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Megillat Ruth - מגילת רות

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# Introduction

The Book of Ruth is found in the [third](three.html) main division of the Tanach, *Ketuvim* (Writings). The book has been preserved on parchment and thus came to be [known](daat.html) by its [Hebrew](hebrew.html) [name](name.html) of Megillat Ruth, the Scroll of Ruth.

This scroll concerns itself with the Ikvot Meshicha (Ikveta diMeshicha - Aramaic), the approaching footsteps of [Mashiach](mashiach.html). It concerns itself with the [time](time.html) immediately preceeding the [coming](coming.html) of the [Mashiach](mashiach.html). This is related in the parasha of the “[heel](heel.html)”: Eikev - **Deuteronomy 7:12-11:25**

This scroll centers around Ruth, a Moabite widowed princess who spends most of her life alone, without a husband, family, and kinsmen. Her life is filled with hardship as she gleans grain in order to have enough to [eat](eating.html). She has no other way to live. Why does she choose to leave her father’s palace in [Moab](stages.html) to become a pauper in a foreign land? We will explore the answer to this question later in our [study](study.html).

The Torah opens with man close to [HaShem](hashem.html), Who is openly revealed in the [Garden of Eden](eden.html). With progressive [sins](sin.html) of unredeemed power and passion, he gets further and further away from [HaShem](hashem.html), drifting toward [Idolatry](idolatry.html); man doesn't develop his Divine Image potential and begins to look more and more like a [monkey](mashal.html). [One](one.html) looking at him might even posit a common origin. But [HaShem](hashem.html) sets [angels](angels.html) with flaming swords to guard the way back to the [tree of life](eternal.html) in Eden. *Rav J. Soloveichik explains that they watch and preserve the way for man's eventual return, not to prevent him from returning*; indeed the Torah itself is called **“a** [**tree of life**](eternal.html) **for those who cleave to it”**. [One](one.html) deeply steeped in Torah can [experience](experience.html) eternity and infinity within our finite existence. [His Majesty](yeshua.html) King [Yeshua](yeshua.html), our [Mashiach](mashiach.html), is The [Tree of Life](eternal.html), He is The Living Torah. Those who cleave to Him can [experience](experience.html) eternity. [One](one.html) deeply steeped in The Living Torah can [eat](eating.html) from the [Tree of Life](eternal.html) and [experience](experience.html) [eternal life](eternal.html) in the [Garden of Eden](eden.html)!

Megillat Ruth speaks of the history of man, allegorically, from the beginning, in [Gan Eden](eden.html), until the reign of [Mashiach](mashiach.html) ben David. In this [study](study.html) I would like to reveal this allegory and bring out it’s allegorical details which reveal [Mashiach](mashiach.html). The allegorical level of Torah interpretation is [known](daat.html) as [remez](remez.html) and is the second level of [PaRDeS](remez.html) interpretation.

# Background

"Megillat Ruth" is [Hebrew](hebrew.html) for "The Scroll of Ruth". Traditionally, the book of Ruth is scribed on its own scroll (separate from the other books of the Bible) and usually is affixed to a single post (aytz chayim, or "[tree of life](eternal.html)").

Who wrote the Book of Ruth? The Sages of the [Talmud](orallaw.html) tell us that it was written by the Prophet Samuel[[1]](#footnote-1).

The story of Ruth is read at the [time](time.html) of the giving of the Torah because the acceptance of the Torah at Mt. [Sinai](stages.html) was the final step in the conversion of the [Jewish](gen-jew.html) people. At [Sinai](stages.html), we all stood as the perfect [convert](aliens.html). Megillat Ruth details this perfect [Jewish](gen-jew.html) [convert](aliens.html) as allegorically portrayed by Ruth. Ruth is the archetype of a [convert](aliens.html) and [Shavuot](shavuot.html) (Matan Torah – the giving of the Torah) represents the mass conversion of Am Yisrael[[2]](#footnote-2).

Torah is like “Cliff notes”, notes taken during a lecture. The meaning comes through only if you have attended the “lecture”. The lecture being the oral [law](law.html). Without an understanding of [Mishna](orallaw.html), [Gemara](orallaw.html), [Midrash](orallaw.html), and [Zohar](orallaw.html), it is impossible to mine the depth of meaning which is contained in these “Cliff notes”. Having a [teacher](teacher.html) who is trained in the oral and written [law](law.html), enables the student to make use of Torah in the same way that attending a lecture allows you to make sense of the “Cliff notes”. The book of Ruth, therefore, is written to those who have the [time](time.html) and inclination to [study](study.html) the oral [law](law.html). Without the proper background and training, we come away with the understanding that this book is just a “Fairy tale” about a poor downtrodden maiden who marries a Prince. Nothing could be further from the truth.

R. Ze'ira said: This scroll does not have in it [impurity](purity.html) or [purity](purity.html), prohibited or permitted, why was it written? To [teach](teacher.html) the great reward for those who give graciously. (Ruth Rabbah 2:14)

According to R. Zeira the book is about chesed, kindness. Ruth, the Moabite, is the character most roundly praised for her "chesed." Yet, it is the Moabite lack of kindness which leads to them being excluded from the "congregation of God" (understood to mean prohibition of [marriage](mashal.html)). An Ammonite or a Moabite is not to enter the assembly of [HaShem](hashem.html); even to the tenth [generation](toldot.html) no [one](one.html) from them is to enter the assembly of [HaShem](hashem.html), for the ages, on account that they did not greet you with [food](food.html) and with water on the way at your going out [from Egypt](thebirth.html).[[3]](#footnote-3) Ruth is the [one](one.html) who rises above her breeding and displays chesed and loyalty. Because of this she is worthy of becoming a part of God's assembly.

The Torah, whose beginning and end is chesed, kindness[[4]](#footnote-4), which was given in this season, is exemplified by the behavior of Ruth and Boaz, the main characters of Megillat Ruth.

# The Place of Sefer Ruth

Sefer Ruth is positioned between Shir HaShirim (Song of Songs) and Eicha (Lamentations) in the Tanakh[[5]](#footnote-5). Since Shir HaShirim is a love song between [HaShem](hashem.html) and His people, while Eicha is a lament over the lack of love between [HaShem](hashem.html)’s people and [HaShem](hashem.html), we get a hint that the position of Sefer Ruth alludes to the [connection](connection.html) that [connects](connection.html) the lack of love to wholehearted love.

Sefer Ruth is positioned between Judges and Samuel in the KJV Bible. Since Sefer Ruth begins in the period of the Judges and ends with King David who was anointed by Samuel, we get a hint that it is in chronological and subject order. There is also a hint in Sefer Ruth:

***Ruth 1:1*** *Now it came to pass in the days when the judges ruled …*

***Ruth 4:18-22*** *Now these [are] the* [*generations*](toldot.html) *of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David.*

Sefer Ruth opens by announcing that it takes place in the [time](time.html) of the Judges. Sefer Ruth closes by declaring the lineage of [His Majesty](yeshua.html) King David. Thus we see that Sefer Ruth is a book of transition between the [time](time.html) of the Judges and the [time](time.html) of the Kings.

Ruth and Naomi arrive in the Promised Land, from [Moab](stages.html), on [Passover](passover.html), and they arrived in [Bethlehem](bethlehem.html) on [Nisan](feasts.html) 16 when the [omer](omer.html) is reaped, according to Vayikra (Leviticus) 23:9-12. So, Ruth and Naomi arrive at the very beginning of the barley harvest and the story ends as the wheat harvest is in full swing. Boaz is also [known](daat.html) as Judge Ivtzan according to the [Talmud](orallaw.html)[[6]](#footnote-6). Boaz and Ruth were married in 2792 AM, 968 BCE, 304 years after Joshua led the Children of Israel into the promised land.

# Why read Ruth on [Shavuot](shavuot.html)?

There are [seven](seven.html) reasons why we read the Megillah of Ruth on [Shavuot](shavuot.html):

1. The [events](feasts.html) occurred during the harvest season. [Shavuot](shavuot.html) is the Harvest [Festival](festival.html).
2. Ruth was a [convert](aliens.html) to Judaism. Conversion is an individual "*Kabbalat HaTorah*".
3. Ruth the Moabitewas permitted to marry Boaz, based on a *drasha* ( a [teaching](teacher.html) of the Oral [Law](law.html)) of the verse, "A Moabite may not marry into the Congregation of [HaShem](hashem.html)" (Devarim 23:4). This hints at the unity between the Written Torah and the [Oral Torah](orallaw.html).
4. King David was born on [Shavuot](shavuot.html). The Megillah of Ruth concludes with David's lineage.
5. To [teach](teacher.html) the greatness of *Gemillut Chassadim,* acts of loving-kindness.
6. To [teach](teacher.html) that the Torah is acquired only through affliction and poverty.
7. The [name](name.html) "Ruth" has the numerical value of 606. At *Har* [*Sinai*](stages.html) the [Jewish](gen-jew.html) People accepted 606 [mitzvot](cmds613.html), in addition to the 7 [Noachide](noachide.html) [Laws](law.html).
8. The main reason for our reading the Book of Ruth on this [festival](festival.html) is because it gives us such a vivid picture of the [*ger*](aliens.html) *tzadik*, true proselyte. [Shavuot](shavuot.html) is the "[time](time.html) of the giving of our Torah," and when we received it, we too, like the [*ger*](aliens.html) *tzadik*, pledged to accept the Torah and fulfill its 613 [commandments](cmds613.html).

# [PaRDeS](remez.html) - פרדס

Sefer Ruth can be viewed on [four](four.html) different levels, according to the acronym [PaRDeS](remez.html).

**פרדס -** [**P**a**RD**e**S**](remez.html)is the [Hebrew](hebrew.html) word for orchard. [Pardes](remez.html) is actually a roshei teivot (literally, “heads of words”), an acronym, for the words:

**פשאת - P***shat* » **simple** understanding

**רמס -** [**R***emez*](remez.html) » **hinted** meaning

**דרש - D***rush* » **allegorical** explanation

**סוד -** [**S***od*](sod.html) » **esoteric** understanding

**פ - P**SHAT - "simple" the plain meaning of (e.g.) a Scriptural passage. Rashi’s commentary was written at this level. Pshat is not the literal meaning of a verse but the accepted traditional interpretation to the literal meaning of the verse. For example, when the Torah says ‘an eye for an eye’, the Pshat is monetary compensation and not the literal ‘eye for an eye’

**ר -** [**R**EMEZ](remez.html) - "hint" the interpretation of Scripture at the level of allusive implication. Gematria is a form of [remez](remez.html). Many of the explanations in the [Talmud](orallaw.html) are based on rather obvious hints in the Torah such as extra words, extra [letters](letters.html), missing [letters](letters.html), missing words, big [letters](letters.html), little [letters](letters.html), and the spacing between words and [letters](letters.html).

**ד - D**ERASH - "search" the non-literal, homiletic interpretation of Scripture (moralistic meaning), as in the [Midrash](orallaw.html), or Talmudic, aggadot. This level of understanding is based on a detailed logical analysis of Talmudic rules of logic. "The word 'derash' means 'investigation,' implying a level understanding arrived at only after [one](one.html) has delved beyond the black and white [letters](letters.html) and words. This is an exegetical level of understanding.

**ס -** [**S**OD](sod.html) - "[secret](sod.html)" is the Kabbalistic or mystical, super rational dimension illuminated by the teachings of the Kaballah. Normally, the mystical understandings are [studied](study.html) at night.

In this [study](study.html) we will examine some aspects of these various level. As we examine these levels we will see different stories emerge from each level.

[Tikkun](tikkun.html)

# Geirut – Conversion

The theme of geirut, or conversion, is central to the [Festival](festival.html) of [Shavuot](shavuot.html). The moment of matan Torah, the giving of the Torah, was marked by a *national conversion,* accentuated by the acceptance of the [mitzvot](cmds613.html) when the Children of Israel said, “We will do and we will listen”. Because of this theme of geirut, we read Megillat Ruth because it chronicles, among other things, the righteous conversion of Ruth the Moabitess. Ruth's conversion is, indeed, the earliest record of a sincere conversion (in contrast to the Givonim whose conversion in Sefer Yehoshua was motivated by less than sincere motives).

The [Gemara](orallaw.html)[[7]](#footnote-7) derives the process of geirut from the manner in which our ancestors converted at Har [Sinai](stages.html). Until Har [Sinai](stages.html), the Children of Israel had not entered the brit, the [covenant](covenant.html). The [Gemara](orallaw.html) states that the model for entering a brit is mila, tevila (immersion in a [mikveh](forty.html)), and fronting the Bet Din. These [three](three.html) exercises were performed by our forefathers prior to, or during, the [events](feasts.html) at Har [Sinai](stages.html). These same exercises are required of all converts today.

To enter the [covenant](covenant.html) requires that we fulfill the requirements of the [covenant](covenant.html). For example: Many home sales require that the buyer agree to a [covenant](covenant.html). When they [sign](signs.html) the [covenant](covenant.html), which is much like going before the Bet Din for conversion, they agree to it’s provisions. In most cases there is a monetary cost and actions that must be completed. A common [covenant](covenant.html) says that a homeowner may not have an Recreational Vehicle (RV) parked where it is visible in the yard. If [one](one.html) were to violate this agreement by parking an RV in the driveway, then the homeowner could be fined or lose his home. Another common [covenant](covenant.html) is a maintenance [covenant](covenant.html). In this [covenant](covenant.html), the homeowner is required to pay an association fee and, in return, the association arranges for all of his yard work to be completed in a timely manner. This keeps all the yards looking good.

[One](one.html) can not enter such a [covenant](covenant.html) simply by declaring that he would like to do so. Instead, he must buy a particular home and pay the required fee. No interlopers are allowed. In the same way, if [one](one.html) [wants](needs.html) to become a part of the [Sinai](stages.html) [Covenant](covenant.html) and become a part of [HaShem](hashem.html)’s people, he must be [circumcised](circumcz.html) (if a [male](male+female.html)), immersed in a [mikveh](forty.html), and bring his [sacrifice](korbanot.html). (In practice we can not yet bring a [sacrifice](korbanot.html).) No interlopers are allowed. [One](one.html) may not make up his mind to be grafted in, and then assume that he is. [One](one.html) who is grafted in, must perform the required steps and “[sign](signs.html)” the contract.

The process of conversion also requires that a [convert](aliens.html) appear before a Bet Din, a [Jewish](gen-jew.html) court, to agree to keep the [mitzvot](cmds613.html). This is how the contract is “signed”.

In Megillat Ruth, we can picture Ruth’s appearance before the Bet Din using the same words she used with Naomi: “*Where you go, I will go, and where you lodge, I will lodge; your people are my people, and your God is my God."*

With these powerful words, Ruth would surely have been accepted before the Bet Din.

The [Jewish](gen-jew.html) people do not seek proselytes. The Torah tells us that when a proselyte wishes to become a [Jew](gen-jew.html), it is our duty to point out to him or her all the difficulties this would entail, as well as the burden of responsibility that rest upon the [Jew](gen-jew.html) in his obligation to fulfill the Torah and its [commandments](cmds613.html). We are to show him that he is choosing a very difficult path, and a life that is not popular with the rest of the [world](worlds.html).

If, despite all these considerations and warnings, the person still persists in his or her [desire](needs.html) to embrace Judaism, then indeed we can be proud to accept such a man or woman into our fold, for they will surely become devout and sincere [Jews](gen-jew.html).

# A Comparison between Boaz and [Joseph](joseph.html)

Both Boaz and [Joseph](joseph.html) were tempted by women who wanted marital intimacy.

# A Comparison of Ruth and Iyov

These [two](two.html) stories have many points of comparison[[8]](#footnote-8):

1) Both stories discuss a person who has lost their children and possessions, and is left without any realistic chance of rebuilding his [name](name.html) anew.

2) Both sufferers complain about their bitter fate with the realization that [HaShem](hashem.html) is behind all that happens to them.

*Iyov said, (27:2) "As God lives, Who has taken away my right, and the Almighty, Who has embittered my soul".*

*Naomi said, (1:20) "The Almighty has embittered my soul greatly".*

3) In both stories, society reacts in astonishment at the tragedies:

*About Iyov's friends it says: (2:12) "And they lifted up their* [*eyes*](body.html) *from afar and they did not recognize him, and they raised their voices and wept".*

*The women at* [*Beit Lechem*](bethlehem.html) *said: (1:19) "And the whole* [*city*](city.html) *was astir at their arrival, and they said: 'Is this Naomi?'"*

4) There is a "happy ending" in both stories, the destroyed family rises to rebirth (Iyov has children, and Naomi, a grandson). There is a parallel as well in the way in which [salvation](salvation.html) is reached: Iyov lived to see [four](four.html) [generations](toldot.html) of sons and Megillat Ruth ends with the [fourth](four.html) [generation](toldot.html) of Naomi: David. To Iyov [seven](seven.html) sons were born (42:13), and paralleling this, the women of [Beit Lechem](bethlehem.html) give testimony about Ruth: "[She] is better to you than [seven](seven.html) sons"(4:15).

# The Nature of Women in Torah

There are [three](three.html) women who play a central role in sefer Ruth. Since we are going to examine this narrative from various perspectives, we need to understand the meaning of *women*. I have collected the following representative samples to help us understand how a woman represents various groups:

**Malchut**

A single man is not yet called a "man", as he does not yet possess a home. In Kabbala, the home is always referred to as *malchut*.For this reason, his home is also called his wife[[9]](#footnote-9)*.* The woman represents *malchut* throughout the Torah.

**Binah**

Every man represents a Chachma that belongs to a system, or family, of its own. Likewise, every woman represents a Binah that also belongs to a particular sub-system of Sefirot, and the concept of a "soul-mate" is the concept of pairing up the right Chochmah with the right Binah. The covering of the woman's [hair](hair.html) at [marriage](mashal.html) signifies [spiritually](physical.html) and [physically](physical.html) the special and unique [connection](connection.html) between a specific Chachma and Binah, husband and wife.

**A** [**Nation**](nations.html) **– 12** [**Tribes**](tribes.html)

***Zechariah 5:7ff*** *And behold, the leaden cover was lifted and there was a woman* [*sitting*](mashal.html) *in the midst of the ephah…*

The [wicked](wicked.html) woman represents the [nation](nations.html) whose people behaved unjustly in business. The woman is now punished by being enclosed in the ephah-measure, she is punished with the very same measure she meted out to others! A heavy lead lid closes her in: this represents the heavy weight of [exile](galuyot.html) that punishes the sinners by keeping them trapped and silenced. RaDaK (on vv 7-8) explains that this woman represents the [Ten](ten.html) [Tribes](tribes.html), who were all part of [one](one.html) kingdom and went on the same [wicked](wicked.html) path, as a result of which they were sent into a long [exile](galuyot.html).

**Bnei Yisrael**

[One](one.html) common interpretation of the text is that the woman represents the people Israel and that [HaShem](hashem.html) is promising to bring them back to full bloom.

Rachel Imeinu **represents** Klal Yisrael and why she has been chosen to unite all the dispersed [Jews](gen-jew.html) of the [world](worlds.html).

[**City**](city.html) **of Zion**

In Ezra 9:27 - 10:59, Ezra sees a woman [weeping](mashal.html) for her son. He tells her to [weep](mashal.html) instead for Zion (10:7). But she disappears and Ezra sees a huge [city](city.html). Overwhelmed, Ezra calls for the [angel](angels.html) Uriel, who explains that the woman represents the [city](city.html) of Zion, which is shown the [city](city.html) established (10:27), but not built by human [hands](fourteen.html) (10:54). It is a consoling vision of the restoration of [Jerusalem](city.html) in the [new](new.html) age.

**Halaka and Aggada**

An older woman represents Halakha, as she insists on the consistency and stability of tradition, the white [hairs](hair.html). A younger woman represents Aggada, as she champions the black [hairs](hair.html), the freshness and vitality of [new](new.html) [insights](insights.html) as well as the inner soul of observance. Lacking Halakha, we will not have the solid foundation upon which to build a [Jewish](gen-jew.html) life; the grand ideas of Aggada could not be translated into concrete practice. Conversely, bereft of Aggada, Halakha would remain dry, soulless and lacking energy.

**A House**

The woman represents a man's "house".

**A** [**City**](city.html)

The woman represents a [city](city.html). (Revelation)

**The Bride of** [**Mashiach**](mashiach.html)

Woman represents the Bride of [Mashiach](mashiach.html)

**Shechinah**

The Shechinah is referred to as manifest in the [Tabernacle](mikdash.html) and the [Temple](temple.html) in [Jerusalem](city.html) throughout Rabbinic literature. It is also reported as being present in the acts of public [prayer](prayer.html)[[10]](#footnote-10); righteous judgment[[11]](#footnote-11), and personal need[[12]](#footnote-12).

In certain ways the woman represents the *Shechinah*, the Divine Presence in the [world](worlds.html). The quality of the feminine is the point where the [physical](physical.html) and the sacred join. The Shechina in Megillat Ruth is represented by Naomi.

The woman, therefore, represents a [nation](nations.html), a family, or a group of people because the woman can replicate herself to form a group.

**Wisdom**

*Eishet Hayil* may signify the pursuit of wisdom or the [journey](stages.html) of the soul. (Both wisdom, המכח, and the soul, המשנ, are nouns of the feminine gender in [Hebrew](hebrew.html).) This allegorization of Proverbs 31:10-31 goes back to the Book of Proverbs itself! The introduction to Proverbs explains that the words of the wise are riddles, proverbs and epigrams that require discerning understanding[[13]](#footnote-13) similar to those famous riddles posed by the Queen of Sheba and unraveled by King Solomon to whom the Book of Proverbs is traditionally attributed. Throughout the Book of Proverbs, divine wisdom is personified as a virtuous woman, while a wanton woman represents the enticement of other goals.[[14]](#footnote-14)

**The Legitimacy of King David**

# Structure

Megilat Ruth’s 85 psukim is the least of all books, accounting for less than 0.4% of the psukim in Tanakh. (Contrast this with Tehilim, with 10.9% of the psukim in Tanakh.)

Its 4947 [letters](letters.html) are also the least in Tanakh, but its 1294 words are more than Shir HaShirim. Ruth's psukim average about 50% longer than Shir HaShirim's.

Of the 85 psukim in Megilat Ruth, all but 8 begin with the [letter](letters.html) vav. That's 90.5% of its psukim begin with a vav. Since vav is the [letter](letters.html) of [connection](connection.html) (used as the conjunction “and”), we can see that Megilat Ruth stands to connect something. Since this book illustrates the whole of [creation](bara.html) from [Adam](adam.html) to the second [Adam](adam.html) ([Mashiach](mashiach.html)), we can understand that this book [connects](connection.html) all of history to the [Mashiach](mashiach.html).

The [eight](eight.html) pasukim, that do not start with a vav - ו are באהל ישעי (yshi ba’ohel) meaning: “my [salvation](salvation.html) is in the tents (of Sarah)” or “my [salvation](salvation.html) is in the tents (of Torah)”. The vav - ו is a [remez](remez.html) to the [six](six.html) orders of the [Mishna](orallaw.html). This alludes to the fact that Ruth was kosher only because of the oral [law](law.html).

Exactly what is the significance of this fact?

Sefer Ruth has a clearly defineable chiasmus structure. This structure suggests that beginning is the same as the end, though the end is better. It suggests *transition*:

**Literary Arrangement of the Book of Ruth**

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **A Introduction:** [**Ten**](ten.html) **years at** [**Moab**](stages.html) **with death (1:1-6)** | | | | | | | | | | | |
|  | **B Naomi is too old to conceive (1:7-22)** | | | | | | | | | | |
|  |  | **C The possible redeemer is introduced (2:1)** | | | | | | | | | |
|  |  |  | **D Ruth and Naomi make a plan (2:2)** | | | | | | | | |
|  |  |  |  | **E Ruth and Boaz’** [**field**](field.html) **(2:3)** | | | | | | | |
|  |  |  |  |  | **F Boaz asks: “Whose is that young woman?” (2:5-7)** | | | | | | |
|  |  |  |  |  |  | **G Boaz asks: “Whose is that young woman?” (2:5-7)** | | | | | |
|  |  |  |  |  |  |  | **H Ruth becomes part of the Boaz** [**household**](househld.html) **(2:8-16)** | | | | |
|  |  |  |  |  |  |  |  | **I Naomi blesses Boaz (2:17-19)** | | | |
|  |  |  |  |  |  |  |  |  | **J Boaz, the** [**one**](one.html) **who is in position to** [**redeem**](redemption.html) **(2:20)** | | |
|  |  |  |  |  |  |  |  |  |  | **K Ruth joins Boaz’ workers (2:21-23)** | |
|  |  |  |  |  |  |  |  |  |  |  | **X The plan laid by Naomi and Ruth (3:1-8)** |
|  |  |  |  |  |  |  |  |  |  | **K’ Ruth identifies herself as Boaz’ handmaid (3:9a)** | |
|  |  |  |  |  |  |  |  |  | **J’ Ruth challenges Boaz to act as a redeemer (3:9b)** | | |
|  |  |  |  |  |  |  |  | **I’ Boaz blesses Ruth (3:10)** | | | |
|  |  |  |  |  |  |  | **H’ Boaz promises to marry Ruth (3:11-15)** | | | | |
|  |  |  |  |  |  | **G’ Naomi asks: “Who are you?” (3:16-18)** | | | | | |
|  |  |  |  |  | **F’ Boaz goes to** [**Bethlehem**](bethlehem.html) **(4:1)** | | | | | | |
|  |  |  |  | **E’ Ruth and a** [**field**](field.html) **(4:2-12)** | | | | | | | |
|  |  |  | **D’ Ruth and Naomi’s plan is fulfilled (**[**marriage**](mashal.html)**) (4:13)** | | | | | | | | |
|  |  | **C’ The redeemer was not denied (4:14-16)** | | | | | | | | | |
|  | **B’ A son was born to Naomi! (4:17)** | | | | | | | | | | |
| **A’ Epilogue:** [**Ten**](ten.html)[**generations**](toldot.html) **of births (4:18-22)** | | | | | | | | | | | |

**The Literary Arrangement of Ruth 1:1-22**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **A** [famine](famine.html) in the land (1:1) | | | | | | | | |
|  | **B** Emigration from [Bethlehem](bethlehem.html) (1:1) | | | | | | | |
|  |  | **C** “Naomi” = “Pleasant” (1:2-5) | | | | | | |
|  |  |  | **D** Leaving [Moab](stages.html) for [Bethlehem](bethlehem.html) (1:6-7) | | | | | |
|  |  |  |  | **E** Naomi’s speech (1:8-9) | | | | |
|  |  |  |  |  | **F** Naomi kisses Orpah and Ruth goodbye (1:9) | | | |
|  |  |  |  |  |  | **G** All [weep](mashal.html) loudly (1:9c) | | |
|  |  |  |  |  |  |  | **H** The daughters’-in-[law](law.html) [desire](needs.html) to stay with Naomi (1:10) | |
|  |  |  |  |  |  |  |  | **X** Naomi is too old to concieve (1:11-13) |
|  |  |  |  |  |  |  | **H**’ Naomi’s [desire](needs.html) for her daughters’-in-[law](law.html) to return (1:13) | |
|  |  |  |  |  |  | **G’** All [weep](mashal.html) loudly (1:14) | | |
|  |  |  |  |  | **F’** Orpah kisses Naomi goodbye (1:14) | | | |
|  |  |  |  | **E’** Ruth’s speech (1:16-17) | | | | |
|  |  |  | **D’** Entering [Bethlehem](bethlehem.html) from [Moab](stages.html) (1:18-19) | | | | | |
|  |  | **C’** “[Marah](stages.html)” = “Bitter” (1:20-21) | | | | | | |
|  | **B’** Immigration to [Bethlehem](bethlehem.html) (1:22) | | | | | | | |
| **A’** barley harvest (1:22) | | | | | | | | |

**The Literary Arrangement of Ruth Chapter** [**Two**](two.html)

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **A** Naomi's house - barley harvest 2:1 | | | | | |
|  | **B** Conversation between Ruth and Naomi – concise 2:2 | | | | |
|  |  | **C** Description of Ruth's activities in the [field](field.html) 2:3 | | | |
|  |  |  | **D** Conversation between Boaz and the harvesters regarding Ruth 2:4-7 | | |
|  |  |  |  | **E** Boaz/Ruth dialogue: Boaz's offers of kindness 2:8-10 | |
|  |  |  |  |  | **F** **between Boaz and Ruth: Ruth's kindness with Naomi** |
|  |  |  |  | **E’** Boaz/Ruth dialogue: Boaz's offers of kindness 2:14 | |
|  |  |  | **D’** Conversation between Boaz and the harvesters regarding Ruth 2:15-16 | | |
|  |  | **C’** Description of Ruth's activities in the [field](field.html) 2:17 | | | |
|  | **B’** Conversation between Ruth and Naomi – expressive 2:18-22 | | | | |
| **A’** Naomi's house - wheat harvest 2:23 | | | | | |

# History of [Moab](stages.html)

This story starts in Israel and ends in Israel, but the sad parts of the story all take place in [Moab](stages.html). Lets review, for a moment, a bit of the history of [Moab](stages.html):

[Moab](stages.html) was the son of Lot and his eldest daughter (Bereshit 19:30-38). Lot’s daughters committed incest with their father because they believed that everyone else on earth was dead. In fact, the only reason they were alive was because [Avraham](avraham.html) Avinu had [prayed](prayer.html) for them (Bereshit 18). The Moabites, therefore, owed a debt of gratitude to the [Jewish](gen-jew.html) people. This character trait of ungratefulness is such a serious flaw that the Torah mentions it before the cursing of Balaam:

***Devarim (Deuteronomy) 23:3-4*** *An Ammonite or Moabite shall not enter into the congregation of* [*HaShem*](hashem.html)*; even to their tenth* [*generation*](toldot.html) *shall they not enter into the congregation of* [*HaShem*](hashem.html) *for ever: Because they met you not with bread and with water in the way, when ye came forth* [*out of Egypt*](thebirth.html)*; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

By the [time](time.html) the Bnei Yisrael came out of Mitzrayim, ungratefulness and immorality had become part and parcel of the national character of [Moab](stages.html) (Bamidbar 25:1-9).

Moabites, therefore, are a picture of those who rebel against [HaShem](hashem.html). They are ungrateful for what He has given them and turn instead to false gods.

It is therefore quite remarkable to encounter a Moabitess, Ruth, who was the epitome of kindness. Ruth was a princess, the daughter of Eglon, King of [Moab](stages.html), according to our Sages (Nazir 23b). [Moab](stages.html) typifies an immoral people who have left the ways of [HaShem](hashem.html) and lack kindness. Because of their apostasy, the Sages decreed that it was forbidden for an Israelite to marry a Moabite man[[15]](#footnote-15). Ruth, though a Moabitess, demonstrated kindness par excellence! So great was this kindness that she [merited](merit.html) becoming an ancestor of King David and an ancestor of the Kingly line.

The [commandment](cmds613.html), of Devarim 23:3-6, will play a pivotal role in the story of Ruth.

# Major Theme

This book comes to [teach](teacher.html) us about:

1. Marrying within the proper class: Ruth, as a [convert](aliens.html) of the royal class (Eglon, King of [Moab](stages.html), was her father), was able to marry Judges (Kings and other ruling class). This ensures that the ruling class will be able to rule without letting friendship or love with another class, [cloud](important.html) their decisions. This is why army officers are not allowed to fraternize with the troops. So, a [convert](aliens.html) is allowed to marry a judge as Ruth is allowed to marry Boaz.

A [convert](aliens.html), in general, is eligible to a [Kohen](priests.html), to a Judge, and to any Israel. My Beloved [Teacher](teacher.html) sums this for us in a most cohesive manner:

*“So, the* [*laws*](law.html) *of intermarriage for us as Nazareans go further in that we are not allowed not only to marry outside with a* [*Gentile*](gen-jew.html)*, but we are further not to marry anyone that does not belong to the Royal family.”*

*“I think that the clue is that we are Royal Consorts and by "we" I mean Nazareans we will rule and judge with* [*Mashiach*](mashiach.html)*, thus any and every true Nazarean belongs ipso facto to the Royal* [*Household*](househld.html) *of Yisrael, every Nazarean belongs to the Royal Family of Yisrael.”*

Machlon and Kilion married within the ruling class, but they married the wrong ruling class: Moabite as opposed to Israelite. Now the [sin](sin.html) against the Memra (Logos) was that they did not marry either a [Jewish](gen-jew.html) woman of the Royal House of Israel, or a [convert](aliens.html).

*“The so called* [*Ten*](ten.html)[*Commandments*](cmds613.html) *are nothing else nor less than the* [*ten*](ten.html) *attributes of* [*Mashiach*](mashiach.html)*.”*

The [tikkun](tikkun.html), rectification, of this [sin](sin.html) was found when Naomi helped Ruth to [convert](aliens.html). When Ruth married Boaz, the ultimate rectification has taken place: The royal [convert](aliens.html) has married the judge of the [generation](toldot.html). This [tikkun](tikkun.html) is made complete when the text says:

***Ruth 4:9-10*** *Then Boaz announced to the elders and all the people, "Today you are witnesses that I have bought from Naomi all the property of Elimelech, Kilion and Machlon. I have also acquired Ruth the Moabitess, Machlon's widow, as my wife, in order to maintain the* [*name*](name.html) *of the dead with his property, so that his* [*name*](name.html) *will not disappear from among his family or from the town records. Today you are witnesses!"*

# The Timing of Sefer Ruth

**Sefirat HaOmer – Counting the** [**Omer**](omer.html)

The Sages [teach](teacher.html) us that Ruth and Naomi arrived in [Beit Lechem](bethlehem.html) in [Nisan](feasts.html) 16, when the [Omer](omer.html) is reaped. It is, therefore, instructive to examine this period of fifty days leading from [Pesach](passover.html) to [Shavuot](shavuot.html).

We can see that the days of Sefirat ha-[omer](omer.html) as having some value in and of themselves. While this [seven](seven.html) week period in [Jewish](gen-jew.html) history served as the build-up to the giving of the Torah, it also served as the [time](time.html) when the [Jewish](gen-jew.html) people coalesced into a [nation](nations.html) and raised themselves up from the depths (the [forty](forty.html)-[ninth](nine.html) level) of [impurity](purity.html) to which they had plunged. While this is also connected to the giving of the Torah, it has independent significance as well, from both a national and a religious point of view. Through the counting of the [Omer](omer.html), we highlight the path from the [offering](korbanot) of the [Omer](omer.html), which was made of barley (animal [food](food.html)), to the [offering](korbanot) of the [two](two.html) loaves (shtei ha-lechem), which represents [food](food.html) fit for man. We thus celebrate the rise of [spiritual](physical.html) man above the animal kingdom, and above the animal nature that is part of man as well. Within this perspective, the focus of Sefirat ha-[omer](omer.html) is on the [Jewish](gen-jew.html) people themselves, and no [one](one.html) day in more important than any other day.

The counting of the [forty](forty.html)-[nine](nine.html) days of the [Omer](omer.html) represents a lack of intelligence and [spiritual](physical.html) [sleep](mashal.html). The [Omer](omer.html) [offering](korbanot) that was offered on the second day of [Passover](passover.html) consisted of barley which is considered to be mainly animal [food](food.html), nourishing the animal intellect. This means that barley and the [Omer](omer.html) period resonates with animal intelligence which represents a lack of [knowledge](knowledge.html). For the animal mind is very limited in what it can comprehend. A lack of [knowledge](knowledge.html) and awareness enables the forces of evil to create barriers to a person's goals, thus throwing him into a [spiritual](physical.html) [sleep](mashal.html).

Barley is traditionally regarded in the [Talmud](orallaw.html) as animal [food](food.html), while wheat is the staple of humans. The [Omer](omer.html) brought on the [Festival](festival.html) of [Freedom](freedom.html), [Pesach](passover.html), comes from barley because we achieved only [physical](physical.html) [freedom](freedom.html) with our [Exodus](exodus.html) [from Egypt](thebirth.html), and that is only animal-like [liberation](freedom.html). Only on [Shavuot](shavuot.html) when we received the Torah did we achieve the Divine guidance that endowed us with true human intelligence and responsibility. We therefore bring our [Two](two.html) Loaves from the grain that is the [food](food.html) of humans, wheat.

The bringing of the [omer](omer.html) is in many ways parallel to the separation of Terumah. Like Terumah, the [omer](omer.html) is called "reishit", the [first](one.html) (Vayikra 23:10). Like Terumah, in which even [one](one.html) kernel makes the entire silo permissible, the tiny amount of [omer](omer.html) makes permissible the entire year's crop, which until that [time](time.html) is forbidden as "Chadash." And Terumah is also called "avodah" (service), like [omer](omer.html) which is a true [Temple](temple.html) [offering](korbanot)[[16]](#footnote-16).

Now, [one](one.html) of the things which characterizes Terumah is that it must be brought from the best part of the crop[[17]](#footnote-17). We would likewise expect that the [omer](omer.html), which makes all grains of the wheat family permissible, should come from the choicest grain, namely wheat. But this is not so, actually, the [omer](omer.html) comes from barley, which is generally animal [food](food.html) and (except for the [offering](korbanot) of the sota [woman suspected of adultery] and the [omer](omer.html) itself) is never permitted for [Temple](temple.html) offerings! What can we learn from this [commandment](cmds613.html)?

There are many fine punctilious [Jews](gen-jew.html) whom we could characterize as "shtei ha-lechem" (the [two](two.html) loaves of *wheat* bread which are offered on [Shavuot](shavuot.html)) [Jews](gen-jew.html). Every aspect of [HaShem](hashem.html)'s service must always be in “the best possible way”. Any other kind of service has no value in their [eyes](body.html). According to this approach, we would never dare bring mere barley as a [Temple](temple.html) [offering](korbanot).

Yet, what can we do? "[First](one.html)" means not only "best" but also the temporal [first](one.html), and barley just happens to ripen months before wheat. In commanding the bringing of the [omer](omer.html), the Torah seems to be telling us: Don't be a "shtei ha-lechem [Jew](gen-jew.html)." Of course, [HaShem](hashem.html)'s service demands the best, but the best is determined in practice according to what is possible and practical. If the only grain available at [Pesach](passover.html) is barley, then by all means bring barley to the altar! But does this mean that we should be "[omer](omer.html) [Jews](gen-jew.html)", settling for second best, reconciling ourselves to a bedi'avad situation? The Torah rejects this extreme also. We are allowed, and even commanded, to bring barley, on the condition that we immediately begin counting the days towards the [time](time.html) when we will be able to fulfill the [mitzvah](cmds613.html) of bringing the [new](new.html) grain crop to the [Temple](temple.html) in its fullest glory, the "[first](one.html) fruits" of the wheat crop represented by the [two](two.html) loaves. [HaShem](hashem.html)'s forbearance towards us should never be an excuse for indolence.

# Cast of Characters

The following table shows the genealogy of David as represented from the descendants of Nachshon Ben Aminadav. This will help to visualize the relationship between some of the players. Keep in mind that Oved contained the soul of Machlon. I have highlighted this point by coloring these [two](two.html) cells green.

|  |  |  |  |
| --- | --- | --- | --- |
| **Nachshon Ben Aminadav** | | | |
| **Naomi’s Father** | **Ploni Almoni** | **Elimelech** | **Salmon** |
| Naomi |  | Kilion | Boaz |
|  |  | Machlon | Oved |
|  |  |  | Yishai |
|  |  |  | **David** |

**Elimelech** – *To me the King* - THE [NAME](name.html) OF THE MAN WAS ELIMELECH, since he used to say, ‘*To me shall the kingdom come*. A descendant of Nachshon ben Aminadav, prince of the [tribe](tribes.html) of Judah.

Husband of Naomi, father of Machlon and Kilion. He was a prince of Israel who broke faith and left the [land of Israel](city.html). He was the leader of the family and caused his wife and [two](two.html) sons to depart with him. He was [one](one.html) of [three](three.html) (3) males to leave [eretz Israel](city.html).

Said Rav Hanan bar Rava in the [name](name.html) of Rav: Elimelech, Salmon, Ploni Almoni, and the father of Naomi were all descended from Nachshon ben Aminadav. What does he come to [teach](teacher.html) us by this statement? That even the [merit](merit.html) of [one](one.html)’s ancestors is of no avail when [one](one.html) leaves [eretz Israel](city.html) for a foreign land.[[18]](#footnote-18)

Rashi informs us of the rest of the story. Elimelech was among the richest people alive at the [time](time.html), and when the [famine](famine.html) hit the [land of Israel](city.html) he chose not to assist his brethren in need. In order to avoid the constant "harassment" of poor people knocking on his door, he and his family fled to the land of [Moab](stages.html). Thus, not only has Elimelech demonstrated a lack of concern for his fellow man which his children will certainly assimilate into their own consciousness, but he has also placed his family in the totally decrepit and immoral society of [Moab](stages.html).

Elimelech represents [Adam](adam.html) HaRishon, the [first](one.html) [Adam](adam.html). [Mashiach](mashiach.html) ben David will have Elimelech’s soul and will be called the second [Adam](adam.html).

[**Adam**](adam.html) **=** [**Adam**](adam.html) **David** [**Mashiach**](mashiach.html)[[19]](#footnote-19)

(*Notarikon* utilizes the [remez](remez.html) procedure of devising [new](new.html) words from combinations of the [first](one.html) and last [letters](letters.html) of special words.)

When [Adam](adam.html) was forced to leave [Gan Eden](eden.html), he traveled away from our Father (in [Hebrew](hebrew.html) Mo Ab). In the same way Elimelech left [Bethlehem](bethlehem.html)-Judah and went to the fields of [Moab](stages.html). As [Adam](adam.html) went [east](east.html) when he left [Gan Eden](eden.html), so too did Elimelech go [east](east.html) when he left [Bethlehem](bethlehem.html)-Judah (Bethlechem = House of bread). The place where [Adam](adam.html) was formed is also called *lechem*. [Adam](adam.html) himself being the challah of that bread:

As it says in *Bereshit Rabbah*, she [Chava] destroyed the "*Challah*" of the [world](worlds.html), since [Adam](adam.html) *HaRishon*, who was taken as a portion of *Challah*, sinned through her . . . (*Rashi*)

In other words, when [HaShem](hashem.html) made [Adam](adam.html) *HaRishon*, He "kneaded" him from the ground like a woman kneads dough, as it says:

***Bereshit* 2:7** *G-d formed man from the* [*dust*](rock.html) *of the ground . . .*

Both [Adam](adam.html) and Elimelech were great leaders. Elimelech is called an *Ish* from Beth lechem. An Ish is always referring to. The text reads, "And there was an 'Ish' who went from Bethlechem"; the term Ish always denotes somebody of substance, a person of property, a man of nobility and stature, and a leader. Further, from Elimelech’s [name](name.html) we can understand that he would [one](one.html) day be king. Bethlechem was the [city](city.html) of Kings. It was David HaMelech’s [city](city.html) and it is [Mashiach](mashiach.html)’s [city](city.html). [Adam](adam.html) HaRishon symbolizes leadership, as it says, *"Let us make man...and he will dominate the fish of the sea, the birds of the sky, the animals, and the entire earth..."*

Elimelech, as a leader of the [generation](toldot.html), represented Am Israel as it’s [head](body.html). So too was [Adam](adam.html) the ultimate [head](body.html) of the [Jews](gen-jew.html):

Rebi Shimon bar Yochai said: The grave of a non-[Jew](gen-jew.html) does not defile within a tent, as it says, "*Now, you are My sheep, the sheep of My pasture, you are* [*Adam*](adam.html) *. . .*" (*Yechezkel* 34:31); you are called "[Adam](adam.html)," but not the [gentile](gen-jew.html) [nations](nations.html).[[20]](#footnote-20)

We can also see that [Adam](adam.html) and Elimelech are intimately associated with [Mashiach](mashiach.html). Elimelech’s [name](name.html) indicates that he will eventually be king. [Adam](adam.html)’s intimate association with David HaMelech also suggests a close [connection](connection.html) with [Mashiach](mashiach.html):

The [Midrash](orallaw.html) tells us, that [Adam](adam.html)'s 70 years of life came off of [Adam](adam.html) HaRishon's planned 1,000 years of life (Bamidbar Rabbah 14:24). Thus, by definition, David HaMelech's life was the conclusion of [Adam](adam.html) HaRishon's life.

Both [Adam](adam.html) and Elimelech were dimished when they left their place of origin. Elimelech [first](one.html) lost his position of [authority](authority.html), then his possessions, and later lost his life in the process. [Adam](adam.html), too, was diminished when he sinned:

***Sanhedrin 38b*** *"*[*Adam*](adam.html) *HaRishon reached from earth to* [*Heaven*](heaven.html)*...but when he sinned,* [*HaShem*](hashem.html) *laid His* [*hand*](fourteen.html) *upon him and diminished him..."*

The [sin](sin.html) of [Adam](adam.html) is also the [sin](sin.html) of Elimelech. Their [sin](sin.html) was the lack of complete trust in [HaShem](hashem.html). to be absolutely sure that He is in total control of the [world](worlds.html) and their individual lives. It is a lack of real faith in [HaShem](hashem.html).

Chazal say that through saying "na'aseh v'nishma” (We will do and we will listen, Shemot 24:7) the Bnei Yisrael rectified the [sin](sin.html) of [Adam](adam.html) HaRishon and returned to his level, to the state of human perfection. Had they remained faithful and not fallen at the [sin](sin.html) of the golden calf [forty](forty.html) days later, Matan Torah would have been the Geulah (final [redemption](redemption.html)); Moshe would have been [Mashiach](mashiach.html), led Bnei Yisrael into Israel, and built the [Beit HaMikdash](mikdash.html), which would have lasted forever. The last 3500 years would have then been spent perfecting the [world](worlds.html), instead of straightening out ourselves.

**Naomi** - (no’am, pleasant) "Her actions were pleasant and sweet" – Ruth Rabbah 1.

Elimelech's wife, and the mother of Machlon and Kilion. She is the only [female](male+female.html) to leave the [land of Israel](city.html).

Naomi is an allusion to Chava. As Chava was the mother of all the living, so Naomi, through her Torah [teaching](teacher.html), brought her talmida (Ruth = Israel) to [eternal life](eternal.html) by causing them to draw near to Torah

In [one](one.html) sense, Naomi represents the Torah [teacher](teacher.html). In certain ways she also represent the *Shechinah*, the Divine Presence in the [world](worlds.html). The quality of the feminine is the point where the [physical](physical.html) and the [spiritual](physical.html) join.

**Machlon (**מחלוֹן**) ben Elimelech** - "blotted out", sickness.

The son of Elimelech and Naomi, and Ruth's husband. That [HaShem](hashem.html) forgave him is indicated by the fact that Ruth and Boaz raised up his [seed](flower.html). He was [one](one.html) of [three](three.html) males and [one](one.html) of [two](two.html) sons who left the [land of Israel](city.html). Machlon is obviously a “good” guy because the ultimate end of our story tells about the raising of his [name](name.html) on his land, his [inheritance](inherit.html). Indeed, this seems to be the entire goal of the story of Ruth.

Machlon comes from the word *Mechila* meaning [forgiveness](forgive.html).

Machlon – from *halal*, meaning profane. Because he profaned his [body](body.html).

Another interpretation: Machlon and Kilion – because they were completely wiped out and disappeared from the earth – Bava Bathra 91a; Ruth Rabbah, Yalkut Shim’oni 600.

If we understand that Elimelech is an allusion to [Adam](adam.html) and Naomi is an allusion to Chava, then Machlon is a picture of [Adam](adam.html) before he was separated from Chava. Machlon is an allusion to a unified [Adam](adam.html) HaRishon.

**Kilion ben Elimelech** - "perished from the [world](worlds.html)”, destruction.

The son of Elimelech and Naomi and Orpah's husband. He was [one](one.html) of [three](three.html) males and [one](one.html) of [two](two.html) sons who left the [land of Israel](city.html).

In Scripture, Machlon and Kilion are also called Yoash and Saraph[[21]](#footnote-21), which means despair, and burning. They despaired of [HaShem](hashem.html) saving Israel from the [famine](famine.html), and by Divine retribution, measure for measure, they deserved death by burning for leaving the Holy Land. For Torah [Law](law.html) forbids leaving the [land of Israel](city.html) except under certain conditions, and when [one](one.html) nullifies even a single aspect of Torah [teaching](teacher.html), it is as if he burned the entire Torah[[22]](#footnote-22).

Kilion is derived from kelayah, extinction.[[23]](#footnote-23)

Kilion – From Caliyah, meaning destroyed. Because he was judged worthy of destruction.

Another interpretation: Machlon and Kilion – because they were completely wiped out and disappeared from the earth[[24]](#footnote-24).

When reading the last portion of the curses in Devarim which predict the final chastisement in the land followed by [exile](galuyot.html) with the problems continuing there[[25]](#footnote-25), [one](one.html) cannot help but think of the [two](two.html) sons who died prematurely and childless, מחלוֹן וְכִלְיוֹן (“Sickness” and “Destruction”). The relevant Deuteronomy text explicitly speaks of sicknesses with the words חֳלָיִם and חֳלִי (ibid. vv. 59, 61) followed shortly afterwards by וְכִלְיוֹן עינים (ibid. v. 65)!

|  |  |
| --- | --- |
| Balak | |
| Eglon | |
| Orpah | Ruth |
| Goliath and his brothers | Oved |

**Orpah bat Eglon** - She turned her back, the "nape of the [neck](body.html)", on her Mother-in-[law](law.html). Daughter of Eglon, king of [Moab](stages.html).

Kilion's wife and the daughter of Eglon, King of [Moab](stages.html). She represents the wife who yields no fruit. She turned away from [HaShem](hashem.html) and the [land of Israel](city.html).

The [Midrash](orallaw.html) (Ruth Rabbah 2:20) tells us that upon leaving Ruth, Naomi, and their religion, Orpah made a 180 degree turn. That very evening she involved herself in a debauchery, engaging in unspeakable acts with 100 men and a dog. She subsequently became pregnant and gave [birth](birth.html) to the famous giant, Goliath, who led the Philistine armies against the [Jewish](gen-jew.html) people many years later (I Samuel 17).

When a potential [convert](aliens.html), with genuine intentions, is distanced from the [Jewish](gen-jew.html) people by being made to feel unfit, the [consequences](conseq.html) for the [Jewish](gen-jew.html) people can be disastrous. The same occurred to Orpah. When she was discouraged from joining the ranks of the [Jews](gen-jew.html), her children were given vast powers over the [Jewish](gen-jew.html) people. [One](one.html) of these children was Goliath, another was Yishbi; both of them were massive warriors who focused their efforts on fighting against the [Jewish](gen-jew.html) people.

For [forty](forty.html) days Goliath blasphemed [HaShem](hashem.html), challenging the [Jews](gen-jew.html) to try to stop him. All were terrified until David, a descendent of Ruth, became so incensed that he marched forth and slew his cousin with a sling shot.

**Ruth bat Eglon** - ‘Saw’, i.e. ‘Considered Well’, similar to the Aramaic translation of the word "to [inherit](inherit.html)" ([Hebrew](hebrew.html) "yarash" = Aramaic "yarat," see the Targum to *Bamidbar 24:18*; apparently Moabite was similar to Aramaic in this respect as the Moabite stone also has the word "yeruta.")

RUTH is from the [Hebrew](hebrew.html) meaning "friendship".

What does the [name](name.html) Rut signify?

**Answer:** 'Rut' is from the same root as ‘Rivehu’ (he satiated - like "Kosi Revayah") - referring to David HaMelekh, who satiated [HaShem](hashem.html) with songs of praise.

Machlon's wife and the daughter of Eglon, King of [Moab](stages.html). Ruth carried with her the [inheritance](inherit.html) of *Elimelech* whose [name](name.html) comes from a root which means to *saturate*, which R. Johanan [connects](connection.html) together.

Daughter of Eglon, king of [Moab](stages.html). Ruth represents The “[Body](body.html) of [Mashiach](mashiach.html)” as expressed by the national conversion at Mount [sinai](stages.html) when Israel accepted the [covenant](covenant.html) with the words: “We will do and we will listen.” When we received the Torah, we were all converts. This means that at [Sinai](stages.html), when we received the Torah, we were all converts. That is why the rules of conversion are based on the [events](feasts.html) that led to the giving of the Torah. So, as a [convert](aliens.html), Ruth represents the [Body](body.html) of [Mashiach](mashiach.html), the House of Israel, when they were all of [one](one.html) mind and [one](one.html) purpose, on the day they received Torah. The House of Israel stood that day as [one](one.html) man, and as [one](one.html) man they had a whole [heart](body.html) dedicated to [HaShem](hashem.html) and a total dedication to His Word, His Torah, His [Mashiach](mashiach.html). The Story of Ruth represents conversion based on the specification of all 613 [Mitzvot](cmds613.html), as derived by Ruth's response to Naomi.

Ruth was no ordinary [convert](aliens.html). Her [name](name.html) gives us a clue to her essence. In [Hebrew](hebrew.html), Ruth's [name](name.html) is comprised of the [letters](letters.html) *reish, vav, tav*, which add up to a numerical value of 606. As all human beings have an obligation to observe the [seven](seven.html) [Noachide](noachide.html) [commandments](cmds613.html), so called because they were given after the flood, as did Ruth upon her [birth](birth.html) as a Moabite. Add those [seven](seven.html) [commandments](cmds613.html) to the value of her [name](name.html) and you get 613, the [number](nchart.html) of [commandments](cmds613.html) in the Torah.

Ruth also represents the progressive conversion from pagan to [Noachide](noachide.html) to Judaism. Whilst Orpah represents those who do not recognize the need of this order.

**Ploni Almoni** – Ploni = hidden or obscure, Almoni = nameless or silent.

Another [name](name.html) for Tov the brother of Elimelech. He was the nearest kin and potential redeemer of Ruth. He was the [first](one.html) (nearest) of the [two](two.html) Kinsman-Redeemers. He represents [Mashiach](mashiach.html) ben [Yoseph](joseph.html) in the story.

Who was Peloni Almoni? Our Sages understood that his [name](name.html) was Tov. The [name](name.html) itself is found in the Tanach in:

***Zechariah 6:10*** *Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from* [*Babylon*](bavel.html)*, and come thou the same day, and go into the house of Josiah the son of Zephaniah;*

and

***II Shmuel (Samuel) 10:6*** *And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba,* [*twenty*](twenty.html) *thousand footmen, and of king Maacah a thousand men, and of Ishtob* [*twelve*](twelve.html) *thousand men.*

Here, however, he is called Ploni Almoni, an appellation that has come to signify *John Doe*, a generic [name](name.html) for a person whose actual [name](name.html) we do not [know](daat.html). In Tanach it is also found in:

***II Melachim (Kings) 6:8*** *Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such* (Ploni Almoni) *a place shall be my* [*camp*](stages.html)*.*

and

***I Samuel 21:2*** *And David said unto Ahimelech the* [*priest*](priests.html)*, The king hath commanded me a business, and hath said unto me, Let no man* [*know*](daat.html) *any thing of the business whereabout I send thee, and what I have commanded thee: and I have* [*appointed*](settimes.html) *my servants to such and such* (Ploni Almoni) *a place.*

In the [Masora](mishna1.html)[[26]](#footnote-26) to our verse, it means *unspecified*. The term can also refer to someone who is by nature timid and retiring (Targum). The apellation *Ploni Almoni* immplies criticism. Tov lost the opportunity to have his [name](name.html) recorded in the Tanach because he could not seize the moment and marry Ruth. He was a good man, which is what Tov means in the [Hebrew](hebrew.html) language.

It is interesting to realize that Boaz and Tov represent [two](two.html) different kinds of [redemption](redemption.html). Tov is the [redemption](redemption.html) that almost happened, except that it did not. Boaz, on the other [hand](fourteen.html) is the true and final [redemption](redemption.html).

It is explained in the [Zohar](orallaw.html) that this alludes to the [future](future.html) [redemption](redemption.html), may it come speedily and in our day. “If Tov shall [redeem](redemption.html) you”, this refers to your good deeds, then let it happened that way. If [HaShem](hashem.html) forbid not, that is if you do not return to Him, even so, “I will [redeem](redemption.html) you”. It is possible to say that this is the meaning of the verse:

***Ruth 3:12*** *True, I am a redeemer, and also there is a Redeemer closer than I.*

This [redemption](redemption.html) is closer to you than I am, “it is in your [mouth](body.html) and your [heart](body.html) “.[[27]](#footnote-27)

With this we can also understand the significance of the [two](two.html) names of the would be redeemer, Tov, meaning ‘Good’, and Ploni Almoni, meaing *Obscure* and *Silent*.

**Boaz (**באז**) ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan, the 11th "Shofet". [Ibn Ezra, Judges 12:8]. Now Ivtzan already had [thirty](thirty.html) sons and [thirty](thirty.html) daughters, all of whom had died before this story took place. Ivtzan died in the year 2793 (Rashi).

“Strength or [rod](staff.html) of iron” [Ken]

The Sages agree that Boaz is another [name](name.html) for Ivtzan. [Two](two.html) reasons, for the [name](name.html) change, are given in the Targum, according to Rabbi Moshe Alshich:

1. He saved Israel from the sword of her enemies.
2. He saved Israel from perishing in the [famine](famine.html) by [praying](prayer.html) on her behalf. He was a source of strength for Israel.

אז means “strength”. The [letter](letters.html) ב has the numerical value of 2 which is added to אז to signify that he had been strong [two](two.html) ways, thus his [name](name.html) became באז.

Boaz combines [two](two.html) words "Bo" and "Az," which means "**he comes with strength**"

The Septuagint renders his [name](name.html) Booz (**Bo'oz**) - i.e. "strength is in him" (or "strength is in **Him**").

Boaz was Elimelech’s nephew and second closest redeemer. He was the [head](body.html) of the Sanhedrin. He was the second of the [two](two.html) Kinsman-Redeemers. Boaz represents [Mashiach](mashiach.html) ben David.

Concerning Boaz it will documented that he was the Rosh Bet Din in Bet Lechem[[28]](#footnote-28). Yachin (which [name](name.html) means " [HaShem](hashem.html) will establish") personified courage, and Boaz (composed of [two](two.html) words Bo = in Him, and Az = strength, personified strength, the pillars therefore testifying that through [HaShem](hashem.html)'s [Temple](temple.html) (Theocratic Governance), [HaShem](hashem.html) would supply Israel with strength and courage.

There were [two](two.html) pillars in the [Beit HaMikdash](mikdash.html) named Boaz and Yachim. My [teacher](teacher.html), Hakham Dr. [Yosef](joseph.html) ben Haggai, made the following remrks concerning these pillars:

However if he [wants](needs.html) me to let him into a [secret](sod.html) I shall do so. In Sefer Revelation 13:10 the Greek reads literally (with Strong's [Numbers](nchart.html)):

10. |1536| If anyone |0161| captivity |4863| gathers |1519| into |0161| captivity |5217| he goes. |1536| If anyone |1722| by |3162| a sword |0615| will kill, |1163| must |0846| he |1722| by |3162| a sword |0615| be killed. |5602| Here |2076| is |3588| the |5281| patience |2532| and |3588| the |4102| faith |3588| of the |0040| holy ones.

The Catholic [New](new.html) [Jerusalem](city.html) Bible translates:

10. Those for captivity to captivity; those for death by the sword to death by the sword. This is why the saints must have perseverance and faith.

Similarly also Dr. David G. Stern's [Jewish](gen-jew.html) [New](new.html) Testament.

The Revised Standard Version translates:

10. If any [one](one.html) is to be taken captive, to captivity he goes; if any [one](one.html) slays with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints.

The [New](new.html) American Bible translates:

10. Anyone destined for captivity goes into captivity. Anyone destined to be slain by the sword shall be slain by the sword. Such is the faithful endurance of the holy ones.

The [New](new.html) Revised Standard Version translates:

10. If you are to be taken captive, into captivity you go; if you kill with the sword, with the sword you must be killed. Here is a call for the endurance and faith of the saints.

I am most sorry if I am confusing him too much but bear with me please. Let us go back to the [New](new.html) Revised Standard Version translation:

"If you are to be taken captive, into captivity you go;"

In other words any resistance to captivity and the Diaspora is futile if [HaShem](hashem.html) so has foreordained.

"if you kill with the sword, with the sword you must be killed."

Again military resistance against the powers that be in order to make a country Torah observant a la Bar-Kochba is also futile.

"Here is a call for the endurance and faith of the saints."

What about if I complicate things and translate this phrase as: "Here is a call from Yachin and Boaz of the saints." Not so crazy after all? no? In fact, we could render this verse as "Here is a call for the strength (Boaz) and courage (Yachin) of the Tzaddikim" and thereby a perfect allusion of these [two](two.html) columns at the entrance of the [Temple](temple.html). What this text is saying in a veiled way, that the only way to beat captivity and slaughter on the part of the [Gentile](gen-jew.html) powers is for the Tzaddikim (i.e. the Hakhamim) to exercise the strength of Hakham Boaz and the courage of Hakham Yachin by [teaching](teacher.html) Torah right, left, and center and being an example to all, as well as by maintaining vibrant [communities](community.html) ruled by just Batei Dinae.

Now if he goes to Revelation 14:12 there is further elucidation:

|5602| Here |9999| {the} |5281| patience |3588| of the |0040| holy ones |2076| is. |5602| Here |3588| those |5083| keeping |3588| the |1785| [commands](cmds613.html) |3588| of |2316| G-d |2532| and |3588| the |4102| faith |2424| of Yeshuah.

Now the Greek word used here for patience is "hupomone" and pronounced as in Spanish "hoop-om-on-ay" means "cheerful (or hopeful) endurance," or "constancy over [time](time.html)." This is not "Yachin = Courage" but "Boaz = Strength." And what was the strength of Hakham Boaz who married to Rut? Was it not his great strength in "the keeping of the [commandments](cmds613.html) of [HaShem](hashem.html) and the guarding of the faith of [Yeshua](yeshua.html) (David)" as a Rosh Bet Din in Bet Lechem whilst the rich and powerful would not share with their people their great wealth in times of drought and hunger, but fled to [Moab](stages.html)?

Similar allusions are found in Sefer Revelation 1:9; 2:2; 2:19; 3:3; 3:10 and 14:12 quoted above to enumerate some from the top of my [head](body.html).

Finally, my [teacher](teacher.html) had this question: O.K. I am confused here somewhat and do not follow the cast of characters and their roles. Who does the [third](three.html) kinsman represents? I mean he has identified [two](two.html) of them as [Mashiach](mashiach.html) ben [Yosef](joseph.html) and [Mashiach](mashiach.html) ben David, who is the [third](three.html) [Mashiach](mashiach.html)?

So, Boaz has an uncle who started this whole story. Strong’s defines an “uncle” as:

1730 dowd, dode; or (short.) dod, dode; from an unused root mean. prop. to boil, i.e. ([fig](bethphag.html).) to love; by impl. a love-token, Beloved, friend; spec. an uncle:-(well-) beloved, father's brother, love, uncle.

