



AT THE ARTSCROLL YOM TOV TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT
OF THE
Mesorah
Heritage
Foundation

יום כיפור
"תשרי תשפ"ו"
5786
OCTOBER 2, 2025
ISSUE #257
RABBI YEHUDA MUNK
EDITOR
DESIGN & LAYOUT:
MRS. AVIVA KOHN

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

ASERES YIMEI
TESHUVAH

THE THRONE OF MERCY

The Master of Mercy... and me by Rabbi Yechiel Spero

א-ל מלך יושב על כסא רחמים
G-d, King Who sits on the Throne of Mercy.

This introductory *tefillah*, which leads into the *Yud Gimmel Middos*, comes from the *siddur* of R' Amram Gaon. Like *Keil Erech Apayim*, it sets the stage for everything that follows.

Keil — This Name conveys two powerful truths. First, as a *Melech*, Hashem is the *Baal Ha-Koach*; there is nothing beyond His power — nothing we can conceive, and even that which we can't begin to imagine. But *Keil* also reflects His nature of pure Kindness. As *Tomer Devorah* (a most significant *sefer* on the *Yud Gimmel Middos shel Rachamim*) explains, He is a King of inexhaustible *Chessed*. His goodness extends to the farthest corners of the universe, touching even those who feel distant from Him.

Yosheiv — He sits. *Shelah HaKadosh* explains that this word tells us that Hashem is always ready. Always waiting. Always poised to hear the cries of His people. Always prepared to turn toward us the moment we turn toward Him.

Al Kisei Rachamim — He sits on the Throne of Mercy. Ready

to take *Din*, strict Judgment, and transfer it to a place of Compassion. He doesn't sit in Judgment with harshness. He sits with a desire to forgive, to heal, to draw close.

This is how we begin.

With a Father Who conveys power and Kindness; Who is there for us; Who is ready to for-



**THEN THE TEARS
CAME RUSHING
BACK... "I WILL NEVER
FORGIVE MYSELF!"**

give us when we repent.

A Story: Why Didn't I?

Before the skies over Europe darkened with smoke and screams, there was a flicker of hope. A miracle called the Kinder-

transport.

Ten thousand Jewish children, plucked from the jaws of Nazi Germany and Austria, were brought to safety in England. Away from danger, away from the gas that would fill the air soon after.

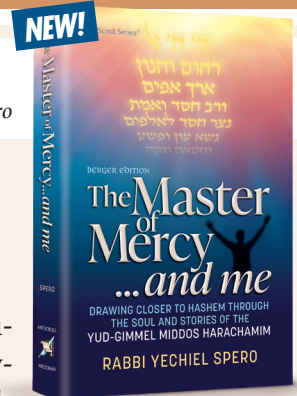
Years later, the BBC (British Broadcasting Corporation) invited one of those survivors — a man now in his eighties — to share his story on the radio. He was twelve at the time of the transport. And though many years had passed, there was one moment, one memory that never left him.

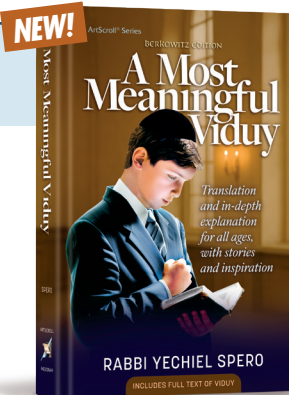
When the children were first brought to England, they cried, clinging to memories of home and the arms of their mothers, now thousands of miles away.

Some of them adjusted. Some even smiled again.

But there was one boy who refused.

It made no difference what they gave him — candy, toys, comfort — he *continued on page 7*





וְדָנוּ — *We have sinned intentionally.*

וְדָנוּ is when we think it through, and still choose to go ahead with the *aveirah*. We plan it. We decide it is worth it.

And that's what makes it so dangerous. It's the *machshavah*, the thought.

Let's say a person says, "I know I shouldn't look, but I'm going to anyway." Or, "I don't feel like davening now. I'll pretend I forgot." Or someone plots how to get another kid in trouble, and then follows through.

These are decisions. This is what we are confessing to when we say וְדָנוּ.

But there's another layer. Chayei Adam explains that וְדָנוּ also refers to when we let our *middos* take over: when our anger pushes us to yell, when our laziness lets us ignore a mitzvah, when jealousy or *gavaah* drives us to say hurtful things, when we give in to *taavah* even though we know how wrong it is.

