

Corrections in Megillat [Ruth](ruth.html)

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Tikkun is the [Hebrew](hebrew.html) word for *correction* or *repair*. Thus if a person [sins](sin.html) and damages the [world](worlds.html), [HaShem](hashem.html) will send [one](one.html) of his descendants to correct the problem. [Megillat Ruth](ruth.html), at [one](one.html) level, is all about corrections. The [sin](sin.html) of [Adam HaRishon](adam.html) must be corrected and ultimately the [Mashiach](mashiach.html) will provide the tikkun as He sums up [Israel](gen-jew.html) into [one](one.html) [new](new.html) man. To understand how this works will require some understanding of the [genealogy](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Ctoldot.html) of the messianic line.

Terach had [three](three.html) sons: [Avraham](avraham.html), Haran, and Nachor. Our Patriarchs [Avraham](avraham.html), [Yitzchak](isaac.html), and [Yaaqov](jacob.html) all married daughters of Haran. [Ruth](ruth.html) was also a grand-daughter of Haran. Thus we see that from [Avraham](avraham.html) and his descendants we have the [male](male%2Bfemale.html) side of the messianic line that includes Lot, Judah, Elimelech, Machlon, and Boaz, and from Haran and his descendants we have the [female](male%2Bfemale.html) side that included Lot’s daughters and [Ruth](ruth.html). These are the patriarchs and matriarch, the mothers and [fathers](fathers.html) of the royal Messianic line.

From the [male](male%2Bfemale.html) side we get the ideas that will shape the messianic line. From the [female](male%2Bfemale.html) side we get the *binah*, the understanding as to how to apply these ideas from the [male](male%2Bfemale.html) side. The spark of the [male](male%2Bfemale.html) is fanned into the flame of reality by the [female](male%2Bfemale.html) side.

In the evening meeting between [Ruth](ruth.html) and Boaz (chapter 3), the story alludes to [two](two.html) similar situations, Lot’s daughters (Genesis 19:31ff), and [Tamar](fathers.html), [Yehuda](fathers.html)’s daughter-in-[law](law.html) (Genesis 38). The [three](three.html) situations have common features, most notably, that there are women who have little prospect of having further children who take actions to insure their own offspring. In both stories, a [mitzva](cmds613.html) (a good deed) has the appearance of immorality. Additionally, each of the cases has the death of [two](two.html) husbands.

A Our Sages say that the acts of the daughters of Lot were intended to extract [two](two.html) good sparks, or portions. [One](one.html) is [Ruth](ruth.html) the Moabite and the other is Naamah the Ammonite.[[1]](#footnote-1) Clearly these [two](two.html) sparks are related to the rectification of the [two](two.html) daughters of Lot who gave [birth](birth.html) to the [two](two.html) peoples of [Moab](stages.html) and Amon. They erroneously thought that the entire [world](worlds.html) had been destroyed, as in the [time](time.html) of the Flood, and that they had to retain the existence of the human race. Their good intention, which is the good spark within them, returned as the [two](two.html) converts, [Ruth](ruth.html) the Moabite and Naamah the Ammonite. [Mashiach](mashiach.html), whose role is to bring the earth to its final rectification, also descends from them.

It took [ten](ten.html) years in [Moab](stages.html) for the family to disappear. It took less than a year in [Bethlehem](bethlehem.html) for the ghostly remnants of the family to be rebuilt. A family of [four](four.html), father, mother, and [two](two.html) sons, left [Bethlehem](bethlehem.html), and a family of [four](four.html) was rebuilt in [Bethlehem](bethlehem.html), Boaz, with [Ruth](ruth.html) and Naomi, acting as Obed’s mothers, and [Ruth](ruth.html) acting as Naomi’s daughter. Thus we have a father, a mother, a son, and a daughter.

