

**Megillat Ruth 1:6-18 in PaRDeS**

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**The Story – Chapter 1:6-18**

**SECTION II**

**INTRODUCTION**

In this series of documents I will be translating Megillat Ruth in four separate ways to produce a Pshat translation, a Remez translation, a Drash translation, and a Sod translation. I will be building these four translations by examining how Chazal translated the words in the oral and written Torah. For all four levels I will examine the Torah. For the Pshat I will draw from the text of Ruth, sefer Mordechai, the Mishna, Rashi, and Ibn Ezra. For the Remez I will draw from the Gemara, sefer Luqas, Meam Loez, and sefer Baal HaTurim. For the Drash I will draw from the Midrash, sefer Matityahu, Alshich, and the Malbim. Finally, for the Sod I will draw from the Zohar and sefer Yochanan. I will also, on occasion, use logical arguments (sevarah) to justify a particular translation.

I will be presenting the Hebrew, Greek, and english translations in order to see the traditional understanding of the text. I will then build the PaRDeS translation for the key words. Finally, I will retranslate the pasukim to bring out the PaRDeS translation. This is the goal of this work. To bring to the English speaking audience a glimpse of the richness of the text ans seen through the eyes of Chazal in the four levels of PaRDeS.

## Ruth 1:6-18

**Text:**

|  |  |
| --- | --- |
| וַתָּקָם הִיא וְכַלֹּתֶיהָ וַתָּשָׁב מִשְּׂדֵי מֹואָב כִּי שָֽׁמְעָה בִּשְׂדֵה מֹואָב כִּֽי־פָקַד יְהוָה אֶת־עַמֹּו לָתֵת לָהֶם לָֽחֶם׃ | ו |
| וַתֵּצֵא מִן־הַמָּקֹום אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כַלֹּתֶיהָ עִמָּהּ וַתֵּלַכְנָה בַדֶּרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָֽה׃ | ז |
| וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי כַלֹּתֶיהָ לֵכְנָה שֹּׁבְנָה אִשָּׁה לְבֵית אִמָּהּ יעשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִֽי׃ | ח |
| יִתֵּן יְהוָה לָכֶם וּמְצֶאןָ מְנוּחָה אִשָּׁה בֵּית אִישָׁהּ וַתִּשַּׁק לָהֶן וַתִּשֶּׂאנָה קֹולָן וַתִּבְכֶּֽינָה׃ | ט |
| וַתֹּאמַרְנָה־לָּהּ כִּי־אִתָּךְ נָשׁוּב לְעַמֵּֽךְ׃ | י |
| וַתֹּאמֶר נָעֳמִי שֹׁבְנָה בְנֹתַי לָמָּה תֵלַכְנָה עִמִּי הַֽעֹֽוד־לִי בָנִים בְּֽמֵעַי וְהָיוּ לָכֶם לַאֲנָשִֽׁים׃ | יא |
| שֹׁבְנָה בְנֹתַי לֵכְןָ כִּי זָקַנְתִּי מִהְיֹות לְאִישׁ כִּי אָמַרְתִּי יֶשׁ־לִי תִקְוָה גַּם הָיִיתִי הַלַּיְלָה לְאִישׁ וְגַם יָלַדְתִּי בָנִֽים׃ | יב |
| הֲלָהֵן תְּשַׂבֵּרְנָה עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּֽעָגֵנָה לְבִלְתִּי הֱיֹות לְאִישׁ אַל בְּנֹתַי כִּֽי־מַר־לִי מְאֹד מִכֶּם כִּֽי־יָצְאָה בִי יַד־יְהוָֽה׃ | יג |
| וַתִּשֶּׂנָה קֹולָן וַתִּבְכֶּינָה עֹוד וַתִּשַּׁק עָרְפָּה לַחֲמֹותָהּ וְרוּת דָּבְקָה בָּֽהּ׃ | יד |
| וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתֵּךְ אֶל־עַמָּהּ וְאֶל־אֱלֹהֶיהָ שׁוּבִי אַחֲרֵי יְבִמְתֵּֽךְ׃ | טו |
| וַתֹּאמֶר רוּת אַל־תִּפְגְּעִי־בִי לְעָזְבֵךְ לָשׁוּב מֵאַחֲרָיִךְ כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהָֽי׃ | טז |
| בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יֹסִיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֵֽךְ׃ | יז |
| וַתֵּרֶא כִּֽי־מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ וַתֶּחְדַּל לְדַבֵּר אֵלֶֽיהָ׃ | יח |

**Septuagint:**

***Ruth 1:6-17*** *And she arose with her two daughters-in-law, and they returned from the land of Moab, for she heard in the land of Moab, that HaShem has visited His people to give them loaves of bread.*

*7 And she came out from the place where she was, and her two daughters-in-law with her; and they went forth on the road to return to the land of Juda.*

