Preparing a dough-like mixture in an unusual manner

Preparing a dough-like mixture in an unusual manner is permitted only according to Rabbi Yossi bar Yehuda

The **Gemara** (155b–156a) implies that according to Rabbi Yossi bar Yehuda, it is sometimes permitted to prepare a dough-like mixture on Shabbat. For example, he holds that it is permitted to add water to bran and then to mix it via separate horizontal and vertical motions, or by shaking the utensil. Similarly, he holds that it is permitted to mix, in small quantities, water with flour made from toasted grain.

As implied above, these leniencies apply only according to Rabbi Yossi bar Yehuda, **but not according to Rabbi Yehuda HaNasi**. According to Rabbi Yehuda HaNasi, one is liable for merely adding water to the flour, and therefore, a variation from the normal manner of mixing, which is done later, cannot retroactively permit the prohibited act of pouring the water onto the flour. In order for the

creation of a mixture to be permitted, the variation from the normal procedure must take place **while the water is initially being added** to the flour. Yet, varying the way the ingredients are added is not considered a significant enough change from the normal procedure to permit an act that would otherwise be prohibited by Torah law. Such a variation can permit only the creation of a runny mixture, which is prohibited by rabbinic law, and not a dough-like mixture, which is prohibited by Torah law. Therefore, according to Rabbi Yehuda HaNasi, **there is no permitted way to prepare a dough-like mixture on Shabbat**. Only if one adds the water before Shabbat can it be permitted, at times, to mix a dough-like mixture in an unusual manner on Shabbat according to Rabbi Yehuda HaNasi.

By contrast, according to **Rabbi Yossi bar Yehuda**, who holds that one is liable for Kneading only for actually mixing the ingredients together, one can understand how **a variation from the normal procedure of mixing** can render permitted the creation of a dough-like mixture on Shabbat.[12]

Nevertheless, it is not so obvious that this should be permitted according to Rabbi Yossi bar Yehuda. First, as stated above, Rabbi Yossi bar Yehuda concedes that adding water to flour is prohibited by rabbinic law. How can one pour water onto bran without any variation from the normal procedure at this stage? Additionally, performing a full-fledged act of prohibited labor in an unusual manner

12. The ***Beit Yosef*** (321 s.v. *kemaḥ*) understands the opinion of the ***Maggid Mishne*** (21:33) to be that according to **Rabbi Yossi bar Yehuda**, varying the order in which one adds the ingredients can permit mixing even a dough-like mixture without any further departure from the normal procedure, and that the Gemara stated that this is insufficient to permit mixing a dough-like mixture only according to Rabbi Yehuda HaNasi. The ***Ḥazon Ish*** (58:2 s.v. *beVeit Yosef*) disagrees with the *Beit Yosef*. In his opinion, when the *Maggid Mishne* states that according to Rabbi Yossi bar Yehuda a variation from the normal procedure permits one to prepare even a dough-like mixture, he is referring specifically to a variation in the manner of mixing the ingredients, not a variation in the order in which the ingredients are placed in the utensil. The **Ramban** and other *Rishonim* also imply that only **a variation in the manner of mixing** can permit one to prepare a dough-like mixture on Shabbat.

is generally prohibited by rabbinic law. How can it be permitted to knead a dough-like mixture, which is generally prohibited by Torah law, simply because one does so in an unusual manner?

Rambam: Preparing a dough-like mixture in an unusual manner is permitted only with ingredients that do not fuse together

One answer to these questions is implied by the **Rambam** (21:34):

> Although bran is not fit to be kneaded, one may not mix it, lest one come to knead dirt or the like. One may place water onto bran and move a spoon through it horizontally and vertically, but one may not mix it by hand so that it will not look like Kneading.