***Judges 12:7-11*** *Jephthah* (He will open) *led Israel* [*six*](six.html) *years. Then Jephthah the Gileadite died, and was buried in a town in Gilead* (Heap of Testimony)*. After him,* ***Ibzan*** (Splendid) *of* [*Bethlehem*](bethlehem.html) *led Israel. He had* [*thirty*](thirty.html) *sons and* [*thirty*](thirty.html) *daughters. He gave his daughters away in* [*marriage*](mashal.html) *to those outside his clan, and for his sons he brought in* [*thirty*](thirty.html) *young women as wives from outside his clan. Ibzan led Israel* [*seven*](seven.html) *years. Then Ibzan died, and was buried in* [*Bethlehem*](bethlehem.html)*. After him, Elon the Zebulunite led Israel* [*ten*](ten.html) *years.*

**The** [**ten**](ten.html) **elders (Ruth 4:2)** – These [ten](ten.html) represent the Congregation, which is the [body](body.html) of [Mashiach](mashiach.html). In a previous [study](study.html), I found that the *Logos*, the Word of HaSherm was found in the [number](nchart.html) [ten](ten.html). This is also the minimum [number](nchart.html) of men required to form a congregation[[29]](#footnote-29).

***1******Corinthians 12:27*** *Now you are the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*, and each* [*one*](one.html) *of you is a part of it.*

**The neighbor women (Ruth 4:17)** It appears to me that it is very unusual for someone other than the mother to [name](name.html) a child. For example, with the exception of [Benyamin](benyamin.html), the matriarchs named each of their children. [Benyamin](benyamin.html) was originally named by his mother as Benoni. After Rachel died, [Yaakov](israelja.html) renamed Benoni to [Benyamin](benyamin.html).

This makes the naming of Oved very unusual. To try to explain it at the Pshat: The women of the [community](community.html) “helped” Ruth [name](name.html) Oved. The [remez](remez.html) answer that seems to make the most sense to me: *Ruth represents the righteous of Israel*. When she [ate](eating.html) the grain, she was building the souls of each [seed](flower.html) into her as a collective soul. The neighbor women are the women who make up the [body](body.html) of Ruth. Thus the collective mother is naming their son.

# The Forgotten Sheaf

A very poignant portion of Sefer Ruth involves the [mitzva](cmds613.html) of the forgotten sheaf:

Leave the corner of your [field](field.html) uncut, so that poor people might come and find grain to reap; do not reap your entire [field](field.html). A positive [mitzva](cmds613.html) and a prohibition that basically say the same thing. Here's another pair: Leave the gleanings of the [field](field.html) for the poor; do not take the gleanings. And then these [two](two.html) pairs of [mitzvot](cmds613.html) are doubled again - each pair of [mitzvot](cmds613.html) is counted separately as applied to a vineyard.

***Devarim (Deuteronomy) 24:19-22*** *When you cut down your harvest in your* [*field*](field.html)*, and have forgotten a sheaf in the* [*field*](field.html)*, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your* [*hands*](fourteen.html)*. When you beat your olive tree, you shall not go over the boughs again; it shall be for the stranger, for the orphan, and for the widow. When you* [*gather*](gather.html) *the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, for the orphan, and for the widow. And you shall remember that you were a slave in the land of Egypt; therefore I* [*command*](cmds613.html) *you to do this thing.*

In this short passage, we note that [HaShem](hashem.html) is emphasizing “the stranger, the fatherless and the widow”.

This is has considerable significance for our subject, because Ruth is going to glean in the role of all [three](three.html) of them!

# The Reading of Sefer Ruth at [Shavuot](shavuot.html)

Masechet Soferim records the practice of reading Megilat Ruth with a blessing on [Shavuot](shavuot.html).

*Ruth is read on the end of the* [*first*](one.html) *day of "gathering", until half the book and it is completed at the end of the second day. And there are those who say that all the Megillah readings are begun on the night after* [*Shabbat*](sabbath.html) *before the* [*holiday*](festival.html) *and thus the people have practiced.... (4:18)*

The popular custom, as recorded above, is not practiced anywhere today. Currently, there are [four](four.html) customs concerning the reading of Megilat Ruth on [Shavuot](shavuot.html). The Sephardic custom is not to read the Megillah during [prayer](prayer.html) services at all. Rather, it is read as part of the "[tikkun](tikkun.html) lel [Shavuot](shavuot.html)", on the night of [Shavuot](shavuot.html), and half is read on the [first](one.html) afternoon of the [festival](festival.html) and half on the second afternoon.

The Galician Hassidic groups read the Megillah before the second day's Torah reading, in the diaspora. They read from a Chumash and not from a scroll and they read individually. The custom of the Hasidim is to have the cantor read publicly from either a scroll, if [one](one.html) is available, or from a Chumash, without a prior blessing. Some groups in Israel who follow the rulings of R. Eliyahu of Vilna, read Megillat Ruth from a scroll with a blessing.[[30]](#footnote-30)

Since in many [communities](community.html), it is customary to read Megillat Ruth on [Shavuot](shavuot.html). What are the reasons for this?

1. Ruth is read [Shavuot](shavuot.html) because the timing of its [events](feasts.html) occurred at the beginning of the barley harvest, and this period is also the [time](time.html) of [Shavuot](shavuot.html))[[31]](#footnote-31).
2. The reading of Ruth on [Shavuot](shavuot.html) is a reminder of the stand at Mt. [Sinai](stages.html), when the people of Israel received a total of [six](six.html) hundred and [thirteen](thirteen.html) [mitzvot](cmds613.html), [six](six.html) hundred and [six](six.html) [mitzvot](cmds613.html) in addition to the [seven](seven.html) previous [Noachide](noachide.html) [Laws](law.html). The numerical value of [Hebrew](hebrew.html) [letters](letters.html) which comprise the word Ruth is [six](six.html) hundred and [six](six.html)[[32]](#footnote-32).

Ruth is the archetype of a [convert](aliens.html) and [Shavuot](shavuot.html) (=Mattan Torah) represents the “mass conversion” of Am Yisra’el[[33]](#footnote-33). This explanation is also found in the Machzor Vitri.

1. From her very [birth](birth.html), Ruth was worthy of accepting upon herself the yoke of mitzvoth; and the very [letters](letters.html) of her [name](name.html) bear witness to it. The [letters](letters.html) for Ruth add up to [six](six.html) hundred and [six](six.html) which together with the [seven](seven.html) [Noachide](noachide.html) [Laws](law.html) add up to [six](six.html) hundred and [thirteen](thirteen.html)[[34]](#footnote-34).
2. Our [fathers](fathers.html) had the status of converts when they accepted the Torah (in order to enter the [covenant](covenant.html) they were required to undergo [circumcision](circumcz.html) and immersion as is the case with converts). In honor of Ruth who was a [convert](aliens.html) and became the mother of Israel's royal family, we say, When we received the Torah, we were all converts[[35]](#footnote-35).
3. Megilat Ruth was written by the Prophet Samuel, to indicate the genealogy of Kind David for Ruth the Moabite. We learn from the writing of this Megillah that there was Divine assent in the matter, for the end of the Megillah recounts David's ancestry and David was born on [Shavuot](shavuot.html) and died on [Shavuot](shavuot.html)[[36]](#footnote-36). "King David died on Atzeret, that is [Shavuot](shavuot.html).[[37]](#footnote-37)

1. The story of Ruth is read at the [time](time.html) of the giving of the Torah so that we might [know](daat.html) that the written Torah and the [Oral Torah](orallaw.html), are together [one](one.html) Torah, and [one](one.html) is not Possible without the other. For David, the anointed of [HaShem](hashem.html) unto all [generations](toldot.html), was descended from a Moabite woman, and his legitimacy depended on the [Oral Torah](orallaw.html), which declared that only a Moabite man was prohibited from entering the fold of Israel, but not a Moabite woman. On the foundations of the House of David, the whole people of Israel is supported. All this could only come about through the [authority](authority.html) of the [Oral Torah](orallaw.html).

Ruth was the ancestor of King David, and he is the ancestor of [Mashiach](mashiach.html). The book of Ruth concludes with the [connection](connection.html) between King David and Ruth. King David died on [Shavuot](shavuot.html)[[38]](#footnote-38), and since the [Gemara](orallaw.html)[[39]](#footnote-39) says "[HaShem](hashem.html) completes the years of the righteous from day to day," it follows that David was born on [Shavuot](shavuot.html). Hence, it is customary to read Megillat Ruth in his honor.

1. The reading of Megilat Ruth serves as a perfect focus for the [two](two.html) themes of [Shavuot](shavuot.html): Torah and Eretz Yisrael.
2. What does Megillat Ruth have to do with [Shavuot](shavuot.html), the season of the giving of the Torah? To [teach](teacher.html) you that the Torah was given through afflictions and poverty.[[40]](#footnote-40)

Ruth is a prime model of an individual who made a completely sincere commitment to [HaShem](hashem.html), Torah, and a Torah Life. When we think of Matan Torah at [Sinai](stages.html), we tend to see the whole if Israel rather than the many individuals who make up the [nation](nations.html). Receiving the Torah was an act of the whole [nation](nations.html), but for it to be real in our lives, the commitment has to be personal and individual. In this way, the reading of Megilat Ruth complements the Torah reading beautifully. The Megillah is very clear as to the venue of the story and its significance. It was a [famine](famine.html) in Eretz Yisrael and their communal responsibilities which drove Naomi's husband and sons to leave the Land. They were punished for leaving the Land. Naomi and Ruth were rewarded for returning to it. Repeated reference is made to [mitzvot](cmds613.html) of the Land.

Using a typical [Jewish](gen-jew.html) approach, an individual is equivalent to a whole [nation](nations.html). [Shavuot](shavuot.html) is a celebration of both historic conversions.

The original intention of [HaShem](hashem.html), that the Torah should be the property of every human being is steadfast and has not been terminated. The tactics have changed, not the goal. The Torah was not given to the non-[Jewish](gen-jew.html) [community](community.html) directly, but it was given indirectly to the entire mankind as an eschatological reality. The ultimate destiny of human fulfillment, in the messianic age, is for everybody to embrace the Torah, our faith. Our task has been and still is to [teach](teacher.html) the torah to Man kind, to influence the secular [world](worlds.html), and by that, [save](salvation.html) the [world](worlds.html) from destruction. We are the executers and messengers for the entire [world](worlds.html); our task is to represent the moral outlook on life to which the [Jew](gen-jew.html) has committed himself. The [Gentile](gen-jew.html) [world](worlds.html) should be able to watch the [Jews](gen-jew.html) and admire our way of living, for we bear witness to the unique relationship man has with [HaShem](hashem.html).

Contrary to what many might think, the [Jew](gen-jew.html) has a mission. Since we have not yet perfected ourselves, it is inappropriate to act on our mission, but the idea of this mission is still correct. We must be a "beacon of light" for all the [nations](nations.html) to follow. Traditional Judaism says we do the [teaching](teacher.html) by example.

It is now clear how the [redemption](redemption.html) of the [world](worlds.html) (Messianic age) is connected to man inheriting the Torah. Matan Torah initiated the Messianic process of universal conversion. Judaism predicts that at some period in the [future](future.html) all man kind will not only come close to [HaShem](hashem.html) and embrace our faith, but they will also join the sacred [community](community.html) dedicated to the service of [HaShem](hashem.html)!

Har [Sinai](stages.html) represents the private [covenant](covenant.html) between the [Jew](gen-jew.html) and the all-mighty, while King David represents the Messianic age, where the giving of the Torah is a universal affair. [His Majesty](yeshua.html) King David will fulfill what was anticipated by the Almighty at [Sinai](stages.html). The full realization to the giving of the Torah will be achieved at the [time](time.html) of the [Mashiach](mashiach.html). It is no wonder we read Megilat Ruth on [Shavuot](shavuot.html), announcing the [birth](thebirth.html) of [His Majesty](yeshua.html) King David and the realization that the Torah will be the property of all mankind.

The tapestry like connections between King David and [Shavuot](shavuot.html), King David and [Jerusalem](city.html), King David and Torah, King David and Ruth make this Megillah the perfect reading and the perfect reminder of the full meaning of [Shavuot](shavuot.html). [Eretz Israel](city.html) without Torah is like a [body](body.html) without a soul. But this soul [needs](needs.html) its [body](body.html) too. Torah was meant to be lived in Eretz Yisrael. With a [Beit HaMikdash](mikdash.html), a [Temple](temple.html). With the majority of Bnei Israel there.

**\* \* \***

[Spiritually](physical.html), there is a relation between a baal teshuva ("returnee") and a [convert](aliens.html), even though the baal teshuva is born a [Jew](gen-jew.html). His [spiritual](physical.html) service of being lost and reestablishing his identity is a process which is similar to conversion. This is the general state of being of our [generation](toldot.html) prior to the [coming](coming.html) of [Mashiach](mashiach.html). When [Mashiach](mashiach.html) comes he will cause all righteous [Jews](gen-jew.html) to become baalei teshuva.

Everyone must [experience](experience.html) "conversion." On [Shavuot](shavuot.html), the giving of the Torah, the entire [Jewish](gen-jew.html) People are called converts. This is why we read Megilat Ruth on [Shavuot](shavuot.html).

There is definitely something unique about [female](male+female.html) converts. This is not only with regard to [Moab](stages.html) and Amon, where [Jewish](gen-jew.html) [law](law.html) explicitly dictates that only females may [convert](aliens.html) and immediately marry into the Congregation of Israel. The intention of King Solomon by marrying the thousand princesses of the different [nations](nations.html) was to elevate the holy spark of those Peoples. The holy spark of every People is in the princess, the [female](male+female.html) element, of the People and not in the [male](male+female.html) element. This is because the [female](male+female.html) is primarily a receiver. All [nations](nations.html) of the earth are relatively receivers in relation to the [Jewish](gen-jew.html) People.

# Methodology

My method for studying Sefer Ruth, is to identify words of symbolic significance, typically the nouns and verbs in each verse, and define those words according to their true meaning. After we have discovered their meaning, I will rephrase the verse by substituting the meaning rather than the actual word. This rephrasing I will call *Translation*.

Armed with this *translation*, I am going to interpret this *translation* in the light of the wisdom of the Sages and of the Nazarean Codicil to understand a deeper meaning. This “deeper meaning” will be called *Translation*.

Thus we will examine each verse individually to discern the overall meaning of Sefer Ruth.

**Note:** I am using the translation provided by Yalkut Me’am Lo’ez “The Torah Anthology – The Book of Ruth”, for each verse in this [study](study.html).

# The Structure of Sefer Ruth[[41]](#footnote-41)

The [four](four.html) chapters of the Megillah (even though this division is a Christian [one](one.html) and only shows up in [Jewish](gen-jew.html) sources with the [first](one.html) printed editions of Mikra’ot G’dolot in the early 16th century, the division is quite helpful in understanding the literary and thematic structure of Ruth) divide in a symmetric fashion:

Chapter 1: Moving from [Beit Lechem](bethlehem.html) to [Moab](stages.html) (the loss of Elimelech’s [field](field.html) stands as the background to their self-imposed [exile](galuyot.html)) and returning to [Beit Lechem](bethlehem.html); the painful losses along the way

Chapter 2: [One](one.html) day in Boaz’s [field](field.html)

Chapter 3: [One](one.html) night in Boaz’s granary

Chapter 4: The [redemption](redemption.html) of the [field](field.html) and Ruth; the glorious gains of acceptance among the [community](community.html) of the townswomen and the legacy of the family, leading to the [birth](thebirth.html) of David

CHAPTERS 1 and 4

1. The [first](one.html) and [fourth](four.html) chapters both have “[female](male+female.html) choruses” whose words are related to the designation of a [name](name.html) (we will yet revisit the issue of names in the Megillah; a fascinating subject which properly belongs to the [fourth](four.html) chapter) associated with Naomi. Note the difference: In the [first](one.html) chapter, their role is negative and their words are brief; the opposite holds true (in both regards) in the final chapter.

2. Each chapter mentions [HaShem](hashem.html)’s blessing (the harvest 1:6; Ruth – 4:13); the blessings of bounty and children are found side-by-side in numerous Tanakh texts (e.g. Devarim 28);

3. In both the [first](one.html) and final chapters, a protagonist “shines” when compared to another positive character. In the [first](one.html) chapter, it is only Ruth’s outstanding devotion that makes Orpah’s loyalty pale; in the final chapter, the Goel (redeemer) who is prepared to act with kindness, is seen as a lesser benefactor when compared with Boaz. Indeed, each of the “lesser” personalities here is prepared to “go the distance” until the “ultimate” test is presented. Orpah will not follow Naomi to the dreary existence she portrays in 1:11-13 and the Goel (the redeemer) only backs down from his willingness to [redeem](redemption.html) Elimelech’s [field](field.html) when he finds that marrying Ruth is part of the “package”.

4.The [first](one.html) chapter begins with the lineage (such as it is) of Elimelech’s family (Ephratim – 1:2) and the [fourth](four.html) chapter ends with the lineage from Peretz to David (4:18-22).

5.The opening phrase of the Megillah: Vay’hi biY’mei Sh’fot haShof’tim the beginning [events](feasts.html) in the era of the Shoftim; the final step in the line of Boaz (Peretz) is David, leading us into the monarchic period.

CHAPTERS 2 and 3

Some of the differences between the second and [third](three.html) chapters are natural results of the different settings. Since the second chapter takes place out in the [field](field.html), there are several secondary actors present – which is, of course, not the case during that fateful night on the threshing floor of chapter 3.

Several interesting parallels/contrasts:

1. Each chapter begins with a conversation between Naomi and Ruth, embodying a suggestion towards action that will set further [events](feasts.html) into motion. In the [first](one.html) case (Chapter 2), it is Ruth who makes the suggestion, whereas the suggestion of Chapter 3 belongs to Naomi. In both cases, however, it is Ruth who is going to take the action.

2. In Chapter 2, Ruth appears in the [field](field.html) in advance of Boaz; in Chapter 3, it is Boaz who is on the threshing floor before Ruth arrives.

3. In both cases, when Boaz “discovers” Ruth, he [first](one.html) asks (either the harvesters or her herself) who she is. The common v’Hinei which serves to accentuate the beginning of their interaction appears in 2:4 and 3:8.

4. Note how the roles of Ruth and Boaz intertwine between these [two](two.html) chapters. In 2:8-9, Boaz suggests a course of action to Ruth which involves him (and his [field](field.html)); in 3:9, Ruth directs Boaz how to act towards her.

5. In both chapters, Boaz demonstrates great concern for Ruth’s dignity (compare 2:15-16 with 3:14)

6. Each chapter concludes with Ruth returning to Naomi’s house; in each case, they wait until the end (the verb Kaleh is used in the final verse of each chapter) of a process – in Chapter 2, it is the end of the harvest season; in Chapter 3, they wait for Boaz to conclude his dealings at the [city](city.html) gates.

**\* \* \***

The [name](name.html) Boaz appears [eighteen](eighteen.html) times in the Megillah, and Ruth's [twelve](twelve.html) times. (Both of these counts ignore the genealogy at the end of the Megillah which is not, properly, part of the story). Note that both of these counts are divisible by [six](six.html). the [number](nchart.html) [six](six.html) has some association with the house of David. Therefore, Megillat Ruth, which is really the "prologue" of the Davidic narratives, has several structural (as well as over textual) "sixes". This is likely the reason that when [Jews](gen-jew.html) in the Middle Ages adopted a (somewhat universal) figure with [six](six.html) points, they named it *Magen David*.

# The Structure of the [first](one.html) chapter

Besides the introductory verses, which establish the premise of the story, the [first](one.html) chapter is made up of seventeen verses (6-22) which are made up of [two](two.html) even subsections of [eight](eight.html) verses each, with the fulcrum-verse (14) in the middle:

**1**.vv. 6-13: Naomi, Orpah and Ruth

**2**.v. 14: “Orpah kissed her mother-in-[law](law.html) and Ruth cleaved to her”

**3**.vv. 14-22: Naomi and Ruth

Note that the “keyword” (Shuv - “return”) appears a total of [twelve](twelve.html) times in this brief chapter. Note how evenly the use of this verb is distributed in the chapter:

[Six](six.html) times: “Shuv” appears in the [first](one.html) half of the section (vv. 6,7,8,10,11,12)

[Six](six.html) times: “Shuv” appears in the second half of the section (vv. 15,15,16,21,22,22)

[Six](six.html) times: “Shuv” indicates a return to Beit-Lechem (vv. 6,7,10,21,22,22)

[Six](six.html) times: “Shuv” indicates a return to [Moab](stages.html) (vv. 8, 11,12,15,15,16)

[Four](four.html) times: “Shuv” refers to Naomi (always returning to [Beit Lechem](bethlehem.html)) (vv. 6,7,21,22)

[Four](four.html) times: “Shuv” refers to both of the Kalot (vv. 8,10,11,12)

[Four](four.html) times: “Shuv” refers to [one](one.html) of the Kalot (vv. 15,16,17,22)

Naomi speaks [four](four.html) times in the chapter: twice in the [first](one.html) section (vv. 8-9, 11-13), twice in the second (v. 15, 20-21). Note the parallels between her [first](one.html) speech in the [first](one.html) section (vv. 8-9) and her [first](one.html) speech in the second section (v. 15); both adjure the daughter(s) to return to their homes, emphasizing the positive in what awaits them. The second speeches in both sections are also parallel to each other – both stress the bitterness (and use that word – Mar ) which Naomi has experienced at the [hand](fourteen.html) of God.

Note also how the second section ends (v. 22) with an echo of the [first](one.html) verse of the [first](one.html) section (v. 6):

*v. 6: Then she arose with her daughters-in-*[*law*](law.html)*, to return from the country of* [*Moab*](stages.html)*; for she had heard in the country of* [*Moab*](stages.html) *that* [*HaShem*](hashem.html) *had visited his people and given them bread.*

*v. 22. So Naomi returned, and Ruth the Moabite, her daughter-in-*[*law*](law.html)*, with her, who returned from the country of* [*Moab*](stages.html)*; and they came to Beit-Lechem at the beginning of the barley harvest.*

The symmetry of the chapters sets up our story as the bridge between the period of the Judges (when “there was no King in Israel, each man doing as he pleases”, Shoftim (Judges) 21:25, and the establishment of the Israelite monarchy.

# The Story – Chapter I

א וַיְהִי, בִּימֵי שְׁפֹט הַשֹּׁפְטִים, וַיְהִי רָעָב בָּאָרֶץ; וַיֵּלֶךְ אִישׁ מִבֵּית לֶחֶם יְהוּדָה, לָגוּר בִּשְׂדֵי מוֹאָב, הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו׃

Vay’hi (And it was)

Bime (in the days of) Sh’fot (the judging) Hashof’tim (of the judges)

Vay’hi (that was) Ra’[av](feasts.html) (a [famine](famine.html)) BaAretz (in the land)

Vayelekh (and went) Ish (a man)

MiBet (from Beth - house) Lechem (Lechem -bread) Y’hudah (in Judah)

Lagur (to live) Bis’de (in the fields of) Mo’[av](feasts.html) ([Moab](stages.html))

Hu (he) V’ishtu (and his wife)

Ush’ne (and [two](two.html)) Vanaiv (his sons).

***Ruth 1:1*** *Now it came to pass in the days of the judging of the judges, that there was a* [*famine*](famine.html) *in the land. There went a man from* [*Bethlehem*](bethlehem.html) *in Judah to* [*dwell*](dwelling.html) *in the fields of* [*Moab*](stages.html)*, he, his wife, and his* [*two*](two.html) *sons.*

**Targum**

1- It happened in the days of the judge of judges (Ibzan - judge par excellence) that there was a severe [famine](famine.html) in the [land of Israel](city.html). [Ten](ten.html) severe [famines](famine.html) (cf. Targum Shir Ha-Shirim 1:1 has a list of [ten](ten.html) songs, and Targum [Esther](esther.html) II 1:1 a list of [ten](ten.html) kings) were ordained by [Heaven](heaven.html) to be in the [world](worlds.html), from the day that the [world](worlds.html) was created until the [time](time.html) that the king [Mashiach](mashiach.html) should come, by which to reprove the inhabitants of the earth. The [first](one.html) [famine](famine.html) was in the days of [Adam](adam.html), the second [famine](famine.html) was in the days of Lamech, the [third](three.html) [famine](famine.html) was in the days of [Avraham](avraham.html). The [fourth](four.html) [famine](famine.html) was in the days of [Isaac](isaac.html), the [fifth](five.html) [famine](famine.html) was in the days of [Jacob](israelja.html), the [sixth](six.html) [famine](famine.html) was in the days of Boaz, who is called Ibzan the Righteous (cf. Baba Bathra 91a, Judges 12:8,10), who was from [Bethlehem](bethlehem.html), Judah. The [seventh](seven.html) [famine](famine.html) was in the days of David, King of Israel, the [eighth](eight.html) [famine](famine.html) was in the days of Elijah the prophet, the [ninth](nine.html) [famine](famine.html) was in the days of Elisha in Samaria. The tenth [famine](famine.html) is to be in the [future](future.html), not a [famine](famine.html) of [eating](eating.html) bread, nor a drought of drinking water, but of [hearing](file:///D:\Word\Shavuot\mashal.html) the word of prophecy from before the L-rd (Amos 8:11). And when that [famine](famine.html) was severe in the [land of Israel](city.html), a great man went out from [Bethlehem](bethlehem.html) Judah, and went to live in the country of [Moab](stages.html), he and his wife and his [two](two.html) sons.

**Rashi**

**1:1 And it came to pass in the days when the judges judged.**

(This period was) before the reign of King Saul, for the [generations](toldot.html) were then administered by judges. And in the days of (the judge) Ibzan it (i.e., the episode of Ruth) occurred, for our Rabbis said (Baba Bathra 91a), “Ibzan is Boaz” (cf., Ruth 2:1),

**And a (certain) man went**

אִישׁ denotes that he was a very wealthy man and the leader of the [generation](toldot.html). And he went forth from the [land of Israel](city.html) abroad (lit., to outside the land) because of niggardliness (lit., narrowness of the eye) for he was miserly towards the poor who would come to press him (during the [famine](famine.html)); therefore, he was punished.

[**Talmud**](orallaw.html)

**Yevamoth 77a** Rava expounded (Ibid, 8): “Then I said: ‘Behold, I have come in the scroll of the book written about me’” – David said: “I said I have come now [into royalty], but I did not [know](daat.html) that it [my ascension to royalty] had already been written of [i.e., foreshadowed] in the scroll of the book [the Torah].” There [in respect to the daughters of Lot (the mothers of Amon and [Moab](stages.html))], it is written (Bereshit 19:15): “who are found” [(ultimately, for the purpose of making David, the descendant of Ruth the Moabitess, king)]; with My holy oil have I anointed him.’

**Nazir 23b** R. Hiyya b. Abba, citing R. Johanan. said: How do we [know](daat.html) that the Holy [One](one.html), blessed be He, does not withhold the reward even for a decorous expression? The elder daughter [of Lot] called her son [Moab](stages.html) and so the All-Merciful [One](one.html) said [to Moses]: Be not at enmity with [Moab](stages.html), neither contend with them in battle. Only war was forbidden, but they might be harassed. The younger daughter, on the other [hand](fourteen.html), called [her son's] [name](name.html) Ben-Ammi and so it says, Harass them not, nor contend with them. They were not to be harassed at all.

**Yevamoth 76b – 77a** MISHNAH. AN AMMONITE AND A MOABITE ARE FORBIDDEN AND THEIR PROHIBITION IS FOR EVER , THEIR WOMEN, HOWEVER, ARE PERMITTED AT ONCE. AN EGYPTIAN AND AN EDOMITE ARE FORBIDDEN ONLY UNTIL THE [THIRD](three.html) [GENERATION](toldot.html). WHETHER THEY ARE MALES OR FEMALES. R. SIMEON, HOWEVER, PERMITS THEIR WOMEN FORTHWITH. SAID R. SIMEON: THIS [LAW](law.html) MIGHT BE INFERRED A MINORI AD MAJUS: IF WHERE THE MALES ARE FORBIDDEN FOR ALL [TIME](time.html) THE FEMALES ARE PERMITTED FORTHWITH, HOW MUCH MORE SHOULD THE FEMALES BE PERMITTED FORTHWITH WHERE THE MALES ARE FORBIDDEN UNTIL THE [THIRD](three.html) [GENERATION](toldot.html) ONLY. THEY REPLIED: IF THIS IS AN HALACHAH, WE SHALL ACCEPT IT; BUT IF IT IS ONLY AN INFERENCE, AN OBJECTION CAN BE POINTED OUT. HE REPLIED: NOT SO. [BUT IN FACT] IT IS AN HALACHAH THAT I AM REPORTING.

[GEMARA](orallaw.html). Whence are these [laws](law.html) inferred? — R. Johanan replied: Scripture stated, And when Sail saw David go forth against the Philistine, he said into Abner, the captain of the host: ‘Abner, whose son is this youth’? And Abner said: ‘As thy soul liveth, O King, I cannot tell’. But did he not [know](daat.html) him? Surely it is written, And he loved him greatly; and he became his armour bearer! — He rather made the inquiry concerning his father. But did he not [know](daat.html) his father? Surely it is written, And the man was an old man in the days of Saul, stricken in years among them; and Rab or, it might be said, R. Abba, stated that this referred to the father of David, Jesse. who came in with an army and went out with an army! — It is this that Saul meant: Whether he descended from Perez, or from Zerah. If he descended from Perez he would be king, for a king breaks for himself a way and no [one](one.html) can hinder him. If, however, he is descended from Zerah he would only be an important man. What is the reason why he gave instructions that enquiry be made concerning him? — Because it is written, And Saul clad David with his apparel. being of the same size as his, and about Saul it is written, From his [shoulders](body.html) and upward he was higher than any of the people. Doeg the Edomite then said to him, ‘Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not’! ‘What is the reason’? ‘Because he is descended from Ruth the Moabitess’. Said Abner to him, ‘We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in that case a bastard would’ imply: But not a [female](male+female.html) bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman’? — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; It is not, however, customary for a woman to meet [them]’.

‘The men should have met the men and the women the women!’

He remained silent, Thereupon. the King said.’ ‘Inquire thou whose son the stripling is’. Elsewhere he calls him youth; and here he calls him, stripling! — It is this that he implied, ‘You have overlooked an halachah,’ go and enquire at the college!’ On enquiry, he was told: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess.

As, however, Doeg submitted to them all those objections and they eventually remained silent, he desired to make a public announcement against him. Presently [an incident occurred]: Now Amasa was the son of a man, whose [name](name.html) was Ithna the Israelite, that went in to Abigal the daughter of Nahash, but elsewhere it is written, Jether the Ishmaelite! This [teaches](teacher.html), Raba explained, that he girded on his sword like an Ishmaelite and exclaimed, ‘Whosoever will not obey the following halachah will be stabbed with the sword; I have this tradition from the Beth din of Samuel the Ramathite: An Ammonite but not an Ammonitess; A Moabite, but not a Moabitess’! Could he, however, be trusted? Surely R. Abba stated in the [name](name.html) of Rab: Whenever a learned man gives directions on a point of [law](law.html), and such a point comes up [for a practical decision], he is obeyed if his statement was made before the [event](feasts.html); but if it was not so made he is not obeyed! Here the case was different, since Samuel and his Beth din were still living.

The difficulty, however, still remains! — The following interpretation was given: All glorious is the king's daughter within. In the West it was explained. others quote it in the [name](name.html) of R. [Isaac](isaac.html): Scripture said, And they said unto him: ‘Where is Sarah thy wife?’ etc.

The question is a matter in dispute between Tannaim: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess. So R. Judah. R. Simeon, however, said: Because they met you not with bread and with water; it is customary for a man to meet etc.

Raba made the following exposition: What was meant by, Thou hast loosed my bonds! David said to the Holy [One](one.html), blessed be He, ‘O Master of the [world](worlds.html)! [Two](two.html) bonds were fastened on me, and you loosed them: Ruth the Moabitess and Naamah the Ammonitess.

Raba made the following exposition: What was meant by the Scriptural text, Many things hast Thou done, O Lord my God, even Thy wondrous works, and Thy thoughts toward us? It is not written, ‘toward me’, but toward us. This [teaches](teacher.html) that Rehoboam sat on the lap of David when the latter said to him. ‘Those [two](two.html) Scriptural verses were said concerning me and you.’

**Megillah 10b** R. Levi, or some say R. Jonathan said: The following remark is a tradition handed down to us from the Men of the Great Assembly: wherever in the Scripture we find the term va-yehi [and it was, and it came to pass], it indicates [the approach of] trouble. Thus, and it came to pass in the days of Ahasuerus — there was [Haman](esther.html). And it came to pass in the days when the Judges judged — ‘there was a [famine](famine.html)’.

**Sanhedrin 3b** Whence do we deduce that [three](three.html) are needed [for the composition of a court]? — From what our Rabbis [taught](teacher.html): ‘It is written: The master of the house shall come near unto the judge. here you have [one](one.html); and again: the cause of both parties shall come before the judge, here you have [two](two.html); and again: whom the judge shall condemn, so you have [three](three.html).’

**Baba Bathra 15b** R. Johanan further said: What is the import of the words, And it came to pass in the days of the judging of the judges? It was a [generation](toldot.html) which judged its judges. If the judge said to a man, ‘Take the splinter from between your [teeth](body.html),’ he would retort, ‘Take the beam from between your [eyes](body.html).’ If the judge said, ‘Your silver is dross,’ he would retort, ‘Your liquor is mixed with water.’

**Shabbath 33a** As a punishment for delay of judgment, perversion of judgment, spoiling of judgment, and neglect of Torah, sword and spoil increase, pestilence and [famine](famine.html) come, people [eat](eating.html) and are not satisfied, and [eat](eating.html) their bread by weight, for it is written, and I will bring a sword upon you, that shall execute the vengeance of the [covenant](covenant.html):

[**Midrash**](orallaw.html)

**Bereshit Rabbah 41:4** The [Midrash](orallaw.html) states: "R. Yitzhak says: I have found ([Matza](chametz.html)'ti) David my servant - where did I find him? In Sodom"

[Because [Moab](stages.html) was conceived in Sodom, through Lot and his eldest daughter, and [Moab](stages.html) was the progenitor of Ruth, and Ruth was the progenitor of King David, so we would say that King David began with Lot and his daughters in Sodom.]

[**Midrash**](orallaw.html) **Rabbah - Ruth I:1** AND IT CAME TO PASS, IN THE DAYS OF THE JUDGING OF THE JUDGES Woe unto that [generation](toldot.html) which judges its judges, and woe unto the [generation](toldot.html) whose judges are in need of being judged! As it is said, And yet they hearkened not unto their judges (Judg. II, I7). Who were [the judges referred to?] Rab said: They were Barak and Deborah; R. Joshua b. Levi said: They were Shamgar and Ehud; R. Huna said: They were Deborah, Barak, and Jael. The word ’judge’ implies [one](one.html), ’judges’ implies [two](two.html), the judges’ [three](three.html).

**Petichata to** [**Midrash**](orallaw.html) **Rabbah** It is written (Mishle 19:15): “And the deceiving soul shall hunger”: Because they deceived the Holy [One](one.html), Blessed be He, in the days of the judges, some serving idols, and some the L-ord, the Holy [One](one.html), Blessed be He, afflicted them with hunger, as it is written: “And it was in the days of the judging the judges that there was a hunger in the land”.

**Petichata to** [**Midrash**](orallaw.html) **Rabbah** When Israel sinned in the days of the prophets, the Holy [One](one.html), Blessed be He, said: To destroy them is impossible; to return them to Egypt is impossible; to exchange them for a different [nation](nations.html) – this I cannot do. I shall then try them with afflictions and purge them with hunger, as it is written: “And it was in the days of the judging of the judges that there was a hunger in the land”.

**Petichata to** [**Midrash**](orallaw.html) **Rabbah** What is the intent of “the judging of the judges”? If an Israelite served idols and the judge sought to judge him, the other would come, smite the judge and say: “What you wanted to do to me, I have done to you.” Woe to the [generation](toldot.html) which judges its judges, and whose judge must be so judged!

***Genesis 19:29-38*** *And it came to pass, when God destroyed the cities of the plain, that God remembered* [*Abraham*](avraham.html)*, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot lived. And Lot went up out of Tzo'ar, and lived in the mountain, and his* [*two*](two.html) *daughters with him; for he feared to live in Tzo'ar; and he lived in a cave, he and his* [*two*](two.html) *daughters. And the firstborn said to the younger, Our father is old, and there is not a man on earth to come in to us after the manner of all the earth; Come, let us make our father drink wine, and we will lie with him, that we may preserve* [*seed*](flower.html) *of our father. And they made their father drink wine that night; and the firstborn went in, and* [*lay with*](marriageact.html) *her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the next day, that the firstborn said to the younger, Behold, I lay last night with my father; let us make him drink wine this night also; and you go in, and lie with him, that we may preserve* [*seed*](flower.html) *of our father. And they made their father drink wine that night also; and the younger arose, and* [*lay with*](marriageact.html) *him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the firstborn bore a son, and called his* [*name*](name.html)[*Moab*](stages.html)*; the same is the father of the Moabites to this day. And the younger, she also bore a son, and called his* [*name*](name.html) *Benammi; the same is the father of the Ammonites to this day."*

**The judging of the judges –** Who were the judges? Rav said: They were Barak and Devorah. R. Yehoshua b. Levi says: They were Shamgar and Ehud ([Midrash](orallaw.html) Rabbah).

These are not simply the days of the judges; they were the days of the "the judging of the judges." They were the days, our sages pointed out , when the judges were being judged. If a judge would point out a small offense committed by a [Jew](gen-jew.html), the [Jew](gen-jew.html) would point out the worse offense committed by the judge. if the judge rebuked someone for obvious wrongdoing, the man would reply that the misdeeds of the judge were equally grave, although harder to detect. If a [Jew](gen-jew.html) was chastised for sinning in private, he would retort that the judge had sinned in public.

Ehud; R. Huna said: They were Deborah, Barak, and Jael. The word ’judge’ implies [one](one.html), ’judges’ implies [two](two.html), the judges’ [three](three.html).

[**Midrash**](orallaw.html) **Rabbah - Ruth I:5** AND A CERTAIN MAN... WENT-like a mere stump! See now how the Holy [One](one.html), blessed be He, favors the entry into [Eretz Israel](city.html) over the departure there from! In the former case it is written, Their horses... their mules... their camels, etc. (Ezra II, 66), but in this case it is written AND A CERTAIN MAN WENT-like a mere stump. The reason is that in the latter case, since they were leaving the country for another land, Scripture makes no mention of their property, [but states simply] AND A CERTAIN MAN WENT--as though empty-handed. TO SOJOURN IN THE FIELDS OF [MOAB](stages.html) (I, 1). R. Levi said: Whenever the word ‘[field](field.html)’ occurs, it refers to the [city](city.html); the word ‘[city](city.html)’ refers to the province. Where ' province ' occurs, it refers to the whole administrative district. The word ‘[field](field.html)’ refers to the [city](city.html), [as it is said] Get thee to Anathoth, unto thine own fields (I Kings II, 26). ‘[City](city.html)’ means ‘province’, [as in the verse] Go through the midst of the [city](city.html), through the midst of [Jerusalem](city.html) (Ezek. IX, 4). ‘Province’ means administrative district, [as in the verse] Over a hundred and [seven](seven.html) and [twenty](twenty.html) provinces (Est. I,1) HE AND HIS WIFE AND HIS [TWO](two.html) SONS. He was the prime mover, and his wife secondary to him, and his [two](two.html) sons secondary to both of them.

[**Midrash**](orallaw.html) **Rabbah - Ruth Prologue II** Another interpretation of ’slothfulness casteth into a deep [sleep](mashal.html)’, is that, because Israel was neglectful in doing repentance in the days of the Judges, they were cast into a deep [sleep](mashal.html). ’And the idle soul shall suffer hunger’; because they sought to deceive the Holy [One](one.html), blessed be He, some serving idols and others serving God, the Holy [One](one.html), blessed be He, caused them to suffer hunger in the [famine](famine.html) of the days of the Judges.

[**Midrash**](orallaw.html) **Rabbah - Ruth Prologue III** ’But as for the pure, etc.,’ refers to the Holy [One](one.html), blessed be He, who deals with them with uprightness in this [world](worlds.html) and yet gives them their full reward in the [future](future.html), like a craftsman who works faithfully for his employer. At that moment the Holy [One](one.html), blessed be He, says, ‘My children are rebellious; yet to destroy them is impossible, to take them back to Egypt is impossible, change them for another people I cannot; what then shall I do to them? I will chastise them with suffering and try them with [famine](famine.html) in the days when the judges judge.’ That is the meaning of the verse, AND IT CAME TO PASS IN THE DAYS WHEN THE JUDGES JUDGED THAT THERE WAS A [FAMINE](famine.html) IN THE LAND.

[**Midrash**](orallaw.html) **Rabbah - Genesis LXIV:2** And it came to pass in the days when the judges judged, that there was a [famine](famine.html) in the land (Ruth I, 1); once in the days of David: And there was a [famine](famine.html) in the days of David (II Sam. XXI, 1); once in the days of Elijah: As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years (I Kings XVII, 1); once in the days of Elisha: And there was a great [famine](famine.html) in Samaria (II Kings VI, 25); [one](one.html) [famine](famine.html) which travels about in the [world](worlds.html); and [**one**](one.html) **in the Messianic** [**future**](future.html), as it says, Not a [famine](famine.html) of bread, nor a thirst for water, but of [hearing](file:///D:\Word\Shavuot\mashal.html) the words of the Lord (Amos VIII, 11).

[**Midrash**](orallaw.html) **Rabbah - Genesis XXV:3 3.** WHICH COMETH FROM THE GROUND WHICH THE LORD HATH CURSED (V, 29). [Famine](famine.html) visited the [world](worlds.html) [ten](ten.html) times. Once in the days of [Adam](adam.html): Cursed is the ground for thy sake (Gen. III, 17); once in the days of Lamech: WHICH COMETH FROM THE GROUND WHICH THE LORD HATH CURSED; Once in the days of [Abraham](avraham.html): And there was a [famine](famine.html) in the land (ib. XII, 10); once in the days of [Isaac](isaac.html): And there was [famine](famine.html) in the land, beside the [first](one.html) [famine](famine.html) that was in the days of [Abraham](avraham.html) (ib. XXVI,1); once in the days of [Jacob](israelja.html): For these [two](two.html) years hath the [famine](famine.html) been in the land (ib. XLV, 6); once in the days when the judges judged: And it came to pass in the days when the judges judged, that there was a [famine](famine.html) in the land (Ruth I, 1); once in the days of Elijah: As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years (I Kings XVII, 1); once in the days of Elisha: And there was a great [famine](famine.html) in Samaria (II Kings VI, 25); [one](one.html) [famine](famine.html) which travels about in the [world](worlds.html); and once in the Messianic [future](future.html): Not a [famine](famine.html) of bread, nor a thirst for water, but of [hearing](file:///D:\Word\Shavuot\mashal.html) the words of the Lord (Amos VIII, 11).

**Symbols and their Meaning**

|  |  |  |  |
| --- | --- | --- | --- |
| **פשאת P**shat  **simple** meaning | **רמס** [**R**emez](remez.html)  **hinted** meaning | **דרש D**rush **allegorical** meaning | **סוד** [**S**od](sod.html)  **esoteric** meaning |
| **Ish (Man)**: אִישׁ denotes that he was a very wealthy man and the leader of the [generation](toldot.html). (Rashi) |  | **Ish (Man)**: AND A CERTAIN MAN... WENT-like a mere stump! ([Midrash](orallaw.html) Rabbah - Ruth I:5) | **Ish (Man)**: “On that day the Lord shall be [one](one.html) and his [name](name.html) [one](one.html)” (Zech. XIV, 9). This is why [Adam](adam.html), who is Israel, is closely linked with the Torah, of which it is said, “It is a [tree of life](eternal.html) to those who take hold on it”; this tree is the Matron, the Sefirah Malkhuth (Kingship), through their [connection](connection.html) with which Israel are called “sons of kings”. ([Zohar](orallaw.html), Bereshith, Section 1, Page 27b) |
| **The Judges:** “the days of the judgment of the judges” reminds us of the last verse in the Book of Judges: *In those days there was no King in Israel, every man did what was right in his own* [*eyes*](body.html). (*Judges 21:25)* |  |  | **The Judges =** Implies [three](three.html) Judges ([Midrash](orallaw.html) Rabbah - Ruth I:1). A Beit din (court) of [three](three.html) was the smallest court in Israel (Sanhedrin 3b). The anguish of a [famine](famine.html) in [eretz Israel](city.html), which was Heavenly retribution for the corruption of the judges who had grown vulnerable to the judgment of those whom they themselves were to judge. |
| [**Famine**](famine.html)is a lack of bread. | [**Famine**](famine.html)is a lack of Torah. | [**Famine**](famine.html)is the lack of a king / [Mashiach](mashiach.html) ben David. | [**Famine**](famine.html)speaks to the lack of unity of the [ten](ten.html) sefirot and the men of the [community](community.html). |
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|  |  |  |  |

[Adam](adam.html) = [Adam](adam.html) David [Mashiach](mashiach.html)[[42]](#footnote-42)

***“It came to pass”*** *= Trouble is approaching.*

**The land** = [Eretz Israel](city.html), the [land of Israel](city.html) Deuteronomy 34:4

**Man** = He is the “[giver](giver.html)”. The dweller in the “house”.

Elimelech was the prime mover, and his wife secondary to him, and his [two](two.html) sons secondary to both of them. This is deduced from the order in which the words occur, [first](one.html) ’he’, then ’his wife’, and then ’his [two](two.html) sons’.

The greatest woe that afflicted the people was when Elimelech abandoned them. A great man of noble lineage and vast wealth, to whom the starving populace look for support and encouragement during the [famine](famine.html), had crushed their morale by leaving.

**His wife** = The [one](one.html) who “receives”. The “house”. The [One](one.html) who bears fruit.

**His** [**two**](two.html) **sons** = His Talmidim, his students. Those that combine the mother and the father to form a single person, like [Adam](adam.html) HaRishon before Chava was removed from him.

[**Bethlehem**](bethlehem.html) = House of Bread. This might be construed in [three](three.html) ways:

1. The “house” nourished by The Bread, The [Mashiach](mashiach.html).
2. The storehouse of bread (manna), i.e. [Heaven](heaven.html).

***Shemot (***[***Exodus***](exodus.html)***) 16:4*** *Then said* [*HaShem*](hashem.html) *unto Moses, Behold, I will rain bread from* [*heaven*](heaven.html) *for you; and the people shall go out and* [*gather*](gather.html) *a certain rate every day, that I may prove them, whether they will* [*walk*](walking.html) *in my* [*law*](law.html)*, or no.*

1. A wife is called the man’s “house”. This suggests that this [city](city.html) represents a woman / wife

who’s husband / dweller is [Mashiach](mashiach.html), the Bread that came down from [heaven](heaven.html).

**Judah** = Praise [HaShem](hashem.html)

[**Moab**](stages.html) = ' by my father ' (me-’ab), or ‘of [one](one.html) who was a father (mi ‘ab).’ The [name](name.html) is associated with immorality that evidenced apostasy, and a lack of kindness.

**Fields of** [**Moab**](stages.html) = Not a house but a [field](field.html), that which can be worked to produce a harvest. This is not a

place to live, but a place to work. This place of work is a place where we toil to bring forth a crop:

***Matityahu (Matthew) 13:3-9*** *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some [*[*seeds*](flower.html)*] fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the* [*sun*](hachama.html) *was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath* [*ears*](body.html) *to hear, let him hear.*

"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Thoughts**

The [first](one.html) few verses are an executive summary of the book. By looking carefully, we can discern what an expert librarian might discern. We can quickly see the major theme and we can discern the target audience. Keep in mind that this “book” was written as a scroll. This means that it would be very cumbersome and [time](time.html) consuming to read through the whole book. A method of quickly discerning the content and the target audience would be essential for a “book” without an index. So, the “index” is in the form of an executive summary, a short brief introduction which sums the content of the book into a few terse sentences.

The current drought in Israel is a good test of our perspective. If we are concerned about how the government is going to get us water or compensation, than we are the common man. If, however, we are anxious to understand why [HaShem](hashem.html) has brought this drought, and what it will take for us to end this drought, then we are concerned at the aristocratic level. If we see drought as the [hand](fourteen.html) of [HaShem](hashem.html) [coming](coming.html) against us for a reason, then we have the clarity of vision to perceive what it will take to end the drought. Ultimately, it is the function of the aristocrat, to look closely at the “hints” and to be concerned with the hints.

This [first](one.html) verse seems to be pointing at the “nameless ones” and calling our attention to the proper actions that must be undertaken in order to have holiness in the land. It seems that we must not shirk our responsibilities, but we need to examine the resources that [HaShem](hashem.html) has given us, and then figure out how to assist the [community](community.html), rather than being stingy with those resources. It also seems to be a bit of a warning to wives and sons, that they need to remind their husband or father of their responsibilities.

Sefer Ruth opens on note of distress. the expression, *vayehi*, "and it came to pass," contains the word *vay*, "woe." woe to the [Jews](gen-jew.html) in those times! And woe to a [generation](toldot.html) that judges its judges. and woe to a [generation](toldot.html) whose judges deserve to be judged!

[Four](four.html) (4) is associated with [Passover](passover.html) ([four](four.html) cups, [four](four.html) sons, [four](four.html) expressions of deliverance, etc.). [Four](four.html) ‘went’ to [Moab](stages.html). I suspect that they went on [Passover](passover.html). [Jacob](israelja.html), our Patriarch, went to Mitzrayim at the [command](cmds613.html) of [HaShem](hashem.html). Elimelech, the judge, went into [exile](galuyot.html) at the [command](cmds613.html) of his yetzer hara. While in [exile](galuyot.html) they became [six](six.html) (6). [Six](six.html) was the [number](nchart.html) of children for each pregnancy in Mitzrayim. The [six](six.html) were inflicted with correction from [HaShem](hashem.html), like Paro. The [six](six.html) had their animals killed by [HaShem](hashem.html), just like those in Mitzrayim. The firstborn, and others, died in [exile](galuyot.html), just as they did in Mitzrayim. The [six](six.html) became [two](two.html) (2), a remnant, who returned to [eretz Israel](city.html) on [Passover](passover.html), just as Bnai Israel returned to the promised land on [Passover](passover.html). This is exactly opposite of what happened to Bnai Israel who’s [numbers](nchart.html) grew while in [exile](galuyot.html). Both Bnai Israel and Naomi were ‘embittered’ by [HaShem](hashem.html) while in [exile](galuyot.html). Bnai Israel walked to the promised land just as Naomi and Ruth walked. Of those who left Mitzrayim, the Torah records only [two](two.html) names that entered the Promised Land, Calev and Yehoshua.

Why women and not men? Because women are primarily ‘receivers’, just as a Torah [teacher](teacher.html) and Torah talmid are primarily receivers. Additionally, women are the “house” of their husband. They are the husband’s [dwelling](dwelling.html) place. From this we can discern that women are representative of peoples; Whether they be [nations](nations.html) or cities.

**A man went**

This phrase is found only [one](one.html) other [time](time.html) in the Torah:

***Shemot (***[***Exodus***](exodus.html)***) 2:1*** *And there went a man of the house of Levi, and took [to wife] a daughter of Levi.*

In parsha Shemot, on the phrase: *Vayeilech ish*... And a man (from the house of Levi) went... the Baal HaTurim points out the only other occurrence of that phrase, in the book of Ruth: *Vayeilech ish Mi’*[*beit lechem*](bethlehem.html) *yehuda*... In both cases, a redeemer of Israel results. In Shemot, Moshe. In Megillat Ruth, the progenitor of [Mashiach](mashiach.html) ben David.

Metzudot David (Shmuel 2:17:25) says on the words "ben ish" that is says this to show us that it is referring to the son of an important man "ben [adam](adam.html) chashuv u'meulah".

THE [LAW](law.html):

Our Rabbis [taught](teacher.html): It is not permitted to go forth from Eretz Yisrael to a foreign country unless [two](two.html) seahs are sold for [one](one.html) selah:

R. Shimon said: This I permitted only when [one](one.html) cannot find [anything] to buy, but when [one](one.html) is able to find something to buy, even if it costs a selah, [one](one.html) must not depart.

And so said R. Shimon bar Yochai: Elimelech, Machlon, and Kilion were among the notables of their [generation](toldot.html), and they were also leaders of the [generation](toldot.html). Why, then, were they punished? Because they left Eretz Yisrael for a foreign country. (Bava Bathra 91a; Bereshit Rabbah 28.3)

**Translation**

**Interpretation**

וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי־בָנָיו מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים, מִבֵּית לֶחֶם יְהוּדָה; וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיִּהְיוּ־שָׁם׃

V’Shem (And the [name](name.html) of) Ha-Ish (the man) Elimelekh (Elimelekh)

V’Shem (and the [name](name.html) of) Ish’tu (his wife) Na’omi (Naomi)

V’Shem (and the [name](name.html) of) Sh’ne ([two](two.html)) Vanaiv (sons)

Machlon (Machlom) V’Kil’yon (and Kilyon) Efratim (Efrathites)

MiBet (from Bet - house) Lechem (Lechem - bread) Y’hudah (in Judah)

Vayavou (and they came) S’de (to the fields of) Mo’[av](feasts.html) ([Moab](stages.html))

Vayih’yu (and stayed) Sham (there).

***Ruth 1:2*** *Now the* [*name*](name.html) *of the man was Elimelech, and the* [*name*](name.html) *of his wife, Naomi; and the* [*name*](name.html) *of his* [*two*](two.html) *sons, Machlon and Kilion - Ephrathites from* [*Bethlehem*](bethlehem.html) *[in] Judah. They came to the fields of* [*Moab*](stages.html)*, and they were there.*

**Targum**

2- The [name](name.html) of the man was Elimelech, and the [name](name.html) of his wife was Naomi, and the names of his [two](two.html) sons were Machlon and Kilion, Ephrathites, noblemen, of Beth Lehem of Judah; and they came unto the [field](field.html) of [Moab](stages.html), and there they were military tribunes.

**Rashi**

**1:2 Ephrathites**

אֶפְרָתִים denotes important people, and similarly (1 Samuel 1:1), “the son of Tohu the son of Zuph, an Ephrathite” – an aritocrat. See their importance, for Eglon ben Balak, the king of [Moab](stages.html), gave his daughter in [marriage](mashal.html) to Mahlon, as the Master said (Sanhedrin 105b), “Ruth was the daughter of Eglon.” Another interpretation of אֶפְרָתִים (is hailing from [Bethlehem](bethlehem.html), since) [Bethlehem](bethlehem.html) is called Ephrath.

[**Talmud**](orallaw.html)

**Baba Bathra 91a** And so said R. Simeon b. Yohai: Elimelech, Machlon and Chilion were [of the] great men of their [generation](toldot.html), and they were [also] leaders of their [generation](toldot.html). Why, then, were they punished? Because they left Palestine for a foreign country; for it is written , And all the [city](city.html) was astir concerning them, and the women said: ‘Is this Naomi?’ What [is meant by] ‘Is this Naomi?’ — R. [Isaac](isaac.html) said: They said, ‘Did you see what befell Naomi who left Palestine for a foreign country?’

**Baba Bathra 91b** [Why] has it been written, Machlon and Chilion [Ruth 1:2], and Joash and Saraph [I Chronicles 4: 22] in another? — Rab and Samuel [explained]. [One](one.html) said: Their names were Machlon and Chilion, but they were called Joash and Saraph [for this reason]: Joash (‘To give up hope’), because they lost hope in the [messianic] [redemption](redemption.html) [of Israel;] [and] Saraph (‘To burn’), because they were condemned by the Omnipresent to be burned. And the other says: Their names were Joash and Saraph, but they were called Machlon and Chilion [for this reason]: Machlon (‘Profane’), because they profaned their [bodies](body.html); and Chilion (‘Destruction’), because they were condemned by the Omnipresent to destruction.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth I:4** Why then was Elimelech punished? Because he struck despair into the hearts of Israel. He was like a prominent man who dwelt in a certain country, and the people of that country depended upon him and said that if a dearth should come he could supply the whole country with [food](food.html) for [ten](ten.html) years. When a dearth came, however, his maidservant went out and stood in the market place with her basket in her [hand](fourteen.html). And the people of the country said, ‘This is the man upon whom we depended that if a dearth should come he would supply our [wants](needs.html) for [ten](ten.html) years, and here his maidservant stands in the market-place with her basket in her [hand](fourteen.html)!’ So with Elimelech! He was [one](one.html) of the notables of his place and [one](one.html) of the leaders of his [generation](toldot.html). But when the [famine](famine.html) came he said, ‘Now all Israel will come knocking at my door [for help,] each [one](one.html) with his basket.’ He therefore arose and fled from them. This is the meaning of the verse AND A CERTAIN MAN OF BETH-LEHEM IN JUDAH WENT. [Radal suggests that the [Midrash](orallaw.html) makes a play on the [name](name.html): A certain man went so as not to give from his house (beth) bread (lehem) to Judah.]

[**Midrash**](orallaw.html) **Rabbah - Ruth II:5** AND THE [NAME](name.html) OF THE MAN WAS ELIMELECH (I, 2). R. Meir was wont to interpret names and R. Joshua b. Karhah was wont to interpret names. AND THE [NAME](name.html) OF THE MAN WAS ELIMELECH, since he used to say, ‘To me shall the kingdom come.’ AND THE [NAME](name.html) OF HIS WIFE WAS NAOMI, for her actions were pleasant and sweet. AND THE [NAME](name.html) OF HIS [TWO](two.html) SONS MAHLON AND CHILION, MAHLON, in that they were blotted out (nimhu) from the [world](worlds.html), and CHILION. in that they perished (kalu) from the [world](worlds.html). EPHRATHITES. R. Joshua b. Levi [interpreted it to mean] courtiers; and Rabbi b. R. Nehemiah said: Aristocrats. Another interpretation of EPHRATHITES is, R. Phinehas said, [possessing] all that crown with which Ephraim was crowned by our patriarch [Jacob](israelja.html) at the [time](time.html) of his departure from the [world](worlds.html). He said to him: ' Ephraim, leader of the [tribe](tribes.html), leader of the college, all that is exalted and praiseworthy in my children shall be called by thy [name](name.html).’ For example, 3The son of Tohu, the son of Zuph, an Ephraimite (I Sam. I, 1), And Jeroboam the son of Nebat, an Ephraimite (I Kings XI, 26). Now David was the son of an Ephrathite (I Sam. XVII, 12). SO MAHLON AND CHILION, EPHRATHITES.

The word Ephrathites is a word which denotes greatness. The Sages tell us that Elimelech was a great man, a wealthy man. A man who had no difficulty giving a large amount of tzedaka (charity) to the poor. At this [famine](famine.html), however, he was being pestered constantly for small amounts. Even though these small amounts never added up to the amount of his larger sums, never the less this constant pestering drove Elimelech to leave the land of his [birth](birth.html) and go to the land of [Moab](stages.html). This constant pestering was something that did not happen in the days of the Apostles. Luqas records that all the people were together and had everything in common (**Acts 2:44-45**). Having everything in common would have eliminated the cause of Elimelech’s departure.

[**Midrash**](orallaw.html) **Rabbah - Ruth II:6** AND THEY CAME INTO THE [FIELD](field.html) OF [MOAB](stages.html) AND CONTINUED THERE (I, 2). At [first](one.html) they came to the cities, but they found the inhabitants steeped in transgression. They then went to the large cities and found a dearth of water. They thereupon returned to the cities, AND THEY CAME TO THE FIELDS OF [MOAB](stages.html) AND CONTINUED THERE.

**Symbols and their Meaning**

**פשאת - P*shat* » simple understanding**

**Elimelech:** “To Me the King”.

**רמס -** [**R*emez***](remez.html) **» hinted meaning**

**Elimelech:** What Elimelech, judge of Israel, did, was the very opposite of the Nazarean trait. In 2 Luqas 2:44-45, we see the proper Nazarean trait: the sharing of goods according to the need. The selfish, therefore, will be attracted towards “[Moab](stages.html)” and away from the ways of [HaShem](hashem.html). Those of character and nobility, the Nazareans, will have kindness as their [number](nchart.html) [one](one.html) trait. The will share what they have according to the need, as did the Mighty Man of Valor, Judge Boaz.

We can see also a [connection](connection.html) between Elimelech and [Adam](adam.html) HaRishon, as we have shown previously. In some way, Elimelech not only pictures [Adam](adam.html), he also pictures mankind in general. We have left [HaShem](hashem.html) and gone to another land. In the end we will lose everything unless we return to [HaShem](hashem.html).

Elimelech was a great man of his [generation](toldot.html), he was [also] a leader of his [generation](toldot.html). (Baba Bathra 91a)

**דרש - D*rush* » allegorical explanation**

**Elimelech:** According to the [Midrash](orallaw.html), in [Midrash](orallaw.html) Rabbah - Ruth I:4, Elimelech was a wealthy judge in Israel. Rather than stay in Israel, where he would be hounded by the poor even as he [prayed](prayer.html), he left the poor to suffer without help. The poor not only were deprived of the [physical](physical.html) sustenance that he could have provided, they were also psychologically devastated when their leader, their judge, fled from the land. They reasoned: If those “in the [know](daat.html)” are leaving, and we can not afford to leave, how great is our distress! We could have borne the distress if we would have had the great Elimelech here to stand with us and support us.

AND THE [NAME](name.html) OF THE MAN WAS ELIMELECH, since he used to say, ‘To me shall the kingdom come.’ ([Midrash](orallaw.html) Rabbah - Ruth II:5)

**סוד -** [**S*od***](sod.html) **» esoteric understanding**

**Elimelech:** "My God is King" is a forerunner of David, the true king, this agrees with the [Zohar](orallaw.html) Hadash: "Rabbi Yossi ben Kismah said: This Megillah comes to give David's genealogy" ([Zohar](orallaw.html) Hadash 1:4). The genealogy of Ruth 4:18 is unique in style to Genesis and it emphasizes that David is tenth to Peretz just as [Noah](file:///D:\Word\Shavuot\noachide.html) was tenth to [Adam](adam.html) and [Abraham](avraham.html) tenth to [Noah](file:///D:\Word\Shavuot\noachide.html). Boaz is [seventh](seven.html) which is also an auspicious [number](nchart.html).

[**Two**](two.html) **sons** = They were equally great.

[**Bethlehem**](bethlehem.html) = House of Bread. This might be construed [one](one.html) of [three](three.html) ways:

1. The “house” nourished by The Bread, The [Mashiach](mashiach.html).
2. The storehouse of bread (manna), i.e. [Heaven](heaven.html).

***Shemot (***[***Exodus***](exodus.html)***) 16:4*** *Then said* [*HaShem*](hashem.html) *unto Moses, Behold, I will rain bread from* [*heaven*](heaven.html) *for you; and the people shall go out and* [*gather*](gather.html) *a certain rate every day, that I may prove them, whether they will* [*walk*](walking.html) *in my* [*law*](law.html)*, or no.*

1. A wife is called the man’s “house”. This suggests that this [city](city.html) represents a woman / wife

who’s husband / dweller is [Mashiach](mashiach.html), the Bread that came down from [heaven](heaven.html).