*8 And Naomi said unto her two daughters in law, Go, return each to her mother’s house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.*

*9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.*

*10 And they said unto her, Surely we will return with thee unto thy people.*

*11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?*

*12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;*

*13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.*

*14 And they raised their voices and wept again; and Orpha kissed her mother-in-law, and returned to her people, but Ruth followed her.*

*15 And Noemin said to Ruth, “Behold, your sister-in-law has gone back to her people and to her gods; now you also turn back after your sister-in-law.”*

*16 But Ruth said: “Reply not for me to leave you, or to turn back behind you; for wherever you may go, I will go; and wherever you may lodge, I will lodge; your people shall be my people, and your God my God;*

*17 and wherever you may die, I will die, and there will I be buried; may the LORD do these to me, and add to these, because death alone will separate you and me.”*

*18 But seeing that Noemin was determined to go with her, she ceased speaking to her any longer.*

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| **TANAKH** | **Translation** | **SEPTUAGINT** | **Translation** |
| ותקם | And she arose | καὶ ἀνέστη | *and she arose* |
| היא | she | αὐτὴ | *she* |
| וכלתיה | and her daughters-in-law | νύμφαι αὐτῆς | *and her two daughters-in-law* |
| ותשב | and returned | καὶ ἀπέστρεψαν | *and returned* |
| משדי | from fields of |  | *from the fields of* |
| מואב | Moav | μωαβ | *Moab* |
| כי | for | ὅτι | *for* |
| שמעה | she had heard | ἤκουσαν | *she had heard* |
| בשדה | in the fields |  | *in the fields* |
| מואב | Moav | μωαβ | *Moab* |
| כי פקד | that had remembered (‘count’, ‘appoint’, ‘commanded’, ‘remember’, ‘believed’) | ὅτι ἐπέσκεπται | *that had visited* |
| יהוה | HaShem | κύριος | *the sovereign* |
| את עמו | his people | τὸν λαὸν αὐτοῦ‬ | *his people* |
| לתת | to provide | δοῦναι | *to give* |
| להם | for them | αὐτοῖς | *them* |
| לחם | bread | ἄρτους | *bread* |
| ותצא | and she went out | καὶ ἐξῆλθεν | *and she went forth* |
| מן | from | ἐκ | *out* |
| המקום | the place | τοῦ τόπου‬ | *the place* |
| אשר | where | οὗ | *where* |
| היתה | she had been | ἦν | *she had been* |
| שמה | at there | ἐκεῖ | *there* |
| ושתי | and two (of) | καὶ αἱ δύο | *and the two* |
| כלתיה | her daughters-in-law | νύμφαι αὐτῆς | *her daughters-in-law* |
| עמה | with her | μετʼ αὐτῆς‬ | *with her* |
| ותלכנה | and they set out | καὶ ἐπορεύοντο‬ | *and they set out* |
| בדרך | in the way | ἐν τῇ ὁδῷ | *in the way* |
| לשוב | to return | τοῦ ἐπιστρέψαι‬ | *to return* |
| אל | to | εἰς | *to* |
| ארץ | land of | τὴν γῆν‬ | *this true* |
| יהודה | Yehudah | ιουδα | *Judah* |
| ותאמר | and she said | καὶ εἶπεν | *and said* |
| נעמי | Naomi | νωεμιν | *Noemin* |
| לשתי | to two of | ταῖς | *to* |
| כלתיה | her daughters-in-law | νύμφαις αὐτῆς | *daughters-in-law* |
| לכנה | go | πορεύεσθε δὴ | *go* |
| שבנה | return | ἀποστράφητε | *return and go back* |
| אשה | each | ἑκάστη | *each* |
| לבית | to house of | εἰς οἶκον‬ | *to house* |
| אמה | her mother | μητρὸς αὐτῆς | *her mother* |
| יעשה | may do (ketiv - written) | ποιήσαι | *may he make* |
| יעש | may do  (keri - read) – ***less*** kindness than a born Jew | ποιήσαι | *may he make* |
| יהוה | HaShem | κύριος | *Lord* |
| עמכם | to you | μεθʼ ὑμῶν‬ | *with you* |
| חסד | kindness | ἔλεος | *kindness* |
| כאשר | just as | καθὼς | *according as* |
| עשיתם | you showed | ἐποιήσατε | *you showed* |
| עם | to | μετὰ | *with* |
| המתים | the dead ones | τῶν τεθνηκότων‬ | *with the dead* |
| ועמדי | and to me | καὶ μετʼ ἐμοῦ | *and with me* |
| יתן | may he grant | δῴη | *may he give* |
| יהוה | HaShem | κύριος | *Lord* |
| לכם | to you | ὑμῖν | *to you* |
| ומצאן | and find | καὶ εὕροιτε | *and find* |
| מנוחה | rest | ἀνάπαυσιν | *rest* |
| אשה | each | ἑκάστη | *every one* |
| בית | house of | εἰς οἶκον‬ | *in house of* |
| אישה | her husband | ἀνδρὸς αὐτῆς | *her husband* |
| ותשק | then she kissed | καὶ κατεφίλησεν‬ | *and she kissed again and again* |
| להן | on them | αὐτάς | *herself* |
| ותשאנה | and they raised | καὶ ἐπῆραν | *and they raised* |
| קולן | voice of them | τὴν φωνὴν αὐτῶν | *their voice herself* |
| ותבכינה | and they wept |  | *and they wept* |
| ותאמרנה | and they said |  | *and they said* |
| לה | to her | αὐτῇ | *to her* |
| כי | indeed |  |  |
| אתך | with you | μετὰ σοῦ | *with you* |
| נשוב | we will go back | ἐπιστρέφομεν | *we will be converted* |
| לעמך | to people of you | εἰς τὸν λαόν σου | *to your people* |
| ותאמר | and she said |  | *and she said* |
| נעמי | Naomi | νωεμιν | *Noemin* |
| שבנה | return |  | *turn* |
| בנתי | daughters of me |  | *daughters of me* |
| למה | why |  | *and in order* |
