



DVAR TORAH PINCHOS



By: Rabbi Noach Peled

Time to be a Waiter

Seven separate times in our daily שמונה עשרה we ask Hashem for the גאולה, in differing variations.

One of these is **כִּי לִישׁוּעָתְךָ קוִינוּ** – **because we await Hashem's salvation.**

In the Shabbos morning קדושה we say **כִּי מַחְכִּים אֲנַחְנוּ לָךְ**. We ask/say that Hashem will appear and rule over us, **כִּי – because we are waiting for Him.**

At first glance, the wording is difficult to understand. We ask Hashem to bring the *geulah* **because** we are waiting for it. But why should our waiting be the reason for Hashem to bring the *geulah*? If anything, the fact that we are still waiting simply means we obviously don't yet deserve it. So why should our waiting be reason for it to emerge? Perhaps the answer lies in understanding what it truly means to be waiting.

In last week's parsha (23:16), Rashi explained that after failing the first time, Bilam realized it's not going to work – not only will he not be able to curse the Jews, he will be forced to bless us! Bilam wanted to sheepishly back out and disappear. But Hashem wouldn't allow his escape, figuratively **hooking his mouth** (like a fish), leading him back to Balak, and forcing him to bless us.

The word Rashi uses for a hook is **חֶכָה**, (same as in Yeshaya 19:8 **וְאָנוּ הַדִּיגִים וְאָבְלוּ כָל מִשְׁלִיכֵי בִּיאֹר חֶכָה**). The word **חֶכָה** – fishing hook, shares the same root as **חָכָה** – to wait!

This is not coincidental. A fisherman's hook is called **חֶכָה** not merely because he waits. A fisherman waits because he wants something. His waiting is not passive. It expresses longing, anticipation, and value. And when he finally feels that tug, **the hook creates a connection** between him and the fish.

Waiting reveals a connection between a person and that which he longs for. We only wait for things that truly matter to us.

Think about everyday life. People will gladly stand in line for hours to experience a ride at a theme park or to purchase tickets for a special event. Why? Because it is valuable to them. The amount of time a person is willing to wait reflects how important that goal is to him.

This idea explains our tefillah. When we say **כִּי לִישׁוּעָתְךָ קוִינוּ** כל היום, and **כִּי מַחְכִּים אֲנַחְנוּ לָךְ**, we are not merely informing Hashem that we have been waiting. Rather, we are declaring that the *geulah* is precious to us. We feel its absence. We yearn for a world in which Hashem's presence is fully revealed. Our waiting shows that the *geulah* is not a distant theological concept but a genuine desire which is most important to us, and occupies our hearts. Waiting means we are connected.

This also explains the famous Chazal "כל המתאבל על ירושלים זוכה ורואה בשמחתה" – Whoever mourns over Yerushalayim will merit to witness its rejoicing. Mourning is not simply sadness over the past. It expresses that we feel the loss and are waiting for it to be restored. We recognize that something essential is missing from our lives. Thus Chazal teach that one who genuinely longs for the rebuilding of Yerushalayim is thereby **connected** to Yerushalayim and will therefore ultimately share in its joy.

The Gemara (קדושין לא) relates that a father asked his son for water. By the time the son returned, his father had fallen asleep. Rather than placing the cup on the table and leaving, the son remained standing with the water until his father awoke. Chazal praise him for this. But why? What was so extraordinary? The mitzvah had not yet been performed! Wasn't he waiting his time?!

The answer is that the standing and waiting itself was an act of honoring his father. It showed he was willing to delay his own plans because serving his father mattered to him. His waiting revealed the depth of his commitment.

This is our *avodah* during the Three Weeks. We are not merely remembering a tragedy that occurred thousands of years ago. We are cultivating a genuine longing for the Beis HaMikdash and the complete revelation of Hashem's presence in the world, thereby becoming connected to it.

Waiting is not passive. Waiting is a declaration of what we honor and value. The more we truly await the *geulah*, the more deeply we connect ourselves to it.

