

Congregation Shaare Rahamim Series

THE AKKAD EDITION

Halachot & History of
Shabuot

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Halachot of Shabuot





Halachot of Shabuot

Candle Lighting on Erev Shabuot

- 1) One lights candles at the onset of the *Yom Tob* with the *berachah*, “*asher kideshanu . . . lehadlik ner shel Yom Tob.*”
- 2) One should preferably light approximately eighteen minutes before sundown, just as we do on Erev Shabbat. When the need arises, one may be lenient and light even after sundown, provided it is not Erev Shabbat.
- 3) When lighting after sundown, one may not create a new flame e.g., by striking a match or flicking a lighter; rather one must light from a preexisting flame, which may not be extinguished afterwards, since it is forbidden to create a new flame or extinguish a flame on *Yom Tob*.
- 4) When lighting candles for *Yom Tob*, one first recites the *berachah* and then lights the candles.
- 5) The *berachah* of “*sheheheyanu*” is not recited by candle lighting for *Yom Tob*, as the women hear the *berachah* recited at kiddush. However one who has the *minhag* to recite “*sheheheyanu*” by candle lighting, should continue doing so.
- 6) On the second night of *Yom Tob*, it is forbidden to light candles before the end of the first day; one must wait until nightfall, however, if the second day is Shabbat, one must light *before* nightfall.
- 7) If, however, one accepts the second day of *Yom Tob* early, he may light candles even before sundown, providing that it continues to burn after nightfall. Although it is still day-



time and one has no need for light in the home, it is nevertheless considered as lighting for the honor of Yom Tov.

Shabuot Night

1) The custom is to recite *arbit* on Shabuot night specifically after *tzait hakochavim* (nightfall), in order to begin the Yom Tob after forty-nine “complete” days of counting the *omer*. Since the Torah requires counting seven “*shabbatot temimot*,” or “complete weeks,” after which we must observe Shabuot, we do not bring in the festival until after dark, so that indeed forty-nine complete days have passed since the beginning of the *omer* period.

2) There is a widespread practice to remain awake throughout the night of Shabuot. This custom can be traced back to the *Zohar*, which records that the righteous would spend the entire night of Shabuot studying Torah. The *Magen Abraham* (492) explains that this practice is based on the Midrash that *Benei Yisrael* slept through the night before *Mattan Torah*, and God had to wake them to receive the Torah. We therefore seek to correct this wrong act by remaining awake throughout the night of Shabuot engrossed in Torah study. The Arizal is cited as commenting that one who does not sleep for even a moment this night, and involves himself in Torah learning instead, is guaranteed that no harm will befall him throughout the following year. The *Kaf Hachayim* adds that one must not engage in idle talk during this night. Torah study on Shabuot night yields a particularly profound effect, and one must therefore ensure to study with joy and enthusiasm, and to avoid idle conversations. Sitting idly is akin to sleeping.

A. One should preferably follow the view of the Kabbalists to study on Shabuot night the *Tikkun* printed in many *Siddu-*



rim, together with the congregation. This study should take precedence over the study of Talmud and halachah. However, yeshivah students who have a strong desire to involve themselves on this night in the diligent, intensive study of Gemarah, need not be discouraged from doing so, for they have authorities on whom to rely. Some have the custom of studying the Rambam's *Sefer Ha'misvot*. In any event, if most of the congregation reads the *Tikkun*, it is improper for individuals to separate themselves from the rest of the community to study Talmud or Rambam. (*Yalkut Yosef*)

B. According to Kabbalah, one should not study mishnah on Shabuot night.

C. Before the point of *hatzot* (midnight as defined by halachah), one should read *shema*, especially if one recited arbit before nightfall.

D. When a Torah scholar is present, it is recommended that he explain to the congregation passages from the Gemarah or Midrash or issues concerning the 613 *misvot* that stir the heart to help ensure that they do not fall asleep. The merit of the entire congregation will thus be attributed to him, for helping them stay awake throughout the night. (*Yalkut Yosef*)

3) To help us more fully appreciate the importance of staying awake on the night of Shabuot, we cite here the famous comments of the *Shelah* (Rav Yeshayahu Halevi Horwitz) in this regard:

In order to demonstrate the exalted stature of this night, how beloved it is before the Almighty that we abstain not even a moment from attachment to Torah. . . I record here an incident that occurred not too long ago and was copied from the handwriting of the Kabbalist, Rav Shlomo Halevi Alkabess,



who visited in the house of our rabbi, the Bet Yosef, when he was overcome by *ru'ah ha'kodesh*. This is the text of the manuscript:

“You should know that we — the pious one [the Bet Yosef] and I, his servant, along with your servants from among our colleagues — watched over ourselves on the night of Shabuot and kept sleep away from our eyes, and, thank God, we succeeded. For we did not stop for even a moment — with the exception of what you will hear and gain inspiration from. This is the session that I instituted and arranged on that night. First, we read from the Torah, from Parashat Beraishit until Vayechulu in a loud, pleasant voice. Then, [we read from] ‘*Ba’hodesh ha’shelishi*’ [Shemot 19:1 — the section of Ma’amad Har Sinai] until the end of the *sidra* [= the end of Parashat Yitro]. In addition, [we read] from Parashat Mishpatim, ‘*Ve’el Moshe amar*’ [Shemot 24:1 — the description of further events of *Mattan Torah*] until the end of the *sidra*. Then from Parashat Va’ethanan — ‘*Vayikra Moshe el kol Yisrael*’ [Debarim 5:1 — the recounting of the Ten Commandments] until the end of the paragraph of Shema Yisrael [Debarim 6:9]; and then from Parashat Ve’zot Ha’berachah — ‘*Vaya’al Moshe*’ [Debarim 34:1] until [the very end of the Torah,] ‘*le’einei kol Yisrael*.’ Then the haftarah [for Shabuot, the first chapter of Yehezkel]. . . and the haftarah of ‘*Tefilah l’Habakuk Hanavi*’ [Habakuk 3:1]. Then the Psalm, ‘*Hashamayim mesaperim*’ [19], the Psalm, ‘*Yakum Elokim*’ [68]. . . then all the Megillot, Shir Hashirim and all Megillat Ruth, then the final verses of Divrei Hayamim. All this [was studied] with awe and reverence, with melody and chant — it cannot be believed when told! Then we studied Mishnah — all of *Seder Zeraim*. Thereafter we studied Kabbalah.

When we began studying Mishnah and we learned two Masechtot, our Creator granted us the privilege that we heard the voice [of the Maggid — an angel] speaking through the



mouth of the pious one [the Bet Yosef], a great voice with clear pronunciation. All the neighbors heard but did not understand. It was immensely inspirational. The voice sounded louder and louder, and we fell upon our faces; no one had the strength to lift his eyes or face to see, due to the immense fear. The voice spoke with us and began saying: Hearken, my dear friends, the finest of the fine, my friends and beloved ones, peace unto you! Fortunate are you, and fortunate are those who begot you. Fortunate are you in this world, and fortunate are you in the world to come, for you took it upon yourselves to give me honor on this night. For several years the crown on my head has fallen, there has been no one to console me, and I have been cast in the dust embracing the refuse. But you have now restored the glory to its previous place. Be strong, my friends, and be resolute, my beloved ones, rejoice and exult in the fact that you are now from among the people of rank, you have merited entry into the King's palace. The sound of your Torah and the breath of your mouth has ascended before the Almighty and burst through . . . several heavens until it ascended. The angels fell silent, the *seraphim* [a type of angel] were soundless, the *hayyot* [another type of angel] stood frozen, and all of the Almighty's heavenly ranks listen to your voice. And behold I . . . have come to speak to you. If you had numbered ten [people], then I would have been elevated even more. But in any event, I have been elevated, and fortunate are you and fortunate are those who begot you, my friends, for you have kept sleep away from your eyes and through you I have been elevated on this night, and through the scholars in this great, prominent city in Yisrael. You are not like those who sleep on ivory beds — sleep, which is one-sixtieth of death, they demise on their cots. But you have attached yourselves to God, and He has rejoiced in you. Therefore, my sons, be strong and resolute and exult in my love, in my Torah, in my fear. If you could imagine one thousandth or ten-thousandth



of the distress that I currently experience, joy would never enter your hearts, nor would laughter [come upon] your mouths, as you would remember that because of you I am cast into the dust. Therefore, be strong and resolute and exult, my sons, my friends who excel, and do not interrupt the learning, for a thread of kindness stretches over you, and your Torah is pleasing to the Almighty. Therefore, stand on your feet, my sons, my friends, and glorify me, and declare in loud voice as on Yom Kippur, '*Baruch Shem Kevod. . .*' We stood on our feet and tied the knots on our belts and loudly declared as we were ordered. He then said: Fortunate are you, my sons! Return to your learning and do not stop for a moment. Go to the Land of Israel, for not all times are the same, and there is nothing stopping [Hashem] from bringing salvation with many or with a few. Never mind your belongings, for you will partake of the goodness of the supreme land. If you obey and listen, you will eat of the goodness of that land. Therefore, go quickly, for I am the one who supports you and I will support you. Greetings to you and to your household and to all that is yours! Hashem shall grant strength to His nation. . .'

He spoke to us all these words and we heard with our very ears, along with many, many other [words] from the fountains of wisdom, several great promises. We wailed in tears out of immense joy and also upon hearing of the distress of the *Shechinah* as a result of our sins, its voice pleading to us like a sick patient. We then strengthened ourselves until the morning, and learning did not cease from our mouths; [it continued] with joy and reverence.

