

# AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

## PARASHAH

## THE SECRET OF R' SHABSAI FRANKEL'S SUCCESS

Aleinu L'Shabei'ach by Rabbi Yitzchok Zilberstein

לְבִלְתִּי רוּם-לִבּוֹ מֵאַחֵיו

*So that his heart does not become haughty over his brethren (17:20)*

R' Shabsai Frankel had the rare, enormous *zechus* of having produced one of the most magnificent Torah editions that our generation can boast of. Not too many people heard the Steipler Gaon tell them what he told R' Shabsai when the Frankel edition of the Rambam was printed: "The Rambam and his commentators will greet you in Gan Eden!"

In order to produce his magnum opus, R' Shabsai hired dozens of *talmidei chachamim* to pore over handwritten manuscripts of the Rambam, paying them from his own pocket. These *talmidei chachamim* attested that in addition to being a *talmid chacham* of stature, R' Shabsai was also a person of noble character who never exploited his status as a rich man to look down upon others of lesser means or knowledge.

He acted submissively before everyone, and was willing to forgo his own honor. Many times, he calmly absorbed losses and damages that occurred during the intensive work on the Rambam's writings.

The following story, which was related by a *talmid chacham* who witnessed it firsthand, is one example of R' Shabsai's rare ability to tolerate losses and disappointments without blaming or castigating others.

R' Shabsai owned a collection of handwritten manuscripts of the works of the Rambam and other Rishonim. R' Shabsai spared no effort or expense to publish the most accurate and beautiful edition of the Rambam possible, and to that end he spent millions of dollars to acquire ancient manuscripts from libraries throughout the world.

Once, R' Shabsai was sitting at his worktable to-

gether with a guest, and on the table before them were several very old manuscripts. The guest, a professional at deciphering old manuscripts, was helping R' Shabsai, and the two were concentrating intently on the material before them.

At some point, the woman of the house brought in two mugs of coffee and placed them down on the table. Suddenly, the guest moved his hand, and the mug tipped over, its contents spilling over the ancient, costly manuscripts.

The damage was more than just financial, because these rare manuscripts were now completely illegible and could no longer be used for the project.

Only R' Shabsai knew how much effort he had invested in order to find these manuscripts and convince their owners to relinquish them. But if you want to know one of the reasons why R' Shabsai was so successful in spreading Torah among the Jewish people, listen to the way he reacted when the coffee spilled.

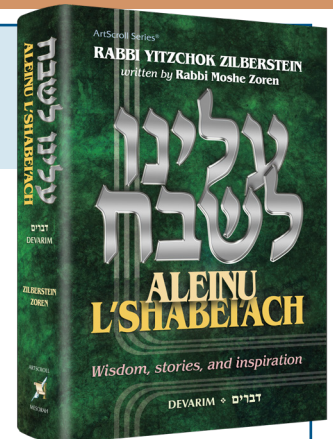
He pursed his lips to make sure that not a word or a sigh would escape, and then he got up and left the room. (Incidentally, this is an excellent idea for anyone who finds himself in a situation in which it is difficult to maintain control and equanimity. By taking yourself out of the scene, you avoid the danger that you may say unkind words in a moment of anger. This suggestion, which is actually recorded by many *mussar sefarim*, allows a person to swallow and think how

*continued on page 3*



Rav Shabsai Frankel

**SUDDENLY  
THE MUG  
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The Vizhnitzer Rebbe had an interesting and unusual relationship with R' Pinchas Teitz, the Rav in Elizabeth, New Jersey.

Whenever R' Teitz came, the *meshamshim* were eager to be in the Rebbe's room, because the conversations were especially fascinating.

On one visit, R' Teitz said that he wanted to give the Rebbe some *nachas*. The Rebbe's oldest son, R' Moishele, had been on the same flight as he, coming from America, and they got into a discussion about a *sugya* in *Maseches Kesubos*. "The Rebbe's son is a real *talmid chacham*! He quoted a *Haflaah* that I had never seen, and when we landed, I looked it up. It was exactly as he quoted it, and it illuminated the *sugya*," R' Teitz said.

Then R' Teitz asked the Rebbe a question. "The Rebbe's son told me that it is impossible for his father, the Rebbe, not to be *b'simchah*, and that the Rebbe is always in a positive state of mind. How can this be?" asked R' Teitz. "Can the Rebbe be *mashpia* some of that *simchah* onto me?"

