



Overview

Siman 453 Seif 7:

When transporting sacks that contain flour from the mill, it is prohibited to place them on the back of an animal that does not have a saddle or a thick piece of leather beneath the sack. One should also be cautious and not place many sacks on one another when it is possible to avoid.

- ❖ The flour will become heated from the animal's body and will leaven more quickly when it is kneaded. If one did place a sack on an animal's back, b'dieved it is not prohibited but one should wait 24 hours before kneading so that the flour can cool. (M.B. 34)
- ❖ One should also not sit on the sacks of flour. (M.B. 36)

Siman 453 Seif 8:

The custom is to clean the mill, since there are times that a person puts moistened grain in the mill to become fine flour. It is also customary that the first flour that is produced after cleaning the mill is kept until after Pesach. Men of deeds are accustomed to personally go to where the wheat is ground to oversee the grinding of their wheat.

- ❖ It is also the practice to cover the utensils with a linen cloth or to wash the utensils well so that chometz flour does not remain. It is proper to have a new pouch for sifting flour that will be used for Pesach and not to put away the mill pouch from year to year. Certainly an old pouch should not be used even if it was washed scrubbed and hagalah was performed. (M.B. 37)
- ❖ One has to be careful when grinding moistened grain not to grind in that same room one is grinding flour for Pesach since the dust flies in the air. As such a partition should be constructed that extends from the ground to the ceiling. (M.B. 38)
- ❖ Later authorities write that b'dieved or in a pressing circumstance it is permitted to grind grain without first cleaning the mill but the baking with that flour should take place before Pesach. [One should sift that flour in case a dry chometz crumb is intermingled in the flour.] (M.B. 39)
- ❖ It is preferable to perform a mitzvah personally rather than through an agent. Minimally someone who is G-d fearing and somewhat knowledgeable in these halachos should be present to oversee the process. (M.B. 40)

Siman 453 Seif 9:

One must grind the wheat a day or two before it is kneaded. If it was ground on erev Pesach some authori-

Halacha Highlight

Cleaning a mill for Pesach use

Shulchan Aruch Siman 453 Seif 8

נוהגין לנקר הרחים

The custom is to clean the mill

Shulchan Aruch (סעי' ח') relates that there is a custom to clean a mill before grinding flour for Pesach. The reason is that there is a concern that one put moistened grain into the mill so that he could produce fine flour. In the event that one did not clean the mill or if one is facing a pressing circumstance and cannot clean the mill, it is permitted to grind grain for Pesach flour without cleaning the mill but one should make sure to bake that flour into matzah before Pesach (מ"ב ס"ק ל"ט).

Mishnah Berurah (ס"ק ל"ז) writes that halachically there is no difference whether the mill is used before or after Purim. In Sha'ar HaTziyun (ס"ק ס"ב) he cites a number of authorities who agree with this ruling but notes that Sefer Nachalas Shiva maintains that there is a difference between the use of a mill before and after Purim. According to Sefer Nachalas Shiva, the reason that one does not have to clean a mill more than thirty days before Pesach is that technically there is no requirement to ever clean a mill before Pesach. Even if it was used occasionally for moist kernels, the residue and flour that remains would be nullified in the flour that is being ground for Pesach. Additionally, there is a ספק ספיקא. Perhaps the mill was never used for moistened grain and even if it was used for moistened grain perhaps the residue and flour was already removed when other grain was ground into flour before one ground grain for Pesach. Since cleaning the mill is only a stringency, it is sufficient to be cautious within thirty days of Pesach, but there is no reason to be stringent more than thirty days before Pesach. The other authorities maintain that although cleaning the mill is a stringency, there is no reason to distinguish between within thirty days of Pesach or more than thirty days before Pesach.

ties maintain that it is prohibited to knead that into dough that day since the flour becomes heated when it is ground and the dough will quickly leaven.

- ❖ It should at least be left out overnight. Sifting the flour does not allow it to cool down. (M.B. 42)
- ❖ If one kneaded the dough it does not become prohibited b'dieved but one must be cautious that it should not leaven by working more quickly than one does with other dough. (M.B. 43)