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PaRDeS Study of Megillat Ruth

By Rabbi Dr. Hillel ben David (Greg Killian)

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[Ruth Chapter 1 1](#_Toc75843333)

[Ruth Chapter 2 19](#_Toc75843334)

[Ruth Chapter 3 32](#_Toc75843335)

[Ruth Chapter 4 40](#_Toc75843336)

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In this series of documents, I will be translating Megillat Ruth in four separate ways to produce a Pshat translation, a Remez translation, a Drash translation, and a Sod translation. I will be building these four translations by examining how Chazal translated the words in the oral and written Torah. For all four levels I will examine the Torah.

* For the Pshat I will draw from the text of Ruth, sefer Mordechai, the Mishna, Rashi, and Ibn Ezra. I will also assign the kri[[1]](#endnote-1) form to pshat.[[2]](#endnote-2)
* For the Remez I will draw from the Gemara, Targum, sefer Luqas, Meam Loez, and sefer Baal HaTurim. I will also assign the ktiv form to Remez.
* For the Drash I will draw from the Midrash, sefer Matityahu, Alshich, and the Malbim.
* Finally, for the Sod I will draw from the Zohar, Ezekiel, Revelation, and sefer Yochanan.
* I will also, on occasion, use logical arguments (sevarah) to justify a particular translation.

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

The megillah revolves around Eden’s two primordial curses: the problem of food (“You will eat bread by the sweat of your brow”) and the breakdown of the relationship between ish and ishah (“And he will rule [ימשל - yimshol] over you”) This book of the origins of malkhut and the source of redemption deals with famine and the “giving of bread,” on the one hand, and the repair of the relationship between man and woman, on the other.[[3]](#footnote-1)

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| פרדס | **פשאת** | **רמז** | **דרש** | **סוד** |
| **PaRDeS** | Pshat | Remez | Derash | [Sod](file:///D:\Word\Shavuot\sod.html) |
| **Definition** | Simple | Hint | Explore - Ask | [Secret](file:///D:\Word\Shavuot\sod.html) |
| **Literary level** | Grammatical | Allegory | Parabolic | Mystical |
| **Audience level** | Common People | Noble (Lawyers, Shoftim (Judges), Scientists) | Kingly | Mystic |
| [**Hermeneutic**](file:///D:\Word\Shavuot\rules.html) **level[[4]](#footnote-2)** | 7 Hillel [Laws](file:///D:\Word\Shavuot\law.html) | 13 Ishmael [Laws](file:///D:\Word\Shavuot\law.html) | 32 Ben Gallil [Laws](file:///D:\Word\Shavuot\law.html) | 42 [Zohar](file:///D:\Word\Shavuot\orallaw.html) [Laws](file:///D:\Word\Shavuot\law.html) |
| **Rabbinic level** | [Mishna](file:///D:\Word\Shavuot\orallaw.html) | Gomorrah | [Midrash](file:///D:\Word\Shavuot\orallaw.html) | [Zohar](file:///D:\Word\Shavuot\orallaw.html) |
| [**Gospel**](file:///D:\Word\Shavuot\mishna1.html) | Marcus | I and II Luqas | Matityahu | Yochanan |
| **Presentation** | [HaShem](file:///D:\Word\Shavuot\hashem.html)’s Servant | Son of Man | The King | Son of G-D |
| [**Gospel**](file:///D:\Word\Shavuot\mishna1.html) | Marqos | Luqas | Matityahu | Yochanan |
| **Principle Concern** | What do we have to do? | What is the meaning behind what we have to do? | How do we go about establishing [HaShem](file:///D:\Word\Shavuot\hashem.html)'s Kingdom on earth? | What metaphysical meaning is there to what is happening? |
| [**World**](file:///D:\Word\Shavuot\worlds.html) | Asiyah | Yetzirah | Beriah | Atziluth |
| [**Purim**](file:///D:\Word\Shavuot\Purim.html) | Mikrah Megillah | Matanot L’Evyonim | Mishloach Manot | Seudat [Purim](file:///D:\Word\Shavuot\Purim.html) |
|  |  |  |  |  |

# Ruth Chapter 1

| **Text** | **Pshat פשאת**  **simple** meaning | **Remez רמס**  **Hinted / allegorical** meaning | **Drush דרש**  **Metaphoric** Meaning | **Sod סוד**  **Symbolic** meaning |
| --- | --- | --- | --- | --- |
| 1:1 **בִּימֵי** וַיְהִי | **And[[5]](#endnote-3) it came to pass in the days of.** | **And it came to pass in the days of:** Trouble is approaching.[[6]](#endnote-4) | **And it came to pass in the days of:** Unprecedented trouble or unprecedented joy is approaching.[[7]](#endnote-5) It was a sad time because the judges were being judged.[[8]](#endnote-6) | **And it came to pass in the days of:** Trouble is about to be narrated.[[9]](#endnote-7) |
| **שְׁפֹט** | **Judge:** A ruler, a deliverer. One who dispenses justice. | **Judge:** HaShem is judging and being judged.[[10]](#endnote-8) | **Judge:** One whorules and guides, the king.[[11]](#endnote-9) | **Judge:** HaShem[[12]](#endnote-10) |
| **הַשֹּׁפְטִים** | **The Judges:** The rulers were judging.[[13]](#endnote-11) God judged the rulers.[[14]](#endnote-12) | **The Judges:** A beit din.[[15]](#endnote-13) | **The Judges:** The judges who needed judging.[[16]](#endnote-14) | **The Judges:** Judges in heaven and on earth are being judged.[[17]](#endnote-15) |
| וַיְהִי | **And it came to pass:** | **And it came to pass:** Trouble is approaching,[[18]](#endnote-16) and the people were not praying for HaShem’s help.[[19]](#endnote-17) | **And it came to pass:** Unprecedented trouble, of a famine,[[20]](#endnote-18) is approaching.4 It was a sad time because of the famine.[[21]](#endnote-19) | **And it came to pass:** Trouble is about to be narrated.5 |
| **רָעָב** | **Famine:** A lack of bread.[[22]](#endnote-20) | **Famine:** A lack of Torah.[[23]](#endnote-21) A punishment for delay of judgment, perversion of judgment, spoiling of judgment, and neglect of Torah.[[24]](#endnote-22) | **Famine:** A lack of a king / Mashiach ben David.[[25]](#endnote-23) | **Famine:** A lack of unity of the ten sefirot and the men of the community. |
| **בָּאָרֶץ** | **In the land:** The land of Israel. | **In the land:** Where ever God’s people are. | **In the land:** The land of the living.[[26]](#endnote-24) | **In the land:** The lower world.[[27]](#endnote-25) |
| **וַיֵּלֶךְ** | **And went:** Left the land of Israel because of stinginess.[[28]](#endnote-26) | **And went:** and went isolated and unnoticed.[[29]](#endnote-27) | **And went:** to get Mashiach ben David. [[30]](#endnote-28) |  |
| **אִישׁ** | **Ish (Man)**: a very wealthy man and the leader of the generation.[[31]](#endnote-29) | **Ish (Man)**: A noble / scholarly man like Adam HaRishon.[[32]](#endnote-30) | **Ish (Man)**: A stump of a King.[[33]](#endnote-31) | **Ish (Man)**: A Living Torah named Adam.[[34]](#endnote-32) |
| **מִבֵּית לֶחֶם** | from **Beth lechem:** “Bread House”[[35]](#endnote-33) or ‘House of War”. From the people of Beth Lechem.[[36]](#endnote-34) | from **Beth lechem:** The House of Torah.[[37]](#endnote-35) | from **Beth lechem: “**Royal House”.[[38]](#endnote-36) The house of Torah.[[39]](#endnote-37) | from **Beth lechem:** The royal capital of the world.[[40]](#endnote-38) |
| **יְהוּדָה** | **Judah:** “Now I will praise HaShem”. | **Judah:** HaShem’s worship. | **Judah:** Lion's whelp / HaShem’s kingship. | **Judah:** Kingship and divine order. The Kingship of HaShem in a mortal guise.[[41]](#endnote-39) |
| **לָגוּר** | **To sojourn:** To stay temporarily. | **To sojourn:** To convert someone.[[42]](#endnote-40) | **To sojourn:** To become more beloved. | **To sojourn:** To pray with kavanah (with emotion and intent). |
| **בִּשְׂדֵי** | **In fields:[[43]](#endnote-41)** A working place for nourishment. | **In fields:** A place where Torah Scholars work. | **In fields:** A city (Edom) / the world.[[44]](#endnote-42) This is where Mashiach is found.[[45]](#endnote-43) | **In fields:** A woman.[[46]](#endnote-44) |
| **מוֹאָב** | **Moab:** “by my father”. | **Moab:** The forty-ninth level of impurity.[[47]](#endnote-45) | **Field of Moab:** Beit din of Moab. Washpot.[[48]](#endnote-46) | **Moab:** Place of Lions, of the Temple.[[49]](#endnote-47) |
| **הוּא** | **He** |  | **He:** was primary.[[50]](#endnote-48) |  |
| **וְאִשְׁתּוֹ** | And his **Wife:** Man’s helper or opposer.[[51]](#endnote-49) | And his **Wife:** The Receiver.[[52]](#endnote-50) A man’s house.[[53]](#endnote-51) A man’s body.[[54]](#endnote-52) the rejoicing of one's heart.[[55]](#endnote-53) | And his **Wife:** A man’s house. | And his **Wife:**  Foundation of the house. |
| **וּשְׁנֵי בָנָיו** | And his **two sons (builders):[[56]](#endnote-54)** Two sons. | And his **two sons:** The feet and hands of Elimelech.[[57]](#endnote-55) ‘Builders’. The heritage of HaShem.[[58]](#endnote-56) | And his **two sons:** Two talmidim. | And his **two sons:** A proliferation of sons. |
| 1:2 **וְשֵׁם** | And the **Name:** Name | And the **Name:** In the authority of | And the **Name:** His mission | And the **Name:** The essence |
| **הָאִישׁ** | Of the **Ish (Man)**: a very wealthy man and the leader of the generation.[[59]](#endnote-57) | Of the **Ish (Man)**: A noble / scholarly man like Adam HaRishon.[[60]](#endnote-58) | Of the **Ish (Man)**: A stump of a King.[[61]](#endnote-59) | Of the **Ish (Man)**: A Living Torah named Adam.[[62]](#endnote-60) |
| **אֱלִימֶלֶךְ** | was **Elimelech:** My God is king.[[63]](#endnote-61) | was **Elimelech:** Torah scholars will emanate from me” | was **Elimelech:** ‘To me shall the kingdom come’.[[64]](#endnote-62) | was **Elimelech:** Adam |
| **וְשֵׁם** | And the **Name:** Name | And the **Name:** In the authority of | And the **Name:** His mission | And the **Name:** The essence |
| **אִשְׁתּוֹ** | Of his **Wife:** Man’s helper or opposer. | Of his **Wife:** The Receiver | Of his **Wife:** A man’s house. | Of his **Wife:**  Foundation of the house. |
| **נָעֳמִי** | **Naomi:** Pleasant[[65]](#endnote-63) | **Naomi:** Ami – (my people)[[66]](#endnote-64) | **Naomi:** Pleasant and sweet [the Torah].[[67]](#endnote-65) | **Naomi:** Chava[[68]](#endnote-66) Repentance of the sefira of Binah[[69]](#endnote-67) |
| **וְשֵׁם** | And the **Name:** Name | And the **Name:** In the authority of | And the **Name:** His mission | And the **Name:** The essence |
| **שְׁנֵי** | **Two**: proliferation | **Two**: witnesses | **Two**: blessing | **Two**: a non-unified entity |
| **בָנָיו** | **Sons (builders):[[70]](#endnote-68)** sons. | **Sons:** The feet and hands of Elimelech. ‘Builders’ | **Sons:** talmidim. | **Sons:** A proliferation of sons. |
| **מַחְלוֹן** | **Machlon:** Sick | **Machlon:** forgiven.[[71]](#endnote-69) | **Machlon:** blotted out (nimhu) from the world [soul of Mashiach][[72]](#endnote-70) | **Machlon:** Abel |
| **וְכִלְיוֹן** | **Kilyon:** Pining | **Kilyon:** Saraph (‘To burn’) / ‘Destruction’ | **Kilyon:** perished (kalu) from the world.[[73]](#endnote-71) | **Kilyon:** Not redeemable.[[74]](#endnote-72) |
| **אֶפְרָתִים** | **Ephrathite:** Important people.[[75]](#endnote-73) Rashi says that 'Efrati' denotes also the quality of "grace”, “charm”, or “favor”. Mashiach ben Yosef is largely associated with this spiritual quality. | **Ephrathite:** Noblemen.[[76]](#endnote-74) | **Ephrathite:** Aristocrats,40 palace dwellers.[[77]](#endnote-75) | **Ephrathite:** Worldly rulers. |
| **מִבֵּית לֶחֶם** | **Bethlehem:** “Bread House” or ‘House of War”. Ephrata.40 The family were natives.[[78]](#endnote-76) | **Bethlehem:** The House of Torah. | **Bethlehem: “**Royal House”. | **Bethlehem:** The universal capital of the world. |
| **יְהוּדָה** | **Judah:** “Now I will praise HaShem”. | **Judah:** HaShem’s worship. | **Judah:** Lion's whelp / HaShem’s kingship. | **Judah:** Kingship and divine order. |
| **וַיָּבֹאוּ** | **And they came** |  |  |  |
| **שְׂדֵי** | **Fields:** A working place for nourishment. | **Fields:** A place where Torah Scholars work. | **Fields:** A city (Edom) / the world. | **Fields:** A woman. |
| **מוֹאָב** | **Moab:** “by my father”. | **Moab:** The forty-ninth level of impurity. | **Field of Moab:** Beit din of Moab. | **Moab:** Place of Lions, of the Temple. |
| **וַיִּהְיוּ** | **And continued** |  |  |  |
| **שָׁם** | **There** |  |  |  |
| 1:3 **וַיָּמָת** | **Died:** | **Died:** Died to Naomi.[[79]](#endnote-77) Died for departing from Torah and precepts.[[80]](#endnote-78) | **Died:** Relieved from duty. (niftar exempt) | **Died:** The penalty of transgression (Tree of Death). |
| **אֱלִימֶלֶךְ** | **Elimelech:** My God is king. | **Elimelech:** Torah scholars will emanate from me” | **Elimelech:** ‘To me shall the kingdom come’ | **Elimelech:** Adam |
| **אִישׁ** | **The Ish** (husband): a very wealthy man and the leader of the generation.[[81]](#endnote-79) | **The Ish** (husband):A noble / scholarly man like Adam HaRishon.[[82]](#endnote-80) | **The Ish** (husband):A stump of a King.[[83]](#endnote-81) | **The Ish** (husband): A Living Torah named Adam.[[84]](#endnote-82) |
| **נָעֳמִי** | **Naomi:** Pleasant[[85]](#endnote-83) | **Naomi:** Ami – (my people)[[86]](#endnote-84) | **Naomi:** Pleasant and sweet [the Torah].[[87]](#endnote-85) | **Naomi:** Chava[[88]](#endnote-86) Repentance of the sefira of Binah[[89]](#endnote-87) |
| **וַתִּשָּׁאֵר** | **A leftover (and also):** possessions were smitten first.[[90]](#endnote-88) |  |  |  |
| **הִיא** | **She** |  |  |  |
| **וּשְׁנֵי** | **And two** |  |  |  |
| **בָנֶיהָ** | **Sons:** sons. | **Sons:** The feet and hands of Elimelech. ‘Builders’[[91]](#endnote-89) | **Sons:** talmidim. | **Sons:** A proliferation of sons. |
| 1:4 **וַיִּשְׂאוּ** | **And they took** |  |  |  |
| **לָהֶם** | **To them** |  |  |  |
| **נָשִׁים** | **Wives:** Man’s helpers or opposers. | **Wives:** The Receivers | **Wives:** men’s houses. | **Wives:** Foundations of the houses. |
| **מֹאֲבִיּוֹת** | **Of Moab:** People “by my father”. | **Of Moab:** People of the forty-ninth level of impurity. | **Of Moab:** People of the Chamber of Hewn stone. | **Of Moab:** People of Lions, of the Temple. |
| **שֵׁם** | **Name:** Name | **Name:** In the authority of | **Name:** His mission | **Name:** The essence |
| **הָאַחַת** | **Of the first:[[92]](#endnote-90)** |  |  |  |
| **עָרְפָּה** | **Orpah:** Back of the neck.[[93]](#endnote-91) | **Orpah** (Harafah – the giant)**.**[[94]](#endnote-92) Pharaoh.[[95]](#endnote-93) Intercourse from the rear.[[96]](#endnote-94) | **Orpah:** Nape of the neck. [the nations].[[97]](#endnote-95) Deserved to have her neck broken.[[98]](#endnote-96) | **Orpah:** Pharoah?  Nefesh-Soul of the left side. ‘Stiff necked’ |
| **וְשֵׁם** | **Name:** Name | **Name:** In the authority of | **Name:** His mission | **Name:** The essence |
| **הַשֵּׁנִית** | **Of the second:[[99]](#endnote-97)** | **Of the second:** Machlon first married Orpah and then married Ruth.[[100]](#endnote-98) |  |  |
| **רוּת** | **Ruth (Gilit):[[101]](#endnote-99)** to see.[[102]](#endnote-100) | **Ruth:** Satiated HaShem.[[103]](#endnote-101) [[104]](#endnote-102) Spelled backwards = ‘tor’, dove.[[105]](#endnote-103) Obligated to taryag mitzvot.[[106]](#endnote-104) | **Ruth:** Considered well.[[107]](#endnote-105) (‘she saw’, she discerned the truth).[[108]](#endnote-106) | **Ruth:** Assembly of Israel - Malchut.[[109]](#endnote-107) |
| **ווַיֵּשְׁבוּ** | **Dwelled:** Sat. | **Dwelled:** Taking possession and settling down.[[110]](#endnote-108) | **Dwelled:** Left the Presence of HaShem. | **Dwelled:** To learn and receive. |
| **שָׁם** | **There** |  |  |  |
| **כְּעֶשֶׂר** | **About Ten years:** 10 years | **About Ten years :** Unfruitful time. | **About Ten years:** Barren time. | **About Ten years:** Life-time of an inferior creature. |
| **שָׁנִים** | **Years** |  |  |  |
| 1:5 **וַיָּמֻתוּ** | **And died:** They transgressed the decree of the Word of the Lord and took unto themselves foreign wives.[[111]](#endnote-109) |  | **And died:** |  |
| **גַם** | **Also:**[[112]](#endnote-110)After financial loss. | **Also:** Loss of Naomi’s fetus.[[113]](#endnote-111) | **Also:** After losing their cattle and wealth.[[114]](#endnote-112) |  |
| **שְׁנֵיהֶם** | **Both of them** |  |  |  |
| **מַחְלוֹן** | **Machlon:** Sick | **Machlon:** forgiven.[[115]](#endnote-113) | **Machlon:** blotted out (nimhu) from the world [soul of Mashiach][[116]](#endnote-114) | **Machlon:** Abel |
| **וְכִלְיוֹן** | **Kilyon:** Pining | **Kilyon:** Saraph (‘To burn’) / ‘Destruction’ | **Kilyon:** perished (kalu) from the world | **Kilyon:** Not redeemable.[[117]](#endnote-115) |
| **וַתִּשָּׁאֵר** | **Was left** (a leftover of leftovers). |  |  |  |
| **הָאִשָּׁה** | **The woman:** Man’s helper or opposer. | **The woman:** The Receiver | **The woman:** A man’s house. | **The woman:** Foundation of the house. |
| **מִשְּׁנֵי** | **Her two** |  |  |  |
| **יְלָדֶיהָ** | **Children[[118]](#endnote-116) (those she birthed):[[119]](#endnote-117)** Affectionate for sons. | **Children:** Consented sons without Torah Knowledge | **Children: S**ons who cannot build the family. | **Children:** Immature sons without Torah Wisdom |
| **וּמֵאִישָׁהּ** | **And her Husband:** Husband | **And her Husband:** TheGiver | **And her Husband:** Dweller in the house. | **And her Husband:** Provider of the house. |
| 1:6 **וַתָּקָם** | **And arose** | **And arose:** she redemption / independence.[[120]](#endnote-118) | **And arose:** she pulled herself up.[[121]](#endnote-119) | **And arose** |
| **הִיא** | **She** |  |  |  |
| *וְכַלֹּתֶיהָ* | **Daughters-in-law:** completion / perfect | **Daughter-in-law**: Ruth not Orpah.[[122]](#endnote-120) | **Daughters-in-law:** shabbat | **Daughters-in-law**: Israel / Mashiach |
| *וַתָּשָׁב* | **And she Returned**: And she returned.[[123]](#endnote-121) | **And she Returned**: and she did teshuva.[[124]](#endnote-122) | **And she Returned**: tikkun – key to redemption | **And she Returned**: Covering nakedness [in Eden] |
| **מִשְּׂדֵי** | **Fields:** A working place for nourishment. | **Fields:** A place where Torah Scholars work. | **Fields:** A city (Edom) / the world. | **Fields:** A woman. |
| **מוֹאָב** | **Moab:** “by my father”. | **Moab:** The forty-ninth level of impurity. | **Field of Moab:** Beit din of Moav. | **Moab:** Place of Lions, of the Temple. |
| *כִּי* | **For** |  |  |  |
| *שָׁמְעָה* | **She had heard** | **She had heard:** From an angel.[[125]](#endnote-123) | **She had heard:** She had heard from Jewish peddlers.[[126]](#endnote-124) |  |
| **בִּשְׂדֵה** | **Field:** A working place for nourishment. | **Field:** A place where Torah Scholars work. | **Field:** A city (Edom) / the world. | **Field:** A woman. |
| **מוֹאָב** | **Moab:** “by my father”. | **Moab:** The forty-ninth level of impurity. | **Field of Moab:** Beit din of Moab. | **Moab:** Place of Lions, of the Temple. |
| *כִּי* | **For** |  |  |  |
| *פָקַד* | **Remember**: focus attention. | **Remember**: harbinger of geulah, redemption.[[127]](#endnote-125) | **Remember**: Redeem | **Remember**: Chastisement is complete |
| *יְהוָה* | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| *אֶת-עַמּוֹ* | **His people** | **His people:** His people (heard from angels).[[128]](#endnote-126) | **His people:** His people (heard from Jewish peddlers, *because of the merit of Ibtzan*).[[129]](#endnote-127) |  |
| *לָתֵת* | **By giving** |  |  |  |
| *לָהֶם* | **Them** |  |  |  |
| *לָחֶם* | **Bread**: Food | **Bread**: Halacha | **Bread**: Torah | **Bread**: Mashiach |
| 1:7 *וַתֵּצֵא* | **And she left:** and the town left behind. |  | **And she left:** and the town noticed her leaving.[[130]](#endnote-128) |  |
| *מִן-הַמָּקוֹם* | From **the place**: a certain spot which is now diminished.[[131]](#endnote-129) | From **the place**: Jerusalem | From **the place**: The Temple | From **the place**: Gan Eden |
| *אֲשֶׁר* | **where** |  |  |  |
| *הָיְתָה-שָּׁמָּה* | **She was there** |  |  |  |
| *וּשְׁתֵּי* | **And her two**: proliferation | And her **Two**: witnesses | And her **Two**: blessing | And her **Two**: a non-unified entity |
| *כַלּוֹתֶיהָ* | **Daughters-in-law:** completion / perfect | **Daughters-in-law**: bride | **Daughters-in-law:** shabbat | **Daughters-in-law**: Israel / Mashiach |
| *עִמָּהּ* | **With her** |  |  |  |
| *וַתֵּלַכְנָה* | **And they walked** | **And they walked:** moving towards the goal of conversion.[[132]](#endnote-130) | **And they walked:** Discussing halacha.[[133]](#endnote-131) |  |
| *בַדֶּרֶךְ* | **On the road**: journey | **On the road:** Cohabitation | **On the road:** the road to the Tree of Life (the Torah).[[134]](#endnote-132) They were barefoot.[[135]](#endnote-133) | **On the road:** Shining light |
| *לָשׁוּב* | To **return**: turn back | To **return**: Shabbat [sitting] | To **return**: who obtained a tikkun [the key to redemption] | To **return**: Covering nakedness [in Eden] |
| *אֶל-אֶרֶץ* | To the **Land**: Country / settlement | To the **Land**: Israel | To the **Land**: HaShem’s place | To the **Land**: Sabbath |
| **יְהוּדָה** | **Judah:** “Now I will praise HaShem”. | **Judah:** HaShem’s worship. | **Judah:** Lion's whelp / HaShem’s kingship. | **Judah:** Kingship and divine order. |
| 1:8 **וַתֹּאמֶר** | **And said** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[136]](#endnote-134) | **Naomi:** Ami – (my people)[[137]](#endnote-135) | **Naomi:** Pleasant and sweet [the Torah].[[138]](#endnote-136) | **Naomi:** Chava[[139]](#endnote-137) Repentance of the sefira of Binah[[140]](#endnote-138) |
| **לִשְׁתֵּי** | To **Two**: proliferation | To **Two**: witnesses | To **Two**: Orpah and Ruth are equivalent.[[141]](#endnote-139) | To **Two**: a non-unified entity |
| *כַלּוֹתֶיהָ* | **Daughters-in-law:** completion / perfect | **Daughters-in-law**: bride | **Daughters-in-law:** shabbat | **Daughters-in-law**: Israel / Mashiach |
| *לֵכְנָה* | **go** |  |  |  |
| **שֹּׁבְנָה** | **return**: turn back | **return**: teshuva.[[142]](#endnote-140) | **return**: who obtained a tikkun [the key to redemption] | **return**: Covering nakedness [in Eden] |
| *לְבֵית אִמָּהּ אִשָּׁה* | **[a] woman in the house of her mother**: Place of origin / home | **[a] woman in the house of her mother**: Babylon (Ur) | **[a] woman in the house of her mother**: Sinai | **[a] woman in the house of her mother**: The written and the Oral Torah |
| **יַעַשׂ -** קרי[[143]](#endnote-141) | **May [He] deal** |  | **May [He] deal:** In this world.[[144]](#endnote-142) |  |
| **יעשה -** כתיב | **He (HaShem) certainly will deal**[[145]](#endnote-143) | **He certainly will deal.[[146]](#endnote-144)** in the next world.[[147]](#endnote-145) |
| *יְהוָה* | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| *עִמָּכֶם* | **With you** (masculine gender): |  | **With you** (masculine gender): They acted like men by providing shrouds for their husbands.[[148]](#endnote-146) |  |
| *חֶסֶד* | **Kindness**: Unlimited giving. Carries a hint of embarrasment.[[149]](#endnote-147) | **Kindness**: An abundance of truth | **Kindness**: Aaron | **Kindness**: the right hand |
| *כַּאֲשֶׁר* | **As you have** |  |  |  |
| *עֲשִׂיתֶם* | **dealt** |  |  |  |
| *עִם-הַמֵּתִים* | **With the dead**: Sleeping ones | **With the dead**: Semen | **With the dead**: They paid for the shrouds and they freed their mother-in-law from paying for their dowries (true kindness).[[150]](#endnote-148) | **With the dead**: Deprived of his power |
| *וְעִמָּדִי* | **And with me** |  |  |  |
| 1:9 *יִתֵּן* | **grant** |  |  |  |
| *יְהוָה* | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| **לָכֶם** | **To you** |  |  |  |
| *וּמְצֶאןָ - כתיב* | **And find**[[151]](#endnote-149) |  | **And [one will][[152]](#endnote-150) find:[[153]](#endnote-151)** |  |
| *מְנוּחָה* | **Rest**: Rest from creation | **Rest**: Inheritance | **Rest**: Sabbath | **Rest**: No need to move |
| **אִישָׁהּ בֵּית אִשָּׁה** | **[a] woman in the home of her man:** her man, a redemptive term.[[154]](#endnote-152) | **[a] woman in the home of her man:** TheGiver | **[a] woman in the home of her man:** Dweller in the house. | **[a] woman in the home of her man:** Provider of the house. |
| **וַתִּשַּׁק** | And she **Kissed**: kiss | And she **Kissed**: Difficult.[[155]](#endnote-153) | And she **Kissed**: His statutes and His ordinances | And she **Kissed**: two souls (Kilyon added to Machlon) connecting.[[156]](#endnote-154) |
| *לָהֶן* | **Them** |  |  |  |
| *וַתִּשֶּׂאנָה* | **And they lifted up** |  | **And they lifted up:[[157]](#endnote-155)** |  |
| *קוֹלָן* | **Their Voices**: sound from a mouth | **Their Voices**: sound | **Their Voices**: Guide / weeping | **Their Voices**: Connecting |
| *וַתִּבְכֶּינָה* | **and Wept**: confusion | **and Wept**: Expression of the heart | **and Wept**: Remorse / returning | **and Wept**: End of a process |
| 1:10 **וַתֹּאמַרְנָה-לָּהּ** | **And they said to her** |  |  |  |
| **כִּי-אִתָּךְ** | **with you** | **with you:** Lacking **i**ntimacy**[[158]](#endnote-156)** |  |  |
| **נָשׁוּב** | **We will return** |  |  |  |
| **לְעַמֵּךְ** | **To your people**: her mother | **To your people**: her tribe | **To your people**: her mother | **To your people**: a part of them |
| 1:11 **וַתֹּאמֶר** | **And said** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[159]](#endnote-157) | **Naomi:** Ami – (my people)[[160]](#endnote-158) | **Naomi:** Pleasant and sweet [the Torah].[[161]](#endnote-159) | **Naomi:** Chava[[162]](#endnote-160) Repentance of the sefira of Binah[[163]](#endnote-161) |
| **שֹׁבְנָה** | **return**: turn back | **return**: Shabbat [sitting] | **return**: who obtained a tikkun [the key to redemption] | **return**: Covering nakedness [in Eden] |
| *בְנֹתַי* | **My Daughters**: Daughters | **My Daughters**: Israel | **My Daughters**: The righteous | **My Daughters**: the 12 tribes |
| **לָמָּה** | **Why** |  |  |  |
| **תֵלַכְנָה** | **Will you go** |  |  |  |
| **עִמִּי** | **With me** |  |  |  |
| **הַעוֹד-לִי** | **Have I yet** |  |  |  |
| **בָנִים** | **Sons[[164]](#endnote-162) (builders):[[165]](#endnote-163)** Two sons. | **sons:** The feet and hands of Elimelech. ‘Builders’ | **sons:** Two talmidim. | **sons:** A proliferation of sons. |
| *בְּמֵעַי* | **in my Womb:** inside of me | **in my Womb:** womb | **in my Womb:** my essence | **in my Womb:** the place of Torah |
| *וְהָיוּ* | **That they may be** |  |  |  |
| *לָכֶם* | **To you** |  |  |  |
| *לַאֲנָשִׁים* | **Husbands:** Husband | **Husbands:** TheGiver | **Husbands:** Dweller in the house. | **Husbands:** Provider of the house. |
| 1:12 **שֹׁבְנָה** | **return**: turn back | **return**: Shabbat [sitting] | **return**: who obtained a tikkun [the key to redemption] | **return**: Covering nakedness [in Eden] |
| *בְנֹתַי* | **My Daughters**: Daughters | **My Daughters**: Israel | **My Daughters**: The righteous | **My Daughters**: the 12 tribes |
| *לֵכְןָ* | **Go** |  |  |  |
| *כִּי* | **For** |  |  |  |
| *זָקַנְתִּי* | I am too **Old**: Aged | I am too **Old**: crown of willowrods (60 years old) | I am too **Old**: Acquired two worlds | I am too **Old**: A Torah scholar |
| *מִהְיוֹת* | **To have.** To marry and bear sons.[[166]](#endnote-164) |  |  |  |
| **לְאִישׁ** | a **Ish (Man / husband)**: a very wealthy man and the leader of the generation.[[167]](#endnote-165) | a **Ish (Man / husband)**: A noble / scholarly man like Adam HaRishon.[[168]](#endnote-166) | a **Ish (Man / husband)**: A stump of a King.[[169]](#endnote-167) | a **Ish (Man / husband)**: A Living Torah named Adam.[[170]](#endnote-168) |
| **כִּי** | **If** |  |  |  |
| **אָמַרְתִּי** | **I should say** |  |  |  |
| **יֶשׁ-לִי** | **I have** |  |  |  |
| *תִקְוָה* | **Hope.** In my heart.[[171]](#endnote-169) |  |  |  |
| *גַּם* | **also** |  |  |  |
| **הָיִיתִי** | **Should I have** |  |  |  |
| **הַלַּיְלָה** | **Tonight** |  |  |  |
| **לְאִישׁ** | a **Ish (Man / husband)**: a very wealthy man and the leader of the generation.[[172]](#endnote-170) | a **Ish (Man / husband)**: A noble / scholarly man like Adam HaRishon.[[173]](#endnote-171) | a **Ish (Man / husband)**: A stump of a King.[[174]](#endnote-172) | a **Ish (Man / husband)**: A Living Torah named Adam.[[175]](#endnote-173) |
| **וְגַם** | **And also** |  |  |  |
| **יָלַדְתִּי** | **Give birth** |  |  |  |
| **בָנִים** | **To sons (builders):[[176]](#endnote-174)** Already born ones.[[177]](#endnote-175) | **To sons:** The feet and hands of Elimelech. ‘Builders’ | **To sons:** talmidim. | **To sons:** A proliferation of sons. |
| 1:13 **הֲלָהֵן** | **(masculine)[[178]](#endnote-176) for them:** |  |  |  |
| **תְּשַׂבֵּרְנָה** | **You wait:** A question.[[179]](#endnote-177) |  |  |  |
| **עַד** | **until** |  |  |  |
| **אֲשֶׁר** | **till** |  |  |  |
| **יִגְדָּלוּ** | **They Grew up**: Physical growth | **They Grew up**: Spiritual growth | **They Grew up**: Sin or Life | **They Grew up**: Become a Hakham |
| **הֲלָהֵן** | **(masculine) for them:[[180]](#endnote-178)** |  |  |  |
| **תֵּעָגֵנָה** | **Would you shut yourselves off:** Bound and imprisoned?[[181]](#endnote-179) | **Would you shut yourselves off:** Within a circle?70 |  |  |
| **לְבִלְתִּי** | **from** |  |  |  |
| **הֱיוֹת** | **having** |  |  |  |
| **לְאִישׁ** | a **Ish (Man / husband)**: a very wealthy man and the leader of the generation.[[182]](#endnote-180) | a **Ish (Man / husband)**: A noble / scholarly man like Adam HaRishon.[[183]](#endnote-181) | a **Ish (Man / husband)**: A stump of a King.[[184]](#endnote-182) | a **Ish (Man / husband)**: A Living Torah named Adam.[[185]](#endnote-183) |
| **אַל** | **no** |  |  |  |
| *בְנֹתַי* | **My Daughters**: Daughters | **My Daughters**: Israel | **My Daughters**: The righteous | **My Daughters**: the 12 tribes |
| **כִּי-מַר-לִי** | **For it grieves me** |  |  |  |
| **מְאֹד** | **much** |  |  |  |
| **מִכֶּם** | **For your sakes:** |  | **For your sakes:** Because of you.[[186]](#endnote-184) |  |
| **כִּי-יָצְאָה** |  |  |
| **בִי** | **Against me** |  |  |  |
| **יַד-יְהוָה** | **The Hand[[187]](#endnote-185) of HaShem**: hand / monument | **The Hand of HaShem**: A plague of pestilence.[[188]](#endnote-186) | **The Hand of HaShem:** HaShem’s desire | **The Hand of HaShem**: Malchut |
| 1:14 **וַתִּשֶּׂנָה** | **And they lifted up** | **And they lifted up:** Orpah lacked true emotional love.[[189]](#endnote-187) | **And they lifted up:**[[190]](#endnote-188)The missing letter is an indication that now they wept so much that eventually their strength diminished. |  |
| **קוֹלָן** | **Their voice** |  |  |  |
| **וַתִּבְכֶּינָה** | **And wept** | **And wept:** Because they were scapegoats for Naomi’s calamities.[[191]](#endnote-189) | **And wept:** Because Naomi had no children for them.[[192]](#endnote-190) |  |
| **עוֹד** | **again** |  |  |  |
| **וַתִּשַּׁק** | And **Kissed**: kiss | And **Kissed**: intimacy | And **Kissed**: His statutes and His ordinances | And **Kissed**: two souls connecting |
| **עָרְפָּה** | **Orpah:** Fawn | **Orpah** (Harafah – the giant)**:** | **Orpah:** Nape of the neck. [the nations] | **Orpah:** Phaoroh?  Nefesh-Soul of the left side. ‘Stiff necked’ |
| **לַחֲמוֹתָהּ** | **Mother-in-law:** hot woman (Chamot) | **Mother-in-law:** | **Mother-in-law:** | **Mother-in-law:** |
| **וְרוּת** | **And Ruth:** Friend or companion. | **And Ruth:** To saturate or replenish. | **And Ruth:** Considered well. (‘she saw’) [Israel] | **And Ruth:** Turtle dove (faithful spouse) |
| **דָּבְקָה** | **cleaved**: intense commitment | **cleaved**: one flesh | **cleaved**: expression of love | **cleaved**: Faithful obedience |
| **בָּהּ** | **To her** |  |  |  |
| 1:15 **וַתֹּאמֶר** | **And said** |  |  |  |
| **הִנֵּה** | **behold** |  |  |  |
| **שָׁבָה** | **she returns**: turn back (past tense).[[193]](#endnote-191) | **she returns**: they converted.[[194]](#endnote-192) | **she returns**: tikkun – key to redemption | **she returns**: Covering nakedness [in Eden] |
| **יְבִמְתֵּךְ** | **Your sister-in-law**: levirate relation | **Your sister-in-law**: Chained (agunah) | **Your sister-in-law**: Mitzvah woman | **Your sister-in-law**: Goyim / Israel |
| **אֶל-עַמָּהּ** | **To her people**: her mother | **To her people**: her tribe | **To her people**: her mother | **To her people**: a part of them |
| **וְאֶל-אֱלֹהֶיהָ** | **God**: God – Powers or Forces | **God**: Judge | **God**: Attribute of Judgment | **God**: Shekinah |
| *שׁוּבִי* | **return**: turn back | **return**: Shabbat [sitting] | **return**: who obtained a tikkun [the key to redemption] | **return**: Covering nakedness [in Eden] |
| **אַחֲרֵי** | **After:** There is distance between this subject and the previous one.[[195]](#endnote-193) |  |  |  |
| **יְבִמְתֵּךְ** | **Your sister-in-law**: levirate relation | **Your sister-in-law**: Chained (agunah) | **Your sister-in-law**: Mitzvah woman | **Your sister-in-law**: Goyim / Israel |
| 1:16 **וַתֹּאמֶר** | **And said** |  |  |  |
| **רוּת** | **Ruth:** Friend or companion. | **Ruth:** To saturate or replenish. | **Ruth:** Considered well. (‘she saw’) [Israel] | **Ruth:** Turtle dove (faithful spouse) |
| **אַל-תִּפְגְּעִי-בִי** | **Don’t entreat me.** Do not urge me.[[196]](#endnote-194) A fatal occurance.[[197]](#endnote-195) |  |  |  |
|  |  |  |  |  |
| *לָשׁוּב* ***לְעָזְבֵךְ*** | **To leave you** **to return**: turn back. | **To leave you** **to return**: | **To leave you** **to return**: | **To leave you** **to return**: become a gilgul to return to complete my mission.[[198]](#endnote-196) |
| **מֵאַחֲרָיִךְ** | **From following you** |  |  |  |
| **כִּי** | **for** |  |  |  |
| **אֶל-אֲשֶׁר** | **There wherever** |  |  |  |
| **תֵּלְכִי** | **You go:** Punishments for violating commandments.[[199]](#endnote-197) | **You go**: ‘We are forbidden’, she told her, ‘[to move on the Sabbath beyond the] Sabbath boundaries’! | **You go**: ‘My daughter, it is not the custom of daughters of Israel to frequent Gentile theatres and circuses’.[[200]](#endnote-198) |  |
| **אֵלֵךְ** | **I will go** |  |  |  |
| **וּבַאֲשֶׁר** | **And wherever** |  |  |  |
| **תָּלִינִי** | **You lodge** | **You lodge**: ‘We are forbidden private meeting between man and woman’! | **You lodge**: ‘My daughter, it is not the custom of daughters of Israel to dwell in a house which has no mezuzah’. |  |
| **אָלִין** | **I will lodge** |  |  |  |
| **עַמֵּךְ** | **Your people** |  |  |  |
| **עַמִּי** | **My people:** HaShem’s people | **thy people *shall be* my people**: ‘We have been commanded six hundred and thirteen commandments’![[201]](#endnote-199) | **thy people *shall be* my people**: the penalties and admonitions [of the Torah] | **My people:** to be a collaborator with Me |
| **וֵאלֹהַיִךְ** | **Your God**: God – Powers or Forces | **Your God**: Judge | **Your God**: Attribute of Judgment | **Your God**: Shekinah |
| **אֱלֹהָי** | **My God:** | **thy God my God**: ‘We are forbidden idolatry’! | **thy God my God**: the other commandments of the Tanach. | **My God:** The tzaddik |
| 1:17 **בַּאֲשֶׁר** | **Where you** |  |  |  |
| **תָּמוּתִי** | **You Die:** Die | **You Die:** Separated from Torah / Atonement / Ever Living | **You Die:** Relieved from duty. (exempt) | **You Die:** The penalty of transgression (Tree of Death). |
|  |  | **Where thou diest, will I die, and there will I be buried**: ‘Four modes of death were entrusted to Beth din’! | **Where thou diest, will I die**: refers to the four forms of capital punishment inflicted by the Court, viz. stoning, burning, beheading, and strangulation. |  |
| **אָמוּת** | **I will Die:** Die | **I will Die:** Separated from Torah / Atonement / Ever Living | **I will Die:** Relieved from duty. (exempt) | **I will Die:** The penalty of transgression (Tree of Death). |
| **וְשָׁם** | **And there** |  |  |  |
| **אֶקָּבֵר** | **I will be Buried**: buried | **I will be Buried**: immersed | **I will be Buried**: Birthed | **I will be Buried**: concealed |
|  |  | **and there will I be buried:** ‘Two graveyards were placed at the disposal of the Beth din’! | **and there will I be buried:** these are the two graves prepared by the Beth din, one for those who have suffered stoning and burning, the other for those decapitated and strangled. |  |
| **כֹּה** | **so** |  |  |  |
| **יַעֲשֶׂה** | **do** |  |  |  |
| *יְהוָה* | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| **לִי** | **To me:** As He has commensed to harm me.[[202]](#endnote-200) |  |  |  |
| **וְכֹה** | **And also** |  |  |  |
| **יוֹסִיף** | **more** |  |  |  |
| **כִּי** | **if** |  |  |  |
| **הַמָּוֶת יַפְרִיד** | **Death separates:** Separate me from you.[[203]](#endnote-201) | **Death separates:** Separated from Torah / Atonement / Ever Living - I will never leave you.[[204]](#endnote-202) [[205]](#endnote-203) | **Death separates:** Relieved from duty. (exempt) | **Death separates:** The penalty of transgression (Tree of Death). |
| **בֵּינִי** | **you** |  |  |  |
| **וּבֵינֵךְ** | **me** |  |  |  |
| 1:18 **וַתֵּרֶא** | **And when she saw** |  |  |  |
| **כִּי-מִתְאַמֶּצֶת** | **That she was steadfast:** “to struggle and push”.[[206]](#endnote-204) | **That she was steadfast:** She was a genuine convert.[[207]](#endnote-205) | **That she was steadfast:** Ruth was eager to keep the mitzvot.[[208]](#endnote-206) | **That she was steadfast:** Ruth was struggling against her Yetzer HaRa and winning.[[209]](#endnote-207) |
| **הִיא** | **she** |  |  |  |
| **לָלֶכֶת** | **To go** |  |  |  |
| **אִתָּהּ** | **With her** |  |  |  |
| **וַתֶּחְדַּל לְדַבֵּר** | **And she stopped speaking:** Don’t over burden or be overly meticulous.[[210]](#endnote-208) |  |  | **And she stopped speaking:** She saw that Ruth became sluggish and weak.[[211]](#endnote-209) |
| **אֵלֶיהָ** | **To her** |  |  |  |
| 1:19 **וַתֵּלַכְנָה** | **And went:** | **And Went:** Ruth is like Naomi.[[212]](#endnote-210) |  |  |
| **שְׁתֵּיהֶם** | **The two them**: proliferation | **The two them (mixture of feminine and masculine[[213]](#endnote-211))**: There were no others.[[214]](#endnote-212) | **The two them**: a two-some, an equal pair.[[215]](#endnote-213) | **The two them**: Two Torahs (written and oral).[[216]](#endnote-214) – The body and soul.[[217]](#endnote-215) |
| **עַד-בּוֹאָנָה** | **Until they came to** (an extra hei[[218]](#endnote-216)) |  |  | **Until they came to:** |
| **בֵּית לָחֶם** | **Bethlehem:** “Bread House” or ‘House of War” | **Bethlehem:** The House of Torah. | **Bethlehem: “**Royal House”. | **Bethlehem:** The universal capital of the world. - the court, the accuser and dispute are there.[[219]](#endnote-217) |
| וַיְהִי | **Vay’hi:** And it came to pass | **Vay’hi:** Trouble is approaching.1 | **Vay’hi:** Unprecedented trouble or unprecedented joy is approaching.4 | **Vay’hi:** Trouble is about to be narrated.5 |
| **כְּבוֹאָנָה** | **When they had come** (an extra hei[[220]](#endnote-218)) |  |  |  |
| **בֵּית לָחֶם** | **to Bethlehem:** “Bread House” or ‘House of War” | **to Bethlehem:** The House of Torah. | **to Bethlehem: “**Royal House”. | **to Bethlehem:** The universal capital of the world. |
| **וַתֵּהֹם** | **Was astir:** To bury Boaz’s wife.[[221]](#endnote-219) | **Was astir:** a new master is appointed and one dies.[[222]](#endnote-220) |  | **Was astir:** one entered and one departed.[[223]](#endnote-221) |
| **כָּל** | **Whole** | **Whole** | **Whole** | **Whole:** The righteous.[[224]](#endnote-222) |
| **כָּל-הָעִיר** | **Whole City:**[[225]](#endnote-223)*City* (05892 - feminine) – a place guarded by a watcher. (also see 5894 – a watcher) – root – ‘to wake up’ | **Whole City:** Jerusalem | **Whole City:** Teacher (a watcher in study) | **Whole City:** Zion, City of David.[[226]](#endnote-224) |
| **עֲלֵיהֶן** | **Because of them** |  |  |  |
| **וַתֹּאמַרְנָה** | **And the Women said:** Women | **And the Women said:** Nations | **And the Women said:** Husband’s crown | **And the Women said:** The great city |
| **הֲזֹאת** | **Is this:** A question of status change.[[227]](#endnote-225) |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[228]](#endnote-226) | **Naomi:** Ami – (my people)[[229]](#endnote-227) | **Naomi:** Pleasant and sweet [the Torah].[[230]](#endnote-228) | **Naomi:** Chava / Torah.[[231]](#endnote-229) |
| 1:20 **וַתֹּאמֶר** | **And she said** |  |  |  |
| **אֲלֵיהֶן** | **To them** |  |  |  |
| **אַל-תִּקְרֶאנָה** | **Don’t call** |  |  |  |
| **לִי** | **me** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[232]](#endnote-230) | **Naomi:** Ami – (my people)[[233]](#endnote-231) | **Naomi:** Pleasant and sweet [the Torah].[[234]](#endnote-232) | **Naomi:** Chava[[235]](#endnote-233) Repentance of the sefira of Binah[[236]](#endnote-234) |
| **קְרֶאןָ** | **Call:** to draw down | **Call:** | **Call:** | **Call:** |
| **לִי** | **me** |  |  |  |
| **מָרָא** | ***מָרָא***(an alef instead of a hei)[[237]](#endnote-235) **Bitter:** bitter, the opposite of Naomi.[[238]](#endnote-236) | **Bitter:** A foreign name.[[239]](#endnote-237) t’murah (תמורה) - meaning change, transformation, or substitute.[[240]](#endnote-238) | **Bitter:** A prayer for sweetening.[[241]](#endnote-239) | **Bitter:** |
| **כִּי-הֵמַר** | **Dealt bitterly** | **Dealt bitterly** | **Dealt bitterly:** salvation of a soul from Moab.[[242]](#endnote-240) | **Dealt bitterly** |
| **שַׁדַּי** | **Almighty:** Despoiler, Vanquisher [of constellations] | **Almighty:** dayenu –enough (suffering) | **Almighty:** Guardian of the doors of Israel | **Almighty:** manipulate |
| **לִי** | **me** |  |  |  |
| **מְאֹד** | **very** |  |  |  |
| 1:21 **אֲנִי** | **I** |  |  |  |
| **מְלֵאָה** | **Full:** with wealth and sons.[[243]](#endnote-241) | **Full:** pregnant.85 | **Full:** complete and suecessful.[[244]](#endnote-242) | **Full:** full with Torah of Sinai.[[245]](#endnote-243) - into that [temporal] world.[[246]](#endnote-244) |
| **הָלַכְתִּי** | **walked away:** I walked away | **walked away:** I went off the path of life | **walked away:** I left the way of the righteous | **walked away:** I took the path to gehinnom |
| **וְרֵיקָם** | **and Empty:** without wealth and sons | **and Empty:** barren | **and Empty:** without children and pregnancy. | **and Empty:** empty of Torah and goodness. – without good deeds or Torah.[[247]](#endnote-245) |
| **הֱשִׁיבַנִי** | **Brought me back**: turned me back | **Brought me back**: Shabbat [sitting] | **Brought me back**: brought me tikkun – key to redemption | **Brought me back**: Covering my nakedness [in Eden] |
| **יְהוָה** | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| **לָמָּה** | **why** |  |  |  |
| **תִקְרֶאנָה** | **Do you call** |  |  |  |
| **לִי** | **me** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[248]](#endnote-246) | **Naomi:** Ami – (my people)[[249]](#endnote-247) | **Naomi:** Pleasant and sweet [the Torah].[[250]](#endnote-248) | **Naomi:** Chava[[251]](#endnote-249) Repentance of the sefira of Binah[[252]](#endnote-250) |
| **וַיהוָה** | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| **עָנָה** | Has **testified:** with strict justice regarding the death of Elimelech.[[253]](#endnote-251) | **Has testified:** The Divine Standard of Justice has humbled me.[[254]](#endnote-252) |  |  |
| **בִי** | **Against me** |  |  |  |
| **וְשַׁדַּי** | **And the Almighty (Sufficient[[255]](#endnote-253)):** Despoiler, Vanquisher [of constellations] | **And the Almighty:** dayenu –enough (suffering) | **And the Almighty:** Guardian of the doors of Israel | **And the Almighty:** manipulate |
| **הֵרַע** | **Has afflicted** |  |  |  |
| **לִי** | **me** |  |  |  |
| 1:22 **וַתָּשָׁב** | **And Returned**: turn back | **And Returned**: Shabbat [sitting] | **And Returned**: to inspire klal Israel.[[256]](#endnote-254) | **And Returned**: Covering nakedness [in Eden] |
| **נָעֳמִי** | **Naomi:** Pleasant[[257]](#endnote-255) Not Mara.[[258]](#endnote-256) | **Naomi:** Ami – (my people)[[259]](#endnote-257) | **Naomi:** Pleasant and sweet [the Torah].[[260]](#endnote-258) | **Naomi:** Chava[[261]](#endnote-259) Repentance of the sefira of Binah[[262]](#endnote-260) |
| **וְרוּת** | **And Ruth:** Friend or companion. | **And Ruth:** To saturate or replenish. | **And Ruth:** Considered well. (‘she saw’) [Israel] | **And Ruth:** Turtle dove (faithful spouse) |
| **הַמּוֹאֲבִיָּה** | **Moabitess:** “daughter by my father”. | **Moabitess:** daughter fromThe forty-ninth level of impurity. | **Moabitess:** | **Moabitess:** Daughter from the Place of Lions, of the Temple. |
| **כַלָּתָהּ** | **Her Daughters-in-law:** completion / perfect | **Her Daughters-in-law**: bride | **Her Daughters-in-law:** shabbat | **Her Daughters-in-law**: Israel / Mashiach |
| **עִמָּהּ** | **With her** |  |  |  |
| *הַשָּׁבָה* | **Who Returned**: turned back | **Who Returned**: who converted. | **Who Returned**: first female convert. [[263]](#endnote-261) | **Who Returned**: (The first) who returned from Moab.[[264]](#endnote-262) |
| **מִשְּׂדֵי** | **out of the Fields:** A working place for nourishment. | **out of the Fields:** A place where Torah Scholars work. | **out of the Fields:** A city (Edom) / the world. | **out of the Fields:** A woman. |
| **מוֹאָב** | **Moab:** “by my father”. | **Moab:** The forty-ninth level of impurity. | **Field of Moab:** Beit din of Moab. | **Moab:** Place of Lions, of the Temple. |
| **וְהֵמָּה** | **And they** |  |  |  |
| **בָּאוּ** | **Came to** |  |  |  |
| **בֵּית לָחֶם** | **Bethlehem:** “Bread House” or ‘House of War” | **Bethlehem:** The House of Torah. | **Bethlehem: “**Royal House”. | **Bethlehem:** The universal capital of the world. |
| **בִּתְחִלַּת קְצִיר** | **At the beginning of the harvest:** Harvest of the omer on Nisan 16.[[265]](#endnote-263) | **At the beginning of the harvest:** On the day before or the day after the Pesach.[[266]](#endnote-264) | **At the beginning of the harvest:** the greatness of Israel. The end of the world.[[267]](#endnote-265) | **At the beginning of the harvest:** when a Moabitess was permitted to marry into Israel.[[268]](#endnote-266) |
| **שְׂעֹרִים** | **Barley:** barley grain – animal food.[[269]](#endnote-267) | **Barley:** animal fodder  [animal soul (*nefesh behami*)] | **Barley:** righteous men | **Barley:** undefiled |