When morning arrived, we went and immersed ourselves as we had done two days earlier and there we found the three colleagues who were not there that night. We scolded them and told them of all the kindness that Hashem performed for us. Their hearts melted inside them, they slapped themselves on the face and broke out crying. We, too, strongly [admon-



ished them] that because of them we did not merit anything more and we missed out, as mentioned earlier. They said: If only on this second night, we will join together and be ten, perhaps this revelation will recur. We agreed to do so.

Although on the first night we experienced not even a slight moment of sleep, and during the day, too, we did not have the opportunity to sleep, for the pious one [the Bet Yosef] lectured after minhah and we sat there, nevertheless, we girded our loins with strength and conducted on the second night, the same session as on the first night. Out of our immense joy over the fact that we were ten, we did not wait until the point where we studied Mishnah until midnight, as on the first night — when [all this] occurred precisely at midnight, but rather immediately, we started to read from the Commandments in Mishneh Torah [Debarim].

When we came to the section of Shema, the voice of our beloved came knocking and began saying: Listen, dear friends, the finest of the fine! Awaken and sing, those who lie in the dust . . . and he spoke many words of wisdom. Then afterwards he said: Fortunate are you, my friends, fortunate are you, who elevated me to such an extent. How much have you been elevated! . . . Fortunate are you in this world, fortunate are you and fortunate are those who begot you. Do not fear the scorn of human beings, do not be broken by their insults, for you are the ones who elevate the Congregation of Israel. You should know that you are from among the men of rank, and so on, as above. [He then continued:] You have attached yourselves to me and honor hovers over your heads, and a thread of kindness stretches over you. If permission had been granted to the eye, you would have seen the fire surrounding this building. Therefore, be strong and resolute and do not end this connection. Loudly glorify me [by declaring], ‘Shema Yisrael’ and ‘*Baruch Shem Kevod Malchuto l’olam va’ed*’ as on Yom Kippur. [He spoke] other things for around a half-hour, and we returned to our study



session. Then, at midnight, the voice returned a second time and spoke for a period of an hour and even more. It once again praised this learning and said: Look, has anyone heard a voice speak among you? Ask your father, and he will tell you, your elders, and they will say to you. Has in the last several centuries anyone heard or seen anything like this? But you have had this privilege. Therefore, from this point on, your eyes shall be kept open over your conduct, each should assist his fellow and say, 'Be strong!' to his brother. The weak shall say, 'I am mighty,' and look upon yourselves as great ones, for you are members of the King's palace, you have merited [entry into] the hallway. Make now an effort to enter the royal chamber, and do not leave the hallway, for whoever leaves the opening gate of the hallway — his blood is upon his head. Awaken, my sons, and see that I show you favor. Awaken, my friends, be resolute and be men of stature. Now, do not be indolent. Realize that you are intoxicated with the love for this world. Awaken drunkards! For the day will come when every person will eliminate his gods of silver and his preoccupation with the pleasures of the world, his gods of gold, the lust for money. Move to the Land of Israel, for you have the power to do so, only you are sunken in the mire of love for the world and its vanities. See that you have merited that which no one has merited for many generations. He elaborated at length on this matter. And now, sons, listen to me, lend your ears, pay attention. Only the foolish one hears these things and does not extract wisdom; it is the heartless who will not acquire [the lesson emerging from this incident]. Only the blind's eyes will not see the great merit involved and will not resolve in his heart to return to Hashem with all his heart, with all his soul and with all his might.

I call heaven and earth as witnesses to the fact that everything I have spoken here and in my notebook is less than one percent [of what was revealed to me then]. Even in my note-



book you will see that occasionally in between words there is a mark like this . . . which means that at that point there was some hidden matter that I did not permit myself to write down. My brethren and my people, listen so that you shall live, for the righteous scholars who saw all this placed a new spirit within themselves.

On the Shabbat day, too, the voice came to the pious one [the Bet Yosef] and praised very highly that which we did those two nights. He said once, twice, and a third time: Order your colleagues that they stand guard against sin. Once they have entered the hallway, they must make an effort to enter the chamber, for whoever leaves — his blood is upon his head, and we are clean [of guilt]. And then the pious one arose before the morning meal, gathered all of them together and spoke to them, warning them as he was instructed.

The Shelah then concludes:

“Fortunate is the eye that beheld all this! Therefore, everyone should sanctify and purify himself with additional holiness and purity, and it is worthy to abstain on this night from any mundane speech — everything should be only sacred talk.”

Early Shabuot Morning

- 1) One should not recite *birkat ha'Torah* before daybreak, which occurs seventy-two minutes — as defined by halachah — before sunrise. One must recite *birkat ha'Torah* on Shabuot morning even if he remained awake to learn throughout the night. One must ensure not to learn after daybreak before he recites *birkat ha'Torah*. (*Yalkut Yosef*)
- 2) Our practice is to recite on Shabuot morning all the standard morning blessings, with the exception of the berachah over hand washing (*al netilat yadayim*) and *asher yasar*. If, however,



one had to perform his bodily functions in the morning, he then must, indeed, recite *asher yasar*, but not *al netilat yadayim*.

3) One must invest maximum effort during the shaharit service not to fall asleep. If he sleeps during the recitation of *shema* or *shemoneh esreh*, then the reward for staying awake through the night is lost. One must similarly ensure to stay awake and attentive for the Torah reading on Shabuot morning, which is the section of the Ten Commandments. Our Sages comment that Hashem said to Benei Yisrael, "Read the section of the Ten Commandments each year [on Shabuot], and I will consider you as having stood before Me at Mount Sinai to accept the Torah. (*Yalkut Yosef*)

4) Some have the practice to stand during the reading of the Commandments, but this is an improper custom. It gives the impression that specifically these *misvot*, the Ten Commandments, have been transmitted to us from Hashem, but not the rest of the Torah, Heaven forbid. Such a practice thus lends a helping hand to the heretics. One should therefore object to those who follow such a practice, certainly in a place where Torah scholars are present and sit during the reading, as standing would then also constitute a display of arrogance. If one's father or rabbi receives the *aliyah* containing the Ten Commandments, then he should make a point to stand already from the beginning of that *aliyah*. The *gabai* conducting the sale of the *aliyot* and other *misvot* should not describe the *aliyah* of the Ten Commandments as a particularly important *aliyah* and the like. For this same reason, the section of the Ten Commandments is not read publicly every day, though individuals may recite it every day. (*Yalkut Yosef*)

5) If an individual prays in a synagogue where the people follow this practice of standing during the reading of the Ten Com-



mandments, he should remain standing from the beginning of the reading, or, at very least, from the beginning of the *aliyah* containing the Ten Commandments. This way, he will not be sitting as the others stand, which would appear as an insult, Heaven forbid, to the Ten Commandments. (*Yalkut Yosef*)

6) There is a widespread practice to spread fragrant branches and roses in the synagogues and homes in honor of Shabuot. This serves to commemorate the fact that with every Commandment issued by Hashem at Sinai, the entire world was filled with the fragrance of spices (Shabbat 88b). Similarly, the custom is to erect branches of trees in the Synagogues and homes to allude to the fact that on Shabuot, Hashem judges us with regard to the quality of the fruits during the coming year. (Rosh Hashanah 16a)

The Shabuot Meal

1) There is a custom to eat dairy foods on the festival of Shabuot. Similarly, there is a practice to eat honey and milk on Shabuot, to allude to the comparison drawn between the Torah and these foods (see Shir Hashirim 4:11). Some explain the custom to eat dairy products on Shabuot as based on the fact that with the proclamation of the Ten Commandments, our ancestors learned about all the *misvot*, as Rabbenu Saadya Gaon famously comments, that the Ten Commandments include all the *misvot* of the Torah. Therefore, when Benei Yisrael returned from the mountain to their homes, they had no food that they could eat right away, with the exception of dairy products. The preparation of meat would have entailed a relatively long, involved process: slaughtering with a knife that had been checked for nicks, removal of the fats and *gid ha'nasheh*, salting and rinsing, and cooking in new utensils — the utensils that had been used within



the previous twenty-four hours were forbidden for use, as they had been used for cooking non-kosher food before *Mattan Torah*. Benei Yisrael therefore needed to eat dairy foods, and we commemorate their consumption of milk products by eating dairy on Shabuot.

2) One must ensure not to eat dairy products within six hours of having eaten meat.

3) There is an obligation to eat meat on Shabuot to fulfill the misvah of rejoicing on the festival, for we define “rejoicing” with respect to this misvah as the consumption of meat. For purposes of this obligation, one must eat specifically beef; the consumption of poultry does not fulfill the misvah of rejoicing on Yom Tob. One must also drink wine as part of his festival celebration. One should not, however, indulge too much in the consumption of meat and wine. Similarly, one must avoid frivolity and lightheadedness, as this type of conduct constitutes not rejoicing but foolishness. The simhah (rejoicing) in which we are obligated on Yom Tob is that which involves the service of our Creator. (*Yalkut Yosef*)

4) Regarding the consumption of dairy foods on Shabuot, many different customs exist:

a) Some eat only dairy foods.

b) Some eat dairy foods before the meal.

c) Some eat dairy foods as part of the meal. They are required to eat a parve food, then drink and wash their hands before eating meat.