The Rambam holds that bran cannot be kneaded, meaning it does not bind into a uniform compound, and therefore kneading it is prohibited only by rabbinic law, lest one ultimately knead a substance such as dirt. Consequently, it is permitted to mix bran and water with horizontal and vertical motions. Since kneading it in a regular manner in this case is prohibited only by rabbinic law, kneading it in an unusual manner is permitted. The ***Maggid Mishne*** (8:16) explains that this is also the reason why it is permitted to add water to bran. When kneading is prohibited by Torah law, the Sages prohibited adding water to the dry ingredients lest one knead, but when the kneading itself is prohibited only by rabbinic law, it is permitted to add water to the dry ingredients.[13]

According to this explanation, even Rabbi Yossi bar Yehuda does not always permit one to create a dough-like mixture in an unusual manner on Shabbat. He permits one to add water and then mix in an unusual manner only with regard to a substance that does not bind into a uniform compound. But with other ingredients, he would

13. With regard to flour made from toasted grain as well, the **Rambam** (21:33) explains that it is permitted to knead small quantities at a time because kneading in the normal fashion is prohibited only by rabbinic law. The Rambam does not explain why kneading flour made from toasted grain in the normal fashion is prohibited only by rabbinic law, but the ***Magen Avraham*** (321:18–19) and ***Shulḥan Arukh HaRav*** (321:16) explain that it does not bind into a unified compound.

concede that it is prohibited by rabbinic law to add the water or to mix the ingredients even in an unusual manner.

Tosafot and others: Adding water is permitted for anything needed for Shabbat

The Rambam's position is predicated on his general approach that substances that do not bind into a uniform compound have a more lenient halakhic status than other substances. As explained above (pp. 1038–1039), ***Tosafot***, the **Rosh**, and the **Raavad** disagree with the Rambam and hold that the halakhic status of this category is actually more stringent than that of other substances, and even Rabbi Yossi bar Yehuda would agree that merely adding water to them is prohibited by Torah law. According to their opinion, bran must be considered a substance that does bind together into a uniform compound (as otherwise they would certainly not permit pouring in the water), and the question remains as to why the Sages permitted adding water and mixing in an unusual manner.

The ***Beit Yosef*** (324 s.v. *ein govelin*) addresses the issue of adding water to the bran, and explains that the Sages were lenient with regard to food items needed for Shabbat:

> The reason Rabbi Yossi bar Rabbi Yehuda permits one to add water to the bran . . . is that since Rabbi Yossi bar Rabbi Yehuda holds that one is not liable [by Torah law] for adding water, although the Sages prohibited it . . . that applies to flour that is not needed on that day, but with regard to bran, which is needed on [Shabbat] to feed to animals and fowl, the Sages did not decree it [to be] prohibited.

In other words, since adding water to the bran is prohibited only by rabbinic law, the Sages did not apply this prohibition to items needed for food on Shabbat itself, including items needed for animal feed. Mixing flour and water is generally not needed for Shabbat itself, as it is prohibited to bake the dough on Shabbat in any event, and therefore the Sages prohibited pouring water onto the flour. Bran mixed with water is eaten by animals without further preparation and is needed for use on Shabbat. Consequently, the Sages did not prohibit pouring water into bran.

According to *Tosafot* it is permitted to create a dough-like mixture in a very unusual manner

The *Beit Yosef* does not address the question of how this variation

in the normal procedure renders permitted an act that would otherwise be prohibited by Torah law. It may be explained that since mixing the ingredients via separate horizontal and vertical movements or by shaking the utensil is considered **a very significant variation from the normal procedure**, it can render the act entirely permitted. This is similar to the *halakha* that pertains to Grinding (see above, p. 1008), that grinding with the handle of a knife is so unusual that it renders permitted an act that would otherwise constitute a prohibition of Grinding by Torah law. This is the explanation of the ***Peri Megadim*** (*Mishbetzot Zahav* 324:1).[14]

According to *Tosafot* and those who agree with their opinion, the permissibility of preparing a dough-like mixture in an unusual manner is not limited to flour made from toasted grain, bran, and the like. One may mix anything on Shabbat that is needed for that Shabbat, as long as this is done in a manner that is very different from the normal procedure.