**\* \* \***

There is another way of looking at Elimelech. Lets look at him through a different set of [eyes](body.html): He was from [Bethlehem](bethlehem.html) even as [Mashiach](mashiach.html) ben [Yoseph](joseph.html) was from [Bethlehem](bethlehem.html):

***Yochanan (John) 7:42*** *Hath not the scripture said, That* [*Mashiach*](mashiach.html) *cometh of the* [*seed*](flower.html) *of David, and out of the town of Beth-lehem, where David was?*

Metzudot David (Shmuel 2:17:25) says on the words "ben ish" that is says this to show us that it is referring to the son of an important man "ben [adam](adam.html) chashuv u'meulah".

He was an ish, a man of prominence, even as [Mashiach](mashiach.html) ben [Yoseph](joseph.html) was a man of prominence:

***Matityahu (Matthew) 7:29*** *For he* [*taught*](teacher.html) *them as [*[*one*](one.html)*] having* [*authority*](authority.html)*, and not as the scribes.*

***Matityahu (Matthew)*** *21:23 And when he was come into the* [*temple*](temple.html)*, the chief* [*priests*](priests.html) *and the elders of the people came unto him as he was* [*teaching*](teacher.html)*, and said, By what* [*authority*](authority.html) *doest thou these things? and who gave thee this* [*authority*](authority.html)*?*

***Marqos (Mark) 4:41*** *And they feared exceedingly, and said* [*one*](one.html) *to another, What manner of man is this, that even the wind and the sea obey him?*

***Luqas (***[***Luke***](luke.html)***) 1:69*** *And hath raised up an* [*horn*](shofar.html) *of* [*salvation*](salvation.html) *for us in the house of his servant David;*

Before He left, he had helped the poor, even as [Mashiach](mashiach.html) ben [Yoseph](joseph.html) helped to feed the poor.

***Matityahu (Matthew) 14:19*** *And he commanded the multitude to sit down on the grass, and took the* [*five*](five.html) *loaves, and the* [*two*](two.html) *fishes, and looking up to* [*heaven*](heaven.html)*, he blessed, and brake, and gave the loaves to [his] disciples, and the disciples to the multitude.*

His [name](name.html), Elimelech, means: “To me kingship will come”, even as [Mashiach](mashiach.html) ben [Yoseph](joseph.html) will [one](one.html) day be King:

***Matityahu (Matthew)*** *2:6 And thou Beth-lehem, [in] the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.*

***Matityahu (Matthew)*** *26:64* [*Yeshua*](yeshua.html) *saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man* [*sitting*](mashal.html) *on the right* [*hand*](mashal.html) *of power, and* [*coming*](coming.html) *in the clouds of* [*heaven*](heaven.html)*.*

***Revelation 11:15*** *And the* [*seventh*](seven.html)[*angel*](angels.html) *sounded; and there were great voices in* [*heaven*](heaven.html)*, saying, The kingdoms of this* [*world*](worlds.html) *are become [the kingdoms] of our Lord, and of his* [*Mashiach*](mashiach.html)*; and he shall reign for ever and ever.*

[**Moab**](stages.html) = By my father

**Naomi** = “My Pleasant [One](one.html)”. She is described as a woman and a wife. A woman / wife is primarily [one](one.html) who receives (in the [act of marriage](mashal.html)) and is the “house” of her husband. A wife is [one](one.html) who cleaves to her husband and forms a [one](one.html) flesh relationship. These attributes also describe Israel in “her” relationship with [Mashiach](mashiach.html):

[***Ephesians***](ephesians.html) ***5:23*** *For the husband is the* [*head*](body.html) *of the wife, even as* [*Mashiach*](mashiach.html) *is the* [*head*](body.html) *of the* [*church*](church.html)*: and he is the saviour of the* [*body*](body.html)*.*

Even as a wife [teaches](teacher.html) the children, so also does Israel:

***Yeshiyahu (Isaiah) 49:6*** *And he said, It is a light thing that thou shouldest be my servant to raise up the* [*tribes*](tribes.html) *of* [*Jacob*](israelja.html)*, and to restore the preserved of Israel: I will also give thee for a light to the* [*Gentiles*](gen-jew.html)*, that thou mayest be my* [*salvation*](salvation.html) *unto the end of the earth.*

Consider also that the children are literally from the flesh of their mother. The [two](two.html) are inseparable. The children are a part of the mother.

Naomi is the queen and the queen mother. She is of the royal house of David. She takes on the role of [teaching](teacher.html) Torah to Ruth. As a woman she brings children into this [world](worlds.html). As a Torah [teacher](teacher.html) she brings children into the next [world](worlds.html).

**Kilion** = “Destruction”. The [first](one.html) born offspring of Elimelech and Naomi – the offspring of [Mashiach](mashiach.html) and Israel. In Rabbinic literature a “son” is the Talmid, or student, of a [teacher](teacher.html). This would mean that this was the [first](one.html) of the talmidim. This [one](one.html) will be utterly cut off from the land of the living.

**Machlon** = “Sickness”. The second born offspring of Elimelech and Naomi – the offspring of [Mashiach](mashiach.html) and Israel. In Rabbinic literature a “son” is the Talmid, or student, of a [teacher](teacher.html). This would mean that this was the second of the talmidim. This [one](one.html) will be resurrected as the offspring of Boaz and Ruth: Oved.

**Judah** = praise

**Ephrathites** = Fruitfulness – aristocrats. This term applies to the royal house of David, to those who will rule and reign. This ruling and reigning is the prerogative of judges. This term is applied to all [four](four.html) of our protagonists. This implies that these are the ones destined to rule and reign:

***II Corinthians 10:13-15*** *But we will not boast of things without [our] measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond [our measure], as though we reached not unto you: for we are come as far as to you also in [preaching] the* [*gospel*](mishna1.html) *of* [*Mashiach*](mashiach.html)*: Not* [*boasting*](chametz.html) *of things without [our] measure, [that is], of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,*

***I Titus 3:5*** *(For if a man* [*know*](daat.html) *not how to rule his own house, how shall he take care of the* [*church*](church.html) *of God?)*

***Revelation 2:26-27*** *And he that overcometh, and keepeth my works unto the end, to him will I give power over the* [*nations*](nations.html)*: And he shall rule them with a* [*rod*](staff.html) *of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*

***Revelation 20:6*** *Blessed and holy [is] he that hath part in the* [*first*](one.html)[*resurrection*](techiyat.html)*: on such the second death hath no power, but they shall be* [*priests*](priests.html) *of God and of* [*Mashiach*](mashiach.html)*, and shall reign with him a thousand years.*

**Fields** = The [World](worlds.html). So, when Elimelech ([Mashiach](mashiach.html)) left the good land and went to the land of stinginess ([Moab](stages.html)), he went there to retrieve the good dove, the spark of righteous Lot. He went to retrieve the righteous:

***Matityahu (Matthew) 13:38*** *The* [*field*](field.html) *is the* [*world*](worlds.html)*; the good* [*seed*](flower.html) *are the children of the kingdom; but the tares are the children of the* [*wicked*](wicked.html) *[*[*one*](one.html)*];*

**Thoughts**

Elimelech has determined that he can no longer endure the [community](community.html) of Israel, so he flees to the [community](community.html) of [Moab](stages.html). He leaves the land noted for a [community](community.html) of those who follow [HaShem](hashem.html) in generosity, in order to live in a land noted for stinginess:

***Deuteronomy 23:3-5*** *No Ammonite or Moabite or any of his descendants may enter the assembly of* [*HaShem*](hashem.html)*, even down to the tenth* [*generation*](toldot.html)*. For they did not come to meet you with bread and water on your way when you came* [*out of Egypt*](thebirth.html)*, and they hired Balaam son of Beor from Pethor in Aram Naharaim to pronounce a curse on you. However,* [*HaShem*](hashem.html) *your God would not listen to Balaam but turned the curse into a blessing for you, because* [*HaShem*](hashem.html) *your God loves you.*

What is amazing, is that the same land which stingy Elimelech is leaving; is drawing Ruth because of her generosity. The land seems to have the ability to expel or to draw based on whether we have a good eye (generous) or an evil eye (stingy).

The author also tells us that this book is for aristocrats, that is, people who accepted the Written and [Oral Torah](orallaw.html), and who have some Talmudic [knowledge](knowledge.html) of Torah at least. We determined this by noticing this by noting that the names of Machlon and Kilion are not their real names. Since the names mean “Sickness” and “Destruction”, we can understand that no parent would give their children such names. These names, therefore, are a hint that would be perceived by an aristocrat, but would be overlooked by the common man. The “hints” are a clue that the primary audience is an audience who has the [time](time.html) and education to see through the names and understand that there is more to this story than meets the eye at the peshat level. The aristocrat will immediately understand that this book is more than just a “love story” about [redemption](redemption.html), but rather is a serious story about [famine](famine.html) and its effects on the members of the royal class. This [type](types.html) of person sees differently than the common man because of his [experience](experience.html) and because of his background. These names also presume that we are conversant with [Hebrew](hebrew.html), in order to understand that these are posthumous names to describe their state, rather than their given names.

The fact that they are Ephratites, indicates that they are 'distinguished persons', according to Rashi[[43]](#footnote-43). This clearly gives the aristocratic emphasis in this book.

**\* \* \***

Whereas the names of the parents are “positive”; their sons’ carry names which no parent would think of granting their children. Mahlon is related to Mahalah (disease) and Kilion to K’liyah (destruction). Considering their untimely deaths, in a foreign land no less, it is reasonable to posit that these were not their [birth](birth.html)-names, rather names given them posthumously, symbolic of their tragic lives. [Keep in mind that Megillat Ruth was not written as a journal; it was composed after the key [events](feasts.html) in the story transpired. That being the case, it is not problematic to posit a posthumous “renaming” of the dead sons.] These tragic names (and many other points of reference in the story) evoke an association with yet another story in Bereshit – the Yehudah-Tamar interlude (Ch38) The story in Bereshit opwith Yehudah “leaving his brothers” and giving [birth](birth.html) to [two](two.html) sons whose names are anything but positive (Er – meaning “barren” and Onan, meaning “[mourning](mourning.html)”). We must, again, posit that these names were given posthumously, as both sons died young (leaving the heroine, Tamar, as the prototypical Y’vamah – yet another [connection](connection.html) with our story.)

**Translation**

The prominent [one](one.html)'s [name](name.html) was “To Me the Kingship will come”. His wife's [name](name.html) is My Pleasant [One](one.html), and the names of his [two](two.html) sons were Sickness and Destruction. They were Fruitful people from the House of the Word of God, Praise [HaShem](hashem.html). And they walked away from The Father and lived there.

**Interpretation**

The leader of the [tribe](tribes.html) of Judah, the [one](one.html) that will [one](one.html) day become king, led his wife, who is the Pleasant [one](one.html), the Torah [teacher](teacher.html), and his [two](two.html) sons, who were named Sickness and Destruction, went away from the [Land of Israel](city.html), into a place of [exile](galuyot.html). These fruitful people, were formerly Torah observant [Jews](gen-jew.html), they were numerous and great. They went to [dwell](dwelling.html) in an idolatrous land far from [HaShem](hashem.html). A land noted for its lack of kindness and hospitality.

[That this is a [future](future.html) [exile](galuyot.html) is derived from the understanding that it comes after the [time](time.html) of [Jacob](israelja.html)’s trouble which was inferred in the [first](one.html) verse when it says, “It came to pass” (recall that this means that trouble is approaching). **Matthew 24:29-31** speaks of a [future](future.html) gathering (which implies an [exile](galuyot.html)) which will take place after the distress of those days.]

**\* \* \***

וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי; וַתִּשָּׁאֵר הִיא וּשְׁנֵי בָנֶיהָ׃

Vayamat (And died) Elimelekh (Elimelech) Ish (husband) Na’omi (Naomi’s)

Vatisha’er (and she was left) Hi (she) Ush’ne (and [two](two.html)) Baneah (hers sons)

***Ruth 1:3*** *Then Elimelech, Naomi's husband, died; and she was left with her* [*two*](two.html) *sons.*

**Targum**

3- Elimelech, the husband of Naomi, died, and she was left a widow, and her [two](two.html) sons were left orphans.

**Rashi**

**1:3 Naomi’s husband**

Why is (their relationship) stated (again)? From here they (our Sages) derived, “A man does not die except to his wife” (i.e., she is most affected by his passing) (Sanhedrin 22b). (Another interpretation: And it says, “the husband of Naomi,” that is to say, since he was Naomi’s husband and master over her, and she was subordinate to him, therefore, the Divine attribute of justice struck him and not her.

**Symbols and their Meaning**

**Naomi’s Husband** = man – She was under his [authority](authority.html). [Rashi]

**Left** = to swell up

**Elimelech** = To Me the King

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth I:4** Why then was Elimelech punished? Because he struck despair into the hearts of Israel. He was like a prominent man who dwelt in a certain country, and the people of that country depended upon him and said that if a dearth should come he could supply the whole country with [food](food.html) for [ten](ten.html) years. When a dearth came, however, his maidservant went out and stood in the market place with her basket in her [hand](fourteen.html). And the people of the country said, ‘This is the man upon whom we depended that if a dearth should come he would supply our [wants](needs.html) for [ten](ten.html) years, and here his maidservant stands in the market-place with her basket in her [hand](fourteen.html)!’ So with Elimelech! He was [one](one.html) of the notables of his place and [one](one.html) of the leaders of his [generation](toldot.html). But when the [famine](famine.html) came he said, ‘Now all Israel will come knocking at my door [for help,] each [one](one.html) with his basket.’ He therefore arose and fled from them. This is the meaning of the verse AND A CERTAIN MAN OF BETH-LEHEM IN JUDAH WENT.

[**Talmud**](orallaw.html)

**Sanhedrin 22b** A Tanna [taught](teacher.html): The death of a man is felt by none but his wife; and that of a woman, but her husband. Regarding the former, it is said: And Elimelech, Naomi's husband, died. And regarding the latter it is written: And as for me, when I came from Padan, Rachel died unto me.

**Thoughts**

Note the rapid shift of focus. In the [first](one.html) [two](two.html) verses, Naomi was Elimelech’s wife, and, suddenly, he is her husband. Naomi has quickly been thrust to center stage, whereas Machlon and Kilion have lost their identities as anything but, “her sons”.

**Translation**

Now To Me the King, My Pleasant [One](one.html)'s husband, died, and she was left with her [two](two.html) sons.

**Interpretation**

Now, the leader of the [Jews](gen-jew.html), the provider for the Torah [teacher](teacher.html), died, and the Torah [teacher](teacher.html) was left with her [two](two.html) offspring.

OK, lets suppose that Machlon represents Mashiachianity and Kilion represents Islam, the “sons”, or “offspring” of Judaism. This would imply that Mashiachianity is slightly more righteous because he (Machlon) will have his [name](name.html) raised up on his land by Boaz and Ruth. Further, that [name](name.html) will be born by Oved who will give rise to King David and to The [Mashiach](mashiach.html).

**\* \* \***

וַיִּשְׂאוּ לָהֶם, נָשִׁים מֹאֲבִיּוֹת, שֵׁם הָאַחַת עָרְפָּה, וְשֵׁם הַשֵּׁנִית רוּת; וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים׃

Vayis’u (And they took) Lahem (to themselves) Nashim (wives) Moabiyot (women of [Moab](stages.html))

Shem ([name](name.html)) HaAchat (of the [one](one.html)) Orpah (Orpah)

V’Shem ([name](name.html)) HaShenit (of the second) Rut (Ruth) Vayish’vu ((And they dwelled) Sham (there) Kh’eser (about [ten](ten.html)) Shanim (years).

***Ruth 1:4*** *They took for themselves in* [*marriage*](mashal.html) *Moabite women. The* [*name*](name.html) *of* [*one*](one.html) *was Orpah and the* [*name*](name.html) *of the other was Ruth. And they lived there about* [*ten*](ten.html) *years,*

**Targum**

4- They transgressed the decree of the Word (Memra) of the Lord and took unto themselves foreign wives, of the daughters of [Moab](stages.html), the [name](name.html) of the [one](one.html) was Orpah, and the [name](name.html) of the second was Ruth, the daughter of Eglon the king of [Moab](stages.html), and they dwelt there for a period of about [ten](ten.html) years.

[**Talmud**](orallaw.html)

[**Sotah**](hair.html) **42b** The text (2 Samuel 21:21) has Harafah and also Orpah! — Rab and Samuel [differ in their interpretation]. [One](one.html) said that her [name](name.html) was Harafah and why was she called Orpah? Because all had [intercourse](marriageact.html) with her from the rear ‘orfin] — The other said: Her [name](name.html) was Orpah; and why was she called Harafah? Because all ground her like a bruised corn [harifoth].

**Baba Bathra 14b** R. Johanan said: Why was her [name](name.html) called Ruth? Because there issued from her David who replenished the Holy [One](one.html), blessed be He, with hymns and praises.

**Berachoth 7b** Ruth. What is the meaning of Ruth? R. Johanan said: Because she was privileged to be the ancestress of David, who ***saturated*** the Holy [One](one.html), blessed be He, with songs and hymns. How do we [know](daat.html) that the [name](name.html) [of a person] has an effect [upon his life]? — R. Eleazar said: Scripture says: Come, behold the works of the Lord, who hath made desolations in the earth. Read not shammoth, [‘desolations’], but shemoth, [names].

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:9** AND THEY TOOK THEM WIVES OF THE DAUGHTERS OF [MOAB](stages.html) (I, 4). It was [taught](teacher.html) in the [name](name.html) of R. Meir: They neither proselytized them, nor gave them ritual immersion,5 nor had the [new](new.html) [law](law.html), Ammonite, but not Ammonitess, Moabite, but not Moabitess, been propounded, that they should escape punishment on its account. THE [NAME](name.html) OF THE [ONE](one.html) WAS ORPAH, because she turned her back (’oref) on her mother-in-[law](law.html). AND THE [NAME](name.html) OF THE OTHER, RUTH, because she considered well (ra'athah) the words of her mother-in-[law](law.html). R. Bibi said in the [name](name.html) of R. Reuben: Ruth and Orpah were the daughters of Eglon, as it is said, I have a [secret](sod.html) errand unto thee, O King. And he said: Keep silence, etc. (Judg. III, 19), and it is written, And Ehud came unto him... and Ehud said: I have a message from God unto thee. And he arose out of his seat (ib. 20). The Holy [One](one.html), blessed be He, said to him: ‘Thou didst arise from thy throne in honor of Me. By thy life, I shall raise up from thee a descendant [sitting](mashal.html) upon the throne of the Lord. AND THEY DWELT THERE ABOUT [TEN](ten.html) YEARS (I, 4). [The force of the kaph prefixed to the word ‘[ten](ten.html)’, as in] ‘about [thirty](thirty.html)’, ‘about [forty](forty.html)’, is, ‘either less or more.’

**Symbols and their Meaning**

**Orpah** = Mane, nape of the [neck](body.html).

**Took women** = A great [sin](sin.html) unless they were converts.

**Ruth** = ‘Saw’, i.e. ‘Considered Well’. Gematria of ‘Ruth’ is 606. Add the 7 [Noachide](noachide.html) and we get 613, the [number](nchart.html) of [mitzvot](cmds613.html) in Torah. Ruth represents The “[Body](body.html) of [Mashiach](mashiach.html)”, The House of Israel.

[**Ten**](ten.html) **years** = They did not intend to return. [Malbim]

**Women** = Rebbe Yechezkel said that our Sages [teach](teacher.html) us that [one](one.html) should not look at women when they are [standing](mashal.html) (by the river) to wash the laundry. "Women" are a [remez](remez.html) (hint) to neshama (soul, nashim and haNeshama are equal in gematria). This can mean that [one](one.html) should not gaze when the souls of the [Jewish](gen-jew.html) people are "washing" their [eyes](body.html) ([crying](mashal.html)) before their Father in [Heaven](heaven.html).

**Thoughts**

The mention of [dwelling](dwelling.html) there [ten](ten.html) years reminds us of yet another passage in Bereshit (16:3) – it is only after [ten](ten.html) years of childless cohabitation in the Land, that Sarah arranges the “match” between [Avraham](avraham.html) and Hagar. We soon learn that both Ruth and Orpah were childless, and the association with [one](one.html) more Bereshit story is complete.

**Translation**

They took souls from The Father, a soul named Mane ([hair](hair.html) on the nape of the [neck](body.html)) and the other Considered Well. After they had settled and lived there about [ten](ten.html) years.

**Interpretation**

The sons of the Torah [teacher](teacher.html) joined with the “converts” of the idolatrous [nation](nations.html). The [one](one.html) joined with the [One](one.html) who turned her back on [HaShem](hashem.html), His people, and His land, and the other joined as a [convert](aliens.html) who joined herself to [HaShem](hashem.html) (as a [Noachide](noachide.html)), His people, and His land. After they had lived in this idolatrous land for the 2000 years of [Mashiach](mashiach.html).

**\* \* \***

וַיָּמוּתוּ גַם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן; וַתִּשָּׁאֵר הָאִשָּׁה, מִשְּׁנֵי יְלָדֶיהָ וּמֵאִישָׁהּ׃

Vayamutu (And they died) Gam (also) Sh’nehem (both of them) Machlon (Mahlon)

V’kil’yon (and Chilion)

Vatisha’er (and was bereaved) HaIshah (the woman)

MiSh’ne (of [two](two.html)) Y’ladeah (her children) UmeIshah (and of her husband).

***Ruth 1:5*** *Then the* [*two*](two.html) *of them, Machlon and Kilion, also died; and the woman was left [bereft] of her children and her husband.*

**Targum**

5- And because they transgressed the decree of the Word (Memra) of the Lord by intermarrying with strange peoples, their days were cut short, and the [two](two.html) of them, Machlon and Kilion, also died, in an unclean land; and the woman was left bereft of her [two](two.html) sons and widowed of her husband.

**Rashi**

**1:5 The** [**two**](two.html) **of them also**

What is (the significance of) “also”? At [first](one.html), they were struck by financial loss, and their camels and livestock died; and after that, they themselves “also” died.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:10** AND MAHLON AND CHILION DIED, BOTH OF THEM (I, 5). R. Hunia and R. Joshua b. Abin, and R. Zabda the son-in-[law](law.html) of R. Levi said: The Merciful [One](one.html) never exacts retribution of man's life to begin with. Whence is this [taught](teacher.html)? From Job, as it is said, There came a messenger unto Job, and said: The oxen were plowing, etc. (Job I, 14). R. Hama b. R. Hanina said: The Holy [One](one.html), blessed be He, gave him a foretaste of the [World](futures.html) to Come, [as it is said],The plowman shall overtake the reaper (Amos IX, 13). And the Sabeans made a raid, and took them away (Job ib. 15). R. Abba b. Kahana said: They sallied forth from K'far Kiryanos and traversed the whole of Abilena as far as the tower of [the mountain of] Zeboim, and there they died. And I only am escaped alone to tell thee (ib.). R. Hanina said: The word ak (only) intimates a limitation; he also was smitten and wounded. R. Judah said: Alone. While he was yet [speaking](mashal.html): he also, having told the news, immediately expired. While he was yet [speaking](mashal.html), there came also another, and said: The Chaldeans set themselves in [three](three.html) bands (ib. 17). R. Samuel b. Nahman said: As soon as Job heard this, he began to array his troops for war, saying, ‘How many armies can I mobilize, how many troops can I assemble. And this against the most despised [nation](nations.html) in the [world](worlds.html), as it is said, Behold, the land of the Chaldeans- this is the people that was not (Isa. XXIII, 13). [Meaning], would that it did not exist! -- [this [nation](nations.html)] comes to cast its terror upon me!’ But when he [the messenger] told him, A [fire](fire.html) of God fell from [Heaven](heaven.html) (Job I, 16), he said, ' It comes from [heaven](heaven.html), what am I able to do? ' [as it is said] So that I kept silence, and went not out of the door (ib. XXXI, 34). Immediately he took a shard with which to scrape himself. In the case of Egypt, too, it was so. [[First](one.html) of all] He smote their vines also, and their [fig](bethphag.html)- trees (Ps. cv, 33). After this, He gave over their cattle also to the hail (ib. LXXVIII, 48), and only then [do we read], And smote all the firstborn in Egypt (ib. 51). And even in the case of the [plague](plagues.html)-spots it is so. [First](one.html) they come upon a man's house. If he repents of his evil, it is well, but if not, the house must have the stones removed, as it is said, Then the [priest](priests.html) shall [command](cmds613.html) that they take out the stones (Lev. XIV, 40). If he repents, it is well; if not, the house must [needs](needs.html) be demolished.1 If he repents, it is well; if not, the [plague](plagues.html) comes upon his garments and they must be cleansed (ib. XIII, 54). If he repents, it is well; if not, they must be rent, as it is said, Then he shall rend it out of the garment (ib. 56). If he repents, it is well; if not they must be burnt, as it is said, And he shall burn the garment (ib. 52). Then only do they come upon his [body](body.html). If he repents, it is well; if not, he has to leave [the [camp](stages.html) for [seven](seven.html) days] and return. If he repents, it is well; if not, He shall [dwell](dwelling.html) alone; without the [camp](stages.html) shall his [dwelling](dwelling.html) be (ib. 46). And so it was with Machlon and Chilion also. [First](one.html) of all their horses, their asses, and their camels died, then Elimelech, and lastly the [two](two.html) sons. AND THE WOMAN WAS LEFT. R. Hanina said: She was left as the remnants of the remnants [of the meal-[offering](korbanot)].

**Thoughts**

Why are Machlon and Chilion referred to as "banim", "sons", the [first](one.html) [three](three.html) times and then called "yeladeha", "her children"?

ANSWER: In [Hebrew](hebrew.html), the term "yeled", "child", denotes

1. Biological offspring,
2. Someone immature.

The [Hebrew](hebrew.html) word for son is "ben," and is associated with the word "boneh", "builder", i.e. he continues to build that which his father started (see Bereshit 5:28, Rashi).

A son represents continuity. Moreover, when [one](one.html) is blessed with sons, and his sons in turn have sons, the [name](name.html) of the family is built up and perpetuated. Consequently, to Elimelech and his wife, their sons Machlon and Chilion were banim / bonim, builders, perpetuators of the family tradition from whom they would have "nachas." Unfortunately, a sudden turn of [events](feasts.html) shattered all their hopes and left them in dismay. Their [two](two.html) sons married non-[Jewish](gen-jew.html) women. Now, their children would not be considered [Jews](gen-jew.html), but Moabites. By intermarrying, Machlon and Chilion would not only fail to build the home of Elimelech, but actively prevent it from continuing. Therefore, they were no longer banim (bonim - builders) but merely yeladim, biological offspring, who, regardless of their age, acted like children and brought shame and disgrace to their prominent family.

**Symbols and their Meaning**

**Sons** = something born. The [Talmud](orallaw.html) calls a “son” the “[foot](heel.html) of his father”, because as a [foot](heel.html) carries us through this [world](worlds.html), so a son carries us through [time](time.html).

**Both … died** = They were equally guilty.

**Machlon** = [Sick](illness.html)

**Kilion** = Destruction

**Woman** = The Torah [teacher](teacher.html)

**Translation**

Both Sickness and Destruction also died, and the soul was swollen without her [two](two.html) born ones and her man.

**Interpretation**

The sickly and destroying Ones died apart from [HaShem](hashem.html), His people, and His land. The Torah [teacher](teacher.html) was left without the fruit and the sustenance of Torah.

**\* \* \***

וַתָּקָם הִיא וְכַלֹּתֶיהָ, וַתָּשָׁב מִשְּׂדֵי מוֹאָב; כִּי שָׁמְעָה בִּשְׂדֵה מוֹאָב, כִּי־פָקַד יְהוָה אֶת־עַמּוֹ, לָתֵת לָהֶם לָחֶם׃

Vataqam (And she arose) Hi (she) V’Kaloteah (and her daughters-in-[law](law.html))

Vatashav (and retruned) MiS’de (from the fields of) Mo’[av](feasts.html) ([Moab](stages.html))

Ki (for) Shamah (she had heard) BiS’de (in the fields) Mo’[av](feasts.html) (of [Moab](stages.html))

Ki-Paqad (that had visited) [HaShem](hashem.html) ([HaShem](hashem.html)) Et-Amu (his people)

Latet (to give) Lahem (bread) Lachem (to them).

***Ruth 1:6*** *She rose, with her daughters-in-*[*law*](law.html)*, and returned from the Fields of* [*Moab*](stages.html)*. For she heard in the Fields of* [*Moab*](stages.html) *that God remembered His people to give them bread.*

**Targum**

6- Then she arose with her daughters-in-[law](law.html) and returned from the [field](field.html) of [Moab](stages.html), for she was informed by an [angel](angels.html), in the [field](field.html) of [Moab](stages.html), that the Lord had remembered his people, the Torah [teacher](teacher.html), giving them bread, through the [merit](merit.html) of the Judge Ivtzan by virtue of the [prayer](prayer.html) which he [prayed](prayer.html) before the Lord; he is Boaz the Pious.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:11** THEN SHE AROSE WITH HER DAUGHTERS-IN-[LAW](law.html), THAT SHE MIGHT RETURN FROM THE [FIELD](field.html) OF [MOAB](stages.html); FOR SHE HAD HEARD IN THE [FIELD](field.html) OF [MOAB](stages.html) HOW THAT THE LORD HAD REMEMBERED HIS PEOPLE (I, 6). She heard from peddlers making their rounds from [city](city.html) to [city](city.html). And what was it she heard? HOW THAT THE LORD HAD REMEMBERED HIS PEOPLE IN GIVING THEM BREAD.

**Symbols and their Meaning**

**Daughters** = Brides

[**Moab**](stages.html) = By my father

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-hay-vav-hay [name](name.html).

**People** = Congregation

**Arose** = resolved. It might also have reference to those who ‘arise’ from the dead, the [resurrection](techiyat.html).

**Naomi** = Pleasant [One](one.html). The Torah [teacher](teacher.html). The [one](one.html) who makes children for the [Olam HaBa](futures.html).

[**Field**](field.html) = The [World](worlds.html)

***Matityahu 13:38*** *The* [*field*](field.html) *is the* [*world*](worlds.html)*; the good* [*seed*](flower.html) *are the children of the kingdom; but the tares are the children of the* [*wicked*](wicked.html) *[*[*one*](one.html)*];*

"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Bread** = The Word of God. Bread is the result of human effort to take wheat or barley and grind it, sift it, miz it, knead it, form it, bake it, and finally break it. These human actions seems to suggest that if the wheat or barley are the Torah [insights](insights.html) of a person, then these additional human actions are the [mitzvot](cmds613.html) that turn barely edible wheat / barley into that delectable substance called bread.

***John 6:35*** *Then* [*Yeshua*](yeshua.html) *declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.*

Rabbi Elazar ben Azaria said*: Without Torah there is no social order; without social order there is* ***no Torah****. Without wisdom, there is no conscience; without conscience, there is no wisdom. Without* [*knowledge*](knowledge.html)*, there is no understanding; without understanding there is no* [*knowledge*](knowledge.html)*. Without bread, there is* ***no Torah****; without Torah there is* ***no bread***. (Avot 3:21)

**This seems to be an allusion to Matan Torah, the giving of the Torah.**

**Translation**

When she heard from The Father that [HaShem](hashem.html) had come to the aid of his congregation by providing The Word of God for them (Torah and The Living Torah) (Yeshivot were flourishing in the land and Torah observance had become the norm), this means that the [Mashiach](mashiach.html) had returned and had started a Theocratic government, My Pleasant [One](one.html) and her brides prepared to return home from there. Who are the [two](two.html) brides exactly? If we see that there is a [connection](connection.html) between Naomi and these [two](two.html) brides, we surely will see those brides as [nations](nations.html) which started religions based on Torah: Islam and Mashiachianity. We can also see that Ruth represents the progressive conversion from pagan to Noachite to Judaism. Whilst Orpah represents those who do not recognize the need of this order.

**Interpretation**

The Torah [teacher](teacher.html), in the Diaspora, will be drawn by [HaShem](hashem.html) and His [Mashiach](mashiach.html), to His revival of Torah [study](study.html) and Torah observance, to go back to the [land of Israel](city.html), to the [first](one.html) significant harvest in [ten](ten.html) years, a gathering of the People of the Word of God back to the [Land of Israel](city.html). This is the Messianic harvest. (Evidenced by the [number](nchart.html) [ten](ten.html) (10), when the [Mashiach](mashiach.html) will have set up the Theocratic government.) This [ingathering](gather.html) had just begun. The Torah [teacher](teacher.html) and her Torah daughters were resurrected to return to their home, the [Land of Israel](city.html). This is the great [ingathering](gather.html) of the People of God.

Alternatively, we could render this verse as: The [teacher](teacher.html) arose with her talmidot and returned from the fields where she had fled from the [face](body.html) of her Heavenly father. For She heard the Torah from Mt. [Sinai](stages.html) as [HaShem](hashem.html) remembered His people to give them the Torah.

**\* \* \***

וַתֵּצֵא, מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה, וּשְׁתֵּי כַלֹּתֶיהָ עִמָּהּ; וַתֵּלַכְנָה בַדֶּרֶךְ, לָשׁוּב אֶל־אֶרֶץ יְהוּדָה׃

***Ruth 1:7*** *She left the place where she had been, and her* [*two*](two.html) *daughters-in-*[*law*](law.html) *were with her. They went on the road back to the land of Judah.*

**Targum**

7- She went forth out of the place where she had been, and her [two](two.html) daughters-in-[law](law.html) with her; and they were [walking](walking.html) on the way to return to the land of Judah.

**Rashi**

**1:7 So she departed from the place**

Why was (this) stated? Indeed, it was already stated (verse 6), “and she returned from the fields of [Moab](stages.html),” and how could she return if she would not ([first](one.html)) depart from the place where she had been? Rather, (the phrase) tells (us) that the departure of a righteous person from a place is noticeable and makes an impression – its radiance departs, (and) the praiseworthiness of the [city](city.html) departs. And similarly (Bereshit 28:10) “and [Jacob](israelja.html) went forth from Beer-sheva” (i.e., his departure made an impression on the [city](city.html)).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:12** AND SHE WENT FORTH OUT OF THE PLACE WHERE SHE WAS (I, 7). AND SHE WENT FORTH. Was she then the only [one](one.html) that went forth from the place? Did not many camel-drivers and how many [ass](chamor.html)-drivers also go forth? And yet it says only AND SHE WENT FORTH? R. ‘Azariah in the [name](name.html) of R. Judah b. R. Simon explained: The great man of a [city](city.html) is its shining light, its distinction, its glory, and its praise. When he departs, its brilliance, its distinction, its glory, and its praise depart with him…. AND THEY WENT ON THE WAY TO RETURN UNTO THE LAND OF JUDAH (1, 7). Rab Judah said in the [name](name.html) of R. Johanan: They transgressed the [letter](letters.html) of the [Law](law.html) and journeyed on the [Festival](festival.html). Another interpretation of AND THEY WENT ON THE WAY is that the way was hard for them because they went unshod. AND THEY WENT, discussing the [laws](law.html) of proselytes.

**Symbols and their Meaning**

**Set out** = [Walk](walking.html), The halakha, the Way of [walking](walking.html). They were discussing the [laws](law.html) of proselytes. [[Midrash](orallaw.html)]

**Judah** = praise

The explanation is as follows. [The word] '**Land’** is a [remez](remez.html) for the midah of 'the kingdom of [heaven](heaven.html)', that, as the [Zohar](orallaw.html) says, 'has no [eyes](body.html).

They left on [Passover](passover.html). The [Midrash](orallaw.html) agrees that this was a [festival](festival.html), and you must say that the [festival](festival.html) at the [time](time.html) of the barley harvest is [Passover](passover.html).

**Thoughts**

There is something disarming about the use of the verb Shuv (return) here; the text describes all [three](three.html) of these barren widows as “returning” to the land of Yehudah – yet only [one](one.html) of them (Naomi) ever lived there!

The verb Shuv operates in this chapter as a Milah Manchah (key word), which guides the sense of the text. It shows up an extraordinary [twelve](twelve.html) times in this chapter, indicating that the underlying theme of the chapter is “return”. By the way, a Milah Manchah usually appears [seven](seven.html) times within a given Parashah; the [number](nchart.html) [twelve](twelve.html) here has some significance. [Twelve](twelve.html) is the [number](nchart.html) of maximal differentiation. It is the [number](nchart.html) of lines that border a cube, and according to Chazal, all of reality. [HaShem](hashem.html) and His [Oneness](oneness.html) is manifested via [twelve](twelve.html) channels to the [world](worlds.html) we live in. [Twelve](twelve.html) is the level where the [oneness](oneness.html) is manifested in the [world](worlds.html). It is why we associate government with [twelve](twelve.html). There are [twelve](twelve.html) who govern the many. All of [physical](physical.html) reality is constrained and restrained (as in government) by the 12 lines that mark the edges of the [physical](physical.html) [world](worlds.html).

**Translation**

With her [two](two.html) brides, Islam and Mashiachianity, she left the place where she was and walked the (Torah) road that would return them to the land of Praise.

**Interpretation**

When, during the Messianic age, [HaShem](hashem.html) gathers *all* of His People back to the land, the Ones who are attached to the Torah [teacher](teacher.html) will feel drawn. Those who are true converts, those who stood at Mt. [Sinai](stages.html) and accepted the Torah, will follow His Torah, the way of [walking](walking.html) found in the [oral Torah](orallaw.html) and Torah Shebiktav (Written Torah), despite the hardships, and will return (they will do teshuvah, they will repent of their [sins](sin.html)) on the Torah way to the land of Praise. This [ingathering](gather.html) will be to a land governed by [HaShem](hashem.html), a government committed to Torah. A land where [Mashiach](mashiach.html) rules with a [rod](staff.html) of iron (Revelation 19:15).

**\* \* \***

וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי כַלֹּתֶיהָ, לֵכְנָה שֹּׁבְנָה, אִשָּׁה לְבֵית אִמָּהּ; יַעֲשֶׂה (יַעַשׂ) יְהוָה עִמָּכֶם חֶסֶד, כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי׃

***Ruth 1:8*** *Naomi said to her* [*two*](two.html) *daughters-in-*[*law*](law.html)*, "Go, return each to her mother's house. May* [*HaShem*](hashem.html) *deal kindly with you, as you have dealt with the deceased and with me.*

**Targum**

8- Said Naomi to her daughters-in-[law](law.html): "Go, return each to her mother's house. May the Lord do kindness unto you, just as you have done unto your deceased husbands, refusing to marry [literally “to take a man”] after their death, and unto me, whom you have provided for and sustained.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:13** AND NAOMI SAID UNTO HER [TWO](two.html) DAUGHTERS-I N-[LAW](law.html): GO, RETURN EACH OF YOU TO HER MOTHER’ S HOUSE (1, 8)-i.e. to her people’s house. The mother of Abnimos of Gadara died, and R. Meir went up to condole with him’ and he found them [sitting](mashal.html) in [mourning](mourning.html). Some [time](time.html) later his father died, and R. Meir again went up to condole with him, and found them engaged in their normal occupations. He said to him: ‘It appears to me that your mother was more dear to you than your father!’ He answered him: ‘Is it not then written, TO HER MOTHER'S HOUSE, but not "to her father's house"?’ R. Meir answered him: ‘Thou hast spoken well, for a heathen indeed has no father.’

[**Midrash**](orallaw.html) **Rabbah - Ruth II:14** THE LORD DEAL KINDLY WITH YOU (ib.). R. Hanina b. Adda said: The ketib is ya'aseh. He certainly will deal kindly with you. AS YE HAVE DEALT WITH THE DEAD, in that ye busied yourselves with their shrouds; AND WITH ME, in that they renounced their [marriage](mashal.html) settlement. R. Ze'ira said: This scroll [of Ruth] tells us nothing either of cleanliness or of uncleanliness, either of prohibition or permission. For what purpose then was it written? To [teach](teacher.html) how great is the reward of those who do deeds of kindness.

TURN BACK, MY DAUGHTERS, GO YOUR WAY (I,12). R. Samuel b. Nahmani said in the [name](name.html) of R. Judah b. Hanina: [Three](three.html) times is it written here [1:8, 1:11, and 1:12] ' turn back’, corresponding to the [three](three.html) times that a would-be proselyte is repulsed [A would-be proselyte is not accepted with open [arms](body.html), but [first](one.html) repulsed, being warned of the difficulties of Judaism, to make sure of the sincerity of his convictions.]

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html)

**Naomi** = Pleasant [One](one.html). The Torah [teacher](teacher.html).

**Mother’s home** = The place of nourishment and comfort. The Torah is regarded as the 'mother' of its disciples. [Soncino [Midrash](orallaw.html) footnote to [Midrash](orallaw.html) Rabbah - Ruth I:2]

[**Two**](two.html) **daughter’s-in-**[**law**](law.html) = They were equal.

"Loving-kindness" stands at the center of Sefer Ruth.

God’s people, the [Jews](gen-jew.html), will discourage the [Gentile](gen-jew.html) idolaters from following The Way, the halachic way. [Chazal]

**Dead** = [Wicked](wicked.html) [[Midrash](orallaw.html) Rabbah - Genesis XXXIX:7] and those without children. [[Midrash](orallaw.html) Rabbah - Genesis XLV:2]

**Thoughts**

Here is yet another textual allusion to the Patriarchal narratives (regarding Rivka, the verse states: and the young girl ran in order to relate the [events](feasts.html) to her mother’s house - Bereshit 24:28), Naomi seems to be emphasizing that she is not their mother, they have mothers of their own at home.

**Translation**

Then the Pleasant [One](one.html) said to her [two](two.html) brides, "Go back (Teshuvah - repent), each of you women, to your mother's home. [HaShem](hashem.html) will certainly show kindness to you, as you have shown to your dead and to me.

**Interpretation**

The brides, Islam and Mashiachianity, will be encouraged to return to that which nurtures them, their mothers – their religions. The Torah [teacher](teacher.html) will ask for kindness to all those who show kindness to the [wicked](wicked.html), without children, and to the Torah [teacher](teacher.html). Kindness from a people [known](daat.html) for their lack of kindness is a blessing from [HaShem](hashem.html).

Perhaps a link with the [Exodus](exodus.html) where the Egyptians paid back to the [Jews](gen-jew.html) what they have robbed from them before they went? In part this is happening albeit in a very tenuous manner with the recuperation of funds from stolen art and salaries in Germany? But we still need the Catholic and Mashiachian churches be forced to pay in court for their dispossession of the [Jews](gen-jew.html) no? And does not the book of Revelation say something concerning the whore as the true Gerim come out of her and her daughters?

***Shemot 11:2*** *Please* [*speak*](mashal.html) *in the* [*ears*](body.html) *of the people: Let each man request of his fellow and each woman from her fellow silver vessels and gold vessels.*

***Shemot 12:35-36*** *The children of Israel carried out the word of Moses, they requested from the Egyptians silver vessels, gold vessels, and garments.* [*Hashem*](hashem.html) *gave the people favor in the* [*eyes*](body.html) *of the Egyptians and they granted their request, and they emptied Egypt.*

This return will be a fulfillment of the prophecy given by Micah 7:15 that indicates a return that mimics the [exodus](exodus.html). This will include going back to the land with great wealth as [HaShem](hashem.html) promised [Abraham](avraham.html) Avinu (Bereshit 15:14). This is the kindness that the [nations](nations.html) will show to the Torah [teacher](teacher.html).

**\* \* \***

יִתֵּן יְהוָה לָכֶם, וּמְצֶאןָ מְנוּחָה, אִשָּׁה בֵּית אִישָׁהּ; וַתִּשַּׁק לָהֶן, וַתִּשֶּׂאנָה קוֹלָן וַתִּבְכֶּינָה׃

***Ruth 1:9*** *God grant that you will find rest, each in the house of her husband." Then she kissed them and they raised their voice and wept.*

**Targum**

9- "May the Lord reward you fully for the kindness which you have shown to me, and by virtue of that reward may each of you find rest in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:15** THE LORD GRANT YOU (I, 9). R. Jose said: All the boons and all the consolations which the Holy [One](one.html), blessed be He, is destined to bestow on Solomon, as it is written, And God gave Solomon wisdom and understanding (I Kings V, 9), shall come from you. THAT YE MAY FIND REST (I, 9). The ketib is u’ mzen. [One](one.html) of you will find rest, not both. EACH OF YOU IN THE HOUSE OF HER HUSBAND (ib.). From this we see that a woman has no contentment except in her husband's house. THEN SHE KISSED THEM, AND THEY LIFTED UP THEIR VOICE AND WEPT. AND THEY SAID TO HER... AND NAOMI SAID: TURN BACK, MY DAUGHTERS, WHY WILL YE GO WITH ME? HAVE I YET SONS IN MY [WOMB](thebirth.html), THAT THEY MAY BE YOUR HUSBANDS (I, 9-11)? Can then a man marry the widow of his brother [who became widowed] before he was born?

**Symbols and their Meaning**

**Husband** = a [remez](remez.html), a hint, of The [Mashiach](mashiach.html).

***Revelation 19:7*** *Let us rejoice and be glad and give him glory! For the* [*wedding*](wedding.html) *of the Lamb has come, and his bride has made herself ready.*

**Mother’s home** = The place of nourishment and comfort. The Torah is regarded as the 'mother' of its disciples. Thus the “mother’s home” for Orpah and Ruth, would be Islam and Mashiachianity respectively.

[**Kiss**](mashal.html) = [Kiss](mashal.html) of parting. [[Midrash](orallaw.html) Rabbah - Genesis LXX:12] (Does Judas fit this pattern?). [Kissing](mashal.html) is an intimate [connection](connection.html) of [two](two.html) souls in the higher [world](worlds.html).

Naomi [knew](daat.html) that [one](one.html) of her [two](two.html) daughters-in-[law](law.html) would have the honor of being the source of the Kingdom of David and the ancestress of the [Mashiach](mashiach.html). Though they both stood silently in front of her as she urged them to return to [Moab](stages.html) and their families, she [knew](daat.html) that [one](one.html) of them contained the spirit of her dead husband, and this would be the foundation of holy progeny.

By [kissing](mashal.html) them, she hoped to arouse this spirit so that it would unite with her own soul and in this way [one](one.html) of these [two](two.html) women who stood before her would become [Jewish](gen-jew.html). With this accomplished, her daughter-in-[law](law.html) would then become eligible to mother the holy [seed](flower.html) that would result in the Royal Family of David.

When Orpah, the other daughter-in-[law](law.html), kissed Naomi it was no more than a gesture of affection. In no way was she affected by the [kiss](mashal.html). But since Ruth was the destined [one](one.html), when she kissed her mother-in-[law](law.html), her *neshama* (soul) made an eternal [connection](connection.html) with Naomi.

It was just a [kiss](mashal.html), but the whole of [world](worlds.html) history turned on it.

**Thoughts**

Their reaction to Naomi’s [kiss](mashal.html) cannot help but remind us of [Yaakov](israelja.html)’s [first](one.html) meeting with Rachel (Bereshit 29:11). Even though that [kiss](mashal.html) was not [one](one.html) associated with painful parting (although see Rashi’s comments there), the juxtaposition of [kissing](mashal.html) and [weeping](mashal.html) continues to strengthen the association between our narrative and Sefer Bereshit.

**Translation**

May [HaShem](hashem.html) grant that each of you will find rest in the house of her [Mashiach](mashiach.html)." Then she kissed them and they wept aloud.

**Interpretation**

The Torah [teacher](teacher.html) will [pray](prayer.html) that those converts who have become attached to her, will find peace in The house of [HaShem](hashem.html). This is the Home of the Husband.

**\* \* \***

וַתֹּאמַרְנָה־לָּהּ; כִּי־אִתָּךְ נָשׁוּב לְעַמֵּךְ׃

***Ruth 1:10*** *They said to her, "No, with you shall we return to your people."*

**Targum**

10- Said they unto her: "We will not return to our people and our gods, but with you will we return to your people, to become proselytes."

**Symbols and their Meaning**

**Go back** = return = repent

**Translation**

And said to her, "We will return with you to your people."

**Interpretation**

The [Gentile](gen-jew.html) idolaters will profess to follow the [Jews](gen-jew.html) and the ways of Torah (repentance). They will [walk](walking.html) a little way on the path of Torah. The beginning in the way of Torah starts with observation of the [Noachide](noachide.html) [laws](law.html) (II Luqas [Acts] chapter 15). Clearly the Mashiachian churches have begun to follow a bit of this path as have the Moslems. However, without acknowledging the [authority](authority.html) of our Hakhamim it is impossible to follow even the [noachide](noachide.html) [laws](law.html). Further, Mashiachianity has purposely not observed the [commandments](cmds613.html) which suggests that they have not traveled very far on the road.. Only the [Jews](gen-jew.html) have finished the [walk](walking.html) by obeying the [mitzvot](cmds613.html).

How exactly? Or does he feel that at this moment in his life it is not too strategic to identify clearly this process? I mean I think we would expect to hear how this is or will take place and some examples of this.

**\* \* \***

וַתֹּאמֶר נָעֳמִי שבְנָה בְנֹתַי, לָמָּה תֵלַכְנָה עִמִּי; הַעוֹד־לִי בָנִים בְּמֵעַי, וְהָיוּ לָכֶם לַאֲנָשִׁים׃

***Ruth 1:11*** *Naomi said, "Return my daughters. Why go with me? Have I more sons in my* [*womb*](thebirth.html) *who might be husbands for you?*

**Targum**

11- Then said Naomi: "Return, O my daughters. Why should you go with me? Do I still have children in my [womb](thebirth.html) that they might be husbands unto you?

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:16** TURN BACK, MY DAUGHTERS, GO YOUR WAY (I,12). R. Samuel b. Nahmani said in the [name](name.html) of R. Judah b. Hanina: [Three](three.html) times is it written here [1:8, 1:11, and 1:12] ' turn back’, corresponding to the [three](three.html) times that a would-be proselyte is repulsed; but if he persists after that, he is accepted. R. [Isaac](isaac.html) said: [It is written,] The stranger did not lodge in the street (Job XXXI, 32): A man should rebuff with his left [hand](mashal.html), but bring near with the right.

**Symbols and their Meaning**

**Come** = [walk](walking.html)

[**Womb**](thebirth.html) = soft places

**Husband** = a [remez](remez.html), a hint, of The [Mashiach](mashiach.html).

**Naomi** = Pleasant [One](one.html). The Torah [teacher](teacher.html).

**Mother’s home** = The place of nourishment and comfort. The Torah is regarded as the 'mother' of its disciples.

**Translation**

But the Pleasant [One](one.html) said, "Return home, my brides. Why would you [walk](walking.html) with me? Are there yet sons in my soft places, who could become your [Mashiach](mashiach.html)?

**Interpretation**

The [Gentile](gen-jew.html) idolaters will be encouraged to return to their own shelter. They will be told that there are no more Messiahs to join with. Our Hakhamim will discourage [Gentile](gen-jew.html) idolators in order to test their [desire](needs.html) to join with the [Jewish](gen-jew.html) people. In a sense they will push them away with the left [hand](mashal.html) and draw them near with the right [hand](mashal.html).

Good, very good, but we need just a sentence or [two](two.html) (brief) to explain why this decision.

**\* \* \***

שׁבְנָה בְנֹתַי לֵכְןָ, כִּי זָקַנְתִּי מִהְיוֹת לְאִישׁ; כִּי אָמַרְתִּי יֶשׁ־לִי תִקְוָה, גַּם הָיִיתִי הַלַּיְלָה לְאִישׁ, וְגַם יָלַדְתִּי בָנִים׃

***Ruth 1:12*** *Return, my daughters, go. For I am too old to have a husband. For were I even to say there is hope for me or even if I were to have a husband tonight and I also bore sons. . .*

**Targum**

12- "Return, my daughters, from following me. Go unto your people, for I am too old to be married. Should I say: 'Now, if I were a young woman, having hope, verily! should I be married this very night and should I bear sons,'

**Rashi**

**1:12 For I have become too old from belonging to a man**

(I.e.,) that I should marry him and bear sons, and you would (then) marry them, for they (such sons) would not be forbidden to you (as husbands), and you would not be forbidden them by dint of (the prohibition against a man marrying) the wife of his (older) brother who was not in his [world](worlds.html) (i.e., who died before he was born), who (i.e., the widow) is not bound to the levirate, since Machlon and Chilion were not Halachically married to them, for they were [Gentiles](gen-jew.html) (and therefore would not be considered their brother’s wives), and they had not converted (at [marriage](mashal.html)), and (only) now were they [coming](coming.html) to [convert](aliens.html), as it is stated (verse 10), “(No,) but with you we will return to your [nation](nations.html).” Henceforth, we will become [one](one.html) [nation](nations.html).

**(Even) if I were to say (that) there is hope for me**

(I.e.,) for even if my [heart](body.html) were to tell me (that) there is hope for me to marry again and to bear sons.

**Even (if) I were to marry this very night**

And moreover, even if I were to conceive [male](male+female.html) offspring this (very) night.

**Or had I even borne sons**

Or even if I had already borne sons.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:16** TURN BACK, MY DAUGHTERS, GO YOUR WAY (I,12). R. Samuel b. Nahmani said in the [name](name.html) of R. Judah b. Hanina: [Three](three.html) times is it written here [1:8, 1:11, and 1:12] ' turn back’, corresponding to the [three](three.html) times that a would-be proselyte is repulsed; but if he persists after that, he is accepted. R. [Isaac](isaac.html) said: [It is written,] The stranger did not lodge in the street (Job XXXI, 32): A man should rebuff with his left [hand](mashal.html), but bring near with the right. FOR I AM TOO OLD TO HAVE A HUSBAND, etc. SHOULD I EVEN HAVE A HUSBAND TO - NIGHT (I, 12). R. Johanan said: The Torah [teaches](teacher.html) us a lesson of decency, that [intercourse](marriageact.html) should take place not by day but by night. That is the meaning of what is written, In the evening, she went in [to the king], and on the morrow she returned (Est. II, 14). While it is written here SHOULD I EVEN HAVE A HUSBAND TO-NIGHT.

THE [TEN](ten.html)-YEAR DEADLINE

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The daughter of Rabbi Chisda married the Sage Rava after [ten](ten.html) years of widowhood. When she became pregnant it caused a stir amongst Rava's colleagues, because Rabbi Yochanan had stated a [law](law.html) of nature that a woman who remains unmarried for [ten](ten.html) years after her [first](one.html) [marriage](mashal.html) is no longer capable of bearing children.

Rava's wife cleared up the mystery by informing him that during her widowhood she had in mind to marry him, and the rule stated by Rabbi Yochanan had been qualified by Rabbi Nachman who declared that if the woman had in mind to get married she could conceive even after [ten](ten.html) years.

The background for this dialogue is supplied by Tosefot on the basis of an incident related in Mesechta Bava Batra (12b) to illustrate that since the destruction of the [Beit Hamikdash](mikdash.html), prophecy was removed from the prophets and allocated to fools and children. Rabbi Chisda's little daughter sat in his lap as [two](two.html) of his disciples, the Sages Rava and Rami bar Chama sat before him. "Which of these [two](two.html) do you want to marry?" he asked the child. "Both," she announced, to which Rava quickly responded "and me last."

She did indeed marry Rami bar Chama [first](one.html), and after his death she was certain that her childhood prophecy would be fulfilled and that she would marry Rava. The latter, however, had a wife already and she had to wait [ten](ten.html) years until that woman died. Having her mind on eventually marrying Rava during all these years saved her from losing her ability to bear children.

On the basis of the rule and qualification found in our [gemara](orallaw.html), the [Midrash](orallaw.html) thus explains a passage from the Book of Ruth (1:12). In it, Naomi discourages her widowed daughter-in-[law](law.html) from accompanying her to Eretz Yisrael in the hope of someday marrying other sons she may eventually bear. "I have grown too old to marry a man," she told them, "and even if I said that I have hope, and even if tonight I would marry a man and then give [birth](birth.html) to sons, would you wait until they grow up?"

Naomi explained that, since it was [ten](ten.html) years short a day since the death of her husband, her ability to bear children in a [new](new.html) [marriage](mashal.html) would depend on [one](one.html) of [two](two.html) things:

1) "I said that I have hope" that she had her hopes set on [marriage](mashal.html);

2) "If tonight I would marry a man" before the [ten](ten.html) years came to an end.

**Symbols and their Meaning**

**Home** = your house

**Go** = [walk](walking.html)

**Also** = to [gather](gather.html)

**Mother’s house** = In [Jewish](gen-jew.html) [law](law.html), the child of a non-[Jewish](gen-jew.html) [marriage](mashal.html) has only mother-right.

**Translation**

Return to your house, my brides, [walk](walking.html); I am too old to have another [Mashiach](mashiach.html). If I should say, I have hope, [if] I should have a [Mashiach](mashiach.html) to night, and should bear young sons;

**Interpretation**

The [Gentile](gen-jew.html) idolaters will be encouraged to return to their own shelter, a second [time](time.html). She will be told that the [Jews](gen-jew.html) have no more Messiahs to join with, no other hope. Our Hakhamim will discourage the [Gentile](gen-jew.html) idolators a second [time](time.html) in order to test their [desire](needs.html) to join with the [Jewish](gen-jew.html) people. In a sense they will push them away with the left [hand](mashal.html) and draw them near with the right [hand](mashal.html).

Again this very pregnant statement has to briefly give [birth](birth.html) to [one](one.html) or [two](two.html) brief sentences explaining what it means.

**\* \* \***

הֲלָהֵן תְּשַׂבֵּרְנָה, עַד אֲשֶׁר יִגְדָּלוּ, הֲלָהֵן תֵּעָגֵנָה, לְבִלְתִּי הֱיוֹת לְאִישׁ; אַל בְּנֹתַי, כִּי־מַר־לִי מְאֹד מִכֶּם, כִּי־יָצְאָה בִי יַד־יְהוָה׃

***Ruth 1:13*** *Would you wait for them until they are grown? Would you shut yourselves off for them and have no husbands? No, my daughters, for I am very bitter for you. For the* [*hand*](fourteen.html) *of God has gone out against me."*

**Targum**

13- "Would you wait for them until they grew up, like a woman who waits for a small brother-in-[law](law.html) to marry her? Because of them would you sit tied down, not marrying? [Pray](prayer.html), my daughters, do not grieve me, for I am more embittered than you, because a stroke from the Lord has come forth against me."

**Rashi**

**1:13 Would you wait in hope for them**

(The v denotes a question posed) in wonder, “Would you perhaps wait (in hope) for them until they grow up?” (Cf.) the expression of ([Psalms](psalms1.html) 146:5), “whose hope (urca) is in the Lord his God.”

**Tie yourself down**

(This is) an expression of being restricted and confined, (from the root dug) as in (Taanith 23a), “He drew a (confining) circle and stood within it.” And some interpret (vbdg, as stemming from the root Idg), an expression denoting anchoring, but this is not possible, for if so, the b should have been punctuated with a dagesh (forti to replace the missing b) or written (with) [two](two.html) b’s ([one](one.html) as the radical and the other for the feminie plural).

**For there has gone forth against me the** [**hand**](fourteen.html) **of the Lord**

Rabbi Levi said (Ruth Rabbah), “Wherever is mentioned ‘the [hand](fourteen.html) of the Lord,’ it is (a reference to) a [plague](plagues.html) of pestilence,” and the precedent for all of them is ([Exodus](exodus.html) 9:3), “Behold, the [hand](fourteen.html) of the Lord is (upon thy cattle … a very heavy pestilence).”

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:17** SHOULD I EVEN HAVE A HUSBAND AND ALSO BEAR SONS (I, 12). Thus if I had had a husband this night, I might have borne sons; but even in this case, WOULD YE TARRY FOR THEM TILL THEY WERE GROWN (I, 13)? Can ye then sit and wait until they are grown? WOULD YE SHUT YOURSELVES OFF FOR THEM AND HAVE NO HUSBANDS (ib.)? You might remain agunahs without ever marrying. NAY, MY DAUGHTERS (ib.): [translate] woe is me, my daughters, FOR IT GRIEVETH ME MUCH FOR YOUR SAKES. meaning on account of you, FOR THE [HAND](fourteen.html) OF THE LORD IS GONE FORTH AGAINST ME: against me, against my sons, and against my husband.

[**Midrash**](orallaw.html) **Rabbah - Ruth II:19** R. Levi said: Wherever the ’[hand](fourteen.html)’ of the Lord is mentioned, it refers to the pestilence, and the locus classicus is the verse, Behold, the [hand](fourteen.html) of the Lord is upon thy cattle (Ex. IX, 3). Bar Kappara said: They asked for the ‘[hand](fourteen.html)’, and the ’[hand](fourteen.html)’ smote them with pestilence. R. Simon said: The pestilence smote those that went out, but not those who remained [at home]. The disciples of R. Nehemiah deduced this fact from the verse, Whithersoever they went out, the [hand](fourteen.html) of the Lord was against them for evil (Judges II, 15). The pestilence smote those that ’went out’, but not those who remained. R. Reuben said: Even their children were anxious for [their death] and said, ‘When will they die, that we may enter the land!‘

[**Midrash**](orallaw.html) **Rabbah - Ruth II:18** R. Hanina, the son of R. Abbahu, interpreted this verse4 to refer to Moses. Moses said to the Holy [One](one.html), blessed be He: ' Lord of the Universe! With the word hen (behold) I uttered thy praise, as it is said, Behold, unto the Lord thy God belongeth the [heaven](heaven.html), and the [heaven](heaven.html) of [heavens](heaven.html) (Deut. X, 14), and I did hope that thou wouldest give me preferment,5 but alas! With hen Thou hast wearied me.6 Thou hast wearied me with the [Angel](angels.html) of Death, Thou hast abandoned the hen in my favour,7 and said unto me, Hen! (behold) Thy days approach that thou must die ‘ (Deut. XXXI, 14). And he then turns to Israel and says, NAY, MY DAUGHTERS: Woe unto me! my children, FOR IT GRIEVETH ME MUCH FOR YOUR SAKES. It is on account of you that THE [HAND](fourteen.html) OF THE LORD

**Symbols and their Meaning**

**Grew up** = big

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**The** [**Hand**](fourteen.html) **of** [**HaShem**](hashem.html) = Pestilence

**Translation**

Would you wait until they are big? Would you keep from having men? No, my brides. It is more bitter for me than for you, because [HaShem](hashem.html)’s [hand](fourteen.html) has gone!"

**Interpretation**

[Jews](gen-jew.html) outside the [land of Israel](city.html) will not have the [hand](fourteen.html) of [HaShem](hashem.html) to help them. The [Gentile](gen-jew.html) idolater will be encouraged, a [third](three.html) [time](time.html), to return to their own way as there will be no more Mashiachs. The Torah [teacher](teacher.html) has had her wealth, her husband, and her sons taken from her. [HaShem](hashem.html) has literally withdrawn His blessings. This is very much the picture of the Roman conquest, the inquisition, the crusades, and the holocaust. Therefore the Torah [teacher](teacher.html) declares that [HaShem](hashem.html)’s [hand](fourteen.html) has gone out against her.

