

(ב) חטים שְׁנִמְצָאוּ בְּהֵן מְבַקְעוֹת אוּ מְצֻמְחוֹת, הַשָּׂאֵר מִתֵּר. וּבִלְבַד שְׂיִבְרוּ אוֹתוֹ, אוּ צְרִיכִין לְדַקֵּק הַיֵּטֵב, אִם יֵשׁ עַל-כָּל-פְּנִים שְׂשִׁים כְּנֶגֶד הַמְבַקְעוֹת וְהַמְצֻמְחוֹת. וּלְכַתְחֵלָה יֵשׁ לְהִדַּר לְבָרֵר גַּם מִן הַחֲטִיִּם שְׂאֵכְלוּ מֵהֶן עֲכָבְרִים אוּ שְׂיֵהִיָּה שְׂשִׁים כְּנֶגֶד. וְהַחֲטִיִּם שְׂבָאוּ בְּסַפִּינָה אוּ שְׂהִיוּ מִנְחוֹת בְּבוֹרוֹת, אִם הֵן יְבִשׁוֹת וְקִשׁוֹת וְלֹא נִשְׁתַּנָּה מְרֵאִיהֶן, כְּשִׁרוֹת. וְאִם הֵיוּ מִנְחוֹת בְּעֵלְיָה וְיָרְדוּ עֲלֵיהֶן גְּשָׁמִים דְּרָךְ הִגַּב בְּקִצַּת מְקוֹמוֹת, אֲסוּרוֹת. אָבֵל אִם נָפַל עֲלֵיהֶן קִצַּת שֶׁלֵּג אוּ קִצַּת מִים בְּמְקוֹם אֶחָד, מִסֵּלֵק אוֹתוֹן שְׂיֵשׁ לְהִסְתַּפֵּק בְּהֵן, וְהַשָּׂאֵר מִתֵּרוֹת.

(ג) כָּבֵר נִהְיָו יִשְׂרָאֵל לְדַקֵּק בְּהַכָּשֵׁר הַרְחִים, לְנַקֵּר הַיֵּטֵב וּלְנִקּוֹת בְּכָל הָאֲפָשָׁרִי. וְכִיסִּים, לֹקָחִים חֲדָשִׁים. וּבְמְקוֹם שְׂיֵשׁ תְּלַמְדֵי חֲכָמִים, הֵמָּה הוֹלְכִים אֶל הַרְחִים לְהַשְׁגִּיחַ, שְׂיֵהֵא הַהַכָּשֵׁר פְּרָאוּי. וּבְמְקוֹם שְׂאִין תְּלַמְדֵי חֲכָמִים, רָאוּי לְכָל יִרְא־שָׁמַיִם שְׂיִלְךָ בְּעֶצְמוֹ לְהַשְׁגִּיחַ עַל הַהַכָּשֵׁר, דְּמִצְוָה בּוּ יוֹתֵר מִבְּשָׁלוּחוֹ. וְנוֹהֲגִין כִּי הַקָּמַח הָרֵאשׁוֹן שְׂנֻטְחוֹן לְאַחַר הַהַכָּשֵׁר, אִין אוּכְלִין אוֹתוֹ בְּפִסַּח. אִם טוֹחֲנִים בְּרַחֲמִים גַּם תְּבוֹאָה לְתוֹתָהּ, צְרִיכִין לְהַפְסִיק בְּמַחְצָה שְׂלֹא יִתְעַרְבוּ בּוּ מִן הָאָבֵק הַהוּא.

