

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת נח
א' חשוון תשפ"ה
5785
NOVEMBER 2, 2024
ISSUE #212
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

PARASHAH

EATING BEFORE FEEDING THE ANIMALS

Rav Druck on Chumash by Rabbi Yisrael Meir Druck

וַאֲתָהּ קַח לָךְ מִכָּל מֵאֵכֶל אֲשֶׁר יֵאָכֵל וְאַסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ וּלְהֵם לְאָכְלָהּ —
And as for you, take yourself of every food that is eaten and gather it in to yourself,
that it shall be as food for you and for them (6:21).

R' Yehudah said in the name of Rav: It is forbidden for a person to eat before he gives food to his animal, for it is stated first in the verse (*Devarim* 11:15), *v'nasati eisev bisadcha l'vhemtecha*, And I will provide grass in your field for your cattle, and only then does the verse state, *v'achalta visavata*, and you will eat and be satisfied (*Berachos* 40a).

The phrase *v'hayah l'cha v'lahem l'achlah*, that it shall be as food for you and for them (the animals), seems to directly contradict the halachah that a person may not eat before his animals. Shouldn't the *pasuk* have said that it shall be as food for *them* and for *you*?

The *Yad Ephraim* commentary on *Shulchan Aruch* (*Orach Chaim* 167:6) gives the following explanation for why a person may not eat before his animals, based on an account of the Midrash (*Bereishis Rabbah* 33:1) regarding Alexander the Great of Macedonia.

Alexander went to see a king at the other end of the world, and when the king came out to greet him, Alexander expressed his desire to see how justice was dispensed in that country. The case that Alexander witnessed

involved a litigant who told the king that he had purchased a plot of land, and when digging in it he discovered a treasure. He claimed that the treasure belonged to the seller, since he had purchased only the land, while the seller insisted that he had sold the plot with everything in it, so the treasure



Rav Yisrael Meir Druck

ALEXANDER WAS ASTOUNDED BY THIS UNUSUAL LAWSUIT

sure belonged to the buyer.

Alexander was astounded by this unusual lawsuit, and waited to hear the king's verdict.

"Do you have a son?" the king asked the first litigant.

"Yes," he replied.

"And do you have a daughter?" he asked the other litigant.

When he responded in the affirmative, the king ruled that the two should marry their children off to

each other and give the treasure to the couple.

Alexander could not believe his ears. Noting his consternation, the king turned to him and asked, "Have I not judged well?"

"Yes, you judged well," Alexander responded.

"Had such a case occurred in your land," the king inquired, "how would you have judged?"

Alexander responded, "We would kill both the seller and the buyer, and the kingdom would then confiscate the wealth of both parties for itself."

The king asked Alexander, "Does the sun shine and rain fall in your land?"

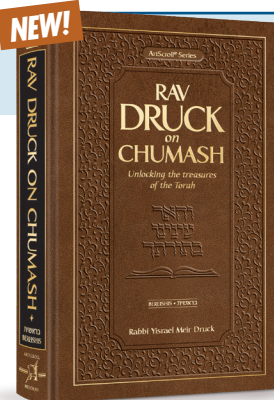
"Yes," Alexander responded.

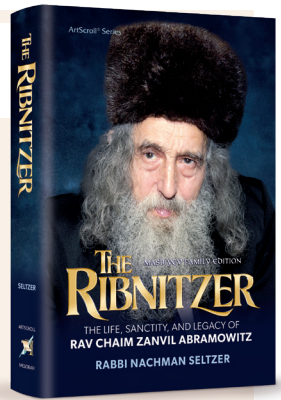
"Are there animals in your land?"

"Yes."

"Now I understand why all this prosperity comes to your land," the king said. "In truth, your land should not be blessed, since your judgment is neither just nor kind, but involves murder and thievery. Now that I hear that you have animals in

continued on page 3





While the Rebbe spent his younger years learning for many hours every day, as the years passed, he stepped into the role that had been set aside for him by Hashem — acting more and more as the spiritual guide and leader of the Yidden around him.