Thus, the permissibility of preparing a dough-like mixture in an unusual manner according to Rabbi Yossi bar Yehuda is subject

14. This explanation is reasonable concerning mixing with distinct horizontal and vertical movements or by shaking the utensil. It is more difficult to say that kneading a small amount at a time is considered a very significant variation from the normal procedure. In fact, the ***Beur Halakha*** (321:14 s.v. *shema*, cited on pp. 1092–1093) holds that kneading a small amount at a time is permitted only for foods that are edible in their current form, such that kneading them is merely considered improving an already existing food item, and would be prohibited by rabbinic law. However, in any case where regular kneading would be prohibited by Torah law, one is not permitted to knead even small quantities. By contrast, the ***Ḥazon Ish*** (58:1, 7) holds that kneading a small amount at a time is permitted even in cases where the prohibition by Torah law is applicable. He holds that the permissibility of kneading a small amount at a time applies only to substances that are normally kneaded in large quantities. Kneading them in small quantities is labor intensive, and is therefore considered a significant variation from the normal procedure ("these matters change according to time and place, and one must carefully consider whether it is normal to [knead any particular substance] only in large quantities").

to a dispute among the *Rishonim*. According to the Rambam, who is lenient about the status of substances that do not bind into one cohesive compound, it is permitted to mix only those substances, and one must do so in a very unusual manner. According to *Tosafot*, who are stringent about the status of substances that do not bind into one cohesive compound, it is permitted to prepare a dough-like mixture in a very unusual manner as long as it is needed to feed people or animals on Shabbat (a summary of this dispute appears in *Beur Halakha* 324:3 s.v. *ein govelin*).

The *halakha* for Sephardim: One must be stringent with substances that bind into a uniform compound

On a practical level, the ***Shulḥan Arukh*** rules in accordance with the opinion of Rabbi Yossi bar Yehuda and permits preparing a dough-like mixture from flour made from toasted grain (321:14) or bran (324:3) in an unusual manner, but does not write explicitly if this is permitted with other foods as well. In addition, with regard to flour made from toasted grain, the *Shulḥan Arukh* cites the Rambam's statement that the leniency is due to the fact that the prohibition of kneading this kind of flour is by rabbinic law, which implies that the leniency does not apply to substances that one is prohibited to knead by Torah law. In fact, the ***Birkei Yosef*** (324, *Shiurei Berakha* 1), ***Ben Ish Ḥai*** (Year 2, *Mishpatim* 14), ***Kaf HaḤayim*** (324:9), and other Sephardi authorities rule in accordance with the opinion of the Rambam, that foods that bind into a uniform compound may not be mixed with water on Shabbat, and one may not use them to prepare a dough-like mixture even in a very unusual manner, even if they are needed for use on Shabbat.

Nonetheless, the ***Shulḥan Arukh*** (321:15–16) permits preparing a dough-like mixture from mashed vegetables (such as garlic or mustard) mixed with liquid. This leniency is based on the **Gemara** (140a), and the *Shulḥan Arukh* cites it as a normative ruling, as will be explained extensively below (pp. 1081–1086). It would seem that according to the *Shulḥan Arukh* one may be lenient with regard to mashed vegetables because they do not become one unified mass (see below, pp. 1083–1084, in the name of the ***Ḥazon Ish***).

Consequently, Sephardim must be stringent and avoid preparing a dough-like mixture on Shabbat from substances that form a unified

compound like that formed by water with flour or dirt. They may add water to substances that do not form a unified compound, and mix them together in an unusual manner. This includes mashed vegetables and flour made from baked goods (such as matza meal), as will be explained below.

The *halakha* for Ashkenazim: One may not prepare a dough-like mixture on Shabbat

For Ashkenazim, it is always prohibited to prepare a dough-like mixture on Shabbat. As discussed above, the **Rema** (321:16) rules in accordance with the opinion of Rabbi Yehuda HaNasi that one violates a prohibition of Kneading by adding the water. Consequently, there is no way to prepare a dough-like mixture on Shabbat even in an unusual manner.

Ashkenazim are lenient in certain circumstances

Nonetheless, there are cases where Ashkenazim are lenient and permit the preparation of a dough-like mixture on Shabbat. This is implied by the ***Taz*** (321:12):

> Further analysis is required . . . with regard to the common practice on Shabbat of (cutting) radishes or cucumbers very finely, and then pouring vinegar onto them, without any variation from the normal procedure. It appears that here we are not stringent since it is impossible to do this before Shabbat, as the taste will be compromised, and therefore, they did not require any variation from the normal procedure. Since it must be made on Shabbat, they left it in accordance with the basic *halakha*, as we hold in accordance with the opinion of Rabbi Yossi bar Yehuda. Therefore, one is required to at least not mix it vigorously or (to mix it by shaking) the utensil, as I have written; and it is preferable to place the vinegar into the utensil first.