| תלכנה | would you come | πορεύεσθε | *would you walk* |
| עמי | with me | μετʼ ἐμοῦ | *after me* |
| העוד | any more |  | *me* |
| לי | to me | μοι | *more* |
| בנים | sons | υἱοὶ | *my sons* |
| במעי | inside of me |  | *in my womb* |
| והיו | that they could become | καὶ ἔσονται‬ | *and happen* |
| לכם | for you | ὑμῖν | *for you* |
| לאנשים | as husbands |  | *husbands* |
| שבנה | return | ἐπιστράφητε δή | *turn again* |
| בנתי | my daughters | θυγατέρες μου | *daughters of me* |
| לכן | go |  |  |
| כי | for | διότι | *because* |
| זקנתי | I am too old | διότι | *I am old* |
| מהיות | than to be |  | *than to be* |
| לאיש | to husband | ἀνδρί | *husband* |
| כי | if | ὅτι | *because* |
| אמרתי | I thought | εἶπα ὅτι | *because* |
| יש | there was | ἔστιν | *I am* |
| לי | for me | μοι | *that* |
| תקוה | hope | ὑπόστασις | *confidant* |
| גם | also |  | *that* |
| הייתי | I was | τοῦ γενηθῆναί με | *it came to pass* |
| הלילה | the night |  |  |
| לאיש | to husband | ἀνδρὶ | *my husband* |
| וגם | and also | καὶ | *and* |
| ילדתי | I bore | τέξομαι | *bring forth* |
| בנים | sons | υἱούς | *sons* |
| הלהן | for them |  | *not yourselves* |
| תשברנה | would you wait | προσδέξεσθε | *wait for* |
| עד | until | ἕως | *until* |
| אשר | when | οὗ | *when* |
| יגדלו | they grew up | ἁδρυνθῶσιν | *they grew up* |
| הלהן | for them |  | *for them* |
| תעגנה | would you remain | κατασχεθήσεσθε | *would you hold back* |
| לבלתי | not |  | *these* |
| היות | to become | γενέσθαι | *me married* |
| לאיש | to husband | ἀνδρί | *to husband* |
| אל | no | μὴ δή | *not* |
| בנתי | my daughters |  | *my daughters* |
| כי | for | ὅτι | *since* |
| מר | bitter | ἐπικράνθη | *bitter* |
| לי | to me | μοι | *me* |
| מאד | more | ὑπὲρ | *beyond* |
| מכם | than you |  | *you* |
| כי | for | ὅτι | *because* |
| יצאה | she went out | ἐξῆλθεν | *she went out* |
| בי | against me |  | *against me* |
| יד | hand of | χεὶρ | *hand of* |
| יהוה | HaShem | κυρίου | *Lord* |
| ותשנה | and they raised | καὶ ἐπῆραν | *And they lifted up* |
| קולן | their voice | τὴν φωνὴν αὐτῶν | *their voice* |
| ותבכינה | and they wept |  | *and wept* |
| עוד | again | ἔτι | *again* |
| ותשק | and she kissed | καὶ κατεφίλησεν | *and she kissed* |
| ערפה | Orpah | ορφα | *Orpah* |
| לחמותה | on her mother-in-law | τὴν πενθερὰν αὐτῆς‬ | *her mother-in-law* |
| ורות | and Ruth | ρουθ | *Ruth* |
| דבקה | she clung | ἠκολούθησεν | *followed* |
| בה | to her | αὐτῇ | *her* |
| ותאמר | and she said |  | *And she said* |
| הנה | behold | ἰδοὺ | *Behold* |
| שבה | she goes back | ἀνέστρεψεν | *She returned* |
| יבמתך | your sister-in-law |  | *thy sister-in-law* |
| אל | to | πρὸς | *to* |
| עמה | her people | λαὸν αὐτῆς‬ | *her people* |
| ואל | and to | καὶ πρὸς | *and to* |
| אלהיה | her gods |  | *her gods* |
| שובי | return | ἐπιστράφητι | *turn now you* |
| אחרי | with | ὀπίσω | *after* |
| יבמתך | your sister-in-law | τῆς συννύμφου σου‬ | *thy sister-in-law* |
| ותאמר | and she replied |  | *she replied* |
| רות | Ruth | ρουθ | *Ruth* |
| אל | not | μὴ | *not* |
| תפגעי | you urge | ἀπαντήσαι | *Intreat* |
| בי | to me | ἐμοὶ | *me* |
| לעזבך | to leave you | τοῦ καταλιπεῖν σε | *not to leave thee* |
| לשוב | to return |  | *or to return* |
| מאחריך | from after you | ὄπισθέν σου | *from following thee* |
| כי | for | ὅτι | *for* |
| אל | to | ἐὰν | *to* |
| אשר | where | ὅπου | *where* |
| תלכי | you go | πορευθῇς | *you go* |
| אלך | I will go | πορεύσομαι | I will go |
| ובאשר | and at where | καὶ οὗ ἐὰν‬ | *And where* |
| תליני | you stay | αὐλισθῇς | *You lodge* |
| אלין | I will stay | αὐλισθήσομαι | *I will lodge* |
| עמך | your people | ὁ λαός σου‬ | *Your people* |
| עמי | my people | λαός μου | *My people* |
| ואלהיך | and your God | καὶ ὁ θεός σου | *and thy God* |
| אלהי | my God | θεός μου | *My God* |
| באשר | at where | καὶ οὗ ἐὰν | *And wherever* |
| תמותי | you die | ἀποθάνῃς | *You die* |
| אמות | I will die | ἀποθανοῦμαι | *I will die* |
| ושם | and there | κἀκεῖ | *And there* |
| אקבר | I will be buried | ταφήσομαι | *I will be buried* |
| כה | so | τάδε | *so* |
| יעשה | may he deal | ποιήσαι | *Do* |
| יהוה | HaShem | κυρίου | *God* |
| לי | to me | ὅτι | *that* |
| וכה | and so | καὶ τάδε | *And so* |
| יסיף | may he be severe | προσθείη | *More also* |
| כי | unless | ὅτι | *that* |
| המות | the death | θάνατος | *death* |
| יפריד | he separates | διαστελεῖ | *divide* |
| ביני | between me | ἀνὰ μέσον ἐμοῦ‬ | *Between me* |
| ובינך | and between you |  | *And you* |
| ותרא | and she realized | ἰδοῦσα  δὲ | *She saw* |
| כי | that | ὅτι | *that* |
| מתאמצת | being determined | κραταιοῦται | *was determined* |
| היא | she | αὐτὴ | *she* |
| ללכת | to go |  | *To go* |
| אתה | with her | μετʼ αὐτῆς | *With her* |
| ותחדל | and she stopped | ἐκόπασεν | *ceased* |
| לדבר | to urge | τοῦ λαλῆσαι‬ | *To speak* |
| אליה | to her |  | *To her again* |