In addition to everything else that he did for his fellow Yidden, the Ribnitzer made the rounds of various towns and villages for the express purpose of performing *shechitah*, ritual slaughtering of animals and fowl, and providing local Jews with kosher meat. One petitioner found out that the Rebbe had a feather-removing business. He asked a few questions and learned that the Rebbe defeathered the chickens that he slaughtered for the ridiculously minimal charge of ten kopeks. The man was taken aback and asked the Rebbe why he didn't raise his price. Doing a time-consuming job such as defeathering a chicken for ten kopeks was basically doing it for free.

"You don't understand," the Rebbe explained. "The only reason the Yidden even bring me the chickens to *shecht* in the first place is because they know that I will take care of the feathers. That's the reason I offer the service in the first place — so that they will bring me the chickens to *shecht*, and I will be able to ensure that they eat kosher chicken."

Shechitah was expressly forbidden in the Soviet Union, and in the years after the war and for decades to come, the KGB did their best to catch any

Jew who had the temerity to disobey.

The Rebbe managed to slaughter animals for years without being caught, but there came a day when the KGB caught him red-handed. The soldiers who arrested him joyfully pointed out what lay ahead for the Rebbe who paid them no heed. As they traveled down the road toward the local jail, the Rebbe caught sight of a river, and, turning to his captors, he made a request.

"Could we stop for a few minutes?"

The soldiers were utterly taken



The Ribnitzer

aback to see that their prisoner had the nerve to talk to them, let alone make requests.

"Why do you want to stop?"

"I see a river and I would like to immerse in it."

The soldiers couldn't get over the Jew's request. In truth, it was hard to comprehend anyone sticking their toe into the frigid waters, let alone his entire body. Just thinking about the idea of their prisoner doing such an outlandish thing sent the soldiers into spasms of laughter.

"You know what?" they said, when their laughter had subsided. "If you want to go swimming in the river, we won't stand in your way."

So saying, they stopped the car and let him out on the riverbank. They watched as the Rebbe made his way down the bank and over to the river, which was completely frozen over, with no visible point of entry.

Every breath that the soldiers took froze in the air as soon as it was out of their mouths. Yet to their amazement, the *Zhid* wasn't fazed.

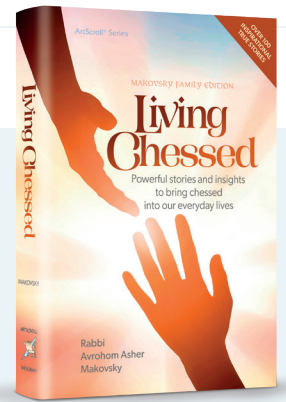
The Rebbe began pounding away at the ice with a branch that he found, trying to crack a hole big enough for him to slide into, while the soldiers watched, openmouthed. None of them had ever seen anything like this before, and they knew they would never forget the incredible sight of a Jew hacking away at the ice so that he could take a dip in the river.

Suddenly, one soldier turned to the other and said, "This man is no cattle slaughterer. He's out of his mind!"

Turning to the Rebbe, who was making inroads with the ice, they yelled, "Crazy man!"

They promptly returned to their vehicle and drove away, leaving the Rebbe in peace to immerse in the icy river to his heart's content. Then he left the river behind and returned to the town where he had been before his arrest, picked up his knife, and continued with his holy work. Yidden needed kosher meat, and there was no time to waste. 📖