Survivors of the death camps and the holocaust often exemplify this bitterness.

**\* \* \***

וַתִּשֶּׂנָה קוֹלָן, וַתִּבְכֶּינָה עוֹד; וַתִּשַּׁק עָרְפָּה לַחֲמוֹתָהּ, וְרוּת דָּבְקָה בָּהּ׃

***Ruth 1:14*** *They raised up their voice and wept again. Orpah kissed her mother-in-*[*law*](law.html)*, but Ruth cleaved to her.*

**Targum**

14- Once again they lifted their voices and wept; and Orpah kissed her mother-in-[law](law.html), but Ruth clung unto her.

[**Talmud**](orallaw.html)

[**Sotah**](hair.html) **42b** These [four](four.html) were born to Harafah in Gath; and they fell by the [hand](fourteen.html) of David, and by the [hand](fourteen.html) of his servants. Who were they? — R. Hisda said: Saph, Madon, Goliath and Ishbi-benob. ‘And they fell by the [hand](fourteen.html) of David, and by the [hand](fourteen.html) of his servants’, as it is written: And Orpah kissed her mother-in-[law](law.html), but Ruth clave unto her. R. [Isaac](isaac.html) said: The Holy [One](one.html), blessed be He, spake, May the sons of the [one](one.html) who kissed come and fall by the [hand](fourteen.html) of the sons of the [one](one.html) who clave.

Raba expounded: As a reward for the [four](four.html) [tears](mashal.html) which Orpah dropped upon her mother-in-[law](law.html), she [merited](merit.html) that [four](four.html) mighty warriors should issue from her; as it is said: And they lifted up their voice and wept again.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:20** AND THEY LIFTED UP (WATTISENAH) THEIR VOICES AND WEPT (I, 14). There is an alef missing [from WATTISENAH] [teaching](teacher.html) that they went on their way [weeping](mashal.html), with diminishing strength. R. Berekiah said in the [name](name.html) of R. [Isaac](isaac.html): [Forty](forty.html) paces did Orpah go with her mother-in-[law](law.html), and [for this reason retribution] was suspended for her descendant4 for [forty](forty.html) days, as it is said, And the Philistine drew near morning and evening, and presented himself [forty](forty.html) days (I Sam. XVII, 16). R. Judah said in the [name](name.html) of R. [Isaac](isaac.html): [Four](four.html) miles did Orpah proceed with her mother-in-[law](law.html), and as a reward [four](four.html) mighty men descended from her, as it is said, These [four](four.html) were born to the giant (II Sam. XXI, 22).5 R. [Isaac](isaac.html) said: The whole of that night when Orpah separated from her mother, a hundred heathens raped her. That is the meaning of the verse, And as he talked with them, behold, there came up the champion... out of the ranks of the Philistines (l Sam. XVII, 23). The ketib is mimma'arwoth, referring to the hundred men who violated her that night. R. Tanhuma said: And [one](one.html) dog also, as it is written, And the Philistine said unto David: am I a dog (I Sam. XVII, 43).

[**Midrash**](orallaw.html) **Rabbah - Ruth II:21** AND ORPAH KISSED HER MOTHER-IN-[LAW](law.html) (I,14). All [kissing](mashal.html) is folly except on [three](three.html) occasions, the [kiss](mashal.html) of high office, the [kiss](mashal.html) of meeting after separation, and the [kiss](mashal.html) of parting. Of high office, as it is written, Then Samuel took the vial of oil, and poured it upon his [head](body.html), and kissed him (I Sam. X, 1). Of meeting, as it is written, And he met him in the mountain of God and kissed him (Ex. IV, 27); of parting, as it is written, AND ORPAH KISSED HER MOTHER-IN-[LAW](law.html). R. Tanhuma added: Also the [kiss](mashal.html) of kinship, as it is said, And [Jacob](israelja.html) kissed Rachel (Gen. XXIX, II): Why? Because she was his relation.

**Thoughts**

We must suggest that Naomi was Ruth's [teacher](teacher.html) in the ways of kindness – for, after all, where did a Moabite woman acquire the great depths of Chessed, certainly not a common Moabite trait (see, inter alia, Amos 2:1, Melachim II 3:27). How could Ruth leave the side of her Rebbi, her instructor in the ways of Chessed?

That being the case, we have to ponder how Naomi [taught](teacher.html) Ruth about kindness. As is the case with any behavioral trait, the strongest and most lasting instruction is effected not through verbal [teaching](teacher.html) but rather by example. Naomi was an example par excellence of Chessed – and, who, we may ask, was the beneficiary of her kindness? It stands to reason that those closest to her benefited the most.

In other words – Ruth was the most direct and closest beneficiary of Naomi's Chessed. Naomi brought Ruth close to Torah by bringing her close to herself – through the loving kindness that, perhaps, only comes to the fore in times of great tragedy, such as those experienced by Naomi's family.

“These are the things which man performs and enjoys their fruits in this [world](worlds.html), while the principal remains for him for the [world](futures.html) to come... Acts of Chessed.” (BT [Shabbat](sabbath.html) 127a)

R. Ze'ira says: This Scroll [of Ruth] has no [[laws](law.html) of] [impurity](purity.html) and [purity](purity.html), prohibition and permission - so why was it written? To [teach](teacher.html) you how great is the reward of Gom'lei Hassadim (people who perform acts of lovingkindness). (Ruth Rabbah 2:14)

That is, after all, the most fundamental principle of the Torah:

R. Simlai expounded: Torah begins with an act of G'milut Hassadim and ends with an act of benevolence. It begins with an act of G'milut Hassadim, for it is written: And [HaShem](hashem.html) G-d made for [Adam](adam.html) and for his wife coats of skin, and clothed them; and it ends with an act of G'milut Hassadim, for it is written: And He buried him in the valley. (BT [Sotah](hair.html) 14a)

As we celebrate the giving of the Torah, we are reminded that the goal of the Torah – for us to embody the Divine attributes (imitatio Dei) begins with simple acts of kindness towards our fellow. There is no greater story in Tanakh which brings this point home than that brief saga of Ruth, Naomi and Boaz, the Megillah of Chessed.

**Symbols and their Meaning**

**Orpah** = mane, nape of the [neck](body.html).

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

**Translation**

They raised up their voice and wept again. And The Mane kissed her mother-in-[law](law.html) good-by, but Considered Well clung to her. After having discouraged the [Gentiles](gen-jew.html) from becoming [Jews](gen-jew.html), [three](three.html) times, our Hakhamim will be able to [know](daat.html) which ones will cleave to Torah and the [Jewish](gen-jew.html) people, and which ones will return to their pagan ways.

Again briefly unpack this very pregnant statement!

**Interpretation**

They raised up their voice and their strength was diminished [[Midrash](orallaw.html)] they wept continuously [Rav Shmuel de Uzeda] and went on their way. And the Torah Turncoat kissed her mother-in-[law](law.html) good-by, because of her intense pain, but the [convert](aliens.html), the daughter of the Torah [teacher](teacher.html), had a spirit of holiness demonstrated when she clung to her [teacher](teacher.html), to the Torah [teacher](teacher.html).

**\* \* \***

וַתֹּאמֶר, הִנֵּה שָׁבָה יְבִמְתֵּךְ, אֶל־עַמָּהּ וְאֶל־אֱלֹהֶיהָ; שׁוּבִי אַחֲרֵי יְבִמְתֵּךְ׃

***Ruth 1:15*** *she said," behold, your sister-in-*[*law*](law.html) *has returned to her people and to her gods; return after your sister-in-*[*law*](law.html)*."*

**Targum**

15- Then said she: "Behold, your sister-in-[law](law.html) has returned to her people and to her gods. Return after your sister-in-[law](law.html) to your people and your gods!"

**Rashi**

**1:15 Behold your sister-in-**[**law**](law.html) **has returned**

This (instance of the word vca has) its accent at the beginning, under the a, since it is the past tense. (However, in [Esther](esther.html) 2:14) “and in the morning, she would return (vca),” its accent is at the end, on the c, since it is the present tense, and likewise, (in) all similar instances.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:21** AND SHE SAID: BEHOLD, THY SISTER-IN-[LAW](law.html) IS GONE BACK, etc. (I, 15). Once she returned UNTO HER PEOPLE (ib.), she returned UNTO HER GOD (ib.).

**Symbols and their Meaning**

**Naomi** = Pleasant [One](one.html). The Torah [teacher](teacher.html).

[Jews](gen-jew.html) actively discourage converts. They are encouraged to observe the [laws](law.html) of [Noach](file:///D:\Word\Shavuot\noachide.html) in order to have a part in the [world](futures.html) to come. Those who persist in their [desire](needs.html) to join the Torah [teacher](teacher.html) will be discouraged a second [time](time.html) to make sure that they are not looking for material advantage, for [marriage](mashal.html), or for other improper reasons. If the converts persists, they will be discouraged a [third](three.html) [time](time.html) in order to test their resolve. They will be informed about the Torah and its requirements. They will learn of its penalties and its punishments. If a converts persists after being discouraged [three](three.html) times, they will be accepted. This custom draws its support from our story.

If it is a [time](time.html) of prosperity and blessings for the [Jews](gen-jew.html), they will not be accepted. However, if it is a [time](time.html) of persecution or of hardship, the will be accepted.

**Translation**

Behold said my Pleasant [One](one.html), "your sister-in-[law](law.html) has returned to her people and her gods. Return with your sister-in-[law](law.html)." (Our Hakhamim will discourage [Gentile](gen-jew.html) idolators in order to test their [desire](needs.html) to join with the [Jewish](gen-jew.html) people. In a sense they will push them away with the left [hand](mashal.html) and draw them near with the right [hand](mashal.html).)

Perhaps he can briefly explain why this point is customary to be made by [Jews](gen-jew.html) till this day to potential converts.

**Interpretation**

The Torah [teacher](teacher.html) said, "your sister-in-[law](law.html) has done what was entirely unexpected and has returned to her people and her pagan gods [Ibn Ezra and [Zohar](orallaw.html) Chadash]. She renounced her previous intention to embrace Judaism. Do not be ashamed to return with your sister-in-[law](law.html)."

**\* \* \***

וַתֹּאמֶר רוּת אַל־תִּפְגְּעִי־בִי, לְעָזְבֵךְ לָשׁוּב מֵאַחֲרָיִךְ; כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלֵךְ, וּבַאֲשֶׁר תָּלִינִי אָלִין, עַמֵּךְ עַמִּי, וֵאלֹהַיִךְ אֱלֹהָי׃

***Ruth 1:16*** *But Ruth said: entreat me not to leave you, to return after following after you. Where you go, I will go, and where you lodge, I will lodge; your people are my people, and your God is my God."*

**Targum**

16- But Ruth said: "Do not coax me to leave you, to turn from following you, for I [desire](needs.html) to become a proselyte." Said Naomi: "We are commanded to keep the Sabbaths and holidays, not to [walk](walking.html) more than [two](two.html) thousand cubits." Said Ruth: "Wheresoever you go I shall go." Said Naomi: "We are commanded not to spend the night together with non-[Jews](gen-jew.html)." Said Ruth: "Wherever you lodge I shall lodge." Said Naomi: "We are commanded to keep [six](six.html) hundred [thirteen](thirteen.html) [commandments](cmds613.html)." Said Ruth: "That which your people keep, that I shall keep, as though they had been my people before this." Said Naomi: "We are commanded not to worship [idolatry](idolatry.html)." Said Ruth: "Your God is my God."

**Rashi**

**1:16 Do not urge me**

Do not press me.

**For wherever you go I will go**

From this our Rabbis, of blessed memory, derived (Yeb. 47b), “(If) a (potential) proselyte comes to [convert](aliens.html), we inform him of some of the punishments (for transgressing the [commandments](cmds613.html)), so that if he wishes to withdraw from it (i.e., from his intention to [convert](aliens.html)), he can withdraw,” for from the words of Ruth, you can learn what Naomi (must have) said to her. (Naomi said,) “We are forbidden to venture forth outside the boundary (of 2,000 cubits beyond the [city](city.html) limits) on the [Sabbath](sabbath.html).” She (Ruth) said to her, “Wherever you go, I will go.” “We are forbidden to seclude ourselves a woman with a man who is not her husband.” She (Ruth) said to her, “Wherever you lodge, I will lodge.” “Our [nation](nations.html) is separated from other [nations](nations.html) by 613 [commandments](cmds613.html),” (to which Ruth replied,) “Your [nation](nations.html) is my [nation](nations.html).” “We are forbidden [idol](idolatry.html) worship,” (to which Ruth replied,) “Your God is my God.” “[Four](four.html) deaths (i.e., types of capital punishment) were delegated to the Beth Din (to punish sinners),” (to which she replied,) “Where you die, I will die.” “[Two](two.html) [burial](burial.html) plots were delegated to the Beth Din (to bury those executed), [one](one.html) for those stoned and those burned and [one](one.html) for those executed by decapitation and those strangled.” She (Ruth) said to her, “and there will I be buried.”

[**Talmud**](orallaw.html)

**Yevamoth 47b** The Master said, ‘If a man [desires](needs.html) to become a proselyte . . . he is to be addressed as follows: "What reason have you for desiring to become a proselyte . . ." and he is made acquainted with some of the minor, and with some of the major [commandments](cmds613.html)’. What is the reason? — In order that if he [desire](needs.html) to withdraw let him do so; for R. Helbo said: Proselytes are as hard for Israel [to endure] as a sore, because it is written in Scripture. And the proselyte shall join himself with them, and they shall cleave to the house of [Jacob](israelja.html).

…

‘He is not, however, to be persuaded, or dissuaded too much’. R. Eleazar said: What is the Scriptural proof? — It is written, And when she saw that she was steadfastly minded to go with her, she left off [speaking](mashal.html) unto her. ‘We are forbidden’, she told her, ‘[to move on the [Sabbath](sabbath.html) beyond the] [Sabbath](sabbath.html) boundaries’! — ‘Whither thou goest’ [the other replied] ‘I will go’.

‘We are forbidden private meeting between man and woman’! — ‘Where thou lodgest. I will lodge’

‘We have been commanded [six](six.html) hundred and [thirteen](thirteen.html) [commandments](cmds613.html)’! — ‘Thy people shall be my people’.

‘We are forbidden [idolatry](idolatry.html)’! — ‘And thy God my God’.

‘[Four](four.html) modes of death were entrusted to Beth din’! — ‘Where thou diest, will I die’.

‘[Two](two.html) graveyards were placed at the disposal of the Beth din’! — ‘And there will I be buried’. Presently she saw that she was steadfastly minded etc.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:22** AND RUTH SAID: ENTREAT ME NOT TO LEAVE THEE, AND TO RETURN FROM FOLLOWING AFTER THEE (I, 16). What is the meaning of ENTREAT ME NOT? She said to her, ‘Do not [sin](sin.html) against me; do not turn your misfortunes away from me.’ TO LEAVE THEE AND TO RETURN PROM FOLLOWING AFTER THEE. I am fully resolved to become converted under any circumstances, but it is better that it should be at your [hands](fourteen.html) than at those of another. When Naomi heard this, she began to unfold to her the [laws](law.html) of conversion, saying: ‘My daughter, it is not the custom of daughters of Israel to frequent [Gentile](gen-jew.html) theatres and circuses,’ to which she replied, WHITHER THOU GOEST, I WILL GO (ib.). She continued: ' My daughter, it is not the custom of daughters of Israel to [dwell](dwelling.html) in a house which has no [mezuzah](mezuzah.html),’ to which she responded, ' AND WHERE THOU LODGEST, I WILL LODGE (ib.). THY PEOPLE SHALL BE MY PEOPLE (ib.) refers to the penalties and admonitions [of the Torah], AND THY GOD MY GOD (ib.) to the other [commandments](cmds613.html) of the Bible.

[**Midrash**](orallaw.html) **Rabbah - Ruth II:23** Another interpretation: WHITHER THOU GOEST I WILL GO: to the tent of testimony, to Gilgal, Shiloh, Nob, Gibeon, and the Permanent [Temple](temple.html). AND WHERE THOU LODGEST I SHALL LODGE: I shall lodge overnight with the sacrifices. THY PEOPLE SHALL BE MY PEOPLE, in that I will destroy all [idolatry](idolatry.html) within me, and then THY GOD SHALL BE MY GOD, to pay me the reward of my labor.

[**Midrash**](orallaw.html) **Rabbah - Ruth II:24** WHERE THOU DIEST WILL I DIE (I, 17) refers to the [four](four.html) forms of capital punishment inflicted by the Court, viz. stoning, burning, beheading, and strangulation. AND THERE WILL I BE BURIED; these are the [two](two.html) graves prepared by the Beth din, [one](one.html) for those who have suffered stoning and burning, the other for those decapitated and strangled. THE LORD DO SO TO ME AND MORE ALSO. Naomi said to her: My daughter, whatever good deeds and righteous actions you are able to acquire, acquire in this [world](worlds.html), for in the [World](futures.html) to Come, DEATH SHALL PART THEE AND ME.

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

**Thoughts**

Ruth's conversion is the earliest record of a sincere conversion (in contrast with the Giv'onim whose conversion in Sefer Yehoshua was motivated by less than sincere motives). What should we learn from this conversion?

1. The Sages [teach](teacher.html) that we should learn how to treat a potential [convert](aliens.html): "Let your left [hand](mashal.html) push away while your right [hand](mashal.html) attracts."

Here we begin a series of words and actions which constitute the acceptance of the yoke of Torah. It is important to note, in the interchange between Naomi and Ruth, that the focus is Torah Shebalpeh, the [Oral Torah](orallaw.html). The [commands](cmds613.html) discussed all relate to Torah Shebalpeh.

On the [first](one.html) [Shavuot](shavuot.html), when the Torah was given at Mount [Sinai](stages.html), each Israelite essentially became a "[Jew](gen-jew.html) by Choice." That's why the [Talmud](orallaw.html) (Kritot 9) and Code of [Jewish](gen-jew.html) [Law](law.html) use the [Sinai](stages.html) [experience](experience.html) as a basis for determining the requirements of all [future](future.html) converts:

1) [Mikveh](forty.html) - All converts must immerse in the [Mikveh](forty.html) (ritual bath) -- as the Israelites did at Mount [Sinai](stages.html) ([Exodus](exodus.html) 19:14, 24:8).

2) Milah - [Male](male+female.html) converts must undergo [circumcision](circumcz.html) -- as the Israelites did before [leaving Egypt](thebirth.html) ([Exodus](exodus.html) 12:48 and Joshua 5:5).

3) [Mitzvot](cmds613.html) - All converts must accept to observe all 613 [mitzvot](cmds613.html) of the Torah -- as the Israelites did at Mount [Sinai](stages.html) ([Exodus](exodus.html) 24:3). Interestingly, the Torah intimates that the souls of eventual converts were also present at [Sinai](stages.html), as the verse says: "I am making [the [covenant](covenant.html)] both with those here today before the Lord our God, and also with those not here today." (Deut. 29:13)

These [three](three.html) exercises were performed by our forefathers prior to, or during, the [events](feasts.html) at Har [Sinai](stages.html).

Therefore, here is where Ruth begins the process of conversion by accepting the [mitzvot](cmds613.html). Later she will undergo tevilah, immersion, and go before a Bet Din to solemnly accept the yoke of Torah.

**\* \* \***

According to halachah (Shulchan Aruch, Yoreh Dei'ah 268:2) a prospective [convert](aliens.html) is informed of some severe and some easy Torah [laws](law.html). Therefore, the [Midrash](orallaw.html) Rabbah (2:22) says that Naomi told Ruth, "It is not the custom of daughters of Israel to go to the theaters," to which she responded, "For wherever you go I will go."

Why did Naomi particularly select this halachah?

The Torah [teaches](teacher.html) the way of life for the [Jew](gen-jew.html). It prescribes the conduct for the [time](time.html) before [one](one.html) is born till after [one](one.html) dies. Unfortunately, there are those who observe some of the traditions they find pleasant and enjoyable, but are not ready to commit themselves entirely to the ways of Torah. For instance, some will [eat](eating.html) challah and gefilte fish on Friday night, but not observe [Shabbat](sabbath.html) according to halachah. Some will [eat](eating.html) latkes on [Chanukah](chanukah.html) and blintzes on [Shavuot](shavuot.html), but fail to light the [Chanukah](chanukah.html) menorah or otherwise fall short of accepting the Torah in its entirety. Some come to [synagogue](synagog.html) to hear the beautiful voice of the chazzan, but not to actually [pray](prayer.html) to [HaShem](hashem.html) or listen to the Torah reading.

Naomi, in preparing Ruth for her conversion, was conveying a basic principle about Yiddishkeit: Torah and [mitzvot](cmds613.html) should not be viewed as a theatrical performance, and [one](one.html) should not accept only what is pleasant or intriguing. It is a way of life which at all times and under all circumstances demands full dedication.

Ruth, fully comprehending her mother-in-[law](law.html)'s message, responded, "For wherever you go I will go."

**\* \* \***

There is definitely something unique about [female](male+female.html) converts. This is not only with regard to [Moab](stages.html) and Amon, where [Jewish](gen-jew.html) [law](law.html) explicitly dictates that only females may [convert](aliens.html) and immediately marry into the Congregation of Israel. The intention of King Solomon by marrying the thousand princesses of the different [nations](nations.html) was to elevate the holy spark of those Peoples. The holy spark of every People is in the princess, the [female](male+female.html) element, of the People and not in the [male](male+female.html) element. This is because the [female](male+female.html) is primarily a receiver. All [nations](nations.html) of the earth are relatively receivers in relation to the [Jewish](gen-jew.html) People.

**Translation**

But Considered Well replied, "Don't urge me to leave you or to return from you. Where you [walk](walking.html) I will [walk](walking.html), and where you stop I will stop. Your congregation will be my congregation and your Elohim my Elohim.

**Interpretation**

The [convert](aliens.html) and former idolater, was still a part of the [community](community.html) of God’s people. She replied, “Do not turn your misfortune against me”. She was determined to follow the Torah [teacher](teacher.html) in Torah, and in a return to the [land of Israel](city.html). They will [walk](walking.html) the halachic [walk](walking.html). They will [dwell](dwelling.html) in the [Jewish](gen-jew.html) [community](community.html), and they will abandon [Idolatry](idolatry.html) to follow the true God.

The Sages tell us that the conversation between Naomi and Ruth, went like this:

**Naomi said**, “ We are forbidden to move on [Sabbath](sabbath.html) beyond the 2,000 cubits in each direction from [one](one.html)’s town or resting place, [known](daat.html) as the [Sabbath](sabbath.html) boundaries”.

**Ruth replied**, “Wherever you will go, I will go”.

**Naomi said**, “My daughter, [Jewish](gen-jew.html) girls do not go to [Gentile](gen-jew.html) theaters and circuses’”.

**Ruth relied**, “Wherever you go, I will go. Do not ascribe to me a motive different from your own. It is my [desire](needs.html) , also, to live in [eretz Israel](city.html) so that I may fulfill the [mitzvot](cmds613.html) that the Torah associates with the land”.

**Naomi said**, “We are forbidden seclusion between man and woman!”

**Ruth replied**, “Where you lodge, I will lodge”.

**Naomi said**, “ My daughter, [Jewish](gen-jew.html) girls do not live in a house which has no [mezuzah](mezuzah.html)”.

**Ruth relied**, “Where you lodge, I will lodge. I do not expect luxuries; I am prepared to be a mere lodger because there is only [one](one.html) object in my going [Rav Meir Leibush Malbim]. I will never forsake the Torah of the [Jews](gen-jew.html) and the [Oneness](oneness.html) of G-d”.

**Naomi said**, “We have been given 613 [commandments](cmds613.html)!”

**Ruth replied**, “Your people shall be my people”. (I am now a part of your people and I accept the [mitzvot](cmds613.html).)

**Naomi said**, “We are forbidden [idolatry](idolatry.html)!”

**Ruth replied**, “Your God is my God!”

**Naomi said**, “‘[Four](four.html) modes of death were entrusted to the Beth din!”

**Ruth replied**, “Where thou diest, will I die”.

**Naomi said**, “‘[Two](two.html) graveyards were placed at the disposal of the Beth din!”

**Ruth replied**, “And there will I be buried”.

**\* \* \***

בַּאֲשֶׁר תָּמוּתִי אָמוּת, וְשָׁם אֶקָּבֵר; כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יֹסִיף, כִּי הַמָּוֶת, יַפְרִיד בֵּינִי וּבֵינֵךְ׃

***Ruth 1:17*** *Where you die I will die, and there I will be buried. Thus may God do to me, and more, for death will separate me from you."*

**Targum**

17- Said Naomi: "We have [four](four.html) methods of capital punishment for the guilty -- stoning, burning with [fire](fire.html), death by the sword, and hanging upon the gallows." Said Ruth: "To whatever death you are subject I shall be subject." Said Naomi: "We have [two](two.html) cemeteries." Said Ruth: "There shall I be buried. And do not continue to [speak](mashal.html) any further. May the Lord do thus unto me and more if [even] death will separate me from you."

**Rashi**

**1:17 Thus may the Lord do to me**

(I.e.,) as He has begun to afflict me, for His [hand](fourteen.html) has gone forth against me, killing my husband and (causing me) to lose my possession (lit., to descend from my possessions).

**And thus may he continue**

If (anything) shall make a separation between me and you except death.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth II:24** WHERE THOU DIEST WILL I DIE (I, 17) refers to the [four](four.html) forms of capital punishment inflicted by the Court, viz. stoning, burning, beheading, and strangulation.5 AND THERE WILL I BE BURIED; these are the [two](two.html) graves prepared by the Beth din, [one](one.html) for those who have suffered stoning and burning, the other for those decapitated and strangled. THE LORD DO SO TO ME AND MORE ALSO. Naomi said to her: My daughter, whatever good deeds and righteous actions you are able to acquire, acquire in this [world](worlds.html), for in the [World](futures.html) to Come, DEATH SHALL PART THEE AND ME.

**Thoughts**

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Translation**

Where you die I will die, and there I will be buried. May [HaShem](hashem.html) deal with me, be it ever so severely, if anything but death separates you and me."

**Interpretation**

The [Gentile](gen-jew.html) converts, who were formerly idolaters, will be such a part of the [community](community.html) that they will be buried in [Jewish](gen-jew.html) cemeteries. They will cling so tightly to the Torah [teacher](teacher.html) and The Way of Torah that they will be separated only by death.

**\* \* \***

וַתֵּרֶא כִּי־מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ; וַתֶּחְדַּל לְדַבֵּר אֵלֶיהָ׃

***Ruth 1:18*** *when she saw that she strove to go with her, she ceased* [*speaking*](mashal.html) *to her.*

And she [Naomi] saw that she [Ruth] was exerting herself to go with her, and she [Naomi] stopped talking to her. (Ruth’s [body](body.html) was fighting her soul)

**Targum**

18- When she saw that she insisted upon going with her, she ceased to dissuade her.

**Rashi**

**1:18 So she desisted from** [**speaking**](mashal.html) **to her**

From Here (our Rabbis) derived “We do not overburden him (the potential [convert](aliens.html)), and we are not overly meticulous with him (concerning the [commandments](cmds613.html)).” (ibid.)

[**Talmud**](orallaw.html)

**Yevamoth 47b** Our Rabbis [taught](teacher.html): If at the present [time](time.html) a man [desires](needs.html) to become a proselyte, he is to be addressed as follows: ‘What reason have you for desiring to become a proselyte; do you not [know](daat.html) that Israel at the present [time](time.html) are persecuted and oppressed, despised, harassed and overcome by afflictions’? If he replies, ‘I [know](daat.html) and yet am unworthy’, he is accepted forthwith, and is given instruction in some of the minor and some of the major [commandments](cmds613.html). He is informed of the [sin](sin.html) [of the neglect of the [commandments](cmds613.html) of] Gleanings, the Forgotten Sheaf, the Corner and the Poor Man's Tithe. He is also told of the punishment for the transgression of the [commandments](cmds613.html). Furthermore, he is addressed thus: ‘Be it [known](daat.html) to you that before you came to this condition, if you had [eaten](eating.html) suet48 you would not have been punishable with kareth, if you had profaned the [Sabbath](sabbath.html) you would not have been punishable with stoning; but now were you to [eat](eating.html) suet you would be punished with kareth; were you to profane the [Sabbath](sabbath.html) you would be punished with stoning’. And as he is informed of the punishment for the transgression of the [commandments](cmds613.html), so is he informed of the reward granted for their fulfillment. He is told, ‘Be it [known](daat.html) to you that the [world](futures.html) to come was made only for the righteous, and that Israel at the present [time](time.html) are unable to bear either too much prosperity. or too much suffering’. He is not, however, to be persuaded or dissuaded too much. If he accepted, he is [circumcised](circumcz.html) forthwith. Should any shreds which render the [circumcision](circumcz.html) invalid remain, he is to be [circumcised](circumcz.html) a second [time](time.html). As soon as he is healed arrangements are made for his immediate ablution, when [two](two.html) learned men must stand by his side and acquaint him with some of the minor [commandments](cmds613.html) and with some of the major ones. When he comes up after his ablution he is deemed to be an Israelite in all respects.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth III:5** AND WHEN SHE SAW THAT SHE WAS STEADFASTLY MINDED TO GO WITH HER (I, 18). R. Judah b. Simon commented: Come and see how precious in the [eyes](body.html) of the Omnipresent are converts. Once she decided to become converted, Scripture ranks her equally with Naomi.

**Thoughts**

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

**Arguing** = “talking”.

**Translation**

When she saw that Considered Well was determined to [walk](walking.html) with her, she stopped discouraging her.

**Interpretation**

When the [convert](aliens.html) has proven her [desire](needs.html) to cling to Torah, by her [three](three.html) answers, she will never again be discouraged from The Way. (Our Hakhamim have indicated that there are [two](two.html) ways to have a portion in the [olam HaBa](futures.html): 1. Become a [noachide](noachide.html) and follow the [seven](seven.html) [noachide](noachide.html) [laws](law.html). 2. [Convert](aliens.html) and become a [Jew](gen-jew.html), thereby obligating oneself to the 613 [commands](cmds613.html). The Nazarean Codicil suggests that there is a [third](three.html) way, which is to [convert](aliens.html) to Judaism and continue to follow the master of Nazareth.

I am still grappling with the implications of this, which Your Excellency most astutely (whether intentionally or not I do not [know](daat.html)) has avoided to express. However in doing so he again leaves the door open wide to lots of misinterpretations. For example does this mean that every [Gentile](gen-jew.html) who is genuine in following [Mashiach](mashiach.html) should seek conversion from the nearest Orthodox [Synagogue](synagog.html)? As I weigh carefully the implications of this the answer seems to be yes and no, and maybe a [third](three.html) choice would even be better. But this point [needs](needs.html) to be clarified otherwise I am left with the impression that Your Excellency is making the recommendation for everyone to go to an Orthodox Shul and [convert](aliens.html) and tough luck to them no?

[Yeshua](yeshua.html) is called “The Way”. This suggests that Ruth has taken the high road and followed her [teacher](teacher.html) not only into orthodox Judaism, but also into the Nazarean path as a talmid of [Yeshua](yeshua.html).

When Naomi perceived that God had not stricken her down like he husband and children, she realized that she was endowed with a special strength to accompany her (Ruth) and that she should be the instrument for bringing Ruth into the fold. Everything that God had wrought was in preparation for this [event](feasts.html); Naomi then stopped arguing with Ruth. [“Commentary of Ruth”, by Rav Shlomo ben Chaim Chaykl Yanovsky, of Warsaw. Early 19th century.]

**\* \* \***

וַתֵּלַכְנָה שְׁתֵּיהֶם, עַד־בֹּאָנָה בֵּית לָחֶם; וַיְהִי, כְּבֹאָנָה בֵּית לֶחֶם, וַתֵּהֹם כָּל־הָעִיר עֲלֵיהֶן, וַתֹּאמַרְנָה הֲזֹאת נָעֳמִי׃

***Ruth 1:19*** *The* [*two*](two.html) *of them went until they came to* [*Bethlehem*](bethlehem.html)*. And it came to pass as they came to* [*Bethlehem*](bethlehem.html) *that the whole* [*city*](city.html) *was astir over them. And they said, “Is this Naomi?"*

**Targum**

19- The [two](two.html) of them went until they came to Beth Lehem. And it happened that when they came to Beth Lehem all the inhabitants of the [city](city.html) became excited over them and the women said, "Is this Naomi?"

**Rashi**

**1:19 So they both went**

Rabbi Abahu said, “Come and see how beloved the proselytes are before the Holy [One](one.html), blessed be He. As soon as she decided (li. Put her mind) to proselytize, the scripture equated her with Naomi (viz., “they both”).”

**That the entire** [**city**](city.html) **was astir**

The entire [city](city.html) was astir. All of them had [gathered](gather.html) to bury the wife of Boaz, who had died that very day.

**Is this Naomi**

The v is vowelized (with a) Chataf (,tuv) since this (phrase) is in the interrogative – “Is this (the same) Naomi who was accustomed to go out with covered wagons and mules? Have you seen what has befallen her because she went abroad?”

[**Talmud**](orallaw.html)

**Baba Bathra 91a** Our Rabbis [taught](teacher.html): It is not permitted to go forth from Palestine to a foreign country unless [two](two.html) se'ahs are sold for [one](one.html) sela’. R. Simeon said: [This is permitted only] when [one](one.html) cannot find [anything] to buy, but when [one](one.html) is able [to find something] to buy. even if a se'ah cost a sela’ [one](one.html) must not depart. And so said R. Simeon b. Yohai: Elimelech, Machlon and Chilion were [of the] great men of their [generation](toldot.html), and they were [also] leaders of their [generation](toldot.html). Why, then, were they punished? Because they left Palestine for a foreign country; for it is written , And all the [city](city.html) was astir concerning them, and the women said: ‘Is this Naomi?’ What [is meant by] ‘Is this Naomi?’ — R. [Isaac](isaac.html) said: They said, ‘Did you see what befell Naomi who left Palestine for a foreign country?’

R. [Isaac](isaac.html) further stated: On the very day, when Ruth the Moabitess came to Palestine, died the wife of Boaz. This is why people say, ‘Before a person dies, the master of his house is [appointed](settimes.html)’.

**Yerushalami Ketuvoth 1:1** **that the entire** [**city**](city.html) **was astir over them** – Now is it possible that the entire [city](city.html) was astir over this humble [one](one.html)? But [they were astir, for] that day Boaz’s wife had died, and all had gone to pay their last respects at which [time](time.html) Ruth entered with Naomi, so that this [one](one.html) [Boaz’s wife] went out as the other [Ruth, who was to become his wife.] came in.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth III:5** AND WHEN SHE SAW THAT SHE WAS STEADFASTLY MINDED TO GO WITH HER (I, 18). R. Judah b. Simon commented: Come and see how precious in the [eyes](body.html) of the Omnipresent are converts. Once she decided to become converted, Scripture ranks her equally with Naomi.

[**Midrash**](orallaw.html) **Rabbah - Ruth III:6** SO THEY [TWO](two.html) WENT (I, 19). R. Samuel b. Simon said: That day was the day of the reaping of the [Omer](omer.html), as we have learnt elsewhere4: All the towns near by assembled together that it might be reaped with great ceremony. Others say that on that day Ibzan married his daughter. R. Tanhuma in the [name](name.html) of R. ‘Azariah and R. Menahema in the [name](name.html) of R. Joshua b. Abin said: It is written, O Lord God of Hosts, who is a mighty [one](one.html), like unto Thee, O Lord (Ps. LXXXIX, 9), who brings things about in their due season. The wife of Boaz died on that day, and all Israel assembled to pay their respects, and just then Ruth entered with Naomi. Thus [one](one.html) was taken out when the other entered and ALL THE [CITY](city.html) WAS ASTIR CONCERNING THEM, AND THE WOMEN SAID: IS THIS NAOMI? (I, 19). Is this the [one](one.html) whose actions were fitting and pleasant (ne'imim)? In the past she used to go in a litter, and now she walks barefoot, and you say, IS THIS NAOMI? In the past she wore a cloak of fine wool, and now she is clothed in rags, and you say, IS THIS NAOMI? Before her countenance was ruddy from abundance of [food](food.html) and drink, and now it is sickly from hunger, and yet you say, IS THIS NAOMI?

**Symbols and their Meaning**

**The** [**two**](two.html) **=** R. Judah b. Simon commented: Come and see how precious in the [eyes](body.html) of the Omnipresent are converts. Once she decided to become converted, Scripture ranks her equally with Naomi.

**Women** = are a [remez](remez.html) (hint) to neshama (soul, nashim and haNeshama are equal in gematria). Women are also a hint for a “congregation” or a [nation](nations.html). Since the congregation of Israel stands as a woman, and the catholic [church](church.html) is identified as whore ([female](male+female.html)).

[***Ephesians***](ephesians.html) ***5:25-27*** *Husbands, love your wives, just as* [*Mashiach*](mashiach.html) *loved the* [*church*](church.html) *and gave himself up for her To make her holy, cleansing her by the washing with water through the word, And to present her to himself as a radiant* [*church*](church.html)*, without stain or wrinkle or any other blemish, but holy and blameless.*

**And they went** = The halakha (the way of [walking](walking.html) in obedience to Torah), ‘procedure’ or ‘going’, of the same root as vbfk,u ‘And they went‘

[**Bethlehem**](bethlehem.html) = House of Bread.

**Naomi** = Pleasant [One](one.html). The Torah [teacher](teacher.html).

That day was the day of the reaping of the [Omer](omer.html).

**Translation**

So the [two](two.html) walked until they came to The House of The Word of God. When they arrived in The House of The Word of God, the entire [city](city.html) was in an uproar because of them, and the souls exclaimed, "Can this be My Pleasant [One](one.html)?"

**Interpretation**

The [ingathering](gather.html) of the [Jews](gen-jew.html) and the [Gentile](gen-jew.html) converts will begin on [Passover](passover.html) and be greeted by the [Jews](gen-jew.html) of the [land of Israel](city.html) as though they are both [Jews](gen-jew.html). The Congregation of Israel, which is already in the land, will be stirred because of this [ingathering](gather.html) which will happen on [Passover](passover.html). The fact that Boaz and other righteous people are already in the land, suggests that this [ingathering](gather.html) is oth [physical](physical.html) and [spiritual](physical.html). It seems to be that the entire [nation](nations.html) has done teshuva and has wholeheartedly embraced the Torah.

Who are these Messianic believers and where are they, were they in Yisrael or are they part of those [coming](coming.html) with Naomi back to Bet Lehem? This point [needs](needs.html) to be clarified.

**\* \* \***

וַתֹּאמֶר אֲלֵיהֶן, אַל־תִּקְרֶאנָה לִי נָעֳמִי; קְרֶאןָ לִי מָרָא, כִּי־הֵמַר שַׁדַּי לִי מְאֹד׃

***Ruth 1:20*** *She said to them, “Call me not Naomi (pleasant), call me Mara (bitter); for the Almighty has dealt very bitterly with me."*

**Targum**

20- But she said to them: "Do not call me Naomi [pleasant]; call me the bitter of soul, for the Almighty has dealt very bitterly with me indeed.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth III:6** And she said to them, CALL ME NOT NAOMI, CALL ME [MARAH](stages.html). Bar Kappara said: Her case was like that of an ordinary ox which its owner puts up for sale in the marketplace, saying, ‘It is excellent for ploughing, and drives straight furrows.’ ‘But,’ say the bystanders, ‘if it is good for ploughing, what is the meaning of those weals on its back? So said Naomi, WHY CALL YE ME NAOMI (PLEASANT), SEEING THE LORD HATH TESTIFIED AGAINST ME, AND THE ALMIGHTY HATH AFFLICTED ME (I, 21)

**Symbols and their Meaning**

**Mara** = Bitter

**Almighty** = Shaddai

**Naomi** = Pleasant [One](one.html). The Torah [teacher](teacher.html).

[**Midrash**](orallaw.html) **Rabbah - Ruth III:7** All His concern was with me, for in this [world](worlds.html) THE LORD HATH AFFLICTED ME, but of the Messianic [future](future.html) it is written, Yea, I will rejoice over them to do them good (Jer. XXXII, 41)

**Thoughts**

Notice how self-centered Naomi has become in verses 19 and 20.

Naomi’s response, in verses 19 and 20, is written in the form of Shirah (Biblical poetry). There are several chiasma (A-B-B-A) forms.

Naomi’s use of the Divine [name](name.html) Shaddai only shows up in Biblical poetry (never in prose), and that rarely, with [one](one.html) exception. The book of Iyyov, the great bulk of which (Chapters 3-41) are purely Shirah, utilizes this [Name](name.html) [thirty](thirty.html) times. This fortifies the notion that Naomi is the “[female](male+female.html) Job” in the Tanakh. See, for instance, the phrase in Iyyov 27:2: v’Shad-dai hemar li – (By Shad-dai, who has embittered my life).

**Translation**

"Don't call me My Pleasant [One](one.html)," she told them. "Call me Bitter, because the Almighty (Shaddai) has made my life very bitter.

I think that there is a hint to the bitter waters in the [Exodus](exodus.html), a well as to the bitter waters in the trial of a woman suspected of adultery. Both are very poignant connections here.

**Interpretation**

The Torah [teacher](teacher.html) has endured a long and bitter [exile](galuyot.html) for their [sins](sin.html).

Yes? There are plenty of Messianic significances here.

**\* \* \***

אֲנִי מְלֵאָה הָלַכְתִּי, וְרֵיקָם הֱשִׁיבַנִי יְהוָה; לָמָּה תִקְרֶאנָה לִי נָעֳמִי, וַיהוָה עָנָה בִי, וְשַׁדַּי הֵרַע לִי׃

***Ruth 1:21*** *“I went out full, and empty has the Lord returned me. Why should you call me Naomi, when the Lord has testified against me and the Almighty has afflicted me?"*

**Targum**

21- "I went away full, with my husband and sons, but the Lord has brought me back destitute of them. Why, then, should you call me Naomi, seeing that my guilt has been testified to before the Lord, and the Almighty has brought evil upon me?"

**Rashi**

**1:21 Went away full**

(I.e.,) with wealth and sons. Another interpretation (of “full” is) that she was pregnant (when she left).

**Has testified against me**

He testified against me that I had sinned before Him. Another interpretation (of hc vbg is); the Divine Attribute of justice has humbled me, as (in Hosea 5:5), “Therefore shall the pride of Israel be humbled.”

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth III:7** I WENT OUT FULL AND THE LORD HATH BROUGHT ME BACK EMPTY (ib.). I went out full with sons and daughters. Another interpretation of I WENT OUT FULL, is, I was pregnant. WHY CALL YE ME NAOMI, SEEING THE LORD HATH AFFLICTED (‘ANAH) ME, AND THE ALMIGHTY HATH DONE EVIL TO ME. God has afflicted me with His Attribute of Justice, as in the verse, If thou afflict (‘aneh) him in any wise (Ex. XXII, 22). Another interpretation of ’anah is ' testified ' against me, as in the verse, He hath testified (‘anah) falsely against his brother (Deut. XIX, 18). Another interpretation: All His concern was with me, for in this [world](worlds.html) THE LORD HATH AFFLICTED ME, but of the Messianic [future](future.html) it is written, Yea, I will rejoice over them to do them good (Jer. XXXII, 41)

**Symbols and their Meaning**

**Afflicted** = Broken

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Naomi** = Pleasant [One](one.html). The Torah [teacher](teacher.html). [She went out pregnant and lost that baby in [Moab](stages.html). This is the meaning of "she went out full".]

**Misfortune** = Curses

***Deuteronomy 11:26-28*** *See, I am setting before you today a blessing and a curse-- The blessing if you obey the* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *your God that I am giving you today; The curse if you disobey the* [*commands*](cmds613.html) *of* [*HaShem*](hashem.html) *your God and turn from the way that I* [*command*](cmds613.html) *you today by following other gods, which you have not* [*known*](daat.html)*.*

**Translation**

I walked away full, but [HaShem](hashem.html) has returned me empty. Why call me My Pleasant [One](one.html)? [HaShem](hashem.html) has afflicted me; the Almighty has broken me."

**Interpretation**

I quit following the ways of Torah while I was greatly blessed by [HaShem](hashem.html). In order to get me to repent, [HaShem](hashem.html) cursed me and took every blessing away from me. Therefore, do not call me the Pleasant [One](one.html), call me the Bitter [One](one.html). The Almighty has brought upon me all of the curses, for my [sins](sin.html), which He promised. In Deuteronomy 28, [HaShem](hashem.html) promised to take away our wealth, our children, our health, our peace, our hope, our wisdom, and even our very lives. Conversely, He promised to remove the curse and bring blessings when we [walk](walking.html) in His footsteps, the footsteps of Torah (Revelation 22:3).

Perhaps a list of explanations and reasons for why this happened as found both in the Tanakh and the Nazarean Codicil is here apropo but just citing the verses not fully quoting them.

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וַתָּשָׁב נָעֳמִי, וְרוּת הַמּוֹאֲבִיָּה כַלָּתָהּ עִמָּהּ, הַשָּׁבָה מִשְּׂדֵי מוֹאָב; וְהֵמָּה, בָּאוּ בֵּית לֶחֶם, בִּתְחִלַּת קְצִיר שְׂעֹרִים׃

***Ruth 1:22*** *Thus Naomi returned, and with her Ruth the Moabite, her daughter-in-*[*law*](law.html)*, who returned from the Fields of* [*Moab*](stages.html)*. They came [to]* [*Bethlehem*](bethlehem.html) *at the beginning of the barley harvest.*

**Targum**

22- So Naomi returned, and with her was Ruth, the Moabitess, her daughter-in-[law](law.html), who returned from the [field](field.html) of [Moab](stages.html). And they came to Beth Lehem on the eve of the [Passover](passover.html), and on that very day the Israelites began to harvest the [Omer](omer.html) of the heave-[offering](korbanot) which was of barley.

[**Talmud**](orallaw.html)

**Pesachim 42b** R. Nahman [b. [Isaac](isaac.html)] said: In former times, when they used to bring [wine] libations from Judah, the wine of Judah did not turn vinegar unless barley was put into it, and they used to call it simply vinegar. But now the wine of the Idumeans does not turn vinegar until barley is put into it, and it is called ‘Idumean vinegar’, in fulfillment of what is said, [Tyre hath said against [Jerusalem](city.html)...] I shall be replenished, now that she is laid waste: if [one](one.html) is full [flourishing] the other is desolate, and if the other is full the [first](one.html) is desolate. R. Nahman b. [Isaac](isaac.html) quoted this: and the [one](one.html) people shall be stronger than the other people.

[**Sotah**](hair.html) **14a,** [**Mishna**](orallaw.html) **11** All other meal-offerings consist of wheat, but this consists of barley. The meal-[offering](korbanot) of the [Omer](omer.html), although consisting of barley, was in the form of groats; but this was in the form of coarse flour. Rabban Gamaliel says: as her actions were the actions of an animal, so her [offering](korbanot) [consisted of] animal’s fodder.

**Yerushalami Yevamoth 8:3** [What is the intent of: “Who returned”?] This was the [first](one.html) who returned [as a proselyte] from the fields of [Moab](stages.html).

**Yevamoth 63a** R. Eleazar further stated: What is meant by the text, And in thee shall the families of the earth be blessed? The Holy [One](one.html), blessed be He, said to [Abraham](avraham.html), ‘I have [two](two.html) goodly shoots to engraft on you: Ruth the Moabitess and Naamah the Ammonitess’. All the families of the earth, even the other families who live on the earth are blessed only for Israel's sake. All the [nations](nations.html) of the earth, even the ships that go from Gaul to Spain are blessed only for Israel's sake.

**Yevamoth 77a** Raba made the following exposition: What was meant by, Thou hast loosed my bonds! David said to the Holy [One](one.html), blessed be He, ‘O Master of the [world](worlds.html)! [Two](two.html) bonds were fastened on me, and you loosed them: Ruth the Moabitess and Naamah the Ammonitess.

**Baba Kama 38b** When R. Samuel b. Judah lost a daughter the Rabbis said to ‘Ulla: ‘Let us go in and console him.’ But he answered them: ‘What have I to do with the consolation of the Babylonians, which is [almost tantamount to] blasphemy? For they say "What could have been done," which implies that were it possible to do anything they would have done it.’ He therefore went alone to the mourner and said to him: [Scripture says,] And the Lord spake unto me, Distress not the Moabites, neither contend with them in battle. Now [we may well ask], could it have entered the mind of Moses to wage war without [divine] sanction? [We must suppose] therefore that Moses of himself reasoned a fortiori as follows: If in the case of the Midianites who came only to assist the Moabites the Torah commanded ‘Vex the Midianites and smite them,’ in the case of the Moabites [themselves] should not the same injunction apply even more strongly? But the Holy [One](one.html), blessed be He, said to him: The idea you have in your mind is not the idea I have in My mind. [Two](two.html) doves have I to bring forth from them;1 Ruth the Moabitess and Naamah the Ammonitess. Now cannot we base on this an a fortiori argument as follows: If for the sake of [two](two.html) virtuous descendants the Holy [One](one.html), blessed be He, showed pity to [two](two.html) great [nations](nations.html) so that they were not destroyed, may we not be assured that if your honour's daughter had indeed been righteous and worthy to have goodly issue, she would have continued to live?

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:2** SO NAOMI RETURNED, AND RUTH THE MOABITESS HER DAUGHTER-IN- [LAW](law.html) WITH HER, WHO RETURNED OUT OF THE [FIELD](field.html) OF [MOAB](stages.html) (I, 22). [People pointed to her saying] ‘This is the [one](one.html) who returned from the [field](field.html) of [Moab](stages.html)!’ AND THEY CAME TO [BETHLEHEM](bethlehem.html) IN THE BEGINNING OF THE BARLEY- HARVEST (ib.). R. Samuel b. Nahman said: Wherever the words barley-harvest occur in Scripture, they refer to the harvest of the [Omer](omer.html). Wherever the words wheat- harvest occur, it refers to the [Two](two.html) Loaves. If it states simply harvest it may be applied to both.

[**Midrash**](orallaw.html) **Rabbah - Ruth V:1** Lentils are human [food](food.html) and barley fodder for animals. On the other [hand](fourteen.html), lentils are not used for bringing the ’[Omer](omer.html), whereas barley is. challah is not separated from lentils, but it is from barley.

**Nazarean Codicil**

**John 6:5-13** When [Yeshua](yeshua.html) then lifted up [his] [eyes](body.html), and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may [eat](eating.html)? And this he said to prove him: for he himself [knew](daat.html) what he would do. Philip answered him, [Two](two.html) hundred pennyworth of bread is not sufficient for them, that every [one](one.html) of them may take a little. [One](one.html) of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath [five](five.html) barley loaves, and [two](two.html) small fishes: but what are they among so many? And [Yeshua](yeshua.html) said, Make the men sit down. Now there was much grass in the place. So the men sat down, in [number](nchart.html) about [five](five.html) thousand. And [Yeshua](yeshua.html) took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, [Gather](gather.html) up the fragments that remain, that nothing be lost. Therefore they [gathered](gather.html) [them] together, and filled [twelve](twelve.html) baskets with the fragments of the [five](five.html) barley loaves, which remained over and above unto them that had [eaten](eating.html).

**Revelation 6:6** And I heard a voice in the midst of the [four](four.html) beasts say, A measure of wheat for a penny, and [three](three.html) measures of barley for a penny; and [see] thou hurt not the oil and the wine.

[**Luke**](luke.html) **6:1** And it came to pass on the second [Sabbath](sabbath.html) after the [first](one.html) ([Nisan](feasts.html) 16), that he went through the corn fields; and his disciples plucked the [ears](body.html) of barley, and did [eat](eating.html), rubbing [them] in [their] [hands](fourteen.html).

**Thoughts**

Through the counting of the [Omer](omer.html), we highlight the path from the [offering](korbanot) of the [Omer](omer.html), which was made of barley (animal [food](food.html)), to the offer of the [two](two.html) loaves (shtei ha-lehem), which represents [food](food.html) fit for man. We thus celebrate the rise of [spiritual](physical.html) man above the animal kingdom, and above the animal nature that is part of man as well. Within this perspective, the focus of Sefirat ha-[omer](omer.html) is on the [Jewish](gen-jew.html) people themselves, and no [one](one.html) day in more important than any other day.

Barley is traditionally regarded in the [Talmud](orallaw.html) as animal [food](food.html), while wheat is the staple of humans. The [Omer](omer.html) brought on the [Festival](festival.html) of [Freedom](freedom.html), [Pesach](passover.html), comes from barley because we achieved only [physical](physical.html) [freedom](freedom.html) with our [Exodus](exodus.html) [from Egypt](thebirth.html), and that is only animal-like [liberation](freedom.html). Only on [Shavuot](shavuot.html) when we received the Torah did we achieve the Divine guidance that endowed us with true human intelligence and responsibility. We therefore bring our [Two](two.html) Loaves from the grain that is the [food](food.html) of humans - wheat.

A fundamental expression of faith is found in the Talmudic dictum: "In [Nisan](feasts.html) we were [redeemed](redemption.html) ([from Egypt](thebirth.html)) and so, too, will we be [redeemed](redemption.html) once again in [Nisan](feasts.html)." ([Rosh Hashana](teruah.html)h 11b)

**Symbols and their meaning**

**Barley** =. The harvest of the [Omer](omer.html) begins on [Nisan](feasts.html) 16. The [Midrash](orallaw.html) Rabbah – Ruth IV:2, tells us that Naomi and Ruth arrived at the beginning of the barley harvest, the day when the [omer](omer.html) is reaped.

The *Sefira* (Counting of the [Omer](omer.html)) expresses a process that transitions from the ([*Omer*](omer.html)[sacrifice](korbanot.html)) to the *Shtei HaLachem*(the [Two](two.html) Showbreads).

The word (Written Torah? But the [Midrash](orallaw.html) quoted below states that this is a [type](types.html) of the [two](two.html) loaves which = the [two](two.html) Torot no?) Yes, Torah Shebaalpeh and Torah Shebiktav.

**Harvest** = The end of the age.

***Matthew 13:39*** *… The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

[**Moab**](stages.html) = By my father

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**פשאת - P***shat* » **simple** understanding

**Barley**: In the Torah, wheat is regarded as the mainstay of the human diet, while barley is mentioned as a typical animal [food](food.html) (cf, [Psalms](psalms1.html) 104:15 and I Kings 5:8). The harvest of the [Omer](omer.html) begins on [Nisan](feasts.html) 16.

**רמס -** [**R***emez*](remez.html) » **hinted** meaning

**Barley**: The [Gemara](orallaw.html) (in Sanhedrin 93b & 96b and Chulin 92b) compares Tzadikim to barley. The Tzadikim at the [time](time.html) of the [redemption](redemption.html) are compared to silver. During the subsequent [**exiles**](galuyot.html), though, when they are scattered throughout the [world](worlds.html), they are compared to barley [seeds](flower.html) that are scattered by the wind.

Boaz gave to Ruth [six](six.html) kernels of barley. The [Gemara](orallaw.html) explains that these [six](six.html) kernels of barley alluded to the progeny that she was destined to bear -- [six](six.html) righteous descendants who would each be blessed with [six](six.html) unique qualities: David, Mashi'ach, Daniel, Chananyah, Misha'el, and Azaryah. In what way does the giving of [six](six.html) barley kernels allude to [six](six.html) righteous descendants? The MARGOLIYOS HA'YAM explains that barley is an allusion to the exceptionally righteous, as we find in the [Gemara](orallaw.html) in Chulin (92a, and as cited by Rashi in Sanhedrin 96b, DH Kesef; see also Berachot 57a, where the [Gemara](orallaw.html) says that seeing barley, "Se'orim," in a [dream](dreams.html) is a [sign](signs.html) that [one](one.html) is free of [sin](sin.html) (Saru Avonosav")).

**דרש - D***rush* » **allegorical** explanation

**Barley**: In the [time](time.html) of the Mishnah and [Talmud](orallaw.html), the territory of the [tribe](tribes.html) of Judah included extensive areas that were well-suited to growing barley, as we read in the [Midrash](orallaw.html): "'[[Jacob](israelja.html) addressed] to each a blessing appropriate to him' (Genesis 49:28), parceling out the land to them, **giving Judah land that grows barley**, and [Benjamin](benyamin.html) land good for growing wheat" (Tanhuma *Va-Yehi*, 17).

Barley is fodder for animals. ([Midrash](orallaw.html) Rabbah - Ruth V:1**)**

R. Samuel b. Nahman said: Wherever the words barley-harvest occur in Scripture, they refer to the harvest of the [Omer](omer.html). ([Midrash](orallaw.html) Rabbah - Ruth IV:2)

**סוד -** [**S***od*](sod.html) » **esoteric** understanding

**Barley**: The [*omer*](omer.html) of barley represents the *Shechina*, the [spiritual](physical.html) essence of G-dliness, the indwelling presence of *Ein Sof*, that descends down into the [world](worlds.html), down into the [physical](physical.html).

**Translation**

So the Pleasant [One](one.html) returned by my father accompanied by Considered Well the [one](one.html) by my father, her daughter-in-[law](law.html), arriving in the House of The Word of God at the beginning of the harvest of the [food](food.html) of the [Goyim](gen-jew.html), at the end of the age

**Interpretation**

The Torah [teacher](teacher.html) approached [HaShem](hashem.html), accompanied by the [One](one.html) who Considered Well who was away from [HaShem](hashem.html). They arrived in The House of The Word of God at the end of the age when [HaShem](hashem.html) began to reap, on [Nisan](feasts.html) 16, “The morrow after the [Sabbath](sabbath.html)”, when the [omer](omer.html) [offering](korbanot) was reaped.

[One](one.html) point worth noting here then is that it becomes apparent by now that the Book of Ruth deals with the return of the [Mashiach](mashiach.html) and with the topic of conversion.

Further, then what is the significance in that the [Mashiach](mashiach.html)'s return is depicted here in [connection](connection.html) with [Shavuot](shavuot.html)?

# An Overview of Chapter II

As we begin our [study](study.html) of the second chapter of Megillat Ruth, we will notice that, as in the [first](one.html) chapter, the Milah Manchah (key word -which we will identify in the analysis of v. 8) appears [twelve](twelve.html) times.

The Milah Manhah in this chapter is **Leket** (in several forms). It is not only that the **Leket** solves the hunger problem in Naomi's house, it also serves as the Shadkhan (matchmaker) between Ruth and Bo'az. Note how the relationship between the [two](two.html) of them takes an interesting turn - around the **Leket**. At [first](one.html), Ruth is convinced that she is dependent on the kindness of a landowner to be able to glean in his [field](field.html). As soon as Bo'az approaches her, however, the opposite "power structure" becomes apparent - it is Bo'az who is beseeching Ruth to do him the Hessed and stay, as a "gleaner", in his [field](field.html). Ruth is unaware that **Leket** is forbidden to the owner and that he [needs](needs.html) M'lak'tot in his [field](field.html) to collect the "lost" grain.

As pointed out several times, this keyword appears 12 times in our chapter - much as the keyword Shuv appeared in the [first](one.html) chapter. Although [one](one.html) could chalk this up to coincidence, when the reader begins to notice the proliferation of the [number](nchart.html) [six](six.html) (and its multiples) in the Megillah, the conclusion must be reached that there is some significance to this pattern.

The entire chapter (with the exception of the final, summative verse) takes place during [one](one.html) day at the beginning of the barley harvest (early spring) in Boaz's [field](field.html).

# The Story – Chapter II

וּלְנָעֳמִי מְיֻדָּע (מוֹדַע) לְאִישָׁהּ, אִישׁ גִּבּוֹר חַיִל, מִמִּשְׁפַּחַת אֱלִימֶלֶךְ; וּשְׁמוֹ בֹּעַז׃

***Ruth 2:1*** *Now Naomi had a kinsman of her husband, a mighty man of valor of the family of Elimelech. His* [*name*](name.html) *was Boaz.*

**Targum**

1- Now Naomi had a kinsman of her husband's, a strong man, mighty in the [Law](law.html), of the family of Elimelech, whose [name](name.html) was Boaz.

**Rashi**

**2:1 A kinsman**

A relative.

He (Boaz) was the son of Elimelech’s brother. Our Rabbis, of blessed memory, said (Baba Bathra 91a), “Elimelech and Salmon, the father of Boaz (cf. Ruth 4:20-21), and the anonymous kinsman (cf. Ruth 4:1) and the father of Naomi were all the sons of Nahshon, the son of Amminadab. And (yet) it was of no avail to them the [merit](merit.html) of their forefathers when they went from the land (of Israel) abroad.”

[**Talmud**](orallaw.html)

**Baba Bathra 91a** Rabbah, son of R. Huna, said in the [name](name.html) of Rab: Ibzan is Boaz. What does he come to [teach](teacher.html) us [by this statement]? — The same that Rabbah son of R. Huna [[taught](teacher.html) elsewhere]. For Rabbah, son of R. Huna, said in the [name](name.html) of Rab: Boaz made for his sons a hundred and [twenty](twenty.html) [wedding](wedding.html) feasts, for it is said, And he [Ibzan] had [thirty](thirty.html) sons, and [thirty](thirty.html) daughters he sent abroad, and [thirty](thirty.html) daughters he brought in from abroad for his sons; and he judged Israel [seven](seven.html) years; and in the case of everyone [of these] he made [two](two.html) [wedding](wedding.html) feasts, [one](one.html) in the house of the father and [one](one.html) in the house of the father in-[law](law.html). To none of them did he invite Manoah, [for] he said, ‘Whereby will the barren mule repay me?’ All these died in his lifetime. It is [in relation to such a case as] this that people say: ‘Of what use to you are sixty; the sixty that you beget for your lifetime? [Marry] again and beget [[one](one.html)] brighter than sixty.’