Cut vegetables that one cannot prepare before Shabbat

According to the *Taz*, many had the practice to cut vegetables into very small pieces and to mix them with vinegar, thus forming a dough-like mixture. It would seem that this practice is not consistent with the ruling of the **Rema** in accordance with the opinion of Rabbi Yehuda HaNasi, according to which it is never permitted to prepare a dough-like mixture on Shabbat. Although cut vegetables and vinegar do not bind into a uniform compound, the *Rishonim* write explicitly that according to Rabbi Yehuda HaNasi it is nonetheless prohibited

to pour liquid onto them, as will be explained below [p. 1084]). Nevertheless, the *Taz* claims that one can justify this common practice. He suggests that the *halakha* is actually in accordance with the opinion of Rabbi Yossi bar Yehuda, and the Rema's ruling in accordance with Rabbi Yehuda HaNasi is merely **a recommended stringency**. Consequently, **in a case of need** one may act in accordance with the basic *halakha*. Therefore, since the vegetable salad under discussion cannot be prepared before Shabbat because **its taste will be negatively affected**, it is permitted to prepare it on Shabbat even if it is a dough-like mixture, as long as one mixes the ingredients together in an unusual manner. The *Taz* adds that as an extra stringency it is proper to vary the normal order in which the ingredients are added.[15]

The ***Mishna Berura*** (321:68; *Shaar HaTziyun* 84) cites the *Taz* as normative *halakha*, and writes that it is permitted to prepare a dough-like mixture of mashed vegetables **if it is impossible to prepare it before Shabbat**, on condition that one mixes it in an unusual manner, such as with distinct horizontal and vertical movements or by shaking the utensil. He adds that it is preferable to be stringent and add the ingredients in an unusual order.

Mashed fruit for a baby

The ***Ḥazon Ish*** (58:8 s.v. *keshekoteshin*) adds that when preparing **food for a baby**, one may certainly rely on the opinion of Rabbi Yossi bar Yehuda:

15. The Gemara states explicitly that changing the order in which the ingredients are added allows one to prepare a runny mixture but not a dough-like mixture. The Taz apparently was of the opinion that changing the order of the ingredients reduces the level of the prohibition for a dough-like mixture as well to a rabbinic prohibition. In a situation where even Rabbi Yehuda HaNasi concedes that there is merely a rabbinic prohibition, there is more room to rely on the lenient opinion of Rabbi Yossi bar Yehuda. Nonetheless, changing the order in which one adds the ingredients is only an extra stringency, and in a case of need one may rely on the *Rishonim* who rule in accordance with Rabbi Yossi bar Yehuda and require a change only in the manner in which one mixes the ingredients.

> When one mashes fruit with the handle of a knife, as required, and then wants to squeeze lemon onto it, there is no prohibition of Squeezing, since one squeezes it into the food, but it is prohibited due to Kneading according to those who are stringent in accordance with the opinion of Rabbi Yehuda HaNasi. But when doing so for food for a baby, one may be lenient in accordance with the ruling of the majority of the halakhic authorities, but should mix gently rather than stir vigorously.

The *Ḥazon Ish* allows preparing a dough-like mixture of mashed fruit on Shabbat for a baby, while mixing the ingredients in an unusual manner. It appears that he does not require a variation in the order in which one adds the ingredients, as mentioned by the *Taz*.[16]

May one be lenient with regard to other foods?