Sometimes, we don't even realize we're doing something wrong, because we've gotten used to certain habits or reactions. We allow our *middos* to steer the wheel. That's also וְדָנוּ, because we let those *middos* grow without working on them. And they led us to sin.

When we say וְדָנוּ, we're not only asking forgiveness for what we did, but we're asking for help to change the kind of person we've started to become. We're saying to Hashem: "It wasn't an accident. It didn't come out of nowhere. I know where it started: inside me. And now I want to fix that, too."

A Story: Someone You Are Not

It happened when Meir was just a teenager. He was already on his own, far from home, living in towns and cities he'd barely heard of, all for the sake of one thing: Torah. He had joined a yeshivah where the air itself was charged with greatness, the legendary Slabodka, under the guidance of the towering tzaddik, R' Nossan Tzvi Finkel, whom they called the Alter.

But then came World War I. Suddenly, the peaceful world of learning was turned upside down. Towns were swallowed up by fear. The enemy army was marching, and nothing was safe anymore. Entire communities packed their bags in the middle of the night

and ran. Meir, barely eighteen, was among them.

He ran with a friend, another yeshivah bachur he had met along the way. Their lives were at stake. The two of them found themselves in a town not far from the advancing front: Kremenchuk. When they heard that the enemies were getting closer, they sprinted toward the town square, where wagons were loading up the last of the people before heading out.

Suddenly, his friend turned pale. "My tefillin and my papers!" he gasped. "I left them at the inn! I can't leave without them. What am I going to do?" He looked at Meir, hoping he would volunteer to wait. Meir agreed.

"Thank you, Meir! I'll run there and be right back!"

One by one, the wagons pulled away until there was only one wagon left. The square was empty. And still, Meir waited. He could have gone with any of the wagons but he had given his word. He couldn't betray his friend like that. You wait for a friend. You don't abandon him.

The square was now completely empty. No friend. No wagons. Just Meir, standing there alone, heart racing, every part of him screaming to run. But his conscience was holding him there like a rock.

And then, he spotted a figure running toward him. It was his friend! Behind him was an old wagon pulled by horses. One final wagon had arrived! Meir's heart soared. It was all going to be okay.

But then the most shocking thing happened. The wagon stopped. "One spot," the driver barked. "Only one."

Meir's friend didn't look at Meir. He simply climbed aboard without a word. The wagon rolled off, disappearing into the horizon.

Meir stood there. Alone. Betrayed.

The same friend he had waited for in a moment of danger had taken the one seat and left him behind without even saying thank you.

A storm erupted inside him. He was so very angry. How could someone do that? How could someone be so cold, so selfish? Right then and there,

continued on page 3



R' Meir Chodosh
as a young man

**BUT THEN
THE MOST
SHOCKING
THING
HAPPENED.
"ONLY ONE
SPOT," THE
DRIVER
BARKED.**

THE THOUGHT PROCESS

continued from page 2

Meir made a decision. He would never again wait for anyone. Never again sacrifice himself for someone else. He'd be smarter, tougher, more shrewd. From now on, it was every man for himself.

But then, another voice began to speak inside him. "Meir, why did you wait in the first place? Because you were soft? Weak? No. You waited because you cared. Because you're a mensch. Because you're someone who puts values above convenience. Why would you change that be-

cause someone else didn't live up to your standards? If you let his failure rewrite who you are, then you lose twice. It was all hashgachah. Hashem had decided that you should step forward and now is not the time to regret your actions."

Meir stood up straight. He would not let that betrayal take him down. He would rise higher because of it. He would stay kind, loyal, strong.

That day is the day he became Meir Chodosh. The Meir who would go on to become one of the greatest mashgichim in the world. The Meir who would lift genera-

tions of bachurim with his warmth, his mussar, and his iron will.

It was the Meir who would survive the Chevron Massacre and other moments of his life when he nearly died. And when he would tell this story to his talmidim, he'd say it clearly: "It was in that moment — alone, hopeless, furious — that I chose not to let pain turn me cruel. I didn't let disappointment turn me into someone else. That moment changed me forever. I became a new Meir. Meir Chodosh."

Greatness is not letting hurt turn us into someone we are not. 📖

• ...AS I SAY VIDUY •

... I will make a decision to choose different thoughts, grow different *middos*, become the person I am meant to be. I will focus on the fact that at all times, I can decide to do what is wrong, and I can also decide to what is right.