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:3** AND NAOMI HAD A MODA OF HER HUSBAND'S, A MIGHTY MAN OF VALOUR (II, 1). The word ’moda’ means kinsman. R. Abbahu said: If a giant marries a giantess, what do they produce? Mighty men. Boaz married Ruth. Whom did they produce? David, of whom it is said, Skilful in playing, and a mighty man of valor, and a man of war, and prudent in affairs, and a comely person and the Lord is with him (I Sam. XVI, 18). ’Skilful in playing’ refers to his [knowledge](knowledge.html) of Scripture. ’A mighty man of valor,’ in the Mishnah; And a man of war,’ who knows how to give and take in the contests of the Torah; ’And prudent in affairs,’ in good deeds; ’And a comely person’ in [Talmud](orallaw.html). Another interpretation of ‘Prudent in affairs’ is that he could deduce [one](one.html) matter from another. ' And a comely (to'ar) person’ in that he was well enlightened (me'ir) in halachah. ‘And the Lord is with him.’ The [law](law.html) followed his decisions. OF THE FAMILY OF ELIMELECH, AND HIS [NAME](name.html) WAS BOAZ (II, I). In the case of [wicked](wicked.html) men, the [name](name.html) precedes the word ’his [name](name.html)’, e.g. Goliath was his [name](name.html) (I Sam. XVII, 4), Nabal was his [name](name.html) (ib. XXV, 3), Sheba, the son of Bichri, was his [name](name.html) (II Sam. XX, 1). But in the case of the righteous, the word ’his [name](name.html)’ precedes the [name](name.html), e.g. And his [name](name.html) was Kish (I Sam. IX, 1). And his [name](name.html) was Saul (ib. 2). And his [name](name.html) was Jesse (ib. XVII, 12). And his [name](name.html) was Mordecai (Est. II, 5). And his [name](name.html) was Elkanah (Sam. I, 1). AND HIS [NAME](name.html) WAS BOAZ. [Why is this?] Because they are like their Creator, as it is said: But by My [name](name.html) ' The Lord’ I made Me not [known](daat.html) to them (Ex. VI, 3). They objected: But it is written, And his [name](name.html) was Laban (Gen. XXIV, 29)? R. [Isaac](isaac.html) answered: This is an exception. R. Berekiah said: It means refined in [wickedness](wicked.html). But it is also written, The [name](name.html) of his firstborn was Joel; and the [name](name.html) of his second, Abijah (I Sam. VIII, 2)? The Rabbis say: The meaning is, just as [one](one.html) was [wicked](wicked.html), so was the other. R. Judah b. R. Simon says: They changed their evil ways and were vouchsafed the Holy Spirit [of Prophecy], as it is said, The word of the Lord that came to Joel the son of Pethuel (Joel I,1),

**Symbols and their Meaning**

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Elimelech** = To me the King

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan. Boaz also represents [Mashiach](mashiach.html) ben David. This is derived from the fact that the Torah calls him a “goel”, a kinsman-redeemer. Since the primary function of [Mashiach](mashiach.html) is to “[redeem](redemption.html)” His people, we see an allusion to this in Boaz and Ploni Almoni. This is why [Mashiach](mashiach.html) had to be born of a woman (He must come from the Congregation of Israel), He must be from the [tribe](tribes.html) of Judah (Just as Boaz and Ploni Almoni), and He must identify with us as a “kinsman” (This is why [Mashiach](mashiach.html) called Himself the “Son of Man”, to emphasize His humanity).

***1 Kings 7:21*** *And he set up the pillars in the porch of the* [*temple*](temple.html)*: and he set up the right pillar, and called the* [*name*](name.html) *thereof Jachin: and he set up the left pillar, and called the* [*name*](name.html) *thereof Boaz.*

**Thoughts**

A Milah Manchah usually appears 7 times within agiven Parashah; the [number](nchart.html) 12 here has some significance. This chapter, like chapter 1, has “Shuv” as a Milah Manchah 12 times!

**A man of valor**

1. A man of valor - specifically on the battlefield - e.g. Yif'tach (Shof'tim 11:1) and David (I Sh'mu'el 16:18)

2. A man of material wealth - e.g. the taxed Gibborei heHayil in II Melakhim 15:20 and the [exiled](galuyot.html) Gibborei heHayil in II Melakhim 24:14

**Translation**

Now the Pleasant [One](one.html) had a kinsman of her husband, a mighty man from the clan of My Father the King, and his [name](name.html) was In Him there is Strength.

**Interpretation**

Now the Torah [teacher](teacher.html) had a kinsman-redeemer from [Bethlehem](bethlehem.html), Israel, a mighty man in Torah and in acts of kindness. He was [known](daat.html) as the Son of Man. He was a part of the Torah [teacher](teacher.html). He was from the [tribe](tribes.html) of Judah. He was [known](daat.html) far and wide as [Mashiach](mashiach.html) ben David, a righteous man, a man mighty in Torah. He is the ultimate Judge. He is the [Mashiach](mashiach.html) who will marry the congregation of Israel and provide for us.

**\* \* \***

וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל־נָעֳמִי, אֵלְכָה־נָּא הַשָּׂדֶה וַאֲלַקֳטָה בַשִּׁבֳּלִים, אַחַר אֲשֶׁר אֶמְצָא־חֵן בְּעֵינָיו; וַתֹּאמֶר לָהּ לְכִי בִתִּי׃

***Ruth 2:2*** *Ruth the Moabite said to not Naomi: “ I will go now to the* [*field*](field.html) *and glean among the* [*ears*](body.html) *of grain, behind* [*one*](one.html) *in whose* [*eyes*](body.html) *I shall find favor." She said to her, “Go, my daughter."*

**Targum**

2- And Ruth, the Moabitess, said to Naomi: "Let me go now into the [field](field.html) and [gather](gather.html) among the [ears](body.html) of grain after him in whose [eyes](body.html) I may find favor." She said to her, "Go, my daughter."

**Rashi**

**2:2 Let me now go to the** [**field**](field.html)

To [one](one.html) of the fields of the people of the [city](city.html), after [one](one.html) of them “in whose [eyes](body.html) I shall find favor”, so that he will not scold me.

**That I may glean among the** [**ears**](body.html) **of grain after (someone) in whose** [**eyes**](body.html) **I shall find favor**

(I.e.,) after someone in whose [eyes](body.html) I shall find favor.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:4** AND RUTH THE MOABITESS SAID UNTO NAOMI: LET ME NOW GO TO THE [FIELD](field.html), AND GLEAN AMONG THE [EARS](body.html) OF CORN AFTER HIM IN WHOSE SIGHT I SHALL FIND FAVOUR. AND SHE SAID UNTO HER: GO. MY DAUGHTER (II, 2). R. Jannai said: She was [forty](forty.html) years of age and yet you call her daughter? The answer is that she looked like a girl of [fourteen](fourteen.html).

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

[**Moab**](stages.html) = By my father

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

[**Field**](field.html) **=** That which nourishes the grain, the congregation of Israel. [Field](field.html) is therefore a clear allusion to the Beit [Midrash](orallaw.html), the House of [Study](study.html). This is what nourishes our souls. This is where the rubber meets the road.

[**Field**](field.html) = The [World](worlds.html)

***Matityahu 13:38*** *The* [*field*](field.html) *is the* [*world*](worlds.html)*; the good* [*seed*](flower.html) *are the children of the kingdom; but the tares are the children of the* [*wicked*](wicked.html) *[*[*one*](one.html)*];*

"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Leftover grain** = The part of the harvest reserved for the poor. This is an allusion to the Torah which was given to the “owners”, the Torah [teacher](teacher.html), and shared with the converts who “gleaned” from The [Jews](gen-jew.html).

***Leviticus 23:22*** *And when ye reap the harvest of your land, thou shalt not make* [*clean*](purity.html) *riddance of the corners of thy* [*field*](field.html) *when thou reapest, neither shalt thou* [*gather*](gather.html) *any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am]* [*HaShem*](hashem.html) *your God.*

**Grain** = People (who contain Torah [insights](insights.html)) or Torah [insights](insights.html) ([food](food.html) [connects](connection.html) the soul to the [body](body.html)). Grain is ground, mixed, kneeded, shaped, and baked into bread. Bread = Torah. These actions are the [mitzvot](cmds613.html) that are performed as a result of the Torah [insights](insights.html). Chazal say, Where there is no bread, there is no Torah. Where there is no Torah, there is no bread.

***Mattitiyahu 13:23*** *But he that received* [*seed*](flower.html) *into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some* [*thirty*](thirty.html)*.*

Grain = [seed](flower.html) = memory. The memories are the memories of the Torah [taught](teacher.html) to us while we were in the [womb](thebirth.html), by our [angel](angels.html).

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:2*** *When the embryo is in its mother's* [*womb*](thebirth.html)*, He causes a light to shine for it there [wherewith it can see from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other], as Job said,... In the earliest months... when His light shined above my* [*head*](body.html) *(Job 29:2ff.). Is this not a matter for praise?*

**Thoughts**

We can see the days of Sefirat ha-[omer](omer.html) as having some value in and of themselves. While this [seven](seven.html)-week period in [Jewish](gen-jew.html) history served as the build-up to the giving of the Torah, it also served as the [time](time.html) when the [Jewish](gen-jew.html) people coalesced into a [nation](nations.html) and raised themselves up from the depths of [impurity](purity.html) to which they had plunged. While this is also connected to the giving of the Torah, it has independent significance as well, from both a national and a religious point of view. Through the counting of the [Omer](omer.html), we highlight the path from the [offering](korbanot) of the [Omer](omer.html), which was made of barley (animal [food](food.html)), to the offer of the [two](two.html) loaves (shtei ha-lehem), which represents [food](food.html) fit for man. We thus celebrate the rise of [spiritual](physical.html) man above the animal kingdom, and above the animal nature that is part of man as well. Within this perspective, the focus of Sefirat ha-[omer](omer.html) is on the [Jewish](gen-jew.html) people themselves, and no [one](one.html) day in more important than any other day.

The counting of the [forty](forty.html)-[nine](nine.html) days of the [Omer](omer.html) represents a lack of intelligence and [spiritual](physical.html) [sleep](mashal.html). The [Omer](omer.html) [offering](korbanot) that was offered on the second day of [Passover](passover.html) consisted of barley which is considered to be mainly animal [food](food.html), nourishing the animal intellect. This means that barley and the [Omer](omer.html) period resonates with animal intelligence which represents a lack of [knowledge](knowledge.html). For the animal mind is very limited in what it can comprehend. A lack of [knowledge](knowledge.html) and awareness enables the forces of evil to create barriers to a person's goals, thus throwing him into a [spiritual](physical.html) [sleep](mashal.html).

Barley is traditionally regarded in the [Talmud](orallaw.html) as animal [food](food.html), while wheat is the staple of humans. The [Omer](omer.html) brought on the [Festival](festival.html) of [Freedom](freedom.html), [Pesach](passover.html), comes from barley because we achieved only [physical](physical.html) [freedom](freedom.html) with our [Exodus](exodus.html) [from Egypt](thebirth.html), and that is only animal-like [liberation](freedom.html). Only on [Shavuot](shavuot.html) when we received the Torah did we achieve the Divine guidance that endowed us with true human intelligence and responsibility. We therefore bring our [Two](two.html) Loaves from the grain that is the [food](food.html) of humans - wheat.

**Torah**

Leket:

***Vayikra (Leviticus) 19:9*** *And when you reap the harvest of your land, you shall not reap to the very corners of your* [*field*](field.html)*, nor shall you* [*gather*](gather.html) *the gleanings of your harvest.*

***Vayikra (Leviticus)******23:22*** *And when you reap the harvest of your land, you shall not make* [*clean*](purity.html) *riddance up to the corners of your* [*field*](field.html) *when you reap, nor shall you* [*gather*](gather.html) *any gleaning of your harvest; you shall leave them to the poor, and to the stranger; I am the Lord your God.*

**Translation**

And the [one](one.html) who Considered Well, By my father, said to the Pleasant [One](one.html), “Let me ‘[walk](walking.html)’ in the [field](field.html) to glean [ears](body.html) of grain, after the gracious [one](one.html).” She said, “Go ahead my daughter.”

Since he mentioned the topic of mercy maybe it would be good just in passing to quote the mercy of the Torah in providing the corner of the fields and the grain falling on the land for the sustenance of the poor in Yisrael.

There is also further typological significance here, as to why would a [convert](aliens.html) here be typologically forced to go to the fields and pick up grain? What does this mean? His explanation on the term "[field](field.html)" is very ambiguous and confusing if not tied down and left run wild :-) [One](one.html) must tie these kangaroos down :-)

**Interpretation**

And the converts of Israel, the former idolaters, will request the opportunity to [study](study.html) Torah, and it’s Messianic significance, in the Beit [Midrash](orallaw.html), the House of [Study](study.html). The [convert](aliens.html) will further [desire](needs.html) to perform the [mitzvot](cmds613.html), to [walk](walking.html) in the ways of the Torah. The Torah [teacher](teacher.html) will encourage her in this [study](study.html) and this [walk](walking.html).

It is well [known](daat.html) that [Yoseph](joseph.html) ben [Yaakov](israelja.html), as second to Paro, tested his brothers to see if they had repented. This was not meanness, this was a measure-for-measure test of their repentance. So too, with Ruth, is the test measure-for-measure. As she had formerly lived in luxury, now she lived in abject poverty. As her people were devoid of kindness, so was she tested to see if she would act kindly. Before she had avoided work, so now must she labor intently.

**\* \* \***

וַתֵּלֶךְ וַתָּבוֹא וַתְּלַקֵּט בַּשָּׂדֶה, אַחֲרֵי הַקֹּצְרִים; וַיִּקֶר מִקְרֶהָ, חֶלְקַת הַשָּׂדֶה לְבֹעַז, אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃

***Ruth 2:3*** *She went; she came and gleaned in the* [*field*](field.html) *behind the reapers; and it was her a lot to happen upon the portion of* [*field*](field.html) *belonging to Boaz, who was of the family of Elimelech.*

**Targum**

3- So she departed and went up and gleaned in the [field](field.html) after the reapers: and she chanced upon the part [Lit. "the possession" or "the [inheritance](inherit.html)."] of the [field](field.html) that belonged to Boaz, who was of the family of Elimelech.

**Rashi**

**2:3 And she went and came and gleaned in the** [**field**](field.html)

We find in [Midrash](orallaw.html) Ruth (the following discourse): (The [Midrash](orallaw.html) asks☺ Before she had even gone (to the [field](field.html)), she returned? For it states, “And she came (back to Naomi),” and afterwards (it states), “And she gleaned (in the [field](field.html))”. Rather, (the explanation is) that she would mark the roads before she entered the [field](field.html), and she went and came and returned to the [city](city.html) in order to make markings and [signs](signs.html) so that she should not err on the paths and she should [know](daat.html) (how) to return.

**And her lot happened**

To come upon the portion of the [field](field.html) that belonged to Boaz.

[**Talmud**](orallaw.html)

**Shabbath 113b** And she went and came and gleaned in the [field](field.html). R. Eleazar said: She repeatedly went and came until she found decent men whom to accompany.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:4** AND SHE WENT AND CAME (II, 3). She had not yet gone, yet you say, AND CAME? R. Judah b. R. Simon answered: She began to mark out the ways. AND HER HAP WAS (II, 3). R. Johanan said: Whoever saw her was sexually excited. THE PORTION OF THE [FIELD](field.html) BELONCING UNTO BOAZ WHO WAS OF THE FAMILY OF ELIMELECH (ib.). I.e. it was given to her from what was due to be her portion [i.e. heritage].

**Thoughts**

This verse alludes to "hashgachah pratit", that is, supervision by [HaShem](hashem.html) over [events](feasts.html) in the lives of individuals, which is a basic assumption of the [Jewish](gen-jew.html) faith.

**Symbols and their Meaning**

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan. Boaz also represents [Mashiach](mashiach.html) ben David.

There is also a reference here needed to the [two](two.html) columns at the entrance of the Bet Ha-Miqdash - Boaz and Jachin to understand this further.

Perhaps he [needs](needs.html) to nail down here why he states that Boaz is [Mashiach](mashiach.html) ben David and [Mashiach](mashiach.html) ben [Yosef](joseph.html). Otherwise he could be accused of making unwarranted assumptions.

**Harvesters** = [Angels](angels.html).

***Matthew 13:39*** *… The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

**Elimelech** = To Me the King

[**Field**](field.html) **=** That which nourishes the grain, the congregation of Israel. “[Field](field.html)” is therefore a clear allusion to the Beit [Midrash](orallaw.html), the House of [Study](study.html). This is what nourishes our souls, the souls of the Torah [teacher](teacher.html).

[**Field**](field.html) = The [World](worlds.html)

***Matityahu 13:38*** *The* [*field*](field.html) *is the* [*world*](worlds.html)*; the good* [*seed*](flower.html) *are the children of the kingdom; but the tares are the children of the* [*wicked*](wicked.html) *[*[*one*](one.html)*];*

"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Thoughts**

Ruth's modesty in choosing which [field](field.html) to go to: [Shabbat](sabbath.html) 113b

**Translation**

So she ‘walked’, and came, and gleaned after the [angels](angels.html). She chanced to come to a part of the [field](field.html) In Him there is Strength, who was from the family of To Me the King.

**Interpretation**

The [convert](aliens.html) will be tested to see if she has repented. She will be tested to see if she will labor in the [study](study.html) of Torah and the performance of the [mitzvot](cmds613.html). She will labor behind the [angels](angels.html). Therefore, it will not be an accident that she will find herself in [Mashiach](mashiach.html) ben David’s Beit [Midrash](orallaw.html), His place of [study](study.html). She will find herself laboring in the Beit [Midrash](orallaw.html) of her kinsman-redeemer.

Again see above note regards why the proselytes have to go on gleaning.

**\* \* \***

וְהִנֵּה־בֹעַז, בָּא מִבֵּית לֶחֶם, וַיֹּאמֶר לַקּוֹצְרִים יְהוָה עִמָּכֶם; וַיֹּאמְרוּ לוֹ יְבָרֶכְךָ יְהוָה׃

***Ruth 2:4*** *Behold! Boaz came from* [*Bethlehem*](bethlehem.html)*. He said to the reapers, "the Lord be with you." And they said the him, "May the Lord bless you."*

**Targum**

4- And behold! Boaz came from Beth Lehem, and he said to the reapers: "The Word of the Lord be at your assistance!" They replied, "The Lord bless you!"

[**Talmud**](orallaw.html)

**Berachoth 54a** AT THE CONCLUSION OF THE BENEDICTIONS SAID IN THE [TEMPLE](temple.html) THEY USED AT [FIRST](one.html) TO SAY SIMPLY, ‘FOR EVER’.10 WHEN THE SADDUCEES PERVERTED THEIR WAYS AND ASSERTED THAT THERE WAS ONLY [ONE](one.html) [WORLD](worlds.html), IT WAS ORDAINED THAT THE RESPONSE SHOULD BE, FROM EVERLASTING TO EVERLASTING.11 IT WAS ALSO LAID DOWN THAT GREETING SHOULD BE GIVEN IN [GOD'S] [NAME](name.html),12 IN THE SAME WAY AS IT SAYS, AND BEHOLD BOAZ CAME FROM [BETHLEHEM](bethlehem.html) AND SAID UNTO THE REAPERS, THE LORD BE WITH YOU; AND THEY ANSWERED HIM, THE LORD BLESS THEE;13 AND IT ALSO SAYS,THE LORD IS WITH THEE,THOU MIGHTY MAN OF VALOUR;14 AND IT ALSO SAYS, AND DESPISE NOT THY MOTHER WHEN SHE IS OLD;15 AND IT ALSO SAYS, IT IS [TIME](time.html) TO WORK FOR THE LORD; THEY HAVE MADE VOID THY [LAW](law.html).16 R. NATHAN SAYS: [THIS MEANS] THEY HAVE MADE VOID THY [LAW](law.html) BECAUSE IT IS [TIME](time.html) TO WORK FOR THE LORD.

**Berachoth 63a** IT WAS LAID DOWN THAT GREETING SHOULD BE GIVEN IN [GOD'S] [NAME](name.html) etc. Why the further citation? — You might think that Boaz [spoke](mashal.html) thus on his own accord; come and hear, therefore, [the other text] ‘THE LORD IS WITH THEE, THOU MIGHTY MAN OF VALOUR’.

The [Talmud](orallaw.html) [Makkos 23b] adds significance to this [event](feasts.html) by telling us that they were performing an enactment of the Court of Boaz. Early in [Jewish](gen-jew.html) history, it had not been the case that friends would greet each other with the expression "May G-d be with you," using the 'real' [name](name.html) of G-d (rather than the substitute generic [name](name.html) '[HaShem](hashem.html),' meaning 'the [Name](name.html)'). A specific judicial enactment was required to permit this form of greeting. Prior to the [time](time.html) of Boaz people never greeted each other in this way, and subsequent to the [time](time.html) of Boaz we no longer perform this enactment. This was a short- term "emergency" enactment.

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

[**Bethlehem**](bethlehem.html) = House of Bread.

**Harvesters** = [Angels](angels.html).

***Matthew 13:39*** *… The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

**Thoughts**

Boaz greeting others with God’s [Name](name.html): Makkot 23b

In Megilat Ruth (read on [Shavuot](shavuot.html)) we find that Boaz greeted his workers, "G-d be with you." They responded, "G-d bless you." Rav Lipovitz notes that we take these greetings for granted, but Chazal say that it was Boaz who introduced them. While this use of [HaShem](hashem.html)'s [Name](name.html) might appear to be demeaning to [HaShem](hashem.html), Boaz learned from the sources cited above that this is not so. To the contrary, feeling such closeness to [HaShem](hashem.html) elevates man. (Nachalat [Yosef](joseph.html): Megilat Ruth p. 63)

Why did Boaz recite [HaShem](hashem.html)'s [name](name.html) [first](one.html) when he greeted the harvesters ("[HaShem](hashem.html) imachem"), while the harvesters said "yevarechecha", "may you be blessed", then reciting [HaShem](hashem.html)'s [name](name.html)?

The [Gemara](orallaw.html) (Nedarim 10a) says that when a person designates an animal as an [offering](korbanot), he should not say, "This is to G-d as a [sin](sin.html)-[offering](korbanot)," but "This is a [sin](sin.html)-[offering](korbanot) to G-d." The reason is that if he should but "This is a [sin](sin.html)-[offering](korbanot) to G-d." The reason is that if he should die after saying the word "laHaShem" - "to G-d" - without completing the phrase, he will have recited [HaShem](hashem.html)'s [name](name.html) in vain.

Therefore, the harvesters said "yevarechecha" - "may you be blessed" - and afterwards recited the [name](name.html) of [HaShem](hashem.html). However, our sages have [taught](teacher.html), "Be the [first](one.html) to extend greeting to anyone you meet" (Pirkei Avot 4:15). This [merits](merit.html) [one](one.html) longevity, as King David says, "Who is the man who [desires](needs.html) life - bakeish shalom veradfeihu - seek shalom (peace) and pursue it" ([Psalms](psalms1.html) 34:13,15). Thus, since Boaz opened with a greeting to the harvesters, he did not have to [fear](fear.html) that he would die before finishing his greeting, and therefore he mentioned [HaShem](hashem.html) [first](one.html).

**Translation**

Behold, In Him there is Strength came from the House of The Word of God and [spoke](mashal.html) to the [angels](angels.html), “[HaShem](hashem.html)”, [HaShem](hashem.html) bless you!” they called back.

**Interpretation**

It was unusual for the [Mashiach](mashiach.html) ben David to go to earth, In Him there is Strength, came from the House of the Word of God, to His place of harvest, the earth. He greeted with a request that [HaShem](hashem.html) would be with His [angels](angels.html) who were about to begin the harvest. The [angels](angels.html) returned the greeting with a request that [HaShem](hashem.html) bless him with a wife, for a man without a wife lacks “blessing”. [Rav Shmuel de Uzeda]

**Proverbs 7:6-23** tells the story of what awaits the foolish if they do not anticipate that the [Mashiach](mashiach.html), the good man, can return at any moment. As suddenly as Boaz arrived in “his” [field](field.html), so too, will [Mashiach](mashiach.html) ben David arrive suddenly on earth to bring reward to the righteous.

Perhaps he should make mention here of Proverbs 7:6-23, and the "goodman" returning from his trip

**\* \* \***

וַיֹּאמֶר בֹּעַז לְנַעֲרוֹ, הַנִּצָּב עַל־הַקּוֹצְרִים; לְמִי הַנַּעֲרָה הַזֹּאת׃

***Ruth 2:5*** *Boaz said to his servant whose stood over the reapers: " to whom is this young woman?"*

**Targum**

5- Then said Boaz to his servant whom he had [appointed](settimes.html) overseer of the reapers: "Of what [nation](nations.html) is this young woman?"

**Rashi**

**2:5 Whose maiden is this**

Was it Boaz’s practice to inquire about women? Rather, (he was curious about the) acts of modesty and wisdom (which) he saw in her. [Two](two.html) (fallen) [ears](body.html) she would glean; [three](three.html) ([ears](body.html)) she would not glean (cf. Peah 6:5). And (in addition) she would glean upright (stalks) (while) [standing](mashal.html) and those lying (while) [sitting](mashal.html), in order that she should not bend over (immodestly).

[**Talmud**](orallaw.html)

**Shabbath 113b** Then said Boaz unto his servant that was set over [he reapers, whose damsel is this? Was it then Boaz's practice to enquire about damsels? — Said R. Eleazar: He perceived a wise dealing in her behavior, [two](two.html) [ears](body.html) of corn she gleaned; [three](three.html) [ears](body.html) of corn she did not glean. It was [taught](teacher.html): He perceived modest behavior in her, the [standing](mashal.html) [ears](body.html) [she gleaned] [standing](mashal.html); the fallen [she gleaned] [sitting](mashal.html). And cleave here by my maidens: was it then Boaz's practice to cleave to the women? — Said R. Eleazar, As soon as he saw that, ‘and Orpah kissed her mother-in-[law](law.html), but Ruth cleaved unto her,’ he said, It is permitted to cleave unto her.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:6** THEN BOAZ SAID TO HIS SERVANT THAT WAS SET OVER THE REAPERS (II,5). Over how many was he [appointed](settimes.html)? R. Eliezer, the son of Miriam, said: He was set over [forty](forty.html)-[two](two.html), as we see from the verse, And Solomon numbered all the strangers that were in the [land of Israel](city.html)... and he set [three](three.html) score and [ten](ten.html) thousand of them to bear burdens, and fourscore thousands to be hewers in the mountains, and [three](three.html) thousand and [six](six.html) hundred overseers to set the people at work (II Chron. II, 16 f.). [One](one.html) who adopts this plan is able to go on, and knows what he is about. WHOSE DAMSEL IS THIS? Did he then not recognize her? The meaning is that when he saw how attractive she was, and how modest her attitude, he began to inquire concerning her. All the other women bend down to [gather](gather.html) the [ears](body.html) of corn, but she sits and gathers; all the other women hitch up their skirts, and she keeps hers down; all the other women jest with the reapers, while she is reserved; all the other women [gather](gather.html) from between the sheaves, while she gathers from that which is already abandoned.

**Symbols and their Meaning**

**Foreman** = Boy = Another [angel](angels.html).

***Revelation 14:15*** *And another* [*angel*](angels.html) *came out of the* [*temple*](temple.html)*,* [*crying*](mashal.html) *with a loud voice to him that sat on the* [*cloud*](important.html)*, Thrust in thy sickle, and reap: for the* [*time*](time.html) *is come for thee to reap; for the harvest of the earth is ripe.*

Yes????????? Who is this boy?

**Young Woman** = A young [female](male+female.html) = The [convert](aliens.html) of the Torah [teacher](teacher.html). This seems to imply a [virgin](virgin.html). This is consistent with the rest of scripture where the Bride of [Mashiach](mashiach.html) is pictured as a [virgin](virgin.html) regardless of her previous status.

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Harvesters** = [Angels](angels.html).

**Matthew 13:39** … The harvest is the end of the age, and the harvesters are [angels](angels.html).

**Thoughts**

Isn't it improper for a tzaddik like Boaz to make an inquiry about a young woman?

ANSWER: Boaz, as the proprietor of the [field](field.html), would visit it on a regular basis. However, this [time](time.html) Boaz noticed the Divine presence (Shechinah) in his [field](field.html). Upon realizing that the harvesters did not perceive that the Divine presence was among them, he proclaimed in excitement, "[HaShem](hashem.html) imachem", "G-d is with you!" Not understanding, they took his statement as a greeting and responded, "Yevarechecha [HaShem](hashem.html)" - "May G-d bless you."

Realizing that he had been misunderstood, Boaz turned to the servant who was overseeing the harvesters and asked him, "To whom does this young woman belong. Undoubtedly the presence of [HaShem](hashem.html) I see here is due to her."

**\* \* \***

Ruth's modesty, in her manner of picking up the sheaves from the [field](field.html): [Shabbat](sabbath.html) 113b

Ruth's wisdom, in knowing the [laws](law.html) of Paupers' Collection of Grain forgotten by the Harvesters: [Shabbat](sabbath.html) 113b

**Translation**

In Him there is Strength [spoke](mashal.html) to the boy who was over the [angels](angels.html), Who’s girl is this?”

**Interpretation**

[Mashiach](mashiach.html) ben David inquired of the overseeing [angel](angels.html) of the harvest at the end of the age, “Is the House of Israel, his intended bride, fit to enter the assembly of [HaShem](hashem.html)?” [The Artscroll Tanakh, The Book of Ruth] Is she already married to another, or is she chaste? [Rav Shmuel de Uzeda]

**\* \* \***

וַיַּעַן, הַנַּעַר הַנִּצָּב עַל־הַקּוֹצְרִים וַיֹּאמַר; נַעֲרָה מוֹאֲבִיָּה הִיא, הַשָּׁבָה עִם־נָעֳמִי מִשְּׂדֵה מוֹאָב׃

***Ruth 2:6*** *The man who was* [*standing*](mashal.html) *over the reapers answered and said: "a Moabite young woman is she, who returned with Naomi from the fields of* [*Moab*](stages.html)*."*

**Targum**

6- The servant who was [appointed](settimes.html) overseer of the reapers answered thus: "She is a young woman of the people of [Moab](stages.html) who returned with Naomi from the [field](field.html) of [Moab](stages.html), and has become a proselyte.

**Rashi**

**2:6 Who returned with Naomi**

The accent is at the beginning, under the a, since it is a past tense and it is not a present tense.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:6** AND THE SERVANT THAT WAS SET OVER THE REAPERS ANSWERED AND SAID: IT IS A MOABITISH DAMSEL (II, 6), and yet you say that her conduct is praiseworthy and modest? Her mother-in-[law](law.html) had instructed her well.

**Symbols and their Meaning**

[**Moab**](stages.html) = By my father

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**The Foreman** = An [angel](angels.html) who directs the harvest. *Revelation 14:15*

[**Field**](field.html) = The [World](worlds.html)

***Matityahu 13:38*** *The* [*field*](field.html) *is the* [*world*](worlds.html)*; the good* [*seed*](flower.html) *are the children of the kingdom; but the tares are the children of the* [*wicked*](wicked.html) *[*[*one*](one.html)*];*

"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Translation**

The boy who was set over the [angels](angels.html) replied and said, “She is the girl By my father’s [field](field.html), that came with the Pleasant [One](one.html).

**Interpretation**

The overseeing [angel](angels.html), in an attempt to dissuade [Mashiach](mashiach.html) ben David, replied and said, “She is the young girl, who is too young [40 years old – she has completed her testing period] for You [80 years old – He has completed both of His testing periods], the [one](one.html) who left [HaShem](hashem.html)’s [field](field.html), a former idolater, a part of the Torah [teacher](teacher.html).” [Rav Shmuel de Uzeda] Further, she has received unfavorable treatment from [HaShem](hashem.html) because she has buried her husband, and is destitute of Torah. [“Commentary of Ruth”, by Rav Shlomo ben Chaim Chaykl Yanovsky, of Warsaw. Early 19th century.]

**\* \* \***

וַתֹּאמֶר, אֲלַקֳטָה־נָּא וְאָסַפְתִּי בָעֳמָרִים, אַחֲרֵי הַקּוֹצְרִים; וַתָּבוֹא וַתַּעֲמוֹד, מֵאָז הַבֹּקֶר וְעַד־עַתָּה, זֶה שִׁבְתָּהּ הַבַּיִת מְעָט׃

***Ruth 2:7*** *"She said, ‘Please let me glean and I will* [*gather*](gather.html) *among the sheaves after the reapers.’ So she came and has been on her* [*feet*](heel.html) *ever since the morning until now, having sat in a house a little."*

**Targum**

7- "She said, 'Please let me [gather](gather.html) and glean the [ears](body.html) of grain among the sheaves, that which is left by the reapers.' So she came and has remained since early morning even until now. It is but a short while that she is [sitting](mashal.html) in the house a little."

**Rashi**

**2:7 And she said**

to herself (lit., in her [heart](body.html)).

**Let me glean now**

The gleaning of the [ears](body.html) (cf. Leviticus 19:9).

**And I will** [**gather**](gather.html) **among the sheaves**

The forgotten (ones) of the sheaves (cf. Deuteronomy 24:19).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:7** AND SHE SAID: LET ME GLEAN, I [PRAY](prayer.html) YOU, AND [GATHER](gather.html) AFTER THE REAPERS, etc. (II. 7). She [gathered](gather.html) but a small quantity for her who was in the house [Naomi], since she was waiting for it.

**Symbols and their Meaning**

[**Field**](field.html) **=** That which nourishes the grain, the congregation of Israel. [Field](field.html) is therefore a clear allusion to the Beit [Midrash](orallaw.html), the House of [Study](study.html). This is what nourishes our souls. This is where the rubber meets the road.

[**Field**](field.html) = The [World](worlds.html)

***Matityahu 13:38*** *The* [*field*](field.html) *is the* [*world*](worlds.html)*; the good* [*seed*](flower.html) *are the children of the kingdom; but the tares are the children of the* [*wicked*](wicked.html) *[*[*one*](one.html)*];*

"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Translation**

She said, ‘Please let me glean and [gather](gather.html) from the **omers**.’ She came and stood from morning till now, she sat a little in The [Temple](temple.html).

**Interpretation**

The [convert](aliens.html) of the Torah [teacher](teacher.html) will request that [Mashiach](mashiach.html) ben David allow her to “glean” tidbits of Torah from the vast Torah in His Beit [Midrash](orallaw.html). With [Mashiach](mashiach.html)’s permission, the [convert](aliens.html) will labor diligently in the [study](study.html) of Torah, from [sun](hachama.html) up till sown down with only a small rest.

Could he unpack this? It has left me very confused and dizzy maybe it is the strong wine :-)

**\* \* \***

וַיֹּאמֶר בֹּעַז אֶל־רוּת הֲלוֹא שָׁמַעַתְּ בִּתִּי, אַל־תֵּלְכִי לִלְקֹט בְּשָׂדֶה אַחֵר, וְגַם לֹא תַעֲבוּרִי מִזֶּה; וְכֹה תִדְבָּקִין עִם־נַעֲרֹתָי׃

***Ruth 2:8*** *Boaz said to Ruth: "have you not heard, my daughter? Go not to glean in another* [*field*](field.html)*; neither pass from here, but stay here close to my girls."*

**Targum**

8- Then said Boaz to Ruth: "Will you not listen to me, my daughter? Do not go to [gather](gather.html) grain in any other [field](field.html), nor leave this place to go to another [nation](nations.html), but continue here with my young women.

[**Talmud**](orallaw.html)

**Shabbath 113b** And cleave here by my maidens: was it then Boaz's practice to cleave to the women? — Said R. Eleazar, As soon as he saw that, ‘and Orpah kissed her mother-in-[law](law.html), but Ruth cleaved unto her,’ he said, It is permitted to cleave unto her.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:7** THEN SAID BOAZ TO RUTH: HEAREST THOU NOT MY DAUGHTER? GO NOT TO GLEAN IN ANOTHER [FIELD](field.html) (II, 8), as in the verse, Thou shalt have no other gods before Me (Ex. XX, 3)1 NEITHER PASS FROM HENCE, compare This is my God, and I will glorify Him (EX. XV, 2). BUT ABIDE HERE FAST BY MY MAIDENS, this refers to the righteous who are called maidens, as it is said, Wilt thou p[lay with](marriageact.html) him as with a bird, or wilt thou bind him for thy maidens.? (Job XL, 29).

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’

[**Field**](field.html) **=** That which nourishes the grain, the congregation of Israel. [Field](field.html) is therefore a clear allusion to the Beit [Midrash](orallaw.html), the House of [Study](study.html). This is what nourishes our souls.

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"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Translation**

In Him there is Strength [spoke](mashal.html) to Considered Well, “Hear my daughter, do not [walk](walking.html) or [study](study.html) another Torah, do not leave, cling here to the righteous”

**Interpretation**

.[Mashiach](mashiach.html) ben David will [speak](mashal.html) to the [convert](aliens.html) and admonish her not to go after false gods, but rather to labor in His Torah and to seek [HaShem](hashem.html). He will encourage her not to leave His Beit [Midrash](orallaw.html) by sinning and going after false gods. [Mashiach](mashiach.html) ben David will encourage us to [study](study.html) Torah with the Congregation of Israel.

**\* \* \***

עֵינַיִךְ בַּשָּׂדֶה אֲשֶׁר־יִקְצֹרוּן וְהָלַכְתְּ אַחֲרֵיהֶן, הֲלוֹא צִוִּיתִי אֶת־הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ; וְצָמִת, וְהָלַכְתְּ אֶל־הַכֵּלִים, וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים׃

***Ruth 2:9*** *"Keep your* [*eyes*](body.html) *on the* [*field*](field.html) *that they will harvest, and* [*walk*](walking.html) *after them. Have I not ordered my men not to touch you? When you grow thirsty, go to the vessels and drink from that which the men draw."*

**Targum**

9- "Mark the [field](field.html) that they will reap, and follow them. Have I not charged the servants not to touch you? And when you are thirsty, go to the vessels and drink the water which the servants have drawn."

**Rashi**

**2:9 And should you become thirsty then go to the vessels**

(I.e.,) and if you become thirsty, do not be ashamed

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth IV:8** LET THINE [EYES](body.html) BE ON THE [FIELD](field.html) THAT THEY DO REAP, AND GO THOU AFTER THEM. HAVE I NOT CHARGED THE YOUNG MEN THAT THEY SHALL NOT TOUCH THEE? AND WHEN THOU ART ATHIRST, GO UNTO THE VESSELS, AND DRINK OF THAT WHICH THE YOUNG MEN HAVE DRAWN (II, 9). THINE [EYES](body.html) refers to the Sanhedrin. There are [two](two.html) hundred and [forty](forty.html)-[eight](eight.html) limbs in the human [body](body.html), and they follow only the [eyes](body.html). This is the meaning of the verse, LET THINE [EYES](body.html) BE ON THE [FIELD](field.html), etc., AND GO THOU AFTER THEM. THAT THEY SHALL NOT TOUCH THEE, i.e. that they will not discourage you [from becoming a Jewess]. AND WHEN THOU ART ATHIRST, GO UNTO THE VESSELS. these are the righteous who are called vessels, as in the verse, How are the mighty fallen and the vessels of war perished (II Sam. 1, 27). AND DRINK OF THAT WHICH THE YOUNG MEN HAVE DRAWN refers to the [Festival](festival.html) of Water-Drawing. And why is it called ' Drawing ‘? For from there they drew the inspiration of the Holy Spirit, as it is said, Therefore with joy shall ye draw water out of the wells of [salvation](salvation.html) (Isa. XII, 3).

**Symbols and their Meaning**

**Men Harvesting** = [Angels](angels.html).

***Matityahu (Matthew) 13:39*** *… The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

[**Field**](field.html) = The [World](worlds.html)

***Matityahu (Matthew) 13:38*** *The* [*field*](field.html) *is the* [*world*](worlds.html)*; the good* [*seed*](flower.html) *are the children of the kingdom; but the tares are the children of the* [*wicked*](wicked.html) *[*[*one*](one.html)*];*

"In the [field](field.html)" is an analogy for our material [world](worlds.html).

**Thoughts**

The mention of the water which the young men have drawn, is clearly evocative of Rivka's drawing of water for [Avraham](avraham.html)'s slave - [one](one.html) of the stories after which much of Ruth is patterned.

**Translation**

Keep your [eyes](body.html) on the [field](field.html) where the [angels](angels.html) are harvesting, and [walk](walking.html) after them: I have [appointed](settimes.html) the boy that they not discourage you from being a Jewess. When you thirst for Torah, [walk](walking.html) in what has been prepared, and drink what the boys have drawn in inspiration from the Holy Spirit.

**Interpretation**

Focus your [study](study.html) [time](time.html) on My Torah and My people, which the [angels](angels.html) are gathering into The [Temple](temple.html), My storehouse. I have admonished the Torah teachers of Israel not to hinder your Torah [study](study.html). Whenever you get thirsty for the wisdom and [insights](insights.html) of Torah, I want you to drink from the wisdom that the Torah teachers of Israel have drawn for themselves. Israel’s Torah teachers will also [teach](teacher.html) you.

**\* \* \***

וַתִּפֹּל עַל־פָּנֶיהָ, וַתִּשְׁתַּחוּ אָרְצָה; וַתֹּאמֶר אֵלָיו, מַדּוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירֵנִי, וְאָנֹכִי נָכְרִיָּה׃

***Ruth 2:10*** *Then she fell on her* [*face*](body.html) *and bowed down to the ground, and said to him, "Why have I found favor in your* [*eyes*](body.html) *day you take note of me, though I am a foreigner?"*

**Targum**

10- Then she fell on her [face](body.html) and bowed to the ground, saying to him: "Why have I found favor in your [eyes](body.html) that you should befriend me, seeing that I am of a strange people, of the daughters of [Moab](stages.html); of a people which has not the [merit](merit.html) to intermarry with the congregation of the Lord?"

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:2** THEN SHE FELL ON HER [FACE](body.html) AND BOWED DOWN TO THE GROUND, AND SAID: WHY HAVE I FOUND FAVOUR IN THY SIGHT THAT THOU TAKEST COGNISANCE OF ME (II, 10). This [teaches](teacher.html) that she prophesied that he would make her his wife. [To take cognizance is understood as ‘to [know](daat.html) [one](one.html)'s wife’, carnally; cf. Gen. IV, 1 for a similar use of [knew](daat.html).]

**Symbols and their Meaning**

**Stranger =** [Ger](aliens.html) Toshav, a righteous [Gentile](gen-jew.html).

**Translation**

Then she fell on her [face](body.html) and bowed to the ground. She said, “Why have I found [grace](grace.html) in your [eyes](body.html), that you should notice me, a [Ger](aliens.html) Tzaddik, a righteous [Gentile](gen-jew.html)?”

**Interpretation**

Then the [convert](aliens.html) will bow down before [Mashiach](mashiach.html) ben David. She will see herself as she truly is: a sinner. She will be absolutely amazed that [Mashiach](mashiach.html) ben David should want to have her [study](study.html) in His Beit [Midrash](orallaw.html). She will be amazed that He should want her for His bride.

**\* \* \***

וַיַּעַן בֹּעַז וַיֹּאמֶר לָהּ, הֻגֵּד הֻגַּד לִי, כֹּל אֲשֶׁר־עָשִׂית אֶת־חֲמוֹתֵךְ, אַחֲרֵי מוֹת אִישֵׁךְ; וַתַּעַזְבִי אָבִיךְ וְאִמֵּךְ, וְאֶרֶץ מוֹלַדְתֵּךְ, וַתֵּלְכִי, אֶל־עַם אֲשֶׁר לֹא־יָדַעַתְּ תְּמוֹל שִׁלְשׁוֹם׃

***Ruth 2:11*** *Boaz answered and said to her, "It has been fully related to me all that you have done for your mother-in-*[*law*](law.html) *after the death of your husband, and how you left your father and your mother and the land of your* [*birth*](birth.html) *and went to a people that you did not* [*know*](daat.html) *yesterday or the day before."*

**Targum**

11- Boaz replied thus: "It has been told to me on the [authority](authority.html) of the sages, that when the Lord decreed [against intermarriage with [Moab](stages.html)], He did not decree against the women, but against the men. Through prophecy I have been informed that kings and prophets are destined to descend from you, because of the kindness which you have shown your mother-in-[law](law.html), in that you supported her after your husband died, and you left your gods and your people, your father and your mother and the land of your [birth](birth.html), and have gone to become a proselyte and to [dwell](dwelling.html) in the midst of a people with whom you were unacquainted before.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah – Ruth V:3** AND BOAZ ANSWERED AND SAID: IT HATH BEEN FULLY TOLD ME (II, 11). Why is the verb repeated? It hath been told me in the house, and it hath been told me in the [field](field.html), ALL THAT THOU HAST DONE UNTO THY MOTHER-IN-[LAW](law.html) SINCE THE DEATH OF THY HUSBAND, and certainly during his lifetime, AND HOW THOU HAST LEFT THY FATHER AND MOTHER AND THE LAND OF THY NATIVITY-this means, thy country; AND THOU HAST LEFT THY FATHER AND THY MOTHER—i.e. thy [idolatry](idolatry.html), as it is said, Who say to a stock: Thou art my father, and to a stone: Thou hast brought us forth (Jer. II, 27). AND THE LAND OF THY NATIVITY refers to her surroundings, AND ART COME UNTO A PEOPLE THAT THOU KNEWEST NOT HERETOFORE, for had you come heretofore, you would not have been accepted [The entrance of a Moabitess into “the congregation” having only just then been sanctioned].

**Thoughts**

The Targum explains that Boaz was also telling Ruth through prophecy that she would [merit](merit.html) having the kingship of Israel descend from her on account of these [two](two.html) deeds. The Targum states that Boaz mentioned the deeds in this specific order: [First](one.html), that she supported her mother-in-[law](law.html); Second, that she left her idols and parents and converted to a [nation](nations.html) she did not [know](daat.html). From the words of the Targum and the order in which these deeds were listed, there seems to be an implication that the [first](one.html) act, the support of Naomi, is at least equally responsible for Ruth meriting her great reward.

The Targum explains that Boaz was also telling Ruth through prophecy that she would [merit](merit.html) having the kingship of Israel descend from her on account of these [two](two.html) deeds. The Targum states that Boaz mentioned the deeds in this specific order: [First](one.html), that she supported her mother-in-[law](law.html); Second, that she left her idols and parents and converted to a [nation](nations.html) she did not [know](daat.html). From the words of the Targum and the order in which these deeds were listed, there seems to be an implication that the [first](one.html) act, the support of Naomi, is at least equally responsible for Ruth meriting her great reward.

See a similar example with the Centurion who [first](one.html) helps by building a [Synagogue](synagog.html) for the [Jews](gen-jew.html) (1 Luqas 7:5), the supports the [Jewish](gen-jew.html) people with much alms (2 Luqas 10:2) and [merited](merit.html) the Kingship by becoming a Nazarean (King's Consort) - 2 Luqas 10:47.

Compare:

You left your father...the land of your [birth](birth.html)...to a people which you did not [know](daat.html) before With

**Bereshit (Genesis) 12:1** Leave your land, your birthplace and your father's house, to a land that I will show you.

Boaz's words clearly and comfortably serve to cast Ruth as the [female](male+female.html) version of [Avraham](avraham.html) (see V'shinantam 2/3).

**\* \* \***

Ruth is truly a re-incarnated [Abraham](avraham.html), the discoverer of the religion of ethical monotheism. Boaz explains his special consideration for and admiration of Ruth as emanating from the fact that: "...you left your father and your mother, and the land of your [birth](birth.html), and have come to a people whom you did not [know](daat.html) before”. This wording is nearly identical to the wording used to describe [Abraham](avraham.html): "Get you out from your country, and from your kindred, and from your father's house, to the land that I will show you" (Gen. 12:1). [Abraham](avraham.html) as well as Ruth can only realize [Jewish](gen-jew.html) destiny on the soil of Israel.

**Translation**

In Him there is Strength answered and said, “it has been boldly shown all that you have done to your mother-in-[law](law.html) since the death of your husband: and how you have left your [idolatry](idolatry.html) and your surroundings, and [walk](walking.html) in the Torah with the people which have just come to accept a Moabitess.

**Interpretation**

[Mashiach](mashiach.html) ben David will reply, ”It has been proclaimed before Me, that you have shown kindness to the Torah [teacher](teacher.html) since the death of your provider. How you have left those who previously nourished and cared for you, your false gods and idols. How you left the place where you were nourished, your practice of false religion, and came to [dwell](dwelling.html), to [study](study.html) Torah and practice [mitzvot](cmds613.html), among the House of Israel, a people you had not [known](daat.html) before. You will certainly have descendants who will be Kings in Israel.

[***Luke***](luke.html) ***7:2-10*** *And a certain centurion's servant, who was dear unto him, was* [*sick*](illness.html) *and ready to die. And when he heard of* [*Yeshua*](yeshua.html)*, he sent unto him the elders of the* [*Jews*](gen-jew.html)*, beseeching him that he would come and heal his servant. And when they came to* [*Yeshua*](yeshua.html)*, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our* [*nation*](nations.html)*, and he hath built us a* [*synagogue*](synagog.html)*. Then* [*Yeshua*](yeshua.html) *went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under* [*authority*](authority.html)*, having under me soldiers, and I say unto* [*one*](one.html)*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it]. When* [*Yeshua*](yeshua.html) *heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been* [*sick*](illness.html)*.*

**\* \* \***

יְשַׁלֵּם יְהוָה פָּעֳלֵךְ; וּתְהִי מַשְׂכֻּרְתֵּךְ שְׁלֵמָה, מֵעִם יְהוָה אֱלֹהֵי יִשְׂרָאֵל, אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כְּנָפָיו׃

***Ruth 2:12*** *"The Lord repay your deed, and be your reward complete from the Lord, God of Israel, beneath Whose wings you have come to shelter."*

**Targum**

12- "May the Lord reward you well in this [world](worlds.html) for your good work, and may you receive full recompense from the Lord, the God of Israel, in the [world](futures.html) to come, because you have come to be a proselyte and to seek shelter under the shadow of His Glorious Presence. Through that [merit](merit.html) you will be saved from the punishment of Gehinom, so that your portion will be with Sarah and Rebecca and Rachel and Leah."

[**Talmud**](orallaw.html)

**Yevamoth 48b** It was [taught](teacher.html): R. Hanania son of R. Simeon b. Gamaliel said: Why are proselytes at the present [time](time.html) oppressed and visited with afflictions? Because they had not observed the [seven](seven.html) [Noachide](noachide.html) [commandments](cmds613.html).

R. Jose said: [One](one.html) who has become a proselyte is like a child newly born. Why then are proselytes oppressed? — Because they are not so well acquainted with the details of the [commandments](cmds613.html) as the Israelites.

Abba Hanan said in the [name](name.html) of R. Eleazar: Because they do not do it out of love but out of [fear](fear.html). Others said: Because they delayed their entry under the wings of the Shechinah. Said R. Abbahu, or it might be said R. Hanina: What is the Scriptural proof? — The Lord recompense thy work, and be thy reward complete from the Lord, the God of Israel, under whose etc. thou art come to take refuge (Ruth II, 22. ‘Thou art come’ before ‘to take refuge’ implies haste. Ruth was given credit for the haste she made in entering under the divine wings. Delay in such action is culpable.).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:4** THE LORD RECOMPENSE THY WORK, AND BE THY REWARD COMPLETE FROM THE LORD (II, 12). R. Hasa said: Solomon shall be thy reward.5 UNDER WHOSE WINGS THOU ART COME TO TAKE REFUGE. R. Abin said: We [gather](gather.html) from Scripture that there are wings to the earth, as it is said, From the uttermost parts (lit. ‘wings’) of the earth we heard songs (Isa. XXIV, 16); wings to the [sun](hachama.html), as it is said, But unto you that [fear](fear.html) My [name](name.html) shall the [sun](hachama.html) of righteousness arise with healing in its wings (Mal. III, 20); wings to the Hayyoth, as it is said, Also the noise of the wings of the Hayyoth (Ezek. III, 13); wings to the [cherubim](angels.html), as it is said, For the [cherubim](angels.html) spread forth their wings (I Kings VIII, 7); wings to the seraphim, as it is said, Above Him stood the seraphim; each [one](one.html) had [six](six.html) wings (Isa. VI, 2). Come and consider how great is the power of the righteous, and how great is the power of righteousness,1 and how great the power of those who do kindly deeds, for they shelter neither in the shadow of the morning, nor in the shadow of the wings of the earth, nor in the shadow of the [sun](hachama.html), nor in the shadow of the wings of the Hayyoth, or the [cherubim](angels.html) or the seraphim, but under whose wings do they shelter? Under the shadow of Him at whose word the [world](worlds.html) was created, as it is said, How precious is Thy loving kindness, O God, and the children of men take refuge in the shadow of Thy wings (Ps. XXXVI, 8).

**Symbols and their Meaning**

**Israel** = He will rule as God.

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Wings** = [Tzitzith](tzitzith.html) ([**Numbers**](nchart.html) **16:37-40**)

**Thoughts**

The phrase "to take refuge under the wings [of the Shekhinah]" is a synonym for a [convert](aliens.html) - see e.g. MT Bikkurim 4:3.

**Translation**

May [HaShem](hashem.html) recompense your work and complete your wages. [HaShem](hashem.html) God of He will rule as God, under whose wings you trust.

**Interpretation**

Then [Mashiach](mashiach.html) ben David will ask [HaShem](hashem.html), the God of Israel, to give the [convert](aliens.html) the reward she has earned (Matthew 16:27). He will complement her for taking shelter under His wings, His [tzitzith](tzitzith.html) – His [mitzvot](cmds613.html).

**\* \* \***

וַתֹּאמֶר אֶמְצָא־חֵן בְּעֵינֶיךָ אֲדֹנִי כִּי נִחַמְתָּנִי, וְכִי דִבַּרְתָּ עַל־לֵב שִׁפְחָתֶךָ; וְאָנֹכִי לֹא אֶהְיֶה, כְּאַחַת שִׁפְחֹתֶיךָ׃

***Ruth 2:13*** *She said, "May I find favor in your* [*eyes*](body.html)*, my Lord, because you have comforted me, and because you have spoken to the* [*heart*](body.html) *of your maidservant, though I am not even (alt: though I shall not be) like* [*one*](one.html) *of your maidservants."*

**Targum**

13- Then she said: "May I find favor with you, my lord. Verily, you have comforted me by declaring me eligible to join the congregation of the Lord and you have spoken comfortingly to your maidservant by assuring me of possessing the [world](futures.html) to come, like a righteous woman, although I have not the [merit](merit.html) of having a portion in the [world](futures.html) to come even with the least of your maidservants."

**Rashi**

**2:13 I am not (even) as** [**one**](one.html) **of your maidservants**

I am not (even as) esteemed as [one](one.html) of your maidservants.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:5** THEN SHE SAID: LET ME FIND FAVOUR IN THY SIGHT, MY LORD... THOUGH I BE NOT AS [ONE](one.html) OF THY HANDMAIDENS (II, 13). He said unto her, ‘[Heaven](heaven.html) forefend! Thou art not as [one](one.html) of the handmaidens (amahoth) but as [one](one.html) of the matriarchs (imahoth).’

Perhaps a brief explanation why converted women to Judaism stand as the Matriarchs, particularly [female](male+female.html) Nazarean converts?

**Thoughts**

Converts have always caused shame to the House of Israel because of their zeal for Torah and [mitzvot](cmds613.html). It seems that the hunger cause by deprivation, creates a burning [desire](needs.html) for the Torah and [mitzvot](cmds613.html). This causes those who were raised in Torah and [mitzvot](cmds613.html), to appear less zealous, thus creating shame. This zealousness, on the part of converts, became an essential ingredient in the Messianic line. Further, since women are not obligated to most of the [time](time.html) dependent [mitzvot](cmds613.html), it is a greater shame to the House of Israel, when women are zealous for the Torah and [mitzvot](cmds613.html). Since [female](male+female.html) converts are the least likely to be acquainted with Torah and [mitzvot](cmds613.html), the greatest shame to the House of Israel, comes when a [female](male+female.html) [Gentile](gen-jew.html) is zealous for the Torah and the [mitzvot](cmds613.html). That is why we have converts like Rahab and Ruth as matriarchs of the Messianic line.

**\* \* \***

Compare "comforted me and spoken kindly" with Bereshit (Genesis) 50:21 - and, critically, Yeshayah (Isaiah) 40:1-2. There is much to say here; the interested reader will find the [connection](connection.html) between the cited verses and ours enlightening.

**Translation**

She [spoke](mashal.html), “Let me find [grace](grace.html) in your [eyes](body.html), my master. You comforted me. You have spoken to your handmaid’s [heart](body.html) for you see me as a Matriarch and not as a handmaiden.

**Interpretation**

The [convert](aliens.html) will ask that she continue to find [grace](grace.html) in the [eyes](body.html) of her King and her Lord, [Mashiach](mashiach.html) ben David. She will say on that day that she has received comfort from knowing that [Mashiach](mashiach.html) ben David counts her among the Matriarchs of the Messianic line, in Israel, even though she was not born into the House of Israel.

**\* \* \***

וַיֹּאמֶר לָה בֹעַז לְעֵת הָאֹכֶל, גֹּשִׁי הֲלֹם וְאָכַלְתְּ מִן־הַלֶּחֶם, וְטָבַלְתְּ פִּתֵּךְ בַּחֹמֶץ; וַתֵּשֶׁב מִצַּד הַקּוֹצְרִים, וַיִּצְבָּט־לָהּ קָלִי, וַתֹּאכַל וַתִּשְׂבַּע וַתֹּתַר׃

***Ruth 2:14*** *And Boaz said to her at mealtime, "Approach hither, and* [*eat*](eating.html) *of the bread and dip your morsel in the vinegar." So she sat at the side of the reapers. He handed her parched grain, and she* [*ate*](eating.html)*, and was satisfied, and left over.*

**Targum**

14- At mealtime Boaz said to her: "Come here and [eat](eating.html) of the bread, and dip your [food](food.html) in the broth cooked in vinegar." So she sat down beside the reapers, and he handed her some roasted meal. She [ate](eating.html) and was satisfied and left some over.

**Rashi**

**2:14 And dip your morsel in the vinegar**

From here (we learn) that vinegar is helpful for the heat.

**And he handed her parched grain**

(vk-ycmhu means) “and he extended to her”, and there is nothing comparable to this (word) in scripture, but only in the language of the Mishnah (Haggai 3:1): “the bottom and the inside and the handle”.

[**Talmud**](orallaw.html)

**Pesachim 42b** R. Nahman [b. [Isaac](isaac.html)] said: In former times, when they used to bring [wine] libations from Judah, the wine of Judah did not turn vinegar unless barley was put into it, and they used to call it simply vinegar. But now the wine of the Idumeans does not turn vinegar until barley is put into it, and it is called ‘Idumean vinegar’, in fulfillment of what is said, [Tyre hath said against [Jerusalem](city.html)...] I shall be replenished, now that she is laid waste: if [one](one.html) is full [flourishing] the other is desolate, and if the other is full the [first](one.html) is desolate. R. Nahman b. [Isaac](isaac.html) quoted this: and the [one](one.html) people shall be stronger than the other people.

[**Shabbat**](sabbath.html) **113b** And dip thy morsel in vinegar. R. Eleazar said: Hence [it may be deduced] that vinegar is beneficial in hot weather. R. Samuel b. Nahmani said: He intimated to her, A son is destined to come forth from thee whose actions shall be as sharp as vinegar; and who was it, Manasseh — And she sat beside the reapers. R — Eleazar observed: At the side of the reapers, but not in the midst of the reapers: he [Boaz] intimated to her that the Kingdom of the House of David was destined to be divided. And he reached her parched corn, and she did [eat](eating.html) [and was sufficed, and left thereof]: Said R. Eleazar: ‘She [ate](eating.html)’ in the days of David, ‘she was sufficed’ in the days of Solomon, ‘and she left over’ in the days of Hezekiah. Some there are who interpret, ‘She [ate](eating.html)’ in the days of David and Solomon, and ‘she was sufficed’ in the days of Hezekiah, ‘and she left over’ in the days of Rabbi. For a Master said, Rabbi's house steward was wealthier than King Shapur. In a Baraitha it was [taught](teacher.html): ‘And she [ate](eating.html)’, in this [world](worlds.html); ‘and she was sufficed’, in the days of the [Mashiach](mashiach.html): ‘and she left over’, in the [future](future.html) that is to come.

[**Shabbat**](sabbath.html) **113b** And at meal-[time](time.html) Boaz said unto her, Come hither: Said R. Eleazar, He intimated to her, The royal house of David is destined to come forth from thee, [the house] whereof ‘hither’ is written, as it is said, Then David the king went in, and sat before the Lord, — and he said, Who am I, O Lord God, and what is my house, that thou hast brought me hither?

