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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"א סעיף י"ד

Overview

Siman 321 Seif 14:

It is forbidden to knead (Kneading involves adding water to flour) **large quantities of flour made from parched grain out of concern that he will knead flour made from grain that was not parched but it is permitted to knead small quantities. It is permitted to knead with vinegar or something similar even a large quantity of grain that did not reach 1/3 of its growth that was roasted and then ground into a coarse flour since it then resembles sand and is called שתיתא. This allowance applies when making a soft mixture but if it is firm it is prohibited since it appears as though one is kneading**. (Even when the mixture is soft) **one must perform the act in an unusual manner which is accomplished by first pouring the שתיתא and then adding the vinegar.**

- Kneading can be done with any liquid that causes small parts to form a mass. There is a disagreement in the Gemara whether adding water to flour violates the prohibition against kneading or only when one actually kneads the flour and water. There is a dispute containing the circumstances of the prohibition for something that is kneadable and something that is not kneadable. (M.B. 50)
- The *seif* reflects Rambam's position that roasted kernels are not kneadable and thus one is not liable until he actually kneads the solid material with water and furthermore it is only Rabbinically prohibited so that employing the slight deviation of kneading a small quantity renders the activity permitted. Even those authorities who maintain that roasted kernels are subject to the prohibition of kneading agree that it is permitted if one kneads only a small quantity. According to the opinion cited in *seif* 16 it is prohibited to knead even a small amount unless one poured water on the flour before Shabbos. (M.B. 52)
- It would seem that one may knead the measure of a dried fig. (M.B. 54)
- Since one will not confuse this with kneading flour made from unroasted grain it is permitted even if the mixture is soft and even if one kneads a large quantity. (M.B. 55)
- This is true only if one kneads a large quantity. (M.B. 56)
- On Shabbos of Pesach one may not mix matzah meal with wine or honey since the correct order is not known so that one could employ a deviation. Elya Rabba writes that when the correct order is not known one should first add the food and then the liquid and Chok Yaakov was also lenient about the matter. It is preferred not to mix the ingredients by hand, rather he should shake the utensil. In the event that one is making only a small quantity it is permitted even if the mixture is firm and without any deviation. According to the dissenting opinion in *seif* 16 it is prohibited if it is firm. Magen Avrohom prohibits urinating onto clay and even those who maintain that regarding kneadable ingredients it is necessary to actually knead the ingredients together to violate the prohibition, would agree that adding water, nevertheless, violates a prohibition. The same is true concerning soft dirt and sand regardless of whether he has intent to knead the ingredients. In the event that the clay belongs to someone else there is room for leniency for although it is inevitable, he does not benefit from the *melacha*. When covering urine with sand or dirt one should add a large quantity so that it is not discernable that he kneaded urine and the dirt or sand. (M.B. 57)

Halacha Highlight

Making firm and soft mixtures

Shulchan Aruch Siman 321 Seif 14

והוא שיהיה רך

But it must be a soft mixture

Shulchan Aruch discusses kneading flour made from roasted grain that did not reach 1/3 of its growth that was coarsely ground. He rules that it is permitted to knead even a large quantity of this flour in vinegar or something similar. However, when doing so the resulting mixture must be soft as opposed to firm since a firm mixture would give the impression that he is kneading. Furthermore, even when making a soft mixture one must make it in an unusual manner, for example, one must first pour the flour and then add the vinegar. Shulchan Aruch does not elaborate on what qualifies as a soft mixture and what qualifies as a firm mixture. Some suggest that as long as the mixture is not so thick that it resembles a clump of dough it is considered loose. Other authorities reject that barometer and suggest that there is no standard definition for soft or firm and when mixing ingredients one must make it in a way that it is softer than he normally makes it. A third approach writes that a firm mixture when poured will pour in clumps whereas a soft mixture will pour like a liquid. It must also be noted that when making a soft mixture it is necessary to pour the liquid at once because if it is poured in stages one may violate the prohibition by making a firm mixture even though one intends for the final product to be soft.

When making hot cereal that will not clump when left for an extended period of time, one must be careful to add enough water that it will be a soft mixture and one must make it in an unusual manner. For example, if during the week one pours the cereal into the bowl and then the water, on Shabbos, one must pour the water and then the cereal. In the event that the normal order of pouring the ingredients is not clear, Mishnah Berurah writes that one should first pour the food and then the liquid. In *seif* 16 there will be further discussion about the deviation required when mixing the solid and liquid together (פסקי תשובות אות ח' וט').