# Ruth Chapter 2

| **Text** | **פשת P**shat  **simple** meaning | **רמז R**emez  **Hinted / allegorical** meaning | **דרש D**rush  **Metaphoric** Meaning | **סוד S**od  **Symbolic** meaning |
| --- | --- | --- | --- | --- |
| 2:1 **וּלְנָעֳמִי** | **And to Naomi:** Pleasant[[270]](#endnote-268) | **And to Naomi:** Ami – (my people)[[271]](#endnote-269) | **And to Naomi:** Pleasant and sweet [the Torah].[[272]](#endnote-270) | **And to Naomi:** Chava[[273]](#endnote-271) Repentance of the sefira of Binah[[274]](#endnote-272) |
| **מוֺדַע** –קרי  kinsman. Can mean “relative” or imply “sexual knowledge”.[[275]](#endnote-273) | **Kinsman:** Kinsman.[[276]](#endnote-274) | **Kinsman:** An intimate Kinsman**[[277]](#endnote-275)** | **Kinsman:** | **Kinsman:** Intimate associate and beloved friend.[[278]](#endnote-276) |
| **מידע -** כתיב  A kinsman[[279]](#endnote-277) |
| **לְאִישָׁהּ** | **Of her Husband:** Husband | **Of her Husband:** TheGiver | **Of her Husband:** Dweller in the house. | **Of her Husband:** Provider of the house. |
| **אִישׁ** | **Ish (Man)**: a very wealthy man and the leader of the generation.[[280]](#endnote-278) | **Ish (Man)**: A noble / scholarly man like Adam HaRishon.[[281]](#endnote-279) | **Ish (Man)**: A stump of a King.[[282]](#endnote-280) | **Ish (Man)**: A Living Torah named Adam.[[283]](#endnote-281) |
| **חַיִל גִּבּוֹר** | **a man of substance:** A man ofValor.[[284]](#endnote-282) | **a man of substance:** | **a man of substance:** A man endowed with the highest human qualities.[[285]](#endnote-283) | **a man of substance:** |
| **מִמִּשְׁפַּחַת** | **family:** family | **family:** Israel | **family:** house | **family:** heavenly hosts |
| **אֱלִימֶלֶךְ** | **Elimelech:** My God is king. | **Elimelech:** Torah scholars will emanate from me” | **Elimelech:** ‘To me shall the kingdom come’ | **Elimelech:** Adam |
| **וּשְׁמוֹ** | And his **Name:** Name | And his **Name:** In the authority of | And his **Name:** His mission | And his **Name:** The essence |
| **בֹּעַז** | **Boaz:** he comes with strength.[[286]](#endnote-284) In him there is strength.[[287]](#endnote-285) | **Boaz:** Ibtzan[[288]](#endnote-286) - splendid, whiteness. "Illustrious"[[289]](#endnote-287) | **Boaz:** A wise man is strong.  Shaharaim:[[290]](#endnote-288) Free from Iniquity (double dawn).  A wise man. | **Boaz:** Mashiach ben David.[[291]](#endnote-289) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[292]](#endnote-290) Boaz = Gevurah (strength) |
| **וַתֹּאמֶר** | **And said** |  |  |  |
| 2:2 **רוּת** | **Ruth:** Friend or companion. | **Ruth:** To saturate or replenish. | **Ruth:** Considered well. (‘she saw’) [Israel] | **Ruth:** Turtle dove (faithful spouse) |
| **הַמּוֹאֲבִיָּה** | **The Moabitess:** “by my father”. | **The Moabitess:** The forty-ninth level of impurity. | **The Moabitess:** | **The Moabitess:** Place of Lions, of the Temple. |
| **אֶל-נָעֳמִי** | **To Naomi:** Pleasant[[293]](#endnote-291) | **To Naomi:** Ami – (my people)[[294]](#endnote-292) | **To Naomi:** Pleasant and sweet [the Torah].[[295]](#endnote-293) | **To Naomi:** Chava[[296]](#endnote-294) Repentance of the sefira of Binah[[297]](#endnote-295) |
| **אֵלְכָה-נָּא** | **Please let me go** |  |  |  |
| **הַשָּׂדֶה** | **The Field:** A working place for nourishment. | **The Field:** A place where Torah Scholars work. | **The Field:** A city (Edom) / the world. | **The Field:** A woman. Zion. Jerusalem |
| **וַאֲלַקֳּטָה** | **And Glean** |  |  |  |
| **בַשִּׁבֳּלִים** | **Grains:** stream current / ear of grain | **Grains:** linguistic password | **Grains:** Torah thought | **Grains:** human beings |
| **אַחַר** | **after** |  |  |  |
| **אֶמְצָא-חֵן אֲשֶׁר** | **In whose I shall find Favor:** | **In whose I shall find Favor:** Do not to take money from those who are stingy.[[298]](#endnote-296) | **In whose I shall find Favor:** | **In whose I shall find Favor:** |
| בְּעֵינָיו | **Eyes:** spies | **Eyes** | **Eyes:** the Sanhedrin.[[299]](#endnote-297) | **Eyes:** yod / patriarchs |
| **וַתֹּאמֶר** | **And she said** |  |  |  |
| **לָהּ** | **To her** |  |  |  |
| **לְכִי** | **go** |  |  |  |
| **בִתִּי** | **My Daughter**: Daughter[[300]](#endnote-298) | **My Daughter**: Israel | **My Daughter**: She looked like a girl of fourteen.[[301]](#endnote-299) The righteous. | **My Daughter**: the 12 tribes |
| 2:3 **וַתֵּלֶךְ וַתָּבוֹא** | **And she went and she came:** she marked the roads before she entered the field, and she went and came and returned to the city.[[302]](#endnote-300) | **And she went and she came:** She repeatedly went and came until she found decent men whom to accompany.[[303]](#endnote-301) | **And she went and she came:** She began to mark out the ways.[[304]](#endnote-302) | **And she went and she came:** |
| **וַתְּלַקֵּט** | **And gleaned (leket)** |  |  |  |
| **בַּשָּׂדֶה** | **In the Field:** A working place for nourishment. | **In the Field:** A place where Torah Scholars work. | **In the Field:** A city (Edom) / the world. | **In the Field:** A wife. |
| **אַחֲרֵי** | **after** |  |  |  |
| **הַקֹּצְרִים** | **Reapers** |  |  |  |
| **וַיִּקֶר** | **And she happened** |  |  |  |
| **מִקְרֶהָ** | **A happening:** to come to the portion of the field belonging to Boaz.[[305]](#endnote-303) | **A happening:** Divine intervention.[[306]](#endnote-304) | **A happening:** Whoever saw her was sexually excited.[[307]](#endnote-305) |  |
| **חֶלְקַת** | **To the part** |  |  |  |
| **הַשָּׂדֶה** | **of the Field:** A working place for nourishment. | **of the Field:** A place where Torah Scholars work. | **of the Field:** A city (Edom) / the world. | **of the Field:** A woman. |
| **לְבֹעַז** | **Boaz:** he comes with strength.[[308]](#endnote-306) In him there is strength.[[309]](#endnote-307) | **Boaz:** Ibzan[[310]](#endnote-308) - splendid – whiteness. "Illustrious"[[311]](#endnote-309) | **Boaz:** A wise man is strong.  Shaharaim:[[312]](#endnote-310) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[313]](#endnote-311) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[314]](#endnote-312) Boaz = Gevurah (strength) |
| **אֲשֶׁר** | **Who was** |  |  |  |
| **מִמִּשְׁפַּחַת** | **Of the family of** |  | **Of the family of:** it was given to her from what was due to be her portion [i.e. heritage].[[315]](#endnote-313) |  |
| **אֱלִימֶלֶךְ** | **Elimelech:** My God is king. | **Elimelech:** Torah scholars will emanate from me” | **Elimelech:** ‘To me shall the kingdom come’ | **Elimelech:** Adam |
| 2:4 **וְהִנֵּה-בֹעַז** | **And behold Boaz:** a sudden and unusual occurance.[[316]](#endnote-314) **-** he comes with strength.[[317]](#endnote-315) **Boaz:** In him there is strength.[[318]](#endnote-316) | **Boaz:** Ibzan[[319]](#endnote-317) - splendid – whiteness. "Illustrious"[[320]](#endnote-318) | **Boaz:** A wise man is strong.  Shaharaim:[[321]](#endnote-319) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[322]](#endnote-320) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[323]](#endnote-321) Boaz = Gevurah (strength) |
| **בָּא** | **came** |  |  |  |
| **מִבֵּית לֶחֶם** | from **Bethlehem:** “Bread House” or ‘House of War” | from **Bethlehem:** The House of Torah. | from **Bethlehem: “**Royal House”. | from **Bethlehem:** The universal capital of the world. |
| **וַיֹּאמֶר** | **And said** |  |  |  |
| **לַקּוֹצְרִים** | **To the reapers** |  |  |  |
| *יְהוָה* | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| **עִמָּכֶם** | **Be with you.** | **Be with you.** A new innovation.[[324]](#endnote-322) |  |  |
| **וַיֹּאמְרוּ** | **And they answered** |  |  |  |
| **לוֹ** | **him** |  |  |  |
| **יְבָרֶכְךָ** | **Bless you** |  |  |  |
| *יְהוָה* | **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| 2:5 **וַיֹּאמֶר** | **And then said** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[325]](#endnote-323) - splendid – whiteness. "Illustrious"[[326]](#endnote-324) he comes with strength.[[327]](#endnote-325) **Boaz:** In him there is strength.[[328]](#endnote-326) | **Boaz:** A wise man is strong.  Shaharaim:[[329]](#endnote-327) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[330]](#endnote-328) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[331]](#endnote-329) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[332]](#endnote-330) - splendid – whiteness. "Illustrious"[[333]](#endnote-331) |
| **לְנַעֲרוֹ** | **To his servant** |  |  |  |
| **הַנִּצָּב** | **Who was set over** |  |  |  |
| **עַל-הַקּוֹצְרִים** | **Of the reapers** |  |  |  |
| **לְמִי** | **To whom does** | **To whom does:** which family does she come from?[[334]](#endnote-332) |  |  |
| **הַנַּעֲרָה** | **The young woman:** The modest and wise young woman.[[335]](#endnote-333) | **The young woman:** The modest and wise young woman.[[336]](#endnote-334) | **The young woman:** The exemplary woman suitable to be Boaz’s wife.[[337]](#endnote-335) |  |
| **הַזֹּאת** | **belong:** |  |  |  |
| 2:6 **וַיַּעַן** | **And answered** | **And answered:** A loud retort.[[338]](#endnote-336) |  |  |
| **הַנַּעַר** | **The servant** |  |  |  |
| **הַנִּצָּב** | **The one set over** |  |  |  |
| **עַל-הַקּוֹצְרִים** | **Of the reapers** |  |  |  |
| **וַיֹּאמַר** | **And said** |  |  |  |
| **נַעֲרָה** | **Young woman** |  |  |  |
| **מוֹאֲבִיָּה** | **Moabitess** |  |  |  |
| **הִיא** | **It is** |  |  |  |
| **הַשָּׁבָה** | **who returned:** |  |  |  |
| **עִם-נָעֳמִי** | **With Naomi:** Pleasant[[339]](#endnote-337) | **With Naomi:** Ami – (my people)[[340]](#endnote-338) | **With Naomi:** Pleasant and sweet [the Torah].[[341]](#endnote-339) | **With Naomi:** Chava[[342]](#endnote-340) Repentance of the sefira of Binah[[343]](#endnote-341) |
| **מִשְּׂדֵי** | **From the fields** |  |  |  |
| **מוֹאָב** | **Of Moab** |  |  |  |
| 2:7 **וַתֹּאמֶר** | **And she said:** To herself.[[344]](#endnote-342) |  |  |  |
| **אֲלַקֳּטָה-נָּא** | **Please let me glean:** Glean kernals of barley.[[345]](#endnote-343) | **Please let me glean:** | **Please let me glean:** from one who is happy to give.[[346]](#endnote-344) | **Please let me glean:** |
| **וְאָסַפְתִּי** | **And gather** |  |  |  |
| **בָעֳמָרִים** | **Among the sheaves:** Forgotten sheaves.[[347]](#endnote-345) |  |  |  |
| **אַחֲרֵי** | **after** |  |  |  |
| **הַקּוֹצְרִים** | **The reapers** |  |  |  |
| **וַתָּבוֹא** | **And she came** |  |  |  |
| **וַתַּעֲמוֹד** | **And has continued** |  |  |  |
| **מֵאָז** | **from** |  |  |  |
| **הַבֹּקֶר** | **morning** |  |  |  |
| **וְעַד-עַתָּה** | **And until now** |  |  |  |
| **זֶה** | **though** |  |  |  |
| **שִׁבְתָּהּ** | **She rested** |  |  |  |
| **הַבַּיִת** | **In the house** |  |  |  |
| **מְעָט** | **A little** |  |  |  |
| 2:8 **וַיֹּאמֶר** | **And said** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[348]](#endnote-346) - splendid – whiteness. "Illustrious"[[349]](#endnote-347) he comes with strength.[[350]](#endnote-348) **Boaz:** In him there is strength.[[351]](#endnote-349) | **Boaz:** A wise man is strong.  Shaharaim:[[352]](#endnote-350) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[353]](#endnote-351) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[354]](#endnote-352) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[355]](#endnote-353) - splendid – whiteness. "Illustrious"[[356]](#endnote-354) |
| **אֶל-רוּת** | **To Ruth** |  |  |  |
| **הֲלוֹא** | **Will you not** |  |  |  |
| **שָׁמַעַתְּ** | **You will listen** |  |  |  |
| **בִּתִּי** | **My daughter** | **My daughter:** someone I care about.[[357]](#endnote-355) | **My daughter:** with whom I have no sexual desire.[[358]](#endnote-356) |  |
| **אַל-תֵּלְכִי** | **Do not go to glean in another field:** Boaz is being gracious.[[359]](#endnote-357) |  | **Do not go to glean in another field:** Do not leave here”, do not leave HaShem.[[360]](#endnote-358) |  |
| **לִלְקֹט** |  |  |
| **בְּשָׂדֶה** |  |  |
| **אַחֵר** |  |  |
| **וְגַם** | **And also** |  |  |  |
| **לֹא** | **nor** |  |  |  |
| **תַעֲבוּרִי** | **go** |  |  |  |
| **מִזֶּה** | **From this place** |  |  |  |
| **וְכֹה** | **And close** |  |  |  |
| **תִדְבָּקִין** | **stay** |  |  |  |
| **עִם-נַעֲרֹתָי** | **By my maidservants** | **By my maidservants:** The righteous.[[361]](#endnote-359) | **By my maidservants:** Refraining from turning to other religions to find satisfaction.[[362]](#endnote-360) |  |
| 2:9 **עֵינַיִךְ** | **Let your eyes** |  | **Let your eyes:** The Sanhedrin.[[363]](#endnote-361) |  |
| **בַּשָּׂדֶה** | **Be on the field** |  | **Be on the field** | **Be on the field:** Be on Zion and Jerusalem.[[364]](#endnote-362) |
| **אֲשֶׁר-יִקְצֹרוּן** | **Which they reap** |  |  |  |
| **וְהָלַכְתְּ** | **And walk** |  |  |  |
| **אַחֲרֵיהֶן** | **After them** |  |  | **After them:** After her eyes.[[365]](#endnote-363) |
| **הֲלוֹא** | **Have I not** |  |  |  |
| **צִוִּיתִי** | **commanded** |  |  |  |
| **אֶת-הַנְּעָרִים** | **The young men** |  |  |  |
| **לְבִלְתִּי** | **To not** |  |  |  |
| **נָגְעֵךְ** | **Touch you:** Because you are not Jewish.[[366]](#endnote-364) |  |  |  |
| **וְצָמִת** | **And when you are thirsty** |  |  |  |
| **וְהָלַכְתְּ** | **And walk** |  |  |  |
| **אֶל-הַכֵּלִים** | **To the vessels:** Do not be ashamed to drink from the drawn water.[[367]](#endnote-365) |  |  | **To the vessles:** To the righteous.[[368]](#endnote-366) |
| **וְשָׁתִית** | **And drink** |  |  |  |
| **מֵאֲשֶׁר** | **From what** |  |  |  |
| **יִשְׁאֲבוּן** | **Have drawn** |  | **Have drawn:** Festival of Water-Drawing.[[369]](#endnote-367) |  |
| **הַנְּעָרִים** | **The young men** |  |  |  |
| 2:10 **וַתִּפֹּל** | **And she fell on her face** |  | **And she fell on her face:** |  |
| **עַל-פָּנֶיהָ** |  |  |
| **וַתִּשְׁתַּחוּ** | **And bowed down** |  |  |  |
| **אָרְצָה** | **To the land** |  |  |  |
| **וַתֹּאמֶר** | **And said** |  |  |  |
| **אֵלָיו** | **To him** |  |  |  |
| **מַדּוּעַ** | **why** |  |  |  |
| **מָצָאתִי** | **Have I found** |  |  |  |
| **חֵן** | **grace** |  |  |  |
| **בְּעֵינֶיךָ** | **In your eyes** |  | **In your eyes:** the Sanhedrin.[[370]](#endnote-368) |  |
| **לְהַכִּירֵנִי** | **That you should take notice of me** | **That you should take notice of me:** I am forbidden to marry into the Jewish nation.[[371]](#endnote-369) | **That you should take notice of me:** she prophesied that he would make her his wife.[[372]](#endnote-370) |  |
| **וְאָנֹכִי** | **since** |  |  |  |
| **נָכְרִיָּה** | **I am a foreigner** |  |  |  |
| 2:11 **וַיַּעַן** | **And answered** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[373]](#endnote-371) - splendid – whiteness. "Illustrious"[[374]](#endnote-372) he comes with strength.[[375]](#endnote-373) **Boaz:** In him there is strength.[[376]](#endnote-374) | **Boaz:** A wise man is strong.  Shaharaim:[[377]](#endnote-375) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[378]](#endnote-376) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[379]](#endnote-377) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[380]](#endnote-378) - splendid – whiteness. "Illustrious"[[381]](#endnote-379) |
| **וַיֹּאמֶר** | **And said** |  |  |  |
| **לָהּ** | **To her** |  |  |  |
| **הֻגֵּד** | **It has fully (reported)** |  | **Reported:** It hath been told me in the house.[[382]](#endnote-380) |  |
| **הֻגֵּד** | **reported** |  | **Reported:** It hath been told me in the field.[[383]](#endnote-381) |  |
| **לִי** | **To me** |  |  |  |
| **כֹּל** | **all** |  |  |  |
| **אֲשֶׁר-עָשִׂית** | **That you have done** |  |  |  |
| **אֶת-חֲמוֹתֵךְ** | **For your mother-in-law** |  |  |  |
| **אַחֲרֵי** | **since** |  |  |  |
| **מוֹת** | **death** |  |  |  |
| **אִישֵׁךְ** | **Of your husband** |  |  |  |
| **וַתַּעַזְבִי** | **And how you have left** |  |  |  |
| **אָבִיךְ** | **Your father** |  | **Your father and your mother:** Your religion, your way of life.[[384]](#endnote-382) Your idolatry.[[385]](#endnote-383) |  |
| **וְאִמֵּךְ** | **And your mother** |  |  |
| **וְאֶרֶץ** | **And land of your birth** |  | **And land of your birth:** your country.[[386]](#endnote-384) |  |
| **מוֹלַדְתֵּךְ** |  |  |
| **וַתֵּלְכִי** | **And have come** |  |  |  |
| **אֶל-עַם** | **To a people** |  |  |  |
| **אֲשֶׁר** | **whom** |  |  |  |
| **לֹא-יָדַעַתְּ** | **You did not know** |  | **You did not know yesterday or the day before:** you would not have been accepted had you tried then.[[387]](#endnote-385) | **You did not know yesterday or the day before:** (As a gilgul of Lot’s daughter)long ago, she did know of their faith.[[388]](#endnote-386) |
| **תְּמוֹל** | **yesterday** |  |
| **שִׁלְשׁוֹם** | **Or the day before** |  |
| 2:12 **יְשַׁלֵּם** | **repay** |  |  |  |
| **יְהוָה** | **HaShem** |  |  |  |
| **פָּעֳלֵךְ** | **Your work** |  |  |  |
| **וּתְהִי** | **And be given you a reward** | **And be given you a reward:** Your reward be complete, for it — i.e., a holy soul — will be formed by God, the Lord of Israel.[[389]](#endnote-387) |  |  |
| **מַשְׂכֻּרְתֵּךְ** |  |  |
| **שְׁלֵמָה** | **complete** | **complete** | **Complete:** because you had no previous Torah training.[[390]](#endnote-388) Solomon.[[391]](#endnote-389) |  |
| **מֵעִם** | **by** |  |  |  |
| **יְהוָה** | **HaShem** |  |  |  |
| **אֱלֹהֵי** | **The God** |  |  |  |
| **יִשְׂרָאֵל** | **Of Israel** |  |  |  |
| **אֲשֶׁר-בָּאת** | **Whose you have come** |  |  |  |
| **לַחֲסוֹת** | **For refuge** |  |  |  |
| **תַּחַת-כְּנָפָיו** | **Under whose wings** | **Under whose wings:** protection and refuge.[[392]](#endnote-390) | **Under whose wings:** very close to HaShem.[[393]](#endnote-391) |  |
| 2:13 **וַתֹּאמֶר** | **And she said** |  |  |  |
| **אֶמְצָא-חֵן** | **Let me find grace** |  |  |  |
| **בְּעֵינֶיךָ** | **In your eyes** |  | **In your eyes:** the Sanhedrin.[[394]](#endnote-392) |  |
| **אֲדֹנִי** | **My lord** |  |  |  |
| **כִּי** | **for** |  |  |  |
| **נִחַמְתָּנִי** | **You have comforted me** |  |  |  |
| **וְכִי** | **And for** |  |  |  |
| **דִבַּרְתָּ** | **Have spoken** |  |  |  |
| **עַל-לֵב** | **To the heart** |  |  |  |
| **שִׁפְחָתֶךָ** | **Of your handmaid:** | **Of your handmaid:** Boaz told her she has the merit to enter the Olam HaBa.[[395]](#endnote-393) |  |  |
| **וְאָנֹכִי** | **And I** |  |  |  |
| **לֹא** | **not** |  |  |  |
| **אֶהְיֶה** | **as** |  |  |  |
| **כְּאַחַת** | **Like one** |  |  |  |
| **שִׁפְחֹתֶיךָ** | **Of your handmaids:** I am not as worthy as one of your handmaids.[[396]](#endnote-394) |  | **Of your handmaids:** as one of the matriarchs (imahoth).[[397]](#endnote-395) |  |
| 2:14 **וַיֹּאמֶר** | **And said** |  |  |  |
| **לָה** | **To her** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[398]](#endnote-396) - splendid – whiteness. "Illustrious"[[399]](#endnote-397) he comes with strength.[[400]](#endnote-398) **Boaz:** In him there is strength.[[401]](#endnote-399) | **Boaz:** A wise man is strong.  Shaharaim:[[402]](#endnote-400) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[403]](#endnote-401) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[404]](#endnote-402) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[405]](#endnote-403) - splendid – whiteness. "Illustrious"[[406]](#endnote-404) |
| **לְעֵת** | **At the time** |  |  |  |
| **הָאֹכֶל** | **Of food** |  |  |  |
| **גֹּשִׁי** | **come** | **Come here:** This is an important meal because we are feeding the poor.[[407]](#endnote-405) The royal house of David is destined to come forth from thee.[[408]](#endnote-406) | **Come here:** Refers to monarchy.[[409]](#endnote-407) |  |
| **הֲלֹם** | **here** |  |
| **וְאָכַלְתְּ** | **And eat** |  | **And eat of bread:** You will merit many future blessings. You will eat from the food that the righteous will eat in the world to come.[[410]](#endnote-408) The bread of royalty.[[411]](#endnote-409) |  |
| **מִן-הַלֶּחֶם** | **Of bread** |  |  |
| **וְטָבַלְתְּ** | **And dip** |  |  |  |
| **פִּתֵּךְ** | **Your morsel** |  |  |  |
| **בַּחֹמֶץ** | **In the vinegar:** vinegar is beneficial for a heatwave.[[412]](#endnote-410) | **In the vinegar:** Ruth will have a descendant whose deeds will be bitter as vinegar: King Menasheh.[[413]](#endnote-411) | **In the vinegar:** The suffering of King David.[[414]](#endnote-412) Vinegar helps a person cope with the heat.[[415]](#endnote-413) |  |
| **וַתֵּשֶׁב** | **So she sat beside the reapers:** | **So she sat beside the reapers:** not being seen and not looking.[[416]](#endnote-414) | **So she sat beside the reapers:** the throne of David was taken from him for a time.[[417]](#endnote-415) |  |
| **מִצַּד** |  |
| **הַקֹּצְרִים** |  |
| **וַיִּצְבָּט-לָהּ** | **And he handed her parched grain:** the back, the interior, and the handle.[[418]](#endnote-416) |  | **And he handed her:** and he pinched.[[419]](#endnote-417) |  |
| **קָלִי** |  |  |  |
| **וַתֹּאכַל** | **And she ate** | **And she ate:** in the days of the Messiah[[420]](#endnote-418) | **And she ate:** Ruth will enjoy seeing her descendant David become king.[[421]](#endnote-419) |  |
| **וַתִּשְׂבַּע** | **And was satisfied** | **And was satisfied:** it was the first time in a very long time that Ruth ate a satisfying meal.[[422]](#endnote-420) | **And was satisfied:** Ruth will see Shlomo rule over the entire world.[[423]](#endnote-421) |  |
| **וַתֹּתַר** | **And she left over** | **And she left over:** | **And she left over:** Ruth's true reward remains for her in the world to come.[[424]](#endnote-422) |  |
| 2:15 **וַתָּקָם** | **And when she rose up** |  |  |  |
| **לְלַקֵּט** | **To glean** |  |  |  |
| **וַיְצַו** | **And commanded** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[425]](#endnote-423) - splendid – whiteness. "Illustrious"[[426]](#endnote-424) he comes with strength.[[427]](#endnote-425) **Boaz:** In him there is strength.[[428]](#endnote-426) | **Boaz:** A wise man is strong.  Shaharaim:[[429]](#endnote-427) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[430]](#endnote-428) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[431]](#endnote-429) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[432]](#endnote-430) - splendid – whiteness. "Illustrious"[[433]](#endnote-431) |
| **אֶת-נְעָרָיו** | **His young men** |  |  |  |
| **לֵאמֹר** | **saying** |  |  |  |
| **גַּם** | **even** |  |  |  |
| **בֵּין** | **among** |  |  |  |
| **הָעֳמָרִים** | **The sheaves** |  |  |  |
| **תְּלַקֵּט** | **Let her glean** |  |  |  |
| **וְלֹא** | **And don’t** | **And don’t shame her:** do not even criticize her.[[434]](#endnote-432) |  |  |
| **תַכְלִימוּהָ** | **Shame her** |  |  |
| 2:16 **וְגַם** | **And also** |  |  |  |
| **שֹׁל-תָּשֹׁלּוּ** | **Pretend to forget:** You shall forget.[[435]](#endnote-433) |  |  |  |
| **לָהּ** | **For her** |  |  |  |
| **מִן-הַצְּבָתִים** | **From the bundles:** Small sheaves.[[436]](#endnote-434) |  |  |  |
| **וַעֲזַבְתֶּם** | **And leave it** |  |  |  |
| **וְלִקְּטָה** | **And let her glean** |  |  |  |
| **וְלֹא** | **And not** |  |  |  |
| **תִגְעֲרוּ-בָהּ** | **Rebuke her** |  |  |  |
| 2:17 **וַתְּלַקֵּט** | **And she gleaned:** from the root ‘leket’ (only leket).[[437]](#endnote-435) |  |  |  |
| **בַּשָּׂדֶה** | **In the field** |  |  |  |
| **עַד-הָעָרֶב** | **Until evening** |  |  |  |
| **וַתַּחְבֹּט** | **And beat out** |  |  |  |
| **אֵת** |  |  |  |  |
| **אֲשֶׁר-לִקֵּטָה** | **What she gleaned** |  |  |  |
| וַיְהִי | **Vay’hi:** And it came to pass | **Vay’hi:** Trouble is approaching.1 | **Vay’hi:** Unprecedented trouble or unprecedented joy is approaching.4 | **Vay’hi:** Trouble is about to be narrated.5 |
| **וַיְהִי** | **Vay’hi:** And it came to pass | **Vay’hi:** Trouble is approaching.1 | **Vay’hi:** Unprecedented trouble or unprecedented joy is approaching.4 | **Vay’hi:** Trouble is about to be narrated.5 |
| **כְּאֵיפָה** | **About an ephah:** more that 48 pounds.[[438]](#endnote-436) |  |  |  |
| **שְׂעֹרִים** | **Of barley** |  |  |  |
| 2:18 **וַתִּשָּׂא** | **And she carried:** others offerd to carry it.[[439]](#endnote-437) | **And she carried:** HaShem gave her extra strength to carry it.[[440]](#endnote-438) |  |  |
| **וַתָּבוֹא** | **And went** | **And went into the city:** so that Naomi should not be lonely.[[441]](#endnote-439) | **And went into the city:** to be modest and private.[[442]](#endnote-440) |  |
| **הָעִיר** | **Into the city** | **City:** Zion, City of David.[[443]](#endnote-441) |
| **וַתֵּרֶא** | **And saw** |  |  |  |
| **חֲמוֹתָהּ** | **Her mother-in-law** |  |  |  |
| **אֵת** |  |  |  |  |
| **אֲשֶׁר-לִקֵּטָה** | **What she had gleaned** |  |  |  |
| **וַתּוֹצֵא** | **She brought forth** |  |  |  |
| **וַתִּתֶּן-לָהּ** | **And gave to her** |  |  |  |
| **אֵת** |  |  |  |  |
| **אֲשֶׁר-הוֹתִרָה** | **What she had left** | **What she had left:** it is just leftovers.[[444]](#endnote-442) |  |  |
| **מִשָּׂבְעָהּ** | **After she was satisfied** |  |  |  |
| 2:19 **וַתֹּאמֶר** | **And said** |  |  |  |
| **לָהּ** | **To her** |  |  |  |
| **חֲמוֹתָהּ** | **Her mother-in-law** |  |  |  |
| **אֵיפֹה** | **where** |  |  |  |
| **לִקַּטְתְּ** | **Have you gleaned** |  |  |  |
| **הַיּוֹם** | **today** |  |  |  |
| **וְאָנָה** | **And where did you work:** | **And where did you work:** for your lunch.[[445]](#endnote-443) |  |  |
| **עָשִׂית** |  |  |
| **יְהִי** | **Be the one** |  |  |  |
| **מַכִּירֵךְ** | **Who took notice of you will be blessed:**the owner of the field who showed you favor [and permitted you] to glean in his field.[[446]](#endnote-444) | **Who took notice of you will be blessed:**The one who will know you, through marriage, will be blessed.[[447]](#endnote-445) |  |  |
| **בָּרוּךְ** |  |  |
| **וַתַּגֵּד** | **So she told** |  |  |  |
| **לַחֲמוֹתָהּ** | **Her mother-in-law** |  |  |  |
| **אֵת** |  |  |  |  |
| **אֲשֶׁר-עָשְׂתָה** | **Whom she had worked** |  | **Whom she had worked:** Ruth gleaned to give Boaz mitzvot.[[448]](#endnote-446) |  |
| **עִמּוֹ** | **with** |  |  |  |
| **וַתֹּאמֶר** | **And said** |  |  |  |
| **שֵׁם** | **name** |  |  |  |
| **הָאִישׁ** | **Of the man** |  |  |  |
| **אֲשֶׁר** | **Whom I worked with** |  | **Whom I worked with:** Ruth did chessed for Boaz.[[449]](#endnote-447) |  |
| **עָשִׂיתִי** |  |  |
| **עִמּוֹ** |  |  |
| **הַיּוֹם** | **today** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[450]](#endnote-448) - splendid – whiteness. "Illustrious"[[451]](#endnote-449) he comes with strength.[[452]](#endnote-450) **Boaz:** In him there is strength.[[453]](#endnote-451) | **Boaz:** A wise man is strong.  Shaharaim:[[454]](#endnote-452) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[455]](#endnote-453) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[456]](#endnote-454) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[457]](#endnote-455) - splendid – whiteness. "Illustrious"[[458]](#endnote-456) |
| 2:20 **וַתֹּאמֶר** | **And said** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[459]](#endnote-457) | **Naomi:** Ami – (my people)[[460]](#endnote-458) | **Naomi:** Pleasant and sweet [the Torah].[[461]](#endnote-459) | **Naomi:** Chava[[462]](#endnote-460) Repentance of the sefira of Binah[[463]](#endnote-461) |
| **לְכַלָּתָהּ** | **To her daughter-in-law** |  |  |  |
| **בָּרוּךְ** | **Blessed** |  |  |  |
| **הוּא** | **Is he** |  |  |  |
| **לַיהוָה** | **To HaShem** |  |  |  |
| **אֲשֶׁר** | **who** |  |  |  |
| **לֹא-עָזַב** | **Has not forsaken** |  |  |  |
| **חַסְדּוֹ** | **His kindness** |  |  |  |
| **אֶת-הַחַיִּים** | **To the living:** That he sustains and supports the living.[[464]](#endnote-462) |  | **To the living:** He (Boaz) has fed and sustained the living.[[465]](#endnote-463) |  |
| **וְאֶת-הַמֵּתִים** | **And to the dead:** occupies himself with the needs of the deceased. |  | **And to the dead:** He (Boaz) occupied himself with their shrouds.[[466]](#endnote-464) |  |
| **וַתֹּאמֶר** | **And said** |  |  |  |
| **לָהּ** | **To her** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[467]](#endnote-465) | **Naomi:** Ami – (my people)[[468]](#endnote-466) | **Naomi:** Pleasant and sweet [the Torah].[[469]](#endnote-467) | **Naomi:** Chava[[470]](#endnote-468) Repentance of the sefira of Binah[[471]](#endnote-469) |
| **קָרוֹב** | **A relative of ours** |  | **A relative of ours:** He is related to us.[[472]](#endnote-470) |  |
| **לָנוּ** |  |  |
| **הָאִישׁ** | **The man** |  |  |  |
| **מִגֹּאֲלֵנוּ** | **one of our**  **kinsman-redeemers** |  |  |  |
| **הוּא** | **He is** |  |  |  |
| 2:21 **וַתֹּאמֶר** | **And said** |  |  |  |
| **רוּת** | **Ruth** |  |  |  |
| **הַמּוֹאֲבִיָּה** | **The Moabitess** |  |  |  |
| **גַּם** | **also** |  |  |  |
| **כִּי-אָמַר** | **For he said** |  |  |  |
| **אֵלַי** | **To me** |  |  |  |
| **עִם-הַנְּעָרִים** | **By young men** |  | **By young men:** by my maidens.[[473]](#endnote-471) |  |
| **אֲשֶׁר-לִי** | **Who are mine** |  |  |  |
| **תִּדְבָּקִין** | **You shall stay close** |  |  |  |
| **עַד** | **until** |  |  |  |
| **אִם-כִּלּוּ** | **That they have finished** |  |  |  |
| **אֵת** |  |  |  |  |
| **כָּל-הַקָּצִיר** | **All harvest** |  |  |  |
| **אֲשֶׁר-לִי** | **Which is mine** |  |  |  |
| 2:22 **וַתֹּאמֶר** | **And said** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[474]](#endnote-472) | **Naomi:** Ami – (my people)[[475]](#endnote-473) | **Naomi:** Pleasant and sweet [the Torah].[[476]](#endnote-474) | **Naomi:** Chava[[477]](#endnote-475) Repentance of the sefira of Binah[[478]](#endnote-476) |
| **אֶל-רוּת** | **To Ruth** |  |  |  |
| **כַּלָּתָהּ** | **Her daughter-in-law** |  |  |  |
| **טוֹב** | **It is beneficial** |  |  |  |
| **בִּתִּי** | **My daughter** |  |  |  |
| **כִּי** | **that** |  |  |  |
| **תֵצְאִי** | **You go out** |  |  |  |
| **עִם-נַעֲרוֹתָיו** | **With his young women** |  |  |  |
| **וְלֹא** | **And not** |  |  |  |
| **יִפְגְּעוּ-בָךְ** | **People you meet** |  |  |  |
| **בְּשָׂדֶה** | **In the field** |  |  |  |
| **אַחֵר** | **Any other** |  |  |  |
| 2:23 **וַתִּדְבַּק** | **And she stayed close** |  |  |  |
| **בְּנַעֲרוֹת** | **By the young women:** | **By the young women:** she kept by the maidens only when she was collecting.[[479]](#endnote-477) |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[480]](#endnote-478) - splendid – whiteness. "Illustrious"[[481]](#endnote-479) he comes with strength.[[482]](#endnote-480) **Boaz:** In him there is strength.[[483]](#endnote-481) | **Boaz:** A wise man is strong.  Shaharaim:[[484]](#endnote-482) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[485]](#endnote-483) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[486]](#endnote-484) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[487]](#endnote-485) - splendid – whiteness. "Illustrious"[[488]](#endnote-486) |
| **לְלַקֵּט** | **To glean** |  |  |  |
| **עַד-כְּלוֹת** | **Until the end** |  |  |  |
| **קְצִיר-הַשְּׂעֹרִים** | **Of the barley harvest** |  |  |  |
| **וּקְצִיר** | **And harvest** |  |  |  |
| **הַחִטִּים** | **The wheat** |  |  |  |
| **וַתֵּשֶׁב** | **And she dwelt** |  |  |  |
| **אֶת-חֲמוֹתָהּ** | **With her mother-in-law** |  |  |  |

