**מלאכת שבת-בורר**

**הרב בדנרש-גרוס כולל תשע"ו**

גמ' (קנה:)-The משנה says that you’re allowed to put water into bran[[1]](#footnote-1) (מורסן). The author of the משנה must be ר"י בר"י. Why? Because he is חולק with רבי as to what the מלאכה of לש is. רבי says it’s נתינת מים (and theשכא:ד ב"הל adds, maybe also גיבול), and ר"י בר"י holds that only גיבול is לש, and נתינת מים is 0 (מח'-ט"ז says מותר, and מ"מ it’s an אסור דרבנן, and if you have צורך היום you can trump it).

* For רבי, you aren’t allowed to put the water in the bran in the first place. For ר"י בר"י, you are allowed to put it in the bran, but the גיבול has to be done with a שינוי.
	+ RB-Why isn’t there a שינוי for רבי and the נתינת מים? Maybe because any שינוי you could do with that action, wouldn’t be a big enough שינוי.
* (Q) Who do we פסקין like?
	+ ר"ר-We פסקין like ר"י בר"י.
	+ סה"ת-We פסקין like רבי.
		- בה"ל (ד"ה גובלין)-What’s the נה"מ? The משנה on קנה: is like ר"י בר"י, but the משנה on יח. Is like רבי. So, for ר"ר we go like the later פסק in משניות, and for the סה"ת-we go by the rule of הלכה כרבי וחבירו.

בר גיבול vs. לאו בר גיבול: The רמב"ם () explains that a לאו בר גיבול is when it doesn’t come together well.

* גמ' (קנה:)-The conclusion is that for מורסן, ר"י בר"י holds the חיוב is by גיבול, even when it’s a לאו בר גיבול.
* גמ' (יח.)-It’s unclear what the מסקנה is about לאו בר גיבול for ר"י בר"י in regards to אפר.
	+ רי"ף/רש"י/רמב"ם-The גמ' (קנה:) is קובע, and thus ר"י בר"י holds the חיוב is גיבול and *not* נתינת מים (even by a לב"ג). We are מקיל by a לב"ג.
	+ תוס'/ראב"ד-The גמ' (יח.) is קובע, so ר"י בר"י holds that the חיוב of לש for a לב"ג is the נתינת מים. But the גמ' (קנה:) is speaking about מורסן which is a ב"ג.
		- Specifically this is תוס' (יח. ד"ה אבל) who says that there are different levels of ב"ג/לב"ג. דיו which is a לב"ג completely, is חייב even בנתינת מים, and מורסן which is closer to being a ב"ג is *not* חייב for נתינת מים.

How do we פסקין?

ש"ע (שכד:ג)-You aren’t allowed to mix the bran for animals, but you are allowed to pour water in (like ר"י בר"י). You can mix it with a שינוי, take a stick and mix it שתי וערב, and you can pour it from 1 כלי to another. You can even do a at once, and split it up amongst animals, and can even mix 1 כור or כוריים.

* מ"ב (ס"ק ט)-The "כור או כוריים" doesn’t mean that you can do as much as you want, rather you are allowed to that much if that’s what you need on a שבת.

ש"ע (שם)-י"א-Some say that it’s אסור to our the water on שבת (רבי).

* Generally speaking (as Rav Ovaida explains) when you have a סתם שיטה and then a י"א then we go like the סתם. In this case in particular, it would make sense to פסקין like the 1st שיטה because there isn’t a ספרדי פוסק that paskins like רבי, they all פסקין like ר"י בר"י.

רמ"א (שם)-See what we said in שכא:טז in order to know how to פסקין. For the רמ"א, it’s אסור to pour the water on the bran on שבת, like רבי (the סה"ת). For him, you would have to pour the water on Friday because otherwise it would be אסור to pour on שבת like רבי.

* מ"ב (ס"ק יא)-The רמ"א is מחמיר, but בשעת הדחק he would be מקיל for a גוי to do נתינת מים.
* מ"ב (שם)-In regards to the מוץ, according to everyone you’re חייב for putting that in water, and even ר"י בר"י would be מחמיר.