The Rebbe smiled at the question. "What happens is that many people come in here each day, and they are in pain. I see a lot of sadness, so my job is to cheer people up, to send them out feeling a bit of optimism and hope. That's what I do," the Rebbe concluded, "so I guess some of the feeling I try to give them comes back to me and I also feel joy."

To the Rebbe, *simchah* was a serious *avodah*: not flippant and lighthearted, but a means of earning Divine favor.

During the Aseres Yemei Teshuvah of 1965, Menachem Leizer accompanied the Rebbe to recite *Tashlich* near the shores of the sea in Tel Aviv. There were several elderly chassidim there, a family that came from Bukovina, and the Rebbe greeted them pleasantly, speaking with them for several minutes.

Another Rav happened to be



The Vizhnitzer Rebbe

## TO THE REBBE, SIMCHAH WAS A SERIOUS AVODAH

there at the time, and

he looked on with surprise. His own Rebbe, the Vishiver Rav, would be so overcome by awe during the Aseres Yemei Teshuvah that the *talmidim* could not speak with him, yet the Vizhnitzer Rebbe was apparently bantering with a few elderly people.

When the Rebbe finished his conversation, he turned to this Rav and addressed the question that had not been articulated.

"Chazal teach us that the word '*v'hayah*' is a *lashon simchah*, indicative that something joyous is happening. '*V'hayah*' is *roshei teivos* of the words '*v'yomru hinei yom hadin* — behold, the day of judgment is here,' the Rebbe continued, singing out each word in the *nusach* of the Yamim Noraim. "This is to teach us that these sorts of

preparations also have to be done with *simchah*."

*Simchah*, to the Rebbe, was not just a means, but a goal in its own right.

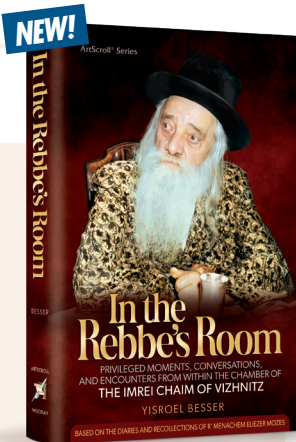
*Simchah* is a blessing, and *atzvut* is the opposite.

In discussing the ugliness of *gaavah*, the Rebbe pointed out that the worst effect of *gaavah* is that it leads to *atzvut*, misery, because an arrogant person is constantly filled with grievances: This one did not show him respect and that one did not acknowledge him properly.

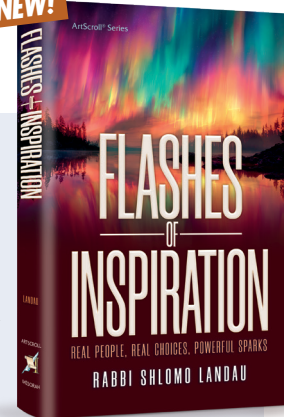
Only an *anav*, the Rebbe said, can truly be happy.

Chazal discuss the responsibility a person has to subdue his *yetzer hara*. If a person is having difficulty conquering the *yetzer hara*, he should study Torah. If that is not effective, then he should recite *Krias Shema*. And, the Gemara concludes, if those suggestions don't prove successful, a person should remind himself of the *yom hamisah*, the day of death.

If the third suggestion is invariably effective, why shouldn't a person take advantage of it at the outset? Because, said the Imrei Chaim, the thought of the *yom hamisah* will lead to *atzvut*, leaving a person vulnerable. It is preferable to first try the other suggestions and stay *b'simchah*. 📖



YOMI SCHEDULES FOR THIS WEEK:	SHABBOS AUGUST 30 א' אלול	SUNDAY AUGUST 31 ב' אלול	MONDAY SEPTEMBER 1 ג' אלול	TUESDAY SEPTEMBER 2 ד' אלול	WEDNESDAY SEPTEMBER 3 ה' אלול	THURSDAY SEPTEMBER 4 ו' אלול	FRIDAY SEPTEMBER 5 ז' אלול
	BAVLI Avodah Zarah 73	Avodah Zarah 74	Avodah Zarah 75	Avodah Zarah 76	Horayos 2	Horayos 3	Horayos 4
	YERUSHALMI Shekalim 7	Shekalim 8	Shekalim 9	Shekalim 10	Shekalim 11	Shekalim 12	Shekalim 13
	MISHNAH Zevachim 13:7-8	Zevachim 14:1-2	Zevachim 14:3-4	Zevachim 14:5-6	Zevachim 14:7-8	Zevachim 14:9-10	Menachos 1:1-2
	KITZUR 211:1-11	211:12-212:End	213:1-214:End	215:1-216:End	217:1-219:1	219:2-7	219:8-220:4



Reb Yissochor Yadger is a well-known mohel from the city of Beitar who has had the *zechus* to travel the globe to perform *brissim*.