**The Tikkun of Yehudah and** [**Tamar**](fathers.html)

Most folks see the encounter between [Tamar](fathers.html) and [Yehudah](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Cfathers.html) as a [sin](sin.html) of immorality. Torah, on the other [hand](fourteen.html), sees this encounter as a very great [mitzva](cmds613.html). It is a [mitzva](cmds613.html) because [Tamar](fathers.html) was a childless widow, and her dead husband’s family was commanded[[2]](#footnote-2) to raise up [seed](flower.html) for the deceased. The family was *required* to raise up [seed](flower.html) for the deceased on his land. When Yehudah failed to give his son, Shelah, to fulfill this [mitzva](cmds613.html), [Tamar](fathers.html) enticed Yehudah himself to fulfill it. The [Midrash](orallaw.html) records[[3]](#footnote-3) that [HaShem](hashem.html) sent an [angel](angels.html) to “force” Yehudah, against his will, to turn in to [Tamar](fathers.html)’s tent. The [angel](angels.html) asked Yehudah, “If you fail to turn to [Tamar](fathers.html); from where will the Kings come?” So, [Yehuda](fathers.html)’s [sin](sin.html) in not giving his son Shelah, the [first](one.html) in line for this [mitzva](cmds613.html), was corrected when Boaz gave way to Ploni Almoni, for the same [mitzva](cmds613.html), because he was [first](one.html) in line. This tikkun, this rectification, required enormous strength.

**The Daughters Of Tzelofchad**

[Yosef](joseph.html) is the lost son who returns to his family, and the place from which he was dispossessed of his [inheritance](inherit.html), Dotan Valley, is given later as an [inheritance](inherit.html) to his descendants, the daughters of Tzelofchad.

*“Our father died in the desert... He died because of his own* [*sin*](sin.html)*, and he had no sons.” [Num. 27:3]*

There they [resurrect](techiyat.html) their dead father’s [name](name.html), and there they also [resurrect](techiyat.html) the [name](name.html) of [Yosef](joseph.html), who had been [exiled](galuyot.html) by brothers.

In the case of [Yehuda](fathers.html), [Yoseph](joseph.html) was made homeless and [exiled](galuyot.html) from the land much as Elimelech and Lot, albeit involuntarily. [Yoseph](joseph.html) is the lost son who returns to his family, and the place from which he was dispossessed of his [inheritance](inherit.html), [Dothan](joseph.html) Valley, is given later as an [inheritance](inherit.html) to his descendants, the daughters of Zelophehad. There they [resurrect](techiyat.html) their dead father’s [name](name.html), and there they also [resurrect](techiyat.html) the [name](name.html) of [Yoseph](joseph.html), who had been [exiled](galuyot.html) by brothers.

The most prominent case of return to lost property appears in our Megillah, where the acquisition of [Ruth](ruth.html) overlaps with the purchase of the [field](field.html) of Machlon.

[***Ruth***](ruth.html) ***4:5*** *When you acquire the property from Naomi and from* [*Ruth*](ruth.html) *the Moabite, you must also acquire the wife of the deceased so as to perpetuate the* [*name*](name.html) *of the deceased.*

[Redemption](redemption.html) thus occurs when the [name](name.html) of the deceased is [resurrected](techiyat.html) on his property. Parallel to this, in [Parashat](annual.html) Behar we find the term [redemption](redemption.html) used with regard to the return of the freed slave to his property and the return of family estates in the [Jubilee year](yovel.html).

When a slave, who sold himself to a foreigner and went out from amongst his [nation](nations.html), is returned to his property, that is called [redemption](redemption.html). The prophet Yechezkel[[4]](#footnote-4) describes the [redemption](redemption.html) of the [nation](nations.html) of [Israel](gen-jew.html) in a similar manner. [First](one.html), the [nation](nations.html) will return to the land of its [inheritance](inherit.html). Immediately afterwards, [HaShem](hashem.html) [purifies](purity.html) [Israel](gen-jew.html):

***Yehezechel (Ezekiel) 36:25*** *I will sprinkle pure water on you and you will be pure.*

Here, the parallel to the [red heifer](heifer.html) is clear (and therefore these verses are [known](daat.html) to us from the Haftarah of [Parashat](annual.html) Parah) - purification from the [impurity](purity.html) caused by contact with the dead. After these verses comes the chapter on the dry bones, “I will cause breath to enter you and you shall live” (37:5). **Thus, the** [**redemption**](redemption.html) **of the** [**nation**](nations.html) **of** [**Israel**](gen-jew.html) **begins as the** [**redemption**](redemption.html) **of the land, and on the** [**redeemed**](redemption.html) **land the dry bones arise and live.**

The land, the [inheritance](inherit.html), gives man his [connection](connection.html) to [eternity](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Ceternal.html). The days of the land are “like the days of the [world](worlds.html)” (as Rashi explains), and even though man’s days are limited, his [connection](connection.html) to the land gives him [eternal life](eternal.html). When a person is rooted in his property and passes it to his son and grandson, only then does he taste immortality. Cain’s punishment for the murder is that “You shall become a ceaseless wanderer on earth”.[[5]](#footnote-5) In parallel, when the [nation of Israel](nations.html) is punished with [exile](galuyot.html), when it is evicted from the land of the living, it turns temporarily into a “dead” [nation](nations.html) until the [redemption](redemption.html) of the bones, the [resurrection of the dead](techiyat.html) on his property. The same rooting in the land is described by the verse:

***Yeshayahu (Isaiah) 65:22*** *For the days of My people shall be as long as the days of a tree.*

The tree embodies [eternal existence](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Ceternal.html), as described in:

***Iyov (Job) 14:7-9*** *There is hope for a tree; if it is cut down it will renew itself ... at the scent of water it will bud.*

Even after the tree has dried out, it can still revive itself through its attachment to the land. But the death of man, who is not attached to the land, is an eternal death.

Dr. Moshe Katz (CompuTorah) found an interesting [connection](connection.html) between the story of [Yehuda](fathers.html) and [Tamar](fathers.html) in a Bible code. The passage about Judah and [Tamar](fathers.html), in Bereshit (Genesis) 38, is linked with [sefer Ruth](ruth.html) in a Bible code. Using a [forty](forty.html)-[nine](nine.html) [letter](letters.html) code (the [number](nchart.html) we count for [Sefirat HaOmer](omer.html)), we discover the central figures in Sefer [Ruth](ruth.html): [Ruth](ruth.html), Boaz, Oved, Yishai, and [David](fathers.html). [Ruth](ruth.html) and Boaz are found together in Bereshit 38:11 at a minus [forty](forty.html)-[nine](nine.html) [letter](letters.html) skip interval. Oved, their son is found in Bereshit 38:20, also at a minus [forty](forty.html)-[nine](nine.html) [letter](letters.html) skip interval. Yishai and [David](fathers.html), their grandson and great-grandson, are found in Bereshit 38:28, at a minus [forty](forty.html)-[nine](nine.html) [letter](letters.html) skip interval. A copy of this page can be found at the end of this paper.

**The Tikkun of Lot and His Eldest Daughter**

Many folks see the encounter between Lot and his eldest daughter [From the younger descended Naamah the mother of Rehoboam[[6]](#footnote-6) the [first](one.html) King of Judah.] as incest. The Torah, however, records this encounter as a GREAT [mitzva](cmds613.html) (good deed). The eldest daughter truly believed that the only way to fulfill the [mitzva](cmds613.html) of filling the earth, was through her father. So, as repulsive as the act was, she endured it in order to sanctify the [name](name.html) of [HaShem](hashem.html). So great was the effort that she was rewarded with offspring ([Ruth](ruth.html)) to become a part of the Messianic line.

When the [sun](hachama.html) came up on the day [HaShem](hashem.html) was to destroy Sodom, the [angels](angels.html) told Lot, “Get up and take your wife and your [two](two.html) daughters who are found.” Why did the Torah write, “who are found”? The verse would be easy to understand without writing the phrase, “who are found”!

Rabbi [Yitzchak](isaac.html)[[7]](#footnote-7) says that this word is [connected](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Cconnection.html) with the verse in:

***Tehilim (***[***Psalms***](psalms1.html) ***89:21*** *I have found* [*David*](fathers.html) *my servant*

This refers to [Mashiach](mashiach.html). And where did [HaShem](hashem.html) find [Mashiach](mashiach.html)? In Sodom!

But how does [Mashiach](mashiach.html) come from Sodom? Because from [one](one.html) of Lot’s daughters came [Ruth](ruth.html), from whom came King [David](fathers.html), from whom comes [Mashiach](mashiach.html). In fact, the reason Lot’s daughters were [saved](salvation.html) was for the sake of [King David](fathers.html) and [Mashiach](mashiach.html).

The [sin](sin.html) of Lot’s eldest daughter was not incest. Her [sin](sin.html) was in not consulting Lot so that He could bring his wisdom to bear on this situation. This [sin](sin.html) had its tikkun, its rectification, on the [threshing floor](temple.html), when [Ruth](ruth.html) deferred to Boaz to tell her what to do. She did this even though it resulted in great disappointment and a potential loss of Boaz.