The ש"ע quoted the גמ', that if you are גובל, then it has to be done a שינוי. The גמ' gives 2 התרים, which are both quoted in the ש"ע: (1) שתי וערב and (2) pour it from כלי to כלי. (Q) What exactly is the שינוי?

* The התר of שתי וערב:
	+ רש"י (קנו. ד"ה שתי וערב)-Only once[[2]](#footnote-2).
	+ רמב"ם (כא:ד) and(סז:) רי"ף-As many times as you want.
		- ב"הל (ד"ה ומעביר)-We פסקין that even many times is מותר.
* (Q) ח"א-What do you mean שתי וערב? You have to take the spoon out! Otherwise, you do a lot of little circles when you keep it in.
	+ ר"מ-If you are careful then it’s מותר, and the ח"א thinks that you might not be careful (unclear what he means by “careful”).
	+ שש"כ (ח:ט)-If you are using the התר of שתי וערב, it’s better be חושש for the ח"א and take it out each time so that you don’t do mini-circles
		- RB-Good to follow the ח"א.
* ר"מ-In terms of the התר of pouring from כלי to כלי-that you can only do once.

**שכא:יד**

ש"ע (שם)-קלי (roasted grain), don’t do לישה of קמח קלי because it might lead to לישה of regular grain. Rather you can do it with a שינוי of מעט מעט. The assumption that קמח קלי is like מורסן, and thus דרבנן.

* מ"ב (ס"ק נ)-There is a מח' ראש' as to whether the גיבול of the לב"ג is דארייתא or דרבנן. For the רמב"ם (and others), it is an אסור דרבנן (the מחבר is according to the לשון of the רמב"ם). But according to תוס' and the ראב"ד גיבול of a לב"ג is actually דארייתא. They would have to agree to the הלכה of the ש"ע (because the גמ' says that), but there is going to be a general question as to how they explain the שינוי of מעט מעט when they are saying that the גיבול is an אסור דארייתא.
* The התר of מעט מעט comes from the(קמו.) גמ' where it says that for קמח קלי there is a התר of יד על יד. According to the ראשונים who say that לאו בר גיבול is דארייתא, how do they explain this התר of מעט מעט (יד על יד לפי לשון הגמ')?
	+ (a) You could say that it’s a שינוי גמור (like the שיבולי הלקט said for טוחן).
	+ (b) Or we could say (as RB has suggested multiple times), that if it’s more like eating then we are willing to מתיר it with a [[3]](#footnote-3)שינוי.

There have been 2 categories of שינויים mentioned: (1) מורסן-שתי וערב and switch from כלי to כלי. (2) קלי-מעט מעט. What are the פרטים of how these שינויים interact with each other?

* Using the התר of שתי וערב: If you want to use שתי וערב as a שינו for קלי, that is OK. The assumption is that שתי וערב is a really good התר-and so it always be used as “the שינוי” even in cases that the גמ' didn’t specifically mention it for (like קמח קלי).

(Q) What are the הגדרות of the התר of מעט מעט?