YOMI SCHEDULES FOR THIS WEEK:	SHABBOS NOV 2 א חשוון	SUNDAY NOV 3 ב חשוון	MONDAY NOV 4 ג חשוון	TUESDAY NOV 5 ד חשוון	WEDNESDAY NOV 6 ה חשוון	THURSDAY NOV 7 ו חשוון	FRIDAY NOV 8 ז חשוון
	DAF YOMI: Bava Basra 130	DAF YOMI: Bava Basra 131	DAF YOMI: Bava Basra 132	DAF YOMI: Bava Basra 133	DAF YOMI: Bava Basra 134	DAF YOMI: Bava Basra 135	DAF YOMI: Bava Basra 136
	YERUSHALMI DAF YOMI: Bikkurim 2	YERUSHALMI DAF YOMI: Bikkurim 3	YERUSHALMI DAF YOMI: Bikkurim 4	YERUSHALMI DAF YOMI: Bikkurim 5	YERUSHALMI DAF YOMI: Bikkurim 6	YERUSHALMI DAF YOMI: Bikkurim 7	YERUSHALMI DAF YOMI: Bikkurim 8
	MISHNAH YOMI: Bava Metzia 9:12-13	MISHNAH YOMI: Bava Metzia 10:1-2	MISHNAH YOMI: Bava Metzia 10:3-4	MISHNAH YOMI: Bava Metzia 10:5-6	MISHNAH YOMI: Bava Basra 1:1-2	MISHNAH YOMI: Bava Basra 1:3-4	MISHNAH YOMI: Bava Basra 1:5-6
	KITZUR SHULCHAN ARUCH YOMI: 5:17-6:3	KITZUR SHULCHAN ARUCH YOMI: 6:4-9	KITZUR SHULCHAN ARUCH YOMI: 6:10-7:End	KITZUR SHULCHAN ARUCH YOMI: 8:1-5	KITZUR SHULCHAN ARUCH YOMI: 8:6-9:3	KITZUR SHULCHAN ARUCH YOMI: 9:4-9	KITZUR SHULCHAN ARUCH YOMI: 9:10-13
			Mazel To!				



Every day, Aharon makes the long commute from Lakewood to Brooklyn where he works. He listens to shiurim and music to keep his mind occupied, and difficult as the routine is, he enjoys the time to himself. It's a little refuge between his busy household and his hectic office.

Then his neighbor calls him. He is the young father of a large family, and recently began teaching elementary school at a yeshivah in Brooklyn. His pay is barely adequate, and commuting costs take a big bite out of his tight budget. He asks, "Could I get a ride home with you on Mondays and Thursdays? I'd be happy to split the tolls."

Aharon knows he has to say "yes." There's no real reason to say "no," except that he doesn't want company. He soon regrets his decision because this young man loves to talk. Furthermore, he doesn't talk about anything that interests Aharon. Aharon feels as if his mind is taken captive for an hour and a half every time the young man gets into the car.

But he works on developing a different attitude. "I'm saving this family a lot of money by giving him a ride. Hashem gave me the chance to do a Jew a big favor, and I'm doing it. I might as well do it happily."

What Aharon doesn't know is that he is doing himself an even bigger favor. The *Zohar* in *Parashas Vayei-ira* teaches that if, *chas v'shalom*, a person is due some punishment for his sins, Hashem can send that person

a "gift" in the form of a poor person in need of *tzedakah* or chessed. The gift is an expression of Hashem's love for the person, reflecting His desire to help him save himself from pain.

If the person accepts the gift, his kind deed becomes "imprinted" on his body. When the prosecuting *malach* approaches the person and sees this imprint, he flees, and the person is saved.

Imagine how we would react to that annoying individual who comes to us for a ride or a loan or some other favor, yet again, if we knew that he was a gift from Hashem. If we knew that a danger lay ahead for us, and by helping this person we are able to bypass the danger without ever knowing what awaited us, we would be seeking out difficult *gemilus chassadim* to take on. We'd be calling up the lonely guest who dominates our Shabbos table with long, pointless commentaries and inviting him for a seudah. We'd be offering a ride to the person who takes the opportunity to ask us a barrage of personal questions. We'd be volunteering to babysit for the neighbor's child who needs non-stop attention. If we saw illness, accidents, disputes and other misfortunes looming in the distance, and they dissipated like clouds when we grasped these acts of chessed, how different our perspective would be! 📖

EATING BEFORE FEEDING THE ANIMALS

continued from page 1

your land, I understand that this abundance is in their merit alone."