# Ruth Chapter 3

| **Text** | **פשת P**shat  **simple** meaning | **רמז R**emez  **Hinted / allegorical** meaning | **דרש D**rush  **Metaphoric** Meaning | **סוד S**od  **Symbolic** meaning |
| --- | --- | --- | --- | --- |
| 3:1 **וַתֹּאמֶר** | **And said** |  |  |  |
| **לָהּ** | **To her** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[489]](#endnote-487) | **Naomi:** Ami – (my people)[[490]](#endnote-488) | **Naomi:** Pleasant and sweet [the Torah].[[491]](#endnote-489) | **Naomi:** Chava[[492]](#endnote-490) Repentance of the sefira of Binah[[493]](#endnote-491) |
| **חֲמוֹתָהּ** | **Her mother-in-law** |  |  |  |
| **בִּתִּי** | **My daughter** |  |  |  |
| **הֲלֹא** | **Shall not** |  |  |  |
| **מָנוֹחַ אֲבַקֶּשׁ-לָךְ** | **I seek for you rest** | **I seek for you rest:** I will seek for you Mano’ach and invite him to the wedding![[494]](#endnote-492) |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **יִיטַב-לָךְ** | **It may be well with you** |  |  |  |
| 3:2 **וְעַתָּה** | **And now** |  |  |  |
| **הֲלֹא** | **Shall not** |  |  |  |
| **בֹעַז** | **Boaz:** Ibzan[[495]](#endnote-493) - splendid – whiteness. "Illustrious"[[496]](#endnote-494) he comes with strength.[[497]](#endnote-495) **Boaz:** In him there is strength.[[498]](#endnote-496) | **Boaz:** A wise man is strong.  Shaharaim:[[499]](#endnote-497) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[500]](#endnote-498) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[501]](#endnote-499) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[502]](#endnote-500) - splendid – whiteness. "Illustrious"[[503]](#endnote-501) |
| **מֹדַעְתָּנוּ** | **Our kinsman[[504]](#endnote-502)** |  |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **הָיִית** | **You were with** |  |  |  |
| **אֶת-נַעֲרוֹתָיו** | **His young women** |  |  |  |
| **הִנֵּה-הוּא** | **Behold he** |  |  |  |
| **זֹרֶה** | **is winnowing** the chaff.[[505]](#endnote-503) |  |  |  |
| **אֶת-גֹּרֶן** | **Threshing floor** |  |  |  |
| **הַשְּׂעֹרִים** | **The barley** |  |  |  |
| **הַלָּיְלָה** | **Tonight:** Guarding against theft.[[506]](#endnote-504) |  |  |  |
| 3:3 **וְרָחַצְתְּ** | **And wash yourself:** From the contamination of Idolatry.[[507]](#endnote-505) |  | **And wash yourself:** clean from idol worship.[[508]](#endnote-506) | **And wash yourself:** the mikveh of conversion.[[509]](#endnote-507) |
| **וָסַכְתְּ** | **And anoint yourself:** with the commandments.[[510]](#endnote-508) |  | **And anoint yourself:** with mitzvot.[[511]](#endnote-509) | **And anoint yourself:** and accept all the mitzvot of a Jew.[[512]](#endnote-510) |
| **וְשַׂמְתְּ** | **And put on your clothes:** Sabbath garments.[[513]](#endnote-511) | **And put on your clothes:** This refers to the Sabbath garments.[[514]](#endnote-512) | **And put on your clothes:** Sabbath garments.[[515]](#endnote-513) | **And put on your clothes:** With the scent of Shabbat.[[516]](#endnote-514) |
| **שִׂמְלֹתַיִךְ -** קרי |
| **שמלתך -** כתיב |
| **וְיָרַדְתְּ-** קרי | **You will go down** |  |  |  |
| **וירדתי -** כתיב | **I will go down:** My merit will go down with you.[[517]](#endnote-515) | **I will go down:** My angels will escort you.[[518]](#endnote-516) | **I will go down:** My merits will descend with you.[[519]](#endnote-517) |  |
| **הַגֹּרֶן** | **To the threshing floor** | **To the threshing floor:** The Temple.[[520]](#endnote-518) |  |  |
| **אַל-תִּוָּדְעִי** | **Do not make yourself known** |  |  |  |
| **לָאִישׁ** | **To the man: to** Boaz.[[521]](#endnote-519) |  |  |  |
| **עַד** | **until** |  |  |  |
| **כַּלֹּתוֹ** | **He is done** |  |  |  |
| **לֶאֱכֹל** | **eating** |  |  |  |
| **וְלִשְׁתּוֹת** | **And drinking** |  |  |  |
| 3:4 **וִיהִי** | **And it shall be** |  |  |  |
| **בְשָׁכְבוֹ** | **When he lies down** |  |  |  |
| **וְיָדַעַתְּ** | **And you shall mark** |  |  |  |
| **אֶת-הַמָּקוֹם** | **The place** |  |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **יִשְׁכַּב-שָׁם** | **He lies there** |  |  |  |
| **וּבָאת** | **And you shall go in** |  |  |  |
| **וְגִלִּית** | **And uncover** |  |  |  |
| **מַרְגְּלֹתָיו** | **His feet** | **His feet:** reveal the habits and behavior of Bo’az.[[522]](#endnote-520) | **His feet:** sign of submission and acceptance of leadership.[[523]](#endnote-521) |  |
| **וְשָׁכָבְתְּ -** קרי[[524]](#endnote-522) | **Lie down (Ruth)** |  |  |  |
| **ושכבתי -** כתיב | **I will lie down (Naomi)** |
| **וְהוּא** | **And he** |  |  |  |
| **יַגִּיד** | **Will tell** |  |  |  |
| **לָךְ** | **you** |  |  |  |
| **אֵת** |  |  |  |  |
| **אֲשֶׁר** | **what** |  |  |  |
| **תַּעֲשִׂין** | **You should do** |  |  |  |
| 3:5 **וַתֹּאמֶר** | **And she said** |  |  |  |
| **אֵלֶיהָ** | **To her** |  |  |  |
| **כֹּל** | **all** |  |  |  |
| **אֲשֶׁר-תֹּאמְרִי** | **That you say** |  |  |  |
| **אֵלַי -** קרי[[525]](#endnote-523) | (Read but not written.) **To me** | **To me:** what is good for Naomi.[[526]](#endnote-524) | **To me:** against my will.[[527]](#endnote-525) |  |
| **אֶעֱשֶׂה** | **I will do** |  |  |  |
| 3:6 **וַתֵּרֶד** | **And she went down** |  |  |  |
| **הַגֹּרֶן** | **To the threshing floor** | **To the threshing floor:** The Temple.[[528]](#endnote-526) | **To the threshing floor:** The Sanhedrin.[[529]](#endnote-527) |  |
| **וַתַּעַשׂ** | **And did** |  |  |  |
| **כְּכֹל** | **According to all:** Although in a different order.[[530]](#endnote-528) |  |  |  |
| **אֲשֶׁר-צִוַּתָּה** | **That instructed her** |  |  |  |
| **חֲמוֹתָהּ** | **Mother-in-law** |  |  |  |
| 3:7 **וַיֹּאכַל** | **And after had eaten** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[531]](#endnote-529) - splendid – whiteness. "Illustrious"[[532]](#endnote-530) he comes with strength.[[533]](#endnote-531) **Boaz:** In him there is strength.[[534]](#endnote-532) | **Boaz:** A wise man is strong.  Shaharaim:[[535]](#endnote-533) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[536]](#endnote-534) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[537]](#endnote-535) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[538]](#endnote-536) - splendid – whiteness. "Illustrious"[[539]](#endnote-537) |
| **וַיֵּשְׁתְּ** | **And drunk** |  |  |  |
| **וַיִּיטַב** | **And was cheerful:** He engaged in the Torah.[[540]](#endnote-538) |  | **And was cheerful:** he was learning Torah.[[541]](#endnote-539) He was seeking a wife.[[542]](#endnote-540) | **He was cheerful:** He pronounced a benediction over his food.[[543]](#endnote-541) |
| **לִבּוֹ** | **His heart** |  |  |  |
| **וַיָּבֹא** | **And he went** |  |  |  |
| **לִשְׁכַּב** | **To lie down** |  |  |  |
| **בִּקְצֵה** | **And the end** |  |  |  |
| **הָעֲרֵמָה** | **Of the heap of grain** |  |  |  |
| **וַתָּבֹא** | **And she came** |  |  |  |
| **בַלָּט** | **Softly:** Silently.[[544]](#endnote-542) | **Softly:** she became invisible.[[545]](#endnote-543) | **Softly:** She was not afraid of being noticed.[[546]](#endnote-544) |  |
| **וַתְּגַל** | **And uncovered** |  |  |  |
| **מַרְגְּלֹתָיו** | **His feet** | **His feet:** reveal the habits and behavior of Bo’az.[[547]](#endnote-545) | **His feet:** sign of submission and acceptance of leadership.[[548]](#endnote-546) |  |
| **וַתִּשְׁכָּב** | **And lay down** |  |  |  |
| 3:8 **וַיְהִי** | **Vay’hi:** And it came to pass | **Vay’hi:** Trouble is approaching.1 | **Vay’hi:** Unprecedented trouble or unprecedented joy is approaching.4 | **Vay’hi:** Trouble is about to be narrated.5 |
| **בַּחֲצִי** | **At the half (midnight)** | **At the half (midnight):** an auspicious time for miracles.[[549]](#endnote-547) | **At the half (midnight):** A time of protection for Ruth.[[550]](#endnote-548) | **At the half (midnight):** The fusion of din and chessed.[[551]](#endnote-549) |
| **הַלַּיְלָה** | **Of the night** |  |  |  |
| **וַיֶּחֱרַד** | **And was startled:** He thought it was a demon and attempted to scream.[[552]](#endnote-550) |  |  | **And was startled:** He thought it was a demon and attempted to scream.[[553]](#endnote-551) |
| **הָאִישׁ** | **The man** |  |  |  |
| **וַיִּלָּפֵת** | **And turned himself:** He was seized.[[554]](#endnote-552) |  | **And turned himself:** She clung to him like ivy.[[555]](#endnote-553) |  |
| **וְהִנֵּה** | **And behold a woman:** He placed his hand on her head and recognized that she was a woman.[[556]](#endnote-554) |  | **And behold a woman:** purest of women.[[557]](#endnote-555) |  |
| **אִשָּׁה** |  |  |
| **שֹׁכֶבֶת** | **Was lying** |  |  |  |
| **מַרְגְּלֹתָיו** | **At his feet** |  |  |  |
| 3:9 **וַיֹּאמֶר** | **And he said** |  |  |  |
| **מִי-אָתְּ** | **Who are you** |  |  |  |
| **וַתֹּאמֶר** | **And she answered** |  |  |  |
| **אָנֹכִי** | **I am** |  |  |  |
| **רוּת** | **Ruth** |  |  |  |
| **אֲמָתֶךָ** | **Your maidservant** |  | **Your maidservant:** I am Ruth, Lot’s daughter, and the spirit of Machlon.[[558]](#endnote-556) |  |
| **וּפָרַשְׂתָּ** | **And spread** |  |  |  |
| **כְנָפֶךָ** | **Your wing:** Your cloak in marriage.[[559]](#endnote-557) | **Your wing:** Your tallit.[[560]](#endnote-558) | **Your wing:** Request for marriage (sex).[[561]](#endnote-559) [[562]](#endnote-560) |  |
| **עַל-אֲמָתְךָ** | **Over your maidservant** |  | **Over your maidservant:** I have Machlon’s spirit.[[563]](#endnote-561) |  |
| **כִּי** | **for** |  |  |  |
| **גֹאֵל** | **Redeemer:** to redeem my husband’s estate.[[564]](#endnote-562) |  |  |  |
| **אָתָּה** | **Are you** |  |  |  |
| 3:10 **וַיֹּאמֶר** | **And he said** |  |  |  |
| **בְּרוּכָה** | **Blessed are you** |  | **Blessed are you:** vouchsafed children.[[565]](#endnote-563) |  |
| **אַתְּ** |  |  |
| **לַיהוָה** | **Of HaShem** |  |  |  |
| **בִּתִּי** | **My daughter** | **My daughter:** for the sake of heaven.[[566]](#endnote-564) | **My daughter:** |  |
| **הֵיטַבְתְּ** | **You have shown more** |  |  |  |
| **חַסְדֵּךְ** | **Kindness** |  | **Kindness:** Requesting Levirate marriage.[[567]](#endnote-565) |  |
| **הָאַחֲר֖וֹן** | **At the end** |  |  |  |
| **מִן-הָרִאשׁוֹן** | **Then at the beginning:** that you did with your mother-in-law.[[568]](#endnote-566) |  |  |  |
| **לְבִלְתִּי-לֶכֶת** | **In that you did not go** |  |  |  |
| **אַחֲרֵי** | **after** |  |  |  |
| **הַבַּחוּרִים** | **The young men** |  |  |  |
| **אִם-דַּל** | **Whether poor** |  |  |  |
| **וְאִם-עָשִׁיר** | **And whether rich** |  |  |  |
| 3:11 **וְעַתָּה** | **And now** |  |  |  |
| **בִּתִּי** | **My daughter** |  | **My daughter:** I accept you and your motives.[[569]](#endnote-567) |  |
| **אַל-תִּירְאִי** | **Fear not** |  |  |  |
| **כֹּל** | **all** |  |  |  |
| **אֲשֶׁר-תֹּאמְרִי** | **That you say** | **That you say: “**whatever you say” in your prayers to HaShem.[[570]](#endnote-568) |  |  |
| **אֶעֱשֶׂה-לָּךְ** | **I will do for you** |  |  |  |
| **כִּי** | **for** |  |  |  |
| **יוֹדֵעַ** | **know** |  |  |  |
| **כָּל-שַׁעַר** | **All in the gate** |  |  |  |
| **עַמִּי** | **My people** |  |  |  |
| **כִּי** | **that** |  |  |  |
| **אֵשֶׁת** | **A woman** |  |  |  |
| **חַיִל** | **Of valor** | **Of valor:** A faithful woman.[[571]](#endnote-569) |  |  |
| **אָתְּ** | **Are you** |  |  |  |
| 3:12 **וְעַתָּה** | **And now** |  |  |  |
| **כִּי** | **that** |  |  |  |
| **אָמְנָם** | **It is true** |  |  |  |
| **כִּי** | **that** |  |  |  |
| **אם -** כתיב[[572]](#endnote-570) | **I may be** (written, but is not read)[[573]](#endnote-571) |  | I am definitely the redeemer.[[574]](#endnote-572) |  |
| **גֹאֵל** | **Redeemer:** For I am to redeem (you), even though there is another redeemer...”[[575]](#endnote-573) |  | **Redeemer:** I am THE redeemer.[[576]](#endnote-574) |  |
| **אָנֹכִי** | **I am** |  |  |  |
| **וְגַם** | **And also** |  |  |  |
| **יֵשׁ** | **There is** |  |  |  |
| **גֹּאֵל** | **A redeemer** |  |  |  |
| **קָרוֹב** | **Nearer:** He is a brother and I am a Nephew.[[577]](#endnote-575) |  | **Nearer:** Mashiach ben Yosef. (not ben David)[[578]](#endnote-576) |  |
| **מִמֶּנִּי** | **Than I** |  | **Than I:** Mashiach ben David.162 |  |
| 3:13לִינִי | **Stay:** stay over without a husband.[[579]](#endnote-577) |  |  | **Stay:** In exile[[580]](#endnote-578) |
| **הַלַּיְלָה** | **The night** |  |  | **The night:** Exile.[[581]](#endnote-579) |
| **וְהָיָה** | **And it shall be** |  |  |  |
| **בַבֹּקֶר** | **In the morning** |  |  | **In the morning:** until the advent of morning and the light of redemption.[[582]](#endnote-580) |
| **אִם-יִגְאָלֵךְ** | **That your redeemer redeems** |  |  |  |
| **טוֹב** | **beneficial** |  |  |  |
| **יִגְאָל** | **Let him do it** |  |  |  |
| **וְאִם-לֹא** | **And if not** |  |  |  |
| **יַחְפֹּץ** | **He does want** |  |  |  |
| **לְגָאֳלֵךְ** | **To redeem you** |  |  |  |
| **וּגְאַלְתִּיךְ** | **And I will redeem you** |  |  |  |
| **אָנֹכִי** | **I am** |  |  |  |
| **חַי-יְהוָה** | **As HaShem lives:** He was not just dismissing her with words.[[583]](#endnote-581) |  |  |  |
| **שִׁכְבִי** | **Lie down** |  |  |  |
| **עַד-הַבֹּקֶר** | **Until morning** |  |  |  |
| 3:14 **וַתִּשְׁכַּב** | **And she lay** |  |  |  |
| **מרגּלותו** - קרי | **At his feet** |  |  |  |
| **מַרְגְּלוֹתָיו** - כתיב | **At his feet** |  |  |  |
| **עַד-הַבֹּקֶר** | **Until the morning** |  |  |  |
| **וַתָּקָם** | **And she arose** |  |  |  |
| **בְּטֶרֶם -** קרי | **before** |  |  |  |
| **בטרום -** כתיב [[584]](#endnote-582) | **Before:** (vav not pronounced) |  |  | **Before:** she was afraid of being noticed.[[585]](#endnote-583) |
| **יַכִּיר** | **Could recognize** |  |  |  |
| **אִישׁ** | **A man** |  |  |  |
| **אֶת-רֵעֵהוּ** | **From another** |  |  |  |
| **וַיֹּאמֶר** | **And he said** |  | **And he said:** in his prayer to HaShem.[[586]](#endnote-584) |  |
| **אַל-יִוָּדַע** | **Do not let it be known:** It does not befit my honor that it should be known that the woman came to the threshing floor.[[587]](#endnote-585) | **Do not let it be known:** Do not let the whole episode be known.[[588]](#endnote-586) | **Do not let it be known:** |  |
| **כִּי-בָאָה** | **That came** |  |  |  |
| **הָאִשָּׁה** | **The woman** |  |  |  |
| **הַגֹּרֶן** | **To the threshing floor** |  |  |  |
| 3:15 **וַיֹּאמֶר** | **And he said** |  |  |  |
| **הָבִי** | **bring** |  |  |  |
| **הַמִּטְפַּחַת** | **The shawl** |  |  |  |
| **אֲשֶׁר-עָלַיִךְ** | **That is on you** |  |  |  |
| **וְאֶחֳזִי-בָהּ** | **And hold it** |  |  |  |
| **וַתֹּאחֶז** | **And when she held** |  |  |  |
| **בָּהּ** | **it** |  |  |  |
| **וַיָּמָד** | **And he measured** |  |  |  |
| **שֵׁשׁ-שְׂעֹרִים** | **Six barleys:** six barley corns.[[589]](#endnote-587) | **Six barley:** He hinted to her that six sons would emerge from her who would be blessed with six blessings each: David, Mashiach, Daniel, Chananiah, Mishael and Azaryah.[[590]](#endnote-588) | **Six barley:** He gave Naomi and Ruth a kav,  which is food for breakfast for the two of them. Thus he demonstrated that the matter would be resolved that day, and  they would not need [more] for the evening meal.[[591]](#endnote-589) |  |
| **וַיָּשֶׁת** | **And laid** |  |  |  |
| **עָלֶיהָ** | **On her** |  |  |  |
| **וַיָּבֹא** | **And he went to** | **And he went to:** Boaz accompanied Ruth who acted like a man.[[592]](#endnote-590) | **And he went to** | **And he went to** |
| **הָעִיר** | **The city** |  |  | **City:** Zion, City of David.[[593]](#endnote-591) |
| 3:16 **וַתָּבוֹא** | **And when she came** |  |  |  |
| **אֶל-חֲמוֹתָהּ** | **To her mother-in-law** |  |  |  |
| **וַתֹּאמֶר** | **And she said** |  |  |  |
| **מִי-אַתְּ** | **Who (what) are you:** you look like a man.[[594]](#endnote-592) | **Who (what) are you:** were you changed by what happened last night.[[595]](#endnote-593) | **Who (what) are you:** Are you single or married.[[596]](#endnote-594) | **Who (what) are you:** Exile has changed us.[[597]](#endnote-595) |
| **בִּתִּי** | **My daughter** |  |  |  |
| **וַתַּגֶּד-לָהּ** | **And she told her** |  |  |  |
| **אֵת** |  |  |  |  |
| **כָּל-אֲשֶׁר** | **All that** |  |  |  |
| **עָשָׂה-לָהּ** | **Had done for her** |  |  |  |
| **הָאִישׁ** | **The man** |  |  |  |
| 3:17 **וַתֹּאמֶר** | **And she said** |  |  |  |
| **שֵׁשׁ-הַשְּׂעֹרִים** | **Six barleys** |  |  |  |
| **הָאֵלֶּה** | **these** |  |  |  |
| **נָתַן** | **He gave** |  |  |  |
| **לִי** | **To me** |  |  |  |
| **כִּי** | **for** |  |  |  |
| **אָמַר** | **He said** |  |  |  |
| **אֵלַי -** קרי | (Read but not written.) **To me:** This is really meant for you.[[598]](#endnote-596) | **To me:** what is good for Naomi.[[599]](#endnote-597) Ruth’s hidden potential. [[600]](#endnote-598) | **To me:** against my will.[[601]](#endnote-599) Ruth deviated from Naomi’s instructions.[[602]](#endnote-600) | **To me:** |
| **אַל-תָּבוֹאִי** | **Do not go** |  |  |  |
| **רֵיקָם** | **empty** |  |  |  |
| **אֶל-חֲמוֹתֵךְ** | **To your mother-in-law** |  |  |  |
| 3:18 **וַתֹּאמֶר** | **And she said** |  |  |  |
| **שְׁבִי** | **Sit still:** Don’t go to the field to collect grain.[[603]](#endnote-601) | **Sit still:** leave it to HaShem.[[604]](#endnote-602) | **Sit still:** Be prepared to get married today. [[605]](#endnote-603) | **Sit still:** |
| **בִתִּי** | **My daughter** |  |  |  |
| **עַד** | **until** |  |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **תֵּדְעִין** | **You know** |  |  |  |
| **אֵיךְ** | **How will turn out**  **the thing:** | **How will turn out**  **the thing:** what HaShem wil bring from heaven.[[606]](#endnote-604) |  |  |
| **יִפֹּל** |  |  |
| **דָּבָר** |  |  |
| **כִּי** | **for** |  |  |  |
| **לֹא** | **not** |  |  |  |
| **יִשְׁקֹט** | **Will rest** |  |  |  |
| **הָאִישׁ** | **The man** |  |  |  |
| **כִּי-אִם-כִּלָּה** | **Until that he has finished the thing today:** [i. e., until] the man [has resolved] the matter today.[[607]](#endnote-605) | **Until that he has finished the thing today:** | **Until that he has finished the thing today:** As a tzaddik Boaz is reliable.[[608]](#endnote-606) |  |
| **הַדָּבָר** |  |
| **הַיּוֹם** |  |

# Ruth Chapter 4

| **Text** | **פשת P**shat  **simple** meaning | **רמז R**emez  **Hinted / allegorical** meaning | **דרש D**rush  **Metaphoric** Meaning | **סוד S**od  **Symbolic** meaning |
| --- | --- | --- | --- | --- |
| 4:1 **וּבֹעַז** | **And Boaz:** Ibzan[[609]](#endnote-607) - splendid – whiteness. "Illustrious"[[610]](#endnote-608) he comes with strength.[[611]](#endnote-609) **Boaz:** In him there is strength.[[612]](#endnote-610) | **And Boaz:** A wise man is strong.  Shaharaim:[[613]](#endnote-611) Free from Iniquity.  A wise man. | **And Boaz:** Mashiach ben David.[[614]](#endnote-612) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[615]](#endnote-613) Boaz = Gevurah (strength) | **And Boaz:** Ibzan[[616]](#endnote-614) - splendid – whiteness. "Illustrious"[[617]](#endnote-615) |
| **עָלָה** | **Went up** |  |  |  |
| **הַשַּׁעַר** | **To the gate** |  |  |  |
| **וַיֵּשֶׁב** | **And sat** |  |  |  |
| **שָׁם** | **there** |  |  |  |
| **וְהִנֵּה** | **And behold**  **the redeemer**  **came by:** | **And behold**  **the redeemer**  **came by:** because of Boaz’s prayer.[[618]](#endnote-616) | **And behold**  **the redeemer**  **came by:** this was HaShem’s job.[[619]](#endnote-617) |  |
| **הַגֹּאֵל** |  |
| **עֹבֵר** |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **דִּבֶּר-בֹּעַז** | **Had spoken Boaz** |  |  |  |
| **וַיֹּאמֶר** | **And said** |  |  |  |
| **סוּרָה** | **Come aside** |  |  |  |
| **שְׁבָה-פֹּה** | **Sit here** |  |  |  |
| **פְּלֹנִי** | **Ploni:** Covered and hidden: [[620]](#endnote-618)  **Almoni:** Silenced. His name was not written because he did not wish to redeem.[[621]](#endnote-619) |  |  |  |
| **אַלְמֹנִי** |  |  |  |
| **וַיָּסַר** | **And came aside** |  |  |  |
| **וַיֵּשֵׁב** | **And sat down** |  |  |  |
| 4:2 **וַיִּקַּח** | **And he took** |  |  |  |
| **עֲשָׂרָה** | **ten** |  |  |  |
| **אֲנָשִׁים** | **men** |  |  |  |
| **מִזִּקְנֵי** | **Of the elders** |  |  |  |
| **הָעִיר** | **Of the city** |  |  | **City:** Zion, City of David.[[622]](#endnote-620) |
| **וַיֹּאמֶר** | **And said** |  |  |  |
| **שְׁבוּ-פֹה** | **Sit here** |  |  |  |
| **וַיֵּשֵׁבוּ** | **And they sat** |  |  |  |
| 4:3 **וַיֹּאמֶר** | **And he said** |  |  |  |
| **לַגֹּאֵל** | **To the redeemer** |  |  |  |
| **חֶלְקַת** | **The piece of** |  |  |  |
| **הַשָּׂדֶה** | **The field** |  |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **לְאָחִינוּ** | **To our brother** |  |  |  |
| **לֶאֱלִימֶלֶךְ** | **To Elimelech** |  |  |  |
| **מָכְרָה** | **sold** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[623]](#endnote-621) | **Naomi:** Ami – (my people)[[624]](#endnote-622) | **Naomi:** Pleasant and sweet [the Torah].[[625]](#endnote-623) | **Naomi:** Chava[[626]](#endnote-624) Repentance of the sefira of Binah[[627]](#endnote-625) |
| **הַשָּׁבָה** | **Who has returned** |  |  |  |
| **מִשְּׂדֵה** | **From the field** |  |  |  |
| **מוֹאָב** | **Of Moab** |  |  |  |
| 4:4 **וַאֲנִי** | **And I** |  |  |  |
| **אָמַרְתִּי** | **thought** |  |  |  |
| **אֶגְלֶה** | **To inform** |  |  |  |
| **אָזְנְךָ** | **you** |  |  |  |
| **לֵאמֹר** | **To you** |  |  |  |
| **קְנֵה** | **Buy it back** | **Buy it back:** negotiate for the best price.[[628]](#endnote-626) |  |  |
| **נֶגֶד** | **In the presence** |  |  |  |
| **הַיֹּשְׁבִים** | **The sitting ones** |  |  |  |
| **וְנֶגֶד** | **And before** |  |  |  |
| **זִקְנֵי** | **The elders** |  |  |  |
| **עַמִּי** | **Of my people** |  |  |  |
| **אִם-תִּגְאַל** | **If you will redeem** | **If you will redeem:** Just pay a good price without negotiating a lower price.[[629]](#endnote-627) |  |  |
| **גְּאָל** | **redeem** |  |  |  |
| **וְאִם-לֹא** | **And if not** |  |  |  |
| **יִגְאַל** | **You will redeem** |  |  |  |
| **הַגִּידָה** | **Then tell** |  |  |  |
| **לִּי** | **me** |  |  |  |
| **וְאֵדְעָה -** קרי | **That I may know** |  |  |  |
| **ואדע -** כתיב |
| **כִּי** | **for** |  |  |  |
| **אֵין** | **No one** |  |  |  |
| **זוּלָתְךָ** | **But you** |  |  |  |
| **לִגְאוֹל** | **To redeem:** who is a kinsman, to redeem.[[630]](#endnote-628) |  |  |  |
| **וְאָנֹכִי** | **And I** |  |  |  |
| **אַחֲרֶיךָ** | **Am after you** |  |  |  |
| **וַיֹּאמֶר** | **And he said** |  |  |  |
| **אָנֹכִי** | **I** |  |  |  |
| **אֶגְאָל** | **Will redeem** |  |  |  |
| 4:5 **וַיֹּאמֶר** | **And said** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[631]](#endnote-629) - splendid – whiteness. "Illustrious"[[632]](#endnote-630) he comes with strength.[[633]](#endnote-631) **Boaz:** In him there is strength.[[634]](#endnote-632) | **Boaz:** A wise man is strong.  Shaharaim:[[635]](#endnote-633) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[636]](#endnote-634) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[637]](#endnote-635) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[638]](#endnote-636) - splendid – whiteness. "Illustrious"[[639]](#endnote-637) |
| **בְּיוֹם-קְנוֹתְךָ** | **On the day you buy** |  |  |  |
| **הַשָּׂדֶה** | **The field** |  |  |  |
| **מִיַּד** | **from the hand of** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[640]](#endnote-638) | **Naomi:** Ami – (my people)[[641]](#endnote-639) | **Naomi:** Pleasant and sweet [the Torah].[[642]](#endnote-640) | **Naomi:** Chava[[643]](#endnote-641) Repentance of the sefira of Binah[[644]](#endnote-642) |
| **וּמֵאֵת** | **And from** |  |  |  |
| **רוּת** | **Ruth** |  |  |  |
| **הַמּוֹאֲבִיָּה** | **The Moabitess:** you must buy, and she agrees only if you marry her.[[645]](#endnote-643) | **The Moabitess:** This was said to discourage Ploni Almoni.[[646]](#endnote-644) | **The Moabitess:** |  |
| **אֵשֶׁת-הַמֵּת** | **Wife of the dead** |  |  |  |
| **קָנִיתָ -** קרי | **You must buy it (Ploni Almoni)[[647]](#endnote-645)** |  | **You must buy it** |  |
| **קניתי -** כתיב | **I have bought (Boaz)[[648]](#endnote-646)** | **I have bought**[[649]](#endnote-647) |
| **לְהָקִים** | **To perpetuate** |  |  |  |
| **שֵׁם-הַמֵּת** | **The name of the dead** |  |  |  |
| **עַל-נַחֲלָתוֹ** | **Through his inheritance** |  | **Through his inheritance:** The Gentiles.[[650]](#endnote-648) | **Through his inheritance:** The land of Israel.[[651]](#endnote-649) |
| 4:6 **וַיֹּאמֶר** | **And said** |  |  |  |
| **הַגֹּאֵל** | **The redeemer** |  |  |  |
| **לֹא** | **not** |  |  |  |
| **אוּכַל** | **I cannot** |  |  |  |
| **לִגְאָל -** קרי | **Redeem it** |  |  |  |
| **לגאול -** כתיב |  |
| **לִי** | **For myself** |  |  |  |
| **פֶּן-אַשְׁחִית** | **Lest I ruin:**  **My own inheritance:** My offspring.[[652]](#endnote-650) |  | **Lest I ruin my own inheritance:** Ruth is a black widow.[[653]](#endnote-651) |  |
| **אֶת-נַחֲלָתִי** |  |  |
| **גְּאַל-לְךָ** | **Redeem for yourself** |  |  |  |
| **אַתָּה** | **you** |  |  |  |
| **אֶת-גְּאֻלָּתִי** | **My redemption right** |  |  |  |
| **כִּי** | **for** |  |  |  |
| **לֹא-אוּכַל** | **I cannot** |  |  |  |
| **לִגְאֹל** | **Redeem it** |  |  |  |
| 4:7 **וְזֹאת** | **And this** |  |  |  |
| **לְפָנִים** | **In former times** |  |  |  |
| **בְּיִשְׂרָאֵל** | **In Israel** |  |  |  |
| **עַל-הַגְּאֻלָּה** | **Concerning redemption:** This is a sale.[[654]](#endnote-652) |  |  |  |
| **וְעַל-הַתְּמוּרָה** | **And concerning exchanging:** This is an exchange.[[655]](#endnote-653) |  |  |  |
| **לְקַיֵּם** | **To confirm** |  |  |  |
| **כָּל-דָּבָר** | **All things** |  |  |  |
| **שָׁלַף** | **Took off** |  |  |  |
| **אִישׁ** | **man** |  |  |  |
| **נַעֲלוֹ** | **His sandal:** This is an act of acquisition.[[656]](#endnote-654) |  |  |  |
| **וְנָתַן** | **And gave it** |  |  |  |
| **לְרֵעֵהוּ** | **To the other** |  |  |  |
| **וְזֹאת** | **And this** |  |  |  |
| **הַתְּעוּדָה** | **Was the attestation:** the law of testimony.[[657]](#endnote-655) |  |  |  |
| **בְּיִשְׂרָאֵל** | **In Israel** |  |  |  |
| 4:8 **וַיֹּאמֶר** | **And said** |  |  |  |
| **הַגֹּאֵל** | **The redeemer** |  |  |  |
| **לְבֹעַז** | **To Boaz:** he comes with strength.[[658]](#endnote-656) **Boaz:** In him there is strength.[[659]](#endnote-657) | **To Boaz:** Ibzan[[660]](#endnote-658) - splendid – whiteness. "Illustrious"[[661]](#endnote-659) | **To Boaz:** A wise man is strong.  Shaharaim:[[662]](#endnote-660) Free from Iniquity.  A wise man. | **To Boaz:** Mashiach ben David.[[663]](#endnote-661) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[664]](#endnote-662) Boaz = Gevurah (strength) |
| **קְנֵה-לָךְ** | **Buy it for yourself** |  |  |  |
| **וַיִּשְׁלֹף** | **And he took off** |  |  |  |
| **נַעֲלוֹ** | **His shoe** | **His shoe:** | **His shoe** | **His shoe** |
| 4:9 **וַיֹּאמֶר** | **And said** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[665]](#endnote-663) - splendid – whiteness. "Illustrious"[[666]](#endnote-664) **Boaz:** he comes with strength.[[667]](#endnote-665) **Boaz:** In him there is strength.[[668]](#endnote-666) | **Boaz:** A wise man is strong.  Shaharaim:[[669]](#endnote-667) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[670]](#endnote-668) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[671]](#endnote-669) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[672]](#endnote-670) - splendid – whiteness. "Illustrious"[[673]](#endnote-671) |
| **לַזְּקֵנִים** | **To the elders** |  |  |  |
| **וְכָל-הָעָם** | **And all the people** |  |  |  |
| **עֵדִים** | **witnesses** |  |  |  |
| **אַתֶּם** | **You are** |  |  |  |
| **הַיּוֹם** | **today** |  |  |  |
| **כִּי** | **that** |  |  |  |
| **קָנִיתִי** | **I have bought** |  |  |  |
| **אֶת-כָּל-אֲשֶׁר** | **All that was** |  |  |  |
| **לֶאֱלִימֶלֶךְ** | **Elimelech’s** |  |  |  |
| **וְאֵת** | **And** |  |  |  |
| **כָּל-אֲשֶׁר** | **All that was** |  |  |  |
| **לְכִלְיוֹן** | **Kilyon’s:[[674]](#endnote-672)** |  |  |  |
| **וּמַחְלוֹן** | **And Machlon’s** |  |  |  |
| **מִיַּד** | **From the hand of** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[675]](#endnote-673) | **Naomi:** Ami – (my people)[[676]](#endnote-674) | **Naomi:** Pleasant and sweet [the Torah].[[677]](#endnote-675) | **Naomi:** Chava[[678]](#endnote-676) Repentance of the sefira of Binah[[679]](#endnote-677) |
| 4:10 **וְגַם** | **And also** |  |  |  |
| **אֶת-רוּת** | **Ruth** |  |  |  |
| **הַמֹּאֲבִיָּה** | **The Moabitess** |  |  |  |
| **אֵשֶׁת** | **wife** |  |  |  |
| **מַחְלוֹן** | **Of Machlon** |  |  |  |
| **קָנִיתִי** | **I have bought** |  |  |  |
| **לִי** | **my** |  |  |  |
| **לְאִשָּׁה** | **To wife** |  |  |  |
| **לְהָקִים** | **To raise up** |  |  |  |
| **שֵׁם-הַמֵּת** | **The name of the dead** |  |  |  |
| **עַל-נַחֲלָתוֹ** | **On his inheritance:** Since his wife comes and goes on the estate and brings in and takes out, people say, “This is Mahlon’s wife,” and his name is remembered upon it.[[680]](#endnote-678) |  | **On his inheritance:** |  |
| **וְלֹא-יִכָּרֵת** | **And not be cut off** |  |  |  |
| **שֵׁם-הַמֵּת** | **Name of the dead** |  |  |  |
| **מֵעִם** | **From among** |  |  |  |
| **אֶחָיו** | **His brothers** |  |  |  |
| **וּמִשַּׁעַר** | **And from the gate** |  |  |  |
| **מְקוֹמוֹ** | **Of his place** |  |  |  |
| **עֵדִים** | **witnesses** |  |  |  |
| **אַתֶּם** | **Are you** |  |  |  |
| **הַיּוֹם** | **today** |  |  |  |
| 4:11 **וַיֹּאמְרוּ** | **And the said** |  |  |  |
| **כָּל-הָעָם** | **All the people** |  |  |  |
| **אֲשֶׁר-בַּשַּׁעַר** | **That were in the gate** |  |  |  |
| **וְהַזְּקֵנִים** | **And the elders** |  |  |  |
| **עֵדִים** | **witnesses** |  |  |  |
| **יִתֵּן** | **make** |  |  |  |
| **יְהוָה** | **HaShem** |  |  |  |
| **אֶת-הָאִשָּׁה** | **The woman** |  |  |  |
| **הַבָּאָה** | **That comes** |  |  |  |
| **אֶל-בֵּיתֶךָ** | **Into your house** |  |  |  |
| **כְּרָחֵל** | **Like Rachel:** the mainstay of the household.[[681]](#endnote-679) | **Like Rachel:** Who was barren and still bore children.[[682]](#endnote-680) |  |  |
| **וּכְלֵאָה** | **And like Leah** | **And like Leah:** Who was barren and still bore children.[[683]](#endnote-681) |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **בָּנוּ** | **built** |  |  |  |
| **שְׁתֵּיהֶם** | **Which two** |  |  |  |
| **אֶת-בֵּית** | **house** |  |  |  |
| **יִשְׂרָאֵל** | **Israel** |  |  |  |
| **וַעֲשֵׂה-חַיִל** | **And do worthily** |  |  |  |
| **בְּאֶפְרָתָה** | **In Ephrata** |  |  |  |
| **וּקְרָא-שֵׁם** | **And make a name:** may your name become great.[[684]](#endnote-682) |  |  |  |
| **בְּבֵית** | **In house** |  |  |  |
| **לָחֶם** | **Of bread** |  |  |  |
| 4:12 **וִיהִי** | **May be** |  |  |  |
| **בֵיתְךָ** | **Your house** |  |  |  |
| **כְּבֵית** | **Like the house** |  |  |  |
| **פֶּרֶץ** | **Peretz:** from which you are descended.[[685]](#endnote-683) | **Peretz:** They bless Boaz and Ruth by invoking the house of Peretz, whose parents engaged in an irregular union? Peretz matters in the concluding messages of this book both because of the irregular acts of his parents and also because of what his name means: “a breach” or “a breaking forth.”[[686]](#endnote-684) |  |  |
| **אֲשֶׁר-יָלְדָה** | **That bore** |  |  |  |
| **תָמָר** | **Tamar** | **Tamar:** Who had the self-sacrifice to do the right thing.[[687]](#endnote-685) |  |  |
| **לִיהוּדָה** | **To Yehuda** |  |  |  |
| **מִן-הַזֶּרַע** | **Of the seed** |  |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **יִתֵּן** | **Will give** |  |  |  |
| **יְהוָה** | **HaShem** |  |  |  |
| **לְךָ** | **you** |  |  |  |
| **מִן-הַנַּעֲרָה** | **From young woman** |  |  |  |
| **הַזֹּאת** | **this** |  |  |  |
| 4:13 **וַיִּקַּח** | **And took** |  |  |  |
| **בֹּעַז** | **Boaz:** Ibzan[[688]](#endnote-686) - splendid – whiteness. "Illustrious"[[689]](#endnote-687) **Boaz:** he comes with strength.[[690]](#endnote-688) **Boaz:** In him there is strength.[[691]](#endnote-689) | **Boaz:** A wise man is strong.  Shaharaim:[[692]](#endnote-690) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[693]](#endnote-691) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[694]](#endnote-692) Boaz = Gevurah (strength) | **Boaz:** Ibzan[[695]](#endnote-693) - splendid – whiteness. "Illustrious"[[696]](#endnote-694) |
| **אֶת-רוּת** | **Ruth** |  |  | **Ruth:** Malkhut / Oral Torah[[697]](#endnote-695) |
| **וַתְּהִי-לוֹ** | **And she became his wife:** | **And she became his wife:** She became a suitable wife.[[698]](#endnote-696) | **And she became his wife:** She fit in with him.[[699]](#endnote-697) |  |
| **לְאִשָּׁה** |  |
| **וַיָּבֹא** | **And went in** |  |  |  |
| **אֵלֶיהָ** | **To her** |  |  |  |
| **וַיִּתֵּן** | **And gave HaShem**  **Her conception** | **And gave HaShem**  **Her conception:** | **And gave HaShem**  **Her conception:** Ruth did not have a womb.[[700]](#endnote-698) |  |
| **יְהוָה** |  |
| **לָהּ** |  |
| **הֵרָיוֹן** |  |
| **וַתֵּלֶד** | **And she bore:** Ruth gives Naomi the feeling that this is *Naomi’s* child.[[701]](#endnote-699) Naomi cared for the child. | **And she bore:** And Naomi adopted.[[702]](#endnote-700) | **And she bore:** Naomi bore the child because she was the matchmaker.[[703]](#endnote-701) |  |
| **בֵּן** | **A son (a builder):[[704]](#endnote-702)** |  |  |  |
| 4:14 **וַתֹּאמַרְנָה** | **And said** |  |  |  |
| **הַנָּשִׁים** | **The women** |  |  |  |
| **אֶל-נָעֳמִי** | **To Naomi:** Pleasant[[705]](#endnote-703) | **To Naomi:** Ami – (my people)[[706]](#endnote-704) | **To Naomi:** Pleasant and sweet [the Torah].[[707]](#endnote-705) | **To Naomi:** Chava[[708]](#endnote-706) Repentance of the sefira of Binah[[709]](#endnote-707) |
| **בָּרוּךְ** | **Blessed be** | **Blessed be** | **Blessed be:** Blessing saved Yoash.[[710]](#endnote-708) | **Blessed be** |
| **יְהוָה** | **HaShem** |  |  |  |
| **אֲשֶׁר** | **that** |  |  |  |
| **לֹא** | **not** |  |  |  |
| **הִשְׁבִּית** | **Has left** |  |  |  |
| **לָךְ** | **you** |  |  |  |
| **גֹּאֵל** | **redeemer** |  |  |  |
| **הַיּוֹם** | **today** |  |  |  |
| **וְיִקָּרֵא** | **And call** |  |  |  |
| **שְׁמוֹ** | **His name** |  |  |  |
| **בְּיִשְׂרָאֵל** | **In Israel** |  |  |  |
| 4:15 **וְהָיָה** | **And may he be** |  |  |  |
| **לָךְ** | **To you** |  |  |  |
| **לְמֵשִׁיב** | **A restorer** |  |  |  |
| **נֶפֶשׁ** | **Of soul** |  |  |  |
| **וּלְכַלְכֵּל** | **And a nourisher** |  |  |  |
| **אֶת-שֵׂיבָתֵךְ** | **Your old age** |  |  |  |
| **כִּי** | **for** |  |  |  |
| **כַלָּתֵךְ** | **your daughter-in-law** |  |  |  |
| **אֲשֶׁר-אֲהֵבַתֶךְ** | **That loves you** |  |  |  |
| **יְלָדַתּוּ** | **has borne him** |  |  |  |
| **אֲשֶׁר-הִיא** | **That she** |  |  |  |
| **טוֹבָה** | **better** |  |  |  |
| **לָךְ** | **To you** |  |  |  |
| **מִשִּׁבְעָה** | **Than seven** |  |  |  |
| **בָּנִים** | **Sons (builders):[[711]](#endnote-709)** |  |  |  |
| 4:16 **וַתִּקַּח** | **And took** |  |  |  |
| **נָעֳמִי** | **Naomi:** Pleasant[[712]](#endnote-710) | **Naomi:** Ami – (my people)[[713]](#endnote-711) | **Naomi:** Pleasant and sweet [the Torah].[[714]](#endnote-712) | **Naomi:** Chava[[715]](#endnote-713) Repentance of the sefira of Binah[[716]](#endnote-714) |
| **אֶת-הַיֶּלֶד** | **The child** |  |  |  |
| **וַתְּשִׁתֵהוּ** | **and laid him** |  |  |  |
| **בְחֵיקָהּ** | **In her bosom** |  |  |  |
| **וַתְּהִי-לוֹ** | **And became to him A nurse** | **And became to him a nurse:** She miraculously nursed him.[[717]](#endnote-715) |  |  |
| **לְאֹמֶנֶת** |
| 4:17 **וַתִּקְרֶאנָה** | **And they called** |  |  |  |
| **לוֹ** | **him** |  |  |  |
| **הַשְּׁכֵנוֹת** | **the neighbor**  **women** |  |  |  |
| **שֵׁם** | **A name** |  |  |  |
| **לֵאמֹר** | **saying** |  |  |  |
| **יֻלַּד-בֵּן** | **There is born a son (she birthed a builder):[[718]](#endnote-716)** |  |  | **There is born a son:** Oved was a gilgul of Machlon.[[719]](#endnote-717) |
| **לְנָעֳמִי** | **To Naomi:** Pleasant[[720]](#endnote-718) | **To Naomi:** Ami – (my people)[[721]](#endnote-719) | **To Naomi:** Pleasant and sweet [the Torah].[[722]](#endnote-720) | **To Naomi:** Chava[[723]](#endnote-721) Repentance of the sefira of Binah[[724]](#endnote-722) |
| **וַתִּקְרֶאנָה** | **And they called:** The neighbors named him Obed.[[725]](#endnote-723) |  |  |  |
| **שְׁמוֹ** | **His name** |  |  |  |
| **עוֹבֵד** | **Obed:** one who serves. | **Obed:** One who perseveres longer.[[726]](#endnote-724) | **Obed:** persevered to the end.[[727]](#endnote-725) | **Obed:** “a son is born to Naomi”.[[728]](#endnote-726) Worshipper.[[729]](#endnote-727) |
| **הוּא** | **He** |  |  |  |
| **אֲבִי-יִשַׁי** | **Is the father of Yishai** |  |  |  |
| **אֲבִי** | **The father** |  |  |  |
| **דָוִד** | **David** |  |  |  |
| 4:18 **וְאֵלֶּה** | **And these** |  |  |  |
| **תּוֹלְדוֹת** | **the descendants of:** |  | **the descendants of:** A time of perfection.[[730]](#endnote-728) |  |
| **פָּרֶץ** | **Peretz:** “a breach” or “a breaking forth”. Since he traced David’s genealogy on Ruth’s name, he returns and traces it on Judah’s name.[[731]](#endnote-729) |  |  |  |
| **פֶּרֶץ** | **Peretz:** “a breach” or “a breaking forth”. Since he traced David’s genealogy on Ruth’s name, he returns and traces it on Judah’s name.[[732]](#endnote-730) |  |  |  |
| **הוֹלִיד** | **Begot** |  |  |  |
| **אֶת-חֶצְרוֹן** | **Chetzron:** a courtyard.[[733]](#endnote-731) |  |  |  |
| 4:19 **וְחֶצְרוֹן** | **And Chetzron** |  |  |  |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-רָם** | **Ram:** High.[[734]](#endnote-732) |  |  |  |
| **וְרָם** | **And Ram:** High. |  |  |  |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-עַמִּינָדָב** | **Aminadab:** a benefactor to the Jewish nation.[[735]](#endnote-733) |  |  |  |
| 4:20 **וְעַמִּינָדָב** | **And Aminadab:** a benefactor to the Jewish nation. |  |  |  |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-נַחְשׁוֹן** | **Nachshon:** hard and strong.[[736]](#endnote-734) |  |  | **Nachshon:** Thy strong hand.[[737]](#endnote-735) |
| **וְנַחְשׁוֹן** | **Nachshon** |  |  |  |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-שַׂלְמָה** | **Salma**: peace.[[738]](#endnote-736) |  |  |  |
| 4:21 **וְשַׂלְמוֹן** | **And Salmon:** Peace. | **And Salmon:** (he was dimished compared to Boaz.)[[739]](#endnote-737) |  |  |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-בֹּעַז** | **Boaz:** he comes with strength.[[740]](#endnote-738) **Boaz:** In him there is strength.[[741]](#endnote-739) | **Boaz:** Ibzan[[742]](#endnote-740) - splendid – whiteness. "Illustrious"[[743]](#endnote-741) | **Boaz:** A wise man is strong.  Shaharaim:[[744]](#endnote-742) Free from Iniquity.  A wise man. | **Boaz:** Mashiach ben David.[[745]](#endnote-743) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[746]](#endnote-744) Boaz = Gevurah (strength) |
| **וּבֹעַז** | **And Boaz:** he comes with strength.[[747]](#endnote-745) **Boaz:** In him there is strength.[[748]](#endnote-746) | **And Boaz:** Ibzan[[749]](#endnote-747) - splendid – whiteness. "Illustrious"[[750]](#endnote-748) | **And Boaz:** A wise man is strong.  Shaharaim:[[751]](#endnote-749) Free from Iniquity.  A wise man. | **And Boaz:** Mashiach ben David.[[752]](#endnote-750) A gilgul of Peretz and Zerach. Peretz and Zerach were reincarnations of Er and Onan.[[753]](#endnote-751) Boaz = Gevurah (strength) |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-עוֹבֵד** | **Obed:** Servant.[[754]](#endnote-752) |  |  |  |
| 4:22 **וְעֹבֵד** | **And Obed** |  |  |  |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-יִשָׁי** | **Yishai:** There is.[[755]](#endnote-753) |  |  |  |
| **וְיִשַׁי** | **And Yishai** |  |  |  |
| **הוֹלִיד** | **begot** |  |  |  |
| **אֶת-דָּוִד** | **David: A f**riend.[[756]](#endnote-754) (beloved).[[757]](#endnote-755) |  |  |  |