**Peshitta**

**1:6** Then she started with her daugh­ters-in-law to return from the land of Moab; for she had heard in the land of Moab that the Lord had visited his people in giving them food.

**1:7** So she went forth out of the place where they sojourned, along with her two daughters-in-law, to return and go to the land of Judah.

**1:8** And Naomi said to her two daugh­ters-in-law, Return, go back to your own country and to the house of your kinsmen; may the LORD deal kindly with you, as you have dealt with me and with both of my sons who now are dead.

**1:9** The Lord grant you favor so that you may find rest in the house of your parents. Then she kissed them; and they lifted up their voices and wept.

**1:10** And they said to her, No, we will return with you to your land and to your people.

**1:11** But Naomi said to them, Turn back, my daughters; why will you go with me? Will I bear sons again that they may be your husbands?

**1:12** Turn back, my daughters, go your way; for I am too old to have a husband. IfI should say, I have hope. and even if I should have a husband. and should also bear sons;

**1:13** Would you wait for them until they were grown? Would you stay for them from having husbands? No, my daughters; for I am greatly grieved for your sakes, and it grieves me more than it does you, because the hand of the LORDis gone forth against me.

**1:14** And they lifted up their voices again and wept; and Orpah kissed her mother-in-law, and turned back and went away; but Ruth clung to her.

**1:15** And her mother-in-law said to her, Behold, your sister-in-law has gone back to her people and to her kinsmen; return also after your sister-in-law.