This idea is implied in the verse *adam uv'heimah soshia Hashem, You save both man and beast, O Hashem (Tehillim 36:7)*, which can be understood to mean, "You, God, save man in the merit of the animals."

We never know the calculations of Heaven, and at times, people may receive blessing in the merit of the animals. When rain falls and blessing abounds, people assume that this is for the sake of man, and that the animals benefit incidental-

ly. In reality, however, the opposite may be true, for people who are unworthy are actually receiving blessing in the merit of the animals.

We can now understand the precision with which the above *pasuk* is worded. Earlier, the Torah states, *ki hishchis kal basar es darko al ha'aretz, for all flesh had corrupted its way upon the earth (6:12)*, and Rashi cites Chazal's observation that even the animals were corrupted.

Clearly, then, Noah was saved from the Flood not due to the merit of the animals, but due to his own merit, as Hashem told him, *ki osecha ra'isi Tzadik lifanai bador hazeh, for it is you that I have seen to be righteous before*

Me in this generation (7:1). The animals, too, were saved in Noah's merit.

If so, the halachah that one may not eat before his animals did not apply to Noah, for, as the *Yad Ephraim* writes, the reason for this halachah is that at times, a person does not possess his own merit, and is able to eat only in the merit of the animals. Since the animals were kept alive in Noah's merit, and not the reverse, this reasoning was not relevant to him, and he was allowed to eat before the animals. The phrase *v'hayah l'cha v'lahem l'achlah, that it shall be as food for you and for them*, is therefore perfectly understandable. 📖



Parashah for Children

פרשת נח

Flights of the Dove



Forty days after the mountaintops reappeared after the Mabul, Noach sent a raven on a mission to see if there was still water covering the earth. The raven just flew around the Teivah, refusing to leave. Finally, at Hashem's command, Noach pulled the raven back into the Teivah. Seven days later, Noach sent a dove out the Teivah window to see if the world was ready to be settled yet. After flying far and wide the dove couldn't find any dry land, and he returned to the Teivah.

Another week went by and Noach sent the dove out again. This time it came back holding an olive leaf in its mouth.

Seven days later Noach sent the dove out again. This time it didn't return. It had found a dry place to land and build a nest.

Free at Last!

This was the sign Noach was waiting for. He opened the Teivah and looked around. As far as the eye could see, the land was dry! All the waters of the Mabul were gone!

This happened on the first day of Tishrei — Rosh Hashanah. What a wonderful way to celebrate the new year! Finally, Noach and his family could inhale the fresh air of a new, dry world.

Though the land was dry, it was still muddy. A dove could hop around on the earth, but elephants and humans would get stuck in the mud. It took more time until the earth was dry enough for animals and humans to leave the Teivah.

But Noach and the animals didn't jump out of the Teivah even when the mud was all dry. Hashem had commanded Noach to enter the Teivah. He couldn't leave until Hashem gave him permission to do so.

On the twenty-seventh day of Cheshvan, 365 days after Noach entered the Teivah, Hashem told Noach, "Go out of the Teivah. You and your wife, your children and their wives, all the animals, birds, and creeping creatures, they will be fruitful and multiply on earth." This was a blessing that they would have many children and many descendants.

They had spent an entire year in the Teivah. Now, finally, they were free!

**WIN A \$36
ARTSCROLL
GIFT CARD!**

THE WEEKLY QUESTION

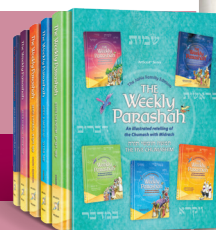
Question for Noach:

How old was the world when Avraham was born?

Kids, please ask your parents to email the answer to 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.**

The winner of the Nitzavim-Vayeilech question is: YAAKOV ZEV RAND, Chestnut Ridge, NY

The question was: How long did it take Moshe to write 13 Sifrei Torah? The answer is: One Day!



© 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