* מ"א (שכד:ג ס"ק א)-Based on the רמב"ן, you can use the התר of מעט מעט for מורסן.
	+ ב"הל (שם ד"ה מרסן)-The מ"א misunderstood the רמב"ן, rather the התר of מעט מעט is only for קלי and not for מורסן. Why not? Maybe because מעט מעט is only a התר for מאכל אדם (which you normal make in smaller quantities).
* נשמת אדם (הובא בבה"ל שכא:יד ד"ה שמא)-חצי שיעור is אסור מה"ת. How could we possibly have a התר of [[4]](#footnote-4)מעט מעט? Rather, the גמ' by saying יד על יד must be referring to a different שינוי (like שתי וערב).
	+ The (שם) בה"ל is חולק on this, because he says that it’s against the פשט in the גמ', not to mention that every single ראשון says that the התר is מעט מעט specifically. But, הדרא קושיא לדוחתא (the נ"א has a good קשיא). So, He therefore says that this קולא of מעט מעט has nothing to do with it being “less than a שיעור”, but rather the fact that we ground the קמח קלי is made by drying the קליות in the oven to the point of being edible, then they are already ready to eat-and their לש is דרך אכילה (because they are edible as is). Thus, this is against the צורה of מלאכת לש (דרך אכילה). And that is why there can be a התר of מעט מעט.
		- He also mentions, that therefore the התר of מעט מעט might only be לאלתר (סמוך לסעודה).
* מ"ב (ס"ק נג)-The התר of מעט מעט only applies to קמח קלי and not to regular flour. This is how he explains the מ"א.
	+ The פ"מ (הובא בב"הל שם)-The התר of מעט מעט for regular flour. (Q) What’s the explanation of the פ"מ?
		- ח"א-Different strokes for different folks. There are some מלאכות where doing it little-by-little is a שינוי, like לש. For other מלאכות, it’s really the exact same action-and thus not a שינוי to do it מעט מעט. For לש, it’s an entirely different action-and thus a שינוי גמור.
			* הלכה למעשה-We פסקין like the מ"א/מ"ב that מעט מעט only works by קמח. The ח"א distinguishes, that if you normally mix a lot of it-than even a ב"ג like קמח can have a שינוי of מעט מעט. Modern day פוסקים don’t love the שינוי of מעט מעט-it’s weak.
* Once again, to review, for the ש"ע there is a התר of מעט מעט for קמח קלי. But for the רמ"א-קמח קלי is אסור-there is no התר.

גמ' (קנו.)-Both רבי and ר"י בר"י agree that you can mix שתיתא on שבת-as long as there is a שינוי of putting the solids in (grains) before the vinegar (liquid).

ש"ע (שם) (using the לשון הרמב"ם)-The recipe for שתיתא is when the grain doesn’t grow more than a 3rd, and they roast it, grind it, and mix it with things in a thick mixture. The ש"ע quotes (as the גמ' concludes), that you can mix it only if it’s a בלילה רכה[[5]](#footnote-5) and there is a שינוי of switching the order of ingredients.

* The above is the פשט if the גמ', and the conclusion of the ראשונים/ש"ע. However, the תה"ד (הובא בח"א נח:ה). One should have a 2nd שינוי in the גיבול itself. Namely, one should switch the order of the ingredients being put in, as well as make sure to do a שינוי with the mixing. He says that mixing with your finger would work as a שינוי.
* The גמ' clearly says that one should change the order of the ingredients from the norm. Whatever is done during the week, do the opposite. What about if there is no norm on חול?
	+ The (ס"ק י) ט"ז-they used to make something by mixing מצה meal with honey-it’s like the שתיתא-, it’s like the בלילה רכה but it’s still אסור because they don’t know what the norm was. Therefore, he says don’t make it on שבת, end of story.
	+ אליה (הובא במ"ב ס"ק נז)-We are מקיל. And the ח"א says to פסקין like this. So if you don’t know the order-then go with the objective שינוי order that the גמ' gave. So even with a בלילה רכה-switch the order. The מ"ב (שם) says that we can be מקיל like the א"ר.

How do you get to גיבול? For רבי, only if you put the water in on ע"ש. But according to ר"י בר"י-It’s מותר to put the water in on שבת. The גיבול is מותר ע"י שינוי.

* For the רמב"ם, the מורסן, קמח קלי, and שתיתא are all לב"ג (which is דרבנן), and that’s where there are התרים. For a ב"ג (which is דארייתא) then there is no התר w/a שינוי.
* The assumption of most פוסקים is that the שינוים are even for ב"ג. Not to mention, all the other ראשונים hold that the גיבול (is דארייתא) for ב"ג and לב"ג.