(ד' אדר ד) שֶׁק עִם קָמַח שְׁנִתְלַחַלַח מִמֵּיִם, אִם הוּא בְּמְקוֹם אֶחָד, בֵּין שְׂהוּא עֲדִין לַח, בֵּין שְׂנִתְיַבֵּשׁ, יֵאָחַז אֶת הַמְקוֹם הַזֶּה בִּידוֹ וְיִרִיק הַשָּׂאֵר, וּמִתֵּר. רַק זֶה שְׁנִתְלַחַלַח, אֲסוּר. וְאִם נִתְלַחַלַח בְּכַמָּה מְקוֹמוֹת שְׂאִי אֲפָשָׁר לוֹ לַעֲשׂוֹת כֵּן, אֲזִי אִם עֲדִין הוּא לַח, יִרְקַד אֶת הַקָּמַח. וּמָה שְׂנִשְׂאֵר עַל הַנֶּפֶס פְּרוּרִין, זֶה לְבַד חֲמֵץ, וְהַשָּׂאֵר מִתֵּר. וְכֵן אִם אָכְלוּ עֲכָבְרִים מִן הַקָּמַח, יִרְקַדְנוּ. אָבֵל אִם כָּבֵר נִתְיַבֵּשׁ, לֹא מֵהֵי לֵה הַרְקָדָה, וְכָל הַקָּמַח אֲסוּר.

(ה) בְּיוֹם שְׂטַחְנוּ אֶת הַקָּמַח, אֲסוּר לְאִפּוֹתוֹ, מִפְּנֵי שְׂאֵז הַקָּמַח הוּא חָם וּמְמַהֵר לְהַחְמִיץ כְּשִׁנוֹתָנִים בּוּ אֶת הַמֵּיִם, עַל כֵּן יִשְׂהֵא אַחַר הַטְּחִינָה לְכָל-הַפְּחוֹת מַעַת-לַעַת.

(ו) הַשָּׂקִים שְׂמִנִּיחִים בְּהֵם אֶת הַקָּמַח, טוֹב לַעֲשׂוֹתוֹן חֲדָשִׁים, אוּ לְכָל-הַפְּחוֹת לְהַתִּיר אֶת הַתְּפִירוֹת וּלְכַבֵּס הַיֵּטֵב בְּחֲמִין וּבְאִפֵּר וּבְשִׁפְשׁוּף וּחְבִיטָה.

(ז) אֲסוּר לְהַנִּיחַ שֶׁק עִם קָמַח עַל גְּבִי בְּהֵמָה, אֲלֵא אִם יֵשׁ עוֹר

2) If in some of the wheat there was found kernels that were split open or sprouted; the rest may be used for matzah, provided the unfit ones were separated or carefully measured to make sure that there is at least sixty times as much (of the good wheat) as the split and sprouted (wheat). Initially, you should be scrupulous to sort out even wheat from which mice have eaten, or to make sure that there is at least sixty times as much of the good wheat. Wheat that arrived by ship or was stored in pits, if it is dry and hard, and its color has not changed, is kosher for *Pesach*. If it was stored in an attic and rain dripped upon it in several places, through the roof, it is forbidden. But if a little snow fell on it or a little water, in one place only, you must remove those kernels which are doubtful, and the rest may be used.

3) It is a long established custom in Yisroel, in preparing the mill, to clean it thoroughly, and scrub it in every possible way and to purchase new bags [for the flour.] In a community where there are Torah scholars, they should go to the mill to supervise the cleansing, and to see that the preparations are done properly. In a community where there are no Torah scholars, every God-fearing person should go himself to supervise the preparation of the mill, for it is a greater mitzvah to do it yourself, than if an agent does it for you. It is customary that the first flour milled after this preparation, is not eaten on *Pesach*. If moist grain is also ground at that mill, it should be separated with a partition, so that none of its powder should mix with it.

April 4 4) If a bag of flour has become wet, if only one part became wet, whether it is still moist or already dry, you may take that part in your hand while you empty the rest of the flour, which you are permitted to use. Only the part that has become wet is forbidden. However, if the bag of flour has become wet in several places so that it is impossible to take these steps, then, if it is still moist, the flour is sifted and only the pieces that remain in the sieve are *chametz*, but the rest may be used. If mice have eaten some of the flour, it should be sifted. However, if the bag of flour has become dry, sifting is of no use, and the entire flour is forbidden to be used.

5) On the day the flour has been ground it is forbidden to be baked,² because the flour is then warm and will quickly become *chametz* when water is poured on it. Therefore, you should postpone using it for at least twenty-four hours after the grinding.