Shabuot Day, After the Meal

1) One should make a concerted effort to involve himself in Torah study on the day of Shabuot. Our Sages say (Pesachim



68b) that one should devote half the festival to oneself and the other half to Hashem. The widespread custom is to read the Azharot composed by Rabbi Shelomoh Ibn Gabirol and other similar works, though it is preferable to study the Rambam's Sefer Ha'*misvot* (see below, #3). It is also proper to read from Tehillim, as King David, the author of Tehillim, passed away on the day of Shabuot. The custom is to also read the book of Ruth, without a *beracha*. (*Yalkut Yosef*)

2) One should try on Shabuot to come up with some *hiddush* (novel explanation) of Torah in explaining the words of the Rishonim and the like. This serves as an encouraging sign for the following year to arrive at a *hiddush* on the day of *Mattan Torah*. If one is incapable of doing so, he should try to at least hear some new idea of Torah that he has never heard before. The masses should be admonished not to spend the day sleeping, and they should set aside some time for studying even on the day of Yom Tob, after they rest a little from the nighttime learning. (*Yalkut Yosef*)

3) The Tur (Orah Hayyim 494) records the practice to read Azharot, a listing of the 613 *misvot*, on Shabuot. The practice among the Sepharadim is to recite the Azharot composed by Rabbi Shelomoh Ibn Gabirol; we have the custom to recite the *misvot aseh* on the first day and the *misvot lo ta'aseh* on the second day. The underlying reason behind this custom is that on Shabuot we received the Torah which, as our Sages teach us (Makkot 23 and elsewhere), contains 613 commandments. These commandments are divided into two groups: the *misvot aseh*, or "positive commandments" (obligations), and the *misvot lo ta'aseh*, or "negative commandments" (prohibitions). In this poem, Rabbi Shelomoh Ibn Gabirol follows the listing of the *misvot* of the *Behag*; the Rambam, however, disagreed with the



Behag's listing and wrote his own list, known as the Rambam's *Sefer Ha'misvot*. Indeed, some authorities maintain that one should read the Rambam's list, rather than that of Ibn Gabirol, and some have the practice of reading the Rambam's list as part of the Tikkun on Shabuot night.

- 4) The Aharonim write that one should study the *misvot* mentioned in the Azharot and take it upon himself to observe and fulfill all these commandments, as Benei Yisrael did at *Mattan Torah*.

The Story of Mattan Torah





Chapter One

The Encampment in Sinai*

Ma'amad Har Sinai was undoubtedly the most momentous and significant event in the history of Am Yisrael. We begin our discussion of Ma'amad Har Sinai by carefully tracing the chain of events from the nation's encampment in the Sinai Desert, through Hashem's revelation and declaration of the Ten Commandments.

The Torah writes that on the first day of Sivan in the year 2448:

וַיֵּסְעוּ מִרְפִּידִים וַיָּבֹאוּ מִדְבַּר סִינִי וַיַּחֲנוּ בְּמִדְבָּר וַיַּחֲזֶה-שָׁם
יִשְׂרָאֵל נֹגֵד הָהָר:

"They departed from Rephidim and arrived in the Sinai Desert, encamping in the wilderness. Israel encamped opposite the mountain." (*Shemot* 19:2)

נֹגֵד הָהָר — "opposite the mountain:"

"Opposite" here means east; Benei Yisrael encamped along the eastern slopes of Mount Sinai.

Hazal observe that the Torah describes Benei Yisrael's encampment with the singular verb form — "*vayihan*" — rather than the plural form ("*vayahanu*"). The Sages infer from the word "*vayihan*" that the entire nation encamped with one single purpose, as if they were one person, with one mind.

*. The story of Mattan Torah is based on the Gemarah Shabbat 86b and on various Midrashim, and early commentaries and the work of the Me'am Lo'ez.



We learn from here the importance of peace. All other encampments are introduced with the words, **וַיֵּסְעוּ, וַיַּחֲנוּ**, “and they traveled, and they encamped” — in the plural form. This indicates that during the other travels and encampments, the Jewish people were plagued by internal strife and social discord. Rather than uniting around a single mission, they each worked to further only his own, personal interests. However, when they arrived in Sinai, they encamped with a single purpose, without internal conflicts or quarrels. The Almighty responded favorably to their newfound sense of peace and harmony. He proclaimed, “Now that Benei Yisrael have rejected strife and are now peaceful and united, the time has come to give them the holy Torah.”

וַיֵּסְעוּ מֵרֶפְדִּים — They departed from Rephidim:

Why does the Torah mention here the location from where they departed before encamping in Sinai?

The pasuk informs us that they arrived in the Sinai Desert in a similar state of mind as when they departed from Rephidim. In Rephidim they had been lax in Torah study; the word “Rephidim” — alludes to the fact that *“rafu yedeihem min ha'Torah”* — they had become lax regarding Torah learning. Hashem punished them for their neglect of Torah study with the attack of Amalek. Benei Yisrael then regretted their sin and repented. It was in this state of genuine teshuvah that they arrived in the Sinai Desert, readily anticipating their receiving of the Torah.

The extent of Benei Yisrael's repentance can be detected in the pesukim themselves. Generally, a victorious nation will immediately proceed after its triumph to the mountainous regions to safeguard its security. The higher elevation affords a distinct military advantage against the enemy should that enemy seek to renew hostilities. Benei Yisrael, however, did not follow this standard procedure after their victory over Amalek. Instead they



placed all their trust in Hashem and followed Him with confidence and security into the Sinai Desert, rather than assume strategic positions in the higher elevations of the mountains.

A famous verse in *Tehillim* (29:11) states, “*Hashem oz le’amo yiten; Hashem yevarech et amo bashalom*” — “Hashem gives might [a reference to Torah] to His people; Hashem blesses His people with peace.” This indicates that Hashem granted Benei Yisrael the Torah primarily in the merit of peace. In other words, had they not come to the Sinai Desert in a state of true repentance, they would not have merited the Torah.

This applies on a personal level, as well. Sometimes, people make sincere attempts to learn Humash, Mishnah, or Gemarah, but no matter how hard they work or how much effort they invest, they are not successful, they do not achieve the full understanding they are seeking. This inability to succeed in learning results from sin, which prevents one from acquiring a clear comprehension of Torah. Just as a person has 248 physical limbs, the soul has 248 corresponding spiritual limbs. Indeed, when a person sees with his eyes, he generally sees with his spiritual eyes, with his “mind’s eye.” When a person sins, the vision in his spiritual eyes becomes blurred, and he cannot clearly see the words. Therefore, whenever our great Sages encountered a difficulty with their Torah study, they would repent, in order to purify their spiritual eyes and enhance their “vision” of the Torah.

Just as Benei Yisrael had to undergo a process of teshuvah before receiving the Torah, so must each of us repent for our wrongdoing before we can acquire a clear understanding of the Torah.



Chapter Two

The Almighty's Proposal

וּמֹשֶׁה עָלָה אֶל-הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן-הָהָר לֵאמֹר
כֹּה תֹאמַר לְבֵית יִעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל:

“Moshe went up to Hashem; Hashem called to him from the mountain and said: This is what you must say to the family of Jacob and tell Benei Yisrael.” (Shemot 19:3)

Early the next morning, the second day of Sivan 2448, Moshe came before Hashem at the peak of Mount Sinai. Generally, when people talk about a certain person that he achieved greatness and prominence, they refer to his having acquired wealth or having assumed a prestigious position. Moshe, however, achieved a level of greatness that far surpassed all other achievements; he ascended to the heavens to speak with Hashem!

How did Moshe achieve such an extraordinary spiritual level? Hazal teach us, “One who wishes to be pure, Hashem will help him.” This means that someone who genuinely exerts himself in an effort to achieve spirituality will then earn divine assistance. It was through this process that Moshe earned his unique stature, as indicated in this pasuk. The Torah writes, “Moshe went up to Hashem; Hashem called to him.” The obvious question arises, if Moshe went up, why did Hashem have to call to him? The answer is that after Moshe fully prepared himself and made every attempt to sanctify himself as much as possible, like an angel, he merited the next step in the process. This is how we may explain the verse. After Moshe “ascended,” meaning, after he exerted himself, then “Hashem called to him” — Hashem assisted him in his quest for spiritual perfection.



כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי יִשְׂרָאֵל:

“This is what you must say to the family of Jacob and tell Benei Yisrael”

What is the difference between “the family of Jacob” and “Benei Yisrael?” Are these two groups not one and the same?

The answer is that in fact these two different terms refer to two different groups among Benei Yisrael. “The family of Jacob” refers to the women, to whom Moshe was bidden to speak softly and pleasantly. “Benei Yisrael” refers to the men, to whom Moshe was instructed to speak more sternly, and inform them of the punishments which will befall them if they violate the *misvot* of the Torah.

Hashem told Moshe to speak to the women before the men, for several reasons. First, women are generally more enthusiastic about *misvot*, and it was therefore natural that they should hear about them before the men. Secondly, as the men must leave early in the morning to make a living, it is the women who generally bear the responsibility of teaching the children and educating them about the importance of Torah study. Hearing about the *misvot* before the men would impress upon the women the importance of their role and responsibility with regard to the children’s education. Thirdly, Benei Yisrael were delivered from Egypt in the merit of the righteous women. Hashem rewarded them for their piety by giving them this distinction, of having Moshe speak to them about the *misvot* before the men.

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֵשָׂא אֶתְכֶם עַל-כַּנְּפֵי
נְשָׁרִים וְאָבֹא אֶתְכֶם אֵלַי:



“You saw what I did in Egypt, that I carried you on eagles’ wings and brought you to Me.” (Shemot 19:4)

וַאֲשָׂא אֶתְכֶם עַל-כַּנְּפֵי נְשָׁרִים וָאֵבֵא אֶתְכֶם אֵלַי:

I carried you on eagles’ wings and brought you to Me:

The night before Hashem took Benei Yisrael from Egypt, they celebrated Pesah in their homes throughout the region of Goshen. Hashem gathered them from throughout the area in less than an hour on the Clouds of Glory, as if on eagles’ wings. He then transported them to Mount Moriah, the place where the Bet Hamikdash was destined to be built, so that they could eat the *Pesah* sacrifice at the future site of the Temple.