On the 18th of Shvat this past year, he was invited to do a bris in the Beis Yisroel Hall in Yerushalayim. The father of the baby shared that he had gotten Reb Yissochor's phone number from a different mohel whom he had asked to do the bris but was unavailable.

Reb Yissochor shrugged his shoulders. It was not really that important who referred him; the main thing was that once again he had the *zechus* to bring yet another baby into the bris of Avraham Avinu.

Reb Yissochor entered the hall and requested to examine the baby prior to the bris. When the baby's mother saw him, she gasped and then began to cry uncontrollably! Reb Yissochor was taken aback. He had no idea what was going on!

After she calmed down a bit, she breathlessly turned to her husband and said, "This man promised that he would be our son's mohel!"

Initially, Reb Yissochor was confused, but suddenly it all came back to him.

On Erev Lag B'Omer, a little less than a year earlier, Reb Yissochor had been asked to travel to war-torn Ukraine to perform four *brissim*. He arrived, successfully did all of the *brissim*, and the next day, Lag B'Omer, Reb Yissochor traveled back to the airport to return home.

He checked in his luggage and then proceeded to security, where he placed his luggage on the security scanner and waited at the other end to retrieve it. The security officer flagged his hand luggage for further screening, and when they checked it, they discovered the instruments for performing the bris. The security officer very firmly explained that there was no way that he could take the instruments onboard the plane. Reb Yissochor explained that they were high-end surgical tools, very

expensive, and thus he carried them in his hand luggage. He continued to explain that they were the furthest thing from potential weapons.

Perhaps due to the heightened security situation, his pleas fell on deaf ears and the security officer would not let him proceed.

Faced with the potential of losing his instruments, Reb Yissochor returned to the baggage check-in area with the hope that he would find another Yid who was traveling to Eretz Yisroel and ask them as a favor to include his bris instruments in their checked luggage.

Sure enough, he quickly located a group of frum women who were actually on his flight. He explained his predicament and asked them to please do him a favor and place his bris items in their checked luggage.

One woman immediately responded that she would be happy to assist. Reb Yissochor handed her his bris satchel as well as his business card and made up with her that they would be in touch once they landed. He thanked her profusely and on a whim added, "May the *zechus* of this mitzvah stand by you, and when you have a boy, it would be my *zechus* to be the mohel!"

The woman smiled and muttered, "B'ezras Hashem, b'ezras Hashem!"

Exactly nine months had passed from the 18th of Iyar to the 18th of Shvat, and here he was with the opportunity to fulfill his *bracha* to this mother.

It turns out that the father had asked a particular mohel to perform the bris. He was unavailable, so he gave the father the name of a different mohel who was also unavailable. The second mohel gave the father Reb Yissochor's number, and thus the story came full circle.

Reb Yissochor performed the bris, but this time it was with a special simcha and joy as he felt the Ribono Shel Olam's hand guiding his hand! 🙏

### THE SECRET OF R' SHABSAI FRANKEL'S SUCCESS continued from page 1

to react rather than react impulsively and say things that will later be very difficult to retract.)

Two minutes later, R' Shabsai returned to the room with a broad smile, carrying another mug of coffee. Turning to his guest, he said, "I don't think you drank anything since we've been sitting here at the table, and you're

probably thirsty. Here's another coffee in place of the one that spilled."

The guest, who was sitting very uncomfortably in his chair, visibly regained his equilibrium. Now, it was clear to him that R' Shabsai was not at all upset about what had happened, and that the reason he had left the room had been simply to prepare another coffee.