**1:16** And Ruth said to her, Far be it from me to return from following after you, and to leave you; for where you go, I will go; and where you dwell, I will dwell; your people shall be my people, and your God my

God:

**1:17** Where you die, I will die, and there will I be buried; may the LORDdo so to me, and more also, if even death can separate me from you.

**1:18** When Naomi saw that she was determined to go with her, then she ceased from urging her to go back.

**Stone’s Translation**

**1:6** She then arose along with her daughters-in-law to return from the fields of Moab, for she had heard in the fields of Moab that HASHEM had remembered His people by giving them food.

**1:7** She left the place where she had been, her two daughters-in-law with her, and they set out on the road to return to the land of Judah.

**1:8** Then Naomi said to her two daughters-in-law, “Go, return, each of you to her widows mother’s house. May HASHEM deal kindly with you, as you have dealt kindly with the dead and with me!

**1:9** May HASHEM grant that you may find security, each in the home of her husband.” She kissed them, and they raised their voice and wept.

**1:10** And they said to her, “No, we will return with you to your people.”

**1:11** But Naomi said, “Turn back, my daughters. Why should you come with me? Have I more sons in my womb who could become husbands to you?

**1:12** Turn back, my daughters, go, for I am too old to have a husband. Even if! were to say, ‘There Is hope for me! ’and even if I were to have a husband tonight — and even bear sons —

**1:13** would you wait for them until they were grown up? Would you tie yourselves down for them, not to marry anyone else? No, my daughters! I am very embittered on account of you, for the hand of HASHEM has gone forth against me.

**1:14** They raised their voice and wept again. Orpah kissed her mother-in-law, but Ruth clung to her.

**1:15** So she said, “Look, your sister-in-law has returned to her people and to her gods; return after your sister-in-law.”

**1:16** But Ruth said, “Do not urge me to leave you, to turn back from following you. For where you go, I will go; where you lodge, I will lodge; your people are my people, and your God is my God;

**1:17** where you die, I will die, and there I will be buried. Thus may HaShem do to me, and so may He do more, if anything but death separates me from you.”

**1:18** When she saw that she was determined to go with her, she stopped arguing with her,

**KJV**

**1:6** Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

**1:7** Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

**1:8** And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

**1:9** The LORD grant you that ye may find rest, each [of you] in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

**1:10** And they said unto her, Surely we will return with thee unto thy people.

**1:11** And Naomi said, Turn again, my daughters: why will ye go with me? [are] there yet [any more] sons in my womb, that they may be your husbands?

**1:12** Turn again, my daughters, go [your way]; for I am too old to have an husband. If I should say, I have hope, [if] I should have an husband also to night, and should also bear sons;

**1:13** Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

**1:14** And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

**1:15** And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

**1:16** And Ruth said, Entreat me not to leave thee, [or] to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people [shall be] my people, and thy God my God:

**1:17** Where thou diest, will I die, and there will I be buried: HaShem do so to me, and more also, [if ought] but death part thee and me.