The rulings of the *Taz*, *Mishna Berura*, and *Ḥazon Ish* pertain to mashed fruit and vegetables, which do not fully bind into a uniform compound when mixed. May one be lenient with other foods, which form a more uniform compound when kneaded? In this regard it is not sufficient to rely on the opinion of Rabbi Yossi bar Yehuda, as it is not clear that Rabbi Yossi bar Yehuda himself is lenient in such cases. As stated above, this matter is subject to a dispute among the *Rishonim*: According to the **Rambam**, Rabbi Yossi bar Yehuda allows preparing a dough-like mixture in an unusual manner only from substances that do not produce a uniform compound when kneaded, whereas ***Tosafot* and others** hold that Rabbi Yossi bar

If one forgot to prepare a mixture before Shabbat

16. The ***Shemirat Shabbat KeHilkhata*** (8:11) writes that if necessary, one may prepare a dough-like mixture on Shabbat in an unusual manner not only where it is not possible to prepare it before Shabbat (as stated by the *Taz*) or in order to prepare fresh food for a baby (as stated by the *Ḥazon Ish*), but even if one forgot to prepare it before Shabbat and wants this particular food item. He writes that this can be derived from the ***Mishna Berura*** (321:68) with regard to *ḥaroset*. It is not clear how he arrives at this conclusion based on the *Mishna Berura* there, and it appears that other authorities are lenient only in cases where it was not possible to prepare the food before Shabbat, but not if one merely forgot to prepare it before Shabbat.

Yehuda permits this for any food needed for Shabbat, even if it does form a uniform compound.[17]

In practice, the ***Taz*** (324:1) rules in accordance with the opinion of *Tosafot* and the majority of the *Rishonim,* that one may be lenient even with foods that do produce a uniform compound, and this is also implied by the ***Peri Megadim*** (*Mishbetzot Zahav* 324:1). The ***Ḥazon Ish*** (56:3) also writes that the Rambam is a solitary opinion and that one may act leniently in accordance with the other *Rishonim* and prepare a dough-like mixture in an unusual manner for use on Shabbat even with foods that do produce a uniform compound, such as flour.[18] On the other hand, the ***Mishna Berura*** (*Beur Halakha*

17. According to *Tosafot* and others, this leniency is presumably limited in the other direction, and it is permitted to create a dough-like mixture in an unusual manner **only with foods that do produce a uniform compound when kneaded**. They hold that according to Rabbi Yossi bar Yehuda, simply adding water to foods that do not bind into a uniform compound is prohibited by Torah law, as discussed above pp. 1039–1040). These opinions would have to limit the category of what is considered an item that does not form a uniform compound when kneaded, as Rabbi Yossi bar Yehuda explicitly permits creating a dough-like mixture in an unusual manner with flour made from toasted grain or bran, and must hold, according to these opinions, that these items do create a uniform compound when kneaded. Accordingly, the category of substances that do not create a uniform compound must be limited only to items that do not bind together at all, such as ashes. Rabbi Yossi bar Yehuda is also explicitly lenient in the case of mashed vegetables, as will be discussed below, and according to *Tosafot* and their school of thought, this must be based upon one of the following two opposite ideas: Mashed vegetables are also considered substances that create a uniform compound; or alternatively, since they do not bind together, their status is more lenient than substances that do not form a uniform compound, and Kneading does not apply at all by Torah law. These two possibilities are raised by the ***Ḥazon Ish*** (58:1 s.v. 140) and are discussed in further detail later, note 19.

For animal food

18. In light of his opinion, the ***Ḥazon Ish*** (58:6) rules that one who needs to feed animals on Shabbat and does not have a non-Jew who can help him do so may add water to bran or flour and create a dough-like mixture as long as the ingredients are mixed in an unusual manner. He explains that due to the considerations of pain to animals and loss of money, one may rely on the majority of the *Rishonim* who rule in accordance with the opinion of Rabbi

324:3 s.v. *ein govelin*) cites the dispute and does not arrive at a clear conclusion.[19]

In practice, since the *Mishna Berura* does not arrive at a clear conclusion, one should avoid preparing a dough-like mixture on Shabbat from items that combine to produce a uniform compound.[20] Even with regard to a mixture that cannot be prepared before Shabbat, or food needed for a baby, one should try to create a runny mixture.

One should avoid creating a dough-like mixture from foods that produce a uniform compound

Yossi bar Yehuda. The *Ḥazon Ish* thus expands the leniency in two ways: (1) One may rely on the opinion of Rabbi Yossi bar Yehuda for animal food and not just for food intended for human consumption. (2) The leniency applies even to foods that bind together in a uniform compound, such as flour.