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**\* \* \***

This study was written by

Rabbi Dr. Hillel ben David (Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: https://www.betemunah.org/

(360) 918-2905

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Send comments to Greg Killian at his email address: gkilli@aol.com

1. Kri and Ktiv, from the Aramaic Kri or q're, קְרֵי‎ ("[what is] read") and ketiv, or ketib, kethib, kethibh, kethiv, כְּתִיב‎ ("[what is] written"), also known as "kri uchetiv," refers to a system for marking differences between what is written in the consonantal text of the Hebrew Bible, as preserved by scribal tradition, and what is read. In such situations, the Kri is the technical orthographic device used to indicate the pronunciation of the words in the Masoretic text of the Hebrew language scriptures (Tanakh), while the Ketiv indicates their written form, as inherited from tradition. [↑](#endnote-ref-1)
2. halacha leMoshe miSinai - Nedarim 37b although it might be this is not the only opinion in this sugia, see also Orach Chaim 141:8. [↑](#endnote-ref-2)
3. Rising Moon - Unraveling the Book of Ruth, by Moshe Miller, pg.60 [↑](#footnote-ref-1)
4. The Hermeneutical Laws for the first and second levels of Rabbinical Hermeneutics you will find in the Siddur. In the ArtScroll Siddur (Nusach Sefard), pp. 53-54, which are found in the Morning Service on the "Offerings Section" before the "Kadish D'Rabanan" (The Rabbi's Kaddish) and which are a quote from the Sifra.

   The laws of Hermeneutics for these two first level are recited every single day of the year by all Torah Observant Jews! [↑](#footnote-ref-2)
5. Why does Megillat Ruth start with a “vav” — “And”? A sefer — book — starts with a “vav” only if it is a continuation of the book before it. To what subject is the Megillah a follow-up? Since the Book of Ruth relates the episodes that led to the birth of Mashiach, it is a sequel to Malachi which concludes with Eliyahu’s appearance to herald the coming of Mashiach and thus, appropriately starts with a vav. “And it came to pass ...” [↑](#endnote-ref-3)
6. **Megillah 10b** - wherever in the Scripture we find the term wa-yehi[and it was, and it came to pass], it indicates [the approach of] trouble… R. Ashi replied: The fact is that ‘wa-yehi’ sometimes has this signification and sometimes not, but the expression ‘and it came to pass in the days of’ always indicated trouble. Five times we find the expression ‘and it came to pass in the days of’; viz., ‘And it came to pass in the days when the Judges judged’, ‘and it came to pass in the days of Amrafel’, ‘and it came to pass in the days of Ahaz’,( Isa. 7:1.) ‘and it came to pass in the days of Jehoiakim’. (Jer. 1:3) [↑](#endnote-ref-4)
7. **Midrash Rabbah - Ruth Prologue VII** - wherever it is said wayyehi (and it came to pass), it denotes trouble. R. Hiyya Rabbah said: Wherever it is said ’and it came to pass’, it may denote either trouble or joy; if trouble, unprecedented trouble, if joy, unprecedented joy. [↑](#endnote-ref-5)
8. **Midrash Rabbah - Ruth Prologue VII** AND IT CAME TO PASS IN THE DAYS WHEN THE JUDGES JUDGED. What was the trouble in this case? THAT THERE WAS A FAMINE IN THE LAND. A parable. A province owed taxes to the king. What did the king do? He sent a tax-collector to collect them. What did the people of the region do? They seized him, assaulted him, and made him pay taxes, saying, ‘We have done to him what he sought to do to us.’ So in the days when the judges judged, when a man had been guilty of idolatry and the judge wished to pass judgment on him, he came and flogged the judge, saying, ‘I have done to him what he wanted to do to me.’ Woe unto the generation whose judges are judged!That is the meaning of the verse AND IT CAME TO PASS IN THE DAYS OF THE IUDGING OF THE JUDGES. [↑](#endnote-ref-6)
9. **Soncino Zohar, Bereshit, Section 1, Page 119b** - ‘We have been taught that the expression “and it came to pass in the days” indicates that some trouble is about to be narrated… [↑](#endnote-ref-7)
10. Bereshit (Genesis) 16:5 is the first use of the word ‘judge’. In that usage we see that HaShem is The Judge. This is a hint that HaShem sits with the court. [↑](#endnote-ref-8)
11. **Midrash Rabbah Genesis 26:6** I intended that My spirit should judge [i.e. rule and guide] them, but they refused; [↑](#endnote-ref-9)
12. **Bereshit (Genesis) 16:5** is the first use of the word ‘judge’. In that usage we see that HaShem is The Judge. This is a hint that HaShem sits with the court. - Midrash Rabbah - Exodus 31:3 For God is judge; He putteth down one, and lifteth up another (Ps. 75: 8). [↑](#endnote-ref-10)
13. Rashi to 1:1 - (This period was) before the reign of King Saul, for the generations were then administered by 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. (Judges 21:25) [↑](#endnote-ref-11)
14. **Abraham Ibn Ezra** 1:1 IT CAME ABOUT IN THE DAYS WHEN THE JUDGES WERE JUDGING: There are some who say that God judged the judges, for it was through them that the famine came into the land of Israel. [↑](#endnote-ref-12)
15. **Sanhedrin 10a** CASES OF FLOGGING BY THREE, etc. Whence do we infer this? — R. Huna said: Scripture says: They [the judges] judge them,7 indicating [at least] two, and since no Beth din can consist of an even number, another judge is added, giving a total of three. [↑](#endnote-ref-13)
16. **Midrash Rabbah - Ruth I:1** AND IT CAME TO PASS, IN THE DAYS OF THE JUDGING OF THE JUDGES Woe unto that generation which judges its judges, and woe unto the generation whose judges are in need of being judged! As it is said, And yet they hearkened not unto their judges (Judg. II, I7).

    **Petichata to Midrash Rabbah** It is written (Mishle 19:15): “And the deceiving soul shall hunger”: Because they deceived the Holy One, Blessed be He, in the days of the judges, some serving idols, and some HaShem, the Holy One, 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”.

    **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 which judged its judges. [↑](#endnote-ref-14)
17. **Me’Am Lo’Ez** - “it was in the days of the judging of the judges”; that is, the judges of the heavenly tribunal judged the judges of the generation. Their decree: there was to be a famine in the land. [↑](#endnote-ref-15)
18. **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 wa-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. And it came to pass in the days when the Judges judged — ‘there was a famine’. [↑](#endnote-ref-16)
19. Another reason for Elimelech’s leaving is hinted at in the words, “and there was a famine in the land,” which is the second time we find “and there was” in the same first verse of Ruth. This hints to us that the famine was a separate reason in itself for Elimelech’s leaving, for he saw that even though there was a famine in the land, the people were still not praying to “the Provider of All,” namely Hashem, but rather relied on Elimelech as being able to end the famine. This, too, was a reason why Elimelech thought it necessary — for the welfare of the generation — to leave Eretz Yisrael for a short time. Once the people saw that Elimelech was not with them and would realize that they could not rely on him, they would turn to Hashem — which is what they did. Indeed, these considerations of Elimelech were valid ones, except that they caused Hashem to deal with the tzaddik in accordance with the strict provisions of the law (middas hadin). This is because Hashem treats people measure for measure, and if a person acts with mercy and lovingkindness (middas harachamim) to others, Hashem acts toward him in the same way, and if the person acts in accordance with strict justice, Hashem acts with him in accordance with strict justice. Strict justice demands that the person should act — according to his own level — in every way perfectly. Now, since Elimelech acted in accordance with the provisions of strict justice, where any considerations of mercy don’t count (unlike those who work according to the provisions of mercy where such considerations would indeed count), he was treated according to strict justice. Thus, when Elimelech’s book was opened on Rosh Hashanah (as we see in Yalkut 599), the attribute of strict justice demanded accountability from Elimelech for his miserliness, in that he was miserly when dealing with the poor who came to disturb him (see Rashi there). As a result, he was punished. [↑](#endnote-ref-17)
20. In the introduction to Esther Rabbah, Number 11, “God said to them, ‘You treat your judges with contempt. I promise that I will bring upon you a calamity you will not withstand.’ That is the famine, as it is written, And there was a famine... ”(Also cf. Midrash Tanchuma Shemini 9, Zohar Chadash, Ruth 77b). [↑](#endnote-ref-18)
21. **Alshich** - Our Sages further asked (introduction to the Midrash Ruth), “What events prompted the author to use **the** word vayehi in verse 1? The answer: The people judged their judges.” [↑](#endnote-ref-19)
22. **Avot 3:8** A famine from drought comes, and some go hungry, and others have plenty; when they have all decided not to give tithes. Cf. Lev. 26:19; Deut. 28:23. [↑](#endnote-ref-20)
23. **Me’Am Lo’Ez** - The famine for bread was the physical manifestation of a famine for spiritual sustenance. The word of God, Torah, is also called bread (Proverbs 9:5), and because the people of Israel had neglected to nourish their souls by the study of Torah, neither were their bodies nourished. - **Midrash Rabbah - Numbers VIII:9** [Aquila] came in to R. Joshua, and the latter began to speak consolingly to him. "’Bread," ' he said ‘alludes to Torah; as it says, Come, eat of my bread (Prov. IX, 5).

    **Targum** – 1- It came to pass in the days of the Judge of Judges that there was a great famine in the Land of Israel. Ten great famines were decreed by Heaven to be upon the earth, from the day on which the world was created until the coming of the King-Messiah, to admonish therewith the inhabitants of the earth. The first famine was in the days of Adam. The second famine was in the days of Lemech. The third was in the days of Abraham. The fourth famine was in the days of Isaac. The fifth famine was in the days of Jacob. The sixth famine was in the days of Boaz, who is known as[1](file:///G:\root\web%207-7-2020\betemunah\scholar\Backups\Word\Shavuot\Ruth\Targum%20Ruth.html#1) Ivzan the Pious of Beth Lehem of Judah. The seventh famine was in the days of David, the king of Israel. The eighth famine was in the days of Elijah the prophet. The ninth famine was in the days of Elisha at Samaria. The tenth famine is due to come, not a famine of[2](file:///G:\root\web%207-7-2020\betemunah\scholar\Backups\Word\Shavuot\Ruth\Targum%20Ruth.html#2) bread nor a thirst for[3](file:///G:\root\web%207-7-2020\betemunah\scholar\Backups\Word\Shavuot\Ruth\Targum%20Ruth.html#3) water, but to hear the word of prophecy from the Lord. And when there was this great famine in the Land of Israel, a nobleman went forth out to Beth Lehem of Judah and went to dwell in the field of Moab, he and his wife and his two sons. [↑](#endnote-ref-21)
24. **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 come, people eat and are not satisfied, and eat their bread by weight, for it is written, and I will bring a sword upon you, that shall execute the vengeance of the covenant: [↑](#endnote-ref-22)
25. “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. (Judges 21:25) - Bread is itself a symbol of kingship. When Boaz gave Ruth "bread" (Ruth 2:14) he symbolized how she was deserving of siring kings (Shabbat 113b). It is not coincidental that King David, descendant of Ruth, came from "Beit Lechem" (Bethlehem) that literally translates as "House of Bread". The most prominent and "king" of all foods, bread has a separate blessing of its own. It is the basis of the meal (breaking bread) which is typically eaten first and afterwards there is the biblical obligation to recite "Birchat haMazon, blessing after the Meal". The *city of David* is Bethlehem.

    **The** **sixth famine** was in the days of Boaz, who is called Ibzan the Righteous (cf. Baba Bathra 91a, Judges 12:8,10), who was from Bethlehem, Judah. [↑](#endnote-ref-23)
26. **Midrash Rabbah - Genesis XCVI:5** Why were all the Patriarchs so anxious and so desirous for burial in Eretz Israel? Said R. Eleazar: There is a reason for this. R. Hanina said in R. Joshua b. Levi's name: What did he mean by ‘there is a reason for this’? He alluded to the verse, I shall walk before the Lord in the lands of the living – Tehillim (Psalms) 116:9. [↑](#endnote-ref-24)
27. **Midrah HaNe’elam of the Zohar to the Book of Ruth, Section 1**, Aspects of the Soul - ‘To the land’ — this refers to the lower world.” [↑](#endnote-ref-25)
28. Rashi 1:1 - **and a man went:** He was very wealthy, and the leader of the generation. He left the Land of Israel for regions outside the Land because of stinginess, for he begrudged the poor who came to press him; therefore he was punished. [↑](#endnote-ref-26)
29. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 61-62. A GREAT MAN FROM BEIS LECHEM IN THE LAND OF YEHUDAH WENT. When the Torah describes a righteous person’s departure from a place, it generally uses the word “vayeitzei", yet here it uses the word “vayeilech." Explains the Shoresh Yishai: vayeitzei implies that the people of the town noticed his departure. Generally when a righteous person leaves, the people are affected. In this case, however, Elimelech was abdicating responsibility, so the word vayeilech is used, which implies that he left isolated, unnoticed. [↑](#endnote-ref-27)
30. Kitzur Baal Haturim on Exodus 2:1: A man went. This appears twice in Scripture, here, and the second time (Ruth 1:1): “Now it came to pass in the days when the judges judged, that there was a famine in the land, and a man went from Bethlehem of Judah to sojourn in the fields of Moav.” As a result of “a man went,” the first redeemer (Moshe) was born, and by means of the latter “a man went,” the last redeemer, who is the Mashiach, the son of David, will come. The common denominator is that in both instances the man’s going was lesheim Shamayim — for the sake of Heaven. [↑](#endnote-ref-28)
31. Rashi - (איש denotes that) he was a very wealthy man and the leader of the generation. [↑](#endnote-ref-29)
32. The word "ish" commonly denotes a person of spiritual stature. Why? R' Chaim Yehuda Meir Hager z"l explains: The Mishnah (end of Masechet Uktzin) teaches, "HaShem is destined to reward each tzaddik with 310 worlds." Our Sages also teach that: "One hour of Torah and good deeds in this world is worth more than an entire lifetime of Olam Haba." The gematria of *ish* equals 311, one more than the number of worlds in the tzaddik's reward. This signifies the Torah and good deeds – more valuable than Olam Haba -- that the man of stature performs. (Zecher Chaim) [↑](#endnote-ref-30)
33. **Midrash Rabbah - Ruth I:5** - AND A CERTAIN MAN... WENT-like a mere stump! See now how the Holy One, blessed be He, favors the entry into Eretz Israel 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.

    - Man is a tree. (Debarim 20:19) See also Daniel 4:15 where the king was the tree stump. [↑](#endnote-ref-31)
34. **Zohar, Bereshit, Section 1, Page 27b** - This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, “It is a tree of life to those who take hold on it”; this tree is the Matron, the Sefirah Malchut (Kingship), through their connection with which Israel are called “sons of kings”.

    **Bereshit (Genesis) 2:23** first usage suggests that Ish is a complete man with both male and female components before the sin. [↑](#endnote-ref-32)
35. "Beit Lechem" (Bethlehem) that literally translates as "House of Bread". [↑](#endnote-ref-33)
36. **Abraham Ibn Ezra** The ‘FROM’ in FROM BETHLEHEM, JUDAH, serves for itself and also for his people, because a proper noun cannot be put in the construct. [↑](#endnote-ref-34)
37. **Midrash Rabbah - Numbers VIII:9** [Aquila] came in to R. Joshua, and the latter began to speak consolingly to him. "’Bread," ' he said ‘alludes to Torah; as it says, Come, eat of my bread (Prov. IX, 5). [↑](#endnote-ref-35)
38. **Micah 5:1** But you Beth-lehem Ephrathah, which are little among the thousands of Judah, out of thee shall one come forth unto Me one to be ruler in Israel; whose goings forth are from old, from ancient days. [↑](#endnote-ref-36)
39. **Midrash Rabbah - Numbers VIII:9** [Aquila] came in to R. Joshua, and the latter began to speak consolingly to him. "’Bread," ' he said ‘alludes to Torah; as it says, Come, eat of my bread (Prov. IX, 5). [↑](#endnote-ref-37)
40. **Jerusalem Talmud Ber. 5a** the reading is: ‘in the royal capital of Bethlehem.’ [↑](#endnote-ref-38)
41. יהודה – Contains the name of HaShem with an extra dalet. The word - דל dal means pauper.His Kingship is the Kingship of HaShem in a mortal guise. They are an embodiment of HaShem’s will on earth. *Sfat Emet – Vayigash*. [↑](#endnote-ref-39)
42. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.15 - Elimelech went to a place steeped in immorality, making it easier to single out one who was modest and proper and convert her. This is why the Navi states that he went to Moav “lagur” (from the word “legayeir’,’ to convert someone to Judaism). His intentions for going were leshem Shamayim: just as Amram, father of Moshe Rabbeinu, went with bold idealism and took back his wife Yocheved despite the harsh decrees of Pharaoh, so too did Elimelech set out to Moav. [↑](#endnote-ref-40)
43. Why does it say “sedei” — “fields” — in plural? Avimelech was a righteous person. He knew very well that a move away from his Torah observant community to the land of Moab could have a negative affect on his children’s piety. He therefore resolved to take precautionary measures. One of them was to live in a field (or a small city — see Midrash Rabbah 1:5) rather than a metropolis, and even there, to avoid becoming assimilated. He also decided that he would not stay too long in a particular field but constantly move from one field to another. Accordingly, the word “lagur” is appropriate because it is from the same root word as “ger” — a stranger. Wherever he dwelled he hoped to be merely a stranger. [↑](#endnote-ref-41)
44. **Midrash Rabbah - Ruth I:5** TO SOJOURN IN THE FIELDS OF MOAB (I, 1). R. Levi said: Whenever the word ‘field’ occurs, it refers to the city; the word ‘city’ refers to the province. Where ' province ' occurs, it refers to the whole administrative district. The word ‘field’ refers to the city, [as it is said] Get thee to Anathoth, unto thine own fields (I Kings II, 26). [↑](#endnote-ref-42)
45. Shlomo HaMelech states (Mishlei 20:24), “A man’s steps are from Hashem, but what does a man understand of His way?” The reason that Elimelech went to the fields of Moab was because of miserliness, but this was part of Hashem’s plan, so that the souls of David and of the Mashiach would be brought forth from the fields of Moab, as in the verse (Tehillim 89:21), “I have found David, My servant, with My holy oil I have anointed him.” On this Chazal comment, “Where was he found? In the fields of Moab.” [↑](#endnote-ref-43)
46. **Soncino Zohar, Bereshith, Section 1, Page 36b** “and it came to pass when they were in the field”, the word “field” signifying woman. [↑](#endnote-ref-44)
47. The gematria of Moab is 49. Moab carries within it the forty-nine levels of spiritual impurity. Forty-nine represents the maximum possible manifestation that can exist in this physical world. Moab is the absolute bottom. [↑](#endnote-ref-45)
48. “Moab is my washpot” **Tehillim (Psalms) 60:10.** [↑](#endnote-ref-46)
49. **Soncino Zohar, Bereshith, Section 1, Page 6b** “He smote the strong lion of Moab” is a reference to the two Temples that existed for His sake and drew their strength from Him, namely, the first Temple and the second Temple. [↑](#endnote-ref-47)
50. **Ruth Rabbah 1:5** “He and his wife and two sons”: [The word “he” indicates that] “he” was primary. His wife was subordinate to him, and his sons were subordinate to them. - Notice that the cited midrash does not say “She and her sons were subordinate to him”; rather, it stresses that she, Naomi, was subordinate to him (Elimelekh), and only then does it state, in a separate clause, that their sons were also subordinate - to them. This indicates that the subordination of Naomi to Elimelekh was what compelled Mahlon and Khilion to subordi- nate themselves to both their parents, in an attempt to repair the relationship. This midrash can thus be read as supporting Maimonides’s view. [↑](#endnote-ref-48)
51. **Bereshit (Genesis) 2:18** And HaShem God said: 'It is not good that the man should be alone; I will make him a help meet for him.' [↑](#endnote-ref-49)
52. His wife = The one who “receives”. The “house”. The One who bears fruit. [↑](#endnote-ref-50)
53. **Yoma 13a** But is this arrangement sufficient? The Divine Law said: His house and that [substitute wife] is not ‘his house’. [↑](#endnote-ref-51)
54. **Kethuboth 66a** Said Rabina to R. Ashi: Now then, If a man insulted a poor man of a good family where all the members of the family are involved in the indignity, must he also pay [compensation for] indignity to all the members of the family? — The other replied: There it is not their own persons [that are insulted]. Here, however, one's wife is [like] one's own body. [↑](#endnote-ref-52)
55. **Shabbath 152a** A certain eunuch [gawzaah] said to R. Joshua b. Karhah [Baldhead]: ‘How far is it from here to Karhina [Baldtown]? ‘As far as from here to Gawzania [Eunuchtown],’ he replied. Said the Sadducee to him, ‘A bald buck is worth four denarii.’ ‘A goat, if castrated, is worth eight,’ he retorted. Now, he [the Sadducee] saw that he [R. Joshua] was not wearing shoes, [whereupon] he remarked, ‘He [who rides] on a horse is a king, upon an ass, is a free man, and he who has shoes on his feet is a human being; but he who has none of these, one who is dead and buried is better off.’ ‘O eunuch, O eunuch,’ he retorted, ‘you have enumerated three things to me, [and now] you will hear three things: the glory of a face is its beard; the rejoicing of one's heart is a wife; the heritage of the Lord is children; blessed be the Omnipresent, Who has denied you all these!’ ‘O quarrelsome baldhead,’ he jeered at him. ‘A castrated buck and [you will] reprove!’ he retorted. [↑](#endnote-ref-53)
56. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build. [↑](#endnote-ref-54)
57. **Eruvin 70b** calls a “son” the “foot of his father”, because as a foot carries us through this world, so a son carries us through time. [↑](#endnote-ref-55)
58. **Shabbath 152a** A certain eunuch [gawzaah] said to R. Joshua b. Karhah [Baldhead]: ‘How far is it from here to Karhina [Baldtown]? ‘As far as from here to Gawzania [Eunuchtown],’ he replied. Said the Sadducee to him, ‘A bald buck is worth four denarii.’ ‘A goat, if castrated, is worth eight,’ he retorted. Now, he [the Sadducee] saw that he [R. Joshua] was not wearing shoes, [whereupon] he remarked, ‘He [who rides] on a horse is a king, upon an ass, is a free man, and he who has shoes on his feet is a human being; but he who has none of these, one who is dead and buried is better off.’ ‘O eunuch, O eunuch,’ he retorted, ‘you have enumerated three things to me, [and now] you will hear three things: the glory of a face is its beard; the rejoicing of one's heart is a wife; the heritage of the Lord is children; blessed be the Omnipresent, Who has denied you all these!’ ‘O quarrelsome baldhead,’ he jeered at him. ‘A castrated buck and [you will] reprove!’ he retorted. [↑](#endnote-ref-56)
59. **Rashi** - (איש denotes that) he was a very wealthy man and the leader of the generation. [↑](#endnote-ref-57)
60. The word "ish" commonly denotes a person of spiritual stature. Why? R' Chaim Yehuda Meir Hager z"l explains: The Mishnah (end of Masechet Uktzin) teaches, "HaShem is destined to reward each tzaddik with 310 worlds." Our Sages also teach that: "One hour of Torah and good deeds in this world is worth more than an entire lifetime of Olam Haba." The gematria of *ish* equals 311, one more than the number of worlds in the tzaddik's reward. This signifies the Torah and good deeds – more valuable than Olam Haba -- that the man of stature performs. (Zecher Chaim) [↑](#endnote-ref-58)
61. **Midrash Rabbah - Ruth I:5** - AND A CERTAIN MAN... WENT-like a mere stump! See now how the Holy One, blessed be He, favors the entry into Eretz Israel 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.

    - Man is a tree. (Debarim 20:19) See also Daniel 4:15 where the king was the tree stump. [↑](#endnote-ref-59)
62. **Zohar, Bereshit, Section 1, Page 27b** - This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, “It is a tree of life to those who take hold on it”; this tree is the Matron, the Sefirah Malchut (Kingship), through their connection with which Israel are called “sons of kings”. [↑](#endnote-ref-60)
63. In Eisenstein’s collection of *midrashim*,there is a midrash that explains Elimelekh’s name according to its simple meaning: “‘And the name of the man was Elimelekh’ – certainly this is because he would say, ‘My God is king’” (*Otzar* *Midrashim*, *Ruth*, p. 515). [↑](#endnote-ref-61)
64. **Midrash Rabbah - Ruth 2:5** AND THE NAME 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 OF THE MAN WAS ELIMELECH, since he used to say, ‘To me shall the kingdom come.’ (Eli-Melech, ' to me, the king.’) [↑](#endnote-ref-62)
65. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-63)
66. Rabbi Yitzchak Etshalom | Series: Mikra - The very name *Naomi* means “pleasant”; the import of this meaning will become clear further on. In any case, her name also carries within it a significant word: **Ami** – (my people) – a word which will play a crucial role in her relationship with Ruth. - <https://torah.org/torah-portion/mikra-5757-bm-ruth1/> [↑](#endnote-ref-64)
67. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-65)
68. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-66)
69. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-67)
70. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build. [↑](#endnote-ref-68)
71. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.29 - “Machlon” refers to the fact that Hashem forgave (mochel) him for leaving Eretz Yisrael. This is because Machlon protested against his father’s turning a blind eye to the people and leaving Eretz Yisrael. Also, earlier Machlon would help his father in judging the people. [↑](#endnote-ref-69)
72. Ruth Rabbah 2:5 [↑](#endnote-ref-70)
73. Midrash Rabbah - Ruth 2:5 CHILION. in that they perished (kalu) from the world. [↑](#endnote-ref-71)
74. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.29 - “Kilyon” refers to the fact that his neshamah was not metaken (nichla) because no yibum was done with his wife. – Zohar Chadash 95b [↑](#endnote-ref-72)
75. Rashi: 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, gave his daughter in marriage to Mahlon, as the Master said (Sanhedrin 105b), “Ruth was the daughter of Eglon.” Another interpretation of אֶפְרָתִים (is hailing from Bethlehem, since) Bethlehem is called Ephrath. [↑](#endnote-ref-73)
76. **Baba Bathra 91a** And so said R. Simeon b. Yohai: Elimelech, Machlon and Chilion were [of the] great men of their generation, and they were [also] leaders of their generation. Why, then, were they punished? Because they left Palestine for a foreign country; for it is written , And all the city was astir concerning them, and the women said: ‘Is this Naomi?’ What [is meant by] ‘Is this Naomi?’ — R. Isaac said: They said, ‘Did you see what befell Naomi who left Palestine for a foreign country?’ [↑](#endnote-ref-74)
77. **Midrash Rabbah - Ruth II:5** AND THE NAME 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 OF THE MAN WAS ELIMELECH, since he used to say, ‘To me shall the kingdom come.’ AND THE NAME OF HIS WIFE WAS NAOMI, for her actions were pleasant and sweet. AND THE NAME OF HIS TWO SONS MAHLON AND CHILION, MAHLON, in that they were blotted out (nimhu) from the world, and CHILION. in that they perished (kalu) from the world. 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 at the time of his departure from the world. He said to him: ‘Ephraim, leader of the tribe, leader of the college, all that is exalted and praiseworthy in my children shall be called by thy name.’ 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. [↑](#endnote-ref-75)
78. **Abraham Ibn Ezra** The reason why FROM BETHLEHEM is written twice is to show that they were natives, and further because it says EPHRATHITES and this word is sometimes used in connection with the place which is called Ephrath, and sometimes for the family of Ephraim. [↑](#endnote-ref-76)
79. Rashi 1:3 - **Naomi’s husband:** Why is this stated? From here they (our Sages) derived (Sanh. 22b): A man does not die except concerning his wife. (And Scripture states, “Naomi’s husband”; that is to say that because he was her husband and ruled over her, and she was subordinate to him, therefore the divine standard of justice struck him and not her.) [↑](#endnote-ref-77)
80. **Avodah Zarah 3b** Rab Judah says in the name of Samuel: Why is it written, And Thou makest man as the fishes of the sea, and as the creeping things, that have no ruler over them? Why is man here compared to the fishes of the sea? To tell you, just as the fishes of the sea, as soon as they come on to dry land, die, so also man, as soon as he abandons the Torah and the precepts [incurs destruction]. [↑](#endnote-ref-78)
81. Rashi - (איש denotes that) he was a very wealthy man and the leader of the generation. [↑](#endnote-ref-79)
82. The word "ish" commonly denotes a person of spiritual stature. Why? R' Chaim Yehuda Meir Hager z"l explains: The Mishnah (end of Masechet Uktzin) teaches, "HaShem is destined to reward each tzaddik with 310 worlds." Our Sages also teach that: "One hour of Torah and good deeds in this world is worth more than an entire lifetime of Olam Haba." The gematria of *ish* equals 311, one more than the number of worlds in the tzaddik's reward. This signifies the Torah and good deeds – more valuable than Olam Haba -- that the man of stature performs. (Zecher Chaim) [↑](#endnote-ref-80)
83. **Midrash Rabbah - Ruth I:5** - AND A CERTAIN MAN... WENT-like a mere stump! See now how the Holy One, blessed be He, favors the entry into Eretz Israel 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.