How can we understand the comparison between the Clouds of Glory and eagles’ wings? The eagle is the king of the birds, flying at a higher elevation than any other bird. Hashem here tells Benei Yisrael that He lifted them up to the heavens, just as an eagle flies higher than any other bird.

וְעַתָּה אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת-בְּרִיתִי
וְהִיִּיתֶם לִי סֵגֻלָּה מִכָּל-הָעַמִּים כִּי-לִי כָל-הָאָרֶץ:

“Now if you obey My word and keep My covenant, you shall be My special treasure among all nations, even though all the world is Mine.” (Shemot 19:5)

Hashem here promises Benei Yisrael that if they observe the Torah and *misvot*, they will be more treasured to Hashem than any other nation on earth. Hashem will guard and protect them just as a king personally guards his precious treasure,



rather than entrusting it to his servants. Although Hashem has designated angels to oversee the nations of the world, Hashem oversees the Jewish people Himself. Thus, when illness befalls the nations, Benei Yisrael — should they obey Hashem's commands — will not be affected, for they are beloved to Hashem and under His personal supervision and protection. This is what is meant by the pasuk, "and all sickness of Egypt that you have known — He will not cast upon you, but will cast upon your enemies" (Debarim 7:15).

There is, however, an additional meaning to the term, "My special treasure." Through the observance of Torah and *misvot*, the Jewish people will be "treasured" by the other nations of the world. In reward for their obedience, Benei Yisrael will avoid all crisis and calamity, to the point where the other nations will come to the realization that the Torah and *misvot* have the power to overturn nature. If, for example, drought or plague or any other misfortune befalls Am Yisrael, they respond by gathering in their synagogues for heartfelt, tearful prayer that Hashem rescind His decree. Their prayers are effective and bring an end to the crisis at hand. The nations will quickly acknowledge the direct connection between the Jewish people's prayers and the end of the misfortune, and they will look upon the Jewish people with awe and esteem for this unique, supernatural power they possess.

וְאַתֶּם תְּהִיוּ־לִי מַמְלָכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים
אֲשֶׁר תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל:

"You will be a kingdom of kohanim and a holy nation to Me."
These are the words that you must relate to Benei Yisrael."
(Shemot 19:6)



ממלכת כהנים – “A kingdom of kohanim”

This refers to exemplary character and personality traits – the qualities of a kohen, as implied by the verse, “The lips of a priest should safeguard knowledge” (Malachi 2).

וְגוֹי קָדוֹשׁ – “And a holy nation”

The nations will wonder why Benei Yisrael earned this unique relationship with Hashem, why they have become His treasured nation above all others. They will mistakenly conclude that in fact there is no reason behind Benei Yisrael’s selection, that it occurred randomly, by chance, just as many phenomena in the world appear to occur randomly, without any underlying reason. Hashem warns Benei Yisrael not to make this mistake. Indeed, as He said in the previous pasuk, they now become Hashem’s “special treasure;” but this special love hinges on the condition that they are indeed “a kingdom of kohanim and a holy nation,” that they conduct themselves with the exemplary character demanded of a people of such stature.

וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיֹּשֶׁם לִפְנֵיהֶם אֶת כָּל־
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה: וַיַּעֲנוּ כָל־הָעָם יַחְדָּו
וַיֹּאמְרוּ כָל־אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה:

“Moshe came [back] and summoned the elders of the people, conveying to them all that Hashem had said. All the people answered as one and said: All that Hashem has spoken, we will do.” (Shemot 19:7-8)

Why did Moshe relate Hashem’s words first to the elders?
The Mechilta states that Moshe sought to show honor and



respect to the distinguished elders. But the Or Hahayim explains that Moshe, understanding full well the critical importance of Benei Yisrael's acceptance of the Torah, he did all could to ensure that they would, indeed, accept it. He felt certain that if he would first relate Hashem's words to the elders, they would accept the Torah wholeheartedly. If, however, he conveyed Hashem's words immediately to the entire nation, he could not rest assured that he would gain their consent. But once the elders would accept the Torah, Moshe figured, the Jewish people were sure to follow suit. As it turned out, the entire nation expressed to Moshe their enthusiastic acceptance of the Torah, as it says in the pasuk, "All the people answered as one and said: All that Hashem has spoken, we will do."



Chapter Three

Preparing for Revelation

Early the next morning, on the Jewish people's third day in the Sinai Desert, on the third day of Sivan in 2448,

וַיֹּשֶׁב מֹשֶׁה אֶת-דְּבָרֵי הָעָם אֶל-יְהוָה:

“Moshe related the people's words to Hashem.” (Shemot 19:8)

Moshe reported to Hashem the people's enthusiastic response to His proposal, their declaration that “All that Hashem has spoken we will do.”

Why was it necessary for Moshe to once again ascend the mountain and report to God the nation's response? Obviously, Hashem knew what the people said even without Moshe's report. Why, then, did Moshe go through the trouble to return to Hashem and tell him of the people's acceptance of the Torah?

Moshe here teaches us a lesson in *derech erez*, proper manners, that a messenger must always report to his dispatcher about the execution of his mission. Even if he knows that the dispatcher will learn of the results through some other means, it is nevertheless proper for him to return to him and tell him directly that the mission has been accomplished as desired.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעָב הָעָנָן

בְּעָבֹר וְשָׁמַע הָעָם בְּדִבְרֵי עֲמֹךְ וְגַם-כָּךְ יֵאֱמִינוּ לְעוֹלָם:

“Hashem said to Moshe: ‘I will come to you in the thickness of a cloud, so that all the people will hear when I speak to you. They will then believe in you forever.’” (Shemot 19:9)



Moshe possessed a uniquely high level of prophecy, the ability to perceive his prophecy with total clarity, as if through clear glass. Hashem told him, however, that this time, he would perceive Him “in the thickness of a cloud,” in a clouded vision, “In order that all the people will hear when I speak to you and they will then believe in you forever.” Had Hashem appeared to Moshe as He normally did, with total clarity, the people and future generations would not have been able to perceive the vision. It was therefore necessary for Hashem to speak with Moshe in a manner that would allow the people to hear Hashem with their own ears and behold His revelation with their own eyes, thereby ensuring that no one can ever doubt the veracity of Moshe’s prophecy — “They will then believe in you forever.”

This pasuk implies that only as a result of Ma’amad Har Sinai did Benei Yisrael believe in Moshe’s prophecy. The question arises as to why this was necessary. Earlier, at the splitting of the Sea, the Torah writes, “They believed in Hashem and in Moshe His servant” (Shemot 14:31). If they believed in Moshe then, why does Hashem tell Moshe that they believe in him only now, as a result of His revelation to him?

The answer is that Hashem here tells Moshe as follows: “As far as you are concerned, it suffices that the Jewish people believe in you as a result of the miracles that I have performed through you — that I took them from Egypt, split the Sea, and brought the manna. However, with regard to the Torah that I wish to give them, it is not enough that they believe in your words. For the Torah, I want them to see with their own eyes and hear with their own ears how I speak to you.” Hashem here raises the concern that in the future, during exile, someone may arise and perform miracles and claim, “Hashem told me to inform you that you should forsake that old, outdated Torah, [God forbid] and follow our new, updated laws.” Hashem wanted to ensure that the Jewish people could respond to the false prophet by saying, “Even if



you perform for us miracles of the caliber of Moshe's miracles, we will not believe you. Regarding the Torah, Hashem did not want us to believe in Moshe because of his miracles alone, and therefore Hashem had us achieve the level of prophecy and see with our own eyes and hear with our own ears how He transmitted the Torah to Moshe. Therefore, we know you speak falsely; if Hashem truly wanted to 'update' the Torah, He would gather us all together as He did the first time, and have us hear about it with our own ears."

In addition, until now the Jewish people saw all the miracles Moshe had performed for them and believed him to be a great sadik, a devoted servant of Hashem, and they obeyed him on the basis of this belief. This is what the Torah means when it writes that after the splitting of the Sea, "They believed in Hashem and in Moshe His servant." At that point they perceived Moshe as one who, like many other tzadikim throughout the generations, could perform miracles by virtue of his dedication to Hashem, as indicated by the verse, "You would utter a decree and it would be fulfilled" (Iyob 22). Pinhas son of Yair was able to split a river; Abraham Abinu had many miracles performed on his behalf; Hanania, Misha'el, and Azaria were saved from the furnace, and so on. These people were all sadikim — but not necessarily prophets. Until now, the Jewish people saw Moshe as a great sadik, but not necessarily a prophet; they entertained doubts about his prophecy. They still found it difficult to believe that it was possible for Hashem to speak to a human being. Indeed we find that after God's revelation, Benei Yisrael said to Moshe, "Today we have seen that Hashem can speak with a person, and he continues to live." (Debarim 5:21)

It was only through *Mattan Torah* that Benei Yisrael firmly believed in Moshe as a prophet, as a messenger of Hashem. For then the Jewish people achieved the level of prophecy and saw with their own eyes and heard with their own ears how Hashem



transmitted the Torah to Moshe. Until then the people believed in Moshe because of his miracles, but this kind of belief is not enough: it can always be argued that the miracles were performed through witchcraft or an illusion. (See Chapter 10 for further discussion.) (*Me'am Lo'ez*, parashat Yitro)