As stated above, the ***Mishna Berura*** does not accept these expansions of the leniency: (1) In his opinion, one may not rely on the opinion of Rabbi Yossi bar Yehuda for animal food (even for bran), and even in extenuating circumstances one may only have a non-Jew add the water. (2) He does not explicitly write that one may be lenient with foods that form a uniform compound. Even the *Ḥazon Ish* writes that one should preferably create a runny mixture or have a non-Jew create the dough-like mixture; only if there are no other options may a Jew create a dough-like mixture.

19. The ***Mishna Berura*** (321:53) also explains the opinion of the ***Shulḥan Arukh***, who is stringent with regard to foods that bind together in a uniform compound, in accordance with the opinion of the Rambam, and the *Mishna Berura* does not mention that Ashkenazim are more lenient in this regard.

20. In light of what was stated above (p. 1062), it is difficult to be lenient even with foods that do not bind into a cohesive compound, as one should consider the opinion of *Tosafot* and others, that adding water to these food items is prohibited by Torah law. This opinion does limit the category of items that do not produce a uniform compound, yet it is not always easy to ascertain whether a particular item is or is not thought to produce a uniform compound. Therefore, it is proper to be lenient only in cases where Rabbi Yossi bar Yehuda explicitly issued a lenient ruling, such as flour made from toasted grain, or substances that are similar to it (matza meal, bread crumbs, crushed cookies, and the like), or mashed fruit or vegetables. Nevertheless, the ***Ḥazon Ish*** (56:3) explained the opinion of *Tosafot* differently (see above, note 18), and in his opinion, one may prepare a dough-like mixture from substances that do or do not produce a uniform compound (when it was not possible to do so before Shabbat, or if needed for a baby). The ***Shemirat Shabbat KeHilkhata*** (8:11) also rules that in a case of need one may prepare a dough-like mixture from any substance.

Only where there is no choice may one rely on the opinions of the *Taz* and the *Ḥazon Ish* and create a dough-like mixture in an unusual manner from ingredients that produce a cohesive compound when kneaded.

When there is no great need, one should not prepare a dough-like mixture

As stated, even with regard to substances that do not bind into a uniform compound, one should not create a dough-like mixture *lekhatḥila*, unless it cannot be created before Shabbat or it is in order to feed a baby. In other cases, **one should not create a dough-like mixture on Shabbat, even in an unusual manner**, since the primary halakhic opinion is that of Rabbi Yehuda HaNasi, that it is prohibited by Torah law even to add liquid to the dry ingredients. Thus, for instance, the ***Mishna Berura*** (324:11) rules that one may not add water to the dry ingredients in order to feed an animal even in a situation of great need.[21] He adds, citing the ***Ḥayei Adam***, that in extenuating circumstances, one may direct a non-Jew to add the water, and then the Jew may mix the ingredients together in an unusual manner.

A substance that does not permeate

Yet, there are instances where it is permitted to prepare a dough-like mixture on Shabbat even according to Rabbi Yehuda HaNasi, as discussed by the ***Shevitat HaShabbat*** (*Lash*, Introduction, 6):

> There are grounds to say that the *Tosefta*, which states that one may place sesame and nuts into honey, is consistent even with the opinion of Rabbi Yehuda HaNasi. Rabbi Yehuda HaNasi stated that one is liable for merely placing the water only with regard to water and flour, where the compound is formed through the very placement of the water, which is not the case with regard to sesame or mustard in honey.

In other words, according to Rabbi Yehuda HaNasi the prohibition of adding the water is limited to cases like water and flour, where

21. It is somewhat surprising that the *Mishna Berura* allows creating a dough-like mixture for human consumption when the food could not have been prepared before Shabbat, even when one has other food to eat and the need is not that great, but he prohibits doing so for animal food even when the animal has nothing else to eat.

the water seeps into the flour and on its own begins to bind with the flour and form a new compound. But in the case of **a substance that does not seep into** and bind with the dry ingredients, such as when one adds honey or jam to bread crumbs or flour, or if one places mayonnaise on tuna or eggs, even Rabbi Yehuda HaNasi would concede that merely placing the liquid ingredient on the dry one is not prohibited, as it does not cause the kneading process to begin. Consequently, even Ashkenazim may be lenient in such cases, provided they **mix in an unusual manner**, such as distinct horizontal and vertical movements or by shaking the receptacle.[22] This ruling has been attributed to **Rav Shlomo Zalman Auerbach** (*Oreḥot Shabbat* 6, note 46).