6) The bags for holding the flour preferably should be made new, or at least the seams of the old bags should be opened, and they should be washed thoroughly with warm water and ashes, and by rubbing and beating them.

7) It is forbidden to load a bag of flour on an animal, unless thick leather is

2. If, however, it was already kneaded with water, it may be baked, but special care must be taken that it not be allowed to become *chametz*. This is done by speeding up the process and getting into the oven even quicker than other matzos. (*Mishnah Berurah* 453:43)

עֲבָה תַּחְתּוֹ, דָּאֵם לֹא כֹן יִתְחַמֵּם וַיִּתְלַחֵלַח מִן הַזְּעָה. וְאִם אֶפְשָׁר, יִזְהַר
גַּם כֹּן שְׂלֵא לְהַנִּיחַ הַרְבֵּה שְׂקִים זֶה עַל זֶה, מִפְּנֵי שֶׁעַל יְדֵי זֶה מִתְחַמֵּם
וַיִּחְמִיץ בְּלִישָׁה.

סימן קט
דיני המים

כ"ה אדר

(א) אִין לְשִׁין אֶת הַמְּצוֹת אֲלֵא בְּמִים שְׁלֵנוּ הַלְּיָלָה, דְּהִינוּ שִׁישָׁא
אוֹתָם בֵּין הַשְּׂמֻשׁוֹת וַיַּעֲמְדוּ בְּתִלוּשׁ כָּל הַלְּיָלָה. וְאֶפְלוּ אִם הַלְּיָלָה אַרְךָ
יֹוֹתֵר מִשְּׂתִים עֶשְׂרֵה שְׁעוֹת, אֲסוּר לְלוּשׁ בְּהֵן עַד אוֹר הַיּוֹם. וְאִם הַלְּיָלָה
קָצֵר וְאִין שְׂתִים עֶשְׂרֵה שְׁעוֹת עַד אוֹר הַיּוֹם, צְרִיכִין לְהִמָּתִין עַד
שִׁיעֲבֵרוּ שְׂתִים־עֶשְׂרֵה שְׁעוֹת מִשְׁעָה שְׁנִישָׁאֵבוּ. וְעַמָּא דְאַרְעָא נוֹהֲגִין
שְׂמִיד בְּאוֹר הַיּוֹם לְשִׁין בְּמִים שְׁלֵנוּ, אִף שֶׁעֲדִין לֹא עָבְרוּ שְׂתִים־עֶשְׂרֵה
שְׁעוֹת. וְאִף שִׁישׁ לְהֵם עַל מַה שִׁיסְמַכּוּ, אֲבָל רַב הַפּוֹסְקִים מַחְמִירִים
בְּזֶה. וְעַל כֵּן צְרִיף לִזְהַר בְּדַבְּרָה.

(ב) אִם לֹא יוֹכַל לְשַׁעַר אֶת זְמַן בֵּין הַשְּׂמֻשׁוֹת, יִקְדִים קֶצֶת, וּבִלְבַד
שְׂלֵא יִשָּׂאב קֶדָם שְׂקִיעַת הַחֲמָה. וְהַמְנַהֵג לְסַנֵּן אֶת הַמִּים וּלְכַסּוֹתָן.
וְצְרִיכִין לְהַעֲמִידָם בְּמָקוֹם קָר. וּכְשֶׁהוּא נוֹשָׂאֵם בַּיּוֹם לְבֵית, יִזְהַר שְׂלֵא
יִבֵּא עֲלֵיהֶם הַשְּׂמֻשׁ.

(ג) יְכוֹל לְשָׂאוֹב בְּפַעַם אַחַת לְכַמָּה יָמִים, אֲבָל הַמְּצוּהָ הִיא לְשָׂאוֹב
בְּשִׁבִיל כָּל יוֹם וְיוֹם בְּפְנֵי עֲצָמוֹ. וְנוֹהֲגִין שְׂלֵא לְשָׂאוֹב בְּכָלִי חֲרַס יִשְׁן
אֶפְלוּ הוּא שֶׁל פְּסַח, אֲלֵא אִם כֹּן הוּא מְצַפֶּה. דְּכָלִי חֲרַס יִשְׁן שְׂאִינוּ
מְצַפֶּה, אִינוּ הַדּוֹר מְצוּהָ. וְאִין לְשִׁנּוֹת הַמְנַהֵג.