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:6** AND BOAZ SAID UNTO HER AT MEAL [TIME](time.html): COME HITHER, AND [EAT](eating.html) OF THE BREAD, AND DIP THY MORSEL IN THE VINEGAR. AND SHE SAT BESIDE THE REAPERS; AND THEY REACHED HER PARCHED CORN, AND SHE DID [EAT](eating.html) AND WAS SATISFIED AND LEFT THEREOF (II, 14). R. Jonathan interpreted this verse in [six](six.html) ways. The [first](one.html) refers it to David. COME HITHER means, approach to royal state, as in the verse, That Thou hast brought me hither (II Sam. VII, 18). AND [EAT](eating.html) OF THE BREAD refers to the bread of royalty. AND DIP THY BREAD IN THE VINEGAR refers to his sufferings, as it is said, O Lord, rebuke me not in Thine anger (Ps. VI, 2). AND SHE SAT BESIDE THE REAPERS. In that the throne was taken from him for a [time](time.html), as R. Huna said: All these [six](six.html) months that David was in flight from Absalom are not included in his reign and he atoned for his [sins](sin.html) with a she-goat, like a commoner. AND THEY REACHED HER PARCHED CORN: [this intimates] that he was restored to the throne, as it is said, Now [know](daat.html) I that the Lord saves His anointed (Ps. XX, 7). AND SHE DID [EAT](eating.html), AND WAS SATISFIED, AND LEFT THEREOF: this indicates that he would [eat](eating.html) in this [world](worlds.html), and in the Messianic age, and in the [World](futures.html) to Come. The second interpretation of COME HITHER. etc., refers it to Solomon. COME HITHER; approach to royal state; AND [EAT](eating.html) OF THE BREAD refers to the bread of royalty, as it is said, And Solomon's provision for [one](one.html) day was [thirty](thirty.html) measures of fine flour, and [three](three.html) score measures of meal (I Kings V, 2)- AND DIP THY MORSEL IN THE VINEGAR refers to the stain on his character. AND SHE SAT BESIDE THE REAPERS, in that the throne was taken from him for a [time](time.html), as R. Yohai b. Hanina said: An [angel](angels.html) descended in the likeness of Solomon and sat upon his throne, while he went from door to door throughout Israel saying, I, Koheleth, have been king over Israel in [Jerusalem](city.html) (Eccl. I, 12). What did [one](one.html) of the housewives do? She gave him a plate of pounded beans, and struck him upon the [head](body.html), saying, ‘Does not Solomon sit upon his throne? And yet you say, " I am Solomon king of Israel ".’ AND THEY REACHED HER PARCHED CORN; this indicates that he was restored to the throne. AND SHE DID [EAT](eating.html) AND WAS SATISFIED AND LEFT THEREOF; he would [eat](eating.html) in this [world](worlds.html), and in the Messianic age, and in the [World](futures.html) to Come. The [third](three.html) interpretation of COME HITHER refers it to Hezekiah COME HITHER, approach to royal state. AND [EAT](eating.html) OF THE BREAD, the bread of royalty. AND DIP THY MORSEL IN THE VINEGAR refers to his sufferings [in [illness](ilness.html)], as it is said, And Isaiah said: Let them take a cake of [figs](bethphag.html), etc. (Isa. XXXVIII, 21). AND SHE SAT BESIDE THE REAPERS, in that the throne was taken from him for a [time](time.html), as it is said, Thus saith Hezekiah: This day is a day of trouble and rebuke (Isa. XXXVII, 3). AND THEY REACHED HER PARCHED CORN indicates that he was restored to the throne, as it is said, So that he was exalted in the sight of all [nations](nations.html) from thenceforth (II Chron. XXXII, 23). AND SHE DID [EAT](eating.html) AND WAS SATISFIED AND LEFT THEREOF; he would [eat](eating.html) in this [world](worlds.html), and in the Messianic age, and in the [World](futures.html) to Come. The [fourth](four.html) interpretation of COME HITHER. etc., makes it refer to Manasseh. COME HITHER; approach to the royal state. AND [EAT](eating.html) OF THE BREAD refers to the bread of royalty. AND DIP THY MORSEL IN THE VINEGAR, because his actions were sour as vinegar on account of his evil deeds. AND SHE SAT BESIDE THE REAPERS. In that he was deprived of his throne for a [time](time.html), as it is said, And the Lord [spoke](mashal.html) unto Manasseh, and to his people; but they gave no heed. Wherefore the Lord brought them the captains of the host of the king of Assyria, who took Manasseh with hooks (II Chron. XXXIII, 10 f.)… AND THEY REACHED HER PARCHED CORN, i.e. he was restored to the throne, as it is said, And brought him back to [Jerusalem](city.html) to his kingdom (ib.). How did He bring him back? R. Samuel said in the [name](name.html) of R. Aba: He brought him back with a wind, as we say ' who causes the wind to blow. AND SHE DID [EAT](eating.html) AND WAS SATISFIED AND LEFT THEREOF: he would [eat](eating.html) in this [world](worlds.html), and in the Messianic age, and in the [World](futures.html) to Come. The [fifth](five.html) interpretation makes it refer to the [Mashiach](mashiach.html). COME HITHER: approach to royal state. AND [EAT](eating.html) OF THE BREAD refers to the bread of royalty; AND DIP THY MORSEL IN THE VINEGAR refers to his sufferings, as it is said, But he was wounded because of our transgressions (Isa. LIII, 5). AND SHE SAT BESIDE THE REAPERS, for he will be deprived of his sovereignty for a [time](time.html), as it is said, For I will [gather](gather.html) all [nations](nations.html) against [Jerusalem](city.html) to battle; and the [city](city.html) shall be taken (Zech. XIV, 2). AND THEY REACHED HER PARCHED CORN, means that he will be restored to his throne, as it is said, And he shall smite the land with the [rod](staff.html) of his [mouth](body.html) (Isa. XI, 4). R. Berekiah said in the [name](name.html) of R. Levi: The [future](future.html) Redeemer will be like the former Redeemer. Just as the former Redeemer revealed himself and later was hidden from them (and how long was he hidden? [Three](three.html) months, as it is said, And they met Moses and Aaron (Ex. V, 20)1), so the [future](future.html) Redeemer will be revealed to them, and then be hidden from them. And how long will he be hidden? R. Tanhuma, in the [name](name.html) of the Rabbis, said: [Forty](forty.html)-[five](five.html) days, as it is said, And from the [time](time.html) that the continual [burnt offering](korbanot) shall be taken away... there shall be a thousand [two](two.html) hundred and ninety days. Happy is he that waiteth, and cometh to the thousand [three](three.html) hundred and [five](five.html) and [thirty](thirty.html) days (Dan. XII, 11-12).2 What are these extra days? R. [Isaac](isaac.html) b. Kazarta3 said on behalf of R. [Jonah](file:///D:\Word\Shavuot\jonah.html): These are the [forty](forty.html)-[five](five.html) days during which Israel shall pluck saltwort and [eat](eating.html) it, as it is said, They pluck salt-wort with wormwood (Job XXX, 4).4 Where will he lead them? From the [land of Israel](city.html) to the wilderness of Judah, as it is said, Behold, I will allure her, and bring her into the wilderness (Hos. II, 16); while some say to the wilderness of Sihon and Og, as it is said, I will yet again make thee to [dwell](dwelling.html) in tents, as in the days of the [appointed](settimes.html) season (ib. XII, 10).5 He who believes in him will live, and he who does not believe will depart to the [Gentile](gen-jew.html) [nations](nations.html) and they will put him to death.6 R. [Isaac](isaac.html) b. Marion said: Finally the Holy [One](one.html), blessed be He, will reveal Himself to them, and He will rain down manna upon them, And there is nothing [new](new.html) under the [sun](hachama.html) (Eccl. I, 9).7 The [sixth](six.html) interpretation makes COME HITHER. etc., refer to Boaz himself.8 COME HITHER means approach here. AND [EAT](eating.html) OF THE BREAD: the bread of the reapers. AND DIP THY MORSEL IN THE VINEGAR, for reapers are wont to dip their bread in vinegar. R. Jonathan said: From this we can infer that dishes prepared with vinegar are brought into the granaries.1 AND SHE SAT BESIDE THE REAPERS, actually at their side.2 AND THEY REACHED HER PARCHED CORN; just a pinch between his [two](two.html) [fingers](body.html).3 R. [Isaac](isaac.html) said: From this we can infer [one](one.html) of [two](two.html) things, that a blessing reposed either in the [fingers](body.html) of that righteous man [Boaz] or in the stomach of that righteous woman4 [Ruth]; but since it says, AND SHE DID [EAT](eating.html) AND WAS SATISFIED AND LEFT THEREOF, it is more probable that the blessing was in the stomach of that righteous woman. R. [Isaac](isaac.html) b. Marion said: This verse can [teach](teacher.html) us that if a man is about to perform a good deed, he should do it with all his [heart](body.html). For had Reuben [known](daat.html) that Scripture would record of him, And Reuben heard it, and delivered him out of their [hand](fourteen.html) (Gen. XXXVII, 21), he would have borne [Joseph](joseph.html) on his shoulder to his father; and had Aaron [known](daat.html) that Scripture would record of him, And also, behold, he cometh forth to meet thee (Ex. IV, 14), he would have gone forth to meet him with timbrels and dances. And had Boaz [known](daat.html) that Scripture would record of him, AN D HE REACHED HER PARCHED CORN, AND SHE DID [EAT](eating.html) AND WAS SATISFIED AND LEFT THEREOF, he would have fed her with fatted calves. R. Cohen and R. Joshua of Siknin said in the [name](name.html) of R. Levi: In the past when a man performed a good deed, the prophet placed it on record; but nowadays when a man performs a good deed, who records it? Elijah records it and the [Mashiach](mashiach.html) and the Holy [One](one.html), blessed be He, subscribe their seal to it. This is the meaning of the verse, Then they that feared the Lord [spoke](mashal.html) with [one](one.html) another; and the Lord hearkened, and heard, and a book of remembrance was written before Him (Mal. III, 16).

**Symbols and their Meaning**

**Mealtime =** Torah [study](study.html)

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Grain** = People (who contain Torah [insights](insights.html)) or Torah [insights](insights.html) ([food](food.html) [connects](connection.html) the soul to the [body](body.html)). Grain is ground, mixed, kneeded, shaped, and baked into bread. Bread = Torah. These actions are the [mitzvot](cmds613.html) that are performed as a result of the Torah [insights](insights.html). Chazal say, Where there is no bread, there is no Torah. Where there is no Torah, there is no bread.

***Mattitiyahu 13:23*** *But he that received* [*seed*](flower.html) *into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some* [*thirty*](thirty.html)*.*

Grain = [seed](flower.html) = memory. The memories are the memories of the Torah [taught](teacher.html) to us while we were in the [womb](thebirth.html), by our [angel](angels.html).

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:2*** *When the embryo is in its mother's* [*womb*](thebirth.html)*, He causes a light to shine for it there [wherewith it can see from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other], as Job said,... In the earliest months... when His light shined above my* [*head*](body.html) *(Job 29:2ff.). Is this not a matter for praise?*

[**One**](one.html) **who breaks bread** = A companion.

**Roasted** = Refined by [fire](fire.html)

**Harvesters** = [Angels](angels.html).

***Matthew 13:39*** *… The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

**Vinegar** =

2558 chomets, kho'-mets; from 2556; vinegar:-vinegar.

------------Dictionary Trace -------------

2556 [chametz](chametz.html), khaw-mates'; a prim. root; to be pungent; i.e. in taste (sour, i.e. lit. fermented, or [fig](bethphag.html). harsh), in color (dazzling):-cruel (man), dyed, be grieved, [leavened](chametz.html).

**Thoughts**

The [Hebrew](hebrew.html) term for vinegar, Chometz is very much akin to the word chometz, [leavened](chametz.html) bread products. This etymological similarity underscores a close similarity between the production of vinegar and the leavening of bread. The chemical process that allows the wine to "sour" into vinegar, Chometz, and causes the flour and water to [leaven](chametz.html), is [known](daat.html) as fermentation.

* Barley: a non-[Jew](gen-jew.html)'s grain: [Rosh HaShana](teruah.html)h 13a
* The date to bring the Flour [Offering](korbanot): Menachoth 65a-b
* The Judgment of the [world](worlds.html) on [Pesach](passover.html) for the year's grain is the reason for bringing the [Omer](omer.html)-Flour [Offering](korbanot) on [Pesach](passover.html): [Rosh HaShana](teruah.html)h 16a
* This [offering](korbanot) is brought even if the [Omer](omer.html) is impure: Menachoth 72a
* Harvesting the grain for the [Omer](omer.html) during the [Sabbatical](shmita.html) Year: [Rosh HaShana](teruah.html)h 9a; Makkot 8b
* Harvesting/Bringing the [Omer](omer.html) on [Shabbat](sabbath.html): Makkot 8b; Menachoth 71a, 72a-b
* The more work involved, the greater the glory of the [Mitzvah](cmds613.html): Menachoth 63b
* The more people involved, the greater the glory of the [Mitzvah](cmds613.html): Menachoth 63b-64a, 65a
* Whether the grain must be planted specifically for this [Mitzvah](cmds613.html): Makkot 8b
* Source for using barley for the [Omer](omer.html): Menachoth 68b
* The only other flour [offering](korbanot) which is barley is that of the [Sotah](hair.html), but that [one](one.html) is less refined: [Sotah](hair.html) 14a
* A messenger of the Court would bundle the sheaves, still connected to the ground, before the [Holiday](festival.html): Menachoth 65a
* Brought from near to [Jerusalem](city.html), but default is anywhere: Menachoth 64b
* The nearby cities would come in for the harvesting: Menachoth 65a
* The Grain should be "Karmel" - soft and full: Menachoth 64b, 66b
* [Not] Brought from the valleys and irrigated fields, which produced poorer quality grain: Pesachim 11a, Menachoth 68a
* Soaked in water and drained, without [fear](fear.html) that it may become [leavened](chametz.html) during the [time](time.html) used for the process: Pesachim 36a
* The harvesting as a [Mitzvah](cmds613.html) unto itself: Menachoth 72a
* Whether it must be cut for the [Omer](omer.html) specifically: [Shabbat](sabbath.html) 131a; Makkot 8b; Menachoth 71a, 72a
* Should be cut from moist grain: Menachoth 71a, 72a
* When the cutting is done: Megillah 20b, 21a; Menachoth 66a, 71a, 72a, 72b
* Can be cut at any [time](time.html) during the night: Menachoth 72a
* Harvested by 3 people, with 3 boxes and 3 scythes: Menachoth 63b, 64a
* [Number](nchart.html) of People, Boxes and Scythes involved if brought on [Shabbat](sabbath.html): Menachoth 63b, 64a, 72b
* Dialogue between the Cutter and the People: Menachoth 65a
* Special addition to the dialogue on [Shabbat](sabbath.html): Menachoth 65a, 72b
* Purpose of the extended dialogue was to pointedly refute the Boethusian contention for the date of Harvesting the [Omer](omer.html): Menachoth 65a
* [Omer](omer.html) is 1 "Isaron" amount, from 3 or 5 "Se’ah" initially cut: Menachoth 63b
* 3 "Se’ah" are used if it is brought on [Shabbat](sabbath.html): Menachoth 63b
* Grain cut by a non-[Jew](gen-jew.html): [Rosh HaShana](teruah.html)h 13a
* Beating it before Singing it, or no Beating: Menachoth 66a
* Singing it: Menachoth 66a-b
* How the singing was carried out: Menachoth 66a-b
* Left it in the Outer Room of the [Temple](temple.html), exposed to the wind, and then sifted it with 13 sifters down to an "Isaron" amount: Menachoth 66a
* The remainder of the grain was [Redeemed](redemption.html): Menachoth 66a
* The remainder, post-[redemption](redemption.html), is permissible for anyone: Menachoth 66a
* Whether the remainder requires separation of Dough-Tithe but not of the Initial Tithe: Menachoth 66a, 66b
* Anointing, addition of Frankincense, Mixing: Menachoth 67b
* The leftover after Collecting the Handful of Flour goes to a [Kohen](priests.html): Menachoth 72b-73a
* The Flour [Offering](korbanot) is brought during the day: Megillah 21a; Menachoth 66a
* Order of Service in Bringing the Flour [Offering](korbanot): Menachoth 67b
* The Flour [Offering](korbanot) is [eaten](eating.html) by the [Kohanim](priests.html): Menachoth 67b
* Which Types of Produce are [not] under [Sabbatical](shmita.html) Year-Rules. Status of produce which isn't ordinarily protected as it grows: [Succah](succoth.html) 39b
* The [Sabbatical](shmita.html) Year and the need to harvest the [Omer](omer.html)-Grain: [Rosh HaShana](teruah.html)h 9a; Makkot 8b
* The [Sabbatical](shmita.html) Year And Paupers' Tithe, in Ammon and [Moab](stages.html): Chagigah 3b
* Animal fodder: [Shabbat](sabbath.html) 68a
* The beginning date: Menachoth 65a-66a
* Counting begins on the night of the harvesting of the [Omer](omer.html) Flour: Menachoth 66a
* Counting at night: Megillah 21a
* Who Counts Depends on a count by the Court: Menachoth 65b, 66a
* Individuals have their own requirement: Menachoth 65b
* After the [Temple](temple.html), possibly considering Counting a remembrance of the [Temple](temple.html): Menachoth 66a
* [Mitzvah](cmds613.html) to count days: [Rosh HaShana](teruah.html)h 5a; Menachoth 66a
* [Mitzvah](cmds613.html) to count weeks: [Rosh HaShana](teruah.html)h 5a; Menachoth 66a

**Translation**

At Torah [study](study.html), In Him there is Strength said unto her, “In [time](time.html), lay here, and [eat](eating.html) The Word of God, and dip the bits in vinegar. And she sat beside the [angels](angels.html): and he grasped refined parts of The Word of God, and she [ate](eating.html) and was sated and remained.

Perhaps here it would be apropo to cite the etymology of the word "companion" - [one](one.html) who breaks bread with us.

**Interpretation**

At the [time](time.html) when her soul will be nourished by Torah [study](study.html), [Mashiach](mashiach.html) ben David will invite her to have fellowship with Him by partaking in His Torah and His [mitzvot](cmds613.html). At that [time](time.html) she will sit with the [angels](angels.html). He will reveal His Torah [insights](insights.html) with her, much as He shared with the disciples on the road to Emmaus. She will have all her questions answered. She will have her fill of Torah [insights](insights.html) and there will be plenty left over for her next “meal”.

**\* \* \***

וַתָּקָם לְלַקֵּט; וַיְצַו בֹּעַז אֶת־נְעָרָיו לֵאמֹר, גַּם בֵּין הָעֳמָרִים תְּלַקֵּט וְלֹא תַכְלִימוּהָ׃

***Ruth 2:15*** *Then she rose to glean. And Boaz instructed his men, saying, "Let her glean even among the sheaves; and do not embarrass (alt: prevent) her."*

**Targum**

15- When she arose to [gather](gather.html) [ears](body.html) of grain, Boaz commanded his servants: "Let her [gather](gather.html) even among the sheaves, and do not put her to shame.

**Symbols and their Meaning**

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Translation**

When she had risen to [study](study.html), In Him there is Strength commanded the boys to let her [study](study.html) even among the omers, the congregation of the Word of God, and don’t wound her.

As he knows Noachites are not encouraged to [study](study.html) those parts of the Torah that are written for [Jews](gen-jew.html). However, here we find an indication that at least in the Nazarean context we should encourage Righteous [Gentiles](gen-jew.html) to read and [study](study.html) unhindered and without embarrassment all Torah and Rabbinical writings.

**Interpretation**

As she returned to her normal Torah [study](study.html), [Mashiach](mashiach.html) ben David gave orders to Israel’s Torah teachers that they should encourage her to glean from them and from all their vast Torah wisdom.

**\* \* \***

וְגַם שֹׁל־תָּשֹׁלּוּ לָהּ מִן־הַצְּבָתִים; וַעֲזַבְתֶּם וְלִקְּטָה וְלֹא תִגְעֲרוּ־בָהּ׃

***Ruth 2:16*** *"Also pull out stalks for her from the heaps; then leave and let her pick. And do not rebuke her."*

**Targum**

16- "Indeed, drop some of the bunches, and leave them for her to glean, and do not reprimand her."

**Rashi**

**2:16 And also let fall**

(uka,-ka means) you should forget; (I.e.,) make yourself (appear) as though you are forgetting. The Targum of vdda, oversight, is t,uka ([Numbers](nchart.html) 15:25). And similarly (2 Samuel 6:7), “because of this error”. Another explanation (of uka,-ka is “let fall”) (as in the) expression (Deuteronomy 28:40), “for your olive tree shall cast off (its fruit)”.

**Bundles**

Small sheaves.

And there is a comparable expression to it in the language of the Mishnah (Erubin 10:1), “(if) he found them ([tefillin](tefillin.html)) tied in bundles oh,cm, or packets”.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:7** AND WHEN SHE WAS RISEN UP TO GLEAN, BOAZ COMMANDED HIS YOUNG MEN, SAYING... AND ALSO PULL OUT SOME FOR HER OF PURPOSE FROM THE BUNDLES (II, 15-16). R. Johanan used to scatter coins about in order that R. Simeon b. Abba might acquire them, and R. Judah used to leave lentils about in order that R. Simeon b. Halafta might acquire them.

**Thoughts**

Within the Halakhic details of Leket, the poor have rights to those stalks which fell from the [hand](fourteen.html) (or tool) of the reaper. Boaz [commands](cmds613.html) that the harvesters allow Ruth to collect some stalks that did not fall, but have been placed aside for binding. In other words, all of the grains she is given access to are unbound – including the normal Leket, grains found among the sheaves and non-dropped grains which are awaiting inclusion in a sheaf.

**Symbols and their Meaning**

**Droppings** = Tidbits of the Word of God, and provocative questions which cause the [convert](aliens.html) to seek the greater depths of Torah wisdom.

**Translation**

Drop also handfuls of Torah tidbits. Leave them that she may pick them up, and don’t rebuke her.

**Interpretation**

[Mashiach](mashiach.html) ben David will order Israel’s Torah teachers to [teach](teacher.html) her and provoke her with questions to seek the richness of the depth of Torah wisdom. [Mashiach](mashiach.html) ben David will cause Israel’s Torah teachers to reveal their entire storehouse of Torah wisdom. Do not withhold any of the oral or the Torah Shebiktav (Written Torah) from her.

I do not think that it is the case of "rebuking ignorance" but more [one](one.html) of asking provocative questions which will awake in the individual the need to [know](daat.html) more about a particular subject.

וַתְּלַקֵּט בַּשָּׂדֶה עַד־הָעָרֶב; וַתַּחְבֹּט אֵת אֲשֶׁר־לִקֵּטָה, וַיְהִי כְּאֵיפָה שְׂעֹרִים׃

***Ruth 2:17*** *She gleaned in the* [*field*](field.html) *until the evening. Then she beat out what she had gleaned, and it was about an ephah of barley.*

**Targum**

17- So she [gathered](gather.html) [ears](body.html) of grain in the [field](field.html) until evening, then she threshed the [ears](body.html) of grain that she had [gathered](gather.html), and the amount was about [three](three.html) se’ah of barley.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:8** SO SHE GLEANED IN THE [FIELD](field.html) UNTIL EVEN... AND IT WAS ABOUT AN EPHAH (ib. 17). How much is an ephah? R. Johanan said: [Three](three.html) se'ahs, as we have learnt: the ephah is [three](three.html) se'ahs. AND SHE TOOK IT UP AND WENT INTO THE [CITY](city.html).

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

[**Field**](field.html)= This [world](worlds.html). The Beit [Midrash](orallaw.html).

**Grain** = People (who contain Torah [insights](insights.html)) or Torah [insights](insights.html) ([food](food.html) [connects](connection.html) the soul to the [body](body.html)). Grain is ground, mixed, kneeded, shaped, and baked into bread. Bread = Torah. These actions are the [mitzvot](cmds613.html) that are performed as a result of the Torah [insights](insights.html). Chazal say, Where there is no bread, there is no Torah. Where there is no Torah, there is no bread.

***Mattitiyahu 13:23*** *But he that received* [*seed*](flower.html) *into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some* [*thirty*](thirty.html)*.*

Grain = [seed](flower.html) = memory. The memories are the memories of the Torah [taught](teacher.html) to us while we were in the [womb](thebirth.html), by our [angel](angels.html).

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:2*** *When the embryo is in its mother's* [*womb*](thebirth.html)*, He causes a light to shine for it there [wherewith it can see from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other], as Job said,... In the earliest months... when His light shined above my* [*head*](body.html) *(Job 29:2ff.). Is this not a matter for praise?*

**Ephah** = 3 se’ahs. This is too heavy for [one](one.html) person to carry. Ruth must have been very strong ([Midrash](orallaw.html)).

**Thoughts**

[One](one.html) of the [commandments](cmds613.html) associated with [Shavuot](shavuot.html) is the bringing of [two](two.html) loaves of bread, [known](daat.html) as the "Shtei HaLechem," as an [offering](korbanot). The Sefer Ha'Chinuch describes how this [offering](korbanot) was brought. [*Three*](three.html) *"se'in" (a se'ah is a measurement, and se'in is plural for se'ah)* of wheat, the [first](one.html) of the [new](new.html) crop, were [gathered](gather.html). The wheat was then rubbed and beaten as preparation for grinding. Then, the wheat was ground. [Two](two.html) issaron measures of flour were taken and sifted numerous times. A Challah/loaf was made from each issaron of sifted flour. These loaves were to be [leaven](chametz.html), unlike flour offerings brought on the altar, which were forbidden to be [leaven](chametz.html) ([chametz](chametz.html)). They were then baked according to certain size specifications. After they were baked, they were brought together with [one](one.html) bull, [two](two.html) rams, and [seven](seven.html) lambs, which were all an "olah" [offering](korbanot) - and [offering](korbanot) which was to be burnt on the altar, and not [eaten](eating.html). In addition, it was brought with a goat, a "chatat" [offering](korbanot) (an [offering](korbanot) usually brought for [atonement](atonemen.html)) and [two](two.html) lambs as a "shelamim" [offering](korbanot), an [offering](korbanot) that was [eaten](eating.html) with the Sh'tei HaLechem. Before they were [eaten](eating.html), the [two](two.html) breads and the shelamim [offering](korbanot) were waved in a process called "tenufah." After the offerings were waved, the [Kohanim](priests.html) [ate](eating.html) them.

The Sefer HaChinuch tells us that the reason is the same as for why we brought a [korban](korbanot.html) [Omer](omer.html) some [seven](seven.html) weeks before. It is an opportunity for us to realize that all our sustenance is from [HaShem](hashem.html), and that we hope [HaShem](hashem.html) blesses us by providing us with sustenance in the [future](future.html) (see issue # 16). However, there is a difference between these [two](two.html) offerings: the [Omer](omer.html) consists of barley flour, while the Sh'tei HaLechem consists of loaves from wheat. The reason why now, when we bring an [offering](korbanot) made from wheat, we bring loaves instead of flour, stems from what the action of bringing this [offering](korbanot) is to accomplish. As mentioned, these loaves are made from the [first](one.html) of the wheat from the [new](new.html) crops. Wheat is a grain that, unlike barley, is used mainly to feed people, not animals. As we are to be inspired from the bringing of this [offering](korbanot), we bring the wheat in a form that is more meaningful to us, in the form that we benefit from it: in the form of bread. When we see these loaves of bread, we will be even more inspired as we will see that substance which is a staple of our sustenance before our very [eyes](body.html), and remember who it is that provides us with bread, with sustenance: [HaShem](hashem.html). [Rabbi Yehudah Prero]

**\* \* \***

Regarding the "beating of what she had gleaned"; evidently small amounts of grain, such as those collected as Leket, were threshed on the spot to lighten the load of the Malaket. (See Shoftim 6:11 and Yeshaya 28:27). This threshing was, as evidenced by the cited verse in Yeshaya, done with a stick.

**Translation**

Considered Well [studied](study.html) in the Torah until evening, and beat the Torah tidbits, an ephah of The Word of God.

**Interpretation**

So the [convert](aliens.html) will continue to [study](study.html) Torah until the end of this age. Then she will discard that which is not truth, that which does not edify the [body](body.html). She will perfect her Torah understanding by casting away all that which hinders and blinds her. This resulting grain will be the same amount that made the [two](two.html) loaves of bread on Hag [Shavuot](shavuot.html). This will be the fullness of [Mashiach](mashiach.html).

[***Ephesians***](ephesians.html) ***4:13*** *Till we all come in the unity of the faith, and of the* [*knowledge*](knowledge.html) *of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of* [*Mashiach*](mashiach.html)*:*

**\* \* \***

וַתִּשָּׂא וַתָּבוֹא הָעִיר, וַתֵּרֶא חֲמוֹתָהּ אֵת אֲשֶׁר־לִקֵּטָה; וַתּוֹצֵא וַתִּתֶּן־לָהּ, אֵת אֲשֶׁר־הוֹתִרָה מִשָּׂבְעָהּ׃

***Ruth 2:18*** *She carried [it] and came to the* [*city*](city.html)*. Her mother-in-*[*law*](law.html) *saw what she had gleaned; and she took out and gave her what she had left over after* [*eating*](eating.html) *her fill.*

**Targum**

18- She carried it and went up to the [city](city.html), where her mother-in-[law](law.html) saw what she had gleaned. Then she took out of the bag the [food](food.html) which she had left over after being satisfied, and gave it to her.

**Thoughts**

In spite of the large amount of barley that Ruth brought home, it is specifically the "leftovers" which testify to Boaz's kindness. As far as Naomi is concerned, the "large haul" is an indication of Ruth's hard work – no more than that. But, once she sees that Ruth has also been invited to [eat](eating.html) with the landowner – and been given so much that there are leftovers – that demonstrates to Naomi that the landowner is someone special, worthy of her blessing.

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’

**Town** = The [community](community.html) of the House of Israel

**Ephah** = 3 se’ahs. This is too heavy for [one](one.html) person to carry. Ruth must have been very strong ([Midrash](orallaw.html)).

**Translation**

She lifted it and went into the [city](city.html): her mother-in-[law](law.html) saw what she had gleaned: and she brought and gave her the excess of her satisfaction.

**Interpretation**

The [convert](aliens.html) will bear more than she can carry of the wisdom of the Sages and of the Messianic [insights](insights.html) that she has gleaned from the Beit [Midrash](orallaw.html) of the Torah [teacher](teacher.html). She will take this [insight](insights.html) of the Torah [teacher](teacher.html), to the [community](community.html) where they [dwell](dwelling.html). The House of Israel will see and be ashamed. She will share even what she was not able to absorb herself.

**\* \* \***

וַתֹּאמֶר לָהּ חֲמוֹתָהּ אֵיפֹה לִקַּטְתְּ הַיּוֹם וְאָנָה עָשִׂית, יְהִי מַכִּירֵךְ בָּרוּךְ; וַתַּגֵּד לַחֲמוֹתָהּ, אֵת אֲשֶׁר־עָשְׂתָה עִמּוֹ, וַתֹּאמֶר, שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בֹּעַז׃

***Ruth 2:19*** *Her mother-in-*[*law*](law.html) *said to her, "Where have you picked today and where have you wrought? May your benefactor be blessed." She told her mother-in-*[*law*](law.html) *for whom she had wrought, and she said, "The* [*name*](name.html) *of the man for whom I wrought [by whom I worked] today is Boaz."*

**Targum**

19- And her mother-in-[law](law.html) said to her: "Where did you glean today? Where did you win favor to work? May the man who showed himself friendly to you be blessed." And she told her mother-in-[law](law.html) with whom she had won the favor to work. "The [name](name.html) of the man with whom I won favor today is Boaz," she said.

**Rashi**

**2:19 May the** [**one**](one.html) **who took notice of you be blessed**

(I.e.,) the owner of the [field](field.html) who acted graciously with you (lit., who raised and gave (his) [face](body.html) to you) (and permitted you) to glean in his [field](field.html).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:9** AND HER MOTHER-IN-[LAW](law.html) SAID UNTO HER: WHERE HAST THOU GLEANED TO-DAY? (ib. 19). It was [taught](teacher.html) in the [name](name.html) of R. Joshua: More than the householder does for the poor man does the poor man do for the householder, for Ruth said to Naomi: THE MAN'S [NAME](name.html) FOR WHOM I WROUGHT TO-DAY. She did not say, ‘who wrought for me,’ but FOR WHOM I WROUGHT. I wrought him many benefits in return for the [one](one.html) morsel of [food](food.html) which he gave me. R. Jose said: ya'an ubeya'an; the word ya'an (because) has the same [letters](letters.html) as ’ani (a poor man). R. Shiloh of Noveh said: Your wealth depends upon the poor man. R. Nahman said: It is written, Because that (bigelal) for this thing the Lord thy God will bless thee in all thy work: (Deut. XV, 10) it [poverty] is a wheel (galgal) which comes round to all in the [world](worlds.html), like the wheel of a pump which empties that which is full and fills that which is empty. Bar Kappara said: There is no man who does not come to this state [poverty], and if he does not his son does, and if not his son, his grandson. It was [taught](teacher.html): R. Eliezer b. [Jacob](israelja.html) said: The vengeance taken of the idolatrous [nations](nations.html) will be on account of Israel, while the vengeance taken of Israel will be on account of their poor. The vengeance taken of the idolatrous [nations](nations.html) will be on account of Israel, as it is said, And I will lay My vengeance upon [Edom](edom.html) by the [hand](fourteen.html) of My people Israel (Ezek. XXV, 14); the vengeance taken of Israel will be on account of their poor, as it is said, And he [cry](mashal.html) unto the Lord against thee, and it be [sin](sin.html) in thee (Deut. XV, 9). R. Abun said: The poor man stands at your door, and the Holy [One](one.html), blessed be He, stands at his right [hand](mashal.html). If you give unto him, He who stands at his right [hand](mashal.html) will bless you, but if not, He will exact punishment from you, as it is said, Because He standeth at the right [hand](mashal.html) of the needy (Ps. CIX, 31). R. Abbahu said: We should be grateful even to the impostors among them. It has been stated: R. Johanan and Resh Lakish went down to bathe in the public baths of Tiberias, and a poor man accosted them. He said to them, ‘Give me something.’ They answered, ‘When we come out we will give it.’ When they came out they found him dead. They said: ' Since we did not assist him during his life, let us attend to him after his death.’ When they arose from washing his [body](body.html), they found a purse of dinars by him, and they said: ' It is well.’ Whereupon R. Abbahu said: ‘We should be grateful even to the impostors among them, for were it not for the impostors among them, were a man to see a beggar begging alms and refuse him, he would be punished with death immediately.’

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

[**Gather**](gather.html) = [study](study.html)

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

"More than what the charity [giver](giver.html) does for the poor, the poor does for the charity [giver](giver.html)." This lesson, the [Midrash](orallaw.html) Rabbah tells us, we learn from Ruth.

**Thoughts**

Why does Ruth, in an almost ungrateful manner, say that she “wrought for Boaz”? The answer is understood when [one](one.html) looks at where Ruth came from. Ruth was a former princess, of [Moab](stages.html), who was raised in the lap of luxury. Scrounging around in a [field](field.html) for [food](food.html) as a beggar was not something that she would have ever envisioned herself doing. Yet here she was, a Moabite princess, literally begging for her sustenance. Having fallen to such depths obviously took a toll on Ruth. It was not a good [experience](experience.html) for her. In order to restore her self-esteem and put a positive "spin" on what she had just done, she said that she had performed the bigger act of kindness on that day. She focused on the positive so that she could still hold her chin up high and not become depressed with her situation. Even if the way she boosted her morale might have seemed to have slighted Boaz, it was still something that Ruth felt was necessary for her to preserve her dignity.

This episode of Ruth [teaches](teacher.html) us [two](two.html) important lessons. [First](one.html), when we give charity or deal with those less fortunate than us, we have to be fully cognizant that someone is hurting because they are in need. We have to try and minimize this pain to whatever extent we can, so that those who are poor can maintain their dignity and pride. Second, Ruth is a shining example of [one](one.html) who accentuates the positive. Even at the lowest moment in her life, a [time](time.html) when she may have rightfully become sad and depressed and possibly lost faith in [HaShem](hashem.html), she managed to turn a degrading incident into [one](one.html) which reflected positively on her. Ruth [knew](daat.html) that it was important to preserve her dignity, and by viewing her situation in a positive light, she proved herself worthy of the title our Sages bestowed upon her, “The Mother of Royalty."

**Translation**

And her mother-in-[law](law.html) said, “Where did you [study](study.html) today, and where did you work? Blessed is the [One](one.html) who [knew](daat.html) you. She showed her mother-in-[law](law.html) the [one](one.html) for whom she worked, and Considered Well said, “The [name](name.html) of the man for whom I worked is: In Him there is Strength”.

**Interpretation**

The House of Israel will ask the [convert](aliens.html) where they [studied](study.html) Torah and [mitzvot](cmds613.html). Where did they learn how to so perfectly carry out all the [mitzvot](cmds613.html)? The House of Israel will heap blessings on [Mashiach](mashiach.html) ben David. The [convert](aliens.html) will then share all the Torah she has learned from the Beit [Midrash](orallaw.html) of [Mashiach](mashiach.html) ben David. She will share all she has learned of the [atonement](atonemen.html) wrought for the House of Israel by [Mashiach](mashiach.html) ben [Yoseph](joseph.html). She will introduce the [name](name.html) of [Mashiach](mashiach.html) to the House of Israel.

ABSOLUTELY! But this [needs](needs.html) to be explained somewhat more. Left like this is very confusing.

**\* \* \***

וַתֹּאמֶר נָעֳמִי לְכַלָּתָהּ, בָּרוּךְ הוּא לַיהוָה, אֲשֶׁר לֹא־עָזַב חַסְדּוֹ, אֶת־הַחַיִּים וְאֶת־הַמֵּתִים; וַתֹּאמֶר לָהּ נָעֳמִי, קָרוֹב לָנוּ הָאִישׁ, מִגֹּאֲלֵנוּ הוּא׃

***Ruth 2:20*** *Naomi said to her daughter-in-*[*law*](law.html)*, "Blessed is he of the Lord, who has not left off his kindness to the living and to the dead." Naomi said to her, "The man is related to us; he is* [*one*](one.html) *of our redeemers."*

**Targum**

20- Then Naomi said to her daughter-in-[law](law.html): "Blessed be lie by the holy [mouth](body.html) of the Lord, who has not withheld his kindness from the living or the dead. The man is a relative of ours," she continued. "He is of our redeemers."

**Rashi**

**2:20 To the living or the dead**

For he feeds and sustains the living and occupies himself with the [needs](needs.html) of the dead.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:10** AND NAOMI SAID UNTO HER DAUGHTER-IN-[LAW](law.html): BLESSED BE HE OF THE LORD, WHO HATH NOT LEFT OFF HIS KINDNESS TO THE LIVING (II, 20), for he has fed and sustained the living, AND TO THE DEAD, in that he occupied himself with their shrouds. AND NAOMI SAID UNTO HER: THE MAN IS NIGH OF KIN UNTO US, [ONE](one.html) OF OUR NEAR KINSMEN (ib.). R. Samuel B. Nahman said: Boaz was [one](one.html) of the notables of his [generation](toldot.html), and yet the woman made him her relative, as it is said, THE MAN IS NIGH OF KIN UNTO US.

**Thoughts**

We understand the kindness towards the living – both Naomi and Ruth have already benefited from Boaz’s beneficence. What kindness towards the dead is there here?

Naomi seems to already have planned the Shiddukh here – she immediately envisions Boaz marrying Ruth, thus (after a fashion) redeeming her dead son's legacy, in an expanded form of the "[salvation](salvation.html)" associated with Yibbum (Levirate [marriage](mashal.html) – see Devarim 25:5-10)

**\* \* \***

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It is prudent to note another "Bereshit-allusion" here. The only other place in Tanakh where the phrase Asher lo Azav Hasdo (who has not withheld his kindness) shows up is in the [prayer](prayer.html) of thanksgiving offered by [Avraham](avraham.html)'s slave when he identifies Rivkah as the proper wife for [Yitzchak](isaac.html) (Bereshit 24:27).

There is [one](one.html) other curious [connection](connection.html) between the dialogues. The opening remark of Boaz (vv. 8-9) contains his entreaty to Ruth to stay in his [field](field.html) throughout the harvest and to safeguard her dignity (the reapers will not harass her) – exactly the theme of Naomi's final statement to Ruth. In other words, we have something of a chiasmus here, where the beginning of dialogue A parallels the end of dialogue B. It seems that this order is preserved in the text in order for us to take notice of the strong similarity between the dialogues – and to give us added [insight](insights.html) into the nature of Chessed as exemplified in this short Megillah.

\* \* \*

As noted above, this dialogue is strikingly similar to the earlier dialogue between Boaz and Ruth. In both cases, Ruth responds – twice – to her elder, who begins and ends the conversation. In addition, the central statement by Boaz/Naomi focuses on the theme of Chessed – in Boaz's case, praise for Ruth's kindness exhibited towards Naomi; in Naomi's case, blessings for G-d and Boaz who/Who has not withheld kindness.

\* \* \*

the phrase miGo'aleinu means he is [one](one.html) of our redeemers – but not [first](one.html) on the list.

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Translation**

The Pleasant [One](one.html) said unto her daughter-in-[law](law.html), “Bless [HaShem](hashem.html)”, who has permitted His kindness to the living and to the dead. And the Pleasant [One](one.html) said unto her, “The [Mashiach](mashiach.html) is near (in [time](time.html) and place) to us, He is a redeemer.”

EXCELLENT! But this [needs](needs.html) to be explained somewhat otherwise left like this in the air is very confusing.

**Interpretation**

The Torah [teacher](teacher.html) will ask that [HaShem](hashem.html) bless [Mashiach](mashiach.html) ben David with a wife for showing abundant kindness to the whole House of Israel: Those that are alive and those who have been resurrected. The Torah [teacher](teacher.html) will proudly declare that [Mashiach](mashiach.html) is already [known](daat.html) to them and that He is their kinsman and their redeemer!

**\* \* \***

וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה; גַּם כִּי־אָמַר אֵלַי, עִם־הַנְּעָרִים אֲשֶׁר־לִי תִּדְבָּקִין, עַד אִם־כִּלּוּ, אֵת כָּל־הַקָּצִיר אֲשֶׁר־לִי׃

***Ruth 2:21*** *Ruth the Moabite said, "He even said to me, 'Stay close to my young man until they have finished the harvest.’"*

**Targum**

21- "Verily!" said Ruth the Moabitess, "he also said to me, 'Continue with my servants as long as it takes them to finish all my harvests.'"

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:11** AND RUTH THE MOABITESS SAID: YEA, HE SAID UNTO ME: THOU SHALT KEEP FAST BY MY YOUNG MEN (II, 21). R. Hanin b. Levi said: In truth she was a Moabitess, for Boaz said to her, Abide here fast by my maidens (II, 8), while she said, BY MY YOUNG MEN.

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

**My workers** = [Angels](angels.html).

***Matthew 13:39*** *… The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

**Translation**

Considered Well, from the Father, said, “You should stay with my [**angels**](angels.html) **(**[**male**](male+female.html)**)** until the end of all the harvest.”

**Interpretation**

Then the [convert](aliens.html) the former idolater will say, “[Mashiach](mashiach.html) ben David admonished me to stay with His Torah scholars until they have [gathered](gather.html) all of the “[body](body.html)”, all of the House of Israel at the end of the age.

**\* \* \***

וַתֹּאמֶר נָעֳמִי אֶל־רוּת כַּלָּתָהּ; טוֹב בִּתִּי, כִּי תֵצְאִי עִם־נַעֲרוֹתָיו, וְלֹא יִפְגְּעוּ־בָךְ בְּשָׂדֶה אַחֵר׃

***Ruth 2:22*** *Naomi said to her daughter-in-*[*law*](law.html) *Ruth, “It is good, my daughter, that you go out with his young women, and that you be not molested in another* [*field*](field.html)*."*

**Targum**

22- Then said Naomi to Ruth her daughter-in-[law](law.html): "It is well, my daughter, that you should go out with his young women, so that they might not meet you in any other [field](field.html)."

**Thoughts**

The dialogues can be charted as follows:

A1(vv. 8-9): Bitti – Boaz's concern for Ruth's dignity, safety and safety

and continued success in gleaning

A2(v. 10): Ruth's protestations that she is a foreigner

A3(vv. 11-12): Boaz's recognition of Ruth's

Chessed towards Naomi - after the death of your husband - and her Avrahamic qualities

(see last week's shiur) and a blessing that G-d should repay her fully for her kindness

A4(v. 13):Ruth's acknowledgment of Boaz's comforting words

A5(v. 14): Boaz's invitation to Ruth to partake of the mid-morning meal

B5(v. 19a): Naomi's question as to the identity of the [one](one.html) who favored Ruth

B4(v. 19b): Ruth's acknowledgment that Boaz is the landowner in question

B3(v. 20): Naomi's recognition of Boaz special relationship and her blessing of G-d

or Boaz for not withholding kindness from the living and the dead. (a reference

to the same dead husband mentioned in Boaz's blessing)

B2(v. 21): Ruth HaMo'aviah tells Naomi of her inclusion with the harvesters

B1(v. 22) : Bitti – Naomi's concern for Ruth's dignity, safety and continued success in gleaning

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

[**Field**](field.html) = place of [study](study.html). "In the [field](field.html)" is an analogy for our material [world](worlds.html).

[**Field**](field.html) **=** That which nourishes the grain, the congregation of Israel. [Field](field.html) is therefore a clear allusion to the Beit [Midrash](orallaw.html), the House of [Study](study.html). This is what nourishes our souls. This is where the rubber meets the road.

**Translation**

The Pleasant [One](one.html) said to Considered Well, her daughter-in-[law](law.html), “It is good for you to go with the [**angels**](angels.html) **(**[**female**](male+female.html)**)** to avoid another place of [study](study.html).”

Again please explain - NO COMPRENDO :-)

**Interpretation**

The Torah [teacher](teacher.html) will tell the [convert](aliens.html), the [one](one.html) she has nourished and cherished, to go in the protection of [Mashiach](mashiach.html)’s congregation.

**\* \* \***

וַתִּדְבַּק בְּנַעֲרוֹת בֹּעַז לְלַקֵּט, עַד־כְּלוֹת קְצִיר־הַשְּׂעֹרִים וּקְצִיר הַחִטִּים; וַתֵּשֶׁב אֶת־חֲמוֹתָהּ׃

***Ruth 2:23*** *So she cleaved to Boaz's young women to glean until the end of the barley harvest and the wheat harvest. Then she dwelt with her mother-in-*[*law*](law.html)*.*

**Targum**

23- So she joined up with the maidservants of Boaz, reaping until the completion of the harvest of barley and the harvest of wheat. And she dwelt with her mother-in-[law](law.html).

[**Talmud**](orallaw.html)

**Yerushalami Nedarim 8:4** [If [one](one.html) vows: “until the harvest,” the vow is binding until the beginning of the wheat harvest, and not (only) until the beginning of the barley harvest (which is earlier). And though it is written: “the barley harvest and the wheat harvest” (which would seem to equate them), the setting of the verse is the south of [Eretz Israel](city.html) (where they are, indeed, of equal importance), whereas that of the (above) Baraitha is the Galil (where the “big” harvest is the wheat harvest)]

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:11** AND RUTH THE MOABITESS SAID: YEA, HE SAID UNTO ME: THOU SHALT KEEP FAST BY MY YOUNG MEN (II, 21). R. Hanin b. Levi said: In truth she was a Moabitess, for Boaz said to her, Abide here fast by my maidens (II, 8), while she said, BY MY YOUNG MEN. SO SHE KEPT FAST BY THE MAIDENS OF BOAZ TO GLEAN UNTO THE END OF BARLEY HARVEST AND OF WHEAT HARVEST (ib. 23). R. Samuel b. Nahman said: From the beginning of the barley harvest until the end of the wheat harvest is [three](three.html) months.

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Harvest** = The end of the age.

***Matityahu (Matthew) 13:39*** *… The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

**Translation**

So, she stayed with the [angels](angels.html) ([female](male+female.html)) of In Him there is Strength, to [gather](gather.html) until the end of the poor man’s Word of God at the end of the age and the Word of God at the end of the age, and she sat with her mother-in-[law](law.html).

Why [female](male+female.html) [angels](angels.html) and not [male](male+female.html) [angels](angels.html)? He [needs](needs.html) to explain this concept.

**Interpretation**

And the [convert](aliens.html) learned from the [Jews](gen-jew.html), the servants of [Mashiach](mashiach.html) ben David, until the end of the age, until the end of the harvest of the peoples of the Earth. And she dwelt with the Torah [teacher](teacher.html).

I think that the key word here is "dwelt" - i.e. it is very dangerous for a Nazarean Righteous [Gentile](gen-jew.html) to be apart from a Nazarean [Jewish](gen-jew.html) [community](community.html).

# The Story – Chapter III

**ג** וַתֹּאמֶר לָהּ נָעֳמִי חֲמוֹתָהּ; בִּתִּי הֲלֹא אֲבַקֶּשׁ־לָךְ מָנוֹחַ אֲשֶׁר יִיטַב־לָךְ׃

***Ruth 3:1*** *Naomi, her mother-in-*[*law*](law.html)*, said to her, "My daughter, shall I not seek for you secure rest that it may be well with you?"*

**Targum**

1- Naomi, her mother-in-[law](law.html), said to her: "My daughter, I swear that I shall not rest until I have found comfort for you, that it might be well with you.

**Rashi**

**3:1 Our kinsman**

Our relative.

**Behold he is winnowing**

The chaff, Vraner in O.F.

**Tonight**

Because the [generation](toldot.html) was steeped (lit., unrestrained) in theft and robbery, he would [sleep](mashal.html) in his granary to guard his granary.

**Symbols and their Meaning**

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Translation**

The Pleasant [One](one.html), her mother-in-[law](law.html), said, “Seek rest to be well”

**Interpretation**

[One](one.html) day the Torah [teacher](teacher.html), the [convert](aliens.html)’s advisor, will suggest that that she should find a place of [study](study.html) and worship, in the [Temple](temple.html). This will be possible when she has a husband, who is the [Mashiach](mashiach.html) ben David.

**\* \* \***

וְעַתָּה, הֲלֹא בֹעַז מֹדַעְתָּנוּ, אֲשֶׁר הָיִית אֶת־נַעֲרוֹתָיו; הִנֵּה־הוּא, זֹרֶה אֶת־גֹּרֶן הַשְּׂעֹרִים הַלָּיְלָה׃

***Ruth 3:2*** *"And now is there are not our kinsman Boaz, with whose young women you have been? Behold, he is winnowing barley on the threshing floor tonight."*

**Targum**

2- "Now, does not Boaz, our kinsman, with whose maidservants you were in the [field](field.html), winnow barley at the threshing floor in the night breeze?

[**Talmud**](orallaw.html)

**Chullin 91b** And there wrestled a man with him until the breaking of the day. Said R. [Isaac](isaac.html): Hence [it is learnt] that a scholar should not go out alone at night. R. Abba b. Kahana said, [You can derive it] from the verse, Behold he winnoweth barley tonight in the threshing floor.

**Symbols and their Meaning**

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Grain** = People (who contain Torah [insights](insights.html)) or Torah [insights](insights.html) ([food](food.html) [connects](connection.html) the soul to the [body](body.html)). Grain is ground, mixed, kneeded, shaped, and baked into bread. Bread = Torah. These actions are the [mitzvot](cmds613.html) that are performed as a result of the Torah [insights](insights.html). Chazal say, Where there is no bread, there is no Torah. Where there is no Torah, there is no bread.

***Mattitiyahu 13:23*** *But he that received* [*seed*](flower.html) *into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some* [*thirty*](thirty.html)*.*

Grain = [seed](flower.html) = memory. The memories are the memories of the Torah [taught](teacher.html) to us while we were in the [womb](thebirth.html), by our [angel](angels.html).

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:2*** *When the embryo is in its mother's* [*womb*](thebirth.html)*, He causes a light to shine for it there [wherewith it can see from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other], as Job said,... In the earliest months... when His light shined above my* [*head*](body.html) *(Job 29:2ff.). Is this not a matter for praise?*

**Translation**

At this [time](time.html), In Him there is Strength, our acquaintance, with whose girls you were with, behold, he is winnowing the poor bits of the Word of God tonight on the threshing floor.

**Interpretation**

The Torah [teacher](teacher.html) will let the [convert](aliens.html) [know](daat.html) that they have a Kinsman-redeemer who will be separating the [wicked](wicked.html) Ones from the righteous Ones this very night.

**\* \* \***

וְרָחַצְתְּ וָסַכְתְּ, וְשַׂמְתְּ שִׂמְלֹתֵךְ (שִׂמְלֹתַיִךְ) עָלַיִךְ וְיָרַדְתִּי (וְיָרַדְתְּ) הַגֹּרֶן; אַל־תִּוָּדְעִי לָאִישׁ, עַד כַּלֹּתוֹ לֶאֱכֹל וְלִשְׁתּוֹת׃

***Ruth 3:3*** *"Therefore bathe, and anoint yourself, and put your raiment upon you, and go down to the threshing floor. Do not make yourself* [*known*](daat.html) *to the man until he has finished* [*eating*](eating.html) *and drinking."*

**Targum**

3- "Bathe yourself with water, anoint yourself with perfumes, and put on adornments; then go down to the threshing floor, but do not reveal your presence to the man until he has finished [eating](eating.html) and drinking.

**Rashi**

**3:3 Therefore bathe**

(This verse is to be interpreted symbolically, i.e.,) from the filth of your (past) [idolatry](idolatry.html).

**And anoint yourself**

These are precepts (a reference to Torah observance).

**And put your garments**

(Your) [Sabbath](sabbath.html) garments.

**And go down to the threshing floor**

It is written h,srhu “and I will go down”, (meaning,) my [merit](merit.html) will go down with you.

**Do not make yourself** [**known**](daat.html) **to the man**

(I.e.,) to Boaz.

[**Talmud**](orallaw.html)

**Yerushalami Peah 8:7** a**nd go down to the threshing floor** – [What is the intent of (the written form): “and I shall go down”?] Naomi (as it were) said to her: My [merit](merit.html) shall go down with you.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:12** WASH THYSELF THEREFORE, AND ANOINT THEE (ib. 3). WASH THY SELF [clean](purity.html) of thine [idolatry](idolatry.html). AND ANNOINT THEE refers to good deeds and righteous conduct. AND PUT THY RAIMENT UPON THEE. Was she then naked? It must refer to [Sabbath](sabbath.html) garments. It was from this verse that R. Hanina said: A man should have [two](two.html) sets of garments, [one](one.html) for weekdays and [one](one.html) for [Sabbath](sabbath.html). And so did R. Simlai expound publicly, whereupon the scholars wept and said: As our raiment on weekdays, so is our raiment on the [Sabbath](sabbath.html). He said to them: It is nevertheless necessary to change.1AND GET THEE DOWN TO THE THRESHING- FLOOR. She said to her, ' My [merits](merit.html) will descend with you.’’ Another interpretation of AND GET THEE DOWN TO THE THRESHING - FLOOR: from this we learn that [one](one.html) should make a threshing-floor in the lowest part of the [city](city.html). It was stated: R. Simeon b. Halafta purchased a [field](field.html) from R. Hiyya. He said to him, ' How much does it produce?’ He answered: ‘[One](one.html) hundred kor.’ He sowed it but it produced less than a hundred, and he complained to R. Hiyya saying, ' Did not the Master say that it would produce a hundred kor, [and it has produced less]?’ He answered, ' It is so!’ He said to him, ' But it has produced less? ' He asked him, ' Where did you set up the threshing floor?’ He answered, ‘In the highest point of the [city](city.html).’ R. Hiyya retorted: Is it not written, AND GET THEE DOWN TO THE THRESHING-FLOOR? All the same, he sifted the chaff and it produced the remainder.

**Symbols and their Meaning**

**Threshing floor** = Alludes to The [Temple](temple.html).

***2 Chronicles 3:1*** *Then Solomon began to build the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *in* [*Jerusalem*](city.html) *on Mount Moriah, where* [*HaShem*](hashem.html) *had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.*

***Matityahu (Matthew)3:11-12*** *"I baptize you with water for repentance. But after me will come* [*one*](one.html) *who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with* [*fire*](fire.html)*. His winnowing fork is in his* [*hand*](fourteen.html)*, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable* [*fire*](fire.html)*."*

**Translation**

Wash, anoint, put on covering, and descend to the threshing floor. Do not be [known](daat.html) by men until the end of studying.

Please explain this. It is confusing, No COMPRENDO :-)

**Interpretation**

The [convert](aliens.html) will adorn herself as a bride by wearing the garments which have been washed by the [blood](body.html) of the Lamb. They will have all stain of [idolatry](idolatry.html) removed. She will adorn herself with [mitzvot](cmds613.html), then go up to the [Temple](temple.html). She will enter the [Temple](temple.html) to a place where women are not permitted (chamber of hewn stone?). She will remain hidden until [Mashiach](mashiach.html) ben David has sated Himself .

Yes ???? Boy, there is a mine here for Nazarean interpretation!

**\* \* \***

וִיהִי בְשָׁכְבוֹ, וְיָדַעַתְּ אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם, וּבָאת וְגִלִּית מַרְגְּלֹתָיו וְשָׁכָבְתִּי (וְשָׁכָבְתְּ); וְהוּא יַגִּיד לָךְ, אֵת אֲשֶׁר תַּעֲשִׂין׃

***Ruth 3:4*** *"And it shall be when he lies down, that you will* [*know*](daat.html) *the place where he lies. Then come and uncover his* [*feet*](heel.html) *and lie down, and he will tell you what you are to do."*

**Targum**

4- "When he lies down to [sleep](mashal.html), however, mark the place where he sleeps; then go in, uncover his [feet](heel.html), and lie down yourself. Then ask advice of him, and in his wisdom he will tell you what to do."

**Symbols and their Meaning**

**Righteous** [**convert**](aliens.html) = The House of Israel as they were when they stood in front of Mount [Sinai](stages.html) in the days of Moses.

**Translation**

When he lies down, [know](daat.html) the place where he lies. Uncover his [feet](heel.html) and lie down. He will manifest what you should do.

**Interpretation**

When [Mashiach](mashiach.html) ben David rests, after the judgment, the righteous [convert](aliens.html) will note the location. She will then prostrate herself at the [Mashiach](mashiach.html)’s [feet](heel.html) in a subservient and familial relationship. [Mashiach](mashiach.html) ben David will then give her instructions.

Yes, but what is the symbolism of uncovering his [feet](heel.html)?

Uncovering the [feet](heel.html) is a polite way of requesting [marriage](mashal.html) via sexual [intercourse](marriageact.html).

**\* \* \***

וַתֹּאמֶר אֵלֶיהָ; כֹּל אֲשֶׁר־תֹּאמְרִי זז (אֵלַי) אֶעֱשֶׂה׃

***Ruth 3:5*** *And she said to her, "All that you say [to me] I will do."*

**Targum**

5- And she responded: "I will do everything that you have told me."

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:13** AND IT SHALL BE WHEN HE LIETH DOWN, THAT THOU SHALT MARK THE PLACE... AND SHE SAID UNTO HER: ALL THAT THOU SAYEST UNTO ME I WILL DO (ib. 4 f.). The word elai (to me) is a k'ri, but not a ketib. Ruth said to her, ‘But perhaps [one](one.html) of those dogs will come and join me? Nevertheless it is for me to find a way to fulfill your words.’

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’

**Translation**

All you say, I do.

**Interpretation**

The [convert](aliens.html) will then repeat the vow uttered by All of Israel at the [foot](heel.html) of Mount [Sinai](stages.html). She will renew the [covenant](covenant.html) made by the House of Israel in the days of Moses. She will say, “We will do and we will listen”. This faith, better faithfulness, is required of those who serve [HaShem](hashem.html). As Hakham [Yaaqov](jacob.html) says, “Faith without works is dead.”

EMUNAH = (Faith + Obedience) no?

**\* \* \***

וַתֵּרֶד הַגֹּרֶן; וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוַּתָּה חֲמוֹתָהּ׃

***Ruth 3:6*** *So she went down to the threshing floor and she did according to all her mother-in-*[*law*](law.html) *had commanded her.*

**Targum**

6- So she went down to the threshing floor, and did just as her mother-in-[law](law.html) had instructed her.

**Rashi**

**3:6 So she went down to the threshing floor and she did**

She (Naomi) had said to her, “Therefore, bathe, and anoint yourself, and put your garments upon yourself”, and (only) afterwards, “and go down to the threshing floor”. But she (Ruth) did not do so, but (instead) she said, “If I go down when I am adorned, whoever meets me and whoever sees me will say that I am a harlot”. Therefore, she [first](one.html) went down to the granary, and afterwards she adorned herself as her mother-in-[law](law.html) had commanded her.

[**Talmud**](orallaw.html)

**Shabbath 113b** Wash thyself therefore, and anoint thee, and put they raiment upon thee. R. Eleazar said: This refers to the [Sabbath](sabbath.html) garments. Give instructions to a wise man, and he will be yet wiser. R. Eleazar said: This alludes to Ruth the Moabitess and Samuel of Ramah. ‘Ruth’ — for whereas Naomi said to her, Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing floor, yet of her it is written, And she went down unto the threshing-floor, and [only] subsequently, and did according to all that her mother-in-[law](law.html) bade her.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:14** AND SHE WENT DOWN UNTO THE THRESHING FLOO R (ib. 6). It is written concerning [Moab](stages.html): I [know](daat.html) his wrath, saith the Lord; but it is not so; his lies did not so effect it (Jer. XLVIII, 30).6 R. Hanina b. Papa, R. Simon, and the Rabbis explained the verse. R. Hanina said: The [first](one.html) impregnation of [Moab](stages.html) was not for worthy motives, but for adultery, as it is said, And Israel abode in [Shittim](stages.html), and the people began to commit harlotry with the daughters of [Moab](stages.html) (Num. XXV, 1); ’ His lies shall not so effect it,’ [viz.] for adultery, but for worthy motives instead. Now it does not say, ‘and it effected his lies,’ but ‘they [sc. his lies] did not so effect it,’ [viz.] for worthy motives, but for adultery instead, [as it is said,]’and Israel abode,’ etc. The Rabbis say: The [first](one.html) impregnation was for adultery, but later it was for worthy motives, as it is said, AND SHE WENT DOWN TO THE THRESHING-FLOOR AND DID, etc.

**Translation**

She descended to the threshing floor and did all her mother-in-[law](law.html) told her. The threshing floor is an apt description of the [Temple](temple.html). It was the threshing floor of Arunah that King David purchased as the place for the [Temple](temple.html). This threshing floor (the Holy of Holies) is the place of intimacy between [HaShem](hashem.html) and His bride. It is the place of [atonement](atonemen.html) (Yom [HaKippurim](file:///D:\Word\Shavuot\kippur.html)). This [atonement](atonemen.html) is achieved within the intimacy between [HaShem](hashem.html) and His people.

**Interpretation**

So, the [convert](aliens.html) went to the place where The [wicked](wicked.html) were separated from the righteous. She performed all the [commands](cmds613.html) given her by the Torah [teacher](teacher.html).

Again what is the interpretation of the threshing floor - a very RICH symbol here! (cf. 2 Samuel 24:18-25).

**\* \* \***

וַיֹּאכַל בֹּעַז וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ, וַיָּבֹא לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה; וַתָּבֹא בַלָּט, וַתְּגַל מַרְגְּלֹתָיו וַתִּשְׁכָּב׃

***Ruth 3:7*** *Boaz* [*ate*](eating.html) *and drank, and his* [*heart*](body.html) *was glad. He came to lie down at the and of the stack [of grain]. Then she came softly, uncovered his* [*feet*](heel.html) *and lay down.*

**Targum**

7- When Boaz had [eaten](eating.html) and drunk and felt merry, he blessed the [name](name.html) of the Lord, who had accepted his [prayer](prayer.html), in that he removed the [famine](famine.html) from the [Land of Israel](city.html). Then he went to lie down by the side of the grain-heap, and Ruth came secretly, uncovered his [feet](heel.html), and lay down to [sleep](mashal.html).

**Rashi**

**3:7 And his** [**heart**](body.html) **became merry**

(Because) he occupied himself with the Torah.

**Then she came silently**

(ykc means) softly.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth V:15** AND WHEN BOAZ HAD [EATEN](eating.html) AND DRUNK, AND HIS [HEART](body.html) WAS GOOD (III, 7). Why was his [heart](body.html) good? Because he recited the [grace](grace.html) after meals. Another interpretation: AND HIS [HEART](body.html) WAS GOOD: he [ate](eating.html) different kinds of sweet things after his meal, as they accustom the [tongue](spirit.html) to the Torah. Another interpretation of AND HIS [HEART](body.html) WAS GOOD: he occupied himself with the words of the Torah, as it is said, The [law](law.html) of thy [mouth](body.html) is good to me (Ps. CXIX, 72). Another interpretation: AND HIS [HEART](body.html) WAS GOOD: he sought a wife, as it is said, Whoso findeth a wife findeth a good thing (Prov. XVIII, 22). HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN. R. Judah Nesiah inquired of R. Phinehas b. Hama: Boaz was [one](one.html) of the notables of his [generation](toldot.html), and yet it says that HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN: He answered him: That [generation](toldot.html) was steeped in immorality, and they used to pay harlots from the threshing-floors, as it is said, Rejoice not, O Israel, unto exaltation, like the peoples... Thou hast loved a harlot's hire upon every threshing-floor (Hos. IX, 1). And righteous men do not act so. Moreover, because the righteous spurn ill-gotten gain, their possessions are precious to them’.

