

# ליקוטי ופסקי הלכות "חוקי חיים"

ותלמוד  
"החוקי חיים"  
לעשות רצונך  
בלבב שלם



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Melacha of Losh [Kneading] on Shabbos – 2 | Yisro 5785

351

## Melacha of Losh

### Main Concepts

- In an earlier issue (349), we discussed some rules of the melacha of losh. We will briefly review some of the main concepts as an introduction to the current issue. Then we will discuss several common examples.
- Steps of the melacha.** We discussed the two steps of losh. The first is putting water into flour. There is a machlokes if this alone is d'oraisa; strictly speaking, we pasken it is only an issur d'rabanen, but we are machmir to treat it as an issur d'oraisa except in certain specific circumstances (Issue 249, par. 7).
- The second step is mixing and kneading the water and flour together to create a dough. Everyone agrees this is an issur d'oraisa in a thick mixture.
- Types of mixtures.** We also distinguished between combinable [בית גיבול] and non-combinable [בית גיבול] mixtures. The Rishonim argue whether just putting water in a non-combinable mixture is assur d'oraisa according to everyone or if the machlokes if it is d'oraisa or d'rabanen applies here too (ibid., 10).
- Consistency.** We also defined and distinguished between thick mixtures [בלילה עבה] and thin mixtures [בלילה רכה]. A thick mixture is subject to an issur d'oraisa (ibid., 12), while a thin mixture is only d'rabanen (13). A colored water mixture that has no thickness and pours like water is not subject to the issur of losh at all (14).
- Shinui in losh.** We also mentioned (ibid., 15 and on) that in some cases, a shinui helps. In a thin mixture, a shinui can be done both in the step of adding the water [i.e., changing the usual order, which is considered a minor shinui] and in the step of the mixing [e.g., a bit at a time or a crisscross motion]. In a thick mixture, a proper shinui is only possible in the mixing stage; a shinui does not help in the stage of adding the water.
- Thick mixture.** Thus, one may not prepare a thick mixture on Shabbos, as a shinui cannot be done in the step of adding the water. There are some specific exceptions, e.g., if it could not have been prepared before Shabbos (ibid., 33), if it is food for a baby (34), or if it is done by a non-Jew (35).

### Types of Mixtures

- We mentioned (above, 2) that there are two steps of losh – adding the water and mixing the components together. We also mentioned the topic of whether one violates the issur of losh just by adding the water without mixing. However, with some mixtures, just adding the water causes the components to be sufficiently combined without any additional action. The Gemara says (בבב"א דף צ"ד ע"ב) that in such a case, just adding the water is an issur d'oraisa of losh.
- Flaxseed.** The above Gemara says if someone puts flaxseed into water, he violates the issur d'oraisa of losh even if he did not do any action of mixing since flaxseeds naturally clump together when soaking in water. This is paskened in Shulchan Aruch (סי' ש"מ ס"ב, מ"ב סי' של"ו סקנ"א, פמ"ג משב"ו סי' שכ"א סקנ"ב) See below (29) for some similar examples.

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## Detailed Halachos of Shinui

### How to Mix in a Crisscross Motion [שתי יערב]

- Using a crisscross motion to mix as a shinui in the mixing is mentioned multiple times in these halachos. The way to do this is by putting a spoon into a mixture, e.g., eggs and oil, and moving it away from oneself and back toward oneself, even going back and forth multiple times (כדעת הר"ף והרמב"ם הובא בב"י סי' שכ"ד ד"ה) (ומ"ש רבינו). The spoon may also be moved a drop to the sides as long as it is a back-and-forth motion. Then, the spoon is taken out of the mixture, placed back in, and moved to the right and left multiple times (חזו"א סי' נ"ח סק"ו, שו"ת אג"מ ח"ד סי' ע"ד ל"ש אות י').
- If one does not want to take out the spoon before switching directions, he can bring the spoon to the middle of the dish and then change direction.
- It is also considered a crisscross motion if one moves the spoon back and forth in the same direction the entire time and periodically rotates the dish a quarter turn since effectively, the same thing happens.