וְהִגְבַּלְתָּ אֶת-הָעָם סָבִיב לֵאמֹר הִשָּׁמְרוּ לָכֶם עַל־לוֹת בְּהָר וְנִגְעַ
בְּקִצְהוּ כָל-הַנִּגְעַ בְּהָר מוֹת יוֹמָת: לֹא-תִגַּע בּוֹ יָד כִּי-סָקוֹל
יִסְקַל אוֹ-יָרֶה יִיָּרֶה אִם-בְּהֵמָה אִם-אִישׁ לֹא יִחְיֶה בְּמִשְׁךְ
הַיָּבֵל הַזֶּה יַעֲלוּ בְּהָר:

“Set a boundary for the people around [the mountain], and tell them to be careful not to climb the mountain, or [even] touch its edge. Anyone touching the mountain will be put to death. You will not have to lay a hand on him, for he will be stoned or cast down. Neither man nor beast will be allowed to live. But when the trumpet is sounded with a long blast, they will then be allowed to climb the mountain.” (Shemot 19:12,13)

וְהִגְבַּלְתָּ — Set a boundary:

Hashem commanded Moshe to establish a boundary of approximately 2,000 amot around Mount Sinai, which nobody was permitted to cross. Anyone who came within 2,000 amot of the mountain would be punished. When a king comes to town, everyone tries to push forward to get a closer look. Here, however, as Hashem prepared to appear to the people, He forbade them from approaching beyond the 2,000-cubit demarcation line. Moshe was to warn the people, and they were to warn one another, that whoever touches the mountain would die.



Chapter Four

The Procedures for Preparation

וַיַּגֵּד מֹשֶׁה אֶת-דְּבַר הָעָם אֶל-יְהוָה:

“Moshe related the people’s response to Hashem.” (Shemot 19:9)

The next morning, Moshe returned to Hashem and reported to Him the people’s request to behold Hashem’s glory and hear the Torah directly from Him and not through Moshe. He also related to God their acceptance of the misvah of “hagbalah” — to keep a distance from the mountain.

Hashem told Moshe that now that the people wish to hear Hashem speak to them, they must observe several guidelines:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵךְ אֶל-הָעָם וְקִדְּשָׁתָם הַיּוֹם וּמָחָר
וּכְבָּסוּ שִׁמְלֹתָם: וְהָיוּ נִכְנִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי
יָרֵד יְהוָה לְעִינֵי כָל-הָעָם עַל-הַר סִינַי:

“Hashem said to Moshe, “Go to the people, and sanctify them today and tomorrow; have them immerse their clothing. They shall be ready for the third day, for on the third day, Hashem will descend on Mount Sinai in view of all the people.” (Shemot 19:10,11)

וְהָיוּ נִכְנִים לַיּוֹם הַשְּׁלִישִׁי — They shall be ready for the third day:

This means that they should separate from their wives, so that they are prepared for the third day from today, that is, the sixth day of Sivan, when Hashem will descend on Mount Sinai and all the people will see His glory.



וַיָּבֹא מֹשֶׁה וַיְסַפֵּר לָעָם אֶת כָּל־דִּבְרֵי יְהוָה וְאֵת כָּל־
הַמִּשְׁפָּטִים וַיַּעַן כָּל־הָעָם קוֹל אֶחָד וַיֹּאמְרוּ כָּל־הַדְּבָרִים
אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה:

“Moshe came and told the people all of Hashem’s words and all the laws. The people all responded with a single voice, ‘We will keep every word that Hashem has spoken’.” (Shemot 24:3)

וְאֵת כָּל־הַמִּשְׁפָּטִים — And all the laws:

Moshe informed the people of the aforementioned *misvot* of creating a boundary around Mount Sinai and separating from their wives, as well as the seven Noahide laws.

וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה:

“Moshe wrote down all of Hashem’s words.” (Shemot 24:4)

Moshe then wrote the Torah from the beginning of Beraishit until this event of *Mattan Torah*, which is recorded in Shemot.

וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיִּכְבְּסוּ
שְׂמֹלֹתָם: וַיֹּאמֶר אֶל־הָעָם הָיוּ נִכְנִיִּים לְשָׁלֹשֶׁת יָמִים אֶל־
תִּגָּשׁוּ אֶל־אִשָּׁה:

“Moshe went down from the mountain to the people. He sanctified them, and they immersed [themselves and] their clothing. Moshe said to the people: Prepare for three days; do not come near a woman.” (Shemot 19:14, 15)

וַיֹּאמֶר אֶל־הָעָם הָיוּ נִכְנִיִּים לְשָׁלֹשֶׁת יָמִים — Moshe said to the people: Prepare for three days.

Hashem had told Moshe: “They shall be ready for the third day.” By telling the people to “prepare for three days,” as opposed to “be prepared for the third day,” Moshe added an



additional day of preparation. The Gemarah lists this decision as one of Moshe's three initiatives to which Hashem agreed. The fact that Hashem delayed His planned revelation a full day until the conclusion of Moshe's extra day of preparation proves His consent to Moshe's initiative. The period of preparation, known as the yemei hagbalah, thus extended through the sixth of Sivan, and the revelation did not take place until the seventh of the month.



Chapter 5

The Making of a Covenant

וַיִּשְׁכֶּם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עָשָׂרָה מִצְבָּה
לְשָׁנִים עָשָׂר שְׁבָטֵי יִשְׂרָאֵל:
וַיִּשְׁלַח אֶת־נְעָרֵי בְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זִבְחִים
שְׁלָמִים לַיהוָה פָּרִים:

“He arose early in the morning, and built an altar at the foot of the mountain, along with twelve pillars for the twelve tribes of Israel. He sent the [consecrated] young men of Benei Yisrael, and they offered oxen as burnt offerings and peace offerings to Hashem.” (Shemot 24:4,5)

Early the next morning, on the fifth day of Sivan, Moshe built an altar and had the young men bring sacrifices.

וַיִּשְׁלַח אֶת־נְעָרֵי בְנֵי יִשְׂרָאֵל — He sent the [consecrated] young men among Benei Yisrael:

Since Aharon had yet to be appointed *kohen gadol*, Moshe sent the *bechorim* [firstborn] to perform the service. From the time of creation until the building of the *mishkan*, the *bechorim*, the eldest males within every family, were designated to lead the service of Hashem. [This, incidentally, is the reason why Yaakov wanted Esau’s birthright.]

Next,

וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיָּשֶׂם בְּאַגָּנֹת וַחֲצִי הַדָּם זָרַק עַל־
הַמִּזְבֵּחַ:



“Moshe took half the blood [of these offerings], and put it into large bowls. The other half he sprinkled on the altar.” (Shemot 24:6)

חֲצִי הַדָּם — *Half the blood:*

Moshe obviously had no way, through natural means alone, of knowing that he took precisely half the blood. The division thus occurred miraculously, by an angel who came and divided the blood precisely into two halves.

Moshe placed half the blood of the burnt offerings in one bowl, and in a second bowl placed half the blood of the peace offerings. Moshe sprinkled the other half of the blood on the altar.

Then,

**וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹל אֲשֶׁר-דִּבֶּר
יְהוָה נַעֲשֶׂה וְנִשְׁמָע:**

“He took the book of the covenant and read it aloud to the people. They replied: All that Hashem spoke — we will do and we will hear.” (Shemot 24:7)

סֵפֶר הַבְּרִית — *The book of the covenant:*

This is the book in which was recorded all the *Parshiot* beginning from the creation, as told in *Beraishit*, through this incident of the giving of the Torah, as recorded in *Shemot*. This includes all the *misvot* that were commanded in Marah, the *misvot* commanded in Egypt, and the *misvot* issued to Adam and Noah. Moshe read all this along with the past history of Adam, the Flood, and the *Abot*, in order to warm Benei Yisrael's hearts to Judaism.

The Jewish people enthusiastically responded: “All that Hashem spoke — we will do and we will hear.” (In the next



chapter, we will elaborate on the unique significance and far-reaching implications of this proclamation.)

וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרַק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית
אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל-הַדְּבָרִים הָאֵלֶּה:

“Moshe then took the blood and sprinkled it on the people. He said: This is the blood of the covenant that Hashem is making with you regarding all these words.” (Shemot 24:8)

Moshe sprinkled half the blood of the sacrifices on the altar in order to atone for the peoples’ sins. The remaining half of the blood he sprinkled on the people as if to say, “From now on you are connected to Hashem; you are His treasured people who will receive the Torah tomorrow with the rest of the *misvot*.”

הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל-הַדְּבָרִים
הָאֵלֶּה:

Hashem performed a miracle and the small amount of blood that Moshe sprinkled on the people was enough so that at least a drop was sprinkled on each person’s clothes. This allowed Moshe to proclaim, “This is the blood of the covenant.” In other words, “Look at the drops of blood on your clothes. See how much Hashem loves you that He performed a miracle so that the small amount of blood was sufficient for the tens of thousands of people here today. You are now Hashem’s treasured nation!”

In those times, when a person wished to make an agreement with his friend, he would “cut a treaty.” They would cut an animal in half, and the two parties would walk together between the pieces, as if to say, “Although these are two pieces, they originated from a single animal. Similarly, although we are two separate individuals, from now on, we will work together on this matter as if we are one person.” This was likewise the



idea behind the "*Berit Ben Habetarim*," or "Covenant Between the Pieces," which Hashem made with Abraham Abinu (Beraishit 15). Moshe, too, followed this procedure when establishing the formal covenant between God and Benei Yisrael. He divided the blood into two and sprinkled half of it on the Altar and half of it on the people to enter them into a covenant with Hashem.