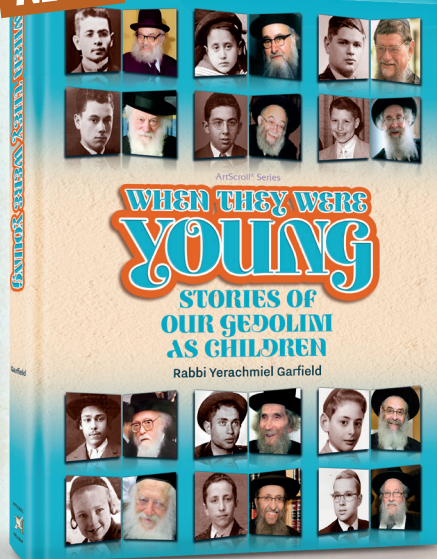
Looking at R' Shabsai's smiling face, the guest assumed that R'

Shabsai must have had insurance for the priceless manuscripts; perhaps he even had an additional copy of the manuscript somewhere.

The gates of success open readily for a person such as R' Shabsai, who was able to maintain his composure and not lose control even after sustaining a huge loss, and was prepared to swallow this loss without saying a word just to prevent his guest from feeling ill at ease. 🙏



NEW!



## Rabbi Avraham Yeshayah Karelitz

Avraham Yeshayah Karelitz, later known as the Chazon Ish after his *sefarim* (אישי is an acronym for אברהם ישעיהו), was born in Kosava, Belarus, in 1878. His parents were R' Shmaryahu Yosef and Rebbetzin Rochel Leah. His father, the rav of the city, was his main rebbi. Avraham Yeshayah married Bashi Bei, who operated a small store so that her husband could focus on learning Torah. In 1920, R' Avraham Yeshayah and his wife moved to Vilna, where he became close to R' Chaim Ozer Grodzensky, the rav of the city and the *gadol hador*. For years, R' Avraham Yeshayah sat and learned without too many people knowing of his greatness. In 1933, he and his wife moved to Eretz Yisrael. At that point, the secret was out. Thousands of people looking for guidance or an answer to their *shailos* came to his home. Though he wasn't a rav or rebbi or rosh yeshivah, the Chazon Ish had a huge influence on the Torah community in Eretz Yisrael, and on the whole world.

# When They Were Young

## QUIET ACTS, GREAT IMPACT

### RABBI AVRAHAM YESHAYAH KARELITZ

הרב אברהם ישעיהו קרליץ זצ"ל

**Position:** Leader of his generation **Place:** Bnei Brak, Israel

**Publications:** Many volumes under the title *Chazon Ish*; *Emunah U'Bitachon*

**Birth:** 1878 **Petirah:** 1953

**Known for:** His influence on halachah and the Torah world



**Y**oung Avraham Yeshayah treated every single person kindly. He was very kind to animals, as well. When he was a young boy, Avraham Yeshayah once saw that a cat had fallen into a ditch and wasn't able to climb out. Avraham Yeshayah felt very bad for the animal. He let himself down into the ditch and helped the animal climb out.

**A**nother time, a man in the community was very sick. Because of his illness, he could not keep himself clean. Before long, anyone who came near him was confronted with a terrible odor. The doctors wanted the man's family members to help him wash up, but the family members were repelled by the stench. The man was very embarrassed about the situation.

When Avraham Yeshayah heard about the man's suffering and shame, he decided to help out. Without making a big deal, he began visiting the sick man several times a week. He helped him wash up and made sure that the bad odor was gone.

He did not do this for attention or compliments. He did it because he loved all Yidden, and he felt a responsibility to help care for them.



Your grandmother needs help cleaning out her attic. You are not really interested in the task. Her attic is dusty and filled with cobwebs. And it seems as if there are thousands of boxes there, waiting to be sorted. If you do it, nobody will know about it, besides your parents and your grandparents. And you will not be getting any cool prizes for your work. But you know how badly she wants to get this done. **Are you able to take this unexciting job upon yourself, just for the sake of the chessed?**

WIN A \$36  
ARTSCROLL  
GIFT CARD!

## THE WEEKLY QUESTION

Question for Shoftim:

*Can the gifts of Zeroa, Lechayayim, V'Keivah be given to a daughter of a Kohen who married a non-Kohen?*

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

**Winner for Vaeschanan: ESTI KARMEL, Monsey NY**

Question for Vaeschanan: Why is a mezuzah rolled up from left to right?  
Answer for Vaeschanan: So that the first word at the top will be the word Shema



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