### Shinui in Adding the Water

- If, during the week, one usually puts in the dry ingredient first and then the liquid, and that is what most people commonly do today, it is a shinui on Shabbos to change the order and put the liquid in first and then the dry ingredient (שו"ע סי' שכ"א סי"ד).
- If, during the week, one puts the liquid in first, he should change the order on Shabbos and put in the dry ingredient first and then the liquid. One must be careful to pour all the liquid in one stream; if he first puts in just a bit, it becomes a thick mixture, and then he violates the issur d'oraisa of just adding water according to some poskim (חזו"א סי' נ"ח סק"ח ד"ה הא).
- No set order.** Some hold if there is no set order during the week, i.e., sometimes one puts the dry ingredient in first and other times the liquid first, he can still be meikel if he will put in the dry ingredient first and then the liquid, as that is mentioned in the Gemara (תרומת הדשן סי' נ"ג, א"ר הובא במ"ב סקנ"ז).
- Others hold there is no heter to make the mixture with a shinui in such a case, as there is no way to change from the way it is normally prepared during the week (חזו"א סי' נ"ח סק"ה ד"ה) (ולדעת). Nevertheless, one can be meikel in a situation of necessity by doing a shinui in the mixing (חזו"א שם סק"ד ד"ה ואם), e.g., using a crisscross motion or pouring the mixture back and forth between dishes (Issue 349, par. 26).

## Preparing Various Salads

### Crushed, Minced Fruits or Vegetables

- The poskim discuss whether the issur of losh also applies to mixing liquid with completely crushed or very finely minced fruits or vegetables, as the liquid does not combine the pieces into a single mass. Also, it is not similar to ash, which is subject to the issur of losh even though it is not combinable with water (Issue 349, par. 9), as ash does gather and collect well, as opposed to small pieces of fruits and vegetables.
- Some hold the melacha of losh does not apply because the liquid does not combine the pieces into a single mass (א"ר סי' ס"א, תוס' ר"ד הובא בריא"ז בשלטי גיבורים).
- However, others hold the melacha of losh applies to fully crushed fruits and vegetables. Thus, they may only be prepared with a shinui in the mixing, which, strictly speaking, is enough (תרומת הדשן) (סי' נ"ג, ב"י סי' שכ"א, שו"ע שם סט"ו וט"ז).

that adding the liquid alone is an *issur d'oraisa*, it should not be made at all as a thick mixture on Shabbos (ספר התרומה, "לא בשו"ע הנ"ל), unless it cannot be prepared before Shabbos; it is for baby food; or it is done by a non-Jew (Issue 349, par. 32 and on).

### Various Salads



20. Because of this, salads that will not go bad if prepared Erev Shabbos may not be prepared on Shabbos due to the *issur* of *losh*. Some salads may be prepared if they are mixed with a *shinui*.
21. **Eggplant salad.** Eggplant salad made from crushed eggplant mixed with vinegar, oil, and mayonnaise should not be made on Shabbos, as it is a thick mixture and will not go bad if it is made Erev Shabbos. However, if one only uses mayonnaise [which is thick and not subject to the *issur* of adding the liquid (Issue 349, par. 28)] but no other liquids, he may make it on Shabbos if he mixes it with a *shinui*, e.g., with a crisscross motion (ל"ארות שבת פ"ו אות ל').
22. **Coleslaw.** A salad made from chopped cabbage and carrot mixed with mayonnaise and vinegar does not usually have small enough pieces to be a problem of *losh*. Thus, one may make it on Shabbos. However, if the pieces are totally ground up and it is like porridge, it must be mixed with a *shinui* if it is made on Shabbos.
23. **Vegetable salad.** One may mix oil into a vegetable, lettuce or potato salad on Shabbos. There is no *issur* of *losh* since the pieces are not so finely chopped.
24. **Fruit salad.** Similarly, one may mix orange or lemon juice into a fruit salad without any issue of *losh* since the fruits are not so finely cut.
25. **Tuna with mayonnaise.** Mixing canned tuna with mayonnaise has the same *halachos* as making egg salad (Issue 350, par. 43). The mayonnaise does not need to be put in with a *shinui* since it does not seep into and get mixed with the tuna on its own. With respect to the mixing, strictly speaking one may rely on the majority opinion that there is no problem of *losh*; one who wants to be *machmir* can mix with a *shinui*, e.g., with a crisscross motion.