A gentile who converts to Judaism undergoes three procedures: circumcision, immersion in a mikveh, and an expression of commitment to the *misvot*. Benei Yisrael performed these three procedures here, as well. The entire nation had been circumcised in Egypt, they had just recently immersed in the mikveh, and now Moshe made this treaty between them and Hashem by sprinkling the blood. With these steps, they now became full-fledged Jews.



became clear as glass, such that the fetuses saw the Almighty and spoke with Him.

“Do you agree,” the Almighty said to them, “to be guarantors for your parents, that if they do not observe the Torah you will be held accountable for them?” The babies answered in the affirmative, taking upon themselves the responsibility of guaranteeing their parents’ acceptance of the Torah.

Thus Benei Yisrael accepted upon themselves the obligations of the Torah, both the written and oral laws, assigning their children as guarantors. They also accepted responsibility for one another. After their formal acceptance, the mountain was lowered and returned to its place.

The Gemarah (Shabbat 88a) says that when Benei Yisrael declared, “*Na’aseh ve’nishma*,” pledging their commitment to the Torah before even hearing what it entailed, six hundred thousand angels came and tied to each member of Benei Yisrael two crowns around his head, one corresponding to “*na’aseh*” (“we will do”) and the other corresponding to “*nishma*” (“we will hear”). Furthermore, when Benei Yisrael made this declaration, Hashem called them “*beni bechori*” — “My firstborn son” (Shabbat 89b; see Rashi, Shemot 4:22).

Additionally, when Benei Yisrael announced “*Na’aseh ve’nishma*,” the Almighty sent to each of them two angels, one that girded his weapons, and another that placed a crown upon his head. The crown testified to their having been freed from foreign rule and subjugation, as the Torah transformed them into kings, over whom no one exerts authority. A different view maintains that the angels adorned them with royal garb, whereas according to another opinion, the angels placed belts around them. The Midrash brings the view of Rabbi Shimon ben Yohai, that the angels girded them with weapons that had the *Shem Hameforash* engraved upon it. At that moment, Benei Yisrael were considered by Hashem greater than the angels.



In response to Benei Yisrael's declaration of "*Na'aseh ve'nishma*," the Almighty called over the Angel of Death and said to it, "Although I granted you control over people, you do not have permission to deal with Yisrael. You have control over the entire world, but not over Yisrael."

The Angel of Death turned to the Almighty and asked, "Did, then, you create me for naught?"

Hashem replied, "I created you for the other nations of the world, but not for Yisrael."

And so Benei Yisrael became, at that point, freed from the dominion of the Angel of Death, and freed from the subjugation of other nations, from poverty, disease, and other forms of suffering. Having expressed their unbridled willingness to accept the Torah and perform all the *misvot*, they became worthy of living forever, just as Adam would have lived forever if he had heeded God's command. God dressed them, as it were, in spiritual garb upon which the sacred *Shem Hameforash* was inscribed, which prevented the Angel of Death from gaining control over them. If we would have walked constantly along the proper path and never sin, then we, too, would live forever. But because we transgress, death was brought to the world.

Benei Yisrael's purely spiritual quality at this moment not only freed them from being subjected to the Angel of Death, but it made it no longer necessary for them to perform their bodily functions.

The declaration of "*Na'aseh ve'nishma*" earned Benei Yisrael an additional reward, as well. The Almighty revealed to them the secrets of creation and explained to them precisely what He created each day. For this reason, the Torah does not begin with the *misvah* of "*kiddush hahodesh*," the first *misvah* commanded to Benei Yisrael in Egypt, but rather with the story of creation, because by declaring "*na'aseh*" and then "*nishma*," Benei Yisrael were privileged to learn the secrets of creation.



Before giving the Torah to Benei Yisrael, Hashem first asked the angels of the other nations if they would accept the Torah. He turned first to Samael, the angel of Esav, who asked Hashem what was written in the Torah.

“Do not murder,” Hashem replied.

Samael then pleaded before the Almighty, “Master of the world! If You give me the Torah, my entire kingdom will collapse, for my entire kingdom works through killing. My kingdom is based on the red star, the symbol of bloodshed. Master of the world, take Your Torah; I want to have nothing at all to do with it. If You wish, however, ask the nation of the children of Yaakov — for them the Torah is suitable.” Samael figured that if Yaakov’s descendants accept the Torah, they would undoubtedly be eliminated from the earth, they would never have any control over anyone.

Hashem, however, insisted and repeated several times to Samael, “You are the firstborn, and you therefore deserve the Torah.”

Samael answered, “But the birthright belongs to him; it was sold to Yaakov with my consent!”

“Since you do not want a share in it,” Hashem said, “then detach yourself from it altogether.”

“Very well,” Samael replied.

“Now, then,” God continued, “give Me an idea how I can ensure that Yaakov’s children will accept it, as you suggested.”

“You have to bribe them,” Samael replied. “Take some light from the celestial beings and place it upon them. In this manner they will accept it. Here — I will give first from my own light.” He stripped himself of the light hovering over him and gave it to the Almighty to give to Yisrael.

God then turned to the angel of Yishmael, Rahav, and asked if he would accept His Torah. Rahav, too, first asked what was written in the Torah.



“Do not commit adultery,” God replied.

“Woe unto me,” cried Rahav, “if the Almighty bequeaths to me such an inheritance! This is a terrible inheritance that will destroy my kingdom, for I have received the special blessing of procreation — ‘I will make him fruitful, and I will increase his numbers very much.’” (*Bereishit* 16:12)

He, like Samael before him, pleaded with Hashem not to give him the Torah. “Master of the world, two sons were born to Abraham. Take the children of Yitzhak — give it to them, it is suitable for them.”

“I cannot give it to them,” God replied, “for you are the firstborn, and you deserve the Torah.”

Rahav continued pleading and said, “My birthright shall be his. The light that I inherited on account of my birthright I hereby give to them.”

Upon seeing the refusal of all the other nations to accept the Torah, the earth shook and trembled, and it felt certain that Benei Yisrael, too, would refuse the Torah. And if Am Yisrael would not accept the Torah, the entire earth would have returned to its state of chaos before creation, as Hashem had conditioned the creation of the earth on mankind’s acceptance of the Torah. The earth therefore shuddered in fear until Benei Yisrael proclaimed “*Na’aseh ve’nish-ma*,” declaring their unconditional acceptance of the Torah.

וְהָרַם סִינַי עָשָׂן כֹּלֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עָשָׁנוּ
בְּעָשָׂן הַבִּבְשָׁן וַיִּחַרְרַר כָּל-הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ
וַחֲזֹק מְאֹד מִשֶּׁה יִרְבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

“Now Mount Sinai was all in smoke, for Hashem had come down upon it in fire; the smoke rose like the smoke of a furnace, and the mountain shook very much. The sound of the shofar



grew louder and louder; Moshe would speak, and God answered him in a voice.” (19:18-19)

וְהָרַר סִינַי עָשָׁן כָּלֹּ — “*Now Mount Sinai was all in smoke*”:

The smoke that enveloped Har Sinai marks another miracle that occurred at *Ma’amad Har Sinai*, as smoke rose endlessly from the mountain in a straight pillar, like a tall tree.

בְּפָנַי אֲשֶׁר יָרַד עָלָיו יְהוָה — “*for Hashem had come down upon it*”:

When Hashem descended upon Mount Sinai, tens of thousands of the most select angels accompanied Him. Though we might have expected that this would have crowded the area on top of the mountain, they all had plenty of room; Hashem ordered the mountain to expand and widen to accommodate the entire entourage of angels that accompanied Him.

Before God descended onto Mount Sinai, the mountains argued among themselves, each insisting that the Torah be given on it to Benei Yisrael. The two tallest mountains, Tabor and Carmel, left their locations and went to the Sinai Desert where Benei Yisrael were encamped. They assumed that given their size and prominence, they were the most suitable mountains for *Mattan Torah*. But a heavenly voice rang out and said, “Why do you prance, O you mountains of majestic peaks?” (Tehillim 68) Meaning, why did you rush to challenge Mount Sinai as the site upon which Hashem would reveal Himself?

This is not just an allegorical description; these mountains physically uprooted themselves and came to the Sinai. The question then arises, why, in fact, was the Torah not given upon these mountains that, made the effort to come to the Sinai Desert for that purpose? Should they not have been “rewarded” for their effort by receiving the privilege of serving as the site of *Mattan Torah*?



The answer is that these mountains came with a haughty attitude, as if to say, "Since we are the most prestigious mountains in the world, the Torah will certainly be given upon us." Mishlei informs us quite clearly of the results of arrogance: "Man's haughtiness will bring him down". (Mishlei 29) The Torah was therefore given to us upon Mount Sinai, a small, modest mountain. Hashem bestowed this honor upon Mount Sinai in fulfillment of the verse, "Hashem will bestow honor upon the lowly of spirit." (ibid.)

This event teaches us the extent to which we must distance ourselves from arrogance. The Almighty overlooked all the high, prestigious mountains and bestowed His *Shechinah* specifically on Har Sinai, the lowest of them all. The incident of Tavor and Carmel serves as a critical lesson for us, when we consider the fact that they traveled all the way to Sinai only to return, humiliated, to their original locations.