There is another [connection](connection.html) to this tikkun: Just as Lot abandoned the [land of Israel](city.html) and went away from [Avraham](avraham.html), so too did Elimelech. Lot left [Avraham](avraham.html)’s house for a land that became [known](daat.html) as part of [Moab](stages.html). Lot’s departure constituted not only a geographic exit from [Israel](gen-jew.html) but also a cultural and religious exit, from the Godly [nation](nations.html) of [Avraham](avraham.html) to a foreign [nation](nations.html), from [Avraham](avraham.html)’s way of life (which followed the path of God, a way of [charity](justification.html) and justice) to its opposite, the Sodomite way. According to Chazal (The Sages), Lot declared: “I do not want [Avraham](avraham.html) and his God.”

Elimelech repeats the same act[[8]](#footnote-8), and there is no doubt that it has the same significance; as Chazal say, “[One](one.html) who lives outside of [Israel](gen-jew.html) is like [one](one.html) who has no God”. Elimelech’s sons marry [non-Jewish](gen-jew.html) women.[[9]](#footnote-9) He becomes immersed in foreign culture, and, essentially, he leaves [Avraham](avraham.html) and his God, attaching himself to the culture of [Moab](stages.html). For this reason, his punishment is also so great.

Lot in his [time](time.html) was punished in a similar manner - his wife dies, his sons-in-[law](law.html) and married daughters are destroyed, and he remains an old man with daughters who cannot [marry](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Cwedding.html). Elimelech, too, leaves behind a wife who cannot bear children, and [two](two.html) daughters-in-[law](law.html) whom no man in [Israel](gen-jew.html) will come forward to [redeem](redemption.html).

In [Megillat Ruth](ruth.html) there is a meeting between the House of [Yehuda](fathers.html) and the family of Lot. We find a similar [sin](sin.html) with a similar punishment with regard to [Yehuda](fathers.html). Although [Yehuda](fathers.html) did not leave the country and did not abandon his father’s culture, he did force this fate onto his brother [Yosef](joseph.html), causing him to leave his father’s home and culture with the intent that he should become defiled by the culture of a foreign [nation](nations.html). The punishment exacted of [Yehuda](fathers.html) is similar to that which befalls both Lot and Elimelech. Immediately after selling [Yosef](joseph.html), [Yehuda](fathers.html) [marries](marriageact.html); his wife later dies, his [two](two.html) sons die, and in his opinion, his [third](three.html) son cannot perform the act of yibum (levirate [marriage](mashal.html)) with his daughter-in-[law](law.html). He is left without any assured continuity.

The tie that binds these cases is that in all [three](three.html) stories there is almost a total loss of family, but at the last minute a solution is found through the act of yibum. With regard to [Yehuda](fathers.html), the yibum is mentioned expressly in the text. With regard to Lot, the matter is hinted at. Professor Benno [Jacob](israelja.html) points out a linguistic anomaly in the statement of Lot’s daughters: “And there is not a man on earth to [consort](marriageact.html) with us”[[10]](#footnote-10). In [Hebrew](hebrew.html), the word “Aleinu” is unusual; usually the word “eleinu” would be used in this context. The only other [time](time.html) that “Aleinu” appears in a similar context is in the chapter on yibum: “Her husband’s brother shall unite with her”[[11]](#footnote-11). In other words, this hints that yibum was at the [heart](body.html) of Lot’s daughters’ attempts to revive their father’s [seed](flower.html) and rebuild the [name](name.html) of the family that perished.

In the [third](three.html) case, that of Boaz and [Ruth](ruth.html), there is no expression relating to yibum, but the text does state, “So as to perpetuate the [name](name.html) of the deceased on his estate”[[12]](#footnote-12), similar to what is written in the parsha on yibum, “... shall be accounted to his dead brother, that his [name](name.html) not be blotted out in [Israel](gen-jew.html)“[[13]](#footnote-13). Yibum in all [three](three.html) cases is the solution to the problem, but in all [three](three.html) cases, the yibum is irregular. We do not find here a standard case of yibum between the brother of the deceased and the widow; rather, we have a father (Lot) with his daughter, a father ([Yehuda](fathers.html)) with his daughter-in-[law](law.html), and the father’s brother (Boaz) with the father’s daughter-in-[law](law.html). These irregular, surprising acts of yibum are what return the families to the land of the living.[[14]](#footnote-14)

With [Ruth](ruth.html), a beautiful tapestry of tikkun, intricately woven across the centuries, is revealed for all to see. [Ruth](ruth.html) “returns” to Eretz Yisrael and she “returns” to the God of [Avraham](avraham.html). She takes the disparate threads of her ancestors and displays them as the tapestry of majesty! she rectifies the [sin](sin.html) of Lot, in a spectacular way, and carried Machlon back to the land to rectify the [sin](sin.html) of Elimelech. In [Ruth](ruth.html) and Boaz, the Kingly qualities of both [Avraham](avraham.html) and Yehudah are reunited in a spectacular display of intricacy that only [HaShem](hashem.html) could have done. Rightly has the story of [Ruth](ruth.html) been called “A Harvest of Majesty”!

