



A collection of Torah thoughts produced by Kollel Menachem

חידוש

אין בית המדרש בלא

Chiddush

פרשת עקב
שבת מברכים
מנחם אב תשע"ו
שנת הקהל

BEIS HAMIKDOSH EVENING

This year's annual Beis Hamikdosh Melave Malka learning evening was great success.

Over 120 men and women came out for a night of great speakers and a delicious Melave Malka.

Rabbi Yisroel Lehenholz opened with an analysis of the prohibition on using wood in the Beis Hamikdosh and why and where wood was in fact used.

Rabbi Doobie Liskar followed with a discussion on where the Aron is today and the deeper message of the incorruptible core.

Rabbi Johnson concluded with a discussion on where in the Beis Hamikdosh Hakhel took place.

DAILY SIYUMIM

We would like to thank all of those who made Siyumim over the past two weeks. May you continue to complete many more Mesechtos. Thank you also to the sponsors of the Siyumim and to Rabbi Sabbah for coordinating the program.

Each night's Siyum was followed by a short shiur in Hilchos Beis Habechira delivered by Rabbi Avremel Raskin from London.

BEIS HAMIKDOSH WHATSAPP THOUGHT

Hundreds of subscribers from Melbourne and around the world were treated to a daily Whatsapp thought on an aspect of the Beis Hamikdosh and a practical lesson that we learn from it. The daily thought was subsequently translated into French and Ivrit, taking the Kollel's impact truly global.



The faces of Kollel Menachem

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One request that contains them all

As kids, we used to say that if we found a genie and were granted a wish, we would wish for a million more wishes. Imagine having one request that would fulfil everything else we could ever want?

This Shabbos we *bentch* the new month of Elul. Starting from Rosh Chodesh Elul we will begin saying the Tehillim אורי וישעי ה' twice each day.

In this Tehillah, Dovid Hamelech asks Hashem אחת שאלתי מאת ה' *"One thing I ask from Hashem, this I request. Let me dwell in the house of Hashem, to gaze at the pleasantness of Hashem and to visit His sanctuary"*.

There is a very enigmatic Midrash on this posuk.

Hashem asks Dovid "What's going on? You said that you are asking only one thing and yet you proceed with a string of requests?"

Dovid responds "I learned this from You!" He bases his claim on a Posuk from Parshas Eikev; ועתה ישראל; Moshe says to Bnei Yisroel that Hashem asks one things of them *"now Yisroel, what does Hashem your G-d ask from you? Only that you fear Hashem your G-d."*

Dovid challenges, "But You too did not stop with that one request but rather continued *"to go in His ways, and to love Him and to serve Hashem with all of your heart and all of your soul, to guard the Mitzvos of Hashem"*.

Dovid doesn't seem to take responsibility for his manner of request. Rather, like a child, he deflects the accusation by responding "but you did it too!". There must be something deeper in Dovid's comparison of his request to Hashem's.

The Maggid of Mezritch explains that Dovid was in fact truly asking only one thing from Hashem. But this one thing was so deep and so powerful that this one request contained them all.

What was this magical request which was the key to everything?

Achas Shaalti can be understood as "I have asked for *Achas*". The Tzemach Tzedek explains that Dovid's request was a request to sense and achieve *Achas*, oneness with Hashem.

This oneness exists within each one of us, at the very core of our Neshomo, the Yechida. The Yechida, as its name suggests, is the part of us that, no matter what, remains one with Hashem. It represents the state of absolute surrender (*Bittul*) and devotion to Hashem, where connection to Hashem is all we desire.

We cannot reveal this state of oneness on our own. Dovid Hamelech was asking for Hashem to grant him the ability to tap into it and actualise it.

But once we have this *Achas* in a revealed way, all of our other requests flow automatically.

In his response, Dovid explains that he learned the power of this one, all-encompassing request of oneness from Hashem's one request from us. ועתה ישראל מה ה' אלקיך שואל מעמך. Hashem's request can be read as מה (is what) Hashem asks of you.

In Chassidic thought מה, meaning "what is it", is an expression of humility and surrender - *Bittul*. It represents the Yechida, the dimension of our soul which is completely *Battel* to and one with Hashem.

