as well (Mishnah Berurah 299:6). However, other *halachos* apply to them if they do not *daven* every day (This will be discussed at a later time). Refer to Halichos Beisa 15:footnote 64 in depth.

65. Tur 89, 289, Shulchan Aruch 89:3, Shulchan Aruch 289:1, Ben Ish Chai Bereishis 2:18, Mishnah Berurah 7. Those who have to eat before *davening* must make *kiddush* before doing so (Biur Halacha 289 chovas, Igros Moshe O.C. 2:28 (end), Shemiras Shabbos K'hilchoso 52:12, Minchas Yitzchok 4:28, Betzel Ha'chuchma 4:147). However, in Igros Moshe O.C. 2:26 he says if the person is not eating *pas haba b'kisnin* then no *kiddush* is required. One who is sick does not need to recite *kiddush* before eating on *Shabbos* morning (Refer to Yabea Omer 8:31, Halichos Olom 3:page 24, Ohr L'tzyion 2:20:14).

66. Kaf Ha'chaim 289:16, Shemiras Shabbos K'hilchoso 52:9, Likras Shabbos 2:27:9.

67. Shulchan Aruch 299:1.

68. Ohr L'tzyion 2:22:7.

69. Refer to Mishnah Berurah 318:39, Igros Moshe O.C. 4:74:16, opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Shemiras Shabbos K'hilchoso 1:footnote 135, Yechaveh Da'as 2:44, Ohr Yisroel 14:pages 89-90, see Minchas Yitzchok 1:55, Ohr L'tzyion 2:30:4:footnote 4.

70. The custom of Harav Moshe Feinstein zt"l quoted in Igros Moshe *ibid*. The custom and opinion of Harav Yisroel Belsky Shlita, Teshuvos V'hanhugos 1:207:7, 219, Be'er Moshe 2:21, Minchas Yitzchok 1:55, 9:27, Shevet Ha'Levi 8:63, custom of Harav Elyashiv Shlita quoted in Meor Ha'Shabbos 1:5:footnote 25.

71. Shar Ha'tzyion 318:65, see *ibid*:64, Igros Moshe O.C. 4:74:18 (bishul), Bris Olom (tzovaya) page 80, Klalim pages 336-337, Shevet Ha'Levi 9:71, Betzel Hachuchma 2:49. See Sharei Teshuva 318:4.

72. Refer to [www.cosic.org](http://www.cosic.org), Kashrus Kurrents from the Star-K.

73. Sharei Teshuva 453:1, Pachad Yitzchok (Coffee) 7:page 61.

כל השנה  
הלכות  
בכל יום  
מובטח  
לו שהוא  
בן עולם  
הפא...  
(נדה עג.)



*hechsher*.<sup>74</sup> Some have the custom not to use coffee on *Pesach*.<sup>75</sup>

## Eating and Drinking After the *Afikomen*

One is not allowed to eat or drink after the *afikomen* (except the third and fourth cup of the *daled kosos*) in order that the taste of the *matzah* should linger in the mouth.<sup>76</sup> Water and the like are permitted.<sup>77</sup> Many *poskim* permit the drinking tea without sugar, and some permit coffee as well.<sup>78</sup>

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74. Harav Yisroel Belsky Shlita. See Shevus Yaakov 2:5, Sdei Chemed 8:page 239, Laws of Pesach a Digest 2006:pages 356-358.

75. Halachos Shel Pesach 1:page 103:28.

76. Shulchan Aruch 478:1, Taz 1, Levush 1, Shulchan Aruch Harav 1, Chai Adom ibid, Aruch Ha'shulchan 1, Mishnah Berurah 1-2, see Shulchan Aruch 481:1, Kaf Ha'chaim 2, Natei Gavriel 2:98:1, Piskei Teshuvos page 257, Rivevos Ephraim 3:320, Asei Lecha Rav 3:18:2. There is an uncertainty in the *poskim* whether one may chew gum after the *afikomen* (Chashukei Chemed Pesachim pages 649-650).

77. Pri Megadim Eishel Avraham 1, Chok Yaakov 1, Elya Rabbah 1, Shulchan Aruch Harav 478:1. Mishnah Berurah 481:2, Aruch Ha'shulchan 478:3. Harav Yisroel Belsky Shlita says that a lightly flavored seltzer is permitted, see Aruch Ha'shulchan ibid. Some say soda is permitted (Halachos Shel Pesach 2:page 375:25).