But wait! There is much more to this tikkun! Rabbi Moshe Alshich suggests that [Ruth](ruth.html) is a gilgul[[15]](#footnote-15) of Lot’s eldest daughter. When we compare [Ruth](ruth.html) and Lot’s eldest daughter, we see that they share many common points.

Man’s existence depends on passing his property to his sons or to those who come in their place due to yibum. We have mentioned [three](three.html) stories: the [first](one.html) (Lot) is the story of the [birth](thebirth.html) of [Moab](stages.html). The second is the story of the [birth](thebirth.html) of the House of [Yehuda](fathers.html). The [third](three.html) is the story of the meeting between the [two](two.html), between [Ruth](ruth.html) ([Moab](stages.html)) and Boaz ([Yehuda](fathers.html)). The theme uniting the [three](three.html) is the [resurrection](techiyat.html) of the [name](name.html) of the dead on his property. This is [redemption](redemption.html), and this is the goal of the House of [David](fathers.html), to reestablish the People of [Israel](gen-jew.html) on its land. When all hope is gone, there is still the possibility of yibum, even in an irregular, unnatural manner, which allows the [name](name.html) of the deceased to be [resurrected](techiyat.html) on his property. When this “irregular tapestry is turned over, we can see that all of those odd threads have been perfectly placed by [HaShem](hashem.html). They have been perfectly woven into the tapestry of our [redemption](redemption.html).

As we begin comparing the [events](feasts.html) of [Megillat Ruth](ruth.html) with the story of Lot and His daughter, along with the story of [Yehuda and Tamar](fathers.html), we will begin to see how the protagonists of Megillat [Ruth](ruth.html) will effect a tikkun, a rectification of the [sins](sin.html) of their ancestors. In Sefer [Ruth](ruth.html), there is an emphasis on [Ruth](ruth.html)’s modesty and Boaz’s self-control. [Ruth](ruth.html), unlike Lot’s daughters, makes only a symbolic advance to Boaz, who had been drinking of his own accord. Lot’s daughters, on the other [hand](fourteen.html), get their father drunk and have [relations](marriageact.html) with him. Boaz’s self-control, in contrast to [Yehuda](fathers.html)’s impulsive behavior, allows him to follow the proper procedure regarding the more rightful redeemer. Rabbi Sassoon explained that the meeting between [Ruth](ruth.html) and Boaz is a tikkun, rectification, of the previous [two](two.html) encounters. [Ruth](ruth.html) is the descendant of the product of the [first](one.html) encounter (Lot and his eldest daughter), [Moab](stages.html), and Boaz is a descendant of a product of the second encounter (Judah and [Tamar](fathers.html)), Peretz. It is the correction of these earlier encounters that eventually leads to the [birth](thebirth.html) of the ruling dynasty in [Israel](gen-jew.html), and ultimately to the [Mashiach](mashiach.html).

[Ruth](ruth.html) the Moabite joins the [tribe](tribes.html) of Judah, through an act of kindness, and she becomes the great-grandmother of [David](fathers.html) ben Yishai, the king of [Israel](gen-jew.html). Predictably, Sefer Shmuel summarizes his reign as follows:

***2 Shmuel (Samuel) 8:15*** *“And* [*David*](fathers.html) *reigned over all of* [*Israel*](gen-jew.html)*, and* [*David*](fathers.html) *performed* [*Torah law*](law.html) *and* [*Charity*](justification.html) *for his entire* [*nation*](nations.html)*.”*

Recall that [David](fathers.html) had earlier hidden out in a CAVE (not unlike the cave when Lot encountered his daughters) in the area of the Dead Sea (Ein Gedi), where he performed an act of kindness by not injuring Shaul.[[16]](#footnote-16)

The Kingship of [David](fathers.html) constitutes the tikkun for the descendants of Lot. His kingdom was characterized by the performance of tzedaka ([Charity](justification.html)) and mishpat (Torah [law](law.html)), the antithesis of Sodom, [Moab](stages.html), and Ammon.

