

## Ruth- Chapter 3

Based on a Naaleh.com shiur by Dr. Esther Shkop

Summary by Devor Kaye

Chapter 3 of Megilat Ruth is the climax of the story of Ruth. It takes place at the end of the summer, when the harvest was already completed. The time for the poor to glean from the fields was over. In Bet Lechem, which is at a high elevation point, the days were hot and the nights cool. Now that the harvest is over and they can no longer go into the field to collect grain, Naomi reaches a point of desperation. They no longer have food to live on for the rest of the winter. The chances of them being able to redeem the land and their name, which is part of the process of *geulah* and *yibum*, looks like its slipping through their fingers. Boaz has not proposed marriage to Ruth as Naomi has hoped. Ruth has been sharing how nice Boaz has been to her; how he told her not to go to any other field; how her *chesed* is renowned; and how he sees her as an *aishit chayil*. Boaz never refers to Ruth as Ha'Moavi which means he deems her conversion to be legitimate. He's of the opinion that the ones forbidden to enter *Klal Yisrael* are the males

and not the females, who were not in the position to offer food and water to the Israelites. Ammon and Moav, although they were our kinsman, represent the evil eye, the inability to give to others. Therefore, they cannot enter *Klal Yisrael*. However, the halacha is that the women can. Since there hadn't been any previous converts, the halacha wasn't so widely accepted yet.

In Megilat Ruth, Ruth is commonly referred to as HaMoavit, depending on who is addressing her. However, Boaz was generous in his approach and called her Ruth. Therefore, Naomi thought he would surely find her appropriate for marriage and she was confused why he hadn't done it yet. She decides to take the bull by the horns and asks Ruth to do something very daring and unconventional. In the eyes of the Jewish people, Moav exemplified perversity and promiscuity. If Ruth would follow Naomi's suggestion it might put her in a bad light.

"*Vayehi bachatzi haylalya*-And it was in the middle of the night," Boaz awoke startled, and he trembled because it was cold. He asks Ruth, "Who are you?" The Midrash explains that he was really questioning the legitimacy of her conversion. He still wasn't completely sure whether he could marry her. He would need to clarify the situation with the judges and determine whether there was a closer kinsman willing to do *yibum*. He tells her to go back to Naomi and he sends along six searim in her handkerchief. Some say it was nothing more than six stalks. Others say it was six measures of grain to tide them over. He told her even if he couldn't marry her, she should at least take some food back to Naomi. Ruth is left hanging. She is frustrated, not knowing if her conversion has been accepted and what will happen next. This chapter shows a progression. We move forward and then back. Naomi is convinced of Boaz's good intention. But Ruth has no idea where she stands. Is she a Jew or not? Will she be accepted or not?

## Introduction to Laws of Bishul Part II

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

Summary by Devora Kaye

Both the *melacha* of *bishul* (cooking) and *zoreah* (planting) are unique in that they need human intervention to start the process; and then other factors take over to bring it to its end goal. You plant a seed in the ground and then the earth, sun, and rain take over to produce a plant. You put a pot on the fire, and the heat cooks the food. The question then arises, if you plant a seed in the ground on *Shabbat* and it doesn't produce a plant, have you violated the *issur* of *zoreah* or not? If you put a steak in the oven 10 minutes before *Shabbat* and it bakes on *Shabbat*, have you violated *bishul*? The Gemara asks, if someone puts bread in the oven on *Shabbat* and then regrets his act and wants to take it out before it's completely baked, can he? If he lets it bake all the way, he's violated an *issur d'oraysa*. If he takes it out before the baking is concluded, he's violated an *issur d'rabanan*. The Gemara forbids someone else to do it, but does allow the person himself to do it, so that he's saved from an *issur d'oraysa*. It seems to be very clear from this that the

*melacha* of *bishul* requires the *gemar* (conclusion of the act). If the action didn't reach its conclusion, one hasn't violated the *issur* of *bishul d'oraysa*.

The Minchas Chinuch writes that if you want to cook something a few minutes before *Shabbat* is over, so it's completed when *Shabbat* is over, one hasn't violated an *issur d'oraysa* because the *gemar* only happened after *Shabbat*. The Rashash questions this. Does the *gemar* have to take place on *Shabbat* itself? As long as the act was done, the *issur* was violated. He brings proof from the *melacha* of *zoreah*. The start of the process is planting the seed in the ground. The *gemar* is the *hashrasha* (when it takes root). The Mishnayot in Sheviis tells us that the *hashrasha* takes place at least 3 days later. Still a person has violated *zoreah* if he places the seed in the ground on *Shabbat*. By the same token says the *Rashash*, the *Gemara* teaches, if you take the food out before its cooked, you're not *chayiv*. So too if you take the seed

out before the *hashrasha*, you're not *chayiv*.