**1:18** When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

**Symbols and their Meaning**

| **פשת P**shat  **simple** meaning | **רמז R**emez  **Hinted / allegorical** meaning | **דרש D**rush  **Metaphoric** Meaning | **סוד S**od  **Symbolic** meaning |
| --- | --- | --- | --- |
| **Daughters-in-law:** completion / perfect | **Daughters-in-law**: bride | **Daughters-in-law:** shabbat | **Daughters-in-law**: Israel / Mashiach |
| **Returned**: turn back | **Returned**: Shabbat [sitting] | **Returned**: tikkun – key to redemption | **Returned**: Covering nakedness [in Eden] |
| **Field:** A working place for nourishment. | **Field:** A place where Torah Scholars work. | **Field:** A city (Edom) / the world. | **Field:** A woman. |
| **Moab:** “by my father”. | **Moab:** The forty-ninth level of impurity. | **Field of Moab:** Beit din of Moav. | **Moab:** Place of Lions, of the Temple. |
| **Remember**: focus attention | **Remember**: Controls reality | **Remember**: Redeem | **Remember**: Chastisement is complete |
| **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| **Bread**: Food | **Bread**: Halacha | **Bread**: Torah | **Bread**: Mashiach |
| **the place**: a certain spot | **the place**: Jerusalem | **the place**: The Temple | **the place**: Gan Eden |
| **Two**: proliferation | **Two**: witnesses | **Two**: blessing | **Two**: a non-unified entity |
| **In the way**: journey | **In the way**: Cohabitation | **In the way**: Torah path | **In the way**: Shining light |
| **Land**: Country / settlement | **Land**: Israel | **Land**: HaShem’s place | **Land**: Sabbath |
| **Judah:** “Now I will praise HaShem”. | **Judah:** HaShem’s worship. | **Judah:** Lion's whelp / HaShem’s kingship. | **Judah:** Kingship and divine order. |
| **Naomi:** My delight | **Naomi:** Ami – (my people) | **Naomi:** Pleasant and sweet [the Torah] | **Naomi:** Chava |
| **Mother’s House**: Place of origin / home | **Mother’s House**: Babylon (Ur) | **Mother’s House**: Sinai | **Mother’s House**: The written and the Oral Torah |
| **Kindness**: Unlimited giving | **Kindness**: An abundance of truth | **Kindness**: Aaron | **Kindness**: the right hand |
| **the dead**: Sleeping ones | **the dead**: Semen | **the dead**: Forgotten | **the dead**: Deprived of his power |
| **Rest**: Rest from creation | **Rest**: Inheritance | **Rest**: Sabbath | **Rest**: No need to move |
| **Husband:** Husband | **Husband:** TheGiver | **Husband:** Dweller in the house. | **Husband:** Provider of the house. |
| **Kiss**: kiss | **Kiss**: intimacy | **Kiss**: His statutes and His ordinances | **Kiss**: two souls connecting |
| **Voice**: sound from a mouth | **Voice**: sound | **Voice**: Guide / weeping | **Voice**: Connecting |
| **Wept**: confusion | **Wept**: Expression of the heart | **Wept**: Remorse / returning | **Wept**: End of a process |
| **Two sons:** Two sons. | **Two sons:** The feet and hands of Elimelech. ‘Builders’ | **Two sons:** Two talmidim. | **Two sons:** A proliferation of sons. |
| **My Daughters**: Daughters | **My Daughters**: Israel | **My Daughters**: The righteous | **My Daughters**: the 12 tribes |
| **Old**: Aged | **Old**: crown of willowrods (60 years old) | **Old**: Acquired two worlds | **Old**: A Torah scholar |
| **Womb:** inside of me | **Womb:** womb | **Womb:** my essence | **Womb:** the place of Torah |
| **Mother-in-law:** hot woman (Chamot) | **Mother-in-law:** | **Mother-in-law:** | **Mother-in-law:** |
| **Grew up**: Physical growth | **Grew up**: Spiritual growth | **Grew up**: Sin or Life | **Grew up**: Become a Hakham |
| **Remain**: tie down | **Remain**: Anchored | **Remain**: hope | **Remain**: Sorrowing |
| **More**: very | **More**: Money / material property | **More**: Angel of Death | **More**: beyond the natural order of the world |
| **Hand of HaShem**: hand / monument | **Hand of HaShem**: person’s property | **Hand of HaShem:** HaShem’s desire | **Hand of HaShem**: Malchut |
| **Orpah:** Fawn | **Orpah** (Harafah – the giant)**:** | **Orpah:** Nape of the neck. [the nations] | **Orpah:** Phaoroh?  Nefesh-Soul of the left side. ‘Stiff necked’ |
| **Ruth:** Friend or companion. | **Ruth:** To saturate or replenish. | **Ruth:** Considered well. (‘she saw’) [Israel] | **Ruth:** Turtle dove (faithful spouse) |
| **Clung**: intense commitment | **Clung**: one flesh | **Clung**: expression of love | **Clung**: Faithful obedience |
| **she goes back**: turn back | **she goes back**: Shabbat [sitting] | **she goes back**: tikkun – key to redemption | **she goes back**: Covering nakedness [in Eden] |
| **sister-in-law**: levirate relation | **sister-in-law**: Chained (agunah) | **sister-in-law**: Mitzvah woman | **sister-in-law**: Goyim / Israel |
| **Her people**: her mother | **Her people**: her tribe | **Her people**: her mother | **Her people**: a part of them |
| **Gods**: judges | **Gods**: kicked / dumb ones | **Gods**: Egypt | **Gods**: Angels |
| **God**: God – Powers or Forces | **God**: Judge | **God**: Attribute of Judgment | **God**: Shekinah |
| **Die:** Die | **Die:** Separated from Torah / Atonement / Ever Living | **Die:** Relieved from duty. (exempt) | **Die:** The penalty of transgression (Tree of Death). |
| **Buried**: buried | **Buried**: immersed | **Buried**: Birthed | **Buried**: concealed |
| **Death:** Died | **Death:** Separated from Torah / Atonement / Ever Living | **Death:** Relieved from duty. (exempt) | **Death:** The penalty of transgression (Tree of Death). |
|  | **whither thou goest, I will go**: ‘We are forbidden’, she told her, ‘[to move on the Sabbath beyond the] Sabbath boundaries’! | **whither thou goest, I will go**: ‘My daughter, it is not the custom of daughters of Israel to frequent Gentile theatres and circuses’. |  |
|  | **where thou lodgest, I will lodge**: ‘We are forbidden private meeting between man and woman’! | **where thou lodgest, I will lodge**: ‘My daughter, it is not the custom of daughters of Israel to dwell in a house which has no mezuzah’. |  |
| **My people:** HaShem’s people | **thy people *shall be* my people**: ‘We have been commanded six hundred and thirteen commandments’! | **thy people *shall be* my people**: the penalties and admonitions [of the Torah] | **My people:** to be a collaborator with Me |
| **My God:** | **thy God my God**: ‘We are forbidden idolatry’! | **thy God my God**: the other commandments of the Tanach. | **My God:** The tzaddik |
|  | **Where thou diest, will I die, and there will I be buried**: ‘Four modes of death were entrusted to Beth din’! | **Where thou diest, will I die**: refers to the four forms of capital punishment inflicted by the Court, viz. stoning, burning, beheading, and strangulation. |  |
|  | **and there will I be buried:** ‘Two graveyards were placed at the disposal of the Beth din’! | **and there will I be buried:** these are the two graves prepared by the Beth din, one for those who have suffered stoning and burning, the other for those decapitated and strangled. |  |