[One](one.html) of the most important roles for [Mashiach](mashiach.html) to fulfill, is this tikkun, this rectification:

***II Luqas (Acts) 3:19-21*** *Repent, then, and turn to God, so that your* [*sins*](sin.html) *may be wiped out, that* [*times*](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Ctime.html) *of refreshing may come from the Lord, And that he may send* [*Mashiach*](mashiach.html)*, who has been* [*appointed*](settimes.html) *for you--even* [*Yeshua*](yeshua.html)*. He must remain in* [*heaven*](heaven.html) *until the* [*time*](time.html) *comes for God to restore everything, as he promised long ago through his holy prophets.*

This correction, this return to the faith and obedience of the Patriarchs is forcefully proclaimed in the closing verses of Malachi:

***Malachi 4:4-6*** *“Remember the* [*law*](law.html) *of my servant Moses, the decrees and* [*laws*](law.html) *I gave him at Horeb for all* [*Israel*](gen-jew.html)*. “See, I will send you the prophet Elijah before that great and dreadful* [*day of HaShem*](hashem.html) *comes. He will turn the hearts of the* [*fathers*](fathers.html) *to their children, and the hearts of the children to their* [*fathers*](fathers.html)*; or else I will come and strike the land with a curse.”*

The father, in this context, is [one](one.html)’s [Torah teacher](teacher.html). The Son’s are the talmidim of the [teacher](teacher.html). This return to the [fathers](fathers.html) is nothing less than a return to the Torah of Moses, as we can see from the context.

All of the basic soul-roots from [Adam](adam.html) on, become gilgulim in order to continue to elevate their tikkun, their rectification.

Is it logical to expect that another gilgul of that soul will appear just before the [coming](coming.html) of [Mashiach](mashiach.html)?

Why did [HaShem](hashem.html) consistently look outside of the [Jewish](gen-jew.html) [nation](nations.html), when compiling the gene pool for our Savior? (See my [study](study.html) titled: [FLOWER](flower.html).)

What was [Ruth](ruth.html) doing in the [field](field.html) of Boaz? She was performing Leket, gathering [ears](body.html) of corn. She gleaned and picked up. Leket is a [halachic](walking.html) and metaphysical institution, [HaShem](hashem.html) gleaned and [gathered](gather.html) beautiful inclinations and virtues from people all over the [world](worlds.html) in order to weave the soul of the king [Mashiach](mashiach.html). [HaShem](hashem.html) was preoccupied with the [Mashiach](mashiach.html)’s personality. He disregarded race and religion and instead looked through all of mankind to find special qualities and capabilities. This is the Almighty’s approach to culture, to sift and glean through the [nations](nations.html) of the [world](worlds.html) noting outstanding moral traits and ethical accomplishments.

[Ruth](ruth.html) was chosen because of her unique heroism. She came from pagan royalty, a life intoxicated with orgiastic pleasures and unlimited luxury. [Ruth](ruth.html) sacrificed all this to identify with a strange and mysterious people, to adopt a religion that demanded superhuman discipline.

**Leah and** [**Rachel**](rachel.html)

Why is [Ruth](ruth.html), who was alone, being compared to [Rachel](rachel.html) and Leah “the [TWO](two.html) of whom together built the [house of Israel](gen-jew.html)”?[[17]](#footnote-17) What did they mean by saying that [Rachel](rachel.html) and Leah were [two](two.html) and that they were together and how does this relate to the current situation? Why did they put it into the double context of Ephrath and [Bethlehem](bethlehem.html)?

I think that the intent is to call attention to Naomi, to the role that Naomi will play together with [Ruth](ruth.html). Throughout this book we have encountered the symbiotic relationship between [Ruth](ruth.html) and Naomi. These [two](two.html) women function almost as [one](one.html), distinct in [bodies](body.html) but united in outlook, values and spirit. It is as if [Ruth](ruth.html) is a proxy for Naomi for Naomi is not only a mentor but a partner in everything that [Ruth](ruth.html) does. Naomi is [Ruth](ruth.html) and [Ruth](ruth.html) is Naomi and the [two](two.html) share accomplishment and fulfillment. These [two](two.html) kindred spirits rectify the conflict and lack of harmony between the [two](two.html) sisters, [Rachel](rachel.html) and Leah that ultimately expressed itself in strife between the Kingdom of [Israel](gen-jew.html), led by Ephraim who stemmed from [Rachel](rachel.html), and the Kingdom of Judah, descendant from Leah. This lack of unity directly led to the long and bitter [exile](galuyot.html) in which we still find ourselves. The Bach and Ben Ish Chai both suggest that Ephrath is mentioned as an allusion to Ephraim whereas [Bethlehem](bethlehem.html) is associated closely with the [tribe](tribes.html) of Judah. Davidic monarchy is then a reflection and a re-enactment of the [birth of the nation](thebirth.html). In this fashion the destiny of [Ruth](ruth.html) is tied not only to the past but also to the [future](future.html), separation is transformed into harmony and [redemption](redemption.html) shines out upon the [world](worlds.html).