The התרים:

* (1) מעט מעט-We said that the most-פוסקים don’t love relying on מעט מעט-because the ב"הל that it’s not a great שינוי only the ח"א thought that it was a good התר.
* (2) שתי וערב-But everyone said that the שתי וערב/pouring from כלי to כלי is good as a שינוי according to anyone.
* (3) בלילה רכה ע"י שינוי סדר נתינה, it seems like the פשט in the ש"ע (and most ראשונים) is that שינוי סדר נתינ makes the גיבול good, you’re good with this 1 שינוי.

The מ"א and מ"ב get into a tangent at the end of this סימן-urinating in the ground. If you go to the bathroom in a powder, you aren’t being מגבל it (and since we are מחמיר like רבי) then it will make a paste and is אסור. But, the מ"ב says that it’s a פרדלנ"ל (it doesn’t belong to you, or it does but you don’t want it) and therefore it would be מותר. If you’re stuck, then it’s only an אסור דרבנן and a פרדלנל then it’s OK. But ideally, not.

ש"ע (שכא:טו)-If you knead mustard on Friday, the next day you can mix it-but don’t beat it powerfully but do it מעט מעט. The mixing is מותר ע"י שינוי (of not using כח). This obviously works on things which you are supposed to use כח.

* The ב"הל doesn’t love this שינוי of "בכח". In the רמב"ם it sounds like this is not a real שינוי or maybe you are just thinning out a mixture.

ש"ע (שכא:טז)-You can put wine and vinegar into \_\_\_\_ on שבת, don’t beat it hard rather mix it softly. רמ"א-י"א you can’t use a כלי, you have to use your hand because that is a bigger שינוי (lichora this י"א is going on xw yu שמג xw yz( (Q) When are you supposed to use your hands?

* מ"א ()-This חומרא really depends on when you mix the liquid and the solid. Meaning, this שינוי only works as a שינוי if the water was already put in before שבת and therefore we don’t often have an application of this שינוי.
* The רמ"א thinks that the שינוי of יד is better than the \_\_\_\_\_.
* (5) With your finger and not the כלי.

אליה רבה-(6)You can shake the כלי itself. The שש"כ likes this as a שינוי.

רמ"א (שם)-י"א all of this is only when you already put the water in the solid, that has to be done on ע"ש, all התרים are only for the mixing itself.

* How much liquid has to be in the solid before שבת. A little water is enough if it mixes with all of the powder. Diluting a mixture is not לישה, it’s just אסור to thicken it.

רמ"א ()-If you put the solid first, and mixed it with your finger-it’s a שינוי. ON שבת! But you need a שינוי בנתינה and בגיבול. What kind of בלילה is he talking about?

* ט"ז ()-(ה"א)-Maybe this is talking about a בלילה עבה. This proves that the רמ"א is not מחמיר like רבי. With this, it comes out that the רמ"א paskined like ר"י בר"י and you are allowed to do the נתינת מים on שבת, but now we have a חומרא of a שינוי there too.
* מ"ב () and רוב אחרונים-The רמ"א is talking about a בלילה רכה, and he isn’t מתיר a בלילה עבה at all. And he is adding a חומרא in רכה because we thought that the שינוי in the נתינת מים is enough and now he is saying that you need a שינוי in the גיבול as well.

ר"מ-Just like by טוחן using the handle of the כלי is a שינוי, and so too here by לש. But all other modern-day פוסקים do not accept this. Rather, the 3 heteirim that are allowed are shakint the כלי, shasi vareiv and the figner but at the end of the day if 1 of those things is normal during the week then you cant use them.

הלכה למעשה:

בלילה רכה (baby cereals)-You need a שינוי in סדר נתינה, and also a שינוי in the גיבול. If you are positive that you change the שינוי in the נתינה then in theory you could do a lesser התר if you are stuck, but you are rearely stuck so do it right.