(ד) הַנְּהָרוֹת בְּיָמֵי נִיטוֹן עַל פִּי הַרְבֵּ הֵן יֹוֹתֵר קָרִים מִן הַבְּאֵרוֹת, וְעַל
כֵּן יִשָּׂאב מִן הַנְּהָר. אִךְ לְפַעְמִים הַנְּהָרוֹת גְּדוּלִים מִהַפְּשֵׁרֶת שְׁלֵגִים וְאִינֵם
קָרִים כָּל כָּד, וְאִז טוֹב יֹוֹתֵר לְשָׂאוֹב מִן הַבְּאֵרוֹת.

(ה) לֹא יִשָּׂאֲבֵם עַל יְדֵי גוֹי, אֲלֵא עַל יְדֵי יִשְׂרָאֵל.

(ו) לֹא יִתְנֵם בְּכָלִי שֶׁהִיָּה בּוֹ דְּבִשׁ אוֹ שְׂאֵר מִי פְרוֹת, אֲלֵא אִם

3. If, however, they were placed one on top of the other, it is necessary to wait at least twenty-four hours before using the wheat. One should also not sit on the bags of flour. (*Mishnah Berurah* 453:35)

placed underneath the bag, as otherwise, it will get warm and moist from perspiration. If possible, you should also be careful not to place many bags one on top of the other, because as a result of that, the flour will be heated, and become *chametz* in the kneading.³

April 5

Chapter 109

The Laws Concerning the Water (Used for Kneading the Matzos)

1) The flour for the matzos should be kneaded only with water that has stayed overnight,¹ that is to say, it should be drawn during twilight, and left standing overnight. Even if the night is longer than twelve hours, it is forbidden to use it for kneading until daylight, and if the night is short and there are no twelve hours until daylight, we must wait until twelve hours will have passed from the time it has been drawn. Ordinary people are accustomed to begin kneading as soon as it grows light, with water that stayed overnight, even though, as yet twelve hours have not passed. Although there are some authorities who permit this, most of the authorities take the more stringent view. It is necessary, therefore, to be watchful in this matter.

2) If you are unable to estimate the exact time of twilight, you may draw water a little earlier, provided you do not draw it before sunset.² It is the custom to strain the water and to cover it, and it must be placed in a cool place. When bringing the water into the house in the morning, you must be careful to keep it out of the sun.

3) You are permitted to draw enough water at one time to last for several days, but the proper way of fulfilling the mitzvah is to draw water daily for the needs of that day. It is the custom not to draw water in an old earthen vessel, even though it is used only for Pesach, unless it is glazed, for the use of an old unglazed vessel cannot be considered an enhancement of the mitzvah. This custom should not be changed.

4) Rivers in the month of Nissan are generally cooler than wells. You should, therefore, draw water from a river. Sometimes, however, the rivers are swollen from the melting snow and the water is not so cold; it is then preferable to draw water from a well.

5) The water should not be drawn by a non-Jew, but by a Jew.³

6) You should not put the water in a vessel that has contained honey or fruit

1. This applies both to the *matzah shel mitzvah* (which is required eating at the Seder) and to the regular matzos eaten during Pesach. See Chapter 110:15. (*Mishnah Berurah* 455:1)

2. Many *Poskim* rule that twilight begins at sunset and according to them, you may draw the water even before sunset.

3. Drawing water for baking matzah is considered part of the mitzvah and should be done only by a Jew. This *halachah* also applies to regular matzos and certainly to *matzo shel mitzvah*. The one who draws the water should say: "This is being done for *matzah shel mitzvah*." (*Mishnah Berurah* 455:21-23)