TEFILLAH

CRIES THAT TEAR THE HEAVENS

Rav Mattisyahu by Avrohom Birnbaum

It was Yom Kippur. The year in Gateshead had been a difficult one, with several tragedies. Davening in the Gateshead Yeshivah on the Yamim Noraim was always an elevated experience, but that year, especially, the seriousness of the day and the understanding that the community is completely dependent on Hashem and His kapparah was very evident.

At the front of the beis midrash, davening at the amud, fully in white, was the Mashgiach. He looked like a malach, and his voice thundered in heart-felt tefillah. Rav Mattisyahu, who served as chazzan for decades in Gateshead, davened with tremendous passion and heart, collectively sweeping up the entire yeshivah and kehillah in his enthusiasm, arousing the assembled to ever higher levels

of tefillah and avodah.

One of the most climactic moments of the davening is without a doubt the tefillah of U'Nesaneh Tokef, when we acknowledge that the books of life and death are open in front of Hashem and He decides the fate of each person... Who will live and who will die? Who by water, who by fire...?



R' Mattisyahu Salomon

And then there is the climax of that powerful tefillah. The emotionally charged words that teach us that we have the power to rescind a decree. "U'teshuvah, u'tefillah u'tzedakah maavirin es roah hagezeirah — with repentance, prayer, and charity we can remove the terrible decree!"

As Rav Mattisyahu, his booming voice laced with feeling, poured his heart and soul into those words, a

blood vessel burst in his nose. Blood gushed all over the machzor and landed on the words "maavirin es roah hagezeirah," literally covering over and wiping out those words.

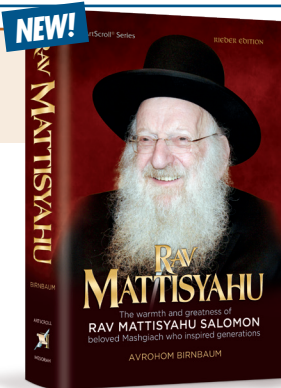
Incredibly, that year, not one person in the community passed away!

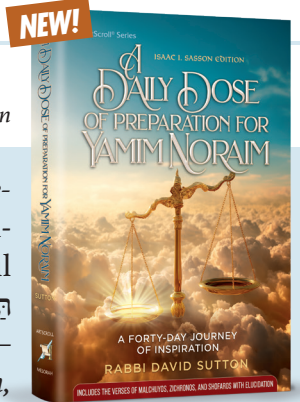
When there were people who wanted to make a connection between the incident and the fact that no one passed away that year, and others even experienced yeshuos, Rav Mattisyahu retorted, "I serve as a baal tefillah, not a baal mofei!"

His message was that tefillah, davening with one's entire heart, is accepted by Hashem and is the greatest thing.

Rav Mattisyahu had a deep emunah in tefillah and only

continued on page 6





The Gemara (*Rosh Hashanah* 9a) tells us that if one eats on Erev Yom Kippur and fasts on Yom Kippur, it is considered as if he has fasted on both days.

What is so special about eating on Erev Yom Kippur? **Finally, a Shower!**

Rabbeinu Yonah (*Shaarei Teshuvah* 4) gives several reasons.

The first (ibid. 8) is that a person should look forward to Yom Kippur, because it's on this day that he will once again find favor in the eyes of his Creator. There is nothing better than this, as the *pasuk* states, חַיִּים בְּרָצוֹנוֹ — *Life results from His favor.*

Therefore, continues Rabbeinu Yonah, we are enjoined to prepare a *seudah* and eat extra on Erev Yom Kippur. By doing so, we show how grateful we are that the Day of Atonement has come. It's a testimony to how much we want to eradicate our sins; how much we want to find favor in the eyes of Hashem.

Imagine a person who hasn't taken a shower for a year. Think about how much he'd appreciate the hot water, the soap, the shampoo, lathering up, rinsing off. Think about how much he would enjoy that shower and being clean once again!

Every year, over the course of the year, we sin. Sins are considered dirt on our souls, and that dirt accumulates. And now, we can take a shower. Yom Kippur is like a twenty-five-hour shower. We come to the day and give ourselves over to Hashem, and He cleanses us. We emerge sparkling clean, after a year of not having "showered."