### Breakfast Cereals

#### Cornflakes, Branflakes

26. Some cereals, e.g., cornflakes, branflakes, Rice Krispies, and the like, soften when milk or another liquid is added, but do not stick together like a dough or batter. The pieces remain as they were, just softer. This presents no potential concern of *losh* and may be done on Shabbos (מחזה אליהו ח"ג סי' מ אות ה, ארחות שבת פ"ו אות מה).

#### Weetabix

27. **How it is made.** Weetabix is a breakfast cereal known to be healthy and tasty that is very popular in England and other countries. It is made from wheat cooked in a pressure cooker; dried; ground into long fibrous pieces of wheat; pressed into rectangular biscuits with rounded corners; and dried in an oven, finalizing the biscuit shape. 
28. **How it is eaten.** To eat Weetabix, people put the biscuits into a bowl and add hot water, milk, or both. As soon as liquid is added, the wheat absorbs the liquid and becomes sticky. The shape of the biscuit remains, but it is like a thick wheat batter. After it sits this way for a long time, it loses its biscuit shape and turns into a batter of wheat mixed with the liquid.
29. **Issur of *losh*.** Accordingly, the *poskim* say Weetabix has the same status as flaxseed (above, 9). Just adding milk to the Weetabix is an *issur d'oraisa* of *losh* since just adding the liquid causes everything to clump together into a thick paste without any mixing action. The biscuit remains as is even if a lot of milk is added, and the pieces of wheat combine together to create a thick mixture within the biscuit. Because of this the step of adding the liquid is *assur* due to the *melacha* of *losh*. No *shinui* in the step of adding the liquid helps with an *issur d'oraisa* (above, 6). Although some forms of *losh* can be allowed in some cases for baby food (Issue 349, par. 34), that does not apply in this case, which is *assur* according to all opinions (מחזה אליהו ח"ג סי' מ, ארחות שבת פ"ו אות מ"ו, הגר"א וויזנפלד בשם הגר"ע אור"בן). 

#### Ways to Prepare Weetabix on Shabbos

30. **Crumbing the Weetabix.** However, there are some *mutar* ways to prepare Weetabix on Shabbos. One *heter* is to crumble the biscuit so that when it is combined using a lot of milk, it will be a thin mixture rather than a thick one. One can pour a lot of milk in a bowl and then crumble the Weetabix into the bowl of milk, constituting a *shinui* in the step of adding the liquid. Then, it can all be mixed together in a crisscross motion. Crumbling the Weetabix by hand is not a problem of *tochein* since the biscuit was artificially formed; one is now just unsticking the pieces. This is the same reason one may crumble a sugar cube (מ"ב סי' ש"א סק"ל בשם הפמ"ג).

31. **Adding some milk before Shabbos.** There is another way to make it if one specifically wants it thick [e.g., a baby will not eat it if it is thin or he suffers from reflux and needs to eat thick food]: he can add some milk to the Weetabix before Shabbos so that it is very thick and dry and then put it in the fridge. Then, on Shabbos, he may take it out and add milk until it is ready to be eaten and still thick. This way, the initial mixing was done before Shabbos, in a very thick mixture. Now, when one adds milk on Shabbos, he is diluting the thickness of the mixture, which is the opposite of the *melacha* of *losh* and may be done on Shabbos (see Issue 349, par. 29). Then, he should mix it in a crisscross motion to avoid issues of fixing a dough (מחזה אליהו שם אות י' והלאה).
32. **First mixing it with applesauce.** Another way that is mentioned is by pouring thick applesauce onto the Weetabix on Shabbos and then mixing it well with a *shinui*, e.g., a crisscross motion. This way there is no *issur* of *losh* in the step of adding the liquid according to most *poskim*, and then the mixing can be done with a *shinui*. A small amount of milk can also be added while still keeping the mixture thick (מחזה אליהו שם).