It is permitted to add mayonnaise to tuna or pieces of egg and to mix in an unusual manner, since the two ingredients do not bind together on their own.

Summary

IN SUMMARY: According to the ***Shulḥan Arukh* and for Sephardim**, it is permitted to combine ingredients and produce a dough-like mixture on Shabbat itself, on condition that one mixes the ingredients in an unusual manner and on condition that the ingredients do not bind together into a consolidated and uniform compound (examples will be cited below). By contrast, one may not prepare a dough-like mixture on Shabbat from ingredients that bind together and form a consolidated and uniform compound, such as water with flour, dirt, and the like.

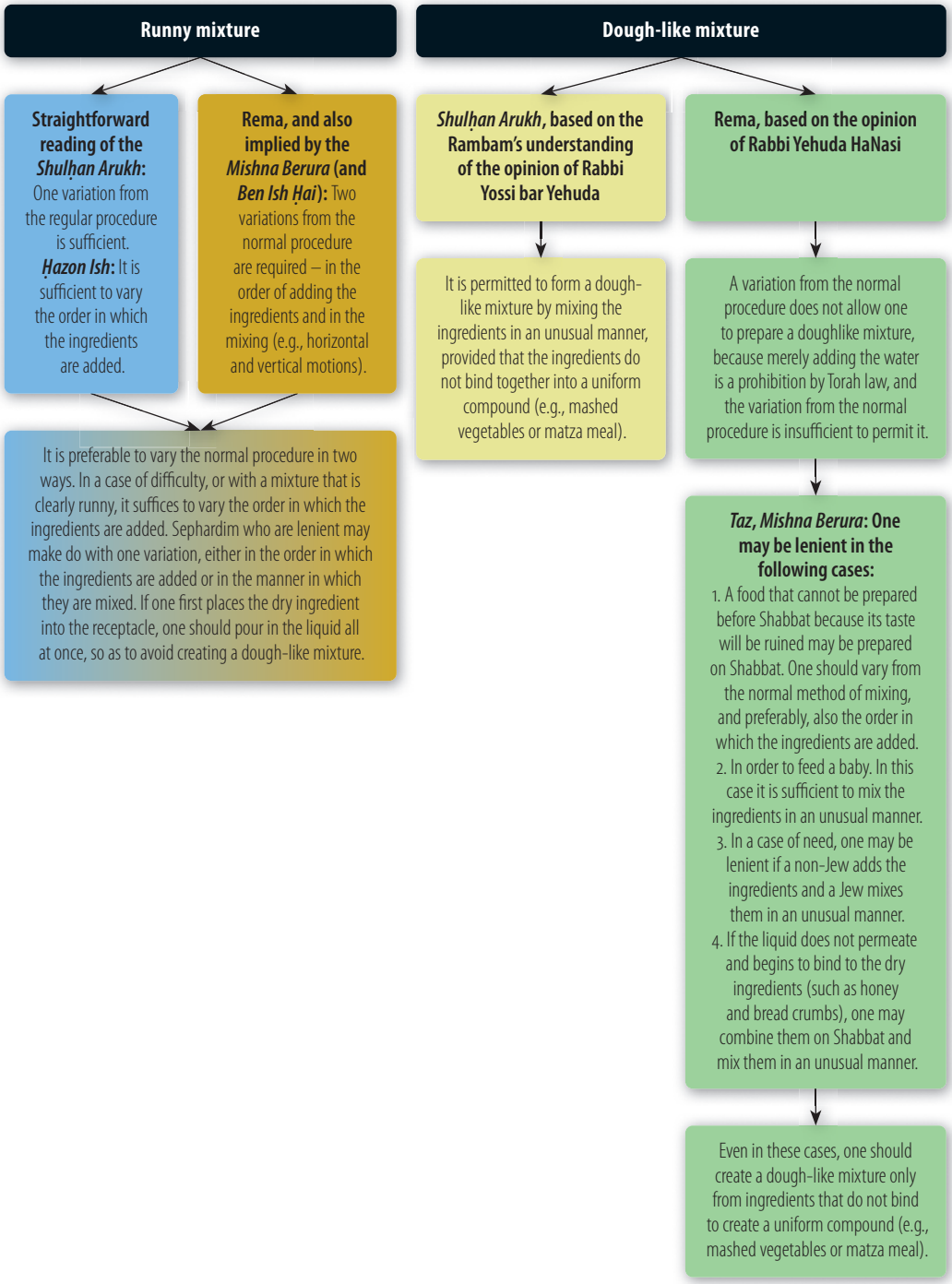
According to **the Rema and for Ashkenazim** (and some Sephardim), one may not prepare a dough-like mixture on Shabbat itself even by mixing the ingredients in an unusual manner, unless one added the liquid to the dry ingredients before Shabbat. In certain cases, even Ashkenazi authorities permit mixing the ingredients