**Thoughts**

In the evening meeting between Ruth and Boaz (chapter 3), the story alludes to [two](two.html) similar situations--Lot's daughters (Genesis 19:31ff), and Tamar, Yehuda's daughter-in-[law](law.html) (Genesis 38). The [three](three.html) situations have common features, most notably, that there are women who have little prospect of having further children who take actions to insure their own offspring. Additionally, each of the cases has the death of [two](two.html) husbands. The differences in the Ruth story emphasize Ruth's modesty and Boaz's self-control. Ruth, unlike Lot's daughters, makes only a symbolic advance to Boaz, who had been drinking of his own accord. Lot's daughters get their father drunk and have relations with him. Boaz's self-control, in contrast to Yehuda's impulsive behavior, allows him to follow the proper procedure regarding the more rightful redeemer. Rabbi Sassoon explained that the meeting between Ruth and Boaz is a "[tikkun](tikkun.html)" (rectification) of the previous [two](two.html) encounters. Ruth is the descendant of the product of the [first](one.html) encounter, [Moab](stages.html), and Boaz is a descendant of a product of the second encounter, Peretz. It is the correction of these earlier encounters that eventually leads to the [birth](thebirth.html) of the ruling dynasty in Israel

Most Excellent point. Perhaps he should then have gone to 2 Luqas 3:21 comment on the phrase "restitution of all things" which is nothing but [one](one.html) of the most important roles of [Mashiach](mashiach.html) "TIQQUN OLAM," and which is the [Hebrew](hebrew.html) equivalent for the phrase indicated in 2 Luqas 3:21. Maybe also a link to the last verses of Malachi showing that the return to the [fathers](fathers.html) is not a return to the literal [blood](body.html) [fathers](fathers.html) but to the teachings of the Patriarchs which effect this [Tikkun](tikkun.html) Olam. Your Excellency has showed me a bar of candy and has left me with my [mouth](body.html) full of saliva, and I am left for the candy but alas, it seems it is not forthcoming :-)

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Grain** = People (who contain Torah [insights](insights.html)) or Torah [insights](insights.html) ([food](food.html) [connects](connection.html) the soul to the [body](body.html)). Grain is ground, mixed, kneeded, shaped, and baked into bread. Bread = Torah. These actions are the [mitzvot](cmds613.html) that are performed as a result of the Torah [insights](insights.html). Chazal say, Where there is no bread, there is no Torah. Where there is no Torah, there is no bread.

***Mattitiyahu 13:23*** *But he that received* [*seed*](flower.html) *into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some* [*thirty*](thirty.html)*.*

Grain = [seed](flower.html) = memory. The memories are the memories of the Torah [taught](teacher.html) to us while we were in the [womb](thebirth.html), by our [angel](angels.html).

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:2*** *When the embryo is in its mother's* [*womb*](thebirth.html)*, He causes a light to shine for it there [wherewith it can see from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other], as Job said,... In the earliest months... when His light shined above my* [*head*](body.html) *(Job 29:2ff.). Is this not a matter for praise?*

**Translation**

When In Him there is Strength [studied](study.html) and drank from Torah, and his [heart](body.html) was merry, he lay down at the brink of the grain pile. She came secretly and uncovered his [feet](heel.html) and lay down.

**Interpretation**

When [Mashiach](mashiach.html) ben David had finished [eating](eating.html) and drinking and had occupied himself with Torah, he went over to lie next to the harvest of the people of the Word of God. The [convert](aliens.html) approached quietly, and lay at [Mashiach](mashiach.html)’s [feet](heel.html) in a subservient and familial way. She was using [body](body.html) language to appeal to [Mashiach](mashiach.html) ben David that He should [redeem](redemption.html) her and act in a familial way with her – that is He should marry her through the act of [redemption](redemption.html). The subservient attitude was an indication that she wanted [Mashiach](mashiach.html) ben David to be her Torah [teacher](teacher.html) and lead her in the ways of Torah.

**\* \* \***

וַיְהִי בַּחֲצִי הַלַּיְלָה, וַיֶּחֱרַד הָאִישׁ וַיִּלָּפֵת; וְהִנֵּה אִשָּׁה, שֹׁכֶבֶת מַרְגְּלֹתָיו׃

***Ruth 3:8*** *And it came to pass at midnight that the man was startled and turned about; and behold, a woman was lying at his* [*feet*](heel.html)*.*

**This pasuk containing “b’chatzi ha’layla” (at midnight) marks the exact middle of the megilla!**

**Targum**

8- And it happened at midnight that the man shuddered and trembled, and, as a result, his flesh became as soft as a [boiled] turnip. Though he perceived a woman [sleeping](mashal.html) at his [feet](heel.html), he subdued his evil inclination and did not draw nigh unto her, just like the righteous [Joseph](joseph.html), who refused to draw nigh unto the Egyptian woman, the wife of his master; and just like the pious Paltiel, the son of Laish, who placed a sword between himself and Michal, the daughter of Saul and wife of David, refusing to approach her.

**Rashi**

**3:8 That the man trembled**

He thought it was a [demon](demons.html), and he wanted to [cry](mashal.html) out, and she seized and clasped him in her [arms](body.html).

**And he was seized**

(,pkhu means) and he was seized, as in (Judges 16:29) “And Samson seized (,pkhu)”.

**And behold a woman**

He placed his [hand](fourteen.html) upon her [head](body.html) and he (thereby) recognized that it was a woman (since [demons](demons.html) have no [hair](hair.html)).

[**Talmud**](orallaw.html)

**Sanhedrin 19b** R.Johanan said: [Joseph](joseph.html)'s strong [temptation] was but a petty trial to Boaz; and that of Boaz was small in comparison with that of Palti son of Layish. ‘[Joseph](joseph.html)'s strong temptation was but a petty trial to Boaz,’ as it is written, And it came to pass at mid-night and the man was startled, ‘vayilafeth’. What is the meaning of - vayilafeth? - Rab said: His flesh became [liftath - as hard] as turnip heads [in the intensity of his arousal].

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VI:1** [It may also refer to] the [fear](fear.html) which Ruth caused Boaz to [fear](fear.html), as it is written, AND IT CAME TO PASS AT MIDNIGHT, THAT THE MAN WAS STARTLED (III 8), and he might easily have cursed her, but ’ Whoso putteth his trust in the Lord shall be set up on high’. But God put it in his [heart](body.html) to bless her, as it is said, BLESSED BE THOU OF THE LORD, MY DAUGHTER (ib. 10). AND TURNED HIMSELF.

**Symbols and their Meaning**

**Man** = [Mashiach](mashiach.html)

**Woman** = The congregation of [HaShem](hashem.html)

**Translation**

It came at midnight that the [Mashiach](mashiach.html) shuddered and bent and behold a woman lay at his [feet](heel.html). A woman is a picture of a group of people whether is be a [nation](nations.html), a religious group, or some other large grouping of people. A woman is primarily a receiver whilst [HaShem](hashem.html) is a [giver](giver.html).

Here he must explain what a woman is in symbolic Metaphysical and typological language of the Scriptures and Kabalah.

**Interpretation**

At the midpoint of the end of the age, at the [time](time.html) when [prayers](prayer.html) are answered, [Mashiach](mashiach.html) ben David was experiencing prophecy related to the [redemption](redemption.html). He was startled when He awoke and the opportunity to [redeem](redemption.html) His Congregation was near at [hand](fourteen.html) and that the congregation was asking for [redemption](redemption.html)..

**\* \* \***

וַיֹּאמֶר מִי־אָתּ; וַתֹּאמֶר, אָנֹכִי רוּת אֲמָתֶךָ, וּפָרַשְׂתָּ כְנָפֶךָ עַל־אֲמָתְךָ, כִּי גֹאֵל אָתָּה׃

***Ruth 3:9*** *"Who are you?" he asked. " I am Ruth, your handmaiden," she said. "Spread your wing [the corner of your cloak] over your handmaiden, for you are a redeemer."*

**Targum**

9- "Who are you?" said he. She responded, "I am Ruth, your maidservant. Let your [name](name.html) be called over your maidservant, by taking me to wife, inasmuch as you are a redeemer."

**Rashi**

**3:9 Spread therefore your corner**

(I.e.,) the corner of your garment, to cover me with your cloak. And this is an expression of [marriage](mashal.html).

**For you are a redeemer**

To [redeem](redemption.html) the [inheritance](inherit.html) of my husband, as it is stated (in Leviticus 25:25), “Then shall come his redeemer who is closest to him, and he shall [redeem](redemption.html), etc.” And my mother-in-[law](law.html) and I have to sell our [inheritance](inherit.html), and now it is (incumbent) upon you to purchase (it). Acquire me, too, (i.e., marry me) with it, so that the [name](name.html) of the deceased be remembered upon his estate, (for) when I come to the [field](field.html), they will say, “This is the wife of Machlon”.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VI:1** She clung to him like ivy, and he began to finger her [hair](hair.html). ' Spirits have no [hair](hair.html),’ he thought, so he said, ‘WHO ART THOU? (ib. 9), a woman or a spirit? ' She answered, ' A woman.’ ' A maiden or a married woman? ' She answered, ' A maiden.’ ' Art thou [clean](purity.html) or unclean?’ She answered, ‘[Clean](purity.html).’ AND BEHOLD A WOMAN, purest of women, LAY AT HIS [FEET](heel.html) (ib. 8), as it is said, AND HE SAID: WHO ART THOU? AND SHE ANSWERED: I AM RUTH THY HANDMAID. R. Berekiah said: Cursed be the [wicked](wicked.html)! Elsewhere1 it is said, She caught him by his garment, saying: Lie with me (Gen. XXXIX, 12), but here, she said, SPREAD THEREFORE THY SKIRT OVER THY HANDMAID.

**Thoughts**

In the last [two](two.html) chapters of Ruth, the word "geula" ([redemption](redemption.html)) repeats itself quite a few times. "For you are a redeeming kinsman ... I am a redeeming kinsman, there is another redeemer closer than I ... if he will act as a redeemer, good! Let him [redeem](redemption.html). But if he does not want to act as redeemer for you, I will do so myself," and many other times. What should we learn from this?

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’. The [convert](aliens.html).

**Garment corner** = [Tzitzith](tzitzith.html). The corner of the garments of all [Jewish](gen-jew.html) men contain the [fringes](tzitzith.html) that remind us of the [commands](cmds613.html) of [HaShem](hashem.html). This garment is commonly put on poles and suspended over a bride and groom at their [wedding](wedding.html). This is the only [time](time.html) that it is normally spread over a woman. Hence, to ask for it to be spread over a woman is to ask for [marriage](mashal.html).

**Righteous** [**convert**](aliens.html) = The House of Israel as they were when they stood in front of Mount [Sinai](stages.html) in the days of Moses.

**Translation**

And he said, “Who is there”? Considered Well, your maidservant. Spread a wing over your maidservant, for you are a redeemer.

**Interpretation**

[Mashiach](mashiach.html) ben David will ask, “Who are you?”. The congregation of [HaShem](hashem.html) will answer, “I am Your servant, a [convert](aliens.html)”. The [convert](aliens.html) will ask [Mashiach](mashiach.html) ben David to spread His [Tzitzith](tzitzith.html) over His Congregation in the manner that a Chuppah is spread over a bride and groom. The Congregation was seeking [marriage](mashal.html) with [Mashiach](mashiach.html) ben David, since He is our Kinsman-redeemer and Husband.

What about the "corner of your garment" i.e. [Tzitzith](tzitzith.html)?

**\* \* \***

וַיֹּאמֶר, בְּרוּכָה אַתְּ לַיהוָה בִּתִּי, הֵיטַבְתְּ חַסְדֵּךְ הָאַחֲרוֹן מִן־הָרִאשׁוֹן; לְבִלְתִּי־לֶכֶת, אַחֲרֵי הַבַּחוּרִים, אִם־דַּל וְאִם־עָשִׁיר׃

***Ruth 3:10*** *He said, "Blessed are you of the Lord, my daughter! Your last kindness is greater than the* [*first*](one.html)*, by not going after the young men, whether poor or rich."*

**Targum**

10- Said he: "Blessed be you before the Lord, my daughter. The last good deed which you have done is better than the [first](one.html). The [first](one.html) was that you became a proselyte, and the last, that you made yourself like a woman who waits for a small brother-in-[law](law.html) until he grows up, refraining from following young men, whether poor or wealthy, in order to carry on immoral relations with them.

**Rashi**

**3:10 Than the** [**first**](one.html)

which you did for your mother-in-[law](law.html).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VI:2** AND HE SAID: BLESSED BE THOU OF THE LORD, MY DAUGHTER. THOU HAST SHOWN MORE KINDNESS IN THE END THAN AT THE BEGINNING (ib. 10). R. Johanan and Resh Lakish and the Rabbis commented on this verse. R. Johanan said: [One](one.html) should never keep back from going to an elder to be blessed. Boaz was eighty years of age, and had not been vouchsafed children. But when that righteous woman [prayed](prayer.html) for him, he was immediately vouchsafed, as it is said, And Naomi said unto her daughter-in-[law](law.html): Blessed be he of the Lord (Rut II, 20). Resh Lakish said: Ruth was [forty](forty.html) years of age and had not yet been vouchsafed children as long as she was married to Machlon. But as soon as that righteous man [prayed](prayer.html) for her, she was vouchsafed, as it is said, BLESSED BE THOU OF THE LORD, MY DAUGHTER. The Rabbis, however, say: Both of them were vouchsafed children only as a result of the blessings of righteous people, as it is said, And all the people that were in the gate, and the elders, said: We are witnesses. The Lord make the woman... like Rachel and like Leah (ib. IV, 11). THOU HAST SHOWN MORE KINDNESS IN THE END THAN AT THE BEGINNING, INASMUCH AS THOU DIDST NOT FOLLOW THE YOUNG MEN, WHETHER RICH OR POOR. R. Samuel b. R. [Isaac](isaac.html) said: A woman prefers a poor young man to a wealthy old man.

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Translation**

Be blessed of [HaShem](hashem.html) my daughter; you have made your latest act of kindness greater than the [first](one.html), in that you did not [walk](walking.html) in the ways of the young men, whether they be poor or rich.

**Interpretation**

[Mashiach](mashiach.html) ben David will ask that [HaShem](hashem.html) bless His congregation for this kindness which is greater than the kindness which they had previously shown by not running after [angels](angels.html) or men, whether they were Torah scholars or not.

**\* \* \***

וְעַתָּה, בִּתִּי אַל־תִּירְאִי, כֹּל אֲשֶׁר־תֹּאמְרִי אֶעֱשֶׂה־לָּךְ; כִּי יוֹדֵעַ כָּל־שַׁעַר עַמִּי, כִּי אֵשֶׁת חַיִל אָתְּ׃

***Ruth 3:11*** *"And now, my daughter,* [*fear*](fear.html) *not. All that you say I will do for you. For all the gate of my people* [*know*](daat.html) *that a woman of valor are you."*

**Targum**

11- "And now, my daughter, do not [fear](fear.html). What you say to me I will do for you, since it is [known](daat.html) to all who sit at the gate, the Great Sanhedrin, of my people, that you are a righteous woman and have the strength to bear the yoke of the [commandments](cmds613.html) of the Lord.

**Translation**

And now my daughter, [fear](fear.html) not; I will do all you say, for the entire [city](city.html) knows that you are a virtuous woman.

**Interpretation**

[Mashiach](mashiach.html) ben David will comfort the congregation of Israel. He will agree to do all that they [prayed](prayer.html) for. He will reassure the congregation that she is [known](daat.html) as a woman of noble character.

**\* \* \***

וְעַתָּה כִּי אָמְנָם, כִּי אִם (זז) גֹאֵל אָנֹכִי; וְגַם יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי׃

***Ruth 3:12*** *"Now while it is true that [if] I am a redeemer, there is also a redeemer closer than I."*

**Targum**

12- "Now, in truth, I am a redeemer, but there is also another redeemer who is better qualified to [redeem](redemption.html) than am I.

**Rashi**

**3:12 And now although it is true that**

(The word) ot, if, is written but not read. That is to say, (ot) conveys uncertainty, (for) there is certainly a redeemer closer than I, (who creates a doubt whether I will, in fact, [redeem](redemption.html)). [Another version of Rashi (states that both words) ot hf, that if, conveys uncertainty, and he was a definite (redeemer),] Rabbi Joshua the son of Levi said (Ruth Rabbah), “Salmon (the father of Boaz) and Elimelech and Tov (the closer redeemer to whom Boaz referred) were brothers. Then what is (the meaning of verse 4:3, in which Boaz says to Tov), ‘which belonged to our brother to Elimelech’? A man always refers to (lit., calls) his uncle (as) his brother, as the matter is stated (Genesis 14:14), ‘And [Abram](avraham.html) heard that his brother (Lot) was taken captive …’ And was not [Abraham](avraham.html) his (Lot’s) uncle? So was Boaz to Elimelech the son of his brother, (and, consequently,) a relative (cousin) of Mahlon. But Tov, (Mahlon’s uncle,) was more (closely) related.”

**Closer than I**

For he (Tov) is a brother, while I (Boaz) am (only) the son of a brother.

[**Talmud**](orallaw.html)

**Nedarim 37b** If I be a redeemer – It is written: “if I be a redeemer,” and read: “I am indeed, a redeemer” – a “halachah to Moses from [Sinai](stages.html)”.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VI:2** AND NOW, MY DAUGHTER, [FEAR](fear.html) NOT... AND NOW IT IS TRUE THAT I AM A NEAR KINSMAN; HOWBEIT THERE IS A KINSMAN NEARER THAN I (III, 11 f.). The Rabbis and R. Joshua b. Levi commented on this. The Rabbis were of the opinion that Tob, Elimelech, and Boaz were brothers, while R. Joshua said that Salmon, Elimelech, and Tob were brothers. It was objected to him: But it is written, Which was our brother Elimelech's (ib. IV, 3)? He answered: A man does not refrain from calling his uncle brother.

**Symbols and their Meaning**

[**Mashiach**](mashiach.html) **ben** [**Yoseph**](joseph.html) = [Yeshua](yeshua.html) of Nazareth, the suffering servant. The redeemer who came 2000 years ago to [redeem](redemption.html) us from our [sins](sin.html). This began the process which will lead to the healing of our land and to our final [redemption](redemption.html).

[**Mashiach**](mashiach.html) **ben David** = [Yeshua](yeshua.html), The mighty King and conqueror. The [one](one.html) who will defeat all our adversaries and rule with a [rod](staff.html) of iron.

**Translation**

Now it is true that I am a kinsman-redeemer. There is a kinsman-redeemer nearer than I. [Mashiach](mashiach.html) ben [Yosef](joseph.html) is the nearer redeemer. He is the redeemer of the [Gentiles](gen-jew.html), not the redeemer of the [Jews](gen-jew.html). [Mashiach](mashiach.html) ben David is the redeemer of the [Jews](gen-jew.html). Where Mashiachians, for example, are focused on [Yeshua](yeshua.html) – [Mashiach](mashiach.html) ben [Yosef](joseph.html), the [Jews](gen-jew.html) are looking for [Mashiach](mashiach.html) ben David as they seek the messianic kingdom and the restoration of Torah.

Please explain this is very obfuscated language - NO COMPRENDO :-)

**Interpretation**

Although it is true, that I [Mashiach](mashiach.html) ben David am your kinsman-redeemer, never the less, there is another kinsman redeemer who preceded me, [Mashiach](mashiach.html) ben [Yoseph](joseph.html). He must [redeem](redemption.html) before I can [redeem](redemption.html). [Mashiach](mashiach.html) ben [Yosef](joseph.html) was sent to the [Gentiles](gen-jew.html) as it says: “For God so loved the [world](worlds.html) (everyone except the [Jews](gen-jew.html)) that He gave His only begotten son ([Yeshua](yeshua.html) / Israel) that whosoever believes in Him ([HaShem](hashem.html)) shall not perish, but have everlasting life.” Yochanan (John) 3:16. [Mashiach](mashiach.html) Ben David is the redeemer of the [Jews](gen-jew.html).

Now here he [needs](needs.html) to explain the difference between the [redemption](redemption.html) of [Mashiach](mashiach.html) ben [Yosef](joseph.html) and the [one](one.html) by [Mashiach](mashiach.html) ben David, otherwise it is confusing to the uninformed.

**\* \* \***

לִינִי הַלַּיְלָה, וְהָיָה בַבֹּקֶר אִם־יִגְאָלֵךְ טוֹב יִגְאָל, וְאִם־לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנֹכִי חַי־יְהוָה; שִׁכְבִי עַד־הַבֹּקֶר׃

***Ruth 3:13*** *"Stay this night. And it shall be in the morning, if he will* [*redeem*](redemption.html) *you, good! let him* [*redeem*](redemption.html)*. But if he does not want to* [*redeem*](redemption.html) *you, I will* [*redeem*](redemption.html) *you. As the Lord lives! Lie until morning."*

**Targum**

13- "Lodge here, and in the morning, if the man qualified to [redeem](redemption.html) you according to the Torah redeems you, very well, let him [redeem](redemption.html) you. But if he is unwilling to [redeem](redemption.html) you, then I will [redeem](redemption.html) you. I swear by an oath before God, that I will do just as I have spoken to you. [Sleep](mashal.html) now until the morning."

**Rashi**

**3:13 Stay over this night**

Stay over ([one](one.html) more night) without a husband.

**As the Lord lives**

She said to him “With words (i.e., excuses) you (want) to send me away.” (Immediately,) he jumped and swore to her that he was not sending her away with (mere) words. And some of our Rabbis said (Ruth Rabbah) (that) he swore to his evil inclination, for his evil inclinantion was inciting him, (saying) “You are an unmarried man, and she is an unmarried woman. (Therefore,) come unto her!” And he swore that he would not come unto her except through [marriage](mashal.html).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VI:2** TARRY THIS NIGHT (III, 13). This night you will spend without a husband, but you will not be without a husband for another night. AND IT SHALL BE IN THE MORNING, THAT IF HE WILL PERFORM UNTO THEE THE PART OF A KINSMAN, WELL; LET HIM DO THE KINSMAN'S PART; BUT IF HE BE NOT WILLING TO DO THE PART OF A KINSMAN TO THEE, THEN WILL I DO THE PART OF A KINSMAN TO THEE (ib. 13).

[**Midrash**](orallaw.html) **Rabbah - Ruth VI:2** TARRY THIS NIGHT in this [world](worlds.html) which is all night, AND IT SHALL BE IN THE MORNING, IF THE GOOD [ONE](one.html) WILL [REDEEM](redemption.html) THEE, HE WILL [REDEEM](redemption.html) THEE. IT SHALL BE IN THE MORNING refers to the [world](worlds.html) which is all good. IF THE GOOD [ONE](one.html) WILL [REDEEM](redemption.html) THEE, the GOOD [ONE](one.html) is the Holy [One](one.html), blessed be He, as it is said, The Lord is good to all (Ps. CXLV, 9). BUT IF HE WILL NOT [REDEEM](redemption.html) THEE, THEN WILL I [REDEEM](redemption.html) THEE; AS THE LORD LIVETH, LIE HERE TILL THE MORNING, and the [fire](fire.html) subsided. … R. Jose said: [Three](three.html) individuals found their Evil Inclination mastering them, and they fortified themselves against it by taking an oath, namely [Joseph](joseph.html), David, and Boaz. [Joseph](joseph.html), as it is written, How then can I do this great [wickedness](wicked.html), and [sin](sin.html) against God (Gen. XXXIX, 9). R. Huna said in the [name](name.html) of R. Idi: Is Scripture ever defective?’ It does not say ‘and [sin](sin.html) against the Lord’ but ’and [sin](sin.html) against God’; he swore to his Evil Inclination and said, ‘By God, I will not [sin](sin.html) nor do this evil!’ How do we [know](daat.html) it of David? Because it is said, And David said: As the Lord liveth, nay, but the Lord shall smite him (I Sam. XXVI, 10). To whom did he take this oath? R. Eleazar and R. Samuel b. Nahman gave different answers. R. Eleazar said: He took an oath to his Evil Inclination; R. Samuel b. Nahman said: He took an oath to Abishai the son of Zeruiah, saying to him, ' As the Lord liveth, if you touch him, I swear that I will mingle your [blood](body.html) with his.’ How do we [know](daat.html) it of Boaz? Because it is said, As THE LORD LIVETH, LIE DOWN UNTIL THE MORNING. R. Judah and R. Hunya commented on this. R. Judah said: All that night his Evil Inclination contended with him, saying, ‘You are unmarried and seek a wife, and she is unmarried and seeks a husband. Arise and have [intercourse](marriageact.html) with her, and make her your wife.’ And he took an oath to his Evil Inclination, saying, ‘As the Lord liveth, I will not touch her,’ and to the woman he said, LIE DOWN UNTIL THE MORNING (III, 13)... IF HE WILL PERFORM UNTO THEE THE PART OF A KINSMAN, WELL; LET HIM DO A KINSMAN'S PART (ib. 13). R. Hunya said: It is written, A wise man is strong (be'oz); yea, a man of [knowledge](knowledge.html) increaseth strength (Prov. XXIV, 5): read not ’ be'oz ‘ (strong), but Boaz; ' A wise man is Boaz, and a man of [knowledge](knowledge.html) increaseth strength,’ for he strengthened himself with an oath.

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Night** = A [time](time.html) when no man can work. This is the [exile](galuyot.html).

***John 9:4*** *As long as it is day, we must do the work of him who sent me. Night is* [*coming*](coming.html)*, when no* [*one*](one.html) *can work.*

**Morning** = This is the end of the [exile](galuyot.html), the [seventh](seven.html) day / [millennium](millenium.html), the day of [Mashiach](mashiach.html).

**Translation**

Stop tonight. In the morning if he redeems, good. But if he does not want to [redeem](redemption.html) you, I will [redeem](redemption.html) you, “[HaShem](hashem.html) lives!” Lie down until morning.

**Interpretation**

Stay here till the end of this age, this [time](time.html) of tribulation. In the next age, if [Mashiach](mashiach.html) ben [Yoseph](joseph.html) will [redeem](redemption.html), it is good. If [Mashiach](mashiach.html) ben [Yoseph](joseph.html) is not willing then as surely as [HaShem](hashem.html) lives, I, [Mashiach](mashiach.html) ben David, will [redeem](redemption.html). Rest until the [time](time.html) when all will be good.

**\* \* \***

וַתִּשְׁכַּב מַרְגְּלָתוֹ (מַרְגְּלוֹתָיו) עַד־הַבֹּקֶר, וַתָּקָם בִּטְרוֹם (בְּטֶרֶם) יַכִּיר אִישׁ אֶת־רֵעֵהוּ; וַיֹּאמֶר אַל־יִוָּדַע, כִּי־בָאָה הָאִשָּׁה הַגֹּרֶן׃

***Ruth 3:14*** *She lay at his* [*feet*](heel.html) *until the morning. Then she rose before a man could recognize his friend, for he said, "let it not be* [*known*](daat.html) *that the woman came to the threshing floor."*

**Targum**

14- So she slept at his [feet](heel.html) until morning. At dawn, before [one](one.html) could recognize another because of the darkness, she arose. Then he said to his servants: "Let it not be [known](daat.html) to anyone that a woman came to the threshing floor."

**Rashi**

**3:14 For he said Let it not be** [**known**](daat.html)

This refers back to, “and she arose before [one](one.html) man could recognize another”. He hastened her to rise, for he said in his [heart](body.html), “It is not (befitting) my honor that it should be [known](daat.html) that the woman came to the threshingfloor”.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:1** AND SHE LAY AT HIS [FEET](heel.html) UNTIL THE MORNING, AND SHE ROSE UP BEFORE [ONE](one.html) COULD DISCERN THE OTHER (III, 14). R. Berekiah said: BEFORE (BETEREM) is written with an extra vav [teaching](teacher.html) that she tarried with him for [six](six.html) hours, the numerical equivalent of the [letter](letters.html) vav. FOR HE SAID: LET IT NOT BE [KNOWN](daat.html) THAT THE WOMAN CAME TO THE THRESHING-FLOOR (ib.). To whom did he say this? R. Meir said: To his major- domo. R. Hunya and R. Jeremiah in the [name](name.html) of R. Samuel b. R. [Isaac](isaac.html) said: All that night Boaz lay stretched out upon his [face](body.html), and [prayed](prayer.html), ‘Lord of the Universe, it is revealed and [known](daat.html) to Thee that I did not touch her; so may it be Thy will that it be not [known](daat.html) that the woman came to the threshing-floor, that the [name](name.html) of [Heaven](heaven.html) be not profaned through me.’

**Translation**

She lay at his [feet](heel.html) until morning and she got up before anyone could recognize another. For he said let it not be [known](daat.html) that a woman came to the threshing floor.

**Interpretation**

She lay at his [feet](heel.html) until morning and she got up before anyone could recognize another. For he said let it not be [known](daat.html) that, the congregation of Israel, a woman, came to the [Temple](temple.html). She remained for [six](six.html) hours that night. This woman surely represents the Nazareans who serve [HaShem](hashem.html) as [Jews](gen-jew.html), in [secret](sod.html).

The [secret](sod.html) woman no? Please explain.

**\* \* \***

וַיֹּאמֶר, הָבִי הַמִּטְפַּחַת אֲשֶׁר־עָלַיִךְ וְאֶחֳזִי־בָהּ וַתֹּאחֶז בָּהּ; וַיָּמָד שֵׁשׁ־שְׂעֹרִים וַיָּשֶׁת עָלֶיהָ, וַיָּבֹא הָעִיר׃

***Ruth 3:15*** *He said, "Bring the kerchief that is upon you and hold it." She held it, and he measured* [*six*](six.html) *barley-corns and set it upon her. Then he went into the* [*city*](city.html)*.*

**Targum**

15- [To Ruth he said:] "Take the scarf which you have there, and lay hold of it," he said. So she took hold of it. Then he measured [six](six.html) se’ah of barley and placed it upon her, whereupon strength to carry it was given to her from God. At that moment it was announced through the medium of prophecy, that [six](six.html) of the most righteous men were destined to descend from her, each [one](one.html) of whom would be blessed with [six](six.html) blessings -- David, Daniel and his companions, and the King-[Mashiach](mashiach.html). Then Boaz went into the [city](city.html).

**Rashi**

**3:15** [**Six**](six.html) **barleycorns**

It is impossible to say (that this means) [six](six.html) seahs (a seah was a large measure) for it is not customary for a woman to carry (as much) as this load. Rather, (this means) actually [six](six.html) barleycorns. And he hinted to her (through this symbolic gift) that there was destined to come forth from her a son (the [Mashiach](mashiach.html)) who would be blessed with [six](six.html) blessings: “the spirit of wisdom and understanding, (the spirit of) counsel and might, the spirit of [knowledge](knowledge.html) and [fear](fear.html) of the Lord” (Isaiah 11:2).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:2** AND HE SAID: BRING THE MANTLE THAT IS UPON THEE (ib. 15). BRING (HABI) is written habah, [teaching](teacher.html) that he addressed her in the masculine, that none should notice her. AND HOLD IT. [Teaches](teacher.html) that she girded her loins like a man. AND HE MEASURED [SIX](six.html) MEASURES OF BARLEY, AND LAID IT ON HER. R. Simon said: Bar Kappara expounded in Sepphoris: Is it then the custom of a king to [betroth](betroth.html) a wife with [six](six.html) grains of barley? Or is it the custom of a woman to be betrothed with [six](six.html) se’ah of barley? R. Juda b. Simon said: The meaning is that as a reward for, AND HE MEASURED [SIX](six.html) BARLEYS AND LAID [THEM] ON HER, he was vouchsafed that there should arise from her [six](six.html) righteous men, each [one](one.html) of them possessing [six](six.html) outstanding virtues, viz. David, Hezekiah, Josiah, Hananiah, Mishael and Azariah, Daniel, and the [Mashiach](mashiach.html). David, as it is said, Skilful in playing, and a mighty man of valor, and a man of war, and prudent in affairs, and a comely person, and the Lord is with him (I Sam. XVI, 18); Hezekiah, as it is said, That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it, through justice and through righteousness (Isa. IX, 6). And his [name](name.html) is called Pele- joez-el-gibbor-abi-ad-sar-shalom (ib. 5). Some observe that l'marbeh (be increased) is written with a closed mem. Josiah, as it is said, For he shall be as a tree planted by the waters, and that spreadeth out its roots by the river, etc. (Jer. XVII, 8). Hananiah, Mishael, and Azariah, as it is said, Youths in whom there was no blemish, but fair to look on, and skilful in all wisdom, and skilful in [knowledge](knowledge.html), and discerning in thought, and such as had ability (Dan. I, 4). Daniel, as it is said, A surpassing spirit, and [knowledge](knowledge.html), and understanding, interpreting of [dreams](dreams.html), and declaring of riddles, and loosing of knots, were found in the same Daniel (ib. v, 12). The [Mashiach](mashiach.html), as it is said, And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, etc. (Isa. XI, 2).

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:3** AND HE WENT INTO THE [CITY](city.html) (III, 15). Surely it should have stated that she went to the [city](city.html), yet it says AND HE WENT TO THE [CITY](city.html)? It [teaches](teacher.html) that he accompanied her lest [one](one.html) of the young men accost her.

**Symbols and their Meaning**

**Barley** = Beginning Torah [Knowledge](knowledge.html).

[**Six**](six.html)= The [number](nchart.html) of man.

**Grain** = People (who contain Torah [insights](insights.html)) or Torah [insights](insights.html) ([food](food.html) [connects](connection.html) the soul to the [body](body.html)). Grain is ground, mixed, kneeded, shaped, and baked into bread. Bread = Torah. These actions are the [mitzvot](cmds613.html) that are performed as a result of the Torah [insights](insights.html). Chazal say, Where there is no bread, there is no Torah. Where there is no Torah, there is no bread.

***Mattitiyahu 13:23*** *But he that received* [*seed*](flower.html) *into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some* [*thirty*](thirty.html)*.*

Grain = [seed](flower.html) = memory. The memories are the memories of the Torah [taught](teacher.html) to us while we were in the [womb](thebirth.html), by our [angel](angels.html).

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:2*** *When the embryo is in its mother's* [*womb*](thebirth.html)*, He causes a light to shine for it there [wherewith it can see from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other], as Job said,... In the earliest months... when His light shined above my* [*head*](body.html) *(Job 29:2ff.). Is this not a matter for praise?*

**Thoughts**

Rashi says that with the [six](six.html) grains he alluded that from her descendants will come [Mashiach](mashiach.html), who will be blessed with [six](six.html) blessings.

Why did he give her specifically barley and not [six](six.html) of something else?

The [Jewish](gen-jew.html) people will [experience](experience.html) the greatest level of [spiritual](physical.html) and material riches when [Mashiach](mashiach.html) reveals himself. As the Rambam says, "In that [time](time.html) there will be no hunger, war, jealousy, or competition. There will be goodness in abundant measure, all delicacies will be available like [dust](rock.html), and the entire [world](worlds.html) will be involved only in the understanding of G-dliness" (Melachim 12:5).

The [Hebrew](hebrew.html) word for barley, "se'orim" can be rearranged to spell the word "ashirim", rich. With the giving of [six](six.html) se'orim, grains of barley, Boaz alluded that she would be the ancestor of [Mashiach](mashiach.html), in whose [time](time.html) the [Jews](gen-jew.html) will all be ashirim, wealthy materially and [spiritually](physical.html).

**Translation**

He said, “hold out the shawl that you are wearing, and grasp it. He stretched out [six](six.html) measures of barley, and placed it on her, then he went into the [city](city.html).

**Interpretation**

[Mashiach](mashiach.html) ben David then promised that [six](six.html) righteous men would arise from the [convert](aliens.html), including the [Mashiach](mashiach.html).

**\* \* \***

וַתָּבוֹא אֶל־חֲמוֹתָהּ, וַתֹּאמֶר מִי־אַתְּ בִּתִּי; וַתַּגֶּד־לָהּ, אֵת כָּל־אֲשֶׁר עָשָׂה־לָהּ הָאִישׁ׃

***Ruth 3:16*** *She came to her mother-in-*[*law*](law.html)*, who said, "Who are you, my daughter?" So she told her all that the man had done for her.*

**Targum**

16- She came to her mother-in-[law](law.html) at daybreak, and Naomi said to her: "Who are you? My daughter?" Then she told her everything that the man had done. He had acted on instructions revealed to him through the medium of prophecy.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:4** AND WHEN SHE CAME TO HER MOTHER-IN-[LAW](law.html), SHE SAID: WHO ART THOU MY DAUGHTER (III, 16). Did she then not recognize her? Yes, but she meant, ‘Are you still a [virgin](virgin.html) or a married woman?’ She answered, A [virgin](virgin.html), AND SHE TOLD HER ALL THAT THE MAN HAD DONE TO HER (ib.).

Typologically [speaking](mashal.html) why did she remain a [virgin](virgin.html)? This must be explained.

**Symbols and their Meaning**

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

**Man** = [Mashiach](mashiach.html)

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Translation**

When she came to her mother-in-[law](law.html), she said, “How do things stand with you, my daughter?” Then she manifested all that the [Mashiach](mashiach.html) had done for her.

**Interpretation**

When the [convert](aliens.html) came before the Torah [teacher](teacher.html), The Torah [teacher](teacher.html) asked whether the [convert](aliens.html) was still a [virgin](virgin.html). The [convert](aliens.html) said she was a [virgin](virgin.html), but it would not be for very long.

**\* \* \***

וַתֹּאמֶר שֵׁשׁ־הַשְּׂעֹרִים הָאֵלֶּה נָתַן לִי; כִּי אָמַר זז (אֵלַי), אַל־תָּבוֹאִי רֵיקָם אֶל־חֲמוֹתֵךְ׃

***Ruth 3:17*** *And she said, "These* [*six*](six.html) *barley-corns he gave me, for he said [to the], "Come not empty-handed to your mother-in-*[*law*](law.html)*."*

**Targum**

17- "The man gave me these [six](six.html) se’ah of barley," said she, "Saying to me: 'You must not go back to your mother-in-[law](law.html) empty-handed."'

[**Talmud**](orallaw.html)

**Nedarim 37b** **for he said** – It is written: “for he said,” and read: “for he said to me” – a “halachah to Moses from [Sinai](stages.html)”.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:5** AND SHE SAID: THESE [SIX](six.html) MEASURES OF BARLEY GAVE HE TO ME (III, 17). R. Alexander said: Wherever the children of Israel went, they did not depart there from empty-handed. From the spoil of Egypt they did not depart empty-handed, nor did they leave empty handed the spoil of Sihon and Og, nor did they depart empty-handed from the spoil of the [thirty](thirty.html)-[one](one.html) kings. The word rekam (empty-handed) occurs in [connection](connection.html) with Egypt, as it is said, And it shall come to pass, that, when ye go, ye shall not go empty-handed-rekam (Ex. III, 21). And in [connection](connection.html) with the [Festival](festival.html) pilgrims, as it is said, And none shall appear before Me empty-handed-rekam (ib. XXIII, 15); and in [connection](connection.html) with the righteous, as it is said, FOR HE SAID UNTO ME: GO NOT EMPTY-HANDED UNTO THY MOTHER-IN-[LAW](law.html) (III, 17). The word ’rekam‘ which occurs in [connection](connection.html) with the righteous is to be compared not to that of Egypt, but to that of the [Festival](festival.html) Pilgrims, as we have learnt: The re'iyyah-[offering](korbanot) must be not less than [two](two.html) pieces of silver in value, and the [Festival](festival.html)-[offering](korbanot) not less than [one](one.html) ma'ah of silver.

**Symbols and their Meaning**

[**Six**](six.html)= The [number](nchart.html) of man.

**Grain** = People (who contain Torah [insights](insights.html)) or Torah [insights](insights.html) ([food](food.html) [connects](connection.html) the soul to the [body](body.html)). Grain is ground, mixed, kneeded, shaped, and baked into bread. Bread = Torah. These actions are the [mitzvot](cmds613.html) that are performed as a result of the Torah [insights](insights.html). Chazal say, Where there is no bread, there is no Torah. Where there is no Torah, there is no bread.

***Mattitiyahu 13:23*** *But he that received* [*seed*](flower.html) *into the good ground is he that heareth the word, and understandeth [it]; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some* [*thirty*](thirty.html)*.*

Grain = [seed](flower.html) = memory. The memories are the memories of the Torah [taught](teacher.html) to us while we were in the [womb](thebirth.html), by our [angel](angels.html).

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIV:2*** *When the embryo is in its mother's* [*womb*](thebirth.html)*, He causes a light to shine for it there [wherewith it can see from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other], as Job said,... In the earliest months... when His light shined above my* [*head*](body.html) *(Job 29:2ff.). Is this not a matter for praise?*

**Translation**

These [six](six.html) barley he gave to me. He said don’t go empty to your mother-in-[law](law.html).

**Interpretation**

The [convert](aliens.html) added that [Mashiach](mashiach.html) ben David had promised her [six](six.html) righteous men that she might repay the Torah [teacher](teacher.html) for all that she had [taught](teacher.html) the [convert](aliens.html). It is well [known](daat.html) that the Levites and [priests](priests.html) were supported by the tithes of the people. Further, this tithe was payment for the [teaching](teacher.html) of Torah, which was the primary task for the Levites and [priests](priests.html). This suggests that the talmid, the Torah student, should not return to their Torah [teacher](teacher.html) empty handed, they should bring their tithe to their Torah [teacher](teacher.html).

Typologically what does it mean when the [Mashiach](mashiach.html) says to the Nazarean Righteous [Gentile](gen-jew.html) "do not go back to your mother-in-[law](law.html) empty handed"?

This whole thing [needs](needs.html) to be well explained, as is it is very confusing.

**\* \* \***

וַתֹּאמֶר שְׁבִי בִתִּי, עַד אֲשֶׁר תֵּדְעִין, אֵיךְ יִפֹּל דָּבָר; כִּי לֹא יִשְׁקֹט הָאִישׁ, כִּי־אִם־כִּלָּה הַדָּבָר הַיּוֹם׃

***Ruth 3:18*** *Then she said, "Sit still, my daughter, until you* [*know*](daat.html) *how the matter will fall. For the man will not rest unless he settles the matter today."*

**Targum**

18- Then Naomi said: "Abide with me at home, my daughter, until you find out how it is decreed by God and how the matter is decided, for the man will not rest unless he complete the matter satisfactorily today."

**Rashi**

**3:18 Unless he finishes**

(Unless) the man (finishes) “the matter today.”

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:6** THEN SAID SHE: SIT STILL MY DAUGHTER... FOR THE MAN WILL NOT REST, UNTIL HE HAVE FINISHED THE THING (ib. 18). R. Huna said in the [name](name.html) of R. Samuel b. [Isaac](isaac.html): The yes of the righteous is yes, and their no, no, as it is said, FOR THE MAN WILL NOT REST UNTIL HE HAVE FINISHED THE THING THIS DAY.

**Symbols and their Meaning**

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Translation**

Then she said, “Sit down my daughter until you [know](daat.html) how the word will fall. For the [Mashiach](mashiach.html) will not rest until he has ended the word this day.

**Interpretation**

Then the Torah [teacher](teacher.html) told the [convert](aliens.html) to wait until judgment has been passed on her [redemption](redemption.html).

**\* \* \***

# The Story – Chapter IV

**ד** וּבֹעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם, וְהִנֵּה הַגֹּאֵל עֹבֵר אֲשֶׁר דִּבֶּר־בֹּעַז, וַיֹּאמֶר סוּרָה שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי; וַיָּסַר וַיֵּשֵׁב׃

***Ruth 4:1*** *Meanwhile Boaz went up to the gate and sat down there. And behold! The redeemer was passing by, of whom Boaz had spoken. He said, "Turn aside, sit down here, so-and-so [Ploni Almoni]." So he turned aside and sat down.*

**Targum**

1- Boaz went up to the gate, the Beth Din of the Sanhedrin, and sat there with the elders, when lo, the redeemer of whom Boaz had spoken to Ruth passed by. "Come over," said he, "and sit down here, you, whose ways are [secret](sod.html)." So he turned aside and sat down.

**Rashi**

**4:1 So-and-so**

And his [name](name.html) was not recorded since he did not want to [redeem](redemption.html). The appearance of this [Mashiach](mashiach.html) ben [Yosef](joseph.html) at the same [time](time.html) as [Mashiach](mashiach.html) ben David suggests that the [Mashiach](mashiach.html) ben [Yosef](joseph.html) has [two](two.html) roles as seen in the [two](two.html) pits that [Yosef](joseph.html) ben [Yaaqov](jacob.html) was thrown into. This second appearance of [Mashiach](mashiach.html) ben [Yosef](joseph.html) is to play the role of King Saul – to destroy [Amalek](amalek.html). His [inheritance](inherit.html) is the [goyim](gen-jew.html).

**So-and-so**

(hbnkt hbkp) is translated (into Aramaic) in the Prophets (I Samuel 21:3)(as) “concealed and [secret](sod.html)”.

**So**

(hbkp means) covered and concealed, (as in the) expression (Deuteronomy 17:8), “If there be concealed,” (and Genesis 18:14), “Is there anything concealed from the Lord?”

**And-so**

(hbnkt means) unknown (lit., widowed) without a [name](name.html). [Another version: (He is called) hbnkt because he was devoid (lit., widowed) of the words of the Torah, for he should have expounded, “An ammonite (is forbidden in [marriage](mashal.html) to a [Jewish](gen-jew.html) [female](male+female.html)), but not an Ammonite (to a [Jewish](gen-jew.html) [male](male+female.html)); a Moabite, but not a Moabitess”. Yet he maintained (verse 4:6), “lest I mar my [inheritance](inherit.html) (i.e. my children).”]

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:7** NOW BOAZ WENT UP TO THE GATE, AND SAT HIM DOWN THERE; AND, BEHOLD, THE NEAR KINSMAN OF WHOM BOAZ [SPOKE](mashal.html) CAME BY (IV, 1). Was he then [standing](mashal.html) waiting behind the gate? R. Samuel b. Nahman answered: Had he been at the uttermost ends of the earth, the Holy [One](one.html), blessed be He, would have caused him to fly and would have brought him there in order that that righteous man should not grieve while [sitting](mashal.html) there. R. Berekiah said: Thus did these great men, R. Eliezer and R. Joshua, expound. R. Eliezer said: Boaz played his part, and Ruth played hers, and Naomi played hers, whereupon the Holy [One](one.html), blessed be He, said, ' I too must play Mine. AND HE SAID: HO, PELONI-ALMONI! TURN ASIDE, SIT DOWN HERE (ib.). R. Joshua said: His [name](name.html) was Ploni-Almoni. R. Samuel b. Nahman said: He was ignorant (ilem) of the words of the Torah. He said: ‘The former ones died only because they took them to wife; shall I then go and take her? [Heaven](heaven.html) forefend that I should take her; will not contaminate my [seed](flower.html), I will not introduce a disqualification into my children.’ But he was unaware of the [new](new.html) [law](law.html) already enacted, ‘Ammonite but not Ammonitess, Moabite but not Moabitess.’

**Thoughts**

The Torah introduces important personalities only when necessary. Whenever the Torah makes a side point, it refrains from giving names. For example, here, when Boaz wanted to do yibum with Ruth, there was a closer relative who refused. The Megillah refers to him as Ploni Almoni because his identity is irrelevant to the flow of the story.

The 19th-century biblical commentator, the Malbim, claims that Ploni Almoni received this nickname because he was critical of Ruth. He looked at her with a jaundiced eye, convinced that she would deplete the [inheritance](inherit.html) he owned.

Explaining why Boaz acted in a diametrically different fashion from Ploni Almoni, the [Midrash](orallaw.html) tells us that, before marrying Ruth, Boaz suffered a personal holocaust. Tragically, he lost his entire family. Rather than despair, Boaz regained his strength and continued his performance of the [mitzvot](cmds613.html) with diligence. Although he could have criticized his lot, he instead saw the larger picture. Therefore, our Hakhamim tell us that the [name](name.html) Boaz combines [two](two.html) words "Bo" and "Az," which means "he comes with strength"

**Symbols and their Meaning**

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Ploni Almoni** – Ploni = hidden, Almoni = nameless.

**Translation**

In Him there is Strength ascended to the gate and sat down. Behold, the kinsman-redeemer of whom In Him there is Strength [spoke](mashal.html), has crossed over. He said, “Ploni Almoni – hidden and nameless, turn and sit here.” And he turned and sat.

**Interpretation**

At the [appointed](settimes.html) [time](time.html), the Kinsman-redeemer, who is hidden and nameless to the [Jews](gen-jew.html) – [Mashiach](mashiach.html) ben [Yoseph](joseph.html), came and sat with the Kinsman-redeemer, [Mashiach](mashiach.html) ben David. The [two](two.html) sit with the minyan of the congregation, in judgment of the [convert](aliens.html).

**\* \* \***

וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר שְׁבוּ־פֹה; וַיֵּשֵׁבוּ׃

***Ruth 4:2*** *He then took* [*ten*](ten.html) *men of the* [*city*](city.html)*’s elders and said, "Sit here", and they sat down.*

**Targum**

2- Then he took [ten](ten.html) men of the elders of the [city](city.html), and said to them: "Sit down here." And they sat down.

[**Talmud**](orallaw.html)

**Yevamoth 101a** CHAPTER X I I MISHNAH. THE [COMMANDMENT](cmds613.html) OF HALIZAH MUST BE PERFORMED IN THE PRESENCE OF [THREE](three.html) JUDGES, EVEN THOUGH ALL THE [THREE](three.html) ARE LAYMEN. IF THE WOMAN PERFORMED THE HALIZAH WITH A SHOE, HER HALIZAH IS VALID, [BUT IF] WITH A SOCK IT IS INVALID; IF WITH A SANDAL TO WHICH A [HEEL](heel.html) IS ATTACHED IT IS VALID, BUT [IF WITH [ONE](one.html)] THAT HAS NO [HEEL](heel.html) IT IS INVALID. [IF THE SHOE WAS WORN] BELOW THE KNEE THE HALIZAH IS VALID, BUT IF ABOVE THE KNEE IT IS INVALID. IF THE WOMAN PERFORMED THE HALIZAH WITH A SANDAL THAT DID NOT BELONG TO HIM, OR WITH A WOODEN SANDAL, OR WITH THE [ONE](one.html) OF THE LEFT [FOOT](heel.html) [WHICH HE WAS WEARING] ON HIS RIGHT [FOOT](heel.html), THE HALIZAH IS VALID.

**Ketuvoth 7a** Did not R. Nahman Say: Huna b. Nathan said to me: A Tanna [taught](teacher.html): Whence [is it derived that] the benediction of the bridegrooms [has to be said] in the presence of [ten](ten.html) [persons]? Because it is said, And he took [ten](ten.html) men of the elders of the [city](city.html), and said: ‘Sit ye down here’. And they sat down.1 And Boaz was a widower, who married a widow! — What is [the meaning of the words] ‘she does not require a benediction’ which R. Huna said? She does not require a benediction during all the [seven](seven.html) days. but on [one](one.html) day she requires a benediction.

**Ketuvoth 7b R.** Nahman said: Huna b. Nathan said to me: A Tanna [taught](teacher.html): Whence [is it derived that] the benediction of the bridegrooms [has to be said] in the presence of [ten](ten.html) [persons]? Because it is said, And he took [ten](ten.html) men of the elders of the [city](city.html), and said: ‘Sit ye down here’… And how does R. Abbahu expound that verse of R. Nahman? — He requires it for expounding: an Ammonite, and not an Ammonitess, a Moabite, and not a Moabitess. For if you would think [that the presence of the [ten](ten.html) men was required] for [the saying of] the benediction, would it not have been sufficient if they had not been elders? And the other [one](one.html)? — If you would think [that the verse was to be used] for that exposition, would it not have been sufficient if there had not been [ten](ten.html) [persons]? — Yes, to make the matter public.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:8** AND HE TOOK [TEN](ten.html) MEN OF THE ELDERS OF THE [CITY](city.html), AND SAID: SIT YE DOWN HERE (ib. 2). R. Alexander said: From this we infer that an inferior has no right to take a seat until his superior grants him permission. R. Phinehas said: From this we learn that this house appoints elders at banquets. R. Eleazar b. R. Jose said: Hence we learn that the blessing of the bridegroom requires a quorum of [ten](ten.html). R. Judan b. Pazzi said: And not only if a bachelor marries a [virgin](virgin.html), but even the [marriage](mashal.html) of a widower to a widow: requires a quorum of [ten](ten.html).

**Symbols and their Meaning**

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

[**Ten**](ten.html) = Represents the Word of God.

**Translation**

Then he took [ten](ten.html) mortal elders of the [city](city.html) and said, “Sit down here”; and they sat.

**Interpretation**

The [two](two.html) Kinsman-redeemers sit in judgment with a minyan of the elders. Ploni-Almoni representing [Mashiach](mashiach.html) ben [Yoseph](joseph.html), and Boaz representing [Mashiach](mashiach.html) ben David. The “[Ten](ten.html)” also represent [Mashiach](mashiach.html) as “His [Body](body.html)”. Now we have “[three](three.html)” [Mashiach](mashiach.html)’s. [Three](three.html) represents a completed picture of [Mashiach](mashiach.html). This picture is composed of the “Congregation”, [Mashiach](mashiach.html) ben [Yoseph](joseph.html), and [Mashiach](mashiach.html) ben David. The [body](body.html) of [Mashiach](mashiach.html) is now complete. All are seated for judgment, the judgment of the suitability of the [convert](aliens.html) for [marriage](mashal.html) to [Mashiach](mashiach.html) ben David.

**\* \* \***

וַיֹּאמֶר לַגֹּאֵל, חֶלְקַת הַשָּׂדֶה, אֲשֶׁר לְאָחִינוּ לֶאֱלִימֶלֶךְ; מָכְרָה נָעֳמִי, הַשָּׁבָה מִשְּׂדֵה מוֹאָב׃

***Ruth 4:3*** *Then he said to the redeemer, "The portion of* [*field*](field.html) *that was our brother Elimelech's has Naomi sold, who returned from the Fields of* [*Moab*](stages.html)*."*

**Targum**

3- Then he said to the redeemer: "Naomi, who has returned from the [field](field.html) of [Moab](stages.html), is selling the land inherited by our brother, Elimelech.

**Symbols and their Meaning**

[**Moab**](stages.html) = By my father

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Elimelech** = To Me the King

**Translation**

And he said unto the kinsman-redeemer, “The parcel of land which belonged to our brother, To Me the King, is being offered for sale by the Pleasant [One](one.html) who has retuned from the fields by my father.

**Interpretation**

[Mashiach](mashiach.html) is now redeeming the land that belonged to [HaShem](hashem.html) but had passed into HaSatan’s [hand](fourteen.html). The Torah [teacher](teacher.html) is selling it to the Kinsman-Redeemer.

**\* \* \***

וַאֲנִי אָמַרְתִּי אֶגְלֶה אָזְנְךָ לֵאמֹר, קְנֵה נֶגֶד הַיֹּשְׁבִים וְנֶגֶד זִקְנֵי עַמִּי, אִם־תִּגְאַל גְּאָל, וְאִם־לֹא יִגְאַל הַגִּידָה לִּי, וְאֵדַע (וְאֵדְעָה) כִּי אֵין זוּלָתְךָ לִגְאוֹל, וְאָנֹכִי אַחֲרֶיךָ; וַיֹּאמֶר אָנֹכִי אֶגְאָל׃

***Ruth 4:4*** *"And I thought I would disclose it to you, saying: ‘Buy it before those* [*sitting*](mashal.html) *here, and before the elders of my people. If you will* [*redeem*](redemption.html)*,* [*redeem*](redemption.html)*! And if he will not* [*redeem*](redemption.html)*, tell me, that I may* [*know*](daat.html)*. For there is none to* [*redeem*](redemption.html) *besides you, and I after you.’" And he said, "I will* [*redeem*](redemption.html)*."*

**Targum**

4- "So I thought I would tell you about it saying, 'Buy it in the presence of those [sitting](mashal.html) at the gate, the Beth Din of the Sanhedrin, and in the presence of the elders of my people.' If you are willing to [redeem](redemption.html) it, do so; but if you are unwilling, tell me, so that I may [know](daat.html), inasmuch as there is no [one](one.html) who is entitled to [redeem](redemption.html) before you, and who is as close a relative as you are, as far as buying is concerned. Let me [know](daat.html), then, that I may be the redeemer after you." "I will [redeem](redemption.html) it," said he.

**Rashi**

**4:4 That I may** [**know**](daat.html) **for there is no** [**one**](one.html) **besides you**

(I.e., as) close (as you) to [redeem](redemption.html).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:9** AND HE SAID UNTO THE NEAR KINSMAN: NAOMI... SELLETH THE PARCEL OF LAND, WHICH WAS OUR BROTHER ELIMELECH'S; AND I THOUGHT TO DISCLOSE IT UNTO THEE, SAYING:... IF THOU WILT [REDEEM](redemption.html) IT, [REDEEM](redemption.html) IT (ib. 3 f.)--this he said to the kinsman BUT IF IT WILL NOT BE [REDEEMED](redemption.html)--this he said to the Beth din. THEN TELL ME THAT I MAY [KNOW](daat.html). that you should not say ‘I have a wife and children, but I will take her into my house, on condition that I need not marry her.’ When the kinsman heard this, he said, ' Certainly! I WILL [REDEEM](redemption.html) IT,’ whereupon Boaz said, Ruth is lost to me.

**Translation**

And I thought to reveal saying, “Buy it in front of the ones [sitting](mashal.html) here and before the elders of my people. If you will [redeem](redemption.html), [redeem](redemption.html). If you will not [redeem](redemption.html), then announce it, that I may see, for there is no other redeemer beside you. And I am after. And he said, “I will [redeem](redemption.html)”.

This [needs](needs.html) to be explained more clearly

**Interpretation**

[Mashiach](mashiach.html) ben David offers the earth to [Mashiach](mashiach.html) ben [Yoseph](joseph.html). He immediately agrees to [redeem](redemption.html) the land in the presence of the congregation and of the others.

**\* \* \***

וַיֹּאמֶר בֹּעַז, בְּיוֹם־קְנוֹתְךָ הַשָּׂדֶה מִיַּד נָעֳמִי; וּמֵאֵת רוּת הַמּוֹאֲבִיָּה אֵשֶׁת־הַמֵּת קָנִיתִי (קָנִיתָה), לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ׃

***Ruth 4:5*** *Then Boaz said, "the day you buy the* [*field*](field.html) *from the* [*hand*](fourteen.html) *of Naomi, from Ruth the Moabite, the wife of the deceased, have you also bought it, to raise up the* [*name*](name.html) *of the deceased on his* [*inheritance*](inherit.html)*."*

**Targum**

5- Thereupon Boaz said: "When you buy the [field](field.html) from Naomi you are also obligated to [redeem](redemption.html) from Ruth, the Moabitess, the widow of the dead, and you are required to marry [Lit. "to perform the duty of the levir."] her, in order to establish the [name](name.html) of the deceased over his possession."

**Rashi**

**4:5 Also from Ruth the Moabitess**

you must buy (the [inheritance](inherit.html)), but she is not willing (to sell) unless you marry her.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:10** THEN SAID BOAZ: WHAT DAY THOU BUYEST THE [FIELD](field.html) OF THE [HAND](fourteen.html) OF NAOMI-HAST THOU ALSO BOUGHT OF RUTH THE MOABITESS, THE WIFE OF THE DEAD (ib. 5). The ketib is kanithi (I have bought). This corroborates the view expressed by R. Samuel b. Nahman, that he was ignorant of the words of the Torah, saying: ‘The former ones died only because they took them to wife, shall I then go and take her? [Heaven](heaven.html) forefend that I should take her; I will not contaminate my [seed](flower.html), I will not introduce a disqualification into my children.’ But he was unaware of the [new](new.html) [law](law.html) that had already been enacted, ‘Ammonite but not Ammonitess, Moabite, but not Moabitess.’

**Symbols and their Meaning**

[**Moab**](stages.html) = By my father

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Property =** [**Inheritance**](inherit.html) = The [Land of Israel](city.html)

[***Numbers***](nchart.html) ***33:54*** *And ye shall divide the land by lot for an* [*inheritance*](inherit.html) *among your families: [and] to the more ye shall give the more* [*inheritance*](inherit.html)*, and to the fewer ye shall give the less* [*inheritance*](inherit.html)*: every man's [*[*inheritance*](inherit.html)*] shall be in the place where his lot falleth; according to the* [*tribes*](tribes.html) *of your* [*fathers*](fathers.html) *ye shall* [*inherit*](inherit.html)*.*

**Translation**

In Him there is Strength said, “ In the day that you buy the [field](field.html) of the Pleasant [One](one.html), you must also buy Considered Well from the father, the wife of the dead to raise up the [name](name.html) of the dead upon his [inheritance](inherit.html).

**Interpretation**

[Mashiach](mashiach.html) ben David informs [Mashiach](mashiach.html) ben [Yoseph](joseph.html) that he must acquire the [convert](aliens.html) when he acquires the land. The [two](two.html) are a packaged deal: The [land of Israel](city.html) and the [convert](aliens.html). The purpose of this acquisition is to maintain the [name](name.html) of Sickness upon his [inheritance](inherit.html). The [land of Israel](city.html) is the [inheritance](inherit.html) of the saints.

Very obscure NO COMPRENDO :-)

וַיֹּאמֶר הַגֹּאֵל, לֹא אוּכַל לִגְאוֹל־ (לִגְאָל־) לִי, פֶּן־אַשְׁחִית אֶת־נַחֲלָתִי; גְּאַל־לְךָ אַתָּה אֶת־גְּאֻלָּתִי, כִּי לֹא־אוּכַל לִגְאֹל׃

***Ruth 4:6*** *The redeemer said , "I cannot* [*redeem*](redemption.html) *for myself, lest I ruin in my* [*inheritance*](inherit.html)*.* [*Redeem*](redemption.html) *my* [*redemption*](redemption.html) *for yourself, for I cannot* [*redeem*](redemption.html)*."*

**Targum**

6- The redeemer replied: "In that case, I cannot [redeem](redemption.html) it; because I have a wife, I am not permitted to take another [one](one.html) in addition to her, lest the result be quarrel in my home, and I will be destroying my own possession. You [redeem](redemption.html) it, since you have no wife; for I am unable to do so."

**Rashi**

**4:6 Lest I mar my** [**inheritance**](inherit.html)

(h,kjb means) my [seed](flower.html), as (in [Psalm](psalms1.html) 127:3), “The [inheritance](inherit.html) of the Lord is children”; (i.e.,) to place a blemish on my [seed](flower.html), for it is stated (Deuteronomy 20:3), “Neither an Ammonite nor a Moabite shall come (into the congregation of the Lord)”. But he erred regarding (the exposition of), “An Ammonite but not an Ammonitess”.

**Thoughts**

If Ploni Almoni (Tov) thought that the Torah [law](law.html) "a Moabite should not enter into the [community](community.html) of [Hashem](hashem.html)" (Devarim 23:4) applied also to the woman, why did he say "pen ashchit", "I may imperil"? He should have said "ki ashchit", "because I will imperil". Moreover, if he considered her forbidden, why did he tell Boaz to marry her?

Ploni Almoni had a wife whom he considered a valuable part of his "nachlah", estate, and Boaz was a widower. Ploni Almoni said to Boaz, "Since I have a wife, it is not advisable for me to bring another wife into my [household](househld.html), because there may be strife between the [two](two.html). Since you have no wife at all, it is better that you marry Ruth, so that she will be your only wife."

**\* \* \***

The [justification](justification.html) of marrying a Moabitess is to be found in the Torah Shebeal Peh (Oral [Law](law.html))’s interpretation of Deuteronomy 23:4, to refer only to males. This [new](new.html) [law](law.html) had not yet been propounded.