בְּאֵשׁ — "In fire":

Benei Yisrael stood at the mountain with fear and trepidation, trembling and shuddering, and as they stood and watched with great anticipation, Hashem descended upon the mountain in fire. Together with Hashem came six hundred thousand angels, corresponding to the number of male adults among Benei Yisrael, and twenty-two thousand angels closer to the *Shehina*, corresponding to the tribe of *Levi*. Benei Yisrael saw these angels with their very eyes. Fire descended not only upon Mount Sinai itself, but upon the entire earth. This was the fire that separated between the upper and lower worlds ever since the second day of creation, when Hashem created the firmament separating heaven from earth. God's descent onto the mountain made the entire earth tremble, so much so that the nations were petrified. All the kings sang praises to the Almighty in their castles and then came to Bilam and asked him whether this



unusual event meant that God is destroying the world as He did when He brought the flood upon the earth.

“Fools!” he answered. “The Almighty already made a promise to Noah that He will never again flood the earth.”

“Perhaps,” they insisted, “He is not bringing a flood of water, but instead seeks to destroy the world with a flood of fire?”

Bilam replied, “He will never again flood the earth — neither with water nor with fire. Rather, Hashem now gives the Torah to His beloved nation, as it says, ‘Hashem oz le’amo yiten’ — ‘Hashem gives strength to His nation.’”

The kings immediately responded, “Hashem yevarech et amo bashalom” — “Hashem shall bless His nation with peace” — and left.

וַיִּתְרַד כָּל־הָהָר מְאֹד — *“The mountain shook very much”:*

Mount Sinai trembled when Hashem descended upon it, and when Sinai trembled, all the mountains in the world shook, as well. They bounced up and down until Hashem placed His hand, as it were, upon them and they once again stood still. Oceans and rivers fled, hills collapsed, all the trees kneeled in submission, and the dead in the underworld came to life and stood on their feet.

וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְתוֹק מְאֹד — *“The sound of the shofar grew louder and louder”:*

The shofar this pasuk speaks of, refers to the shofar of the ram offered by Abraham Avinu in place of Yitzhak, at the *akedah*. The purpose of the sounding of this shofar was to eliminate the physical quality of their bodies and make them purely spiritual. Hearing the powerful blast of the shofar stirred their hearts to such an extent that they withdrew entirely from the physical world. They now had totally pure motives and intentions without any thought about the vanities of this world.



Shofar blowing on Rosh Hashanah serves this same purpose, as well.

וַיֵּרֶד יְהוָה עַל-הָהָר סִינַי אֶל-רֹאשׁ הָהָר:

“Hashem came down upon Mount Sinai, on the top of the mountain.” (19:20)

God bent the heavens, as it were, onto Mount Sinai and from there appeared to Benei Yisrael while still in the heavens. Others maintain that He brought Har Sinai near the heaven, and there He bestowed His *Shechinah* upon it and transmitted the Ten Commandments.

All seven layers of the heavens opened, allowing Benei Yisrael to see straight to the Heavenly Throne. Hashem declared to them, “See that there is none besides Me, I am God.” The seven layers of the earth opened, as well, and the top of Mount Sinai entered into heavens. The dense cloud and fog that had settled on top of the mountain now covered it from all four sides.



Chapter 7

Moshe is Sent Down the Mountain

וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:

“Hashem called Moshe to the top of mountain; and Moshe ascended.” (19:20)

The question arises, for what purpose did Hashem call Moshe to the top of Har Sinai, only to send him down again to warn the people to keep a distance? Could He not have just as easily issued the same commands to Moshe at the foot of the mountain?

The Almighty had Moshe ascend the mountain at this point as a demonstration of honor, to raise his esteem in the eyes of the people. Upon seeing that whereas nobody had permission to budge from his place beneath the mountain, Moshe alone was allowed to ascend and descend, speaking with Hashem as if in his own home, they developed a sense of reverence towards Moshe. Because they saw his unique, singular stature, realizing that there can be no greater distinction than being chosen to serve as the mediator between the Almighty and Yisrael.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רֹד הָעַד בָּעַם פֶּן־יִהְיֶה־סוֹ אֶל־יְהוָה
לְרֹאוֹת וְנִפְל מִמֶּנּוּ רָב: וְגַם הַכֹּהֲנִים הַנִּגְשִׁים אֶל־יְהוָה
יִתְקַדְּשׁוּ פֶן־יִפְרֹץ בָּהֶם יְהוָה: וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יֻכַּל
הָעָם לַעֲלֹת אֶל־הָר סִינַי כִּי־אַתָּה הָעֵדוּתָהּ כָּנּוּ לֵאמֹר הַיּוֹמָה



אֶת־הָהָר וְקִדְשָׁתוֹ: וַיֹּאמֶר אֵלָיו יְהוָה לִךְ־רָר וְעֲלִיתָ אֹתָהּ
וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֶל־יְהֹרָסוּ לְעֹלֹת אֶל־יְהוָה פֶּן־
יִפְרֹץ־בָּם:

“Hashem said to Moshe: Go down and warn the people . . . The *kohanim*, too . . . that they must purify themselves . . . Moshe said to Hashem: The people cannot ascend Mount Sinai, for You have warned us saying, ‘Set a boundary around the mountain’ . . . Hashem said to him: Go down, and ascend together with Aharon . . .”(19:21-24)

The Midrash says: “At that moment, the Almighty wanted to give them the Torah and speak with them, but Moshe stood [together with Hashem].” As the Midrash proceeds to explain, we may compare this situation to one of a king who wishes to issue a royal edict without the knowledge of his personal advisor. In order to make it clear that he, the king, issues the decree, and not his advisor, he asks his advisor to go perform a certain task.

“It has already been done,” the advisor replies. The king therefore orders him to call in a different advisor. As he leaves to carry out the order, the king goes ahead and issues the royal edict.

Similarly, the Midrash writes, Hashem wanted to give Benei Yisrael the Ten Commandments, but Moshe stood at His side, so-to-speak. Hashem thought, “If I reveal the heavens to them and declare, ‘I am the Lord your God,’ they will wonder if it was I or Moshe who said this.” He therefore decided to send Moshe down the mountain and only then declare, “I am the Lord your God.”

And so, Hashem ordered Moshe, “Go down and warn the people.”

Moshe replied, as the pasuk states, “The people cannot ascend Mount Sinai, for You have already warned us —“



God then replied, "Go down, and ascend together with Aharon." After Moshe descended from the mountain, Hashem declared the Commandments.

It was thus imperative that Moshe go down and return to the people before the declaration of the Ten Commandments, in order that the people would not mistakenly think that it was Moshe who spoke to them from the cloud.



Chapter 8

The Voice of God

The sounds, the shofar blasts, the thunder and the lightening all occurred specifically in the morning, and continued until Benei Yisrael gathered around the mountain. Once they stood there, fully prepared to receive the Torah, the entire world suddenly fell silent. When the Almighty revealed Himself to give Benei Yisrael the Torah, no bird chirped or flew, no cow mooed, no creature uttered even a sound, the *seraphim* (angels) did not recite their praises, the sea did not move, and people did not speak. Rather, the entire world stood perfectly still and silent, as if it were the middle of the night, as if the earth were emptied of all its inhabitants, and the Voice then declared: “I am the Lord your God.”

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר:

“God spoke all these words, saying.” (20:1)

Rashi: “‘All these words’ — this teaches that the Almighty said all Ten Commandments in a single utterance — which a human being cannot do.”

The powerful sound that burst forth from the fire of Mount Sinai was a miraculous voice, which sounded all Ten Commandments, from “I am the Lord your God” until the very end. Moreover, the voice of God miraculously split into seven sounds, one for each segment of Benei Yisrael — the elders, the youth, the older youth, the small children, the infants, the women, and Moshe Rabbenu. Each group heard the voice in accordance with their respective level of understanding. Then, each of these seven



sounds itself split into seventy languages, so that all the seventy nations could hear and understand.

Additionally, the voice encircled the entire earth. Benei Yisrael first heard the voice coming from the south, and so they went in that direction to hear. But then they heard the voice coming from the north. Then the sound came from the east, and afterwards from the west. Finally, when Benei Yisrael turned towards the west to hear the sound, the voice came from the heavens. Benei Yisrael turned their eyes to the heavens, but then the sound emanated from the ground. This was meant to teach Benei Yisrael that the Almighty has no single location, for His glory fills the entire earth. Hashem therefore had His voice come at them from every possible direction.

And yet, despite the power and force of all these sounds, Benei Yisrael heard God's word clearly. Normally, one cannot properly hear the voice of another that is accompanied by other loud voices and sounds. Miraculously, however, Benei Yisrael made out every word clearly, even though many different sounds emerged from the mountain simultaneously.

Another miraculous feature of this sound was that the letters of the sound were visible within the fire. Thus, for example, Benei Yisrael clearly saw all the letters of the word "Anochi" — the "alef," "nun," "chof" and "yod."

At *Ma'amad Har Sinai*, Benei Yisrael — including the men, women and children — numbered five times six hundred thousand, and yet they all heard and saw the same thing. Generally, when a large group assembles to hear a lecture, they will often walk away with different ideas as to what exactly the speaker said. Those who sat far away, for example, usually do not hear as clearly as those sitting up close. At *Mattan Torah*, there was no discrepancy; everyone heard and saw precisely the same Commandments, despite the fact that such an enormous group gathered to hear.