**Trembling –** [**Yitzchak**](isaac.html) **vs. Boaz**

There is a question concerning another prominent woman in Tanach[[18]](#footnote-18), Rivka, who orders [Yaakov](israelja.html) to seize deceptively the blessings intended for his brother. Convinced that [Yaakov](israelja.html) deserved the blessings, by virtue of both his character and the explicit prophecy she had received from God – “the older will serve the younger”,[[19]](#footnote-19) Rivka instructs [Yaakov](israelja.html) to deceive his father and take his brother’s blessing. In both instances, the women felt assured of their scheme’s success, despite the considerable risk entailed. The [Midrash](orallaw.html)[[20]](#footnote-20) indeed draws a comparison between these [two](two.html) incidents:

***Mishlei (Proverbs) 29:25*** *A man’s trembling becomes a trap for him.*

This refers to the trembling [Yaakov](israelja.html) caused [Yitzchak](isaac.html), as it says, ‘[Yitzchak](isaac.html) was seized with very violent trembling.’ He should have cursed him, only ‘But he who trusts in [HaShem](hashem.html) shall be safeguarded’ – You placed [an idea] in his [heart](body.html) to bless him, as it says, ‘Now he must remain blessed.’ [This verse also refers to] the trembling [Ruth](ruth.html) caused Boaz, as it says, ‘The man trembled and pulled back.’ He should have cursed her, only ‘But he who trusts in the Lord shall be safeguarded’ – You placed [an idea] in his [heart](body.html) that he would bless her, as it says, ‘You are blessed to the Lord, my daughter.’”

It is doubtful, however, whether this comparison between Naomi and Rivka could [justify](justification.html) what Naomi did. The commentaries have noted that [Yaakov](israelja.html)’s deception was the direct cause of his [exile](galuyot.html), not only practically, but also on the level of reward and punishment. Many sources have also observed the clear parallel between Lavan’s duplicity towards [Yaakov](israelja.html), particularly in substituting [Rachel](rachel.html) with Leah, and [Yaakov](israelja.html)’s seizing of [Esav’s](edom.html) blessing. The [Midrash](orallaw.html) comments:

***Bereishit Rabba 70:19*** *“Throughout the night, he would call to her, ‘*[*Rachel*](rachel.html)*,’ and she would respond. In the morning, ‘Behold, she was Leah.’ He said: You are a trickster, the daughter of a trickster! She said to him: Is there a* [*teacher*](teacher.html) *without students? Did your father not similarly call to you, ‘*[*Esav*](edom.html)*,’ and you responded? You, too, called to me and I responded.”*

This [Midrash](orallaw.html) clearly [Yaakov](israelja.html)’s [experiences](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Cexperience.html) with Lavan as a punishment measure for measure for deceiving his father.[[21]](#footnote-21)

In our context, too, the [Midrash](orallaw.html)[[22]](#footnote-22) emphasizes the chillul [HaShem](hashem.html)[[23]](#footnote-23) that could have resulted from [Ruth](ruth.html)’s visit to the [threshing floor](temple.html):

“Rabbi Chonya and Rabbi Yirmiya said in the [name](name.html) of Rav Shemuel bar Rav [Yitzchak](isaac.html): That entire night, Boaz was spread out on the floor [crying](mashal.html), ‘Master of the [worlds](worlds.html)! It is revealed and [known](daat.html) to You that I did not [touch](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Cmarriageact.html) her. May it be Your will that it not be [known](daat.html) that the woman came to the [threshing floor](temple.html), so that the [Name](name.html) of [HaShem](hashem.html) not be desecrated through me!’”