    - Man is a tree. (Debarim 20:19) See also Daniel 4:15 where the king was the tree stump. [↑](#endnote-ref-81)
84. **Zohar, Bereshit, Section 1, Page 27b** - This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, “It is a tree of life to those who take hold on it”; this tree is the Matron, the Sefirah Malchut (Kingship), through their connection with which Israel are called “sons of kings”. [↑](#endnote-ref-82)
85. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-83)
86. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-84)
87. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-85)
88. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-86)
89. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-87)
90. Rashi 1:5 - **both… also:** What is the meaning of “also” ? First their possessions were smitten, and their camels and their cattle died, and afterwards they too died. [↑](#endnote-ref-88)
91. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build. [↑](#endnote-ref-89)
92. The words “sheim ha’achat” — “the name of the first” and “sheim hasheinit” — “the name of the second” — are superfluous, even a very young child can count up to two? According to (משיב נפש, ועי' באשכול הכופר), the Megillah is relating that “sheim ha’achat” — the name of the first [to get married], was Orpah (though she was younger) and the name of the second to get married, was Ruth. According to (פי' רבינו וידאל הצפרתי), the Megillah is telling that “sheim ha’achat,” the name of Machlon’s first wife was Orpah, and “sheim hasheinit” — the name of Machlon’s second wife (whom he married after Kilion died) was Ruth. [↑](#endnote-ref-90)
93. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.23 - Orpah, from the word “oref,’ meaning the back of the neck. [↑](#endnote-ref-91)
94. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.30 - In Sefer Shmuel II (21:16,18,20,22) Orpah’s name is written “Harafah.” Chazal (Sotah 42b - The text has ma'aroth but we read the word as ma'arkoth! R. Joseph learnt: Because all had intercourse [he'eru] with his mother. The text has Harafah and also Orpah! — Rab and Samuel [differ in their interpretation]. One said that her name was Harafah and why was she called Orpah? Because all had intercourse with her from the rear ‘orfin] — The other said: Her name was Orpah; and why was she called Harafah? Because all ground her like a bruised corn [harifoth].) explain that her real name was Harafah, but she was called Orpah because she was mafkir herself, allowing people to have relations with her from the back (oref) like an animal (ibid., see Rashi). Another opinion is that her real name was Orpah, and she was called Harafah because all threshed her like crushed wheat (harifos). [↑](#endnote-ref-92)
95. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.31 - The letters of Orpah’s name, when rearranged, spell “Pharaoh.” This was the impurity of Mitzrayim connected to her. - Chasam Sofer, Derashos [↑](#endnote-ref-93)
96. **Sotah 42b** The text (2 Samuel 21:21) has Harafah and also Orpah! — Rab and Samuel [differ in their interpretation]. One said that her name was Harafah and why was she called Orpah? Because all had intercourse with her from the rear ‘orfin] — The other said: Her name was Orpah; and why was she called Harafah? Because all ground her like a bruised corn [harifoth]. [↑](#endnote-ref-94)
97. **Ruth Rabbah II:9** THE NAME OF THE ONE WAS ORPAH, because she turned her back (’oref) on her mother-in-law. [↑](#endnote-ref-95)
98. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.43 - She is called Orpah (ערפה) because she deserved to have her neck broken like the eglah aruphah (עגלה ערופה) [the calf whose neck is broken to atone for an unsolved murder]. Yalkut Shimoni, Ruth 600. [↑](#endnote-ref-96)
99. The words “sheim ha’achat” — “the name of the first” and “sheim hasheinit” — “the name of the second” — are superfluous, even a very young child can count up to two? According to (משיב נפש, ועי' באשכול הכופר), the Megillah is relating that “sheim ha’achat” — the name of the first [to get married], was Orpah (though she was younger) and the name of the second to get married, was Ruth. According to (פי' רבינו וידאל הצפרתי), the Megillah is telling that “sheim ha’achat,” the name of Machlon’s first wife was Orpah, and “sheim hasheinit” — the name of Machlon’s second wife (whom he married after Kilion died) was Ruth. [↑](#endnote-ref-97)
100. The words “sheim ha’achat” — “the name of the first” and “sheim hasheinit” — “the name of the second” — are superfluous, even a very young child can count up to two? According to (משיב נפש, ועי' באשכול הכופר), the Megillah is relating that “sheim ha’achat” — the name of the first [to get married], was Orpah (though she was younger) and the name of the second to get married, was Ruth. According to (פי' רבינו וידאל הצפרתי), the Megillah is telling that “sheim ha’achat,” the name of Machlon’s first wife was Orpah, and “sheim hasheinit” — the name of Machlon’s second wife (whom he married after Kilion died) was Ruth. [↑](#endnote-ref-98)
101. In the Zohar Chadash (Ruth 180-182), Rabbi P’dat asked the son of Rav Yosi, “usually when one converts he is given a new Hebrew name. Why was Ruth not given a Hebrew name when she because a proselyte?” He answered that he heard that in fact both Ruth and Orpah converted before they married Machlon and Kilion. Ruth’s original name was Gilit, and she got the name Ruth when she married Machlon. Similarly, Orpah’s original name was Harpah and when she returned “to her people” (1:15) she went back to her original name. However, because she turned her back on her mother-in-law and Judaism, she is referred to by the name “Orpah’ ” (Oref is the nape of the neck). [↑](#endnote-ref-99)
102. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.23 - Rus, from ro’eh, to see, observed the righteous Naomi and her good deeds. [↑](#endnote-ref-100)
103. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.27 - Ruth received this name because her descendant (Dovid) satiated Hashem (rivahu) with songs and praises. - Bava Batra 14b. [↑](#endnote-ref-101)
104. **Baba Bathra 14b** R. Johanan said: Why was her name called Ruth? — Because there issued from her David who *replenished* the Holy One, 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, blessed be He, with songs and hymns. How do we know that the name [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]. [↑](#endnote-ref-102)
105. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - the Midrash says that Rus spelled backwards is tor (תור), a dove — a kosher bird fit to be brought on the altar for the honor of HaShem. [↑](#endnote-ref-103)
106. In Gematria, Ruth’s name adds up to 606. All non-Jews are bound by the covenant of Noah. The Talmud demonstrates how verses in the Torah teach us that when Adam was created, God gave him six basic laws of morality to observe. After the Flood of Noah, mankind was given one more, not tearing a limb from a live animal (general prohibition of caused pain to animals). These seven universal laws are known in Judaism as the “Sheva Mitzvot B’nei Noach,” or Seven Noahide Laws. As an ethical non-Jew, Ruth had already accepted these seven laws. With her conversion to Judaism, she became obligated in 613. The difference between these two numbers is 606, the numerology of her name. Thus, we find a hint in this matriarch’s very identity to her being a model for conversion. [↑](#endnote-ref-104)
107. **Midrash Rabbah - Ruth II:9 -** AND THE NAME OF THE OTHER, RUTH, because she considered well (Lit. ‘saw’, connecting רות with ראתה ra'athah) the words of her mother-in-law. [↑](#endnote-ref-105)
108. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.43 - The name of the second was Ruth (רות) because she discerned truth (saw - ראה) in the words of her mother-in-law [and accepted them and decided to convert]. Ruth Rabbah 2:9 [↑](#endnote-ref-106)
109. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Ruth is the Assembly of Israel, another name for Malkhut. [↑](#endnote-ref-107)
110. **Kiddushin 37a** Come and hear: For Abaye said: which Tanna disagrees with R. Eleazar [in our Mishnah]? R. Ishmael. For it was taught: This is to teach you that wherever ‘dwelling’ is stated, it means only after taking possession and settling down: [↑](#endnote-ref-108)
111. **Targum 1:4** - They transgressed the decree of the Word of the Lord and took unto themselves foreign wives, of the daughters of Moab, the name of the one was Orpah, and the name of the second was Ruth, the daughter of Eglon the king of Moab, and they dwelt there for a period of about ten years. 5- And because they transgressed the decree of the Word of the Lord by intermarrying with strange peoples, their days were cut short, and the two of them, Mahlon and Kilion, also died, in an unclean land; and the woman was left bereft of her two sons and widowed of her husband. [↑](#endnote-ref-109)
112. Rashi: **1:5 The two of them also** What is (the significance of) “also”? At first, they were struck by financial loss, and their camels and livestock died; and after that, they themselves “also” died. [↑](#endnote-ref-110)
113. **Meam Loez, v.1:5** - Naomi was pregnant when she left Bethlehem. And the word “also” refers not only to the loss of her husband, but the loss as well of the child that she carried. [↑](#endnote-ref-111)
114. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 73. BOTH MACHLON AND CHILYON ALSO THEN DIED. The Midrash says that before they died, all their cattle died and they lost all their wealth. This can be deduced from the words of the verse that say, “Machlon and Chilyon also then died.” Also always means “in addition to”: “In addition to all the cattle dying, they too died”. [↑](#endnote-ref-112)
115. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.29 - “Machlon” refers to the fact that Hashem forgave (mochel) him for leaving Eretz Yisrael. This is because Machlon protested against his father’s turning a blind eye to the people and leaving Eretz Yisrael. Also, earlier Machlon would help his father in judging the people. [↑](#endnote-ref-113)
116. Ruth Rabbah 2:5 [↑](#endnote-ref-114)
117. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.29 - “Kilyon” refers to the fact that his neshamah was not metaken (nichla) because no yibum was done with his wife. – Zohar Chadash 95b [↑](#endnote-ref-115)
118. Why are Machlon and Kilion referred to as “banim” — “sons” — the first three times they are mentioned, and then called “yeladehah” — “her children”?

     In Hebrew, the term “yeled” — “child” — denotes 1) biological offspring 2) someone immature. The Hebrew word for “son” is “ben,” and it is associated with the word “boneh” — “builder” — i.e. one who continues to build that which his father started (see Bereishit 5:28, Rashi). A son represents continuity. Moreover, when a person is blessed with sons, and his sons in turn have sons, the name of the family is built up and perpetuated. Consequently, to Elimelech and his wife, Machlon and Kilion were banim/bonim — builders — perpetuators of the family tradition and their sons from whom they would have “nachas". Unfortunately, a sudden turn of events shattered all their hopes and left them in dismay. Their two sons married non-Jewish women. Now, their children would not be considered Jews, but Moabites. By intermarrying, Machlon and Kilion 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. (פון אונזער אלטען אוצר) [↑](#endnote-ref-116)
119. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Yeled comes from the word ילד - “to birth,” and so y’ladeha can be literally translated as “those she birthed.” [↑](#endnote-ref-117)
120. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.49 - The word vatakom has profound implications, suggesting redemption, independence: “And I made you walk erect” (Leviticus 26:13) - upright and fearless. Sifra Behukotai 3 [↑](#endnote-ref-118)
121. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 75.

     SHE THEN AROSE... For Naomi, going back to Eretz Yisrael was not an easy move. She would have to go from one country to another, a dangerous and difficult journey, all by herself. Naomi also knew that when she returned, she would not receive a warm welcome from the people she and her husband had abandoned. Upon her arrival, she would be faced by the double shame of returning as a pauper and as one who had obviously been punished by HaShem for her sins. She would be forced into collecting food from people who remembered her as a noble, wealthy, prominent woman. Yet she undertook all of this because of her conviction that it was right for her to go back and live in Eretz Yisrael. Therefore, the verse uses the word vatakam, which literally means that she pulled herself up. The Alshich explains that to undertake this move back to Eretz Yisrael, she needed to pull herself together and strengthen herself. Furthermore, the word vatakam means “she uplifted herself” — this decision to return to Eretz Yisrael raised Naomi to a higher level. Midrash Lekach Tov \*\* The same wording is used in Bereshit 23:17 regarding Me’arat HaMachpelah, the burial ground of Sarah Imeinu. After Avraham Avinu purchased it, the verse says va- yakam, and Rashi explains that the field was uplifted and boosted up. [↑](#endnote-ref-119)
122. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 77. The Meishiv Nefesh similarly points out that the word kalloteha, daughters-in-law, is missing a vav and can therefore be read in the singular kallaseha. This teaches us that only one daughter-in-law — Ruth — joined Naomi wholeheartedly, while Orpah did this only reluctantly because she was embarrassed to leave her mother-in-law. Naomi sensed this and decided to dissuade her. The only reason she spoke to both women was so as not to insult Orpah. Indeed, Orpah changes her mind when Naomi puts her off. [↑](#endnote-ref-120)
123. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 76. The word vatashav, a singular verb, literally means “and she returned.” It had been solely Naomi’s decision to go to Eretz Yisrael — Ruth and Orpah only accompanied her after she had made the decision. [↑](#endnote-ref-121)
124. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.51 - The “return” (vatashov) is the state of teshuvah (a term that can be loosely translated as repentance, or “coming back” to one’s true self). She has reimagined herself by tearing away from the place where she had been and inserting herself into a new narrative. [↑](#endnote-ref-122)
125. Targum 1:6 - Then she arose with her daughters-in-law and returned from the field of Moab, for she was informed by an angel, in the field of Moab, that the Lord had remembered his people, the House of Israel, giving them bread, through the merit of the Judge Ivzan by virtue of the prayer which he prayed before the Lord; he is Boaz the Pious. [↑](#endnote-ref-123)
126. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 77. According to the Midrash, Naomi heard this news from Jewish peddlers who had come to Mo’av to sell their goods. Asks the Malbim, how does the Midrash know this? The culmination of a severe famine would surely be in- ternational news — it would not have been necessary to hear about it from Jewish peddlers. He answers that had Naomi heard the news from general reports, she would have heard that “luckily,” after a few years of famine, there is now plenty of food. But Naomi heard the news the way the verse presents it: “HaShem had taken account of His people to provide them with food.” That kind of message would only have come from a Jewish source. [↑](#endnote-ref-124)
127. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.51 - In the depths of despair, Naomi receives news of a p'kidah - a word with a unique ambiance and history that resists translation. P'kidah implies care, memory, and love; it is the harbinger of geulah, of personal and communal redemption. See, for example, Genesis 21:1 and 50:24; 1 Samuel 2:21; and Ezra [↑](#endnote-ref-125)
128. **Targum Ruth 1:6** She arose, she and her daughters-in-law, and returned from the country of Moab, for it was announced in the country of Moab from the mouth of the angel that the Lord had remembered his people, the House of Israel, to give them bread because of the merit of Ibzan the judge and his prayers which he prayed before the Lord. He was Boaz the Pious. [↑](#endnote-ref-126)
129. **Midrash Rabbah - Ruth II:11** THEN SHE AROSE WITH HER DAUGHTERS-IN-LAW, THAT SHE MIGHT RETURN FROM THE FIELD OF MOAB; FOR SHE HAD HEARD IN THE FIELD OF MOAB HOW THAT THE LORD HAD REMEMBERED HIS PEOPLE (I, 6). She heard from pedlars making their rounds from city to city. [↑](#endnote-ref-127)
130. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 78. SHE LEFT THE PLACE WHERE SHE WAS LIVING. The verse describes Naomi’s departure with the word vateitzei, she left, which is used when a righteous person leaves a town. Chazal explain that this term means the departure of the righteous person was noticed and felt. As Chazal say, “When a righteous person dwells in a town, he is its light, its glory and its pride. When the righteous person leaves, the light, glory and pride of the town leave with him.”(Midrash – Bereshit rabbah 68:6) The Beer Yitzchak explains: (Bereshit 28:10) When describing a person’s journey, if his place of residence has already been mentioned, it is unnecessary to say that he left Town X. Saying that he traveled to the new location is sufficient; this obviously includes the fact that he left his previous dwelling place. The fact that Naomi’s departure is mentioned in the verse emphasizes that the actual leaving was of great consequence, i.e. it was felt. The correct translation of this word (in this context) is that the town left behind its beauty and splendor when the righteous person moved away. While Naomi lived in Mo’av, the level of immorality diminished, but after she left, it returned to its original level of depravity. [↑](#endnote-ref-128)
131. **Rashi**: Then she went forth from the place: Why is this stated? It is already stated, “and she returned from the fields of Moab,” and from where would she return if not from the place where she was? But Scripture wishes to tell [us] that the departure of a righteous person from a place is conspicuous, and makes an impression. Its splendor has turned away; its majesty has turned away; the praise of a city has turned away, and likewise (Gen. 28:10): “And Jacob went forth from Beersheba.” [↑](#endnote-ref-129)
132. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.56 - the word vatailakhna - “and they walked” - implies progression towards a goal. The goal of this derekh was to reach the land of Yehudah. The paths to conversion and to Yehudah are therefore one and the same. (Judaism is defined by proactive halikhah - “setting out” or “traveling.” Abraham is the quintessential holeikh, traveler. When God first spoke to Abraham, He urged him, “Lekh lekha” - “Go for yourself” (Genesis 12:1). This directive stands in contrast to how God relates to Noah (whose name means “to be at rest”). We are told in Genesis: “And God walked with Noah” (6:9). Noah required God’s support. Abraham, however, speaks of “God, before whom I walk” (Genesis 24:40) - he walked fearlessly and independently. For further discussion of this idea, see Genesis Rabbah 30 and cf. Zekhariah 3:7.) [↑](#endnote-ref-130)
133. **Midrash Rabbah - Ruth II:12** AND THEY WENT, discussing the laws of proselytes. (The halachah, ‘procedure’ or ‘going’, of the same root as ותלכנה ‘And they went’.) [↑](#endnote-ref-131)
134. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.56 - The Midrash then offers a third, deeper explanation of “on the road.” This road, it explains, is a reference to the “derekh Eitz Hahayim" - “the road to the Tree of Life.” Bereshit (Genesis) 3:24 - Midrash Rabbah - Leviticus 35:6 So He drove out the man; and He placed... the flaming sword... to keep the way to the tree of life (Gen. III, 24); ’the way’ refers to derek erez, and afterwards ’the tree of life’, which refers to the Torah. [↑](#endnote-ref-132)
135. The ***Midrash* (*Yalkut Shimoni*, *Remez* 601)** comments that “they went barefoot and their bodies touched the ground.” [↑](#endnote-ref-133)
136. **Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-134)
137. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-135)
138. **Midrash Rabbah - Ruth 2:5** [↑](#endnote-ref-136)
139. **Midrah HaNe’elam of the Zohar to the Book of Ruth**, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-137)
140. **The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth** - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-138)
141. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.56 - According to the Midrash (Midrash Rabbah - Numbers 23:9), the unnecessary word sh’tei - “two” - implies equivalence between Orpah and Ruth. - Midrash Rabbah - Numbers 23:9 Select two bullocks, equal in all respects, coming from the same mother and reared on the same pasture, then cast lots for them, one to be for the Lord and one for Baal. [↑](#endnote-ref-139)
142. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.57 - Naomi’s next instruction to her daughters-in-law, “return” {shovna - שבנה), which is cognate with the word teshuvah (תשובה - repentance), suggests that Naomi told Orpah and Ruth to return to their roots, to search for their mothers, the source of their selfhood. Hidden within Naomi’s words is also a subtle rejection of her daughters-in-law’s plans to “return” to the land of Yehudah. A true return, she intimates, is to their mothers’ home, to the place where they grew up. [↑](#endnote-ref-140)
143. However, God’s kindness would be fuller if they remained faithful than if they returned to idolatry. This is conveyed by the expression “may [He] deal:” Although the Hebrew original is written in full (*ya’ase,* יעשה), in pronunciation it is truncated (*ya’as,* יַעַשׂ) [as if the letter *heh* ה, (numerical value is five) was missing. HaShem would deal differently with them if they remained faithful to the five Books of Moses, than if they did not.] - *The Book of Ruth*, MeAm Lo’ez, by Rabbi Shmuel Yerushalmi, translated by E. van Handel, edited by Dr. Zvi Faier. [↑](#endnote-ref-141)
144. See Midrash Lekach Tov on this verse: “May God deal kindly with you. This teaches us that a proselyte does not find happiness in this world.” Similarly our Sages ask (Talmud Yebamoth 48b): “Why do the proselytes suffer? Because they waited before converting so that their former iniquities would be cancelled out.” Therefore the kethib is יעשה and the keri is יעש. - **Ruth, A Harvest of Majesty**, by Rabbi Moshe Alshich, pg. 89. [↑](#endnote-ref-142)
145. **Midrash Rabbah - Ruth 2:14** [↑](#endnote-ref-143)
146. **Midrash Rabbah - Ruth II:14** R. Hanina b. Adda said: The ketib is ya'aseh. (The Midrash rightly distinguishes the optative יעש ‘may he do’ from the future יעשה ‘he will do’.) He certainly will deal kindly with you.. [↑](#endnote-ref-144)
147. See Midrash Lekach Tov on this verse: “May God deal kindly with you. This teaches us that a proselyte does not find happiness in this world.” Similarly our Sages ask (Talmud Yebamoth 48b): “Why do the proselytes suffer? Because they waited before converting so that their former iniquities would be cancelled out.” Therefore the kethib is יעשה and the keri is יעש. - **Ruth, A Harvest of Majesty**, by Rabbi Moshe Alshich, pg. 89. [↑](#endnote-ref-145)
148. Since Naomi was talking to two women, she should have said “imachen” (עמכן), and “asiten” (עשיתן), which is the feminine plural? According to the Midrash Rabbah (Ruth 2:14) the kindness Naomi was referring to was the fact that when their husbands died they busied themselves with their shrouds and burial. According to halachah (Even Ha’ezer 89:1) the husband is obligated to provide for his wife’s burial, but there is no corresponding halachic obligation for the wife. Since in performing their acts of kindness they acted like men, she made note of this by addressing them in the masculine gender. Her blessing to them was that for emulating men they should be blessed with male children who would be noted for their uniqueness. Ruth gave birth to a son Oved, who served (avad) the Master of the Universe with a perfect heart (see Targum 4:22). Orpah begot four sons who were renowned as mighty warriors. [They fell by the hand of David and his servants.] (See II Samuel 20:22, Sotah 42b). (משיב נפש) [↑](#endnote-ref-146)
149. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.67-68 - Leviticus 20:17 If a man shall take his sister, his father’s daughter or his mother’s daughter, and should see her nakedness, and she should see his nakedness; it is a hesed, and they shall be cut off in the sight of their people.

     Rashi explains:

     חסד הוא - לשון ארמי חרפה חסודא

     “It is a hesed”: This means “it is an embarrassment”! The word for embarrassment in Aramaic is hasudah (חסודא).

     Intertwined within the kindness of hesed, therefore, is embarrass- ment and shame - the dependence that Lot could not tolerate. In understanding Lot, we must face up to an uncomfortable fact of life: All acts of kindness have a dark underside. Every act of giving is accom- panied by an act of taking and, thus, by shame. [↑](#endnote-ref-147)
150. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 79. Naomi decides to go back to Eretz Yisrael because the famine there has ended. Her daughters-in-law, instead of forsaking her, come to accompany her on the journey. Naomi tries to dissuade them and tells them, HaShem should reward you for all that you have done for me and for the dead (their husbands). The Midrash asks: What did they do? They paid for the shrouds and they freed their mother-in-law from paying for their dowries. That would seem like the natural thing to do, considering the circumstances, yet Naomi feels that there would be reward even for such natural acts of kindness. Every small act of kindness is recognized by HaShem. \*\* According to the halachah, when a man dies, his relatives who inherit his possessions have to pay his widow whatever the husband had promised in the dowry. Ruth and Orpah released Naomi from this obligation. The Malbim explains that they only released Naomi from the obligations established by the non-Jewish law in Mo’av; they kept whatever they were entitled to under Jewish law and, indeed, it was later redeemed by Bo'az. [↑](#endnote-ref-148)
151. The ketib is u’mtzen.(suggesting singular) One of you will find rest, not both. [↑](#endnote-ref-149)
152. **Ruth, A Harvest of Majesty**, by Rabbi Moshe Alshich, pg. 89 - At this stage, Orpah also intended to convert. Only later did she change her mind. The letter ה in the word יעשה is silent, signifying that at first both sisters-in-law were willing to convert, but in the outcome only one of them did. [↑](#endnote-ref-150)
153. According to Psalms (89:21) Hashem says, “matzati — I have found — David, My servant.” The Midrash Rabbah (Bereishit 41:4) remarks: “Where did Hashem find him? In Sodom, for it is written: and your two daughters who are to be found” (Bereishit 19:15). Lot’s older daughter was the mother of Moab, and David’s great grandmother was Ruth the Moabite. Lot and his family were almost lost in the evil and decay of Sodom. At the last minute, however, Hashem saved Lot for the sake of his noble descendant, David. Thus, David was found, so to speak, in Lot’s daughter in Sodom, centuries before his actual birth. [↑](#endnote-ref-151)
154. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.59 - Naomi chooses her words carefully: she blesses her daughters-in-law with an ish, a man, rather than a baal, a husband. By the time Elimelekh died Naomi no longer thought of her husband as a master, a man in charge; their relationship had changed. When Elimelekh died, Naomi lost her ish - her friend, her lover.

     The text makes the development of Naomi and Elimelekh’s relationship clear: Elimelekh is presented in verse 1 as a domineering baal, the unquestioned master of his domain who drags his wife off to Moab; but by verse 3, the couple s relationship has ripened and has been transformed. Elimelekh turns into the ish of Naomi’s ishah. This is not a minor issue: the important distinction between baal and ish is dramatized by the prophet Hosea, who views it as the key to ultimate redemption:

     Hosea 2:18 And it will be on that day, says that Lord, you will call Me ishi [literally, my man] and you will no longer call Me baali [my master].

     Rashi comments on the verse:

     You [Israel] will serve Me out of love and not out of fear. The word ishi connotes matrimony and young love (hibat neurim), whereas baali implies mastery and fear.

     At the moment of redemption, the people of Israel will no longer see God as their master, but rather as their lover. It is this kind of ripened, loving, and passionate ishut with which Naomi blesses Orpah and Ruth. [↑](#endnote-ref-152)
155. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.34 - She kissed them, and then they raised their voices and cried. The letters of the word “vatishak” (and she kissed them) are the same letters as the word “kashos” (difficult). Naomi was alluding to the decrees against Yisrael during the destruction of the first Beis Hamikdash. (Meshiv Nefesh 1:18.) Orpah did not accept the yissurim and went back to her old ways. [↑](#endnote-ref-153)
156. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.37 - The souls of Machlon and Kilyon remained attached to Rus and Orpah after they died (see chapter 3 for explanation). When Naomi kissed Orpah she removed the soul of Kilyon, which was still attached to her, but now became attached to Naomi. When Rus clung to Naomi the soul of Kilyon now joined his brother’s soul in attaching to Rus, and both received their tikun when Boaz performed yibum. [208. Chasam Sofer—Drashos, and Meshiv Nefesh 1:9. (This contradicts what was stated earlier that Kilyon’s soul had no tikun.)] [↑](#endnote-ref-154)
157. Why previously (1:9) is the word “vatisenah” — they raised up [their voice and wept] — spelled with an alef (ותשאנה) and why is the alef omitted now (ותשנה)? The Midrash Rabbah (Ruth 2:20) homiletically links the word “vatisenah” to “tashash” (תשש) — “to be weak.” The missing letter is an indication that now they wept so much that eventually their strength diminished. [↑](#endnote-ref-155)
158. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.62 - They use the word itakh rather than imakh. Im (עם) implies an element of intimacy that is lacking in the word et (את); im implies identification, similarity, while et implies an add-on, an adjunct. Literally, itakh means “with you”. See for example Genesis 6:9, which states “et haElohim hithaleikh Noah” - “and Noah walked with God.” Noah is described here as someone who is supported by God when he walks (see Rashi, Genesis 6:9). The word imakh, however, means “as you.” See for example Deuteronomy 15:16, which states regarding a servant who does not wish to leave his master’s household, “ki tov lo imakh” - “for it is good for him with you” - which the Talmud takes to mean that he is equal to his master in the food and drink he receives (Kiddushin 22a). [↑](#endnote-ref-156)
159. **Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-157)
160. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-158)
161. **Midrash Rabbah - Ruth 2:5** [↑](#endnote-ref-159)
162. **Midrah HaNe’elam of the Zohar to the Book of Ruth**, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-160)
163. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-161)
164. The word “banim” — “children” — does not apply to a fetus in the embryonic stage; she should have said, “Do I have an uber — fetus — in my womb?" (מלבי"ם) [↑](#endnote-ref-162)
165. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build. [↑](#endnote-ref-163)
166. Rashi - **for I have become too old to marry:** that I should marry someone and bear sons, that you should marry them, for they are not forbidden to you and you are not forbidden to them as far as the prohibition against marrying the wife of a brother who is deceased, for she does not require a levirate marriage because Mahlon and Chilion were not halachically married to them because they were gentiles, and had not converted, and now they were coming to convert, as it is stated (verse 10): “[No], but we will return with you to your people.” From now on, we will become one people. [↑](#endnote-ref-164)
167. Rashi - (איש denotes that) he was a very wealthy man and the leader of the generation. [↑](#endnote-ref-165)
168. The word "ish" commonly denotes a person of spiritual stature. Why? R' Chaim Yehuda Meir Hager z"l explains: The Mishnah (end of Masechet Uktzin) teaches, "HaShem is destined to reward each tzaddik with 310 worlds." Our Sages also teach that: "One hour of Torah and good deeds in this world is worth more than an entire lifetime of Olam Haba." The gematria of *ish* equals 311, one more than the number of worlds in the tzaddik's reward. This signifies the Torah and good deeds – more valuable than Olam Haba -- that the man of stature performs. (Zecher Chaim) [↑](#endnote-ref-166)
169. **Midrash Rabbah - Ruth I:5** - AND A CERTAIN MAN... WENT-like a mere stump! See now how the Holy One, blessed be He, favors the entry into Eretz Israel 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.

     - Man is a tree. (Debarim 20:19) See also Daniel 4:15 where the king was the tree stump. [↑](#endnote-ref-167)
170. **Zohar, Bereshit, Section 1, Page 27b** - This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, “It is a tree of life to those who take hold on it”; this tree is the Matron, the Sefirah Malchut (Kingship), through their connection with which Israel are called “sons of kings”. [↑](#endnote-ref-168)
171. Rashi - **that I should say that I have hope:** for even if my heart told me that I have hope to marry again and to bear sons. [↑](#endnote-ref-169)
172. Rashi - (איש denotes that) he was a very wealthy man and the leader of the generation. [↑](#endnote-ref-170)
173. The word "ish" commonly denotes a person of spiritual stature. Why? R' Chaim Yehuda Meir Hager z"l explains: The Mishnah (end of Masechet Uktzin) teaches, "HaShem is destined to reward each tzaddik with 310 worlds." Our Sages also teach that: "One hour of Torah and good deeds in this world is worth more than an entire lifetime of Olam Haba." The gematria of *ish* equals 311, one more than the number of worlds in the tzaddik's reward. This signifies the Torah and good deeds – more valuable than Olam Haba -- that the man of stature performs. (Zecher Chaim) [↑](#endnote-ref-171)
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176. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build. [↑](#endnote-ref-174)
177. Rashi - **and even if I had borne sons:** or even if I had already borne sons. [↑](#endnote-ref-175)
178. Since she was talking to widows about possible new husbands, shouldn’t she have said halahem (הלהם) — for them — in masculine instead of halahen (הלהן) which is feminine? The common practice is that a man marries a wife who is a few years younger than him. There are also rare exceptions where the wife is a few years older. Ruth and Orpah were two grown and mature women. In fact, according to the Midrash (Rabbah 4:4), Ruth was then 40 years old. Naomi expressed herself in feminine to allude to them, “If you are waiting for me to conceive and then waiting until the boys I may bear will be of marriageable age, you will be so much older than them that you will be perceived as the man in the marriage and they will be perceived as the female. This is totally out of place and I strongly discourage it.” (אגרת שמואל) [↑](#endnote-ref-176)
179. Rashi - **Would you wait for them:** Heb. תְּשַּׂבֵּרְנָה. This is a question: Would you wait for them until they grew up? This is an expression similar to (Ps. 146:5): “his hope (שִּׂבְרוֹ) is in the Lord his God.” [↑](#endnote-ref-177)
180. The word “halahein” is not referring to the boys that may be born, but rather to the reason they shouldn’t wait for her to have children. The first usage of the word “halahein” refers to two reasons not to wait. Naomi was saying, “Firstly, even if I were to marry today and immediately become pregnant, there is no guarantee that I will have a son. It may turn out that halahein tesabeirnah — all your anticipation for nine months was for a girl!” Secondly, the word halahein could mean “for their saying “hein” — “yes.” “Thus,” she argued, “even if I had a son you couldn’t marry him until he grows up and consents. Would you wait until he grows up and says ‘hein’ — ‘yes’? It is illogical, because there is a chance that he may say ‘no.’ ” The second “halahein” was addressed specifically to Ruth. According to the Midrash Rabbah (4:4) she was then forty years old. Naomi said to her, “If I marry it would take about a year until I have a child. If it is a boy, you would have to wait at least another thirteen years until he grows up and is eligible to marry you. By then you will already be fifty five years old.” The word “hein’ (הן) — has the numerical value of 55. Naomi, thus said to Ruth, “halahein” — “would you wait until you are hein (הן) — 55 years old and have no husband? — it doesn’t make sense!” (נפלאות חדשות – כסף צרוף) [↑](#endnote-ref-178)
181. Rashi - **Would you shut yourselves off:** Heb. תֵּעָגֵנָה. An expression of being bound and imprisoned, like (Taanith 3:8): “He made a round hole (עָג עוּגָה) and stood within it.” Others interpret it as an expression of עִגוּן, anchoring, being unable to marry, but that cannot be, for if so, the “nun” should have been punctuated with a “dagesh” or it should have been spelled with two “nuns”. [↑](#endnote-ref-179)
182. Rashi - (איש denotes that) he was a very wealthy man and the leader of the generation. [↑](#endnote-ref-180)
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186. **Ruth Rabbah 2:17** explicates: **מִכֶּם** because of you God’s hand struck me, my sons and my husband.” - Midrash Rabbah - Ruth 2:17 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 OF THE LORD IS GONE FORTH AGAINST ME: against me, against my sons, and against my husband. [↑](#endnote-ref-184)
187. Naomi said to them, “Unfortunately, we were all stricken, but I received His *full* hand. Five calamities have befallen me. I lost my husband, I lost my two grown sons, I was pregnant and lost my baby, and I was very wealthy and now am stricken with poverty. Indeed my heart goes out for you two ladies for losing your husbands, but since His hand has gone out against me and struck me with five disasters, I am *more* embittered than you.” (אלשיך) [↑](#endnote-ref-185)
188. Rashi - **for the hand of the Lord has gone forth against me:** Said Rabbi Levi: Wherever it says “the hand of the Lord,” it refers to a plague of pestilence, and the classic example is (Exodus 9:3): “Behold the hand of the Lord will be.” [↑](#endnote-ref-186)
189. In the beginning they both cried over the realization of the tragedies that had befallen them. They were now childless widows and would have to consider starting their lives anew with other husbands. At this interval, however, it was the proposed parting that evoked their emotions. Ruth earnestly loved Naomi and “davkah bah” — clung to her tenaciously. She wept bitterly about Naomi’s endeavors to separate from her, but Orpah, on the other hand was quite content to leave; she sufficed with giving her mother-in-law a good-bye kiss. Her tears were merely crocodile tears, and her cries lacked true emotion. The missing alef alludes to the sincerity missing in Orpah’s crying (in contrast to Ruth). (בשורת אליהו) [↑](#endnote-ref-187)
190. Why previously (1:9) is the word “vatisenah” — they raised up [their voice and wept] — spelled with an alef (ותשאנה) and why is the alef omitted now (ותשנה)? The Midrash Rabbah (Ruth 2:20) homiletically links the word “vatisenah” to “tashash” (תשש) — “to be weak.” The missing letter is an indication that now they wept so much that eventually their strength diminished. [↑](#endnote-ref-188)
191. It says already “they raised their voice and wept” (1:9). What provoked their crying a second time? Naomi said to them “Mar li me’od mikem” — “I am more embittered than you” (1:13). Had this meant that the tragedies they experienced had caused her bitterness, she would have said I am embittered “aleichem” — “over you” — i.e. “over your anguish and pain.” Therefore, they understood this as an accusation, “I am very embittered on account of you.” She blamed her bitterness and the tragedies of her sons on them. She attributed her misfortunes to the fact that her sons had married non-Jewish women. The first time they cried it was on account of Naomi’s imminent departure. Now, after hearing that she held them responsible for her calamities and that they were being made scapegoats, they were terribly hurt and cried a second time. (אגרת שמואל) [↑](#endnote-ref-189)
192. The word “od” (עוד) — “again” — is superfluous? When Ruth and Orpah insisted on remaining with Naomi, she pleaded with them to return to their family, saying “Ha’od li banim be’mei’ai” — “Have I more sons in my womb who would become husbands to you” (1:11). Now since she started her plea to them with the word “od” they raised their voice and cried because of “od” — the fact that she had no children for them to marry and that they had to go elsewhere to find husbands instead if being her daughters-in-law. (אלשיך) [↑](#endnote-ref-190)
193. Rashi - **Lo, your sister-in-law has returned:** Heb. שָּׁבָה. In this word, the accent is above (on the first syllable) under the “shin,” because it is in the past tense, but [in the verse] (Esther 2:14): “and in the morning she would return (שָּׁבָה) ,” the accent is below (on the last syllable) on the “beth,” because it is the present tense, and so it is in all similar cases. [↑](#endnote-ref-191)
194. The word *“shavah* — returned” — seems to indicate that Ruth and Orpah had already converted when they got married. [↑](#endnote-ref-192)
195. There is a rule in Hebrew grammar that the word *“achar”* (אַחַר) — “after” — denotes that the event or subject is close to the previous one. In contrast, the word *“acharei”* (אַחַרֵי) is used for “after” — in reference to a situation where there is a distance between one event or subject and the previous event or subject. (See *Bereishit* 15:1, Rashi.) Naomi was very careful in her advice to Ruth. After mentioning to her the sad fact that Orpah returned to her people and her god. She wisely told her to “return acharei — after — your sister-in-law. Go back with her to your native people, but be careful and stay acharei — distant — from your sister-in-law. Do not emulate her in any way. Do not compromise in your religious commitment and observance.” (חלק בני יהודה) [↑](#endnote-ref-193)
196. Rashi - **Do not entreat me:** Heb. תִּפְגְעִי, do not urge me. [↑](#endnote-ref-194)
197. The word “tifge’ee” is from the root “pega” and can refer to a fatal occurrence (see Shemot 5:4 Rashi). [↑](#endnote-ref-195)
198. Her saying “le’azveich lashuv mei’acharayich” — “to leave you to turn back from following you” — is a redundancy. If she leaves Naomi, obviously Ruth will not be following her? The Yalkut Reuveini in Parshat Vayeishev writes in the name of the Kabbalah Sefer Hatemurah (which is credited to the Tannaic Sages Rabbi Yishmael Kohen Gadol and Rabbi Nechunya ben Hakanah) that the soul in Ruth was originally the holy soul of a Jew and because of sin it was reincarnated and ended up in a non-Jew. This soul was the soulmate of Boaz’s soul. Once the soul achieved all it needed to rectify, the time was ripe for it to become united with Boaz. Thus, he was Divinely inspired to have the Sanhedrin popularize the law that the preclusion of Moabites from joining the Jewish people applies only to the males of Moab, hence setting the stage for his marriage to Ruth. The word “tifge’ee” is from the root “pega” and can refer to a fatal occurrence (see Shemot 5:4 Rashi). Ruth’s statement can now mean the following: “I was reincarnated as a non-Jew in order to rectify a certain soul and then I was supposed to convert to Judaism. If I don’t convert now, the only way for me to become united again with my people is to die and return again at a later date as a Jewess. Therefore, I beseech you, al tifge’ee bi l’azvich — do not cause me to leave you now by my dying — lashuv — and have to return again [to this world] mei’acharayich — after you will no longer be here anymore. Please realize that ameich ami — your people are my people, your G‑d is my G‑d — in reality I have a common link with you and yearn to be actually united with our people.” (שמחת הרגל) [↑](#endnote-ref-196)
199. Rashi - **for wherever you go, I will go:** From here our Sages derived that a [prospective] proselyte who comes to convert is told some of the punishments [for violating the commandments], so that if he decides to renege, he can renege, for out of Ruth’s words, you learn what Naomi said to her: “We may not go out of the boundary [of 2,000 cubits on all sides] on the Sabbath.” She replied to her, “Wherever you go, I will go.” “We are prohibited to allow a female to be secluded with a male who is not her husband.” She replied, “Wherever you lodge, I will lodge.” “Our people is separated from the other peoples with 613 commandments.” [She replied,] “Your people is my people.” “Idolatry is forbidden to us.” “Your God is my God.” “Four types of death penalties were delegated to the beth din (court) [to punish transgressors].” “Wherever you die I will die.” “Two burial plots were delegated to the beth din [to bury those executed], one for those stoned and those burned, and one for those decapitated and those strangled.” She replied, “And there I will be buried.” [↑](#endnote-ref-197)
200. According to halachah (Shulchan Aruch, Yoreh Dei’ah 268:2) a prospective convert is informed of some difficult and some easy Torah laws. Therefore, the Midrash Rabbah (2:22) says that Naomi told Ruth, “It is not the custom of daughters of Israel to go to theaters,” to which she responded, “For wherever you go I will go.” [↑](#endnote-ref-198)
201. The letters of the Hebrew alef-beit are also used as numerals. Alef is one, and tav is 400. Afterwards, the final letters of מנצפך are the numbers from 400 to 900 (see Sukkah 52b, Rashi). Thus, the final chaf is 500, making the word ameich (עמך) the numerical equivalent of 610. When adding to this the three letters of the word the total is 613. Thus, her response was articulate: “Ameich — the 613 [mitzvot] you observe — will also be mine”. (אגרת שמואל - לקוטי אמרי א-ל על חמש מגילות מר' יחזקאל מאיר מבגדאד בשם ספר עיר מקלט) [↑](#endnote-ref-199)
202. Rashi - **So may the Lord do to me:** as He has commenced to harm [me], for His hand has gone forth against me to slay my husband and to cause me to lose my property. [↑](#endnote-ref-200)
203. Rashi - **and so may He continue:** if anything but death separates me from you. [↑](#endnote-ref-201)
204. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.