May we merit to truly await Hashem's salvation, so we can honestly declare **כִּי מַחְכִּים אֲנַחְנוּ לָךְ**, and may Hashem answer that longing by bringing the final *geulah* בימינו.



By: Rabbi Chaim
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SUMMERTIME HALACHOS

THE FAST OF THE 17TH OF TAMUZ



History-

The Gemara (Taanis 26b) lists 5 tragedies that took place on Shiva Asar B'Tamuz:

1. The first luchos were broken in response to the sin of the egel.
2. The korban tamid was terminated during the period of the 1st Beis Hamikdash.
3. The walls of Yerushalayim were breached leading to the destruction of the Beis Hamikdash three weeks later.
4. Apostomus publicly burned a Sefer Torah during the period of the 2nd Beis Hamikdash.
5. An idol was placed in the Beis Hamikdash.

Who is obligated-

- Men and women above the age of bar or bat mitzvah are obligated (S.A O.C 550:1)
- Children (even those who have reached the age of chinuch for aveilus at age 9) are exempt. Some encourage only feeding them basic foods such as bread and water (Mishna Berura 550:5). Others only encourage refraining from giving them treats (Birkei Yosef O.C 549:1 and Kaf Hachaim O.C 549:9). If they took a treat, one does not need to take it away from them (Shu"t Bear Moshe 8:95).
- A *choleh she'ain bo sakana* is exempt (Mishna Berura 550:4).
- A *choleh* who is permitted to break the fast, some poskim require only drinking or eating shuirim (*pachos pachos mi'kishiur*- less than 1 ounce every 9 minutes) if possible (Mekor Chaim). However, most poskim say one can eat and drink regularly (Avnei Nezer O.C 540, Rav Chaim Soloveitchik cited in Moadim Uzmanim 4:335). However, if one is currently healthy but has been advised to eat or drink in order to prevent becoming weak, all the poskim agree that one should eat and drink only in shuirim (Ohr Letzion 3:29[10]).
- Elderly - An elderly person whose doctor is of the opinion that fasting will be detrimental to their health should not fast (Aruch Hashulchan O.C 550:1 and Kaf Hachaim O.C 550:6).
- Pregnant women- Sephardim exempt in all scenarios (S.A O.C 554:5). Whereas Ashkenazim are only exempt if they will become weak or sick (Rema O.C 550:1 and Mishna Berura 550:5).
- Postpartum - A woman within thirty days of giving birth is exempt (Rema O.C 550:1 and Mishna Berura 550:5).
- Nursing - She has the same status as a pregnant woman. However, if she is concerned that if she fasts, she will not have enough milk for the baby, she does not need to fast.
- An individual not fasting should not overindulge (Rema O.C 550:1 and Mishna Berura 550:5). Also, one whose illness is not apparent should only eat in private (Shaarei Ephraim Kriyas haTorah 1:10).

Rinsing-

- One should not rinse their mouth (S.A O.C 567:3). If one is very uncomfortable, they may rinse their mouth with a small amount of water while leaning over the sink to avoid swallowing some of the water (Aruch Hashulchan O.C 567:3).
- One should not brush their teeth unless they are very uncomfortable. If one does feel a need to brush, they should avoid rinsing afterwards with water. But even this is allowed when necessary.

Medicine-

- One may take tasteless medicine (liquid, tablet, etc.). One should ideally swallow the pills without water. However, if this is too difficult, then a small amount of water (up to 1 ounce) may be used (Igros Moshe O.C 3:91).

Additional restrictions-

- Showering- Sephardim permit hot showers. Ashkenazim should ideally not take a hot shower (Mishna Berura 550:6). Washing one's hands and face with hot water is permitted. A child may take a hot shower or a bath on a fast day.
- All opinions agree that the following activities are completely permissible on a fast day (S.A O.C 550:2): Wearing leather shoes, using deodorant and lotions, doing laundry and wearing freshly laundered clothes, marital relations.

Glimpse of Kollel Boker!!!



Join daily from
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For any questions
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