בלילה עבה:

* If you mixed it before שבת, you can add liquid on שבת.
	+ If liquid comes on top of something where it was there all along, if it was mixed before שבת, and some liquid separated-the שש"כ says that you can re-mix it without a שינוי.
* בשעת הדחק you can rely ע"י עכו"ם.
* (ט"ז ס"ק יב) (and quoted in מ"ב)-When it’s impossible to do ע"ש you can do the בלילה עבה with the שינוי of גיבול and נתינה.
	+ But this is not so applicable today.
* In Euroupe everyone made egg salad without a שינוי.
	+ There are a few different explanations in מ"ב.
	+ שש"כ ()-Better to do it with a שינוי with נתינה and גיבול.
	+ But nowadays, we mix our egg-salad and tuna with mayo-and therefore it doesn’t do anything. This the פ"מ. There is no stage of נתינת מים because it doesn’t mix at all. The only איסור in the גיבול and that is מותר with a שינוי so just make sure to do a שינוי.
		- RB-does שתי וערב.

Things that apply to לש:

* Big Pieces-totally מותר, שש"כ (ח:ד), therefore you can make \_\_\_ because the biggest pieces come together.
	+ This is already in the מ"ב, that salad is OK (סח).
* ח:ג-If you are mixing 1 item with it’s own moisture then it’s OK.
* ח:כט-Dissolving a powder into a liquid is not לש. And ר"מ says that even though it clumps a little but, that’s not a problem because you aren’t intending to clump it.
* מ"ב (סד), שש"כ ז-Thinning a mixture which was mixed before שבת but you should do it with a שינוי in the גיבול-like don’t do it בכח. But if you are adding the liquid on שבת then make sure to do a שינוי גמור.

Other cases we are מקיל:

* כה-Adding spice to a תבשיל and that’s just תיקון אוכל בעלמא. And you can add raisins to your oatmeal.
* כד-The end of our סימן, there is a תשובה of the רמב"ם-once something is already cooked and softened, then you can put משקין in it. You already cooked it in water and softened it, then that is מותר. This is based on the ש"ע (יט)-it’s just תיקון בעלמא.

Mixing liquid and a food which is not many pieces-classic לש is taking something which is a lot of pieces (a powder) and mixing it with water. So can you make guacamole? For things like Techina, then you might not be putting together different pieces (דיבוק חתיכות) and it would be מותר. But if לישה is about עשיית תערובת (sticking together-עשיית בלילה) then it should be אסור because at the ned of the day you are taking 2 ingredients and putting them together.

* נ"מ is guac and techina-שו"ת אור לציון (Ben Tzion Aba Shaul) it’s מותר to make techina. Those who are מקיל are the minority. The majority שיטה is that this is אסור. Even if it’s not about putting חתיכות together, then that is still אסור. Techina with the water is אסור, and so too the guak with the liquids even though those who are מקיל have what to rely on. Techina as a belila racha and with all the chumras then you can have the התר… but it’s really hard (says RB, don’t do it-it’s hard to do it.
1. After you thresh the wheat, the kernels are off the husks. The outside is not as high quality, and that is “bran”, and the inside part is normal flour. It’s the shell of the kernel that you can only separate if you are grinding it up and sift it-they would use this for animal food. “Whole-Wheat” is like leaving the bran in the flour. [↑](#footnote-ref-1)
2. What’s the ה"א for רש"י? As in, why is it that once is a שינוי and twice isn’t? Because for him שינוי is about having the result be different (as in, not as mixed) and therefore only doing it once accomplishes that, but twice would not. For the רמב"ם/רי"ף, it’s about the process being abnormal and therefore it doesn’t matter if it gets mixed well. [↑](#footnote-ref-2)
3. This fits. If you think about it, the only מלאכות that we see this התר of שינוי on a דארייתא are when the actions are essential to eating. We see it by דש, טוחן, and לש. We don’t however see it by בישול or other מלאכות. [↑](#footnote-ref-3)
4. In other words, the assumption of the נ"א is that the גמ' did this התר because it was “less than a שיעור”, so then he is bothered-why is less than a שיעור automatically OK? After all, we know that ח"ש is אסור מה"ת. [↑](#footnote-ref-4)
5. What’s a בלילה רכה and עבה? עבה is dough (it stays in on piece), and רכה is batter (it pours). [↑](#footnote-ref-5)