Since we know this significant "shower day" is coming, we demonstrate how happy and enthusiastic we are by eating and drinking on Erev Yom Kippur.

The Joy of the Mitzvah

Reason two, as per Rabbeinu Yonah (ibid. 9), is that every Yom Tov has a *seudah* for the *simchas hamitzvah*, the joy of the mitzvah.

And the rule is that the reward for any mitzvah increases when you feel happiness in doing it. As it says in *Orchos Tzaddikim* (*Shaar HaSimchah*), וְכָל הָעוֹשֶׂה הַמִּצְוֹת בְּשִׂמְחָה יֵשׁ לוֹ שָׂכָר אֶלֶף יְדוֹת יוֹתֵר מִמִּי שֶׁהַמִּצְוֹת עָלָיו לְמִשָּׁא — *Whoever performs mitzvos with joy will receive a thousand times more reward than one who performs mitzvos as a burden.*

This holds true for every mitzvah, not just Yom

Kippur. In *Parashas Ki Savo* (*Devarim* 28:47; see Lesson 25), Hashem tells us the cause of the awful curses: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֹתָהּ — אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרֵב כָּל — *Because you did not serve Hashem, your God, amid gladness and goodness of heart, when everything was abundant.*

Yom Kippur and all it entails is a mitzvah, so we have to celebrate it. But how can we celebrate if we can't eat or drink?

By moving the celebration, the *seudas Yom Kippur*, to Erev Yom Kippur. Through eating and drinking and being happy the day before, we are making Yom Kippur

greater, because the more happiness involved, the greater the mitzvah. Thus, Yom Kippur becomes an even bigger and greater day. What an opportunity!

Like *Pele Yoeitz* asks: *Is there anything sweeter than this, that Hashem tells us to eat and drink — and we are rewarded for it?*

Of course, the *yetzer hara* goes to work and suddenly, when it's a mitzvah to eat, we may not be in the mood to eat. We need to work on this, to eat and drink with the *kavannah* that it's for the sake of the mitzvah, because of the joy of the mitzvah.

To Give Us Energy

The third reason Rabbeinu Yonah brings (ibid. 10) is so that we will have the strength to pray on Yom Kippur and to find different strategies for repentance.

Look at the love Hashem has for us! He commands us to fast, but the day before, He commands us to eat. He says, "My children, I ask you to fast tomorrow. But I don't want you to feel weak, to lack energy. So, I am commanding you to eat the day before, and I will reward you for it."

Is there any greater love than that? He is truly our caring, loving Father. As R' Akiva states (*Yoma* 8:9), אֲשֶׁרֵיכֶם יִשְׂרָאֵל לִפְנֵי מִי אַתֶּם מְטַהְרִין וּמִי מְטַהֵר אֶתְכֶם — *How fortunate are you, Yisrael! Before Whom are you purifying yourselves? And Who is purifying you?*

אֲבִיכֶם שֶׁבַשְׁמַיִם — *Your Father in Heaven!*

Let us cherish this special day of Erev Yom Kippur, as we celebrate and show how much we look forward to the great "shower" of Yom Kippur.

חַיִּים בְּרָצוֹנוֹ — *Life results from His favor.* 📖



R' David Sutton

**YOM KIPPUR
IS LIKE A
TWENTY-
FIVE-HOUR
SHOWER.**

The shofar signaling Neilah's conclusion has sounded, and the purity of Motza'ei Yom Kippur has descended onto the world.

Before Hashem's weary but exhilarated children turn their attention to the meal waiting at home, one more prayer is offered On High.

The last strains of *Leshanah haba'ah b'Yerushalayim* fade from the crowd, and without a moment's break, the cry of *Borchu* is heard.

Maariv begins.

Difficult as it may be, every Jew must find the strength to make the first *tefillah* after Yom Kippur meaningful. It is our first opportunity to stand before Hashem enveloped by the spirit of purity we have all just received. It should be grabbed with the joy, passion, and fervor it deserves.

Many have wondered why the blessing of *Selach Lanu*, "Forgive us," is still said tonight. After all, every Jew has just been cleansed of the marks on his record, and there hasn't yet been an available moment to sin.

There is a simple explanation, of course. The Anshei Knesses HaGedolah set the language of our prayer in stone. They infused eternal power into each blessing they composed and in every word they chose. No deviation from their text is ever considered.