     Rabbi Vidal HaTzorfasi explains that when Rus had told Naomi “only death will separate you and me,” she had been promising Naomi never to leave her. Therefore, now that she wishes to leave to collect, it is necessary for her to ask permission. This illustrates the magnitude of her commitment to Naomi: she will not leave Naomi without receiving her permission — even though it will not be for long and even though it is for Naomi’s benefit. [↑](#endnote-ref-202)
205. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 289. Horayos 10b. It is interesting that when Lot moves away from Avraham Avinu, Avraham Avinu uses the words, “Hipared na mealai — Please split up from me,” and Lot accepts this request with great enthusiasm (Bereshit 13:9). When Rus, the descendant of Lot, comes to join the Jewish nation, she rectifies this by saying to Naomi, “Rak hamaves yafrid beini ubeinech — Only death will split us apart” (Rus 1:17). She uses the same words that were said to Lot, her ancestor, but now she is saying that she will never split away from Klal Yisrael. [↑](#endnote-ref-203)
206. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. The word misametzes, used to describe Rus’s manner of walking with Naomi, means “to struggle and push.” The simple meaning is that Rus was insistent about converting and was willing to push to see it happen. Rabbi Elisha Galico explains that when one is about to go on a long journey, one braces oneself and prepares physically for the journey. Naomi saw that Rus was bracing herself for the long walk and thereby realized that she was sincere about her intentions. [↑](#endnote-ref-204)
207. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - The Gemara says that when one sees that a convert is genuine, he should then stop trying to dissuade him. - Yevamos 47b. [↑](#endnote-ref-205)
208. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - The sefer Besoras Eliyahu takes an entirely different tack. It explains that on the contrary, the verse means that Naomi saw how she herself was struggling to keep up with Rus. Because Rus was so eager to start keeping the mitzvahs and to join the Jewish nation, she was walking quickly, and Naomi struggled to keep up. From this, Naomi saw that Rus was genuine. Often the enthusiasm shown by the newly converted or newly religious is an inspiration for those who have become “used to” or, God forbid, even “bored,” with mitzvah observance. [↑](#endnote-ref-206)
209. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - On a deeper level, the Vilna Gaon explains that often the evil inclination comes to a person in the guise of the good inclination, pretending that the deed is a mitzvah when it really is a sin; it can be hard to distinguish whether the action is a sin or a mitzvah. Says the Gaon, one of the ways to distinguish between an aveirah and a mitzvah is by how the physical limbs react to the suggestion to perform the deed. Since the physical body is not naturally inclined to do mitzvahs, if a physical enthusiasm is present, one must be wary that it is a sin. However, if one must struggle to do the deed, it is likely to be a mitzvah. Therefore, says the Vilna Gaon, when Naomi saw that Rus was struggling to walk with her — even though she was much younger and more physically fit — then Naomi understood that for Rus this was a mitzvah, and therefore she accepted her. The Vilna Gaon compares this to the famous story (Bava Metzia 84a) of Reish Lakish, who, when he was a robber, was able to jump across the Jordan River to chase someone, but when he accepted upon himself to learn Torah, he could not jump back across it. [↑](#endnote-ref-207)
210. Rashi - **so she stopped speaking to her:** From here they derived that we do not overburden him and we are not overly meticulous with him (i.e., with a prospective convert). [↑](#endnote-ref-208)
211. The root word of “mitametzet” is “ometz,” which means strength and courage. Ruth was a young vibrant girl pulsing with vigor and vitality. Her walking was swift and robust. Suddenly, things changed and she became sluggish and weak. Naomi observed that “mitametzet hi lalechet itah” — Ruth had to make a special effort to gird herself with strength to be able to keep up walking with her. Naomi interpreted Ruth’s weakened status as a clear indication that she sincerely resolved to accept the yoke of Torah. Therefore, she ceased all further attempts to dissuade her from embracing Judaism. (שמחת הרגל – הגר"א) [↑](#endnote-ref-209)
212. Rashi - **And they both went on:** Said Rabbi Abbahu: Come and see how dear the proselytes are to the Holy One, blessed be He: Since she decided to convert, Scripture compared her to Naomi. [↑](#endnote-ref-210)
213. Since in reality they were really two woman and only disguised as men, the verse therefore says sheteihem which is a mixture of feminine and masculine. (אלשיך) [↑](#endnote-ref-211)
214. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - The Alshich adds another explanation. The number two in this verse informs us that there were no others. Usually, when two women walk by themselves from one country to another, there is the danger of being attacked by wicked men. The verse’s words, “the two of them walked,” imply that they were not molested and no one came to harm them, it was just the two of them walking. - The verse uses the masculine suffix for “them,” and the word shteihem is spelled with a mem, not the feminine letter nun. The Iggeres Shmuel explains that because of the danger, they disguised themselves as men in some old, discarded men’s clothes they found so that they should be left alone. - The Chessed LMeshicho explains that another reason for the use of the masculine suffix is that, in their enthusiasm to reach Eretz Yisrael, they walked with the speed and strength of men, even though they were actually grown women. The verse adds the words, “The two of them walked until they came to Beit Lechem.” This means that they continued to walk without stopping throughout the entire journey until they reached the town of Beit Lechem in Eretz Yisrael." - *Eshkol HaKofer.* [↑](#endnote-ref-212)
215. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg. - The verse says that the two of them, Naomi and Rus, walked to Eretz Yisrael. The Midrash asks, why does the verse need to tell us that “two of them” walked? It would have been enough to say “they walked” — we could figure out ourselves that Naomi and Rus walking together implies two women walking. The Midrash answers, the word "two” in this verse means a two-some, an equal pair. The verse is not telling us how many they were, which is indeed simple and not necessary to repeat; rather, it is telling us that they were a twosome — equal. In what way were they equal? Explains the Midrash, in the eyes of HaShem they were equal. Says the Midrash, see how much HaShem loves converts: the moment Rus accepted upon herself to convert, she was equal to Naomi in HaShem’s eyes. Even though Naomi was a great woman with distinguished lineage and had spent her whole life doing mitzvahs, and Rus had only just now decided to convert, in the eyes of HaShem they were equal. - The commentators explain that the actual conversion could not have taken place yet, because to convert one needs a beit din and one must immerse in a mikveh. Rus decided to convert and accepted mitzvah observance upon herself, as we saw earlier; therefore, she continued the journey to Eretz Yisrael with Naomi. The actual conversion occurred later when they were in Eretz Yisrael. - From this verse we can also learn an important lesson regarding accepting upon oneself to do mitzvahs. Rabbeinu Yonah writes that when one accepts upon himself to do a certain mitzvah, if the commitment is a true commitment, then in the eyes of HaShem it is as if he has already performed the mitzvah. (Sha'arei Teshuvah, sha'ar2, paragraph 10) In addition, he is already considered to be on the high spiritual level reached by one who has actually done the mitzvah, and he receives reward for having performed the mitzvah even though he has merely committed himself to doing it. Furthermore, if a person is not familiar with all the mitzvahs, but accepts upon himself that whatever he is taught, he will do, then he is rewarded for doing mitzvahs that he does not even know about. [↑](#endnote-ref-213)
216. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.91 - (Isa. 28:9). ’Whom shall he teach knowledge’ — this refers to the Written Torah. ’And whom shall he make to understand a doctrine’ — this refers to the Oral Torah.’Them that are weaned from the milk, and drawn from the breasts’ — for their sake the Torah came down to Israel upon Mount Sinai. "This is the meaning of the verse, ’The two went on until they reached Bethlehem’ (Ruth 1:19). Where did they [the two Torahs] go? They went [were offered] to other nations, until Israel stood at Mount Sinai. When the Written Torah and Oral Torah descended, thereupon ’the whole city buzzed with excitement over them. The women said: Can this be Naomi?’ (ibid.). Everyone trembled [and said, ‘This is Torah, the hidden treasure.’ There-upon] ‘All the people witnessed the thunder and lightning’ (Ex. 20:15). Then they said, ‘This [Torah] is Naomi’ — this is the pleasantness *[ne’imo]* of the Torah. - ["Another interpretation30 of the verse, ’The two went on until they reached Bethlehem’ (Ruth 1:19). These are the two Torahs: Written and Oral. Where did the two Tablets go? — to Mount Sinai. Thereupon ’the whole city buzzed with excitement’ (ibid.) — the entire people trembled. [↑](#endnote-ref-214)
217. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.92. Naomi was the body and Ruth was the soul. [↑](#endnote-ref-215)
218. Why the extra hei — instead of bo’anah (בואנה) it should have said bo’an (בואן)? Likewise instead of kebo’anah (כבאנה) it should have said kebo’an (כבואן)? Naomi and Ruth are referred to as “sheteihem” (שתיהם) “the two of them” in masculine because of their disguising themselves as men during their travel. The numerical difference between sheteihem (שתיהם) — two of them — in masculine and sheteihen (שתיהן) — two of them — in feminine, is ten. The Megillah seeks indicate that this existed only during their travel but upon arriving they changed back to their female garb and they were once again sheteihen (שתיהן). Therefore, the Megillah added the two extra “heis” which together total ten. (אלשיך) [↑](#endnote-ref-216)
219. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 13, pg.93 - R. Alexandrai continued his line of argument1 as he said: The soul and the body are associates, and leave this world together "until they reached Bethlehem" (Ruth 1:19). Why is it [Bethlehem] so called? It is because the court, the accuser and dispute are there.2 At that point it is written, "The whole city buzzed with excitement over them" (ibid.). All the rest of the dead caused a tumult over them in response to the sound of dispute concerning judgment. [↑](#endnote-ref-217)
220. Why the extra hei — instead of bo’anah (בואנה) it should have said bo’an (בואן)? Likewise instead of kebo’anah (כבאנה) it should have said kebo’an (כבואן)? Naomi and Ruth are referred to as “sheteihem” (שתיהם) “the two of them” in masculine because of their disguising themselves as men during their travel. The numerical difference between sheteihem (שתיהם) — two of them — in masculine and sheteihen (שתיהן) — two of them — in feminine, is ten. The Megillah seeks indicate that this existed only during their travel but upon arriving they changed back to their female garb and they were once again sheteihen (שתיהן). Therefore, the Megillah added the two extra “heis” which together total ten. (אלשיך) [↑](#endnote-ref-218)
221. Rashi - **that the entire city was astir:** The entire city became astir. They had gathered to bury Boaz’s wife, who had died on that very day. - This is the element of hashgachah pratis in this story. Bo'az's wife dies on the day that Rus, the future wife of Bo’az, comes into town. [↑](#endnote-ref-219)
222. **Baba Bathra 91a** R. Isaac 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’. [↑](#endnote-ref-220)
223. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.128 - The verse states, “The entire city was in an uproar over them” (Ruth 1:19). Is it possible that an entire city would be in a state of upheaval over the appearance of Naomi, one poor, unkempt woman? Rather, [the upheaval was due to the fact that] the wife of Boaz died on that very day, and the entire city turned out to attend the funeral. [At that moment] Ruth entered [the city] with Naomi, [the result being that] one entered and one departed. - Yerushalmi Ketubot 2b [↑](#endnote-ref-221)
224. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.90 [↑](#endnote-ref-222)
225. Only a town, referred to as ‘ir (v. Deut. XIII, 14) can be condemned. R. Josiah holds that a community of less than ten is a village (kefar) and one of more than a hundred is an entire community, of which the ‘city’ is only a part. [↑](#endnote-ref-223)
226. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.90 [↑](#endnote-ref-224)
227. Rashi - **Is this Naomi?:** Heb. הֲזאֹת. The “hey” is vowelized with a “hataf” because it is in the interrogative. Is this Naomi who used to go out in covered wagons and with mules? Have you seen what happened to her because she went out from the Holy Land? [↑](#endnote-ref-225)
228. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-226)
229. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-227)
230. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-228)
231. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.91 - ‘This [Torah] is Naomi’ — this is the pleasantness *[ne’imo]* of the Torah. [↑](#endnote-ref-229)
232. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-230)
233. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-231)
234. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-232)
235. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-233)
236. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-234)
237. In Hebrew, the word “Mara” — “bitter” — ends with a hei (מרה); why here does it end with an alef? In Aramaic, the word “mara” means a “shovel” as the Gemara relates (Taanit 21b) concerning a man who would regularly lend out “mara v’chatzina” — “a shovel and a pick” for burials. The Gemara (Yevamot 65b) says that even though a woman is not obligated in the mitzvah of procreation, if her husband is sterile she can sue for a divorce, because she can claim that she needs a “cane and a shovel” for her burial. I.e., she needs children so that they will support her in her old age (cane) and tend to her burial (shovel). With the alef in the word “mara,” which can mean “a shovel,” Naomi was alluding of the terrible plight that had befallen her. Normally, children are the shovel which make possible the burial of the parents. “Unfortunately,” she was saying, “I have become the shovel. I buried my both sons.” (בשורת אליהו – ועי' רבינו בחיי פ' בהעלותך "כל מלה שסופו ה' ונכתבת באלף, הכוונה להגדיל ולהדגיש את המובן כגון "והיה לכם לזרא" (במדבר י"א,כ) זרה מאד.)

     Alternatively, “marah” — “bitterness” — is indeed spelled with a hei. Here, however, it is spelled with an alef, since the difference in numerical value of hei (5) and alef (1) is 4, indicating that the bitterness she experienced was the loss of four things dear to her: her husband, her two sons, and her wealth. (שמחת הרגל) [↑](#endnote-ref-235)
238. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.9 [↑](#endnote-ref-236)
239. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - Naomi declares, “Do not call me Naomi,” meaning “pleasantness,” “call me Mara,” which means "bitterness.” The Ibn Ezra says that according to correct grammar, “Mara” should be spelled mem-reish-heh. Why then, is it spelled with an alef here? In Taama D’kra, Rabbi Chaim Kanievsky explains that in halachah, (Shulchan Aruch, Even HaEzer 129:34.) as a general rule, any name in lashon hakodesh is spelled with a heh at the end, and a foreign name is spelled with an alef. Naomi understood that she had been punished for leaving Eretz Yisrael and going to live in a foreign country. Therefore, Naomi says: I deserve to be called Mara, “bitter,” for the sin of leaving Eretz Yisrael, but that is only while I was in a foreign land. Now that I am coming back to Eretz Yisrael, I am confident that HaShem will be kind to me. To symbolize this, she spells her name with the foreign spelling — with an alef — saying, when I was foreign I deserved that fate, but not anymore. Furthermore, Naomi left with five members other family (she and her husband, two sons and she was expecting a child , see the following verse), yet she came back alone. To hint to this she called herself Mara, spelled not with a heh, which has the numerical value of five, but with an alef, which has the numerical value of one. [↑](#endnote-ref-237)
240. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.105 - The new name Naomi gives herself, Mara, has multiple meanings. On the one hand, it comes from the word mar, meaning bitter, clearly referring to the bitter treatment she has suffered at the hands of God,84 the bitterness to which she alluded in her cruel speech to her daughters- in-law (see the commentary to verse 13). On the other hand, it can also refer to the concept of t’murah (תמורה) - meaning change, transformation, or substitute - implying that God has replaced her life with another, that He has turned her world upside down. [↑](#endnote-ref-238)
241. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - The Chiddushei Yedidyah (Volume 8, p. 68.) adds that Naomi is alluding to the famous bitter waters of Mara which HaShem miraculously sweetened. (See Shemot 15:23.) She asks to be called Mara, praying that her life, too, will be miraculously sweetened by HaShem. [↑](#endnote-ref-239)
242. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.19 - Naomi’s remark to the people of Beis Lechem when she returned, that they should not call her “Naomi” but rather “Marah” after what had happened to her. The next verse, however, provides something of a response to Naomi’s bitter remark: she did not come home alone, but rather, Hashem’s hashgachah brought her back with a soul that was lost in the field of Moav! Sometimes, while in the middle of an indescribable trouble, a person finds it difficult to see Hashem’s hashgachah. What they don’t see is that the trouble itself is at that very mo- ment bringing about the yeshuah, which is already present. - Mishbetzos Zahav. [↑](#endnote-ref-240)
243. Rashi - **I went away full:** with wealth and sons. Another interpretation is that she was pregnant. [↑](#endnote-ref-241)
244. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. - Naomi says she left Eretz Yisrael “full.” The Midrash explains that the word “full” means “complete and suecessful.” From here, the Midrash deduces that originally Naomi had sons and daughters. Even though the Megillah only tells us about sons, had she not had daughters she could not have called herself “full.” These daughters died when they left Eretz Yisrael. Another explanation from the Midrash is that “full” means she was expecting a child, and when she left Eretz Yisrael, she miscarried. We have to understand that when Naomi says she left “full” and it is recorded as such in the Megillah, then this is no exaggeration. It truly means that Naomi felt complete in every aspect of her life — she had financial success, health, a husband and children, etc. In the same way, when she says that she came back empty, she means that she felt a tremendous loss in every sense of the word. [↑](#endnote-ref-242)
245. The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth - "He shattered them at the foot of the mountain" (Ex. 32:19). The Torah flew away from there and said, "I went away full" (Ruth 1:21) to Mount Sinai; and now "the Eternal has brought me back empty" (ibid.). "Full" — with yod-hey; but now "full with yod-hey" has flown from me — for this is yod-hey-vav — and a single hey remains. - (fol. 83d) [↑](#endnote-ref-243)
246. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 13, pg.93 - After this, the body <84a> is penetrated by maggots and worms, and the soul mourns over it. As Scripture states, "Only his flesh upon him has pain, and his soul within him mourns" (Job 14:22). It says, "I went away full" (Ruth 1:21) into that [temporal] world; [↑](#endnote-ref-244)
247. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 13, pg.93 - After this, the body <84a> is penetrated by maggots and worms, and the soul mourns over it. As Scripture states, "Only his flesh upon him has pain, and his soul within him mourns" (Job 14:22). It says, "I went away full" (Ruth 1:21) into that [temporal] world; "and the Eternal has brought me back empty" (ibid.) to this [spiritual] world, without good deeds or Torah. [↑](#endnote-ref-245)
248. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-246)
249. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-247)
250. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-248)
251. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-249)
252. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-250)
253. “I was full when 1 went away, but HaShem has brought me back empty . .. HaShem has testified against me, the Almighty has brought misfortune upon me.” Rashi remarks there that “HaShem has testified against me” refers to the attribute of strict justice [↑](#endnote-ref-251)
254. Rashi - **has testified:** Heb. עָנָה, has testified against me that I dealt wickedly before Him. Another explanation: The Divine Standard of Justice has humbled me, as (Hosea 5:5): “And the pride of Israel shall be humbled (וְעָנָה).” [↑](#endnote-ref-252)
255. His Name “Sha-dai” which means “sufficient.” He is the Al-mighty because He provides in sufficient measure the needs of all the earth’s inhabitants. (See Bereishit 17:1, Rashi.) [↑](#endnote-ref-253)
256. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 126 - Elimelech’s departure from Eretz Yisrael because of the famine weakened the Jewish people’s resolve that living in Eretz Yisrael was worthwhile. Now that Rus, a former Mo’avi princess, left her country to come to Eretz Yisrael, it inspires the people and makes them appreciate how special it is to be there. This is inadvertently a profound act of kindness to the whole of Klal Yisrael. Midrash says that Rus, by remaining loyal to her mother-in-law, was a lesson to the Jewish nation to be loyal to HaShem. This is another aspect of inspiration that Rus provided for Klal Yisrael. [↑](#endnote-ref-254)
257. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-255)
258. This pasuk is entirely superfluous since it already said that she arrived in Bethlehem and held a conversation with the people there? When the people recognized Naomi and were astonished by her appearance, she humbly told them that from now on they should address as “Mara” because of all that had befallen her (1:20). The Megillah is now telling us, that regardless of her request “vatashav Naomi” — she returned to her original name of Naomi. The reason for this is because when they saw the beautiful gem — Ruth — whom she had brought with her to their community, she won back their admiration and respect and they were convinced that she had retained her good qualities and pleasant personality. (אגרת שמואל) [↑](#endnote-ref-256)
259. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-257)
260. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-258)
261. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-259)
262. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-260)
263. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.25 - Ruth was the first female convert ever accepted from Moav. This is why the Megillah refers to Rus as one who “returned from the field of Moav.” - Ruth Rabbah 7:7 [↑](#endnote-ref-261)
264. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.107 - “Who returned from the fields of Moab” - [this emphasizes] that she is the first to return from the fields of Moab. Yerushalmi Yevamot 48B [↑](#endnote-ref-262)
265. Rashi - **at the beginning of the barley harvest:** Scripture is speaking of the harvest of the Omer. [↑](#endnote-ref-263)
266. The Targum explains that “they arrived on Erev Pesach, and on that day the Jewish people are permitted to harvest for the Omer, which consisted of barley”. This is enigmatic — the Omer was harvested on the 16th of Nissan, the day following the first day of Pesach and not on Erev Pesach which is 14 Nissan? There is an opinion in Gemara (Menachot 72b) that even if the Omer was not harvested in the designated time, it is kosher. According to that opinion, the harvesting of the Omer does not supersede Shabbat. Perhaps the Targum concurs with that opinion. The Targum also opines that they arrived on Erev Pesach and that it was on Thursday. Pesach was thus on Friday and the day after Pesach, when the Omer offering was to be made (16 Nissan), was on Saturday. Since it was not permissible to harvest for the Omer on Saturday, the Omer harvest that year took place on the preceding Thursday, which was then erev Pesach. (שו"ת בית שערים או"ח סי' רל"ח מר' עמרם ז"ל בלוהם) [↑](#endnote-ref-264)
267. According to the Midrash (1:6) they arrived on the day when everyone assembled together for the reaping of barley for the Omer, which was offered on 16 Nisan (see also Targum). The Midrash Rabbah (Vayikra 28:6) says “Let the commandment of the Omer never seem as a trifling one in your eyes, for as a result of the fact that the Jews will perform this mitzvah upon their arrival to Eretz Israel, Avraham merited ownership of the land of Canaan. The merit of Omer stood the Jews in good stead in the days of Gideon (Judges 7:13). The same merit stood them in good stead in the days of Chizkiyahu (Isaiah 30:32). It also helped them in the days of Yechezkiel (Ezikiel 4:9). And it was the same merit that helped them in the days of Haman.” Accordingly, the observance of the mitzvah is a means by which the Jewish people merit salvation and redemption. The Megillah is telling that Ruth, (through whom will come about the ultimate redemption of Klal Yisrael and their “return out of the fields of Moab” — exile — to Eretz Yisrael”) arrived when the Jewish people were preparing for the Omer offering. Just as this has been a mitzvah through which the Jews merited deliverance throughout history, likewise, thanks to merit this mitzvah, the way was paved for Ruth and Boaz to bring about the arrival of our redeemer, Mashiach Tzidkeinu. (משיב נפש – עבודת עבד) [↑](#endnote-ref-265)
268. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg. 127 - The Talmud Yerushalmi (Yevamot 8:3) says that on the day before Rus came to Eretz Yisrael, the halachah was established that a woman from Mo’av is allowed to marry a Jewish person. This ruling is what eventually convinced Bo'az to marry her. Rus had accepted conversion upon herself the day before arriving in Eretz Yisrael, which means that while she was accepting upon herself to convert and walking the long, difficult journey to Eretz Yisrael, HaShem was arranging that she be permitted to marry Bo'az and become the mother of the kingdom. (This halachah must have then been forgotten, because at the time of David HaMelech, once again the question arose whether Rus was permitted or forbidden.) [↑](#endnote-ref-266)
269. The barley offering of the Omer is animal food, and animals are instinctive creatures. (Orot, page 167) - Beitzah 29a – Sotah 14a Rabban Gamliel says: This hints that just as her actions of seclusion with another man were the actions of an animal, so too her offering is animal food, i.e., barley and not wheat. [↑](#endnote-ref-267)
270. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-268)
271. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-269)
272. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-270)
273. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-271)
274. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-272)
275. Yada – The term in Ruth 2:1 moda l’Naomi (keri – oral tradition of reading the text) or meidah (ketiv – written text) can mean “relative” or imply “sexual knowledge.” The later becomes a hint to the future development of the tale when Ruth – not Naomi – will become a sexual partner with Boaz. Naomi hints at marriage when she calls Boaz –“our relative” – instead of hers. (Ruth 2:1 versus Ruth 3:2) [↑](#endnote-ref-273)
276. Rashi 2:1 - **a kinsman:** Heb. מוֹדַע, a kinsman. He was the son of Elimelech’s brother. Our Sages said: Elimelech and Salmon the father of Boaz and So-and-So the near kinsman were all sons of Nahshon the son of Aminadab, but the merit of their fathers did not avail them when they left the Land to go abroad. - Curiously, elsewhere Rashi cites this phrase as proof that the word yada connotes affection and intimacy; see Rashi on Bereshit 18:19. See also Ramban ad loc. See also Midrash Rabbah - Ruth 4:3 [↑](#endnote-ref-274)
277. The Ibn Ezra cites this verse in Mishle, explaining that the word moda means a “ karov yadua,” an intimate kinsman. (This reading is based on the assumption that when Ibn Ezra uses the word karov he means, like Rashi, a kinsman.) Ibn Ezra thereby conflates the two approaches. - By Dr. Yael Ziegler [↑](#endnote-ref-275)
278. “And Naomi had an acquaintance of her husband (moda le-ishah)” – He was beloved of her husband, and the son of his uncle. (Ruth Zuta 2:1) - See also Metzudat David on Tehillim 101:4. By Dr. Yael Ziegler \*\* **Malbim on Ruth**, with commentary by Rabbi Meir Leibush Malbim. pg.58-59 - Boaz knew and cherished Naomi and her husband (which is connoted by the word ומודע which implies that he knew and cherished her, unlike a distant relative). Malbim on Ruth 2:1 [↑](#endnote-ref-276)
279. **Mother of Kings**, Commentary and insights on the book of Ruth, by Rabbi Eliezer Ginsburg. The Hebrew word for relative used here, moda, is not written here with the customary letter vav between the mem and the daled, but with a yud instead, to show us that Boaz did not act like a close relative but as someone who was distant. Furthermore, as we saw earlier how Elimelech was so miserly that he left eretz Israel because of all the beggars who were beseeching him, the verse here tells us that Elimelech’s relative, Boaz, acted in the same way, and did not hasten to offer aid to Naomi and Ruth.

     QUESTION: The word “moda” — “relative” — is read as though it were written with a vav (מודע), but in the actual text it is spelled with a yud (מידע) — what is the significance of the yud?

     ANSWER: The Midrash Rabbah (Shemot 15:26) says that the moon operates on a 30-day cycle. In the beginning its illumination becomes stronger each day, and on the fifteenth day of the month it reaches its peak. Afterwards, it starts a downward trend. Likewise, there were fifteen generations from Avraham to King Shlomo. Avraham began to illuminate the world and the full glory of the Jewish people was manifest in the days of Shlomo. A verse states, “King Shlomo became greater than all the kings of the land in wealth and wisdom. All the kings of the world wanted to see Shlomo, to hear his wisdom which Hashem put in his heart” (II Chronicles 9:23).

     Elimelech, Salmon (father of Boaz) and Ploni Almoni (Tov, the would-be redeemer) were all brothers. When Boaz married Ruth a child was born named Oved — Oved’s son was Yishai, and his grandson was David (4:21). Since Shlomo was the fifteenth generation, David was the fourteenth, and Boaz was the eleventh. Had Ploni Almoni (Tov) who was Elimelech’s brother redeemed the property and married Ruth, then King Shlomo would be the fourteenth and not the fifteenth generation after Avraham.

     Therefore, when Boaz is first introduced on the scene as a relative, there is a yud in the word “moda” — “relative” — which has the numerical value of ten. This indicates that from Avraham until him there were already ten generations and he was the eleventh. Prophetically, Naomi knew that Shlomo had to be the fifteenth generation, and thus she knew that Boaz and not his uncle, Tov, was the one who Providence destined to marry Ruth.

     **Ruth – Mother of Royalty**, A commentary on the Book of Ruth, by Yehoshua Bachrach. Moda’ is the reading (kri); the spelling (ktiv) is mi-da, perhaps to convey: Who knows what his relationship will be to her now? [↑](#endnote-ref-277)
280. Rashi - (איש denotes that) he was a very wealthy man and the leader of the generation. [↑](#endnote-ref-278)
281. The word "ish" commonly denotes a person of spiritual stature. Why? R' Chaim Yehuda Meir Hager z"l explains: The Mishnah (end of Masechet Uktzin) teaches, "HaShem is destined to reward each tzaddik with 310 worlds." Our Sages also teach that: "One hour of Torah and good deeds in this world is worth more than an entire lifetime of Olam Haba." The gematria of *ish* equals 311, one more than the number of worlds in the tzaddik's reward. This signifies the Torah and good deeds – more valuable than Olam Haba -- that the man of stature performs. (Zecher Chaim) [↑](#endnote-ref-279)
282. **Midrash Rabbah - Ruth I:5** - AND A CERTAIN MAN... WENT-like a mere stump! See now how the Holy One, blessed be He, favors the entry into Eretz Israel 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.

     - Man is a tree. (Debarim 20:19) See also Daniel 4:15 where the king was the tree stump. [↑](#endnote-ref-280)
283. **Zohar, Bereshit, Section 1, Page 27b** - This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, “It is a tree of life to those who take hold on it”; this tree is the Matron, the Sefirah Malchut (Kingship), through their connection with which Israel are called “sons of kings”. [↑](#endnote-ref-281)
284. Rashi [↑](#endnote-ref-282)
285. **Malbim on Ruth,** with commentary by Rabbi Meir Leibush Malbim, pg.59: A man endowed with the highest human qualities, including magnanimity and dislike of ill-gotten gains. - Ruth Rabbah 4:3-6 - "And Naomi had a kinsman (moda') of her husband's, a mighty man of valor (Ruth 2:1)". Moda' [means] relative. Rabbi Abbahu said: "[if] a giant marries a giant, what do they bear? Powerful men of "valor". Boaz married Ruth. What did they produce? David: "who is skillful in playing, and a mighty man of valor, and a man of war, and prudent in affairs, and an attractive man, and Hashem is with him (1 Samuel 16:18)". He is "skillful in playing" [that is] in scripture. "And a mighty man of valor" [that is] in Mishnah… [↑](#endnote-ref-283)
286. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-284)
287. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-285)
288. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-286)
289. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-287)
290. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-288)
291. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-289)
292. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-290)
293. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-291)
294. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-292)
295. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-293)
296. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-294)
297. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-295)
298. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 142. This is actually a verse in Mishlei (23:6): “Do not take bread from a person who is stingy.” The Mishbetzos Zahav notes that the Baal Shem Tov writes in Parashas Vayechi that one should try not to take money from a wicked person. [↑](#endnote-ref-296)
299. **Midrash Rabbah - Ruth 4:8** LET THINE EYES BE ON THE FIELD 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 refers to the Sanhedrin. There are two hundred and forty-eight limbs in the human body, and they follow only the eyes. This is the meaning of the verse, LET THINE EYES BE ON THE FIELD, etc., AND GO THOU AFTER THEM. THAT THEY SHALL NOT TOUCH THEE, i.e. that they will not discourage you [from becoming a Jewess]. [↑](#endnote-ref-297)
300. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.133 - Naomi’s use of the term of endearment biti, “my daughter,” stands in stark contrast to Ruth’s fear of even thinking of Naomi as her mother- in-law. Naomi reassures Ruth here of the intimacy of their relationship. Ruth must not feel responsible for their plight; Naomi’s feelings towards her are unchanged. [↑](#endnote-ref-298)
301. **Midrash Rabbah - Ruth IV:4** AND RUTH THE MOABITESS SAID UNTO NAOMI: LET ME NOW GO TO THE FIELD, AND GLEAN AMONG THE EARS 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 years of age and yet you call her daughter? The answer is that she looked like a girl of fourteen. [↑](#endnote-ref-299)
302. Rashi - **And she went, and she came, and she gleaned in the field:** We find in Midrash Ruth [Rabbah]: Before she went she came; Scripture says: And she came, and she gleaned? But rather, she marked the roads before she entered the field, and she went and came and returned to the city, in order to make signs and markings so that she would not stray in the paths and know how to return. [↑](#endnote-ref-300)
303. **Shabbat 113b** And she went and came and gleaned in the field. R. Eleazar said: She repeatedly went and came until she found decent men whom to accompany. [↑](#endnote-ref-301)
304. **Midrash Rabbah - Ruth IV:** 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.. [↑](#endnote-ref-302)
305. Rashi - **and her chance was:** to come to the portion of the field belonging to Boaz. [↑](#endnote-ref-303)
306. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg.148. HaShem arranges for Rus to end up in the field of Bo’az, who is Naomi’s nephew. This is Divine intervention so that Bo’az would see first- hand what a righteous woman Rus is and then marry her. [↑](#endnote-ref-304)
307. **Midrash Rabbah - Ruth IV:4** AND HER HAP WAS (II, 3). R. Johanan said: Whoever saw her was sexually excited. [The word מקרה ‘a happening’ is connected by R. Johanan with קרי ‘semen’.] [↑](#endnote-ref-305)
308. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-306)
309. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-307)
310. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-308)
311. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-309)
312. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-310)
313. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-311)
314. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-312)
315. **Midrash Rabbah - Ruth IV:4** THE PORTION OF THE FIELD 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]. [↑](#endnote-ref-313)
316. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg.148. The word hinei used at the beginning of this verse means a sudden and unusual occurrence. The Malbim explains that normally Bo’az did not come to the fields, relying instead on his trustworthy workers. However, HaShem arranges for Bo’az to come that day; so he should see firsthand Rus’s great humility and modesty. [↑](#endnote-ref-314)
317. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-315)
318. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-316)
319. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-317)
320. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-318)
321. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-319)
322. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-320)
323. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-321)
324. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg.148. The Mishnah says that it was Bo’az who instituted the practice of greeting people by mentioning the name of HaShem. Berachos 9:5. The Gemara says this was one of the three things beit din instituted, and HaShem was happy with the new practice.(Makkot 23b). [↑](#endnote-ref-322)
325. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-323)
326. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-324)
327. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-325)
328. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-326)
329. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-327)
330. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-328)
331. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-329)
332. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-330)
333. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-331)
334. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg.157. The Chida, In Simchas HaRegel on this verse, explains that Bo’az never asked “who” is this girl, rather “whose” young girl is this. Meaning, which family does she come from? Bo’az understood that such exceptional modesty must come from the education of the family. [↑](#endnote-ref-332)
335. Rashi - **To whom does this maiden belong?:** Now was it Boaz’s habit to inquire about the women? But rather, he saw her modest and wise behavior. Two ears she would glean but three she would not glean; and she would glean the standing ears while standing and the lying ones while sitting, in order to avoid bending over. [↑](#endnote-ref-333)
336. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg.152. Why did Bo’az inquire about Rus; surely it was not his practice to find out about every woman he saw? The Gemara answers that Bo’az was struck by Ruth’s modesty and wisdom. - Shabbat 113b [↑](#endnote-ref-334)
337. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg.153. The Alshich explains that once Bo’az saw her exemplary behavior, he was interested in knowing more, to consider whether she was suitable as a wife. But he hid his interest because people may have reacted negatively that he was inquiring about another woman so quickly after his wife’s death. Therefore, he only asked generalized questions about her. However the foreman realized this and decided to portray Rus in the worst possible light, so that Bo’az should not marry her. \*\* **Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg152-153. - Our Sages (Midrash, Ruth Rabbah 4:9) remark that Boaz took note of how modest Ruth was and how she stood out among the other women in this respect: All the others would bend over to pick up the fallen stalks, while she would sit down [modesty]. The others would raise their dresses while she let hers down. They flirted with the men, while she kept to herself. They would gather stalks from among the sheaves, while she took only from those that were definitely ownerless. The Yalkut Shimoni Ruth 601 (and Talmud Shabbath 113b) adds that the others would gather up three stalks at a time, while she conformed with the law that only two are allowed but not three (cf. Mishnah Pe’ah 5:6). Boaz spoke only to the foreman, whom he felt could be trusted: “To whom does this young woman belong? I admire the extremely modest way in which she behaves.” The meaning is thus: “Who can be worthy enough to marry her? She has exceptional qualities and is a rare find.” He stresses הנערה, this young woman, as if to indicate how outstanding she was in her modesty. It surprised him that a girl still single could behave so humbly, so he said: “Is she really still a girl? Who is destined to marry her?” [↑](#endnote-ref-335)
338. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 159 - When the overseer answered Boaz, he raised his voice in order to speak degradingly of Ruth. The prophet uses the double expression ויען...ויאמר, He answered, saying. The Hebrew ויען is generally added to demonstrate a loud retort as in וענית ואמרת, You shall speak and you shall say (Deuteronomy 26:5), or ויען איוב ויאמר, Job answered saying (Job 3:2). The cantillation sign reuia on the word ויען lends credence to this theory. [↑](#endnote-ref-336)
339. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-337)
340. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-338)
341. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-339)
342. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-340)
343. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-341)
344. Rashi - **And she said:** to herself. [↑](#endnote-ref-342)
345. Rashi - **I will now glean:** the gleaning of the ears. [↑](#endnote-ref-343)
346. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg, pg.157-158. Even though Rus is entitled and has a legal right to collect the fallen grain in the fields and there are many other poor people collecting, nevertheless she displays pleasant behavior and modesty by first asking permission. (Iggeres Shmuel) As we see earlier, she is reluctant to go collecting just anywhere — she wishes to take only from someone who is happy to give. She does not want to pressure others into helping her. [↑](#endnote-ref-344)
347. Rashi - **and gather from among the sheaves:** the forgotten sheaves. [↑](#endnote-ref-345)
348. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-346)
349. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-347)
350. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-348)
351. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-349)
352. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-350)
353. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-351)
354. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-352)
355. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-353)
356. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-354)
357. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 161. Bo’az calls Rus “my daughter” a number of times throughout this Megillah, even though she was not his daughter or relative, and not even a young woman — she was forty years old. This salutation was simply a way of declaring that he cared about her. The Divrei Shaul explains that tzaddikim often call women “my daughter” to negate any physical desire that may be created by talking to them. Since a man has no physical desire for his daughter, referring to a woman in this way creates a physical distance. Avot D’Rabi Nosson, chap. 17. [↑](#endnote-ref-355)
358. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 161. Bo’az calls Rus “my daughter” a number of times throughout this Megillah, even though she was not his daughter or relative, and not even a young woman — she was forty years old. This salutation was simply a way of declaring that he cared about her. The Divrei Shaul explains that tzaddikim often call women “my daughter” to negate any physical desire that may be created by talking to them. Since a man has no physical desire for his daughter, referring to a woman in this way creates a physical distance. Avot D’Rabi Nosson, chap. 17. [↑](#endnote-ref-356)
359. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 162. The simple explanation of this verse is that Bo’az is being gracious, telling Rus to always take from his held. He is reassuring her that she has no need to feel uncomfortable taking from him, and therefore, does not need to go collecting in other fields. [↑](#endnote-ref-357)
360. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 162. The Midrash explains that Bo’az is exhorting Rus to maintain her righteousness and that which she had accepted upon herself when she decided to join the Jewish nation Thus, the verse is meant to be understood as referring to serving HaShem. The Midrash elaborates: “Do not go to gather in another field” — do not go to other religions to find satisfaction. "Do not leave here” — do not leave HaShem, Whose presence is as clear as something that can be seen right here. “Stay here close. If all Bo’az wanted to tell Rus was to stay in his field, then the verse is repetitive: “Do not go to... and do not leave here, but stay here....” The Midrash therefore understands that Bo’az was giving Rus a much deeper message. (Yefei Einayim) Do not gather from other religions.pg.164 [↑](#endnote-ref-358)
361. **Mother of Kings - Rabbi Eliezer Ginsburg**: “but stay close to my maidens” refers to the righteous, who are called maidens, as we see in (/you 40:29), “Could you sport with him as a bird, or tether him for your maidens?” – pg.76 [↑](#endnote-ref-359)
362. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 163. Refraining from turning to other religions to find satisfaction includes appreciating that all true satisfaction and joy is obtained only through serving HaShem. Even minor curiosity and interest regarding other ways of life is a sign of dissatisfaction and lack of belief in the inherent beauty and joy in serving HaShem. It is a terrible mistake to think that real happiness can be found outside the confines of a Torah lifestyle. Bo’az therefore tells Rus, Do not go gathering in “other” fields. Encouraging others in the service of HaShem is a tremendous form of kindness, as one is thereby saving their most precious asset — the soul. The Ohr HaChaim (Devarim 22:1) writes that if it is a mitzvah to return a lost item, how much more so is it a mitzvah to return a lost soul! [↑](#endnote-ref-360)
363. **Midrash Rabbah - Ruth 4:8** LET THINE EYES BE ON THE FIELD 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 refers to the Sanhedrin. There are two hundred and forty-eight limbs in the human body, and they follow only the eyes. This is the meaning of the verse, LET THINE EYES BE ON THE FIELD, etc., AND GO THOU AFTER THEM. THAT THEY SHALL NOT TOUCH THEE, i.e. that they will not discourage you [from becoming a Jewess]. [↑](#endnote-ref-361)
364. **Soncino Zohar, Shemoth, Section 2, Page 218a** This is thus what Boaz indicated in his words: “Let thine eyes be in the field”. The term “field” is a reference to Zion and Jerusalem, as it is written: “Zion shall be plowed as a field” (Micah III, 12), and also, “as the smell of a field which the Lord hath blessed” (Gen. XXVII, 27), in allusion to Jerusalem. Hence, “Let thine eyes be on the field”, that is, the rulers that were destined to come forth from her should have their centre only in Jerusalem. [↑](#endnote-ref-362)
365. **Soncino Zohar, Shemoth, Section 2, Page 217b** Boaz, the Judge of Israel, observed the modesty of that righteous woman in that she did not turn her eyes hither and thither, but only looked straight in front of her, and that she had a benignant eye, and that there was no trace of impudence in her. He thus spoke in praise of her eyes. For there are eyes that throw a blight on any spot on which they are cast. But he observed in her a kindly eye, and he also saw that everything prospered in her hands, that the more she gleaned the more the gleaning in the field increased; and so Boaz recognized that the Holy Spirit hovered over her. Hence he thus addressed her, saying: “Let thine eyes be on the field that they do reap, and go thou after them”, to wit, “after thine eyes”. For the phrase “after them” cannot be construed as alluding to the gleaners, as if so it should have been written “and glean thou” instead of “and go thou”. Boaz thus bade her “go after” her eyes, having observed that her eyes carried with them a blessing and were the cause of a manifold increase in the gleaning. [↑](#endnote-ref-363)
366. **Mother of Kings - Rabbi Eliezer Ginsburg:** Why did Boaz have to order the young men not to touch her? After all, Ruth was coming to glean grain that belongs to the poor, and why would they interfere with her and not allow her to glean?