When we substitute the meanings of the names and the other words, we see the following:

**Pshat**

1:6 She then arose along with her completion to turn back from the working place for nourishment of ‘by my father’, for she had heard in the working place for nourishment of ‘by my father’ that The Name of Existence had focused His attention on His people by giving them food.

1:7 She left a certain spot where she had been, her complete proliferation with her, and they set out on a journey to turn back to the country of ‘Now I will praise HaShem’.

1:8 Then ‘My Delight’ said to her completions, “Go, turn back, each of you to her place of origin. May The Name of Existence deal kindly with you, as you have dealt with the sleeping ones and with me!

1:9 May The Name of Existence grant that you may find rest from creation, each in the home of her husband.” She kissed them, and they raised a sound from their mouth and experienced confusion.

1:10 And they said to her, “No, we will turn back with you to your people.”

1:11 But My Delight said, “Turn back, my daughters. Why should you come with me? Have I more sons in my womb who could become husbands to you?

1:12 Turn back, my daughters, go, for I am too aged to have a husband. Even if I were to say, ‘There is hope for me!’, and even if I were to have a husband tonight – and bear sons –

1:13 would you wait for them until they were grown up? Would you tie yourselves down for them, not to marry anyone else? No, my daughters! I am embittered on account of you, for the hand of The Name of Existence has gone forth against me.

1:14 They raised their voice and experienced confusion again. The fawn kissed her mother-in-law, but her friend clung to her.

1:15 So she said, “Look, your levirate relation has turned back to her people and to her gods; turn back after your levirate relation.”

**1:16** But Friend said, “Do not urge me to leave you, to turn back from following you. For where you go, I will go; where you lodge, I will lodge; your people are my people, and your Power is my Power;

**1:17** where you die, I will die, and there I will be buried. Thus may HaShem do to me, and so may He do more, if anything but death separates me from you.”

**1:18** When she saw that she was determined to go with her, she stopped arguing with her,

**Remez**

1:6 She then arose along with her bride of the Sabbath from the place where Torah scholars work in the forty-ninth level of impurity, for she had heard in the place where Torah scholars work in the forty-ninth level of impurity that Loving Kindness had controlled reality for His people by giving them a way to walk (halacha).

1:7 She left Jerusalem where she had been, her brides with her, and they set out with Shabbat cohabitation to Israel, the worship of HaShem.

1:8 Then My People said to her witness brides, “Go, Sabbath, each of you to Babylon. May Loving Kindness deal kindly with you, as you have dealt kindly with semen and with me.

1:9 May Loving Kindness grant that you may find your inheritance, each in the home of her giver.” She was intimate with them, and they raised their sound and expressed their heart.

1:10 And they said to her, “No we will have Shabbat with you to your people.

1:11 But My People said, “Celebrate Shabbat, Israel. How could you come with me? Have I more builders in the portal who could become givers to you?

1:12 Celebrate Shabbat, Israel, go, for I am too aged to have a giver. Even if I were to say, ‘There is hope for me!’, and even if I were to have a giver tonight – and even bear builders –

1:13 would you wait for them until they experience spiritual growth? Would you anchor yourselves down for them, not to marry anyone else? No, my Israel! I am very embittered on account of you, for my property has gone forth against me.

1:14 They raised their sound and expressed their heart again. Harafah, the giant, had intimacy with her mother-in-law, but the one who saturates became one flesh with her.

1:15 So she said, “Look your chained one has begun the Shabbat of her people and to her gods; begin your Shabbat after your chained one.

**1:16** But Saturation said, “Do not urge me to leave you, to follow you on Shabbat. For ‘We are forbidden’, she told her, ‘[to move on the Sabbath beyond the] Sabbath boundaries’! ‘We are forbidden private meeting between man and woman’! ‘We have been commanded six hundred and thirteen commandments’! ‘We are forbidden idolatry’!