The Minchas Chinuch rejects this equation. When it comes to *bishul*, the *halacha* is as the Gemara says; the *gemar* must take place on *Shabbat* to be *chayiv* and all elements of the process must happen on *Shabbat*. However, the *issur* of *zoreah* is putting the seed into the ground. You don't need *hashrasha* to be *chayiv*. So, there's a disagreement between the Poskim here. If you started the *bishul* on *Shabbat* and it completes after *Shabbat*, the *Rashash* says it's an *issur d'oraysa*. The Minchas Chinuch rules it's an *issur d'rabanan* as the *gemar* happened after *Shabbat*. His opinion is that the entirety of the *melacha* has to be on *Shabbat*, including the *gemar*, for one to be *chayiv d'oraysa*. The *Rashash* disagrees and says that the *melacha* is setting the process in motion. But in order to be *chayiv*, you have to satisfy the condition that the food become cooked. It need not take place on *Shabbat*. If it takes place after *Shabbat*, it's *mechayev* the person retroactively for the

Continued on page 2



## Introduction to Laws of Bishul Part II

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson  
Summary by Devora Kaye  
Continues from Page 1

whole *melacha*, for setting the process in motion. So too, *zoreah* works the same way. There's putting the seed in the ground. And

there's the *hashrasha*. If it happened even after *Shabbos*, the person is *chayiv* retroactively. The Minchas Chinuch says that for *bishul*, the *gemar* is part of the *melacha* and must

happen on *Shabbat* itself. However for *zoreah*, the *melacha* is the actual planting and there's no condition. Even if *hashrasha* never took place, one is still *chayiv* for the act.

## Travelling Through Life Accompanied by Tehillim Part 6 Class II

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn  
Summary by Devora Kaye

Hashem tells David Hamelech, "Ask of me and I will make nations your inheritance and the ends of the earth your possession." Just as a devoted father will ask his child, "Tell me what you want and I will eagerly fulfill it," so too Hashem tells David Hamelech and the Jewish people, "Request something from Me and I will give you." According to the simple interpretation, it speaks about the time of *Mashiach* when all the nations will be subjugated to us. But commentaries explain it on a spiritual level. Everything that exists in this world has to fulfill a purpose. The nations made a decision not to connect to Hashem in any way. They chose physicality. Hashem in his mercy didn't destroy them. He gave them an opportunity to be a part of bringing the world to its purpose, despite their bad choices. The Jewish people would focus on spirituality and the nations would serve them and help them fulfill their purpose through physical acts. They can be tools for us in other ways. Sometimes they help us by punishing us and reminding us that we've veered off the path. Sometimes just seeing their corrupt way of life can encourage us to

choose the opposite and strengthen our connection with Hashem. They have free choice, as we do, to choose the right or wrong way. If they fight us and our spiritual connection, it indicates that they chose the same path the nations of old chose, and their end will be destruction.

When we have a very good relationship with our father and we see somebody disregarding or mocking Him, or even more so causing Him pain, won't our desire be that they respect and value Him? So too, the will of David Hamelech is that all the nations recognize Hashem's greatness and the truth He represents. His desire is that the nations should be useful like an inheritance. An inheritance enhances the life of a person when it's utilized properly. David Hamelech expresses his will that all the nations know Hashem and act accordingly.

When Hashem chose the Jews, He gave them two missions: to connect to Hashem on a very deep level so that they become one with Him and to bring the world to recognize Hashem. We see it by Avraham. Hashem told Him, "All

the nations of the world will be blessed to have children like you." They might fight you because they don't want to commit themselves, but if you do Hashem's will, the nations will recognize the truth. They might not want to change their ways, but they would wish it for their children. This is our mission throughout history- not only to connect to Hashem, but to live up to the standards of Torah to the extent that when others see us they will recognize that we represent truth.

The *Torah* says, "All the nations of the earth will see that the name of Hashem is called upon you and they will be in awe of you." When a person lives up to the standards of Torah, people realize this is unique and that the truth lies there. Sometimes this causes them to fight us, as they don't want to admit that their way is wrong. But those who seek truth will learn from us and recognize Hashem. There are endless stories of great people throughout Jewish history who lived up to this. May we merit to follow in their ways.