That being said, the Kozhiglover Rav, in his *sefer Eretz Tzvi*, still found a moving reason for the recital of *Selach Lanu*, exactly at this time.

Yom Kippur has just ended. Every Jew has just risen innumerable levels in his personal awareness of G-d. He has a new appreciation for what true service of Heaven means, and a new understanding of how far his obligations to Hashem extend.

Shortcomings in his *avodas Hashem* that were previously impossible for him to realize and know are now exceedingly clear. In his elevated state, he can now repent for sins that he had no inkling existed a mere few moments earlier.

Each Jew is now a holier man.

From this elevated vantage point, we plead *Selach Lanu*.

We ask for forgiveness tonight to cover this newly added ground.



The *pasuk* states: וְאַחֲרֵי כֵן יִשְׁתֶּה הַנָּזִיר — And afterward the nazir may drink wine (Bamidbar 6:20).

After the *nazir's* offerings and process of service are completed at the end of his term,

his restrictions are lifted and he may return to drinking wine.

R' Moshe Twersky observes that once his obligations have been satisfactorily fulfilled, he is no longer a *nazir*. Why then does the Torah still refer to him as a *nazir*? Presumably, the verse should read, "and afterward *he* may drink wine." Why does his title of *nazir* still mentioned?

His term as a *nazir* had a purpose, answers R' Moshe. The time he spent in a more exalted frame of mind leaves a lasting imprint on his soul. He carries the lessons he learned and the title he earned back to his routine life.

He will forever be a "*nazir*" kind of Jew!

Yom Kippur must be that way for each of us, too.

For twenty-five hours, and, in truth, from the moment the shofar of Rosh Chodesh Elul blew, we have been rising higher, growing closer. As we transition back to normal life, the impact left by our forty days of repentance and pure service of Heaven needs to linger in our hearts.

We must make every effort to remain a "Yom Kippur" kind of Jew!

The Novominsker Rebbe once shared the post-Yom Kippur meal with a close student. "Nu!" asked the Rebbe. "How was your Yom Kippur?"

"I hope it was good," the boy replied. "I guess we will see how the next year goes."

"There is one way to know for sure," the Rebbe responded, "and it only needs one word to be expressed: tomorrow! Let's see how well you daven tomorrow, how well you learn, and where your awareness of Hashem stands. If Yom Kippur left a lasting mark on your *ne-shamah*, then it will be different from how you acted before Yom Kippur and you will know you have done well!" 📖



R' Aryeh Tzvi Frumer, the
Kozhiglover Rav

**FROM THIS
ELEVATED
VANTAGE
POINT, WE
PLEAD,
SELACH
LANU!**

tefillah. He did not resort to segulos even in times of great difficulty and need, remaining ironclad in his emunah in the power of tefillah.

◇◇◇

Rav Mattisyahu served as the ultimate role model in how one approaches davening. First, he always arrived early to yeshivah and was standing in his place with *tallis* and *tefillin* before the start of davening.

His davening every single day was a sight to see and emulate. He davened in his powerful, beautiful voice, with tremendous passion and enthusiasm, not just on the *Yamim Noraim*. The way he led the *yeshivah* in *Tehillim* had the power to arouse the entire *tzibbur*, connecting everyone with his heartfelt *tefillas*.

Gateshead *talmidim* fondly remember the way he said the *kapitel* of *Tehillim* that begins, *Maskil L'David*, before *mussar seder*.

◇◇◇

At a gathering in England that centered on how to accustom children to davening, Rav Mattisyahu explained to the crowd that he had not actually received any specific guidance on this topic from his rebbeim. He shared a very telling story that took place during his

years in Gateshead. It was a story that not only gives insight into how to accustom children to davening but also into the Mashgiach's own definition of davening.

A young boy whom we will call Eli once wanted to watch R' Elyah Lopian daven. To achieve his goal, Eli pushed himself to the front and stood near R' Elyah. Throughout the davening,

**I SERVE
AS A BAAL
TEFILLAH,
NOT A
BAAL
MOFEIS!**



R' Mattisyahu Salomon

Eli shuckeled and davened with tremendous enthusiasm.

Davening ended.

R' Elyah, who had noticed the way Eli was davening, turned to those in the room and commented, "This boy davened very nicely. However, were we to ask him if he understands the meaning of the words, he would probably say no, as he cannot translate them. If so, what is the meaning of such a davening? Is there a meaning to davening when one does not know what one is saying?"