**Symbols and their Meaning**

[**Mashiach**](mashiach.html)**’s** [**inheritance**](inherit.html) = His People.

[***Ephesians***](ephesians.html) ***1:18-21*** *I* [*pray*](prayer.html) *also that the* [*eyes*](body.html) *of your* [*heart*](body.html) *may be enlightened in order that you may* [*know*](daat.html) *the hope to which he has called you, the riches of his glorious* [*inheritance*](inherit.html) *in the saints, And his incomparably great power for us who believe. That power is like the working of his mighty strength, Which he exerted in* [*Mashiach*](mashiach.html) *when he raised him from the dead and seated him at his right* [*hand*](mashal.html) *in the heavenly realms, Far above all rule and* [*authority*](authority.html)*, power and dominion, and every title that can be given, not only in the present age but also in the* [*one*](one.html) *to come.*

**Translation**

The kinsman-redeemer said, “I can not [redeem](redemption.html) it for myself lest I imperil my [inheritance](inherit.html)”. [Redeem](redemption.html) [redemption](redemption.html) yourself.

**Interpretation**

If [Mashiach](mashiach.html) ben [Yoseph](joseph.html) were to join with a [Gentile](gen-jew.html) Idolater, it would jeopardize His [inheritance](inherit.html), His people. [Mashiach](mashiach.html) ben [Yoseph](joseph.html) leaves the [redemption](redemption.html) of His land and his bride, to [Mashiach](mashiach.html) ben David, for He cannot do it.

Understand, but [needs](needs.html) to be explained better.

**\* \* \***

וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגְּאוּלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דָּבָר, שָׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ; וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל׃

***Ruth 4:7*** *Now this was [done] in former times in Israel concerning* [*redemption*](redemption.html) *and concerning exchange, to confirm every matter: a man drew off his shoe and gave it to his neighbor. This was the attestation in Israel.*

**Targum**

7- Now the following custom was practiced in Israel in ancient times: When they would carry on business transactions, [redeem](redemption.html), and exchange with [one](one.html) another, [one](one.html) would take off his right glove and give it to the other, thereby handing over the right of possession. In this manner the House of Israel was accustomed to make transactions with [one](one.html) another binding, in the presence of witnesses.

**Rashi**

**4:7 Concerning** [**redemption**](redemption.html)

This is a sale.

**Exchange**

This is an exchange.

**A man drew off his shoe**

This is (a method of) acquisition, just as we acquire title with a scarf in lieu of a shoe. And our Rabbis of blessed memory were divided in this matter (as to) who gave to whom (Baba Metzia 47a). Some say (that) [one](one.html) acquires title with the utensil of the acquirer, and Boaz gave (his shoe) to the redeemer, and some say (that) [one](one.html) acquires title with the utensil of the seller, and the redeemer gave (his shoe) to Boaz.

**And this was the attestation in Israel**

(vsug,v means) the [law](law.html) of testimony (from the word sg, witness).

[**Talmud**](orallaw.html)

**Baba Metzia 47a** Now this was the manner in former times in Israel concerning redeeming and concerning changing, For to confirm all things; a man drew off his shoe, and gave it to his neighbor; ‘redeeming’ means selling, and thus it is written, It shall not be [redeemed](redemption.html); ‘changing’ refers to barter, and thus it is written, He shall not alter it, nor change it; for to confirm all things; a man drew off his shoe, and gave it to his neighbor. Who gave whom? Boaz gave to the kinsman. R. Judah said: The kinsman gave to Boaz.

It has been [taught](teacher.html): Acquisition may be made by means of a utensil, even if it is worth less than a perutah. Said R. Nahman: This applies only to a utensil, but not to produce. R. Shesheth said: [It may be done] even with produce. What is R. Nahman's reason? — Scripture saith, ‘his shoe’: implying, only ‘his shoe’ [i.e., a utensil], but nothing else. What is R. Shesheth's reason? Scripture saith, for to confirm all things. But according to R. Nahman too, is it not written, to confirm all things?-That means, to confirm all things the title to which is to be effected by means of a shoe. And R. Shesheth too: is it not written, ‘his shoe’?- R. Shesheth can answer you: [That is to [teach](teacher.html),] just as his shoe is a clearly defined object, so must everything [used in this [connection](connection.html)] be a clearly defined object, thus invalidating half a pomegranate or half a nut, which may not be [employed].

**Baba Metzia 47a** It has been [taught](teacher.html): Acquisition may be made by means of a utensil, even if it is worth less than a perutah.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:11** NOW THIS WAS THE CUSTOM IN FORMER [TIME](time.html) IN ISRAEL CONCERNING REDEEMING AND CONCERNING EXCHANGING, TO CONFIRM ALL THINGS (ib. 7). R. Hanina applied this verse to Israel. Just as at [first](one.html) Israel uttered praise for their [redemption](redemption.html), as it is said, This is my God, and I will glorify Him (Ex. XV, 2), so [did they later praise] for the exchange, as it is said, Thus they exchanged their glory for the likeness of an ox that eateth grass (Ps. CVI, 20). There is nothing more repulsive and abominable and uncouth than an ox when it is munching grass. Formerly they used to acquire the title to a purchase by means of a shoe or sandal, as it is said, A MAN DREW OFF HIS SHOE

**Symbols and their Meaning**

**Israel** = He will rule as God.

**Translation**

The [face](body.html) of Israel concerning [redemption](redemption.html) and concerning compensation, to confirm all, a man pulled out a shoe and gave it to an associate; this was a testimony in Israel.

**Interpretation**

The [face](body.html) of Israel concerning [redemption](redemption.html) and concerning compensation, to confirm all, a man pulled out a shoe and gave it to an associate; this was a testimony in Israel.

**\* \* \***

וַיֹּאמֶר הַגֹּאֵל לְבֹעַז קְנֵה־לָךְ; וַיִּשְׁלֹף נַעֲלוֹ׃

***Ruth 4:8*** *The redeemer said to Boaz, "Buy it for yourself," and he drew off his shoe.*

**Targum**

8- When the redeemer said to Boaz, "Put forth your [hand](fourteen.html) for the act of acquisition, and buy it yourself," Boaz took off his glove and made the purchase.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:12** SO THE NEAR KINSMAN SAID UNTO BOAZ: BUY IT FOR THYSELF; AND HE DREW OFF HIS SHOE (IV, 8). Whose shoe? Rab and Levi disagreed. [One](one.html) said the shoe of Boaz, while the other said the shoe of the kinsman. It is more probable that he who says the shoe of Boaz is correct, for it is usual for the purchaser to give the pledge.

**Symbols and their Meaning**

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Translation**

The kinsman-redeemer said to In Him there is Strength, “Buy”. So he pulled off his shoe.

**Interpretation**

So [Mashiach](mashiach.html) ben [Yoseph](joseph.html) gave the right of [redemption](redemption.html) to [Mashiach](mashiach.html) ben David, telling Him to pay the purchase price, and he removed His sandal.

**\* \* \***

וַיֹּאמֶר בֹּעַז לַזְּקֵנִים וְכָל־הָעָם, עֵדִים אַתֶּם הַיּוֹם, כִּי קָנִיתִי אֶת־כָּל־אֲשֶׁר לֶאֱלִימֶלֶךְ, וְאֵת כָּל־אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן; מִיַּד נָעֳמִי׃

***Ruth 4:9*** *Then Boaz said to the elders and to all the people: "Witnesses are you this day that I have purchased all that is Elimelech's and all that is Kilion’s and Machlon's from the* [*hand*](fourteen.html) *of Naomi."*

**Targum**

9- Then Boaz said to the elders and to all the people: "Be my witnesses today that I have bought from Naomi all that belonged to Elimelech and to Machlon and Kilion.

**Symbols and their Meaning**

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Machlon** = [Sick](illness.html)

Who is this "[sick](illness.html)" person typologically?

**Kilion** = Destruction

**Elimelech** = To Me the King

**Translation**

In Him there is Strength said to the elders and to the entire congregation, “You are witnesses this day that I bought all that was To Me the King’s and all that belonged to destruction and sickness, of the [hand](fourteen.html) of the Pleasant [One](one.html).

**Interpretation**

[Mashiach](mashiach.html) ben David said to the elders and to the entire congregation, “You are witnesses this day that I bought all that belonged to the congregation and all that belonged to their leaders and teachers, from the [hand](fourteen.html) of the Torah [teacher](teacher.html). The land which they had abandoned in their [sin](sin.html). A house and a land that were taken by HaSatan.

**\* \* \***

וְגַם אֶת־רוּת הַמֹּאֲבִיָּה אֵשֶׁת מַחְלוֹן קָנִיתִי לִי לְאִשָּׁה, לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ, וְלֹא־יִכָּרֵת שֵׁם־הַמֵּת מֵעִם אֶחָיו וּמִשַּׁעַר מְקוֹמוֹ; עֵדִים אַתֶּם הַיּוֹם׃

***Ruth 4:10*** *"Also Ruth the Moabite, wife of Machlon, have I acquired for myself as a wife, to raise up the* [*name*](name.html) *of the dead upon his* [*inheritance*](inherit.html)*, that the* [*name*](name.html) *of the dead be not cut off from among his brothers and from the gate of his place. Witnesses are you this day."*

**Targum**

10. "Also Ruth, the Moabitess, the widow of Machlon, have I acquired to be my wife, in order to set up the [name](name.html) of the deceased over his possession, that the [name](name.html) of the dead may not be destroyed from among his brothers, and from the gate, the Sanhedrin, of his place. You are my witnesses today."

**Rashi**

4:10 To raise up the [name](name.html) of the deceased upon his [inheritance](inherit.html)

Since his (the dead man’s) wife goes and comes on the estate and brings (items) in and takes (them) out, (people) say, “This was the wife of Machlon”. And (thereby,) his [name](name.html) is remembered upon it (the estate).

**Symbols and their Meaning**

[**Inheritance**](inherit.html) = A portion of the land of [eretz Israel](city.html).

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

[**Moab**](stages.html) = By my father

**Machlon** = [Sick](illness.html)

[**Marriage**](mashal.html) = [One](one.html) [body](body.html). When Boaz, representing [Mashiach](mashiach.html), marries Ruth, representing Israel, they become [one](one.html) flesh. *1 Corinthians 12:27 Now ye are the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*, and members in particular.*

**Thoughts**

According to Nachmanides on Genesis 38:8, Levirate [marriage](mashal.html) was considered “[redemption](redemption.html)”. This explains why Ploni Almoni is called a “redeemer”. Further it demonstrates that Ruth was “[redeemed](redemption.html)” by Boaz.

Is the Rosh Bet Din Gadole allowed to marry a [convert](aliens.html)? Obviously, as our text states. The inference is that a [convert](aliens.html) can marry into any of the [twelve](twelve.html) [tribes](tribes.html).

**Translation**

[Gather](gather.html) Considered Well by my father, the [sick](illness.html) wife, I have purchased to be my wife and to raise up the [name](name.html) of the dead upon his [inheritance](inherit.html). That the [name](name.html) of the dead be not cut off among his brothers and from the gate of this place. You are witnesses today.

**Interpretation**

[Mashiach](mashiach.html) ben David announced that He had married the [convert](aliens.html), the widow of the sinful leader, in order to maintain the [name](name.html) of the leaders of Israel so that it will not disappear from among the family of Israel, or from the Lamb’s book of life. Today you are witnesses that I have married the congregation.

**\* \* \***

וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בַּשַּׁעַר וְהַזְּקֵנִים עֵדִים; יִתֵּן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתֶךָ, כְּרָחֵל וּכְלֵאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל, וַעֲשֵׂה־חַיִל בְּאֶפְרָתָה, וּקְרָא־שֵׁם בְּבֵית לָחֶם׃

***Ruth 4:11*** *All the people who were in the gate and the elders said, "Witnesses! May the Lord make the woman who is* [*coming*](coming.html) *into your house be like Rachel and like Leah, both of whom built the house of Israel. May you prosper in Ephrata, and may your* [*name*](name.html) *be called in* [*Bethlehem*](bethlehem.html)*."*

**Targum**

11- Then all the people who were at the gate, the Sanhedrin, and the elders, replied: "We are witnesses. God grant that this woman who comes to your home, be like Rachel and Leah, both of whom built up the house of Israel, our father, with [twelve](twelve.html) [tribes](tribes.html). Do valiantly in Ephrath, and become famous in Beth Lehem.

**Rashi**

**4:11 Like Rachel and like Leah**

Even though they were from the [tribe](tribes.html) of Judah and from the sons of Leah (Judah’s mother), they conceeded regarding Rachel that she was the mainstay of the house (of [Jacob](israelja.html)), and they placed Rachel before Leah.

**And be famous**

That is to say, “May your [name](name.html) become great”.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:13** AND ALL THE PEOPLE THAT WERE IN THE GATE, AND THE ELDERS, SAID: WE ARE WITNESSES. THE LORD MAKE THE WOMAN THAT IS COME INTO THY HOUSE LIKE RACHEL AND LIKE LEAH (IV, 11). R. Berekiah said: The majority of those [sitting](mashal.html) were descendants of Leah, so he mentions Rachel [first](one.html). R. Abba b. Kahana said: Rachel was the chief wife of [Jacob](israelja.html), as it is said, But Rachel was barren (Gen. XXIX, I). [Read not ‘akarah’ (barren) but] ’ikarah (the chief [one](one.html)). R. Simeon b. Yohai [taught](teacher.html): Since they spake against Rachel, therefore all [Jacob](israelja.html)'s descendants are ascribed to her, as it is written, Rachel [weeping](mashal.html) for her children (Jer. XXXI, 15). And not only to her, but even to her son, as it is said, It may be that the Lord, the God of hosts, will be gracious unto the remnant of [Joseph](joseph.html) (Amos V, 15). And not only to her son, but even to her grandson, as it is said, Is Ephraim a darling son unto Me? Is he a child that is dandled? (Jer. XXXI, 20).

**Symbols and their Meaning**

**Rachel** = Ewe

**Leah** = disgusting

**Ephrata** = fruitful

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

[**Bethlehem**](bethlehem.html) = House of Bread.

**Israel** = He will rule as God.

**Translation**

The entire congregation in the gate and the elders said, “We witness”. May [HaShem](hashem.html) make the woman who is [coming](coming.html) into your house like a ewe and like the disgusting [one](one.html), the [two](two.html) who built the house of Israel and are a fruitful force, and famous in the House of Bread.

Yes, please explain the 2 women and its typological significance.

**Interpretation**

The entire congregation in the gate and the elders said, “We witness”. May [HaShem](hashem.html) make the Congregation of Israel who are [coming](coming.html) into Your [Temple](temple.html) like the Matriarchs, the ones who were Loved by [Yaakov](israelja.html). These [two](two.html) who built the House of Israel. May [Mashiach](mashiach.html) ben David be the outstanding leader in the [Land of Israel](city.html) and may His [name](name.html) be great in [HaShem](hashem.html)’s [Temple](temple.html).

**\* \* \***

וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ, אֲשֶׁר־יָלְדָה תָמָר לִיהוּדָה; מִן־הַזֶּרַע, אֲשֶׁר יִתֵּן יְהוָה לְךָ, מִן־הַנַּעֲרָה הַזֹּאת׃

***Ruth 4:12*** *"And may your house be like the house of Peretz whom Tamar bore to Judah, from the* [*seed*](flower.html) *that the Lord will give you from this young woman."*

**Targum**

12- "And from the offspring which the Lord will give you by this young woman, may your house prosper like that of Perez, whom Tamar bore to Judah."

**Rashi**

**4:12 Like the house of Peretz**

From whom they descended.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:14** AND LET THY HOUSE BE AS THE HOUSE OF PEREZ... OF THE [SEED](flower.html) WHICH THE LORD SHALL GIVE THEE OF THIS WOMAN (IV, 12). They said: ‘May all the children which the Holy [One](one.html), blessed be He, will give you be from this righteous woman.’ Similarly, And [Isaac](isaac.html) entreated the Lord for his wife, because she was barren (Gen. XXV, 21). What is the meaning of ‘opposite his wife’? It [teaches](teacher.html) that [Isaac](isaac.html) prostrated himself in [one](one.html) corner, and Rebecca in the other, and he said, ‘Lord of the Universe, may all the children which Thou art destined to grant me be of this righteous woman.’ Similarly, And Eli would bless Elkanah and his wife (I Sam. II, 20). He blessed them, saying, ' May all the children which the Holy [One](one.html), blessed be He, will give you be of this righteous woman.’

**Symbols and their Meaning**

**Peretz** = breach

**Tamar** = the erect [one](one.html)

**Judah** = praise

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Translation**

Let her house be like the house of the breach whom the Erect [One](one.html) bore in praise, the [seed](flower.html) that [HaShem](hashem.html) will give thee of this girl.

**Interpretation**

Through the offspring given by [HaShem](hashem.html) of this righteous [convert](aliens.html), may the Family of Israel be a family of Kings.

**\* \* \***

וַיִּקַּח בֹּעַז אֶת־רוּת וַתְּהִי־לוֹ לְאִשָּׁה, וַיָּבֹא אֵלֶיהָ; וַיִּתֵּן יְהוָה לָהּ הֵרָיוֹן וַתֵּלֶד בֵּן׃

***Ruth 4:13*** *So Boaz took Ruth and she became his wife. He came to her, and the Lord gave her conception, and she bore a son.*

**Targum**

13- So Boaz took Ruth, and she became his wife; and he had [intercourse](marriageact.html) with her, and God gave her conception, so that she bore a son.

[**Talmud**](orallaw.html)

**Niddah 38b** It was [taught](teacher.html): The pious men of old performed their marital duty on a Wednesday only, in order that their wives should not be led to a desecration of the [Sabbath](sabbath.html). ‘On a Wednesday’, but not later? — Read: From Wednesday onwards. Mar Zutra stated: What was the reason of the pious men of old? — Because it is written, And the Lord gave her conception [herayon], and the numerical value of herayon is [two](two.html) hundred and [seventy](seventy.html)-[one](one.html).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:14** SO BOAZ TOOK RUTH, AND SHE BECAME HIS WIFE; AND HE WENT IN UNTO HER, AND THE LORD GAVE HER CONCEPTION (IV, 13). R. Simeon b. Lakish said: She lacked the main portion of the [womb](thebirth.html), but the Holy [One](one.html), blessed be He, shaped a [womb](thebirth.html) for her.

**Thoughts**

“The Chatam Sofer calculates that the day of the 17th of [Tammuz](feasts.html) was the day on which Ruth was permitted to marry into Klal Yisrael. It was the day she married Boaz and became pregnant with Oved who was the father of Yishai, the father of King David. This can enlighten us to a [new](new.html) and greater understanding of the 17th of [Tammuz](feasts.html) and the entire [Three](three.html)-Week period. That what happened to Ruth is an image of the 17th of [Tammuz](feasts.html). Ruth was a 'Neshamah Gevohah' - elevated soul, carrying the [seed](flower.html) of [Mashiach](mashiach.html) captive within the [nation](nations.html) of [Moab](stages.html). This is the concept of [purity](purity.html) clothed with [impurity](purity.html), so too this day on which terrible tragedies began has its roots in a Yom Tov, a day of celebration and happiness that will be revealed only in the [time](time.html) of [Mashiach](mashiach.html). It is this day that Aharon was referring to when he told the [Jews](gen-jew.html) wanting to worship the Golden Calf - "A [festival](festival.html) for G-d tomorrow" (which was the 17 of [Tammuz](feasts.html)). The day of the 17th of [Tammuz](feasts.html) is a day which seems on the surface to be of tragic [mourning](mourning.html), yet within it is cloaked the potential for happiness and [redemption](redemption.html).” (Adapted from HaRav Wolfson)

Boaz dies on his [wedding](wedding.html) night and the story of Ruth ends at the same [time](time.html). It is almost as if they had played their roles and the focus is now elsewhere. Contrast this with Naomi who is a part of the story till the end of the sefer. Further, the goal of the book, and therefore of Boaz and Ruth, is King David. This is analogous to the [wedding](wedding.html) feast of the Lamb, which seems to stop at the [wedding](wedding.html).

Ruth was granted a pregnancy. She lacked the [physical](physical.html) equipment.

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Ruth** = ‘Saw’, i.e. ‘Considered Well’.

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Translation**

In Him there is Strength took Considered well as his wife, and he went in to her, [HaShem](hashem.html) gave her conception and she bore a son.

**Interpretation**

So [Mashiach](mashiach.html) ben David took the [convert](aliens.html) and she became His wife. Then the [two](two.html) became [one](one.html) and she conceived and gave [birth](birth.html) to a son. The Judge of Israel was no more a judge after that night. The Messianic line would now be typified by Kings rather than by judges.

**\* \* \***

וַתֹּאמַרְנָה הַנָּשִׁים אֶל־נָעֳמִי, בָּרוּךְ יְהוָה, אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם; וְיִקָּרֵא שְׁמוֹ בְּיִשְׂרָאֵל׃

***Ruth 4:14*** *The women said to Naomi: "Blessed be the Lord, Who has not left you without a redeemer this day. May his* [*name*](name.html) *be called in Israel."*

**Targum**

14- Then the women said to Naomi: "Blessed be the [name](name.html) of the Lord, who has not left you without a redeemer today. May the boy's [name](name.html) be among the righteous of Israel.

[**Talmud**](orallaw.html)

**Sanhedrin 19b** R.Hanina says this is derived from the following: And the women her neighbors, gave it a [name](name.html), saying, There is a son born to Naomi. Was it then Naomi who bore him? Surely it was Ruth who bore him! But Ruth bore and Naomi brought him up; hence he was called after her [Naomi's] [name](name.html).

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:15** AND THE WOMEN SAID UNTO NAOMI: BLESSED BE THE LORD, WHO HATH NOT LEFT THEE THIS DAY WITHOUT A NEAR KINSMAN (ib. 14). Just as this day holds dominion in the skies, so shall your [seed](flower.html) produce [one](one.html) who shall hold dominion and rule over Israel for ever. R. Hunya said: It was as a result of the blessings of those women that the line of David was not cut off entirely in the days of Athaliah. R. Tanhuma said in the [name](name.html) of R. Samuel: Elsewhere it is written, That we may preserve [seed](flower.html) of our father (Gen. XIX, 32). It is not written ' son ‘, but ’ [seed](flower.html) ‘; that [seed](flower.html) which comes from another place. Who is thus referred to? The [Mashiach](mashiach.html).

**Symbols and their Meaning**

**LORD** = [HaShem](hashem.html) “The [Name](name.html)”, the yod-kay-vav-kay [name](name.html).

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Israel** = He will rule as God.

**Translation**

The women said unto the Pleasant [One](one.html), “Bless [HaShem](hashem.html), Who has not [Shabbat](sabbath.html) you this day without a kinsman-redeemer, that His [name](name.html) may be famous in Israel.

**Interpretation**

The congregation of Israel said to the Torah [teacher](teacher.html), “Praise be to [HaShem](hashem.html), who this day has not left you without a [Mashiach](mashiach.html). May the [Mashiach](mashiach.html)’s [name](name.html) be glorified in Israel.

**\* \* \***

וְהָיָה לָךְ לְמֵשִׁיב נֶפֶשׁ, וּלְכַלְכֵּל אֶת־שֵׂיבָתֵךְ; כִּי כַלָּתֵךְ אֲשֶׁר־אֲהֵבַתֶךְ יְלָדַתּוּ, אֲשֶׁר־הִיא טוֹבָה לָךְ, מִשִּׁבְעָה בָּנִים׃

***Ruth 4:15*** *"And he shall be to you a restorer of life, and sustain your old age; for your daughter-in-*[*law*](law.html) *who loves you, who is better to you than* [*seven*](seven.html) *sons, has borne him."*

**Targum**

15- "He will be life-sustenance to you and provide your old age with delights; for your daughter-in-[law](law.html), who loves you, she, who during your widowhood was better to you than many sons, gave [birth](birth.html) to him."

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VII:16** AND HE SHALL BE UNTO THEE A RESTORER OF LIFE, AND A NOURISHER OF THINE OLD AGE; FOR THY DAUGHTER-IN-[LAW](law.html),WHO LOVETH THEE,WHO IS BETTER TO THEE THAN [SEVEN](seven.html) SONS, HATH BORNE HIM (IV, 15). R. Judah and R. Nehemiah commented on this. R. Judah said: Better than the [seven](seven.html) chiefs of [fathers](fathers.html)’ households who are mentioned later, viz. Ozem the [sixth](six.html), David the [seventh](seven.html) (I Chron. II, 15). R. Nehemiah said: Better than the [seven](seven.html) who are mentioned here, viz. Perez, Hezron, Ram, Amminadab, Nahshon, Salmon, and Boaz (Ruth IV, 18-21).

**Thoughts**

The wording of this verse, and the next, suggests that the text is alluding to more than meets the eye. Notice that the text says that Oved is going to restore life. How will Oved restore life? The Malbim declares that Naomi’s son, Machlon, is embodied in Oved. It is [known](daat.html) from the esoteric secrets of Levirate [marriage](mashal.html) that it is the soul of the deceased which actually suffuses the infant; he is therefore your “redeemer”, that you will not die without any children surviving you. The next verse says that Naomi placed Oved in her bosom. Surely, this is the prerogative of the child’s mother! Notice that 4:17 says that a “child is born to Naomi”. Surely, this was Ruth’s child, why is the child suddenly belonging to Naomi? The language strongly suggests that Oved is a gilgul, a reincarnation, of Machlon.

Naomi gains a son. How can this be? Is it related to the fact that she contained the spark of Elimelech and Machlon and was also Ruth’s Torah [teacher](teacher.html)? Therefore, Oved was her son. Could it be that she is the embodiment of Torah and therefore is Bnai Israel, with Oved therefore being ‘her’ son?

But why if both brothers did the exact same things; either marrying out of abandoning [Eretz Israel](city.html) should [one](one.html) be forgiven and the other not?

If you examine the text of the Megillah you find in the [fourth](four.html) verse....... " And they married Moabite wives. The [name](name.html) of the [first](one.html) was Orpah and the [name](name.html) of the second was Ruth " If we realize that Machlon was the older brother and Kilion the younger and that Machlon married Ruth; we have the key to the puzzle. It was Kilion who married out [first](one.html). Machlon who [one](one.html) would have expected to marry [first](one.html) refused to marry out until his brother by his own [marriage](mashal.html) broke his resolve. It is far harder to hold out against you " Yetzer Ha Ra " when he can Point t to someone else and say..... " Look at him or her, they did it you should too! " It was only when Eve [ate](eating.html) from the tree of [knowledge](thetree.html) that [Adam](adam.html) gave in and [ate](eating.html) too. Naomi applies the same Psychological verity in trying to dissuade Ruth from continuing to accompany her to Israel and her eventual conversion. In verse [fifteen](fifteen.html) she says " And she said look! your sister in [law](law.html) has returned to her people and to her gods. Return like your sister in [law](law.html) "

The Megillah establishes a fundamental principal regarding [HaShem](hashem.html)'s reaction to Kilion and Ruth and those who emulate them. A [Jew](gen-jew.html) who not only flaunts crucial [Jewish](gen-jew.html) [law](law.html) but cause others to replicate and repeat the offence receives the severest punishment.

**Translation**

He will become the restorer of your soul, and sustain your old age, for your daughter-in-[law](law.html) who loves you, has borne him and is better than [seven](seven.html) sons.

**Interpretation**

[Mashiach](mashiach.html) ben David will [resurrect](techiyat.html) and renew the life of the congregation in age of renewal. For the [convert](aliens.html) who loves the Torah [teacher](teacher.html) and who is better than [seven](seven.html) leaders, has born the fruit of her [study](study.html).

**\* \* \***

וַתִּקַּח נָעֳמִי אֶת־הַיֶּלֶד וַתְּשִׁתֵהוּ בְחֵיקָהּ, וַתְּהִי־לוֹ לְאֹמֶנֶת׃

***Ruth 4:16*** *Naomi took the child, and placed him in her bosom, and became his nurse.*

**Targum**

16- So Naomi took the boy and put him in her bosom, and was his nurse.

**Symbols and their Meaning**

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Thoughts**

Moses was nursed by his mother, for Paro’s daughter.

**Translation**

The Pleasant [One](one.html) took the born [one](one.html) and placed it in an enclosure and became support for it.

**Interpretation**

Then the Torah [teacher](teacher.html) nurtured the Torah offspring and brought Him up in the ways of Torah.

**\* \* \***

וַתִּקְרֶאנָה לוֹ הַשְּׁכֵנוֹת שֵׁם לֵאמֹר, יֻלַּד־בֵּן לְנָעֳמִי; וַתִּקְרֶאנָה שְׁמוֹ עוֹבֵד, הוּא אֲבִי־יִשַׁי אֲבִי דָוִד׃ פ

***Ruth 4:17*** *The women neighbors called him a* [*name*](name.html)*, saying "There is born a son to Naomi." And they called his* [*name*](name.html) *Obed. He was the father of each Yishai, the father of David.*

**Targum**

17- And the women of the neighborhood named him, saying, "A son has been born to Naomi!" They called his [name](name.html) Oved. He was the father of Jesse, the father of David.

[**Talmud**](orallaw.html)

**Berachoth 58a** This is Jesse, the father of David, who went out with a crowd and came in with a crowd, and expounded [the Torah] to a crowd.

**Shabbath 55b** [Four](four.html) died through the serpent's machinations, viz., [Benjamin](benyamin.html) the son of [Jacob](israelja.html), Amram the father of Moses, Jesse the father of David, and Caleb the son of David. Now, all are [known](daat.html) by tradition, [save](salvation.html) Jesse the father of David, in whose case the Writ gives an explicit intimation. For it is written, And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man whose [name](name.html) was Ithra the Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother. Now, was she the daughter of Nahash? Surely she was the daughter of Jesse, for it is written, and their sisters were Zeruiah and Abigail?

[**Succah**](succoth.html) **52b** And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him [seven](seven.html) shepherds and [eight](eight.html) princes among men. Who are the ‘[seven](seven.html) shepherds’? — David in the middle, [Adam](adam.html), Seth and Methuselah on his right, and [Abraham](avraham.html), [Jacob](israelja.html) and Moses on his left. And who are the ‘[eight](eight.html) princes among men’? — Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah, the [Mashiach](mashiach.html), and Elijah.

**Baba Kama 38b** R. Hiyya B. Abba further said that R. Joshua b. Korha had stated: At all times should a man try to be [first](one.html) in the performance of a good deed, as on account of the [one](one.html) night by which the elder [daughter] preceded the younger she preceded her by [four](four.html) [generations](toldot.html) [in having a descendant] in Israel: Obed, Jesse, David and Solomon. For the younger [had no descendant in Israel] until [the advent of] Rehoboam, as it is written: And the [name](name.html) of his mother was Naamah the Ammonitess.

**Symbols and their Meaning**

**Naomi** = Pleasant [one](one.html). The Torah [teacher](teacher.html).

**Obed** = "[One](one.html) who serves (worships) or renders avodah". From the [Hebrew](hebrew.html) root “avod”.

**Yishai (Jesse)** = The [One](one.html) who stands out. Who was called Nahash because he never sinned! (Yishai and Ruth are buried in [Hebron](city.html) at Tel [Hebron](city.html))

**David** = Beloved

Yes, who is this guy in the typological scheme of this story?

**Thoughts**

"Naomi took the child and held it in her bosom, and she became his nurse. The neighborhood women gave him a [name](name.html), saying, 'A son is born to Naomi.' " (4:16-17)

The [Gemara](orallaw.html) (Sanhedrin 19b) asks, "Wasn't Ruth the [one](one.html) who bore him?" and answers, "Ruth gave [birth](birth.html) to him, but Naomi raised him." From here it is derived that "He who raises an orphan in his home is considered as though he gave [birth](birth.html) to him."

**Translation**

The resident women gave him a [name](name.html) saying, “A son is born to the Pleasant [One](one.html)”. And they called his [name](name.html) Serving, the father of the Outstanding [One](one.html), The father of the Beloved.

**Interpretation**

The Congregation, the ever-living ones, said, “The Torah [teacher](teacher.html) has an offspring.” And the congregation named Him The Servant. He was the father of the Outstanding [One](one.html), the father of our Beloved.

**\* \* \***

וְאֵלֶּה תּוֹלְדוֹת פָּרֶץ, פֶּרֶץ הוֹלִיד אֶת־חֶצְרוֹן׃

***Ruth 4:18*** *And these are the* [*generations*](toldot.html) *of Peretz: Peretz begot Chetzron.*

**Targum**

18- Now this is the genealogy of Perez: Perez begot Hezron.

**Rashi**

**4:18 Now these are the** [**generations**](toldot.html) **of Peretz**

Since (Scripture) traced David’s lineage to the [name](name.html) of Ruth the Moabitess, (a proselyte,) (Scripture then) went back and traced his lineage to the [name](name.html) of Judah (the symbol of [Jewish](gen-jew.html) royalty).

[**Talmud**](orallaw.html)

**Yevamoth 76b** [GEMARA](orallaw.html). Whence are these [laws](law.html) inferred? — R. Johanan replied: Scripture stated, And when Sail saw David go forth against the Philistine, he said into Abner, the captain of the host: ‘Abner, whose son is this youth’? And Abner said: ‘As thy soul liveth, O King, I cannot tell’. But did he not [know](daat.html) him? Surely it is written, And he loved him greatly; and he became his armour bearer! — He rather made the inquiry concerning his father. But did he not [know](daat.html) his father? Surely it is written, And the man was an old man in the days of Saul, stricken in years among them; and Rab or, it might be said, R. Abba, stated that this referred to the father of David, Jesse. who came in with an army and went out with an army! — It is this that Saul meant: Whether he descended from Perez, or from Zerah. If he descended from Perez he would be king, for a king breaks for himself a way and no [one](one.html) can hinder him. If, however, he is descended from Zerah he would only be an important man. What is the reason why he gave instructions that enquiry be made concerning him? — Because it is written, And Saul clad David with his apparel. being of the same size as his, and about Saul it is written, From his [shoulders](body.html) and upward he was higher than any of the people. Doeg the Edomite then said to him, ‘Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not’! ‘What is the reason’? ‘Because he is descended from Ruth the Moabitess’. Said Abner to him, ‘We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in that case a bastard would’ imply: But not a [female](male+female.html) bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman’? — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; It is not, however, customary for a woman to meet [them]’.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VIII:1** R. Abba b. Kahana opened [his exposition with the verse], Tremble, and [sin](sin.html) not (Ps. IV, 5). David said to the Holy [One](one.html), blessed be He, ' How long will they rage1 against me and say, "Is he not of tainted descent? Is he not a descendant of Ruth the Moabitess?" Commune with. your own [heart](body.html) upon your bed (ib.). Ye also, are ye not descended from [two](two.html) sisters? Look upon your own genealogy and be still (ib.). And Tamar who married your ancestor Judah- is it not a tainted descent? She was but a descendant of Shem the son of [Noah](file:///D:\Word\Shavuot\noachide.html). Have you then an honorable descent?’ R. [Jacob](israelja.html) b. Abijah said: [The meaning of this verse is]: Fight against your [Evil] Inclination and [sin](sin.html) not. The Rabbis explain: Anger your Inclination and [sin](sin.html) not. THESE ARE THE [GENERATIONS](toldot.html) OF PEREZ (IV, 18). R. Abba said: Wherever the word eleh (these are) occurs, it invalidates the preceding; we-eleh (and these are) adds to the preceding. AND HEZRON BEGOT RAM (IV, I9). But was not Jerahmeel the elder son, as it is written, The sons also of Hezzon, there were born unto him: Jerahmeel, and Ram, and Chelubai (I Chron. II. 9)? [Jerahmeel is omitted] because he married a Canaanitish woman in order to adorn himself with her, as it is written, And Jerahmeel had another wife, whose [name](name.html) was Atarah (I Chron. II, 26).

**Says the** [**Midrash**](orallaw.html)**:**

The word toledot appears everywhere in the Torah with a deficient spelling (i.e., lacking the [letter](letters.html) vav), except for [two](two.html) instances: "These are the chronicles of Peretz," and ["These are the chronicles of the [heaven](heaven.html) and the earth upon their [creation](bara.html)"]. Why are all the others lacking the [letter](letters.html) vav? ... Because of the [six](six.html) (vav) things taken from [Adam](adam.html): his radiance, his life, his stature, the fruit of the earth, the fruit of the trees, and the luminaries.... For though the [world](worlds.html) was created perfect, these were ruined by [Adam](adam.html)'s [sin](sin.html), and shall be restored only with the [coming](coming.html) of [[Mashiach](mashiach.html),] the descendent of Peretz.([Midrash](orallaw.html) Rabbah, Bereshit 12:5)

The story of man is the [journey](stages.html) from toledot to toledot, from the perfect [world](worlds.html) that G-d created to the restored perfection of the age of [Mashiach](mashiach.html). In the simply stated words of Rashi, "The toledot of the righteous are their good deeds."

**Thoughts**

Interestingly, here at the end of Megillat Ruth, is a list of the lineage leading from Peretz to David, the king. Many commentators note that this list leads through Boaz, and point to this as proof that Ruth was justified in her actions since her offspring were obviously fit for the kingship. They neglect, however, to note, similarly, that the list \*BEGINS\* with Peretz, son of Yehuda, which shows both David's lineage to the [tribe](tribes.html) of Yehuda, the [tribe](tribes.html) promised the kingship by the Torah, and also to Peretz, whom some might have considered illegitimate, proving that Tamar's actions, like Ruth's, were justified since her offspring were able to be kings! Tamar, too, was the mother of royalty.

**Symbols and their Meaning**

**Peretz** = Breach.

**Chetzron** = Court-yard

**Translation**

These are the [generations](toldot.html) of the Breach: The Breach begat the Courtyard.

**Interpretation**

This then is the family line of the Kings: The [One](one.html) who Breached was the father of the Protected Ones.

**\* \* \***

וְחֶצְרוֹן הוֹלִיד אֶת־רָם, וְרָם הוֹלִיד אֶת־עַמִּינָדָב׃

***Ruth 4:19*** *And Chetzron begot Ram, and Ram begot Aminadav;*

**Targum**

19- Hezron begot Ram, and Ram begot Amminadab.

[**Midrash**](orallaw.html)

[**Midrash**](orallaw.html) **Rabbah - Ruth VIII:1** AND RAM BEGOT AMMINADAB; AND AMMINADAB BEGOT NAHSHON, AND NAHSHON BEGOT SALMON (IV, 19, 20). [Why is he called Salmon?] Because up to him they formed ladders (sulamoth) of princes, from him onwards they formed ladders of kings. R. [Isaac](isaac.html) opened his exposition with the verse Then said I: Lo, I am come (Ps. XL, 8). I ought to have sung a song that I have come, since the word az (lo!) refers to song, as it is said, Then (az) sang Moses (Ex. XV, 1). I was included in the verse An Ammonite and a Moabite shall not come into the assembly of the Lord (Deut. XXIII, 4), but I have come with the roll of a book which is prescribed for me (Ps. loc. cit.). ’ With the roll’ refers to the verse, Concerning whom Thou didst [command](cmds613.html) that they should not enter into Thy congregation (Lam. I, 10). ’In the book,’ as it is said, ’An Ammonite and a Moabite shall not enter into the assembly of the Lord’ (Deut. XXIII, 4). And not only have I been allowed to enter, but in the roll and the book it is written concerning me. ' In the roll ‘-Perez, Hezron, Ram, Amminadab, Nahshon, Boaz, Obed, Jesse, David; ’in the book’; And the Lord said: Arise, anoint him; for this is he (I Sam. XVI, 12). R. Huna said: It is written For God hath [appointed](settimes.html) me another [seed](flower.html) (Gen. IV, 25), that is, [seed](flower.html) from another place, referring to the [Mashiach](mashiach.html). R. Berekiah and R. Simon said: We may illustrate with a parable of a king who was [traveling](mashal.html) from [one](one.html) place to another, when a precious pearl fell from his [head](body.html). So the king and all his retinue stopped there. All the passers-by asked, ‘What are the king and his retinue doing here?’ They discerned the reason and said, ‘A pearl has fallen from his [head](body.html).’ What did he do? He [gathered](gather.html) all the soil into heaps and brought brooms. He had [one](one.html) heap swept, but did not find it; a second heap, and he did not find it; but in the [third](three.html), he found it, and they announced, ‘The king has found his pearl!’ So the Holy [One](one.html), blessed be He, said to [Abraham](avraham.html), ’Get thee out (Gen. XII, 1). It was to thee that I looked forward. What need had I to record the genealogy of Shem, Arpachshad, Shelah, Eber, Peleg, Nahor, and [Terah](stages.html)? (I Chron. 1, 24). Only on account of thee, [Abram](avraham.html)-the same is [Abraham](avraham.html)’ (ib.); And foundest his [heart](body.html) faithful before Thee (Neh. IX, 8). So said the Holy [One](one.html), blessed be He, to David, ‘What need had I to record the genealogy of Perez, Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse? Only on account of thee; I have found My servant, David.’

**Symbols and their Meaning**

**Chetzron** = Court-yard

**Ram** = High

**Aminadav** = People of Liberality

**Translation**

The Courtyard begat the High [One](one.html), the High [One](one.html) begat the People of Liberality.

**Interpretation**

The Protected [One](one.html) was the father of the High [One](one.html). The High [One](one.html) was the father of the People of Liberality.

**\* \* \***

וְעַמִּינָדָב הוֹלִיד אֶת־נַחְשׁוֹן, וְנַחְשׁוֹן הוֹלִיד אֶת־שַׂלְמָה׃

***Ruth 4:20*** *and Aminadav begot Nachshon, and Nachshon begot Salmah.*

**Targum**

20- Amminadab begot Nahshon, who was the [head](body.html) of the [household](househld.html) of the [tribe](tribes.html) of Judah, and Nahshon begot Salmah the righteous. He is the Salmah of Beth Lehem of Judah, and Netophah, whose sons abolished the guards which the [wicked](wicked.html) Jeroboam had set over the highways. They served their father, and were becoming children, like balm.

[**Talmud**](orallaw.html)

[**Sotah**](hair.html) **37a** … each [tribe](tribes.html) was unwilling to be the [first](one.html) to enter the sea. Then sprang forward Nahshon the son of Amminadab and descended [first](one.html) into the sea; as it is said: Ephraim compasseth me about with falsehood, and the house of Israel with deceit; but Judah yet ruleth with God.

**Baba Bathra 91a** R. Hanan b. Raba said in the [name](name.html) of Rab: Elimelech and Salmon and such a [one](one.html) and the father of Naomi all were the sons of Nahshon, the son of Amminadab. What does he come to [teach](teacher.html) us [by this statement]? — That even the [merit](merit.html) of [one](one.html)'s ancestors is of no avail when [one](one.html) leaves the land [of Palestine] for a foreign country.

**Symbols and their Meaning**

**Aminadav** = People of Liberality

**Nachshon** = Enchanter

**Salmah** = Investiture

**Translation**

The People of Liberality begat the Enchanter, the Enchanter begat the Investiture.

**Interpretation**

The People of Liberality begat the Enchanter, the Enchanter begat the Investiture.

**\* \* \***

וְשַׂלְמוֹן הוֹלִיד אֶת־בֹּעַז, וּבֹעַז הוֹלִיד אֶת־עוֹבֵד׃

***Ruth 4:21*** *And Salmon [V. 20 and I Chron. II, 11, call him Salmah; v. 21, Salmon.] begot Boaz, and Boaz begot Obed.*

**Targum**

21- Salmon begot the judge, Ivtzan, who is identical with the righteous Boaz, because of whose [merit](merit.html) the Israelite people were saved from their enemies, and because of whose [prayer](prayer.html) the [famine](famine.html) ceased in the [Land of Israel](city.html). Boaz begot Oved, who served the Master of the Universe with perfect [heart](body.html).

**Symbols and their Meaning**

**Salmah** = Investiture

**Boaz ben Salmon** – “In Him there is strength”. He was also [known](daat.html) as Judge Ivtzan [Ibn Ezra, Judges 12:8].

“Strength or [rod](staff.html) of iron” [Ken]

**Obed** = "[One](one.html) who serves (worships) or renders avodah". From the [Hebrew](hebrew.html) root “avod”

**Translation**

Investiture begat In Him there is strength. In Him there is strength begat the Servant.

Yes, but who are all these guys typologically? Otherwise I am begetting VERY CONFUSED [ONE](one.html) :-)

**Interpretation**

Investiture begat In Him there is strength. In Him there is strength begat the Servant.

**\* \* \***

וְעֹבֵד הוֹלִיד אֶת־יִשָׁי, וְיִשַׁי הוֹלִיד אֶת־דָּוִד׃

***Ruth 4:22*** *And Obed begot Yishai, and Yishai begot David.*

**Targum**

22- Now Oved begot Jesse, who was called Nahash, because no corruption and perversion, for which he might be delivered into the [hands](fourteen.html) of the [angel](angels.html) of death, who would take his life from him, were found in him. He lived a long [time](time.html), until the serpent's counsel to Eve, [Adam](adam.html)'s wife, to partake of the fruit of the tree, the [eating](eating.html) of which resulted in wisdom to distinguish between good and evil, was recalled before God. Because of that counsel, all inhabitants of the earth are mortal, and as a result of that blunder, the righteous Jesse died. He is Jesse, who was the father of David, the king of Israel.

[**Talmud**](orallaw.html)

**Yevamoth 76b** MISHNAH. AN AMMONITE AND A MOABITE ARE FORBIDDEN AND THEIR PROHIBITION IS FOR EVER , THEIR WOMEN, HOWEVER, ARE PERMITTED AT ONCE. AN EGYPTIAN AND AN EDOMITE ARE FORBIDDEN ONLY UNTIL THE [THIRD](three.html) [GENERATION](toldot.html). WHETHER THEY ARE MALES OR FEMALES. R. SIMEON, HOWEVER, PERMITS THEIR WOMEN FORTHWITH. SAID R. SIMEON: THIS [LAW](law.html) MIGHT BE INFERRED A MINORI AD MAJUS: IF WHERE THE MALES ARE FORBIDDEN FOR ALL [TIME](time.html) THE FEMALES ARE PERMITTED FORTHWITH, HOW MUCH MORE SHOULD THE FEMALES BE PERMITTED FORTHWITH WHERE THE MALES ARE FORBIDDEN UNTIL THE [THIRD](three.html) [GENERATION](toldot.html) ONLY. THEY REPLIED: IF THIS IS AN HALACHAH, WE SHALL ACCEPT IT; BUT IF IT IS ONLY AN INFERENCE, AN OBJECTION CAN BE POINTED OUT. HE REPLIED: NOT SO. [BUT IN FACT] IT IS AN HALACHAH THAT I AM REPORTING.

[GEMARA](orallaw.html). Whence are these [laws](law.html) inferred? — R. Johanan replied: Scripture stated, And when Saul saw David go forth against the Philistine, he said into Abner, the captain of the host: ‘Abner, whose son is this youth’? And Abner said: ‘As thy soul liveth, O King, I cannot tell’. But did he not [know](daat.html) him? Surely it is written, And he loved him greatly; and he became his armour bearer! — He rather made the inquiry concerning his father. But did he not [know](daat.html) his father? Surely it is written, And the man was an old man in the days of Saul, stricken in years among them; and Rab or, it might be said, R. Abba, stated that this referred to the father of David, Jesse. who came in with an army and went out with an army! — It is this that Saul meant: Whether he descended from Perez, or from Zerah. If he descended from Perez he would be king, for a king breaks for himself a way and no [one](one.html) can hinder him. If, however, he is descended from Zerah he would only be an important man. What is the reason why he gave instructions that enquiry be made concerning him? — Because it is written, And Saul clad David with his apparel. being of the same size as his, and about Saul it is written, From his [shoulders](body.html) and upward he was higher than any of the people. Doeg the Edomite then said to him, ‘Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not’! ‘What is the reason’? ‘Because he is descended from Ruth the Moabitess’. Said Abner to him, ‘We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in that case a bastard would’ imply: But not a [female](male+female.html) bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman’? — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; It is not, however, customary for a woman to meet [them]’.

**Symbols and their Meaning**

**Obed** = "[One](one.html) who serves (worships) or renders avodah". From the [Hebrew](hebrew.html) root “avod”

**Yishai (Jesse)** = The [One](one.html) who stands out. Who was called Nahash because he never sinned! (Yishai and Ruth are buried in [Hebron](city.html) at Tel [Hebron](city.html))

**David** = Beloved [Gesinius’ [Hebrew](hebrew.html)-Chaldee Lexicon]

**Thoughts**

Her [name](name.html) prophesies her parenthood of King David: Berachoth 7b

**Translation**

The Servant begat The [One](one.html) who stands out. The [One](one.html) who stands out begat the Beloved.

**Interpretation**

The Servant begat The [One](one.html) who stands out. The [One](one.html) who stands out begat the Beloved.

‘*There they dwelt, occupied in the king's work*.” On the strength of this verse they said that Ruth the Moabitess did not die until she saw her descendant Solomon [sitting](mashal.html) and judging the case of the harlots. That is the meaning of the verse, And caused a throne to be set for the king's mother, i.e. Bath Sheba, And she sat at his right [hand](mashal.html) (I Kings II, 19), referring to Ruth the Moabitess.

# Conclusion

There are [two](two.html) kinsman-redeemers, representing [Mashiach](mashiach.html) ben [Yoseph](joseph.html) and [Mashiach](mashiach.html) ben David, in this story. Ploni Almoni (hidden and nameless to His people) and Boaz (in Him there is strength).

Ploni Almoni = [Mashiach](mashiach.html) ben [Yoseph](joseph.html)

Boaz = [Mashiach](mashiach.html) ben David

Ploni Almoni, representing [Mashiach](mashiach.html) ben [Yoseph](joseph.html), did not marry Ruth because it would jeopardize His “[inheritance](inherit.html)” due to Ruth being a Moabite that he did not believe could be a part of the congregation of Israel.

Boaz, representing [Mashiach](mashiach.html) ben David does marry Ruth because he knows that the Moabite women, and not Moabite men, are permitted to be a part of Israel.

**Notes**

'Ruth is read on [Shavuot](shavuot.html) because the timing of its [events](feasts.html) occurred 'at the beginning of the barley harvest,' and this period is also he [time](time.html) of [Shavuot](shavuot.html)' (Abudraham).

'The reading of Ruth on [Shavuot](shavuot.html) is a reminder of the stand at Mt. [Sinai](stages.html), when the people of Israel received a total of [six](six.html) hundred and [thirteen](thirteen.html) [mitzvot](cmds613.html), [six](six.html) hundred and [six](six.html) [mitzvot](cmds613.html) in addition to the [seven](seven.html) previous [Noachide](noachide.html) [Laws](law.html). The numerical value of [Hebrew](hebrew.html) [letters](letters.html) which comprise the word Ruth is [six](six.html) hundred and [six](six.html)' (Teshu'ot Chen).

'From her very [birth](birth.html), Ruth was worthy of accepting upon herself the yoke of [mitzvot](cmds613.html); and the very [letters](letters.html) of her [name](name.html) bear witness to it. The [letters](letters.html) for Ruth add up to [six](six.html) hundred and [six](six.html) which together with the [seven](seven.html) [Noachide](noachide.html) [Laws](law.html) add up to [six](six.html) hundred and [thirteen](thirteen.html)' (the Gaon of Vilna).

'Our [fathers](fathers.html) had the status of converts when they accepted the Torah (in order to enter the [covenant](covenant.html) they were required to undergo [circumcision](circumcz.html) and immersion as is the case with converts). In honor of Ruth who was a [convert](aliens.html) and became the mother of Israel's royal family, we say, 'When we received the Torah, we were all converts' (Agan).

[Spiritually](physical.html), there is a relation between a ba'al teshuva ("returnee") and a [convert](aliens.html), even though the ba'al teshuva is born a [Jew](gen-jew.html). His [spiritual](physical.html) service of being lost and reestablishing his identity is a process which is similar to conversion. This is the general state of being of our [generation](toldot.html) prior to the [coming](coming.html) of [Mashiach](mashiach.html). When [Mashiach](mashiach.html) comes he will cause all righteous [Jews](gen-jew.html) to become ba'alei teshuva.

**\* \* \***

[One](one.html) of the major landmarks in [Hebron](city.html) is the tomb of Ruth and Yishai at Tel Rumeda. Ruth, the great-grandmother of David, King of Israel and grandmother to Jessie, David's father, represents the [first](one.html) fruit - the [desire](needs.html) to be a part of Am Yisrael in Eretz Yisrael. On the [holiday](festival.html) of [Shavuot](shavuot.html) [Jews](gen-jew.html) from [Hebron](city.html)-Kiryat Arba [gather](gather.html) at this ancient site, the original [Hebron](city.html), and read Megilat Ruth, the story of a young woman who realized the holiness of Israel and joined the People of Israel of her own free choice. The result of her decision was the eternal Kingdom of David - "David Melech Yisrael - Chai v'kiam" - David, King of Israel, lives through eternity. David began his reign in [Hebron](city.html), where he absorbed the strength and sanctity of the Patriarchs and Matriarchs, preparing him to continue onward to [Jerusalem](city.html), the eternal capital of Israel.

**\* \* \***

Orpah had a descendant named Goliath. Ruth had a descendant named David. In their day, an epic battle was fought. [“Behold a People”, Rav Avigdor Miller]

**\* \* \***

The Megillah of Ruth stands for the proposition that the Torah Shebeal Peh (Oral [Law](law.html)) was given to us at [Sinai](stages.html), and that the Oral and Torah Shebiktav (Written Torah) are truly [one](one.html) intertwined gift from G-d. Boaz acted properly based on that which he [knew](daat.html) from his [study](study.html) of the [Oral Torah](orallaw.html). His willingness to act on that which he [knew](daat.html) to be the [law](law.html) should send us a message: we must show that we truly believe in the [Oral Torah](orallaw.html), that we recognize that the [Oral Torah](orallaw.html) was given to us at [Sinai](stages.html). Because of the importance of this message, the Megillah was included in Scriptures. This message also makes the reading of the Megillah on [Shavuot](shavuot.html) appropriate. On [Shavuot](shavuot.html), the day on which we celebrate the fact that we were given the Torah, we demonstrate our belief that the Written and [Oral Torah](orallaw.html) were both given to us on this day by reading the Megillah. By reading the Megillah, we reaffirm our belief in the authenticity of the [Oral Torah](orallaw.html). On [Shavuot](shavuot.html), we affirm and celebrate our acceptance of the Torah, and therefore the Megillah, which tells of this affirmation, is read on [Shavuot](shavuot.html). It is only because of the Torah Shebeal Peh (Oral [Law](law.html)) that the House of David, and indeed the [Mashiach](mashiach.html), stands. Without the Torah Shebeal Peh (Oral [Law](law.html)), David could never enter the Congregation of Israel and would never have been eligible to become King. And if the Kingdom of David falls, we have no [Mashiach](mashiach.html).

EXCELLENT! But please explain how this is so!

# The Ashkenaz [Synagogue](synagog.html) service for the day we read Megillat Ruth

Friday Night - [Shabbat](sabbath.html), Second day of [Shavuot](shavuot.html), May 20-21, 7 [Sivan](feasts.html):

We make all preparations for [Shabbat](sabbath.html) and Yom Tov; candle-lighting is 20 minutes before sunset. The Brachot over the candles are: Lehadlik Ner Shel [Shabbat](sabbath.html) Veyom Tov and Shahechyanu.

MAARIV: We say Mizmor Shir Leyom Hashabbat and [Hashem](hashem.html) Malach followed by Mourner's Kaddish. (Nusach Ashkenaz omits Lechu Neranana and Bameh Madlikin whenever a Yom Tov occurs on [Shabbat](sabbath.html).) Borchu; Ufrot; Vashomru; Vayedaber; Half-Kaddish; in the Shemonah Esrei of Yom Tov we mention Es Yom Hashabbat Hazeh and Es Yom Chag Hashavuos Hazeh Zeman Matan Torasainu etc. After Shemonah Esrei, we say Vayechulu, followed by Magen Avot, concluding it with only Mekadesh Hashabbat; Kaddish Tiskabel; Kiddush for Yom Tov with all insertions for Shabbos starting with Yom Hashishi; Shahechyanu; Aleinu; Mourner's Kaddish; Adon Olam.

Kiddush at home as above.

SHACHRIT: Psukei Dazimra; Nishmas; Birchas Yotzer; Hakol Yoducha; Kel Adon; Ahava Rabba; [Shema](shema.html); Shemonah Esrei of Yom Tov with all insertions for Shabbos; the Chazzan's Repetiton; complete Hallel; Kaddish Tiskabel. We read Megillas Ruth (the Book of Ruth) followed by Mourner's Kaddish;

Ein Kamocha; open Aron; (we do not say 13 Middot on [Shabbat](sabbath.html)); we take out [two](two.html) Sifrei Torah; Brich Shmei;

We have [seven](seven.html) Aliyahs.

Leining: Devarim 14:22-16:17 (Aser te'Aser)

Half-Kaddish

Maftir: Bamidbar 28:26-31 (Uvyom Habikurim)

Haftorah: Habakkuk 2:20-3:19 (Vashem beHaychal)

(After the second verse of the Haftorah, Tefilah Lechabakuk Hanavi Al Shigyonos, the Maftir recites the Piyut Yaziv Pisgam);

Brachot after the Haftorah, with mention of both [Shabbat](sabbath.html) and Yom Tov in the middle, and with Mekadesh Hashabbat Veyisrael Vehazmanim as the close; Yekum Purkan; Yizkor; [Av](feasts.html) Harachmim; (no Y-ah-a-li); Ashrei; Yahalelu; we return the Sifrei Torah to the Aron HaKodesh; Half-Kaddish.

MUSSAF: Half-Kaddish; Shemonah Esrei of Mussaf of Yom Tov with [Shabbat](sabbath.html) insertions; the additional Offerings mentioned are Uvayom Hashabbat and Uvyom Habikurim; Chazzan's Repetition; Priestly Blessing (because it is [Shabbat](sabbath.html) we skip the petitions Ribono Shel Olam and Yehi [Ratzon](needs.html)); Kaddish Tiskabel; Ein Keilakainu; Aleinu; Anim Zmiros; [Psalm](psalms1.html) of the Day; Mourner's Kaddish; Adon Olam.

MINCHA: Ashrei; Uva Letzion; Half-Kaddish; Vani Sfilasi; Torah Reading: [three](three.html) Aliyahs in Parshat Naso; we lift up, rewind the Sefer Torah and return it to the Aron HaKodesh; Half-Kaddish; Shemonah Esrei of Yom Tov with [Shabbat](sabbath.html) insertions; the Chazzan's Repetition; Kaddish Tiskabel; (we omit Tzidkascha Tzedek); Aleinu; Mourner's Kaddish.

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**Appendix 1**

**\* \* \***

As I said above I greatly enjoyed the scope and [insight](insights.html) of this essay - [needs](needs.html) some more polishing though! Congratulations - Mazal Tov! for a job well done!

**\* \* \***

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1. Bava Batra 14b [↑](#footnote-ref-1)
2. Keritut 9a, MT Issurei Bi’ah 13:1-4, Machzor Vitri [↑](#footnote-ref-2)
3. Devarim 23:4-5 [↑](#footnote-ref-3)
4. Sotah 14a [↑](#footnote-ref-4)
5. An acronym for Torah, Neviim, and Ketuvim – The law, the prophets, and the writings. [↑](#footnote-ref-5)
6. Baba Bathra 91a [↑](#footnote-ref-6)
7. K’rithoth 9a [↑](#footnote-ref-7)
8. "Mikra Le-Yisrael," Yair Zakovitch, introduction, pp. 30-31 [↑](#footnote-ref-8)
9. Yoma 2a [↑](#footnote-ref-9)
10. "Whenever ten are gathered for prayer, there the Shechinah rests" - Sanhedrin 39a [↑](#footnote-ref-10)
11. "when three sit as judges, the Shechinah is with them." - Berachot 6a [↑](#footnote-ref-11)
12. "The Shechinah dwells over the headside of the sick man's bed" - Shabbat 12b; "Wheresoever they were exiled, the Shechinah went with them." - Megillah 29a [↑](#footnote-ref-12)
13. Proverbs 1:6 [↑](#footnote-ref-13)
14. Proverbs 7-9 [↑](#footnote-ref-14)
15. Yevamoth 76b [↑](#footnote-ref-15)
16. Pesachim 72b [↑](#footnote-ref-16)
17. Mishna Terumot 2:4 [↑](#footnote-ref-17)
18. Bava Bathra 92b; Yalkut Shim’oni 599 [↑](#footnote-ref-18)
19. Sefer Ba’al Shem Tov, Nitzavim 8 [↑](#footnote-ref-19)
20. Yevamot 61a [↑](#footnote-ref-20)
21. 1 Chronicles 4:22 [↑](#footnote-ref-21)
22. Bava Bathra 91b [↑](#footnote-ref-22)
23. Yalkut Shim’oni 600 [↑](#footnote-ref-23)
24. Bava Bathra 91a; Ruth Rabbah, Yalkut Shim’oni 600 [↑](#footnote-ref-24)
25. Devarim 28:59 ff [↑](#footnote-ref-25)
26. The body of Judaic tradition relating to correct textual reading of the Hebrew scriptures. [↑](#footnote-ref-26)
27. Chatam Sofer, Sermons 302, 74 [↑](#footnote-ref-27)
28. see [Midrash](file:///D:\Word\Shavuot\orallaw.html) on Sefer Ruth [↑](#footnote-ref-28)
29. Numbers 14:35 [↑](#footnote-ref-29)
30. Zevin, Hamoadim Behalacha, pp. 327-328 [↑](#footnote-ref-30)
31. Abudraham [↑](#footnote-ref-31)
32. Teshu'ot Chen [↑](#footnote-ref-32)
33. see Keritut 9a, Issurei Bi’ah 13:1-4 [↑](#footnote-ref-33)
34. The Gaon of Vilna [↑](#footnote-ref-34)
35. Agan [↑](#footnote-ref-35)
36. Bechor Shor [↑](#footnote-ref-36)
37. Jerusalem Talmud, Chagigah 2:3 [↑](#footnote-ref-37)
38. Jerusalem Talmud, Chagigah, 2:3 [↑](#footnote-ref-38)
39. Rosh Hashanah 11a [↑](#footnote-ref-39)
40. Midrashic collection Ruth Zuta 1:1 [↑](#footnote-ref-40)
41. Most of this material is based on Zakovitch’s introduction to his commentary on Ruth in the Mikra l’Yisra’el series [↑](#footnote-ref-41)
42. Sefer Ba’al Shem Tov, Nitzavim 8 [↑](#footnote-ref-42)
43. "EPHRATIM denotes important people, and similarly I samuel 1:1 - "the son of Tohu, the son of Zuph, an Ephrathite - An Aristocrat. See their importance , for Eglon the King of Moab, gave his daughter in marriage to Mahlon, as the Master said (Sanhedrin 105b), "Ruth was the daughter of Eglon". Another interpretation of EFRATIM is hailing from Bet Lechem since Bet Lechem is called Efrat." [↑](#footnote-ref-43)