



Halacha Highlight

Overview

Sweating walls and grinders

Shulchan Aruch Siman 466 Seif 3
שנתלחלח מזעת החומה

It became moistened from the sweat of the wall

Siman 466 Seif 3:

A sack filled with flour that became damp from sweat from a [stone] wall is permitted. Some authorities prohibit this.

- ❖ The same is true if the wall is made from wood. (M.B. 6)
- ❖ The rationale is that the sweat of walls does not trigger leavening as we find concerning the *halacha* of making food susceptible to *tumah*. However, it is no better than fruit juice and thus Ashkenazim who are stringent concerning fruit juice, such flour should not be used for kneading *matzah*. If the flour is still damp it should be sifted and one should put away the sifted part until after Pesach and the rest of the flour may be used even on Pesach. *Poskim* note that if the dampness comes from steam emanating from hot water, according to all opinions it is prohibited. (M.B. 7)
- ❖ This opinion rejects the parallel that is drawn between making food susceptible to *tumah* and leavening. Some explain that the stringent opinion is based on the assumption that the sweat produced by the wall comes from actual water and accordingly sweat produced by a wall of stone, glass or metal would be considered fruit juice. *Halacha* follows the first opinion but one should make an effort to satisfy the stringent opinion but it is certainly permitted to retain the flour until after Pesach. If one wishes to use the flour on Pesach he must sift out the moist flour that is discarded and the remainder may be used. (M.B. 8)

flour, if it is a pressing circumstance the flour may be used after Pesach after it is thoroughly sifted. Additionally, the parts of the grinder that touched the moistened flour must be *kashered* (פסקי תשובות ס"י תני"ג אות ט"ו).

Shulchan Aruch presents a disagreement concerning the permissibility of using sacks of flour that became moist from the sweat of a wall. According to the first opinion the sacks of flour may be used on Pesach. The basis for this position is that there is precedent in the laws of *tumah* for this. In order for a food to be susceptible to *tumah* it must come on contact with one of the seven liquids, water being one of them. However, if food became moistened from the sweat of walls it is not susceptible to *tumah* since the sweat of walls is not categorized as water. Mishnah Berurah (סק"יז) notes that the sweat of walls is no better than fruit juice and thus according to Ashkenazim who refrain from kneading dough for Pesach with fruit juice, flour that became damp from the sweat of walls should also not be used. The stringent opinion maintains that one may not derive precedent for leavening from the *halachos* of making foods susceptible to *tumah* and anything that is moist from water can leaven. Mishnah Berurah (סק"ח) writes that *halacha* follows the lenient opinion but one should make an effort to satisfy the stringent opinion as well.

Poskim note that this issue has practical relevance when grinding wheat into flour that will be used to make *matzah*. When the grinder works for extended periods of time, it could begin to sweat and this is especially a concern when the temperature is cold outside and the room where the wheat is ground is warm. Some of the ground wheat could become moistened from that sweat and then fall into the ground flour. As such, great caution must be exercised to prevent such a thing from occurring. In the event that the grinder began to sweat and some moistened flour fell into some other