

Moshe Rabbeinu told Klal Yisroel, "בן מאה" – "I am 120 years old today." Rav Shmuel Berenbaum zt"l explains that Moshe was reassuring them. His extraordinary strength at 120 was not natural; Hashem gave him these abilities because Klal Yisroel needed him as their leader. Moshe was telling them that Hashem would likewise give Yehoshua the strength and siyata d'Shmaya needed to lead them.

Similarly, shortly before Rav Yisroel Salanter's petirah, he spoke at length to the person with him, reassuring him not to become frightened when left beside his body and not to be distressed by his passing. Even in his final moments, his concern was for another person.

Moshe's concern before his petirah was to strengthen Klal Yisroel, assuring them that Hashem would continue caring for them through their next leader.

Story

It is said about the Alter of Slabodka zt"l that when a bachur was not learning or behaving properly, he would sometimes distance himself to show his displeasure.

However, if the Alter sensed that his complete love for the bachur had weakened, he would immediately stop and draw him close again. He understood **כמים הפנים לפנים** – the bachur would sense the weakening of his rebbi's love as well.

The Alter's goal was to develop his talmidim into gedolim, and for that they needed to always feel their rebbi's genuine love and closeness. He understood that if the love weakened, his tochacha would no longer elevate the talmid. True chinuch can only succeed when the talmid knows that even when he is corrected, his rebbi's love for him remains complete.

Tehillim

As we approach the Yemei HaDin and the new year, we have a special opportunity to daven for Hashem's closeness and assistance, and for a year filled with bracha and hatzlacha for all of Klal Yisroel.

During the year, challenges may arise when we need a yeshuah from Hashem. At those difficult moments, we naturally turn to Him for help. Yet the Gemara (Sanhedrin 44b) teaches, **לעולם יקדים אדם תפילה לצרה** – a person should daven before a difficulty arises, because tefillos said before the challenge can be especially powerful.

The Baal HaKelim explains that this is what Dovid HaMelech expresses in Perek 102: **תפלה לפני כי יעטף ולפני ה' ישפך שיחו**. Dovid davened in advance so that if a **יום צר לי**, a day of difficulty, would come, his powerful tefillos would already be there for him.

As we enter the new year, we can daven now for Hashem's guidance, protection, and assistance for whatever the coming year may bring.

WEEKLYSCENARIO

With the Yemei HaDin approaching, you are still unsure how to begin the process of teshuva, and it is making you uncomfortable. You find yourself subconsciously avoiding even thinking about it because you were never taught the basics of what your avoda should be. How can you begin and maximize the precious gift of the Yemei HaDin that Hashem has given us?

Something to think about:

Rav Yehuda Mandel explains that the avoda of the Yemei HaDin and teshuva can begin very simply. Take a piece of paper and write down what you are currently doing wrong, together with a possible solution for how to improve in each area. Even more importantly, make a list of your maalos and recognize the good that you already possess.

The goal is to develop an honest awareness of who we are—both our strengths and the areas that need improvement. Teshuva is not about becoming a different person overnight. It is about understanding ourselves, recognizing what Hashem has given us, and deciding where we want to go. The Yemei HaDin are Hashem's precious gift to us: an opportunity to take an honest look at ourselves and begin the new year with greater purpose, direction, and a real desire to grow.

WEEKLYHALACHA

What is preferable? To wake up early and recite Selichos before dawn (a.k.a. alos hashachar, which is 72 minutes before sunrise), or to stay up late and recite Selichos after chatzos (midnight)? What about saying selichos after alos or after neitz hachama (sunrise)?

Rav Yitzchak Zilberstein (Chashukei Chemed, Yoma 22a) writes that the preferred time to recite Selichos is before dawn. This can be inferred from the Rambam (Hilchos Teshuva 3:4) who writes that it is customary to awake at night and recite Selichos until the morning. In addition, Mishnah Berurah (581:1) writes that the end of the night is an eis rotzon (a propitious time when G-d is receptive to prayer), implying that the early morning is the most appropriate time for Selichos. Finally, the She'arim Metzuyananim B'Halacah (Yoma 22a) notes that Selichos recited in the early morning is more effective, since it is recited through greater sacrifice; it is more difficult to wake up early than to stay up late.

May Selichos be recited after sunrise? Rav Chaim Kanievsky (Divrei Si'ach, vol. 134)

holds that it is preferable to recite Selichos after Chatzos than to recite Selichos later in the day after sunrise. On the otherhand, Rav Elyashav and Rav Shlomo Zalman Aurbach take an opposite opinion and write that it is better to recite Selichos in the daytime (even after sunrise) than to say it after chatzos (quoted in MB Dirshu MB, 581:1). Similiary, the Aruch Hashulchan writes that it has been customary to say Selichos in the morning after sunrise for many generations.

On the other hand, Rav Moshe Feinstein, zt"l (Igros Moshe OC, 2:105) writes that kabalistically, the period after chatzos is as much an eis ratzon as early dawn, and for this reason, for many generations, it has been customary to recite Selichos at night after chatzos. This is also the opinion of the Minchas Elazar (the previous Munkatcher Rebbe), as recorded in Divrei Torah (141:76).

Even those who recommend saying Selichos in early morning before sunrise agree that on the first night of Selichos, on Motzei Shabbos, it is preferable to recite Selichos after Chatzos. This is because we wish to combine the merit of Shabbos together with the first Selichos. Therefore, we begin Selichos after Chatzos, and do not wait for the early morning (Chashukei Chemed, ibid.).

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WEEKLYZMANIM

FRIDAY

7:05 Candle Lighting
7:23 Shekiya

SHABBOS

6:27 Neitz
8:58 Kriyas Shema (MA)
9:41 Kriyas Shema (Gra)
10:45 Zman Tefillah
12:54 Chatzos
1:27 Mincha Gedolah
7:22 Shekiya
8:03 Tzeis Hakoachavim
8:34 72 Minutes

RIDDLE ME THIS

Can you find the 9 times the word "mikeitz" appears in the Torah? What is common about all of them?

LAST ISSUE - Q: When are we more meikel for one who did a ma'aseh Shabbos b'meidid than for one who did the very same ma'aseh b'shogeg?

A: The Mishnah Berurah, סימן שסח, says that if food cooked on Shabbos becomes mixed with other food, there is a surprising difference:

If it was cooked b'shogeg, it will become permitted after Shabbos and is therefore a davar sheyesh lo matirin, which is not batel.

If it was cooked b'meidid, it remains forbidden to him forever, so it is not a davar sheyesh lo matirin and can be batel in the mixture.

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