     1 saw in Shai HaTorah by R’ Yosef Dov Soloveitchik that Ruth was still a non-Jew at the time, because only afterwards does it say, “Therefore, bathe and anoint yourself,” (3:3) which Rashi says was her acceptance of the mitzvot. Therefore, as far as the actual halacha was concerned there is no obligation to allow a non-Jew to glean, but this is permitted because of darkei shalom — to live at peace with the non-Jews by not differentiating between Jews and non-Jews. Kesef Mishneh (Hilchot Matnos Aniyim) quotes Ran that the halacha that one supports non-Jewish poor along with Jewish poor only applies if there are Jewish poor there as well, but there is no such obligation when there are no Jewish poor, as then darkei shalom does not apply. Thus Boaz ordered his young men not to interfere with Ruth even when she was all alone in the field, and that they should not prevent her from gleaning. – pg.78 [↑](#endnote-ref-364)
367. Rashi - **And [if] you are thirsty, you may go to the vessels:** And if you are thirsty, do not be ashamed to go and drink from the vessels of water that the young men will draw. [↑](#endnote-ref-365)
368. **Soncino Zohar, Shemoth, Section 2, Page 218a** “go unto the vessels”, to wit, to the righteous, who are called vessels, as it is written, “be ye clean, ye that bear the vessels of the Lord”(Isa. LII, 11); they are the vessels which mankind will in time to come bring as a present to King Messiah; they are the “vessels of the Lord”, in whom the Holy One, blessed be He, rejoices; and although broken vessels, bruised in this world for the sake of observing the Torah, yet the Holy One makes use only of them: “attach thyself to such vessels”, Boaz bade Ruth, “and drink”, etc.’ [↑](#endnote-ref-366)
369. **Midrash Rabbah - Ruth 4:8** AND DRINK OF THAT WHICH THE YOUNG MEN HAVE DRAWN refers to the Festival of Water-Drawing.3And 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 (Isa. XII, 3). [↑](#endnote-ref-367)
370. **Midrash Rabbah - Ruth 4:8** LET THINE EYES BE ON THE FIELD 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 refers to the Sanhedrin. There are two hundred and forty-eight limbs in the human body, and they follow only the eyes. This is the meaning of the verse, LET THINE EYES BE ON THE FIELD, etc., AND GO THOU AFTER THEM. THAT THEY SHALL NOT TOUCH THEE, i.e. that they will not discourage you [from becoming a Jewess]. [↑](#endnote-ref-368)
371. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 170. The Targum explains the previous verse (verse 10) in a similar vein. Rus says, “Why do you regard me favorably by taking notice of me when I am a foreigner?" The simple explanation is that Rus is being modest and saying that she is not worthy of such a welcome as she comes from a foreign nation. But the Targum explains that Rus was telling Bo’az, "Why are you being so friendly to me? I come from Mo’av and I am forbidden to marry into the Jewish nation.” And Bo’az replies, "You have made a mistake; you really are allowed to marry a Jewish person. Only a male from Mo’av is forbidden, not a female.” See the Targum inside to understand how this discussion fits into the words of the verse. As explained, the question of whether a female from Mo’av was permitted to marry a Jew was a very uncertain issue. That is why Rus thought she was not allowed to marry a Jewish person. [↑](#endnote-ref-369)
372. **Midrash Rabbah - Ruth V:2** THEN SHE FELL ON HER FACE 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 that she prophesied that he would make her his wife. (To take cognisance is understood as ‘to know one's wife’, carnally; cf. Gen. IV, 1 for a similar use of knew.) [↑](#endnote-ref-370)
373. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-371)
374. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-372)
375. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-373)
376. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-374)
377. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-375)
378. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-376)
379. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-377)
380. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-378)
381. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-379)
382. **Midrash Rabbah - Ruth V:3** AND BOAZ ANSWERED AND SAID: IT HATH BEEN FULLY TOLD ME (2:11). Why is the verb repeated? It hath been told me in the house, and it hath been told me in the field, ALL THAT THOU HAST DONE UNTO THY MOTHER-IN-LAW SINCE THE DEATH OF THY HUSBAND, and certainly during his lifetime... [↑](#endnote-ref-380)
383. **Midrash Rabbah - Ruth V:3** AND BOAZ ANSWERED AND SAID: IT HATH BEEN FULLY TOLD ME (2:11). Why is the verb repeated? It hath been told me in the house, and it hath been told me in the field, ALL THAT THOU HAST DONE UNTO THY MOTHER-IN-LAW SINCE THE DEATH OF THY HUSBAND, and certainly during his lifetime... [↑](#endnote-ref-381)
384. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 169. Bo’az compliments Rus for leaving behind her family and nation. The Midrash explains that “father and mother” is a reference to idol worship. The Torah Temimah explains that the Midrash was perplexed by what Bo’az had added after he said that Rus left her parents — after all, leaving her birthplace seems to be a very diminutive step in comparison to leaving her parents. The Midrash therefore explains that first Bo’az was describing her spiritual separation, then her physical one. Bo’az was complimenting Rus not just for leaving her family, but also for leaving her religion. Rus, by coming with Naomi, has not only given up all of her physical needs, but she has also given up a whole way of life. This is all part of Ruth's self-sacrifice. The Kofer Nefesh explains that a father provides financial security, while a mother provides emotional support. (See Rashi on Bereshit 24:28, that a daughter needs to confide in and relate to her mother more than anyone else.) Bo’az compliments Rus for leaving the physical and emotional support she would have had at home to join a foreign nation to serve HaShem and help Naomi. (According to the Gemara (Sanhedrin 105b) that says Rus was the daughter of Eglon, the king of Mo’av, this is even more amazing because she was leaving the pro- tection of a father who was a king.) [↑](#endnote-ref-382)
385. **Midrash Rabbah - Ruth V:3** AND3 THOU HAST LEFT THY FATHER AND THY MOTHER--i.e. thy idolatry, 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). [↑](#endnote-ref-383)
386. **Midrash Rabbah - Ruth V:3** AND HOW THOU HAST LEFT THY FATHER AND MOTHER AND THE LAND OF THY NATIVITY-this means, thy country. [↑](#endnote-ref-384)
387. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 170. The Midrash says that until two days prior, Rus would not have been accepted as a member of the Jewish people. This statement is also found in the Yerushalmi. (Yevamot 8:3) The commentators explain that the Midrash means that the halachah that a woman from Mo’av was allowed to marry into the Jewish nation had only recently become final — on the fifteenth of Nisan that year. Rus arrived with Naomi in Eretz Yisrael on the sixteenth of Nisan; the next day, on the seventeenth, she went collecting the grain. This is the reason for Bo’az’s choice of words: you have come to a nation that you would not have known two days ago — meaning, you would not have been accepted had you tried then. [↑](#endnote-ref-385)
388. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 187 - 188 - Boaz said that she did not know of the people the day before last. This implies that before that time, i.e., long ago, she did know of their faith! Here he was alluding to the fact that Ruth was the reincarnated form of Lot’s elder daughter (see verses 3-4). Thus, in her time, she knew Abraham, her father’s relative. This then is what is meant by the words, whom you knew not the day before last: “As a Moabitess, you did not know of Israel, but long ago you knew of Abraham. Your soul, which remembered its relationship with the Jewish People, yearned to return once again. [↑](#endnote-ref-386)
389. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 188 - Note that the phrase ותהי משברתך, May your reward..., is in the feminine form (the masculine would be ויהי שכרך). This denotes that the reward would be a holy soul — נפש, soul, is a feminine word — which would emanate from her on account of her decision to seek refuge under the wings of God. Hence, the verse can be understood thus: “Your reward be complete, for it — i.e., a holy soul — will be formed by God, the Lord of Israel.” [↑](#endnote-ref-387)
390. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 172. MAY YOUR REWARD BE COMPLETE. What is Bo’az’s intention here? Why should anyone’s reward be anything but “complete”? Rabbi Avraham Landau, zt”l (The Strikover Rebbe of Bnei Brak (1917-2001).), once said that most people receive at least some level of a religious upbringing, and each person is rewarded only for climbing higher than the level of observance he had been accustomed to in his youth. Therefore, on some level, most people’s reward is not complete. Rus, who was a convert, received no help from her parents in her mitzvah observance, so her reward will be complete. This is true of anyone who has come from an irreligious upbringing and has developed himself or herself in keeping Torah and mitzvahs — his reward will be “complete.” Another explanation based on the words of Rabbi Pinchos Horowitz, zt”l, (Panim Yaffos, Parashas Terumah, s.v. meis.) is as follows: A person who exhibits great sacrifice for davening will then be rewarded not only for the mitzvah of praying, but will also be compensated and receive a reward worth much more than what he lost by his sacrifice. [↑](#endnote-ref-388)
391. **Midrash 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. (This depends on the connection between שלמה **complete** and שלמה **Solomon**; missing from printed text but added by Z. Einhorn, as in Yalk.) [↑](#endnote-ref-389)
392. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 174. The sefer Shoresh Yishai by Rabbi Shlomo Alkabetz gives a different explanation. It says that wings are symbolic of protection and refuge. A person is protected by the wings of the world, meaning that nature, which is symbolized by this world, protects those who abide to the rules of nature. [↑](#endnote-ref-390)
393. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 174. The Maharal explains as follows: Wings are symbolic of reaching great heights very quickly, as we see that birds are capable of soaring to great heights with tremendous speed by flapping their wings. This world has wings, meaning that a person who looks at this world and appreciates the wisdom of HaShem evident in the world can reach high levels. Angels also have wings; a person who sees and interacts with an angel can reach exceptional heights, even greater heights than one reaches just from this world. And the Midrash tells us that a person who performs kindness soars even higher — higher than the level one reaches by seeing the wisdom of this world and higher than the levels achieved by connecting to an angel. This is because by performing kindness, one is connecting to HaShem, Who is the source of all kindness. Therefore, by doing kindness one reaches the extraordinary height of closeness to HaShem — he is underneath HaShem’s Wings.(In Nesivos Olam, Nesiv HaChessed, chap. 1.1 have shortened both the Midrash and the Maharal. For the complete text, see the originals.) [↑](#endnote-ref-391)
394. **Midrash Rabbah - Ruth 4:8** LET THINE EYES BE ON THE FIELD 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 refers to the Sanhedrin. There are two hundred and forty-eight limbs in the human body, and they follow only the eyes. This is the meaning of the verse, LET THINE EYES BE ON THE FIELD, etc., AND GO THOU AFTER THEM. THAT THEY SHALL NOT TOUCH THEE, i.e. that they will not discourage you [from becoming a Jewess]. [↑](#endnote-ref-392)
395. **Mother of Kings - Rabbi Eliezer Ginsburg**: Shoresh Yishai explained that after Boaz had promised Ruth the World to Come, as we brought above ’1 from the Targum, she exclaimed that she had never dreamed of having the merit of entering the World to Come like one of Boaz’s maidservants. We see this in Ketubot 111, where R’ Avahu said that even a Canaanite maidservant [Maharsha says that this refers to a woman who immerses herself in a mikveh in order to become a maidservant] is guaranteed a place in the World to Come, for it states (Yeshayahu 42:5), “Who gave a soul to the people upon it.” Pg. 89 [↑](#endnote-ref-393)
396. Rashi - **but I am not as one of your handmaids:** I am not as worthy as one of your handmaids. [↑](#endnote-ref-394)
397. **Midrash Rabbah - Ruth V:5** THEN SHE SAID: LET ME FIND FAVOUR IN THY SIGHT, MY LORD... THOUGH I BE NOT AS ONE OF THY HANDMAIDENS (II, 13). He said unto her, ‘Heaven forfend! Thou art not as one of the handmaidens (amahoth) but as one of the matriarchs (imahoth).’ [↑](#endnote-ref-395)
398. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-396)
399. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-397)
400. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-398)
401. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-399)
402. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-400)
403. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-401)
404. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-402)
405. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-403)
406. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-404)
407. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 177. By mentioning that Bo’az invites Rus to join him in his meal, the Megillah is showing us the importance of this event (for if it was unimportant, the Megillah would not bother to relate it). [↑](#endnote-ref-405)
408. **Shabbath 113b** And at meal-time 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? [↑](#endnote-ref-406)
409. The Midrash (5:6), in the name of R’ Yochanan, states on verse 14, “At mealtime, Boaz said to her, ‘Come over here and partake of the bread, and dip your morsel in the vinegar,’ ” that this refers to David HaMelech, where “Come over here” refers to the monarchy. Boaz saw through ruach HaKodesh (Divine inspiration) that Ruth was destined for the monarchy. He therefore made a point of telling the young men to honor her as if she were a queen, because it is understood that the honor one gives a king is different than the honor one gives an ordinary person. [↑](#endnote-ref-407)
410. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 176. The Midrash points out that Bo’az speaks in the future tense — not in the present tense, as would be expected. The Midrash explains that Bo’az was telling Rus through prophecy that she would merit many blessings. The blessings are all hinted to in these words: “Eat of the bread” means you will eat from the food that the righteous will eat in the world to come. [↑](#endnote-ref-408)
411. **Midrash Rabbah - Ruth V:6** AND EAT OF THE BREAD refers to the bread of royalty. [↑](#endnote-ref-409)
412. Rashi - **and dip your morsel in the vinegar:** From here [we derive] that vinegar is beneficial for a heatwave. [↑](#endnote-ref-410)
413. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.62 - When Boaz told Ruth to dip her morsel of bread into vinegar he was hinting that she will have a descendant whose deeds will be bitter as vinegar: King Menasheh - Shabbat 113b. [↑](#endnote-ref-411)
414. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 177. The Midrash points out that Bo’az speaks in the future tense — not in the present tense, as would be expected. The Midrash explains that Bo’az was telling Rus through prophecy that she would merit many blessings. The blessings are all hinted to in these words: “Dip your piece of bread in the vinegar” is an allusion to the suffering of her descendant David, who would have a rebellious son Avshalom. - **Midrash Rabbah - Ruth V:6** 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). [↑](#endnote-ref-412)
415. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 179. [↑](#endnote-ref-413)
416. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 180. When the time comes to eat, Bo’az invites Rus to join him for the meal. Bo’az tells her to come and sit near him. As the leader, he sits at the head of the table, so Rus is offered a seat next to him at the very head of the gathering. Yet the verse tells us that Rus sits at the side of the harvesters — who were the lowly workers — far away, at the foot of the table. She does not see herself fit to sit at the head and does not want to be in the limelight, so she sits at the side. Rus’s humbleness is accentuated once again. Furthermore, she sits “at the side of the harvesters” — she positions herself to be on the side of the harvesters, not facing anyone, to remain as inconspicuous and as modest as possible. The Alshich adds that she did not sit in front of the workers so that they should not look at her, but she also did not sit behind the workers, because then she would have inevitably been looking at them. Although this is not as immodest as them gazing at her, it is nonetheless not the ultimate level of modesty; therefore, she sat at the side — not being seen and not looking. [↑](#endnote-ref-414)
417. **Midrash Rabbah - Ruth V:6** AND SHE SAT BESIDE THE REAPERS. in that the throne was taken from him for a time, (During the rebellion of Absalom. This is a play on mizzad (BESIDE), which is connected with nozad, to destroy or take away (Rash. and Y.’ A).) as R. Huna said: All these six months that David was in flight from Absalom are not included in his reign (According to II Sam. V, 4, and X Kings II, 11, David reigned for forty years, according to II Sam. V, 5, it was forty years and six months, which latter are not included.) and he atoned for his sins with a she-goat, like a commoner. (A king atoned with a he-goat, a commoner with a she-goat (Lev. IV, 23).) [↑](#endnote-ref-415)
418. Rashi - **and he handed her parched grain:** Heb. וַיִצְבָּט, and he handed her. There is no similar word in the Bible, but in the language of the Mishnah (Hagigah 3:1): “the back, the interior, and the handle (בֵּית הַצְבִיטָה).” [↑](#endnote-ref-416)
419. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 181. During the meal, Bo’az gave Rus some parched grain. How much parched grain? The verse just says, “and he passed her parched grain.” The word vayitzbat, which the verse uses in describing Bo’az’s action of giving grain, can also mean “and he pinched." The Midrash explains that he gave her only a pinch of parched grain, the amount one would use when adding a pinch of salt to the food. The Midrash then calculates that a pinch of grain is the amount of grain one can fit between two fingers. [↑](#endnote-ref-417)
420. **Shabbath 113b** In a Baraitha it was taught: ‘And she ate’, in this world; ‘and she was sufficed’, in the days of the Messiah: ‘and she left over’, in the future that is to come. [↑](#endnote-ref-418)
421. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 176. The Midrash points out that Bo’az speaks in the future tense — not in the present tense, as would be expected. The Midrash explains that Bo’az was telling Rus through prophecy that she would merit many blessings. The blessings are all hinted to in these words: “She ate” alludes to the fact that Rus will enjoy seeing her descendant David become king. [↑](#endnote-ref-419)
422. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 182. The Alshich explains the significance of this verse: it was the first time in a very long time that Rus ate a satisfying meal. When the verse says that she was satisfied, it means that only now was she satisfied. Until then, she simply did not have enough food to eat. - Bamidbar Rabbah **21;** Yalkut Shimoni, Mishlei **550.** [↑](#endnote-ref-420)
423. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 177. The Midrash points out that Bo’az speaks in the future tense — not in the present tense, as would be expected. The Midrash explains that Bo’az was telling Rus through prophecy that she would merit many blessings. The blessings are all hinted to in these words: “And was satisfied” implies that Rus will see Shlomo rule over the entire world. [↑](#endnote-ref-421)
424. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 177. The Midrash points out that Bo’az speaks in the future tense — not in the present tense, as would be expected. The Midrash explains that Bo’az was telling Rus through prophecy that she would merit many blessings. The blessings are all hinted to in these words: “And even left some over” tells us that Ruth's true reward remains for her in the world to come. [↑](#endnote-ref-422)
425. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-423)
426. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-424)
427. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-425)
428. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-426)
429. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-427)
430. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-428)
431. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-429)
432. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-430)
433. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-431)
434. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 189. In the previous verse, Bo’az has already instructed his servants not to embarrass Rus; now he wishes to ensure that they do not even criticize her, even if it would be done without shaming. This means that for the three months Rus collected in the fields, the servants of Bo’az were forbidden from saying anything remotely derogatory to her. [↑](#endnote-ref-432)
435. Rashi - **And also, pretend to forget:** Heb. שֹּׁל תָּשּׂלוּ, you shall forget, pretend that you are forgetting. The Targum for שְּׁגָגָה, inadvertence, is שָּׁלוּתָא, and similarly, (II Sam. 6: 7): “for the error, (הַשַּׁל).” Another explanation: an expression of (Deut. 28:40): “your olive tree will cast off (יִשַּׁל) [its fruit].” [↑](#endnote-ref-433)
436. Rashi - **bundles:** Heb. צְבָתִים small sheaves, and there is a similar expression in the language of the Mishnah (Er. 10:1): “If he found them (tefillin) in pairs (צְבָתִים) or in bundles.” [↑](#endnote-ref-434)
437. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 190. The word vatelakeit has the root leket, which the Torah uses to describe grain that accidentally fell. Even though Bo’az instructs his workers to deliberately drop extra grain for Rus, she has the wisdom to be able to see this and makes sure to collect only that which she is entitled to according to the Torah, i.e. grain which had accidentally fallen. (Malbim) [↑](#endnote-ref-435)
438. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 191. Rus collects stalks of grain and then threshes them, and by the end of the day she has amassed the volume of an eifah of food. An eifah is the volume of 420 eggs; this is the equivalent of twelve to twenty-two kilograms (48.5 lbs) of grain — the equivalent of ten daily rations of food. (See Rashi on Shemot 16:36. Every member of the Jewish nation received an omer of manna every day in the desert. An omer is a tenth of an eifah.) So Rus had collected in one day enough for her and Naomi to eat well for five days. It is remarkable how much Rus managed to collect and thresh in just one day. [↑](#endnote-ref-436)
439. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 192. SHE CARRIED IT. These words are seemingly superfluous; obviously, she carried the grain! The Meishiv Nefesh explains that there were strong male workers who offered to help her and carry the grain for her. Rus, however, refused out of modesty. [↑](#endnote-ref-437)
440. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 192. The Ibn Yichye adds that even though it was very heavy she was able to carry it easily. Evidently, HaShem gave her extra strength when He saw her determination to help her mother-in-law. [↑](#endnote-ref-438)
441. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 192. Rus goes straight back to the city. The Midrash Lekach Tov points out that rather than looking for friends or exploring her new country, she went straight home so that Naomi should not be lonely. [↑](#endnote-ref-439)
442. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 193. Furthermore, Rus understood that it would be immodest to go wandering aimlessly around and therefore she went straight back to the city. See Tehillim (45:14) that the prestige of a princess is her privacy. [↑](#endnote-ref-440)
443. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.90 [↑](#endnote-ref-441)
444. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 193. Why does the verse point out that Rus gave Naomi leftovers? When Rus gave her mother-in-law the food, she played down the good deed, telling Naomi that it was leftover food and she had no use for it anyway. [↑](#endnote-ref-442)
445. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 196. Malbim says that when Naomi saw the leftover food Rus brought her, Naomi thought that aside from collecting grain, Rus also had worked for someone and earned her lunch. [↑](#endnote-ref-443)
446. Rashi - **May he who took heed of you:** the owner of the field who showed you favor [and permitted you] to glean in his field. [↑](#endnote-ref-444)
447. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 192. The Vilna Gaon explains a later verse (2:19), “Yehi makireich baruch’,' which on a simple level means, “The one who noticed you [Bo'az] shall be blessed.” He explains saying, The one who will know you — through marriage — will be blessed, because you are a hard worker and you will make a good wife. The Vilna Gaon explains a later verse (2:19), “Yehi makireich baruch’,' which on a simple level means, “The one who noticed you [Bo'az] shall be blessed.” He explains saying, The one who will know you — through marriage — will be blessed, because you are a hard worker and you will make a good wife. [↑](#endnote-ref-445)
448. **Midrash Rabbah - Ruth V:9** AND HER MOTHER-IN-LAW SAID UNTO HER: WHERE HAST THOU GLEANED TO-DAY? (ib. 19). It was taught in the name 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 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 morsel of food which he gave me. [↑](#endnote-ref-446)
449. **The Navi Journey- Megillas Rus**, by Rabbi Ilan Ginan, pg.64 - Naomi asked Rus where she had collected that day. Ruth answered that the name of the person “with whom I did” (“asher asisi imo”) was Boaz. Literally, these words mean that she had done chessed for Boaz. Chazal learn from here that more good is done by the poor person for the ba’al habayit when he gives to a poor person than is done for the poor person who receives the gift. The poor person is actually giving merit. – Ruth Rabbah 5:9 [↑](#endnote-ref-447)
450. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-448)
451. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-449)
452. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-450)
453. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-451)
454. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-452)
455. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-453)
456. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-454)
457. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-455)
458. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-456)
459. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-457)
460. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-458)
461. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-459)
462. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-460)
463. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-461)
464. Rashi - **with the living or with the deceased:** That he sustains and supports the living and occupies himself with the needs of the deceased. [↑](#endnote-ref-462)
465. **Midrash Rabbah - Ruth V:10** AND NAOMI SAID UNTO HER DAUGHTER-IN-LAW: 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 [↑](#endnote-ref-463)
466. **Midrash Rabbah - Ruth V:10** AND TO THE DEAD, in that he occupied himself with their shrouds. (The Midrash suggests that Boaz paid for the shrouds of Mahlon and Chilion. Cf. Midrash to 1, 8 (supra, II, 14).) [↑](#endnote-ref-464)
467. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-465)
468. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-466)
469. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-467)
470. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-468)
471. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-469)
472. **Midrash Rabbah - Ruth V:10** AND NAOMI SAID UNTO HER: THE MAN IS NIGH OF KIN UNTO US, ONE OF OUR NEAR KINSMEN (ib.). R. Samuel B. Nahman said: Boaz was one of the notables of his generation, and yet the woman made him her relative, (I.e. she did not say ‘we are related to him’, but ‘he is related to us’. The reading of the Yalkut suggests that she did this because she was conscious that she had conferred a favour upon him by accepting his charity. as stated above (Y.-A.).) as it is said, THE MAN IS NIGH OF KIN UNTO US. [↑](#endnote-ref-470)
473. **Midrash 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, (She still harboured impure thoughts.) 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 O F WHEAT HARVEST (ib. 23). [↑](#endnote-ref-471)
474. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-472)
475. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-473)
476. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-474)
477. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-475)
478. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-476)
479. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 192. The Midrash Lekach Tov points out that rather than looking for friends or exploring her new country, she went straight home so that Naomi should not be lonely. Later, when Rus continues to collect grain, the verse says, “She joined Bo’az’s girls to gather until the end of the barley harvest and wheat harvest; and she stayed [at home] with her mother-in- law.” (2:23) The Malbim says that we see from this verse that she kept by the maidens only when she was collecting, but dwelled with her mother-in-law the rest of the time. [↑](#endnote-ref-477)
480. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-478)
481. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-479)
482. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-480)
483. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-481)
484. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-482)
485. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-483)
486. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-484)
487. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-485)
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489. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-487)
490. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-488)
491. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-489)
492. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-490)
493. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-491)
494. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg. In the *sefer Minchas Erev,* the author writes in the name of his father that later, when Naomi encourages Ruth to get married, she says, *"Avakesh lack Mano'ach’.'* This phrase literally means, “I will seek for you rest." But according to this Gemara, one can explain that Naomi was reassuring Rus and telling her not to worry that she would share the same fate as Bo'az in that his children died, because *Avakesh lack Mano'ach —* I will seek for you Mano’ach and invite him to the wedding! [↑](#endnote-ref-492)
495. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-493)
496. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-494)
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498. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-496)
499. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-497)
500. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-498)
501. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-499)
502. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-500)
503. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-501)
504. Rashi - **our kinsman:** Heb. מוֹדַעְתָּנוּ our kinsman. [↑](#endnote-ref-502)
505. Rashi - **is winnowing:** the chaff, vanner in French. [↑](#endnote-ref-503)
506. Rashi - **tonight:** because the generation was unrestrained in theft and robbery; and he would sleep in his threshing-floor to guard his threshing-floor. [↑](#endnote-ref-504)
507. Rashi - **and you shall bathe:** from the contamination of idolatry. [↑](#endnote-ref-505)
508. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 212. Naomi tells Rus to prepare by washing and anointing herself. The Midrash explains that she meant this in a spiritual sense — to wash herself clean from idol worship. - **Midrash Rabbah - Ruth V:12** WASH THYSELF THEREFORE, AND ANOINT THEE (ib. 3). WASH THY SELF clean of thine idolatry. [↑](#endnote-ref-506)
509. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 212. The Iggeres Shmuel writes that now Rus was completing her conversion by immersing in a mikveh in front of beis din. Halachah dictates that at the time of immersion in the mikveh, one must remind the convert of the basic mitzvahs. Therefore, Naomi now reminds Rus to think about her commitment to separate herself from idol-worship, which was the primary sin in those days, and to accept upon herself to perform all the mitzvahs. [↑](#endnote-ref-507)
510. Rashi - **and anoint yourself:** These are the commandments. [↑](#endnote-ref-508)
511. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 213. Naomi tells Rus to prepare by washing and anointing herself. The Midrash explains that she meant this in a spiritual sense — to wash herself clean from idol worship and anoint herself with mitzvot. - **Midrash Rabbah - Ruth V:12** AND ANNOINT THEE refers to good deeds and righteous conduct. [↑](#endnote-ref-509)
512. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 212. The Iggeres Shmuel writes that now Rus was completing her conversion by immersing in a mikveh in front of beis din. Halachah dictates that at the time of immersion in the mikveh, one must remind the convert of the basic mitzvahs. Therefore, Naomi now reminds Rus to think about her commitment to separate herself from idol-worship, which was the primary sin in those days, and to accept upon herself to perform all the mitzvahs. [↑](#endnote-ref-510)
513. Rashi - **and put on your clothes:** Sabbath garments. [↑](#endnote-ref-511)
514. **Shabbat 113b** - Wash thyself therefore, and anoint thee, and put they raiment upon thee. R. Eleazar said: This refers to the Sabbath garments. [↑](#endnote-ref-512)
515. **Midrash Rabbah - Ruth V:12** AND PUT THY RAIMENT UPON THEE. Was she then naked? It must refer to Sabbath garments. [↑](#endnote-ref-513)
516. **Mother of Kings - Rabbi Eliezer Ginsburg**: Naomi specified that Ruth should wear her Shabbos clothes. The explanation of this is that Bach states that Naomi’s advice in this matter was like that of Rivka to Yaakov. Rivka told Yaakov to go into his father Yitzchak and receive his blessing, even though this was not with Yitzchak’s permission. Just as Rivka clothed Yaakov in the precious clothes that Adam worn in the Garden of Eden, which had the perfume of the Garden of Eden, so that Yitzchak smelled its scent, so too did Naomi want Ruth, when she entered the threshing floor, to have the scent of Shabbos, because Shabbos is like the Garden of Eden. Similarly, I heard from R’ Zalman Rothberg, who once studied under my grandfather (author of Or Yehezchel) in Yeshivas Petach Tikvah that one Shabbos my grand- father told him, “You can smell the smell of Shabbos here.” Thus, when Naomi asked Ruth to wear her Shabbos clothes when she entered the threshing floor, it was so that the aroma of Shabbos would enter with her. Pg. 105 [↑](#endnote-ref-514)
517. Rashi - **and go down to the threshing-floor:** Heb. וְיָרַדְתְּ. It is written וְיָרַדְתִּי [and I will go down]; my merit will go down with you. [↑](#endnote-ref-515)
518. **Mother of Kings - Rabbi Eliezer Ginsburg**: The kri (the way the word is read) of the word is ueyaradet, “you will go down,” but the ktiv (the way the word is actually written) is ueyaradeti, “I will go down.” On this Rashi comments that “my merit will go down with you.” Maharsha on Sotah 45b comments on the halacha that if a person is found murdered outside a city, the chachamim (the wise men) of the city have to place their hands upon a calf and state, “We did not let the person go without food and did not let him leave without an escort.” Based on this, Maharsha writes about on the importance of escorting someone on his way within the city. Obviously, the intention is to protect him along the way. Thus, the angels which escort the person performing a mitzvah go along with the person being escorted to protect him from injury. This is what Naomi meant when she said, “1 will go down,” namely that her angels would protect Ruth from injury. Pg. 105 [↑](#endnote-ref-516)
519. Midrash Rabbah - Ruth 5:12 - **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 211. But what does she mean by “my merit will go with you”? The sefer Kol Mevaser explains that really it would have made sense for Naomi to try and get herself married before she arranged for Rus to get married. But Naomi realized that Rus had an opportunity that must be followed up. So Naomi put aside her own needs and made plans for Rus. Now, Naomi did not simply make arrangements for Rus, and then send her off. Naomi, who was worthy of the royal family, transferred her tremendous merits to Rus so that Rus’s endeavors would be successful. - Midrash Rabbah - Ruth V:12 She said to her, ' My merits will descend with you.’’ (The ketib is וירדתי ‘and I will go down’.) [↑](#endnote-ref-517)
520. **Mother of Kings - Rabbi Eliezer Ginsburg**: It also occurred to me that it states, “go down to the threshing floor” but not “you will come to the threshing floor,” which is an allusion to the merits of David and Shlomo who came out of this marriage and who would eventually build the Beis HaMikdash on the site of the threshing floor of Aravnah, which David bought. For we are told in Zevachim 54b that the Beis HaMikdash was not built on the peak of the mountain but rather lower down. That is what is meant by “go down to the threshing floor.” Pg. 106 [↑](#endnote-ref-518)
521. Rashi - **do not make yourself known to man:** to Boaz. [↑](#endnote-ref-519)
522. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg.pg. 225. Naomi told Rus that she should uncover Bo’az’s feet.26 The word “foot” in lashon ha-kodesh, “regel” shares the same root as the word hergel, “habit.” As such, one can understand Naomi’s instructions to mean, “reveal the habits and behavior of Bo’az.”27 Bo’az’s personality would be revealed at this crucial moment: would he be pleasant even though he had every right to be angry? [↑](#endnote-ref-520)
523. Maimonides in the Guide of the Perplexed 1:28 [↑](#endnote-ref-521)
524. Alshich: Naomi knew that there existed a man who was a closer relative than Boaz. By rights, he should have been given the first choice to marry Ruth. This is where the extra yod in ושכבתי comes from. Naomi meant to say as follows: “It is quite probable that he will not accept you immediately. Don’t be too concerned about that. He does not doubt that you are the destined one from Moab. The problem here is the spirit of my son Machlon that lies within you.” Hence, she said ושכבתי. The yod in the ktiv changes the meaning to ‘I’ will lie. Naomi was hinting that since the spirit of her son was inside Ruth it would be as if she herself were lying next to Boaz. “Since there is another redeeming relative who takes priority over Boaz, that person must first be offered the chance to redeem you and perpetuate the name of my son.” [↑](#endnote-ref-522)
525. Meam Loez: Although Ruth did not understand the reason for the strange plan, which ran counter to her sense of modesty and dignity, she agreed to do whatever Naomi said, certain that Naomi’s instructions were אֵלַי, “to me”, that is, for her benefit.

     But אֵלַי, though pronounced, is not written in the text, to convey that even if Naomi’s instructions had not been for her benefit and addressed directly to her, Ruth would have carried them out nevertheless, simply because Naomi had spoken.

     Also conveyed by the missing אֵלַי, is that Ruth went on her mission only to fulfill Naomi’s wish, not to gain anything for herself. It was as if Ruth had no personal stake in the outcome. [↑](#endnote-ref-523)
526. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 213-214. The Iggeres Shmuel points out that this phrase is in the future tense. Even though Naomi has asked Rus to do something extremely uncomfortable, not only does she agree, she assures her mother-in-law that in the future, she will do whatever else Naomi asks of her. This requires not only kindness, but humility. Even though we read in this verse the following statement from Rus, “Whatever you say to me to do, I shall do," the word ei- lai, “to me,” is read, but it is not actually written in the Megillah. This phenomenon repeats itself again later, in Verse 17. Rabbi Sholom Schwadron, zt’T, explained the following idea: True kindness is ignoring that which a person wants for himself. Since Rus exemplifies true kindness in her behavior in this chapter, the verse omits the word meaning “to me” to tell us that Rus was not interested in what was good “to me,” i.e., for Rus, but rather what was good for Naomi. [↑](#endnote-ref-524)
527. **Midrash Rabbah - Ruth 5:13** Without the words ‘to me’, it can be understood that Naomi continually urged Ruth against her will; the addition marks Ruth's reluctant agreement. (Without the words ’ to me’, it can be understood that Naomi continually urged Ruth against her will; the addition marks Ruth's reluctant agreement.) - **Midrash Rabbah - Ruth VII:10** The word elai (to me) is a k'ri, but not a ketib. Ruth said to her, ‘But perhaps one of those dogs (Without the words ’ to me’, it can be understood that Naomi continually urged Ruth against her will; the addition marks Ruth's reluctant agreement.) will come and join me? Nevertheless it is for me to find a way to fulfil your words.’ [↑](#endnote-ref-525)
528. **Mother of Kings - Rabbi Eliezer Ginsburg**: It also occurred to me that it states, “go down to the threshing floor” but not “you will come to the threshing floor,” which is an allusion to the merits of David and Shlomo who came out of this marriage and who would eventually build the Beis HaMikdash on the site of the threshing floor of Aravnah, which David bought. For we are told in Zevachim 54b that the Beis HaMikdash was not built on the peak of the mountain but rather lower down. That is what is meant by “go down to the threshing floor.” Pg. 106 [↑](#endnote-ref-526)
529. **Midrash Rabbah - Exodus V:12** Now the King of Israel and Jehoshaphat the King of Judah sat each on his throne, arrayed in their robes, and they sat in a threshing-floor (II Chron. XVIII, 9). Did they then actually sit in a threshing-floor (goren)? (Surely they would not sit in a threshing-floor to confer!) No, but as we have learnt: (Sanh. 36b) The Sanhedrin sat in a semicircle (goren), so that they should be able to see each other, and the two Scribes of the Court sat in front of them, etc. [↑](#endnote-ref-527)
530. Rashi - **And she went down to the threshing-floor, and she did:** She said to her, “And you shall bathe and anoint yourself and get dressed and then you will go down to the threshing-floor,” but she did not do so, but she said, “If I go down when I am dressed up, whoever meets me or sees me will say that I am a harlot.” She therefore first went down to the threshing-floor and afterwards adorned herself, as her mother-in- law had charged her. [↑](#endnote-ref-528)
531. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-529)
532. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-530)
533. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-531)
534. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-532)
535. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-533)
536. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-534)
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538. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-536)
539. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-537)
540. Rashi - **and his heart was merry:** He engaged in the Torah. [↑](#endnote-ref-538)
541. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg.pg. 217. the Midrash (Ruth Rabbah 5:15) says that Bo’az gladdened his heart by learning Torah. When one’s joy is merely a result of eating, then as one becomes happier, he becomes more egoistic. But if one finds happiness in Torah, then as his happiness increases, he becomes kinder and more selfless. - Midrash Rabbah - Ruth V:15 AND WHEN BOAZ HAD EATEN AND DRUNK, AND HIS HEART WAS GOOD (III, 7).3 Why was his heart good? Because he recited the grace after meals.4 Another interpretation: AND HIS HEART WAS GOOD: he ate different kinds of sweet things after his meal, as they accustom the tongue to the Torah. (Probably, to the study of the Torah, this too being sweet--actual sweetness leading to metaphorical or spiritual sweetness.) [↑](#endnote-ref-539)
542. **Midrash Rabbah - Ruth V:15** Another interpretation: "And his heart was merry" because he was seeking a wife, as it is said "He who has found a wife has found good (Proverbs 18:22)". [↑](#endnote-ref-540)
543. **Soncino Zohar, Shemoth, Section 2, Page 218a** R. Jose began a discourse on the verse: “And when Boaz had eaten and drunk, and his heart was merry”, etc. (Ruth III, 7). ‘His heart was merry,’ he said, ‘by reason of his having pronounced a benediction over his food; [↑](#endnote-ref-541)
544. Rashi - **and she came softly:** Heb. בַלָט silently. [↑](#endnote-ref-542)
545. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 290 - 291- The question is: Why is the vav in particular singled out from the other letters by having a point above it? Furthermore, earlier in the chapter (verse 7), we read that Ruth came in stealth. The Hebrew for in stealth here is בלט, but a more correct form would have been לאט (stealthily). Some commentators explain this form of the word as being related to the word בלטיהם (with their secret arts), which appears in Exodus (7:22): And the sorcerers of Egypt did likewise with their secret arts. See Iggereth Shmuel, who bases this explanation on the fact that Ruth used magical powers to become invisible on that night. If Boaz had chosen to lie near the grain pile to prevent his workers from stealing from it, how could he have failed to notice Ruth lying at his feet? [↑](#endnote-ref-543)
546. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 293 - Ruth could not afford to be seen leaving Boaz. Her plan was to leave before anyone realized that she had been present in the granary. As we said, she was afraid of being noticed only while she rose to leave. The vav in the word בטרום reminds us that at that moment there was no merit Ruth could rely on for help, for it alludes to the vav in ובקומה, which told us that Lot was aware of his daughter’s presence when she rose to leave. Thus, when Ruth came to lie next to Boaz, the text has ותבא בלט. As we explained, the word לט is the name of Lot without a vav. When she came, she was aided by the merit of her ancestress, as her act began purely for the sake of Heaven. There was nothing hidden — no vav to signify private feelings of guilt. Only when Ruth left is there an extra vav in the word בטרום, for in the corresponding act of her ancestress there was some vestige of sin at this time, as is indicated by the dotted vav in the word ובקומה, in v.3:14. When Ruth came to lie at the feet of Boaz, she was not afraid. She was merely following in the footsteps of her illustrious ancestress, whose deed had been solely for Heaven’s sake. In that case, as we explained, Lot was not conscious during the act; his mind was not with him, as if the vav in his name (which signifies knowledge) was absent! [↑](#endnote-ref-544)
547. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg.pg. 225. Naomi told Rus that she should uncover Bo’az’s feet.26 The word “foot” in lashon ha-kodesh, “regel” shares the same root as the word hergel, “habit.” As such, one can understand Naomi’s instructions to mean, “reveal the habits and behavior of Bo’az.”27 Bo’az’s personality would be revealed at this crucial moment: would he be pleasant even though he had every right to be angry? [↑](#endnote-ref-545)
548. Maimonides in the Guide of the Perplexed 1:28 [↑](#endnote-ref-546)
549. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg.pg. 220. The Eshkol Hakofer explains that midnight is a very auspicious time. Many miracles happened at midnight, as we recite in the Haggadah. [↑](#endnote-ref-547)
550. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 220-221. The Eshkol Hakofer explains that midnight is a very auspicious time. Many miracles happened at midnight, which is when HaShem sits on the throne of mercy.19 (This is why many have the custom to pray for Mashiach at midnight.) Therefore HaShem arranged that this too should happen at midnight. The Midrash Lekach Tov explains that the merit of David HaMelech, Rus’s descendant who always began serving HaShem at midnight, stood by her side and protected her at midnight. [↑](#endnote-ref-548)
551. The first half of the night embodies the divine attribute of justice (din or gevurah), and its second half, the divine attribute of benevolence (chessed). Midnight is the juncture that fuses and supersedes them both, since the power to join two opposites can come only from a point that transcends their differences. Midnight is thus an expression of a divine involvement in creation that transcends all standard criteria for punishment or reward.

     https://www.chabad.org/holidays/passover/pesach\_cdo/aid/2759/jewish/The-Midnight-Mystery.htm [↑](#endnote-ref-549)
552. Rashi - **and the man quaked:** He thought it was a demon and attempted to scream, but she held him and enveloped him with her arms. [↑](#endnote-ref-550)
553. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 217. The Midrash describes in detail what happened that night. When Bo’az woke up at midnight, he saw a figure in the shadows by his feet. He became very frightened, wondering if it was a demon, and he opened his mouth to scream. Rus, realizing that she had startled him, put her hand on him to stop him. She was concerned that he would alert others to her presence and bring great shame to both of them. This is the meaning of this verse, “The man [Bo’az] became terrified, and [felt himself] being held tight [by Rus].” He put out his hand and touched her. When he felt her hair, he was reassured that she was a woman and not a demon. He immediately withdrew. Zohar, Parashas Bo, vol. 2, 36b. [↑](#endnote-ref-551)
554. Rashi - **and was taken around:** Heb. וַיִלָפֵת, and he was seized, like (Jud. 16:29): “And Samson seized (וַיִלָפֹת). ” [↑](#endnote-ref-552)
555. **Midrash Rabbah - Ruth VI:1** AND TURNED HIMSELF. She clung to him (The root לּפת means ‘to cling’, and the word is therefore translated ‘and he was clung to’.) like ivy, and he began to finger her hair. ' Spirits have no hair,’ 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 or unclean?’ She answered, ‘Clean.’ [↑](#endnote-ref-553)
556. Rashi - **and behold a woman**: He placed his hand on her head and recognized that she was a woman. [↑](#endnote-ref-554)
557. **Midrash Rabbah - Ruth VI:1** AND BEHOLD A WOMAN, purest of women. [↑](#endnote-ref-555)
558. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 276 [↑](#endnote-ref-556)
559. Rashi - **and you shall spread your skirt:** the skirt of your garments to cover me with your cloak, and this is a term connoting marriage. [↑](#endnote-ref-557)
560. see Malbim here, and Rashash to Kiddushin 18b [↑](#endnote-ref-558)
561. A chuppah with a tallit roof is often used for a marriage ceremony. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg.273, 274. See also Yevamoth 54a, Yehezchel (Ezekiel) 16:8 [↑](#endnote-ref-559)
562. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 222. Rus says to Bo’az, “May you spread your cloak over your maidservant,” implying that she wants Bo’az to marry her.

     pg. 223. The Iggeres Shmuel explains that “May you spread your cloak” is referring to the spreading of the veil which is done shortly before marriage. The veil a bride wears is a sign that she is no longer available. The fact that Rus used this comment specifically underscores her modesty: instead of asking for marriage directly, she mentions one aspect of the ceremony — the aspect which indicates the modesty a married woman must have as a reminder she is no longer available to others. [↑](#endnote-ref-560)
563. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 276 [↑](#endnote-ref-561)
564. Rashi - **for you are a near kinsman:** to redeem my husband’s estate, as it is written (Lev. 25: 25): “then his near kinsman who is closest to him shall come and redeem, etc.” My mother-in-law and I must sell our estate, and now it is incumbent upon you to buy [it]. Acquire me also, along with it, so that the name of the deceased be remembered on his estate. When I come to the field, they will say: This is Mahlon’s wife. [↑](#endnote-ref-562)
565. **Midrash 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 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 for him, he was immediately vouchsafed, as it is said, And Naomi said unto her daughter-in-law: Blessed be he of the Lord (Rut II, 20). Resh Lakish said: Ruth was forty years of age and had not yet been vouchsafed children as long as she was married to Mahlon. But as soon as that righteous man prayed 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). (And through that blessing were children granted to him.) [↑](#endnote-ref-563)
566. The Sages say that “He who marries a woman for the sake of Heaven is considered as if he gave birth to her (Sotah 12a) – hence, “my daughter”. The man must support and assist the woman in reaching her potential as a mother and wife. “A woman does not make a covenant but only with a man who makes her into a vessel (Sanhedrin 22b)”. A husband can only do so if, like a father, he seeks to elevate her and the entire household. This aspiration by necessity puts him into a paternal role – minimizing and overlooking his own needs and seeking and desiring the good of his wife and family. Even though Boaz and Ruth were bound together at a moment of great intimacy, Boaz does not attempt to draw on the powers of attraction that would come so naturally in that intense and desolate surrounding. This relationship is filial, so it has shaped itself, and so it shall remain. [↑](#endnote-ref-564)
567. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg279 [↑](#endnote-ref-565)
568. Rashi - **than the first:** that you did with your mother-in-law. [↑](#endnote-ref-566)
569. Ruth - A Harvest of Majesty, R. Moshe Alshich, 282-283 [↑](#endnote-ref-567)
570. **Mother of Kings - Rabbi Eliezer Ginsburg**: It would seem to appear that the word “eilai — to me” is missing, and it should state, “whatever you say to me. ” Also, how could a tzaddik such as Boaz promise her something of which he was unsure, for he immediately told her, “Now, while it is true that I am a redeemer, but there is also another redeemer closer than I. Stay the night, then in the morning, if he will redeem you, fine! let him redeem. But if he does not want to redeem you, then I will redeem you.” (3:12-13) How then, did he say to her, “Whatever you say, I will do for you”?