Chaza"l teach that a fool (*Shoteh*) is defined as one who loses that which is given to him - מה שנותנים לו. The greatest fool is the one who loses the מה which they have been given. One cannot actually lose their Yechida, it is after all the core of their being. But it can become hidden so that we are not always cognisant of our deep and constant bond with Hashem.

Hashem is asking for our מה, for us to crave for and live with a state of oneness with Him. To do this, we need *אחת שאלתי*, to ask Hashem to help us achieve it.

This is all He asks us for. But once the Yechida, מה, is actualised and revealed, we will automatically "go in His ways, and to love Him and to serve Hashem with all of your heart and all of your soul, to guard the Mitzvos of Hashem".

The Yomim Noraim is a time where we daven for a lot of things. As we enter the month of Elul and read these words of Dovid Hamelech, let's try and limit our requests to one. Not one request, but the request for one; the one request that contains them all.

Sweeping Floors on Shabbos

Rabbi Yonason Johnson

The Gemora¹ records an opinion that a broom made of palm branches is Muktzah. Rashi explains that this is because it is forbidden to sweep the floor on Shabbos. The broom is considered a כלי שמלאכתו לאיסור.

Earlier, the Gemora quotes a Beraisa² that one who sweeps on Shabbos has Biblically transgressed Shabbos and is liable.

Sweeping a dirt floor causes holes to be filled in and for the floor to be levelled. This is considered as an act of Boneh.

The Rif³ explains that these Gemoras follow the view of Rabbi Yehuda who forbids unintended Melachah (דבר שאינו מתכוין). Since we rule like Rabbi Shimon who permits unintended Melachah, the Rif permits sweeping even dirt floors on Shabbos. This is also the opinion of the Baal Halachos Gedolos⁴ and Ramban⁵.

Other Rishonim explain that the Gemora also accords with the view of Rabbi Shimon. They understand that filling in holes is an inevitable outcome of sweeping a dirt floor (פסיק (רישא). It is therefore forbidden even according to Rabbi Shimon, despite being unintended. This is the view of Rashi⁶, Tosfos⁷ and the Rosh⁸.

What about floors of timber, stone, tiles, cement or other covering?

The Rambam⁹ also forbids sweeping on Shabbos. Nonetheless he rules that one may sweep a stone or tiled floor since the concern of filling in holes no longer applies.

However the Sefer Haterumah¹⁰ forbids sweeping even on a stone floor, either because the concern of filling in holes still applies between the stones, or because of a Rabbinic Gezeira lest people come to sweep dirt floors as well. This is also the ruling of the Rosh, Tosfos and Mordechai¹¹.

In Shulchan Aruch, the Mechaber¹² rules like the Rambam, forbidding sweeping dirt floors but allowing sweeping tiled floors. However the Ram"o rules like the stringent opinion and forbids sweeping tiled floors as well. He writes that this is the custom and one should not deviate from it. Nonetheless one can be lenient and have a non-Jew¹³ sweep or sweep using a cloth which does not move the dirt.

So why do Ashkenazim sweep on Shabbos?

The Mishna Berura¹⁴ writes that in a city where most floors are tiled (or covered), even the strict opinion would allow sweeping. Under these conditions, the likelihood of coming to sweep dirt floors is minimal and no Gezeira would be applied to covered floor surfaces.

This leniency is also brought *L'halocha* by the Eglei Tal¹⁵, Aruch Hashulchan and Korban Nesanel. The Maharsha¹⁶ explains that the Ram"o and the stricter Rishonim, who do not bring room for leniency, referred to their times and cities where most homes had dirt floors.

There are those who question this leniency¹⁶, finding it unlikely that the Ram"o would not have raised this distinction. However, common practise is to rely on the leniency, especially since according to many Rishonim, even sweeping dirt floors is permissible (see above).

Mishna Berura adds that if the floors have been swept before Shabbos, there is even more grounds to be lenient. This is because according to the Raavad, if a dirt floor was swept before Shabbos, it is no longer inevitable that holes will be filled in and is therefore permitted.

The Alter Rebbe¹⁷ only records the opinion of the Ram"o. However Ketzos Hashulchan¹⁸ brings the leniency of the Mishna Berura and Eglei Tal.

Courtyards and outdoor areas

It remains forbidden to sweep outdoor grass or dirt areas.

