The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jun 30 2024 ■ כ"ד סיון תשפ"ד
סימן של"ז סעיף ב'

Overview

Siman 337 Seif 2:

It is prohibited to sweep the floor unless it is tiled and some authorities permit this even if the floor is not tiled. Some are stringent even if the floor is tiled and this is the custom and one should not deviate from it, however, it is permitted for a gentile to sweep the floor. Similarly, with a garment, rag or goose feather it is permitted since they are soft and do not smooth the ground. It is prohibited to press garments with a press that works with pieces of wood out of concern that one will damage the wood.

- This involves moving dirt as well as leveling the holes which in a house constitutes construction. Some are concerned that in his effort to clean the house he will forget and will level the holes intentionally. (M.B. 6)
- This opinion maintains that even in this case it is not inevitable that one will level the holes and there is also no concern for moving dirt since he only moves soft dirt and will not dig a hole. (M.B. 8)
- The intent is to clean the house and although it is inevitable that he will perform a *melacha* when it comes to instructing a gentile to perform an action we are not particular if the *melacha* is performed as a *pesik reisha*. (M.B. 10)
- Since they are soft and will not be effective at leveling the holes. (M.B. 11)
- For this reason it is permitted even if the floor is not paved. (M.B. 12)
- For this reason one may not sweep even a paved floor with a broom made from dried branches that do not bend since they will certainly break. The rationale behind these prohibitions is that he is breaking a utensil and although one is exempt for performing a *melacha* that produces a destructive outcome, nevertheless, it is Rabbinically prohibited to perform such an action. (M.B. 14)

Halacha Highlight

Cleaning a floor, carpet and rug

Shulchan Aruch Siman 337 Seif 2
אסור לכבד הבית
It is prohibited to sweep the house

Shulchan Aruch presents a disagreement concerning the permissibility of sweeping a floor. The first opinion he cites maintains that it is prohibited to sweep a dirt floor but it is permitted to sweep a tiled floor. Mishnah Berurah (סק"ו) explains that sweeping is prohibited because it involves moving the dirt (See Sha'ar HaTziyun (סק"ג) who explains that it is not clear whether moving the dirt is prohibited due to the fact that it is *muktzah* or whether the restriction relates to the making a hole when the dirt is moved) and leveling the ground which in a house violates the prohibition of construction. Although the one sweeping does not intend to level the ground, since it is inevitable it is prohibited. Some authorities explain that the concern is that since he is focused on improving the appearance of his house he will intentionally level the holes. Shulchan Aruch then cites a second opinion that permits sweeping the ground even if it is not paved. He maintains that it is not inevitable that he will level the ground (מ"ב סק"ח) and there is no issue of moving the dirt that is *muktzah* since it is moved indirectly (שעה"צ סק"ז). Rema adds that some authorities are stringent even if the ground is paved and this happens to be the custom and one should not deviate from that custom. Mishnah Berurah (סק"ט) explains that this opinion prohibits sweeping even paved ground out of concern that it will lead one to sweep unpaved ground.

Poskim prohibit cleaning a carpet with a brush designed to clean carpets since such an act is considered laundering and is also categorized as a weekday activity. However, it is permitted to use a regular broom to gather crumbs and food that fell on the carpet. It is also permitted to gently shake out a rug but one may not do so with force (פסקי תשובות אות ב').