Gazing around the beis midrash, R' Elyah thundered, "Yes! Tefillah entails our knowledge and belief in the POWER of tefillah; in the fact that we can speak to Hashem and ask Him for all our needs, that He hears everyone's davening. This is the definition of tefillah! It is entirely possible that this boy was asking for a new toy or game. It may not have been a direct translation of the words in the siddur, but it was a tefillah. The essence of tefillah is the realization that we can speak to Hashem and ask Him to grant our requests."

Rav Mattisyahu then continued, "We have to *know* and *believe* that we can connect to Hashem. That is the first thing we must work on. We must instill in our children that we can connect to Hashem and that Hashem IS listening to us!"

In fact, on more than one occasion, Rav Mattisyahu bemoaned the fact that many people daven, but they do not REALLY believe that their *tefillah* has the potency to make a difference. He would quote his Rebbe, Rav Elyah, saying, "Once, when we were davening for a sick person, Rav Elyah got up and banged on the *shtender*, 'When people daven for a *choleh* and we see them crying, often those tears are because they are already thinking about the *levayah*...!'"

A person must have true *emunah* in the power of *tefillah*. 📖

**YOMI SCHEDULES
FOR THIS WEEK:**

	MONDAY SEPTEMBER 29 ז' תשרי	TUESDAY SEPTEMBER 30 ח' תשרי	WEDNESDAY OCTOBER 1 ט' תשרי	THURSDAY OCTOBER 2 י' תשרי	FRIDAY OCTOBER 3 יא' תשרי	SHABBOS OCTOBER 4 יב' תשרי	SUNDAY OCTOBER 5 יג' תשרי
BAVLI	Zevachim 15	Zevachim 16	Zevachim 17	Zevachim 18	Zevachim 19	Zevachim 20	Zevachim 21
YERUSHALMI	Shekalim 37	Shekalim 38	Shekalim 39	Shekalim 40	Shekalim 41	Shekalim 42	Shekalim 43
MISHNAH	Menachos 8:6-7	Menachos 9:1-2	Menachos 9:3-4	Menachos 9:5-6	Menachos 9:7-8	Menachos 9:9-10:1	Menachos 10:2-3
KITZUR	135:3-6	135:7-12	135:13-End	136:1-2	136:3-End	137:1-7	137:8-138:1

never stopped crying. His pain could not be soothed. Finally, the caretakers asked him, “What do you want?”

“I want to speak to the king,” the boy answered confidently.

“The king of England?”

“Yes, I want a private meeting with him.”

Instead of dismissing him, the caretakers acquiesced. “All right, but if you’re going to meet the king, you must prepare. There is a way to walk. A way to speak. A way to behave before royalty.”

For three weeks, the little boy practiced. He studied. He learned. And he believed.

King George VI had recently begun his reign. An unlikely king — born with a stutter, never meant for the throne — was now charged with holding together a nation at war. Still, in those first months, the king made it his mission to visit the people of his kingdom.

The big day arrived. The boy was brought to the city square, where crowds waited behind barricades to catch a glimpse of the king’s carriage. But as the crowd grew, the boy realized: He would not have a private meeting. He was just going to wave.

No. That wasn’t enough. So, as the royal carriage passed, he jumped the barricade.

He ran with all his might, a twelve-year-old boy with tears in his eyes and hope in his heart. But the royal guards tackled him to the ground and placed him in handcuffs.

The crowd gasped in surprise. So did the king. Peering out of the carriage, King George saw the boy and ordered, “Let him go.” He motioned to bring the boy into the carriage.

The boy stood up, shaken, his eyes wide. “Why did you run to me?” the king asked.

At first, the boy couldn’t answer. But then, through his thick accent and halting English, he said, “I was brought to England. I left my parents behind. I miss them. I need them.”

The king, himself a man who had once struggled to speak, understood.

“And what do you want from me?” asked the king.

“You’re the king of England,” the boy said. “Please... bring my parents to me.”

“We’re at war with Germany. That’s not something I can just do.”

“But you’re the king! You can do anything!”

The king’s eyes softened. “Don’t cry,” he said. “I promise I will try. I will do everything I can. Just... don’t cry.”

Two days later, a knock was heard at the orphanage door.

It was the boy’s parents.

Somehow, they had been brought out of Germany. Reunited with their son. Saved.