**1:17** ‘Four modes of death were entrusted to Beth din’! ‘Two graveyards were placed at the disposal of the Beth din’! Thus may Loving Kindness do to me, and so may He do more, if anything but separation from Torah separates me from you.”

**1:18** When she saw that she was determined to go with her, she stopped arguing with her,

**Drash**

1:6 She then arose along with her Sabbath to effect a tikkun from the beit din of Moab, for she had heard in beit din of Moab that Mercy had redeemed His people by giving them [the Living] Torah.

1:7 She left the Temple where she had been, her Meshichim with her, and they set out on the Torah path of correction to HaShem’s place of His kingship.

1:8 Then Pleasant One said to her two Sabbaths, “Go, correct, each of you to Sinai. May Mercy deal kindly with you, as you have dealt kindly with the forgotten and with me!

1:9 May Mercy grant that you may find the Sabbath, each in the home of a dweller.” She gave His statutes and ordinances to them, and they raised their guide and returned.

1:10 And they said to her, “No we will make a tikkun with you to your people.”

1:11 But the pleasant one said, “Do a tikkun, my righteous ones. Why should you come with me? Have I more talmidim who could become dwellers with you?

1:12 Do a tikkun, my righteous ones, go, for I am too old to have a dweller in the house. Even if I were to say, ‘There is home for me!’, and even if I were to have a dweller tonight – and even bear talmidim –

1:13 would you wait for them until they sin? Would you hope for them, not to marry anyone else? No, my righteous ones! I am very embittered on account of you, for the hand of Mercy has gone forth against me.

1:14 They wept louder and experienced remorse again. The nations connected to His statutes and His ordinances with her mother-in-law, but the one who considered well expressed her love to her.

1:15 So she said, “Look, your mitzvah woman has done the tikkun for her people and her gods; do the tikkun after your mitzvah woman.”

1:16 But Considered Well said, “Do not urge me to leave you, to do a tikkun. ‘My daughter, it is not the custom of daughters of Israel to frequent Gentile theatres and circuses’. ‘My daughter, it is not the custom of daughters of Israel to dwell in a house which has no mezuzah’. the penalties and admonitions [of the Torah], the other commandments of the Tanach.

1:17 This Refers to the four forms of capital punishment inflicted by the Court, viz. Stoning, burning, beheading, and strangulation., these are the two graves prepared by the Beth din, one for those who have suffered stoning and burning, the other for those decapitated and strangled. Thus may Mercy do to me, and so may He do more, if anything but being relieved of duty separate me from you.”

1:18 When she saw that she was determined to go with her, she stopped arguing with her,

**Sod**

1:6 She then arose along with the Meshichim to have her nakedness covered by the woman of the Temple, for she had heard from the woman of the Temple that the Shekhina had completed the chastisement of His People by giving them Mashiach.

1:7 She left Gan Eden where she had been, her Meshichim with her, and they set out a shining light to cover their nakedness on the Sabbath of kingship and divine order.

1:8 Then Chava said to her Meshichim, “Go, get your nakedness covered, each of you, the written and the oral Torah. May the Shekinah deal kindly with you, as you have dealt kindly with those deprived of their power, and with me!

1:9 May the shekinah grant that you may no need to move, each in the home of a provider.” She connected with them, and they raised their connection and the process ended.

1:10 And they said to her, “No we will have you cover our nakedness with your people.

1:11 But Chava said, “Have your nakedness covered, my twelve tribes. Why should you come with me? Have I a proliferation of sons in my womb who could become providers for you?

1:12 Have your nakedness covered, my twelve tribes, go, for I am too old to have a provider for the house. Even if I were to say, ‘There is hope for me!’, and even if I vere to have a provider for the house tonight – and even bear a proliferation of sons –

1:13 would you wait for them until they become Hakhamim? Would you become sorrowful for them, not to marry anyone else? No, my twelve tribes! I am very embittered on account of you, for Malchut has gone forth against me.

1:14 They connected strongly and ended the process again. The Stiff-Necked one connected her soul with her mother-in-law, but the faithful spouse was faithfully obedient to her.

1:15 So she said, “Look, the Goyim have covered their nakedness and that of their gods; cover the nakedness of Israel.

1:16 But the faithful spouse said, “Do not urge me to leave you, to cover my nakedness when following you. For where you go, I will go; where you lodge, I will lodge; your people are my people, and your angel is my angel;

1:17 where you suffer the penalty of transgression, I will suffer the penalty of transgression, and there I will be concealed. Thus may the Shekinah do to me, and so may He do more, if anything but the penalty of transgression separates me from you.”

1:18 When she saw that she was determined to go with her, she stopped arguing with her,

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Supporting materials for these pesukim will be found [here](supp16-18.html).

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