**Torah** [**Codes**](codes.html) **dealing with Sefer** [**Ruth**](ruth.html)

An interesting example is shown in the picture below this text. The text which is Bereshit 38 tells the story of [Yehuda](fathers.html) and [Tamar](fathers.html). As the result of their affair, [Tamar](fathers.html) gave [birth](birth.html) to Perez and Zerach. From the book of [Ruth](ruth.html) we learn that Perez started a lineage which led to Boaz. Boaz married [Ruth](ruth.html) and had a son Oved, which had a son Yishai, which was the father of King [David](fathers.html). So it was a natural question to ask whether King [David](fathers.html) with his lineage is hidden in this chapter. Indeed, you find the names Boaz, [Ruth](ruth.html), Obed, Yishai, and [David](fathers.html) spelled out with the same interval minus [forty](forty.html)-[nine](nine.html), moreover they all appear in the chronological order! We already mentioned the importance of [forty](forty.html)-[nine](nine.html) being the 7th [Shmita](shmita.html) followed by the [Jubilee](yovel.html). However [forty](forty.html)-[nine](nine.html) is also the last day of the counting of [Omer](omer.html) which starts on the second day of the [Passover](passover.html) and ends a day before [Shavuot](shavuot.html). Every day in this counting has a [name](name.html) and the [forty](forty.html)-nineth is called – “kingdom of the kingdom”. Is there a [name](name.html) which would fit [David](fathers.html), the king of kings, better? Let us also mention that [David](fathers.html) was born and died on the very day of [Shavuot](shavuot.html) and the book of [Ruth](ruth.html) is traditionally [studied](study.html) on this [holiday](festival.html). But maybe this system is another coincidence? It is easy to estimate the probability of such an [event](feasts.html). As we count the total [number](nchart.html) of [letters](letters.html) in Bereshit 38 and the relative proportion of each of the [letters](letters.html) of alphabet, we come to the conclusion that the probability of the word *Boaz* to appear in our chapter with a given interval is 0.02. (That is assuming that on the level of equal intervals the text is random). Similarly, for the other [four](four.html) names the probabilities are 0.63,0.065,0.76 and 0.25. The odds for all [five](five.html) names to show up with a given interval are about 1 in 6,500. If we also request that the names line up in chronological order, the chances are reduced to 1 in 800,000. Now, if [one](one.html) would claim that the interval [forty](forty.html)-[nine](nine.html) is as important as minus [forty](forty.html)-[nine](nine.html) and the same for 50 and -50, these 3 possibilities would in- crease the chances to 1 in 200,000 - still quite an impressive [number](nchart.html)!



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1. Melachim alev (I Kings) 14:21 [↑](#footnote-ref-1)
2. Devarim (Deuteronomy) 25:5 [↑](#footnote-ref-2)
3. Midrash Rabbah - Genesis LXXXV:8 [↑](#footnote-ref-3)
4. Chapter 36 [↑](#footnote-ref-4)
5. Bereshit (Genesis) 4:12 [↑](#footnote-ref-5)
6. Melachim alev (I Kings) 14:21 [↑](#footnote-ref-6)
7. Bereshit Rabbah 41:4 [↑](#footnote-ref-7)
8. This section was adapted from Rav Yaakov Medan. [↑](#footnote-ref-8)
9. According to Rashi and Chazal but not according to Ibn Ezra [↑](#footnote-ref-9)
10. Bereshit 19:31 [↑](#footnote-ref-10)
11. Devarim 25:5 [↑](#footnote-ref-11)
12. Ruth 4:5 [↑](#footnote-ref-12)
13. Devarim 25:6 [↑](#footnote-ref-13)
14. The land of the living is Israel. [↑](#footnote-ref-14)
15. A transmigrated soul. When [Yeshua](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Cyeshua.html) calls Yochanan (John) ‘The Elijah who was to come’, He was indicating that Yochanan had the soul of Elijah. [↑](#footnote-ref-15)
16. See I Shmuel (I Samuel) 24:1-15; note especially 24:12-15. See also Yirmiyahu (Jeremiah) 22:1-5 [↑](#footnote-ref-16)
17. Ruth 4:11 [↑](#footnote-ref-17)
18. Tanach is an acronym for Torah, Neviim, and Ketuvim. These are the Hebrew words for Law, Prophets, and Writings. This is what Jews call the Old Testament. [↑](#footnote-ref-18)
19. see Targum Onkelos and Rashbam to Bereishit 27:13 [↑](#footnote-ref-19)
20. Ruth Rabba 6:1 [↑](#footnote-ref-20)
21. For further elaboration on this subject, see Nechama Leibowitz’s “Studies on Sefer Bereishit.” [↑](#footnote-ref-21)
22. Ruth Rabbah 7:1 [↑](#footnote-ref-22)
23. Desecration of God’s Name [↑](#footnote-ref-23)