



A PROJECT OF CHICAGO COMMUNITY KOLLEL

PARSHA ENCOUNTERS

5 Adar 5770 / Feb. 19, 2010

Parshas Terumah  Rabbi Moshe Rosenstein

With Pure Intent

In this week's Parsha we find the commandment from Hashem for the *B'nei Yisroel* to build the *Mishkan*. Hashem commanded them "*Vayikchu li terumah*, and you shall take for me a donation." Rashi points out that "*li*" here means "*lishmi*," for My Name. In other words, the collection of the materials to be used in the construction of the *Mishkan* had to be done *lishem Shamayim*, for the sake of Heaven. HaRav Avigdor Nevenzhal, *shlit" a* discusses the extent to which this is required. The stones used to build the *Beis Hamikdash* must even be quarried *lishma*. He points out that the Rambam (*Hilchos Beis HaBechira* 1:20) rules that even a stone that was quarried for construction of a shul may not be used for the building of the *Beis Hamikdash*.

With this in mind, Rav Nevenzhal quotes his rebbe, HaGaon Rav Chaim Shmuelevitz *zt"l* to explain a curious statement made by Hashem to Dovid Hamelech. In *Divrei Hayamim* I (22:8), Hashem tells Dovid that he is ineligible for building the *Beis Hamikdash* as, "You have shed much blood and have made great wars; you shall not build a Temple for My Name's sake, for you have shed much blood upon the ground before Me." HaRav Shmuelevitz explained this as follows. The merit of having a *Beis Hamikdash* serves to protect the Jewish people from its enemies, as we find (*Shmuel* II 7:10): "I will yet establish a place for My people, for Israel; I will plant it there and it shall dwell in its place so that it shall be disturbed no more; iniquitous people will no longer afflict it as in early times." In a state of war it is very difficult to construct a *Beis Hamikdash* strictly *lishma*. Since during times of war one cannot help but have this protection in mind, this would compromise the extreme level of dedication solely

to *Shamayim* required in the construction. Therefore, only Shlomo Hamelech would be *zocheh*, as the *pasuk* states, he (*Divrei Hayamim* 22:9-10). "will be a man of rest, and I will grant him rest from all his enemies all around. His name will be Shlomo and I will bestow peace and tranquility upon Israel in his days. He will build a Temple for My Name's sake."

May we be *zocheh* to work on ourselves to constantly try to do Hashem's work *lishma* – for His sake, and with no ulterior motives. That way, *b'ezras Hashem*, we will be ready to take part in the rebuilding of the *Beis Hamikdash* and once again hear Hashem say, "*Vishachanti bisocho*."

Rabbi Rosenstein an alumnus of the kollel, is the Dean of Tomer Devorah seminary in Eretz Yisroel.

COMING NEXT WEEK FOR PARSHAS ZACHOR:

Shiurim on Inyanei Purim

Friday, February 27th - 8:30 p.m.

✦ Rosh Chabura, Rabbi Yehoshua Goldstein
At the home of Rabbi & Mrs. Simcha Dachs

6638 North Mozart

✦ Rabbi Menachem Fine

At the home of Mr. & Mrs. Micha Rose
2857 West Estes



Shabbos Keys and Watches

Rabbi Yisroel Langer

One of the 39 *melachos* is the *melachah* of *hotza'ah*. The *melachah* of *hotza'ah* involves carrying from a *reshus hayachid* (a private domain) into a *reshus harabim* (public domain), or vice versa. Additionally, one may not carry a distance of four *amos* (approx. 7 feet) in a *reshus harabim*. Only an object classified as a "*malbush*" - an article of clothing, or a "*tachshit*" - an ornament such as jewelry, may be brought outside when there is no *eruv*. These items may be "carried" because they are deemed subordinate to one's body, and are therefore not considered carried items. (Note: In certain situations Chazal forbade women from entering into a *reshus harabim* while wearing jewelry, fearing that they may remove the jewelry to show to their friends, and then carry the items for a distance of four *amos* in a *reshus harabim*. Further discussion of this *gezeira* of Chazal is beyond the scope of this article.) It is sometimes unclear if the object in question falls into the categories of *malbush* or *tachshit*. Two objects that *poskim* discuss are "Shabbos keys" and wrist watches.

Background

The *Yerushalmi* discusses whether it is permitted for a man to wear a signet ring outside on Shabbos. The *Yerushalmi* concludes that the answer depends on the motive of the one wearing the ring. If one wears the ring as jewelry, then it is deemed a *tachshit* and may be worn. However, if one wears the ring for the purpose of signing with it, it is not considered a *tachshit* and may not be worn.

Shabbos Key

The *Mishnah Berurah* (*Sha'ar Hatziyun* 301:38) applies this *Yerushalmi* to the case of one who has a key made into a piece of jewelry such as a pin/brooch. If the intent of the one wearing it is not for adornment, but rather for the purpose of opening a lock, it would not be considered a *tachshit*, and would be forbidden to wear. However, the *poskim* (*Be'er Moshe* V.3 *siman* 65, Harav Dovid Zucker *shlita*) say that if one decorates a key with precious stones and would wear it as a pin/brooch even on a weekday (when one does not need the "key function"), then it would be permitted for wear on Shabbos in an area that does not have an *eruv*. The rationale is that when one is wearing such a pin on Shabbos it is not being worn exclusively to open a lock, but rather for adornment as well.

However, some *poskim* discourage this practice of wearing a key on Shabbos. They maintain that even if the intent of the one wearing it is for adornment, an onlooker might not recognize this intent and could assume that it is being worn exclusively for transport purposes. (See *O.C.* 301:11 and *M.B.S.K.* 42.)

Belts and Tie Clip

The *poskim* mention another way to transport a key, which involves replacing the pin of a belt buckle with a key. The key is then serving the function of keeping the belt fastened tightly, and is therefore deemed a *malbush*. However, if one is wearing a belt already, the "key belt" is no longer serving a function and should not be worn. Additionally, merely attaching or tying the key on to the belt is not a permitted way of transporting the key. Another method used to transport a key on Shabbos is to use the key as part of a tie clip. However, this is only permissible if it is serving the function of holding the tie in place. If one's sweater or vest is already holding the tie in place, the key tie clip is not serving any function and cannot be worn. (However, if the key tie clip is made of gold or silver it may be considered a *tachshit* and is subject to the rules mentioned above concerning a pin/brooch.)

Wrist Watches

The *Mishnah Berurah* in *Biur Halacha* (301:11) says that a watch tied onto a chain worn around the neck may not be worn outside on Shabbos if there is no *eruv*. The source for this prohibition is the *Yerushalmi* mentioned above. Even though a person is adorning himself with the watch, his actual intent is to wear it to tell time; therefore, it is not considered a *tachshit*. However, the *poskim* say that if one would wear a particular watch (e.g., a fancy gold watch) even if it stopped, then it may be worn outdoors as it is a bona fide *tachshit* (*SSK* 18:27).

Many *poskim* do not differentiate between the watch hanging on the chain mentioned by the *Mishnah Berurah* and our wrist watches. However, HaGaon R' Moshe Feinstein *zt"l* (*Igros Moshe* *O.C.* 111) says that our wrist watches are different. Because our watches are wrapped around the arm, they fall under the category of *malbush*, and may be worn even if their purpose is not for adornment. R' Moshe concludes that although *l'halachah* it is permitted to wear a wrist watch outside on Shabbos it is appropriate for a G-d fearing Jew to abstain from wearing it as this may lead to wearing pocket watches and the like, which are prohibited. As always, for a final ruling one should consult with one's Rav.

Rabbi Langer is a full-time member of the kollel.