Back in the radio studio, decades later, the survivor finished telling his story. Then the tears came rushing back. “I will never forgive myself,” he admitted.

The host was puzzled. “Why? You were the one who asked. You were the one who was saved.”

“No,” the man said. “You don’t understand. It wasn’t me. I wasn’t the one who jumped the barricade. That boy, that hero, that child of courage — it wasn’t me. I was there. I watched. I stood frozen. And I will never forgive myself.

“Why didn’t I?”

As we prepare for the Days of Awe, we must know that the King is in the field. He is walking among us. Accessible. Listening.

And we, too, are standing behind the barricade — unsure, timid, hesitant.

But what if we were to jump?

What if we were to dare cry out with sincerity, “*Ribbono shel Olam* — I need You! I miss You! I want to be close to You again!”

What if we were to dare ask for the seemingly impossible?

What if we were to believe, really believe, that the King can do anything? 🙏

THE KING IS IN THE FIELD. HE IS WALKING AMONG US. ACCESSIBLE. LISTENING.

● TAKEAWAY ●

*Don’t let the moment pass. Don’t look back and ask yourself, “Why didn’t I?”
Jump the barricade. Now is the time.*

New Cycle

KITZUR SHULCHAN ARUCH YOMI

BEGINS ISRU CHAG SUCCOS, THURSDAY, OCTOBER 16, 2025

*Join the thousands around the world who complete
Kitzur Shulchan Aruch in only ONE YEAR!*

This new edition of *Kitzur Shulchan Aruch* is organized in accordance with the Kitzur Shulchan Aruch Yomi calendar, and published in 12 separate volumes – one for each month – so that the learner can conveniently carry and study the appropriate volume throughout that month. In addition to the monthly volumes, the set includes a comprehensive 13th volume: a Master Index, which serves as a powerful reference tool, allowing learners to quickly locate and review any topic covered in the entire set.

This acclaimed *Kleinman Edition* includes clear elucidation and extensive notes citing the *Mishnah Berurah* and *Igros Moshe* – offering modern applications of timeless halachah.

**Be part of the growing global movement –
and experience halachah in real time, all year long.**



FREE COPIES OF VOL. 1 DISTRIBUTED

לע"נ הגאון הרב לוי בן
הגאון הרב גמליאל הכהן רבינוביץ (ראמפורט) זצ"ל
שוהיה מעודד לימוד קשו"ע בכל עת מצוא

**FREE Pocket-Size Kleinman Edition
Kitzur Shulchan Aruch Yomi vol. 1
+ Kitzur Yomi Calendar**

www.artscroll.com/kitzuryomi or 1-800-MESORAH

While supplies last.

The History of Kitzur Shulchan Aruch Kitzur Shulchan Aruch: A Halachic Guide for a Nation

From the time Rabbi Shlomo Ganzfried first published *Kitzur Shulchan Aruch*, a simplified and practical summary of the Shulchan Aruch, in 1864, it has been one of the world's most widely used halachic guides for daily Jewish living.

The Kleinman Edition Kitzur Shulchan Aruch makes Rabbi Shlomo Ganzfried's

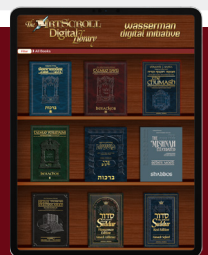
classic even more relevant to a new generation, with its clear elucidation, and the extensive notes reflecting the opinions of the *Mishnah Berurah* and HaRav Moshe Feinstein zt"l, and applying the halachos to modern inventions and contemporary situations.



The ArtScroll Digital Library
waserman library
digital initiative

FREE DOWNLOAD:

The complete Kleinman Edition *Kitzur Shulchan Aruch* is available as a free download on the ArtScroll Digital Library app



Download now at
artscroll.com/app

פֶּלַח הַשְּׁוֹנֶה הַלְכוֹת בְּכָל יוֹם מוֹבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא (נדה עג).

One who studies halachos each day is assured that he is destined to the world to come (Niddah 73a).

© ARTSCROLL MESORAH PUBLICATIONS • 1-800-MESORAH • WWW.MESORAHHERITAGE.ORG

To download At the ArtScroll Shabbos Table, visit www.mesorahheritage.org/shabbosnewsletter

Monthly and weekly dedication opportunities available. To sponsor, contact newsletter@artscroll.com