

THE SHABBOS WEEKLY

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Parshas Devarim 5763

Is the preparing of a potato salad a problem of לישה?

An important factor constituting **לישה** is the binding of solids. In order to determine whether **לישה** is taking place one must find out whether the solids are being bound together or are merely being covered in liquid.

The *Mishna Berura*¹ tells us that there is no problem mixing lettuce salad (with a liquid) because the lettuce is not cut up finely enough to cause a problem. On the other hand he says, people who usually cut radish and cucumbers finely and pour vinegar or other liquids over them and mix them are violating the prohibition of **לישה**.

In this latter case he says the solution is to mix the ingredients slowly and *l'chatchila* first pour the vinegar and only then add the solids to the liquid.²

In the last shiur we preferred mixing the ingredients in such a case in a crisscross fashion or with one's finger.

Reverting to our question we see that large pieces are not subject to the constraints of **לישה** and therefore mixing mayonnaise and potato salad is permitted as it is not called **לישה**.³

¹ *Simon* 321:68.

² In the *Sha'ar Ha'tsion* 84 he explains that although this is a thick consistency and should be forbidden to make altogether, nevertheless since if it would be prepared before Shabbos it would spoil, it is permitted to prepare it on Shabbos with the abovementioned modifications.

³ *SS"K* 8:4.



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One may mix carrots and orange juice on Shabbos because the resulting mixture does not resemble **לישה** at all.

What about mixing orange or lemon juice and cream cheese or sour cream?

In this case the fruit juice does not bind solids, on the contrary, it dilutes the solids, which is contrary to the definition of **לישה**, and therefore it is permitted. For this reason Rav Shlomo Zalman Auerbach *z"l*⁴ permits adding sugar to sour cream because the sugar becomes liquid and dilutes the sour cream.

Is there a problem preparing instant mash on Shabbos?

The answer depends on the method of preparation of that particular instant mash. If the mash binds upon the pouring of the water and needs hardly any mixing then one may not prepare such a mash on Shabbos. This is because the *Shulchan Aruch* says⁵ that one may not throw flax seeds into water on Shabbos because they bind without further human intervention.

If one is required to stir the mash in order to prepare it, since it is a **בלילה עבה** – a thick consistency, and only if it would spoil if prepared before Shabbos, one may then prepare it on Shabbos by stirring it in a

⁴ *SS"K* 8:16 and footnote 53.

⁵ *Simon* 340:12 and *M"B* 336:51, see the *SS"K* 8:25.

crisscross fashion. It is correct to modify the pouring order as well.⁶

Many people make their own *tehina* solution. Is it permitted on Shabbos as well?

Preparing a *tehina* mixture (ground sesame seeds) on Shabbos is a classical case of a **בְּלִילָה עֲבָה** and preparation is prohibited on Shabbos. If one would make it into a liquid solution, one would then modify the pouring order and mix it by either shaking the bowl or in a crisscross manner.

However, one may prepare a thick consistency before Shabbos and dilute it with water and other liquids on Shabbos, provided that it was well mixed before Shabbos.⁷

May one add mayonnaise to tuna fish on Shabbos?

Preparing a tuna fish salad shares the same *halacha* as preparing egg salad on Shabbos. We saw in the previous shiur that many are accustomed to preparing the egg salad on Shabbos. There definitely is preference for preparing it before Shabbos but if this is not done,⁸ there is what to rely on for preparation on Shabbos. It is desirable, according to some opinions, to modify the pouring order and mix it in a crisscross motion.

What if someone prepared a mixture contrary to the *halacha* b'shogaig (unwittingly). May it be eaten on Shabbos?

As with all such cases, when it is strictly forbidden and not merely stringency, the person that prepared it and the persons whom it was intended for may not eat it until after Shabbos. The *Vilna Ga'on* holds that they may eat it on Shabbos and the

⁶ Based on *M" B* 68.

⁷ Based on *Bi'ur Halacha* "יָכוֹל לְעַרְבוּ" .

⁸ Or has the custom to prepare egg salad on Shabbos.

*M" B*⁹ writes that when necessary one may rely on the *Vilna Ga'on*.¹⁰

Vort on the Parsha

The parsha makes mention of the daughters of Lot who named their children after their father, which requires explaining. Would they not want to hide their abominable act and find other names?

Rav Moshe Feinstein *צ"ץ*¹¹ relates that when he was the Rav of Luban he visited an old man on his deathbed who told R' Moshe that he was continuously bothered by this question. He continued that Lot's daughters had come to him in a dream and he asked them this very question.

They replied that they knew that a time would come when people would say that 'someone' was born to a mother without conceiving from a father. If they would hide the fact that they were pregnant from their father, and everyone knowing that all men were killed with the destruction of S'dom, these people would bring proof from the Torah that it is possible to conceive a child without a father. They therefore decided to advertise the fact that there was a father at the expense of their modesty.

Food For Thought

- *If I find an apple under my apple tree on Shabbos, am I permitted to eat it?*
- *Am I permitted to fashion a toothpick on Shabbos?*
- *What about breaking a herbal sprig in order to smell the fragrance?*

Answers coming next week.

⁹ *Simon* 318:7.

¹⁰ One needs to define what 'when necessary' means, because obviously not everything one fancies is called 'when necessary'. It probably means that one needs it for a major portion of one's meal, not that it is one of five other salads at one's table.