22. This is under the assumption that the ingredients do not produce a uniform compound, as explained above.

on Shabbat itself and forming a dough-like mixture in an unusual manner:

1. Where it was not possible to prepare the food before Shabbat, such as if the taste would be compromised. In such a case, one must mix the ingredients in an unusual manner, and preferably also add the ingredients in a different order than usual.
2. In order to feed a baby. In this case it is sufficient to mix the ingredients in an unusual manner.
3. In a case of need, one may be lenient if a non-Jew adds the ingredients and a Jew mixes them in an unusual manner.
4. In the case of dough-like substances that do not begin to bind together on their own.

In these cases, or in a case where one added the liquid before Shabbat, one should preferably not be more lenient than what has been explained in the name of the *Shulḥan Arukh*. Therefore, one should not create a dough-like mixture from ingredients that combine to form a uniform compound, such as water with flour or dirt. Only when there is no other option is it permitted for Ashkenazim to form a dough-like compound from these substances.


Runny mixture
Dough-like mixture
Straightforward reading of the *Shulḥan Arukh*: One variation from the regular procedure is sufficient. ***Ḥazon Ish*:** It is sufficient to vary the order in which the ingredients are added.
Rema, and also implied by the *Mishna Berura* (and *Ben Ish Ḥai*): Two variations from the normal procedure are required – in the order of adding the ingredients and in the mixing (e.g., horizontal and vertical motions).
It is preferable to vary the normal procedure in two ways. In a case of difficulty, or with a mixture that is clearly runny, it suffices to vary the order in which the ingredients are added. Sephardim who are lenient may make do with one variation, either in the order in which the ingredients are added or in the manner in which they are mixed. If one first places the dry ingredient into the receptacle, one should pour in the liquid all at once, so as to avoid creating a dough-like mixture.
Shulḥan Arukh, based on the Rambam's understanding of the opinion of Rabbi Yossi bar Yehuda
It is permitted to form a dough-like mixture by mixing the ingredients in an unusual manner, provided that the ingredients do not bind together into a uniform compound (e.g., mashed vegetables or matza meal).
Rema, based on the opinion of Rabbi Yehuda HaNasi
A variation from the normal procedure does not allow one to prepare a doughlike mixture, because merely adding the water is a prohibition by Torah law, and the variation from the normal procedure is insufficient to permit it.
Taz, *Mishna Berura*: One may be lenient in the following cases:
1. A food that cannot be prepared before Shabbat because its taste will be ruined may be prepared on Shabbat. One should vary from the normal method of mixing, and preferably, also the order in which the ingredients are added.
2. In order to feed a baby. In this case it is sufficient to mix the ingredients in an unusual manner.
3. In a case of need, one may be lenient if a non-Jew adds the ingredients and a Jew mixes them in an unusual manner.
4. If the liquid does not permeate and begins to bind to the dry ingredients (such as honey and bread crumbs), one may combine them on Shabbat and mix them in an unusual manner.
Even in these cases, one should create a dough-like mixture only from ingredients that do not bind to create a uniform compound (e.g., mashed vegetables or matza meal).