#### Quick Oats

33. One must also be careful about the *issur* of *losh* when preparing quick oats with milk. Just adding the milk causes clumping, like with flaxseed (above, 9), which violates the *melacha* of *losh* in a thick mixture, and a *shinui* in the step of adding the liquid does not help. Thus, one should pour in a lot of milk right away so that from the beginning it is only classified as a thin mixture, and a *shinui* should be made in the order of what is added first (מחזה אליהו שם).

#### Preparing Porridge for a Baby

34. **Adding porridge to a bottle.** One may add a small amount of porridge, corn flour, rice flour, or the like to a baby's bottle [as a nutritional supplement or for consistency] without a *shinui*. This is because the milk does not even become a thin mixture; it remains liquid and can be poured like water. This involves no possible concern of *losh* (Issue 349, par. 14).
35. **Thick mixture.** We mentioned earlier that for a baby's needs, one may follow the majority of *poskim*, who hold putting in the water is not an *issur d'oraisa*. Thus, a *shinui* in the mixing, e.g., in a crisscross motion, helps when preparing porridge; there should preferably also be a *shinui* in the order the ingredients are added. Thus, there is a *mutar* way to prepare even a thick mixture for a baby.
36. **Thin mixture.** When making thin porridge on Shabbos, one should make a *shinui* in the order the ingredients are added. Then, there is a *machlokes haposkim* whether a *shinui* is also required in the mixing (see Issue 349, par. 18) or if it is enough to only do a *shinui* in the mixing.

### Miscellaneous Cases

#### Mohel on Shabbos

37. **Spitting blood and wine into earth.** Some *mohelim* spit the *metzitza* blood and wine into specially prepared earth (דרכ"מ י"ד (סי' רס"ה סק"א). Some are concerned for the *issur* of *losh*, as just adding the liquid is *assur* even without mixing it in (מ"ב ש"א). Nevertheless, (סקנ"ז, ספר כורת הברית רסה סקנ"ז, ברכי יוסף י"ד רסה סקט"ז פסיק רישא דלא ניהא) because it is a *churat habrit* (כורת הברית שם) ליה, and as far as the actual *melacha*, the *mohel* has no need for the blood to mix with the earth (חוט שני ח"א פ"ג סק"ב). (הגר"נ קרליץ, חוט שני ח"א פ"ג סק"ב).
38. **Putting powder on the bandage.** Some *mohelim* prepare a bandage for the *mila* by moistening it with a medicinal solution and then putting a powder designed to stop bleeding on it. During the week they spread the substances on the bandage with a finger or gauze, creating a sort of medical paste. Some point out that this is potentially *losh* on Shabbos (הגר"א סילבר).

#### Making Charoses on Shabbos

39. Erev Pesach this year [5785/2025] falls on Shabbos. To avoid issues of *losh* on Shabbos, the *charoses* for the Seder should be made on Erev Shabbos or Leil HaSeder. It should not be made on Shabbos since *charoses* is a thick mixture reminiscent of the mortar (רמ"א סי' תע"ג ס"ה), so adding liquid to the crushed fruit is a concern of *losh* according to some opinions (see Issue 350, par. 34-35). According to the *meikel* opinion, it must be mixed with a *shinui*; according to the *machmir* opinion, it cannot be made on Shabbos, as the only thing *mutar* on Shabbos is a thin mixture with a *shinui*. Thus, it is always best not to make it on Shabbos (מג"א סי' תע"ג סקט"ז, מ"ב סי' ש"א סק"א ס"ח).

#### Gum

40. Chewing gum on Shabbos is not an *issur* of *losh* even though one's saliva mixes with a dry item, since chewing in the mouth is part of the eating process, not the *melacha* of *losh*. [As an aside, chewing the cud is only a sign of *kashrus* in animals, not humans...]