78. Harav Yisroel Belsky Shlita, see Mishnah Berurah ibid, Orchos Chaim 481:1, Rivevos Ephraim 1:317, 3:319:1, 3:472, Piskei Teshuvos 481:3, Ohr L'tzyion 3:15:23. Harav Elyashiv Shlita is lenient with tea and sugar (Halelah Haze page 17, in his Haggadah Shel Pesach page 27, Halachos Shel Pesach 2:page 375:footnote 88). Refer to Ben Ish Chai Tzav 1:35 who permits it if it is needed.



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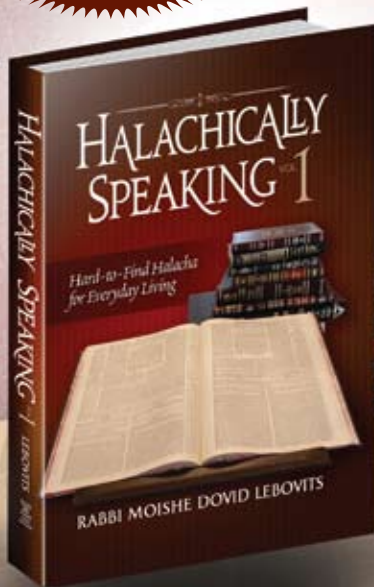
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#### SAMPLE CHAPTERS

1. Peeled Eggs, Onions and Garlic Left Overnight
2. Causing Forgetfulness of Torah (קשה לשכחה)
3. Contemporary Avodab Zarab Issues
4. Do's and Don'ts before Shacharis
5. Summer Halachos
6. Placing Food under a Bed
7. Tefillas Haderech
8. Waiting Six Hours between Meat and Dairy
9. Bircchos Kobanim - Halachos for the Tzibbur
10. Treating Kobanim Properly
11. Talking in Shul
12. Mayim Achronim
13. Speaking Divrei Torah at the Table
14. Reciting a Beracha on Food
15. The Beracha on Thunder and Lighting
16. Krias Shema Al Hamitab
17. Showering and Other Preparations for Shabbos
18. Cutting Nails Erev Shabbos
19. Lechem Mishnah
20. Covering the Challah (During Kiddush)
21. Mavei Sadra (Shenyaim Mikra V'echad Targum)
22. Shalosh Seudos (The Third Meal)
23. Sendas Melava Malka
24. Kiddush Levana
25. Making a Sityum
26. Piskei Horav Yisroel Belsky Shlita on Hiltchos Pesach
27. Pesach- The Kittel, Four Cups, and Afikomen
28. Reciting Hataras Nedarim on Erev Rosh Hashanah
29. The Minbag of Kaparos
30. Minbagei Chanukah
31. Purim Costumes and Lo Yilbasu
32. Placing Meat and Dairy on the Same Table
33. Respecting Seforim Properly
34. Salt in Halacha
35. The Beracha of Asher Yotzar
36. Preparing Oneself for Davening

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# KASHRUS CONNECTION

Compiled by Rabbi Moishe Dovid Lebovits

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## POLICY/ UPDATES

### Dairy Croissants

Croissants present a unique situation. In the secular world, it is common practice to eat croissants with meat. Croissants are generally made with butter. The shape may not be considered a valid *heker* since there exists croissants which are *pareve* and have the identical shape as the dairy ones. Nonetheless, since the majority of croissants are made with dairy, technically they have not been considered dairy breads; however, it would be appropriate to purchase croissants exclusively in amounts that will be consumed within a one-day period of time.

Please note: if one lives in a town in which croissants are predominately produced *pareve*, then the dairy product should not be certified as *kosher*. Additionally, the popularity of *pareve* croissants may warrant a re-evaluation in the future.

## KASHRUS CORNER

### Read the Certificate!!!

**If one enters a store and sees a certificate from a *kashrus* authority on the wall, does this suffice? Does it mean that everything in the store is kosher? Is there ever a reason to be concerned that the certificate is forged?**

When walking into a store which is certified kosher one may rely on the certification. However, one must read the certificate to see if the entire store is under certification, or only packaged items, or only loose items. One *must* read the certificate before buying.



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