Courtyards are subject to the ruling of the Mishna Berura and it will depend on whether most courtyards in the city have covered surfaces or not. If the majority are not covered, one may not sweep even if their courtyard is paved. The same applied when sweeping the sukkah¹⁹, although some treat the Sukkah during Sukkos like a house and allow sweeping if it has a floor.

Most driveways and porches are paved or concreted and may therefore be swept (in an eiruv).

How is it permissible to sweep; dirt, stones, twigs, dead bugs, shells etc. which are Muktzah?

According to the Ta"z²⁰ it is because the Muktzah is not being touched directly by hand but rather via the brush. However the Alter Rebbe²¹ rules that this too is forbidden as the broom is viewed as an extension of one's hand.

His leniency for sweeping is based on the principle of a *Graf Shel Re'i*²², which allows one to move Muktzah items that are disgusting and offensive. This is based on the Rashb"o²³. This principle only applies in a room which is being used so that the presence of the dirt is offensive.

One may not intentionally drop or cast Muktzah on the floor with the intent to then sweep it up using the Heter of a *Graf Shel Re'i*²⁴.

Types of broom

Even according to the lenient approach which permits sweeping, one may not use a twig or

straw brush which has stiff bristles. This is because it is extremely likely that sweeping will cause the twigs to break and on Shabbos it is Rabbinically forbidden to destroy Keilim. Most household brushes today, including microfiber, nylon and feather do not pose a problem.

Can I sweep carpets?

Although the floor is considered covered, Poskim raise another issue. Upholstery and carpet is subject to the prohibition of laundering when removing dust that was embedded between the fibres, even if done without water. Therefore one may lightly sweep carpet to remove crumbs from the surface. But one should not brush with pressure so as to remove dust.

Carpet sweepers

The Poskim²⁵ forbid using mechanical carpet sweepers on Shabbos on the grounds of 3 reasons; **1.** Since it cleans dust from between the fibres it is like laundering. **2.** It is עובדין דחול, a weekday activity. **3.** Because it can pull out or strip the carpet fibres which is destroying Keilim.

Vacuuming

One cannot ask a non-Jew to vacuum for them on Shabbos. Even when the non-Jew does so without having been requested, we are not allowed to let them continue and must ask them to stop.

Sweeping the table

Since table or benchtops cannot be confused with dirt floors, there is no issue in sweeping them²⁶.

¹ 124b

² 95a

³ 48b

⁴ 17:467

⁵ Chiddushim 95a

⁶ Shabbos 124b ד"ה של תמרה

⁷ 95a ד"ה והאידנא

⁸ 10:3

⁹ Hilchos Shabbos 21:3. The reason he forbids sweeping is not because of it being a Pesik Reisha but rather a Rabbinic Gezeira that he may decide to fill in holes—see Kesef Mishna.

¹⁰ 254 as quoted in Haghaos Maimonios 10:2

¹¹ Teshuvos Harosh, Tur 327 in the name of R"i—Tosfos ibid

¹² OC 327:2

¹³ Yam Shel Shlomo forbids having a non-Jew sweep but Magen Avraham 3 rules that the practise is to be lenient. The Alter Rebbe is also lenient 337:2 because the principle of Pesik Reisha does not apply to the actions of a non-Jew.

¹⁴ Biur Halocha ויש ד"ה ומתמרים. Based on earlier rulings of Rivash (394) and Pri Megadim (MZ 327:2) and the Gr"a.

¹⁵ Choreshe 26

¹⁶ See Tosefos Shabbos 327:5 and Menorah Hatehora 327:3

¹⁷ OC 337:2

¹⁸ Siman 146

¹⁹ Shemiras Shabbos Kehilchasa

²⁰ OC 308:18

²¹ OC 308:60

²² Shulchan Aruch Harav OC 337:2

²³ Avodas Hakodesh Beis Moed Shaar 3:8 as quoted by Ra"n 36a

²⁴ Shulchan Aruch Harav OC 308:67

²⁵ Minchas Yitzchok 3:50, Chelkas Yaakov 4:6. See however Nishmas Hashabbos 337:297 who writes that if used lightly without pressure, there is room to permit it.

²⁶ Badei Hashulchan 146:56