     It appears that what Boaz meant was “whatever you say” in your prayers to HaShem “I will do for you,” – pg.116 [↑](#endnote-ref-568)
571. **Mother of Kings - Rabbi Eliezer Ginsburg**: Kesef Tzaruf explains that an eishet Chayil is a woman whose husband trusts her when he goes out to war, because whenever anyone went to battle on behalf of the House of David he would give his wife a get (a divorce) in case he did not come back for any reason. In the case of an eishet Chayil, when the husband went out to battle he was confident that she would not cheat on him even though she had technically been divorced, and that is the true eishet Chayil. Now, Ruth showed that she was ready to follow an old man so that her husband’s soul could be redeemed, an act which showed her faithfulness to her deceased husband, and that is why she was referred to as an eishet Chayil. Pg.116 [↑](#endnote-ref-569)
572. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 284 - The word אם is kethib but not keri, for even if there was originally some doubt as to whether Boaz or Tov would be the redeemer, nevertheless that doubt, expressed by the phrase כי אם, was left ‘hanging in the air,’ as it were, and the אם is thus not read out, for Boaz was of the opinion that he was definitely the true redeemer. On the other hand, the word אמנם which expresses certainty, is firmly rooted in its place, as Boaz intended to redeem Ruth. [↑](#endnote-ref-570)
573. **Mother of Kings - Rabbi Eliezer Ginsburg**: Imrei Yosher suggests that ‘Tob’, the closer redeemer may have been from the tribe of Ephraim and would be suited to the defeat ofAmalek. Pg.117 – Rashi - **And now indeed:** “If” is written but it is not read, i.e., it conveys the idea of doubt. There is surely a redeemer closer than I. (Other editions: כִּי אִם means a doubt, but it is certain.) Said Rabbi Joshua the son of Levi: Salmon, Elimelech, and Tov were brothers. Now what is the meaning of “that belonged to our brother, to Elimelech” ? A person always calls his uncle his brother, as is stated (Gen. 14: 14): “And Abram heard that his brother was captured.” Now was not Abraham his (Lot’s) uncle? Similarly, Boaz was Elimelech’s nephew, a kinsman of Mahlon, but Tov was closer. [↑](#endnote-ref-571)
574. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg.284 [↑](#endnote-ref-572)
575. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 285 - According to this way of understanding the verse, it is quite possible that the first גואל in the verse is a verb and not a noun as is commonly accepted. The meaning would thus be: “For I am to redeem (you), even though there is another redeemer...” [↑](#endnote-ref-573)
576. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg.283 [↑](#endnote-ref-574)
577. Rashi - **closer than I:** for he is a brother, and I am a nephew. [↑](#endnote-ref-575)
578. **Bamidbar (Numbers) 24:17** I see him, but not now; I behold him, but not nigh; there shall step forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of Seth. [↑](#endnote-ref-576)
579. Rashi - **Stay over tonight:** stay over without a husband. [↑](#endnote-ref-577)
580. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** - "Your latest deed of loyalty is greater than the first" (Ruth 3:10) — in that you remained steadfast toward Me and did not pay attention to the revilement and blasphemy of the other nations. But "stay for the night" (Ruth 3:13) — remain for now in exile, and conduct your children there in Torah and good deeds. If the good deeds testify in your favour to redeem you, then you will be redeemed. But if not, "I will be your redeemer, as the Eternal lives. Lie down until morning" (ibid.) — until the advent of morning and the light of redemption. - (fol. 88b) [↑](#endnote-ref-578)
581. Ibid. 166 [↑](#endnote-ref-579)
582. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** - "Your latest deed of loyalty is greater than the first" (Ruth 3:10) — in that you remained steadfast toward Me and did not pay attention to the revilement and blasphemy of the other nations. But "stay for the night" (Ruth 3:13) — remain for now in exile, and conduct your children there in Torah and good deeds. If the good deeds testify in your favour to redeem you, then you will be redeemed. But if not, "I will be your redeemer, as the Eternal lives. Lie down until morning" (ibid.) — until the advent of morning and the light of redemption. - (fol. 88b) [↑](#endnote-ref-580)
583. Rashi - **as the Lord lives:** She said to him, “You are dismissing me with words.” He jumped up and swore to her that he would not dismiss her with words. Some of our Rabbis said: He swore to his evil inclination, for his evil inclination was contending with him, “You are single, and she is single; be intimate with her” ; so he swore that he would be intimate with her only in marriage. [↑](#endnote-ref-581)
584. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 293 - There may be another purpose for the extra vav in the word בטרום. Boaz had resolved to marry Ruth even while she lay at his feet. When she rose, it was as if she were wearing a royal crown, for she was now destined to be the mother of a royal dynasty. The numerical value of the Hebrew נזר, (crown) is 257, which equals the numerical value of the word בטרום (with the extra vav). [↑](#endnote-ref-582)
585. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 293 - Ruth could not afford to be seen leaving Boaz. Her plan was to leave before anyone realized that she had been present in the granary. As we said, she was afraid of being noticed only while she rose to leave. The vav in the word בטרום reminds us that at that moment there was no merit Ruth could rely on for help, for it alludes to the vav in ובקומה, which told us that Lot was aware of his daughter’s presence when she rose to leave. Thus, when Ruth came to lie next to Boaz, the text has ותבא בלט. As we explained, the word לט is the name of Lot without a vav. When she came, she was aided by the merit of her ancestress, as her act began purely for the sake of Heaven. There was nothing hidden — no vav to signify private feelings of guilt. Only when Ruth left is there an extra vav in the word בטרום, for in the corresponding act of her ancestress there was some vestige of sin at this time, as is indicated by the dotted vav in the word ובקומה, in v.3:14. [↑](#endnote-ref-583)
586. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 289 - The Midrash (Ruth Rabbah 7:1) explains that Boaz did not speak to anyone, but prayed to God that no one find out about Ruth’s visit. [↑](#endnote-ref-584)
587. Rashi - **for he said, “Let it not be known:** This refers back to ” and she rose before one could recognize.“ He rushed her to get up because he said in his heart, ” It does not befit my honor that it should be known that the woman came to the threshing floor." [↑](#endnote-ref-585)
588. **The Book of Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 290 - Interestingly, the lower numerical value of the word דע (know) is (7+4+1) 12. Add to this the word itself and the total is 13. The value of the word וא״ו (uau) also adds up to (6+1+6) only that it not be made known that she lay at my feet, but that the whole episode of her coming here be covered up, as otherwise there would be no limit to the rumors that would abound.” [↑](#endnote-ref-586)
589. Rashi - **six barleys:** It is impossible to say six seah, because it is not customary for a woman to carry such a load; it refers literally to six barleycorns, and he hinted to her that a son who would be blessed with six blessings was destined to emerge from her. [The blessings are:] (Isa. 11:2): “a spirit of wisdom and understanding, counsel and heroism, a spirit of knowledge and fear of the Lord,” [referring to the King Messiah]. [↑](#endnote-ref-587)
590. **Sanhedrin 93a-b** What are “these six barleys”? If you will say it means six actual stalks of barley, would it be Boaz’s way to give a gift of six stalks of barley? Rather: six se’ah. But is it a woman’s way to carry six se’ah?! Rather: He hinted to her that six sons would emerge from her who would be blessed with six blessings each: David, Mashiach, Daniel, Chananiah, Mishael and Azaryah. The traits David Shemuel I 16:18 Music, gibor chayil, warrior, wise speech, attractive, Gd is with him Mashiach Yeshayah 11:2 Knowledge, understanding, counsel, strength, daat, awe of Gd Daniel, etc. Daniel 1:4 No blemish, attractive, all knowledge, daat, madda, self-control [↑](#endnote-ref-588)
591. **Malbim to Ruth 3:15** It appears that this was a kav measure, which is one-sixth of a se’ah, for that was their way, to divide a large unit into sixths, as in Yechezkel 45:13 “And you shall divide the ephah in sixths.” This measure was called “a sixth”. And the law is that one may not give a transient pauper less than a kikar, which is half a kav. He gave Naomi and Ruth a kav, which is food for breakfast for the two of them. Thus he demonstrated that the matter would be resolved that day, and they would not need [more] for the evening meal. [↑](#endnote-ref-589)
592. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 242-243. The verse describing Rus going back home uses the male term, “he.” The Midrash explains that Bo’az accompanied Rus back into the city to give her protection from any harm. The Matnos Kehunah explains that when Bo’az accompanied Rus, he instructed her to pretend to be a man. It was very early morning and people could not recognize their friends, but they may have been able to distinguish between a man and a woman. So he told her to walk with long strides like a man and tie her robe like a man. Furthermore, when he addressed her, he used the male form of address in case others were listening. This is all inferred from the verses use of the male form “he” went into the city. Rabbi Vidal HaTzorfasi adds that a man carries a bundle over his shoulder while a woman balances it on her head. When Bo’az gave Rus the grain, he told her to put it over her shoulder like a man so that passersby would not realize she was a woman. [↑](#endnote-ref-590)
593. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.90 [↑](#endnote-ref-591)
594. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 244. The Iggeres Shmuel, however, explains that Rus came home before light and was disguised as a man. When Rus knocked on the door, Naomi looked through the window and could not tell that it was Rus, so she asked, Who is it? [↑](#endnote-ref-592)
595. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg.pg. 244. Even though on an external level we might not see any difference in her, certainly on a deeper level she had changed. Therefore, Naomi was asking, “Who are you now that you have gone through this? How have you changed?” - Ruth Zuta 3:9, Pesikta DeRav Kahana, chap. 7 [↑](#endnote-ref-593)
596. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg.pg. 244. When Rus comes home, Naomi asks her, “Who are you?” This is a very interesting question. Naomi does not ask, “What happened?” but rather, "Who are you?” even though Naomi obviously knew who she was. The simple explanation is that she was asking, “Are you single or married?” (Midrash) [↑](#endnote-ref-594)
597. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 245. Rabbi Chaim Zeitchik, zt"l, offers a beautiful explanation based on this idea on a verse in Yeshayahu (51:12): “It is I Who comforts you: Who are you, that you are afraid of man who shall die, and of the son of man who is made like grass?" The prophet is speaking to Klal Yisrael in the name of HaShem. Again we have the strange expression, “Who are you?" Rabbi Zeitchik explains that when Klal Yisrael are in exile, on a deep level they change completely, and then when they see HaShem comforting them, they do not recognize Him. [↑](#endnote-ref-595)
598. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 245-246. When Rus comes back to Naomi, she shows her the six grains of barley. And she says, This is what Bo’az gave me so that I should not come to you empty-handed. Bo’az had never said that; Bo’az had given the grain as a present to Rus, not as a gesture to Naomi. But Rus wanted Naomi to feel that Bo’az was thinking of her. The word eilai, “to me,” is not written in the Megillah, even though it is read. Perhaps this is in order to point out that it wasn’t really said to Rus, but that she added it in herself. Instead of Rus saying, This is mine and I am giving it to you out of kindness, she says, This is really meant for you — I am not doing any kindness by giving it to you. When one loves doing kindness, he may feel a need to emphasize that he is performing kindness, but this can make the recipient feel bad or needy. Instead, it is much greater to eliminate the mention of kindness in the act, making the recipient feel good about himself. This can be done in many ways; a truly kind person will think of a way to explain how this is not kindness, but what the person deserves. [↑](#endnote-ref-596)
599. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 213-214. The Iggeres Shmuel points out that this phrase is in the future tense. Even though Naomi has asked Rus to do something extremely uncomfortable, not only does she agree, she assures her mother-in-law that in the future, she will do whatever else Naomi asks of her. This requires not only kindness, but humility. Even though we read in this verse the following statement from Rus, “Whatever you say to me to do, I shall do," the word ei- lai, “to me,” is read, but it is not actually written in the Megillah. This phenomenon repeats itself again later, in Verse 17. Rabbi Sholom Schwadron, zt’T, explained the following idea: True kindness is ignoring that which a person wants for himself. Since Rus exemplifies true kindness in her behavior in this chapter, the verse omits the word meaning “to me” to tell us that Rus was not interested in what was good “to me,” i.e., for Rus, but rather what was good for Naomi. [↑](#endnote-ref-597)
600. **Meam Loez**: The term אֵלַי, “to me,” though pronounced, is not written in the text, to hint at Ruth‘s hidden potential to become the forebear of the six righteous men, symbolized by the six seedling grains. [↑](#endnote-ref-598)
601. Midrash Rabbah - Ruth 5:13 Without the words ‘to me’, it can be understood that Naomi continually urged Ruth against her will; the addition marks Ruth's reluctant agreement. [↑](#endnote-ref-599)
602. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 214. The Midrash explains that in fact Rus deviated from Naomi’s instructions and that is why the word eilai, [that which you say] “to me,” is read, but it is not actually written in the Megillah. Naomi told her to dress herself in beautiful clothes and anoint herself and then go to the barn to meet Bo’az. The next verse tells us that Rus, however, first went to the barn and then dressed up and anointed herself. Even though this method must have been much more difficult, as preparing oneself in a barn is not as easy as doing it at home, nevertheless Rus, who did not want to walk in the streets all dressed up thereby provoking other men, desired to delay her dressing up until later. Even though Rus understood that it was necessary to make herself attractive as she was going to meet her future husband, she chose to do it as late as possible, so as not to cause unnecessary provocation. This is also a form of modesty. [↑](#endnote-ref-600)
603. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 248. Akeidas Yitzchak. The Ibn Yichye explains that Naomi did not want Bo'az to meet Rus again lest he might not be able to defeat the yetzer hara a second time. [↑](#endnote-ref-601)
604. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 245-246. Naomi tells Rus to “sit still,” meaning, you have done all that you could; now you have to leave it to HaShem. It is important that a person does hishtadlus, invests his best efforts to make sure a mitzvah happens. Nevertheless, it is also important to recognize when there is nothing else to be done, and then to stop trying to push the issue. Naomi had told Rus to go during the night; this was immense hishtadlus, yet it looked like nothing had come of it. Now Naomi was saying: You did that which you were supposed to do, and HaShem will work it out. There is nothing for you to do anymore. [↑](#endnote-ref-602)
605. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 248. Iggeres Shmuel [↑](#endnote-ref-603)
606. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 248. The Ibn Ezra says that Naomi uses this expression to signify that everything comes from Above, from HaShem. Therefore she says, Let us see how the matter will “fall down” from HaShem in the heavens. [↑](#endnote-ref-604)
607. Rashi - **until he has resolved:** [i. e., until] the man [has resolved] the matter today. [↑](#endnote-ref-605)
608. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 248-249. Naomi is confident that a righteous person like Bo’az would not make Rus wait, so she tells her that he will do it today. Indeed, we see that Bo’az takes care of everything in that one day. The Midrash adds that Naomi told Rus: A tzaddik's “Yes” is a yes, and his “No” is a no. You can rely on Bo’az, who is a tzaddik, that if he promises to do something, he will do it. You can be confident that he will work things out. Rabbi Simchah Zissel says that we see from here that an integral part of being a righteous person is reliability.(Chochmah U'Mussar, vol. 1, p. 166) If a person is not reliable, then he is clearly not a tzaddik, as the Midrash says: a tzaddik’s “Yes” is a yes. This is a lesson in kindness as well. There is no greater kindness than knowing that the person who told you that he would do something for you is utterly reliable. Reliability is the perfection of kindness; without it, kindness is deficient and unsatisfactory. [↑](#endnote-ref-606)
609. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-607)
610. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-608)
611. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-609)
612. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-610)
613. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-611)
614. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-612)
615. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-613)
616. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-614)
617. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-615)
618. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 253. The Iggeres Shmuel writes that since Bo’az could not arrange to have Ploni Almoni come immediately, he did what he could, i.e., he prayed to HaShem that Ploni Almoni should arrive. He explains the verse as follows, "Behold, the redeemer whom Bo’az had spoken of [to Hashem, asking that he come,] was passing by.” [↑](#endnote-ref-616)
619. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 252. The Megillah tells us that Ploni Almoni, who should have married Rus, walks by. The Midrash says that HaShem made the following statement: “Bo’az has done his part, Rus has done her part, Naomi has done her part, I will do mine.” Therefore, He arranged that this person should pass by just at the very time and place where he was needed. HaShem helps those who do their best to perform acts of kindness.

     The Midrash says further that even if he had been at the other end of the world, HaShem would have brought him there for the sake of the two tzaddikim (Bo’az and Rus). The sefer Mishbetzos Zahav explains that the Midrash sees this from the word hinei, which means “behold”, an expression of surprise. The verse is telling us that it was a surprise he was there, under normal circumstances he would have been elsewhere. [↑](#endnote-ref-617)
620. Rashi - **So-and-So:** Heb. פְּלֹנִי אַלְמֹנִי, rendered [into Aramaic] in the Prophets (I Sam. 21:3) as “hidden, secret.” פְּנִי covered and concealed, an expression of (Deut. 17:8): “If [a matter] be concealed (יִפָּלֵא)” ;(Gen. 18: 14) “Is anything concealed (הֲיִפָּלֵא) from the Lord?” אַלְמֹנִי A widow (אַלְמָן),without a name. (Other editions: אַלְמֹנִי. He was widowed of words of Torah, because he should have interpreted: “an Ammonite, but not an Ammonitess; a Moabite, but not a Moabitess.” Yet he said, “lest I mar my heritage.”) [↑](#endnote-ref-618)
621. Rashi - **So-and-So:** but his name was not written because he did not wish to redeem. [↑](#endnote-ref-619)
622. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** – section 12, pg.90 [↑](#endnote-ref-620)
623. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-621)
624. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-622)
625. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-623)
626. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-624)
627. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-625)
628. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 256. The Iggeres Shmuel points out that in the beginning of the verse Bo’az asks him to "buy” and then he asks him to "redeem.” Why? A buyer tries to negotiate the cheapest price, while a redeemer who buys from an indigent family member who is forced to sell is willing to be more gracious and pay the asking price. Bo’az told the redeemer, At the very least you can "buy” the property, i.e., you can negotiate for the cheapest price, but preferably it would be best if you were to "redeem” and pay a good price. [↑](#endnote-ref-626)
629. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 256. The Iggeres Shmuel points out that in the beginning of the verse Bo’az asks him to "buy” and then he asks him to "redeem.” Why? A buyer tries to negotiate the cheapest price, while a redeemer who buys from an indigent family member who is forced to sell is willing to be more gracious and pay the asking price. Bo’az told the redeemer, At the very least you can "buy” the property, i.e., you can negotiate for the cheapest price, but preferably it would be best if you were to "redeem” and pay a good price. [↑](#endnote-ref-627)
630. Rashi - **and I will know, for there is no one besides you:** who is a kinsman, to redeem. [↑](#endnote-ref-628)
631. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-629)
632. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-630)
633. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-631)
634. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-632)
635. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-633)
636. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-634)
637. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-635)
638. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-636)
639. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-637)
640. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-638)
641. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-639)
642. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-640)
643. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-641)
644. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-642)
645. Rashi - **and from Ruth the Moabitess:** you must buy, and she agrees only if you marry her. [↑](#endnote-ref-643)
646. Harvest of Kindness - Megillas Rus and the Power of Chesed, by Rabbi Yehuda y. Steinberg.pg. 262. Why mention now where she comes from? The Iggeres Shmuel explains that Bo’az was aware of Rus’s greatness and knew that she would have great children, so he wanted to marry her. He was trying to discourage Ploni Almoni from marrying her, and that is why he called her Rus the Mo’aviyah. [↑](#endnote-ref-644)
647. The ketiv and the kri are both qatal-verb forms of the same root, ק.נ.ה, meaning ‘buy, purchase’. The ketiv uses the 1st person common singular ‘I purchased’, and the kri uses the 2nd person masculine singular ‘you purchased’. [↑](#endnote-ref-645)
648. Who is to acquire the widow of the deceased in 4:5? Is it Boaz (as the ktiv indicates with qaniti) or the unnamed redeemer, as the Kri suggests? - The ketiv and the kri are both qatal-verb forms of the same root, ק.נ.ה, meaning ‘buy, purchase’. The ketiv uses the 1st person common singular ‘I purchased’, and the kri uses the 2nd person masculine singular ‘you purchased’. [↑](#endnote-ref-646)
649. Midrash Rabbah - Ruth 7:10 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 forfend that I should take her; I will not contaminate my seed, I will not introduce a disqualification into my children.’ But he was unaware of the new law which had already been enacted, ' Ammonite but not Ammonitess, Moabite, but not Moabitess.’ (He said, according to the ketib, ‘Shall I then buy?’) [↑](#endnote-ref-647)
650. **Tehillim (Psalms) 2:8** Ask of Me, and I will give the nations for thine inheritance (גוֹיִם, נַחֲלָתֶךָ), and the ends of the earth for thy possession. [↑](#endnote-ref-648)
651. **Ezekiel 48:29** This *is* the land which ye shall divide by lot unto the tribes of Israel for **inheritance**, and these *are* their portions, saith the Lord GOD. [↑](#endnote-ref-649)
652. Rashi - **lest I mar my heritage:** my offspring, like (Ps. 127:3): “Behold the heritage of the Lord is sons,” to give my offspring a stigma, as it is said (Deut. 23: 4): “An Ammonite or a Moabite shall not enter the congregation of the Lord,” but he erred by [not interpreting it as] “an Ammonite but not an Ammonitess.” [↑](#endnote-ref-650)
653. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda y. Steinberg.pg. 253. The Midrash says that Ploni Almoni did not want to marry Rus because he thought Machlon and Chilyon’s deaths were a punishment for marrying Moabite women. In fact, he declared, “How can I marry a woman whose husband died just because he married her?” Yet even though he had an excuse, he was terrified of dying, nevertheless, he is severely criticized for refusing to perform this kindness. Interestingly, Ploni Almoni’s decision actually highlights Bo’az’s greatness. One can easily become put off about something if one is told that it may lead to death, especially when superstitions abound, yet Bo’az was unaffected by Ploni Almoni’s reasoning and decision. Boaz knew what was right and he did it. [↑](#endnote-ref-651)
654. Rashi - **concerning redemption:** This is a sale. [↑](#endnote-ref-652)
655. Rashi - **and exchange:** This is an exchange. [↑](#endnote-ref-653)
656. Rashi - **one would remove his shoe:** This is an act of acquisition, as we acquire title with a scarf in lieu of a shoe, and our Rabbis of blessed memory differed on this matter: who gave [the shoe] to whom. Some say that we perform the act of acquisition with the utensil of the acquirer, and Boaz gave [the shoe] to the redeemer, and others say that we perform the act of acquisition with the utensil of the seller, and the redeemer gave [the shoe] to Boaz. [↑](#endnote-ref-654)
657. Rashi - **and this was the attestation in Israel:** the law of testimony. [↑](#endnote-ref-655)
658. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-656)
659. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-657)
660. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-658)
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662. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-660)
663. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-661)
664. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-662)
665. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-663)
666. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-664)
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668. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-666)
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672. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-670)
673. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-671)
674. The only time Kilion is mentioned before Machlon is when Boaz says to the elders “You are witness this day that I have bought all that was Elimelech’s and all that was Kilion’s and Machlon’s from Naomi” (4:9). The reason here is that when Kilion died without children, his brother Machlon inherited him.

     (משיב נפש, ועי' באשכול הכופר)

     An alternative opinion is that Machlon, the senior of the brothers, married Orpah, the senior of the sisters, and his younger brother Kilion married Ruth the younger daughter of King Eglon. Kilion died first. Afterwards, Machlon married Ruth in accordance with levirate marriage (yibum). Thus, Ruth was married to both Kilion and Machlon, and Machlon inherited all Kilion’s possessions.

     (פי' רבינו וידאל הצפרתי) [↑](#endnote-ref-672)
675. Ruth - A Harvest of Majesty, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-673)
676. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-674)
677. Midrash Rabbah - Ruth 2:5 [↑](#endnote-ref-675)
678. Midrah HaNe’elam of the Zohar to the Book of Ruth, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-676)
679. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-677)
680. Rashi - **to preserve the name of the deceased on his heritage:** Since his wife comes and goes on the estate and brings in and takes out, people say, “This is Mahlon’s wife,” and his name is remembered upon it. [↑](#endnote-ref-678)
681. Rashi - **like Rachel and like Leah:** Even though they were of the tribe of Judah and of the descendants of Leah, they admitted that Rachel was the mainstay of the household, and they mentioned Rachel before Leah. [↑](#endnote-ref-679)
682. Bereshit (Genesis) 29:31. [↑](#endnote-ref-680)
683. Pesikta DeRav Kahana 20:6. [↑](#endnote-ref-681)
684. Rashi - **and be famous:** lit. and call a name, i.e., may your name become great. [↑](#endnote-ref-682)
685. Rashi - **like the house of Perez:** from which you are descended. (Peretz appears only 9 other times in the entire Bible, all in genealogies where he is of minor or no importance.) [↑](#endnote-ref-683)
686. https://www.thetorah.com/article/megillat-ruth-when-kindness-conflicts-with-torah [↑](#endnote-ref-684)
687. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 266. The Gishmei Berachah explains that they specifically mentioned Tamar to erase any guilt or negative rumors regarding the circumstances that led to this marriage. When Tamar wanted to marry Yehudah, her actions were similar to those of Rus. Furthermore, Tamar was a symbol of self-sacrifice; she preferred to be burnt alive rather than humiliate Yehudah. (Bereshit 38:25) Rus, as well, demonstrated great self-sacrifice in her conversion and leaving her home. This additional similarity, the self-sacrifice to do the right thing, also led the elders to compare Rus to Tamar. [↑](#endnote-ref-685)
688. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-686)
689. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-687)
690. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-688)
691. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-689)
692. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-690)
693. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-691)
694. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-692)
695. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-693)
696. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-694)
697. **The Mystical Study of Ruth: Midrash Hane'Elam of the Zohar to the Book of Ruth** - "Whose girl is that?" (Ruth 2:5). His desire was to inquire about her, for he loved her. Thus said the holy lamp R. Simeon: This Book hints at the Written Torah, the Oral Torah and the next world. For it arouses the righteous — the secret of the Written Torah — to join with the Oral Torah. - (fol. 85d) [↑](#endnote-ref-695)
698. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 267. The verse seems repetitive — if he took her as a wife, obviously she became his wife. The Midrash Lekach Tov explains that the Megillah is telling us that she became a suitable wife. One might think that Bo’az, the leader of Klal Yisrael, would not find a newly converted woman to be an appropriate wife; however, the verse tells us that after he took her, he found her to be a suitable wife due to her tremendous greatness. [↑](#endnote-ref-696)
699. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda Y. Steinberg.pg. 267. The Megillas Eliyahu adds that the words “his wife” teach us that she fit in with him. He explains that generally, it takes a while for most couples to become accustomed to each other; however, because Rus and Bo’az were both so similar in their desire to do kindness, they fit together and she immediately became his wife. [↑](#endnote-ref-697)
700. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 268. The Midrash learns from the words of the verse that Rus needed special help from HaShem to conceive — Rus actually did not have a womb; this is why she never had any children until then. HaShem made a miracle that she would have a baby regardless. Additionally, explains Rashi, Bo’az was a very old man, and HaShem made another miracle that Rus should be able to have a baby from him. (Divrei HaYamim12:11) It is clear that it was not a natural event for Rus to conceive, and that is why the verse says, “HaShem caused her to become pregnant.” The numerical value of the word herayon, "pregnancy,” is 271. The Gemara (Niddah 38b) says that the normal amount of time from conception to birth is 271 days. The Alshich notes that HaShem arranged for Rus to give birth exactly 271 days later so that it would be clear that this baby was from her marriage to Bo’az. Since Bo’az was very old and he died the night they were married, and since Rus had spent many months in the fields where immodesty was rampant, there could have been skeptics who didn’t believe that the child was from this relationship. Therefore, HaShem arranged that the birth should be on the exact due date, making it clear that the baby was from this marriage. This is alluded to with the word herayon mentioned in this verse. [↑](#endnote-ref-698)
701. Iggeres Shmuel [↑](#endnote-ref-699)
702. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 274. When Rus has a baby, the neighbors declare that a baby was born to Naomi. Why do we need to know what the neighbors said? Also, it is not the truth; Rus had the baby, not Naomi. Obviously, there is a lesson here. Answers the Gemara, (Sanhedrin 19b) because Bo’az died shortly after the marriage, Naomi helped Rus bring up the child, and she adopted him. We learn from here, says the Gemara, that adopting a child is like giving birth to one. [↑](#endnote-ref-700)
703. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda Y. Steinberg.pg. 275. The Midrash Lekach Tov explains that the verse says Naomi had the child because she arranged the match between Rus and Bo’az. Since her efforts led to his birth, he is considered her child. For the minimal effort of arranging the match, she is richly rewarded as if she had given birth to the child! [↑](#endnote-ref-701)
704. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build. [↑](#endnote-ref-702)
705. **Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-703)
706. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-704)
707. **Midrash Rabbah - Ruth 2:5** [↑](#endnote-ref-705)
708. **Midrah HaNe’elam of the Zohar to the Book of Ruth**, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-706)
709. **The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth** - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-707)
710. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda Y. Steinberg.pg. 272. The Midrash tells us that due to the blessings of the common women, David HaMelech’s family was not completely obliterated. The evil queen, Attalyah (King Achazyah’s mother), tried to kill all the descendants of David — she managed to kill them all with the exception of Yoash. (As described in Melachim II, chap. 11) And his miraculous salvation was in the merit of this blessing. We thus see the awesome power of blessings. [↑](#endnote-ref-708)
711. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build. [↑](#endnote-ref-709)
712. **Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-710)
713. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-711)
714. **Midrash Rabbah - Ruth 2:5** [↑](#endnote-ref-712)
715. **Midrah HaNe’elam of the Zohar to the Book of Ruth**, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-713)
716. **The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth** - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-714)
717. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 273. The Besoms Eliyahu explains that Naomi miraculously nursed this baby, as the words in this verse suggest, “and she became his nurse.” HaShem made this miracle to give Naomi the satisfaction of being able to genuinely mother this baby, so that not only blessings can cause him to disregard their importance. In such situations, it’s beneficial to remember that every single blessing is important. [↑](#endnote-ref-715)
718. **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Ben, a son, comes from the same root as binyan (בנין) - to build.

     **Rising Moon - Unraveling the Book of Ruth**, by Moshe Miller, pg.46 - Yeled comes from the word ילד - “to birth,” and so y’ladeha can be literally translated as “those she birthed.” [↑](#endnote-ref-716)
719. **Mother of Kings - Rabbi Eliezer Ginsburg**: R’ Moshe David Walli in his work on the Book of Ruth states that Ruth’s great chesed (lovingkindness) was that — contrary to the general rule that a woman prefers a poor young man to a rich old man — she followed what Naomi asked of her, and did great chesed for her mother-in-law by being willing to marry Boaz, who was an old man. By this action, the tortured soul of Machlon, Naomi’s son, could be redeemed by their kinsman. Thus, when Ruth had a son, the neighbors said that a son had been born to Naomi, because Oved was a gilgul (reincarnation) of her son Machlon.pg. 116 [↑](#endnote-ref-717)
720. **Ruth - A Harvest of Majesty**, R. Moshe Alshich, pg. 123. [↑](#endnote-ref-718)
721. Rabbi Yitzchak Etshalom | Series: Mikra [↑](#endnote-ref-719)
722. **Midrash Rabbah - Ruth 2:5** [↑](#endnote-ref-720)
723. **Midrah HaNe’elam of the Zohar to the Book of Ruth**, section 1: She [the Neshamah-Soul] answers and says, “‘Do not call me Naomi; call me Mara, for the Almighty has made my lot very bitter’ (Ruth 1:20). For He enclosed me in this disgraceful body. ‘I went away full’ (Ruth 1:21) — into this place; and the Eternal has brought me back empty’ (ibid.).” Section 5: The linkage is established: Naomi is the Neshamah-Soul. Section 6: Rabbi opened his discourse: " Adam is the Soul of Souls. Eve is the Neshamah-Soul. [↑](#endnote-ref-721)
724. **The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth** - Naomi is Repentance, normally associated with the *sefirah* Binah. [↑](#endnote-ref-722)
725. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 277. The neighbors chose the child’s name. This is very unusual. The Iggeres Shmuel explains that since Bo’az had recently died, Rus and Naomi were distraught and were unable to focus on choosing a name, so the neighbors named the baby. Furthermore, he adds, Rus felt that since Naomi was so much a part of the child’s life, she should be the one to choose a name even though she was not the parent. Naomi refused; after all, Rus was the mother. Both waited for the other to choose a name, therefore, the neighbors chose a name. [↑](#endnote-ref-723)
726. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 278. The Gemara uses the example of one who learns something a hundred times while the other learns it a hundred and one times. Even though one would think that it would be impossible to see any difference between these two people, the verse tells us that when Mashiach comes, even that minuscule difference will be visible, because HaShem will reward one much more than the other. The person who perseveres longer is called an “oved,” one who serves, because only one who always perseveres, no matter how long or how difficult, is considered a true servant, i.e., oved. [↑](#endnote-ref-724)
727. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 278. The Midrash Lekach Tov says that the neighbors called the child Oved because of this message. Both Rus and Orpah began in the same place; both of them were kind to Naomi when their husbands died, both of them followed Naomi on the journey to Eretz Yisrael, and both of them were not discouraged the first time Naomi told them to go home. The difference between them was that Rus persevered that bit longer. Because of this, Orpah was left forever out of the Jewish nation, and Rus was to become a central part of the Jewish kingdom. The success of perseverance was illus- trated through Rus. The neighbors saw this worthy quality in Rus, and they called the child Oved to remember Rus’s greatness — that she was the one who truly persevered until the end. [↑](#endnote-ref-725)
728. Everybody considered the birth of the child as Hashem’s reward to Naomi for leading Ruth in the right path. In order that it always be remembered that, *“yulad ben leNaomi”* — “a son is born to Naomi” — they called him Oved because the middle letter of Naomi (נ**ע**מי) is an *“ayin”* (ע), the word *bein* (**ב**ן) contains a *“beit”* (ב), and the final letter of *yulad* (יל**ד**) is a *“daled”* (ד). Thus, they gave him a name Oved, *“leimor”* — i.e. the *name* would “say,” i.e. remind everyone that, “a son is born to Naomi.”

     They reversed the sequence of the letters and named him Oved as a blessing that the child would serve *(“oved”)* Hashem with a full heart.

     Though Oved (עובד) is spelled with a *“vav”* (ו), the *vav* merely serves as a vowel and is not actually a part of the name. In fact, in the final *pasuk* of the *Megillah, “VeOved holid et Yishai”* — “And Oved begot Yishai” (4:22), the name is spelled without a *“vav.”*

     (נפש יהונתן ואגרת שמואל) [↑](#endnote-ref-726)
729. **Soncino Zohar, Shemoth, Section 2, Page 103b** he was called Obed (labourer, also.”worshipper”), a name which no other man merited to bear. [↑](#endnote-ref-727)
730. **Midrash Rabbah - Genesis XII:6** GENERATIONS (TOLEDOTH). All toledoth found in Scripture are defective,2 except two, viz. These are the toledoth - תוֹלְדוֹת (generations) of Perez (Ruth 4:18), and the Bereshit (Genesis) 2:4. - **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 281. The word toldos, which means “the descendants of,” is spelled with two vavs. The Minchas Shai writes that the word toldos is spelled like this only twice in the entire Torah (usually there is no second vav). One place is here and the other is in Parashas Bereishis, (Bereshit 2:4) where the Torah says, “These are the descendants of the heaven and earth on the day that HaShem created the world” — the word toldos, “descendants,” there, is also spelled with two vavs. He quotes the Midrash (Bereishis Rabbah 12:6.) which says that this verse is describing events before Adam HaRishon committed the first sin, when the world was totally perfect. Here the verse describes events that will lead to the coming of Mashiach, when the world will return to its state of perfection. The word toldos is spelled in these two places in full, symbolizing a time of perfection — once before the first sin, and once when perfection will be reinstated. [↑](#endnote-ref-728)
731. Rashi - **And these are the generations of Perez:** Since he traced David’s genealogy on Ruth’s name, he returns and traces it on Judah’s name. [↑](#endnote-ref-729)
732. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Peretz means “to break through”: he was a person who, because of his greatness, could break through all barriers. [↑](#endnote-ref-730)
733. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Chetzron has the same root as the word chatzer, meaning “a courtyard,” or “open space,” which represents wealth and prosperity. [↑](#endnote-ref-731)
734. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Ram means “high”; he was a spiritually elevated and great person. [↑](#endnote-ref-732)
735. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Aminadav is two words: ami, “my nation,” and nadav, “a benefactor.” He was a benefactor to the Jewish nation. [↑](#endnote-ref-733)
736. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Nachshon means “hard” and “strong,” like metal (nechoshes is copper). [↑](#endnote-ref-734)
737. **Soncino Zohar, Devarim, Section 3, Page 260b** and “thy strong hand”, referring to Nahshon. [↑](#endnote-ref-735)
738. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Salmon comes from the word shalom, meaning “peace”; he brought peace to the world. [↑](#endnote-ref-736)
739. Aminadav begot Nachshon, and Nachshon begot Salmah; and Salmon begot Boaz. (4:20-21)

     QUESTION: Why was he originally called Salmah (שלמה) and in the next pasuk called Salmon (שלמון)?

     ANSWER: In Hebrew the suffix of a vav and nun at the end of a word indicates of diminution as opposed to amplification of the root word.

     For example, the apple of the eye (pupil) is called “ishon” (אישון) and it is traced to the root of the word “ish” (איש) — “man.” Thus, “ishon” means “a small man.” (If one looks into someone’s eyes he will see his own reflection appearing like a small man.) Similarly, the seventh day of the week is called Shabbat, because it is a day of rest, and Yom Tov is called Shabbaton, since it is also a day of rest. However, regarding Yom Tov a vav and nun are added (שבתון) because the requirement of resting is less than on Shabbat. On Yom Tov work pertaining to food preparation is permitted, and Shabbat is the ultimate day of rest when no work at all is permitted. (See Radak and Metzudat David to Psalms 17:8.)

     Salmah was a tzaddik — righteous man — in his own right. His son Boaz, however, was a tzaddik of a much greater rank. To describe the greatness of Boaz the Gemara (Sanhedrin 19b) says that though Yosef was a renowned tzadik, nevertheless, the triumph of Yosef resisting the overtures of Potiphar’s wife is modest, relative to the trial Boaz had to overcome (since the temptress, Ruth, unlike Potiphar’s wife, was an unmarried woman and lay next to him on his bed — Rashi.)

     The name of Boaz’s father was indeed Salmah. However, after Boaz rose to glory and was acclaimed as the tzaddik of the generation, the greatness of Salmah was diminished by his son’s fame and in contrast he was now perceived in the eyes of all as Salmon, someone of diminished stature. This father-son relationship can be described with the words of the Gemara (Shavuot 48a) “Yafeh ko’ach haben mi’ko’ach ha’av” — “The strength of the son is (sometimes) more powerful than the strength of the father.”

     (עבודת עבד ר' עזריאל זעליג ז"ל קארעלענשטיין) [↑](#endnote-ref-737)
740. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-738)
741. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-739)
742. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-740)
743. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-741)
744. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-742)
745. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-743)
746. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-744)
747. **Pirkei Avot 4:1** Who is strong? He who conquers his evil inclination. [↑](#endnote-ref-745)
748. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Bo’az, we said earlier, means “in him there is strength.” [↑](#endnote-ref-746)
749. **Baba Bathra 91a** Rabbah, son of R. Huna, said in the name of Rab: Ibzan (Judges 12:8.) is Boaz. [↑](#endnote-ref-747)
750. Strong’s 078 - Ibzan, "their whiteness (literally their tin — as white" [↑](#endnote-ref-748)
751. **Midrash Rabbah - Ruth 4:1** Another interpretation is that Shaharaim is Boaz; and why is he called Shaharaim? Because he was free (m'shuhrar) from iniquity. ‘Begot children in the field of Moab,’ in that he had children with Ruth the Moabitess. [↑](#endnote-ref-749)
752. The Mystical Study of Ruth - Midrash HaNe’elam of the Zohar to the Book of Ruth: Boaz is also brought into this scheme: he is the Righteous one, referring to the *sefirah* Yesod. [↑](#endnote-ref-750)
753. **Harvest of Kindness - Megillas Rus and the Power of Chesed**, by Rabbi Yehuda y. Steinberg.pg. 237. The Chida writes that Bo’az was a gilgul, a reincarnation of the souls of Peretz and Zerach. Peretz and Zerach were reincarnations of Eir and Onan, the first two sons of Yehudah. They sinned by following their desires when they married Tamar. They disregarded the mitzvah of piryah v’rivyak, for them, Tamar's beauty was the most important factor of their relationship. (See Bereishis 38:7-10.) When Boaz controlled himself on this night and did not follow his desires, he rectified their sins and thereby completed their souls. [↑](#endnote-ref-751)
754. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Oved means “a servant” — he was a true servant of HaShem. [↑](#endnote-ref-752)
755. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. Yishai comes from the word yesh, meaning “there is”; he is a man with substance and value. [↑](#endnote-ref-753)
756. **Harvest of Kindness - Megillas Rus and the Power of Chesed,** by Rabbi Yehuda Y. Steinberg.pg. 284. The sefer Ibn Yichye explains that these names — the ancestors of David HaMelech — all connote greatness. David has the same letters as dod, meaning “a friend.” HaShem loved David HaMelech like a good friend. The Megillah concludes its genealogy with David (as it also does earlier in Verse 17), to teach us that he was the greatest one. [↑](#endnote-ref-754)
757. Shir HaShirim (Song of Songs) 6:3 I am for my beloved and my beloved is for me. [↑](#endnote-ref-755)