What Benei Yisrael beheld at *Ma'amad Har Sinai* was greater than what other prophets saw; that entire generation experienced a prophetic vision the likes of which even Yeshayahu and Yehezkel never beheld. They had expressed to Moshe their desire to see their King, and Hashem fulfilled their request, as the pasuk says in Sefer Devarim, "*Hashem spoke to you from amidst the fire face-to-face.*" The prophecy experienced by the Nevi'im was purely spiritual; they saw the vision only in their minds. At *Mattan Torah*, however, Benei Yisrael actually saw with their eyes the Almighty with the sacred "*hayyot*" surrounding the divine chariot. The entire nation, young and old alike, attained this level of prophecy. Even a fetus in its mother's wombs beheld Hashem's glory at *Ma'amad Har Sinai*. There was only one group of people among Benei Yisrael who did not hear the Ten Commandments: the "*erev rav*," the people from other nations who joined Benei Yisrael as they departed from Egypt. The rest of the nation, however, experienced prophecy and heard Hashem's voice. Prophets normally require a lengthy process of preparation before they can experience prophecy. Miraculously, however, the sanctity of Mount Sinai when Benei Yisrael stood there had such an impact upon them, that they were all privileged to a prophetic vision even without prior preparation. (This was true, however, only with regard to the first two of the Commandments — "I am the Lord your God" and "You shall not have other gods besides Me." Only these two commandments did Benei Yisrael hear and understand. The other eight, by contrast, they could not fully comprehend, as we will soon discuss.)

This day of *Mattan Torah* was thus an occasion of immense joy for Hashem, greater than creation, for the primary intent of creation was that Benei Yisrael could receive the Torah at Har Sinai. Once this occurred, Hashem's joy, as it were, was complete.

The Sages in the Midrash relate that when Benei Yisrael heard



God declare, “Anochi,” their souls departed from their bodies. According to the Gemarah (Shabbat 88b), Benei Yisrael’s souls departed after each Command uttered by the Almighty. God’s speech then returned to Him and exclaimed, “Master of the world! You live eternally, Your Torah lives eternally, and You send me to the dead?! They are all dying!”

Similarly, the Torah said before the Almighty, “Was it for naught that You created me two thousand years before the creation of the world? For there is not a parasha which does not mention Benei Yisrael several times. Was there ever a king who marries off his daughter and kills his family members?” At that moment, the Torah returned each soul to each member of Benei Yisrael. According to a different view, the Almighty brought upon them the dew that will in the future revive the dead, and it brought Benei Yisrael back to life. The Zohar says that the word uttered by Hashem would ascend to the heavens and then return. When it ascended, it became filled with that special, life-giving dew. When it descended, it surrounded Benei Yisrael and revived them. Others maintain that Hashem brought them back to life through words of comfort and appeasement. This may be compared to a father who speaks harshly against his son, who became very frightened as a result, to the point where he fainted. The king then comes to him, embraces him and kisses him, and says, “Are you not my son; am I not your father?” Finally, the son regains his consciousness. Similarly, after Benei Yisrael’s souls left them, the angels came, embraced and kissed them, assuring them that they are the children of Hashem. Hashem spoke to them softly and said, “Are you not My children? I am Hashem your God, You are My nation; you are ever so beloved to Me.” Ultimately, their souls returned.

Another opinion maintains that Hashem revived Benei Yisrael by sending them 1,200,000 angels, two for each member of the nation. The first angel placed its hand on the person’s



heart, whereas the other lifted his neck so that he could see the Almighty face-to-face.

The obvious question arises, didn't Hashem know that Benei Yisrael would be unable to withstand the sound of His voice? Why did He speak to them if He knew that their souls would depart upon hearing His voice? The Midrash explains that Hashem foresaw Benei Yisrael's eventual return to idol worship. Had He not spoken to them, Benei Yisrael might one day claim that if they had beheld Hashem's Revelation and heard His voice they would not have resorted to pagan worship. He therefore spoke to them, even though He knew that they would not have the strength to withstand the force of His voice.

Hashem then repeated the first two Commandments for Benei Yisrael to hear. What about the other eight? Did Benei Yisrael hear them, too? This point is subject to a debate. Some views maintain that Benei Yisrael heard the last eight Commandments, too, but did not understand them, while others claim that they did not even hear these eight Commandments.

Not only did the souls of Benei Yisrael depart upon hearing God's voice, but many gentiles perished, as well. However, for Benei Yisrael, the Torah served as a "*sam ha'hayyim*," a life-giving potion, and they were ultimately revived, whereas for the gentiles, Torah was a "*sam ha'mavet*," a lethal potion that killed them.

Another effect of Hashem's voice was that it made the people tremble. No one had the strength to stay standing in his spot, and they were all thrust backwards a distance of twelve "*mil*" [*mil*=a distance of approx. $\frac{1}{2}$ to $\frac{3}{4}$ of a mile]. Even those standing along the periphery were shaken by the voice and thrust back. Hashem then called to His ministering angels and ordered, "Go down and help your brethren, for they are weary from travel."

As the angels brought Benei Yisrael back to their places, they spoke to them words of comfort and consolation: "Fortunate are



you, Yisrael! For all the pain and suffering that you endured have now passed; now — all the grandeur and goodness is for you!”

This repeated itself after each of the Ten Commandments, such that by the end of the day, Benei Yisrael had traveled two hundred and forty “mil” — twenty-four with every Commandment; normally, a person can travel but forty “mil” in a single day.

Each Commandment approached each member of Benei Yisrael personally and admonished him as follows: “Do you accept me upon yourself? Look at how many *misvot* I include, look at all the many laws, punishments for violators, and reward for those who observe me.” Every individual then gave his consent to each Commandment, at which point the Commandment kissed him on his mouth.

Finally, with every Commandment uttered by the Almighty, the world became filled with the scent of fragrant spices. The people were so weak and frail from the fear they experienced, that Hashem found it necessary to provide for them all these spices to help restore their strength and composure.

After God’s declaration of the Ten Commandments, Moshe Rabbenu reviewed and explained them to Benei Yisrael. Miraculously, his voice was magnified to such an extent that the entire nation — which numbered in the millions — heard him as he spoke.



Chapter 9

Remembering Mattan Torah

On Shabuot we commemorate the day the Jewish People received the Torah at Mount Sinai. Though we observe this special holiday to celebrate this event, the Torah commands us to engrave this event upon our hearts constantly, forever, as it states: “Take heed and greatly beware for your soul, that you do not forget the things your eyes saw. Do not let this memory leave your hearts, all the days of your lives. Teach your children and children’s children about the day you stood before Hashem your God at Horeb. It was then that Hashem said to me, ‘Assemble the people for Me, and I will let them hear My words, in order that they learn to be in awe of Me as long as they live on earth, and they will also teach their children.’” (*Debarim* 4:9, 10)

Wherein lies the importance of remembering the details of *Ma’amad Har Sinai*?

The Rambam (Maimonides) writes:

“Remember *Ma’amad Har Sinai* that Hashem has commanded us to remember constantly, and never to forget it. He also has commanded us to teach our children about it, and to raise them with its awareness.

“Our brethren, it is important that you raise your children with the awareness of this awesome event, and proclaim its greatness and splendor in public, since it is the foundation of our faith and the claim that brings us to the truth. The greatness of *Ma’amad Har Sinai* exceeds that of any other event, as Hashem Himself proclaimed its greatness: ‘Inquire about times long past, from the time that Hashem created man on earth, from one end



of the heavens to the other; has anything as great as this ever happened, or have the likes of it ever been heard? Has any nation ever heard Hashem speaking out of fire, as you have, and still survived?" (*Debarim* 4:32, 33)

"Our brethren in this covenant and mindset, you must realize that this great event, which was literally seen, the greatest of all witnesses (=Hashem) testified that it had never happened previously, nor will such an event ever occur again — that an entire nation heard Hashem speak, and they saw His glory with their own eyes. It was done this way so that the faith will be strengthened such that it can never waver, and the truth will come to us as a result, in order to set our legs firmly lest our feet slip in times such as these, when some anger or decree is renewed against the Jews, Heaven forbid, and when the hand of the oppressors overpowers us. For this is what is written in the Torah: "For God has come in order to test you, and in order for His fear to be upon you, so that you will not sin." (*Shemot* 20:17) In other words, the reason why He revealed Himself to you in this manner is so that you withstand every trial that you confront for all times, that your heart will not budge and you will not sin. (*Igeret Teman*)

The Ramban (Nachmanides) writes:

"It is forbidden for us to forget *Ma'amad Har Sinai* or divert our minds from it; we must rather keep our eyes and hearts focused upon it forever. This is what He meant when He said, 'Take heed and greatly beware for your soul, that you do not forget the things your eyes saw. Do not let this memory leave your hearts, all the days of your lives. Teach your children and children's children about the day you stood before Hashem your G-d at Horeb.' The meaning behind this is of utmost importance. For if the words of Torah had come to us merely through the mouth of a prophet, even if we would have verified his veracity through miracles, then if at a later time, a prophet or dreamer



would arise and command us anything contradictory to the Torah, and he would give us a sign or perform a miracle, the Torah would be defeated by this second party if some doubt would ever enter our hearts in this regard. But once the explanation of the Torah came to us from the Almighty, directly to our ears, and our eyes saw that there was no intermediary, we will reject anyone arguing [against the Torah] and any skeptic. No sign will assist him, no wonder will save him from us, since we know and can testify to his falsehood and foolishness. This is what is stated at that event, “And they will believe in you [Moshe] forever”. (*Shemot* 19:9) This constitutes a central foundation of our Torah, and this is the prohibition that comes to us in the pasuk, ‘that you do not forget the things your eyes saw,’ and it warns us that they may not leave our hearts, by failing to make them known to our children and children’s children, for all time.”



Chapter Ten

Ma'amad Har Sinai: The Key to Faith

We saw in the previous chapter that *Ma'amad Har Sinai* constitutes one of the fundamentals of our faith. Its impact, however, extends even further.

The Rambam tells us that Hashem promised that whoever stood at Mount Sinai when the Torah was given will be a believer in Hashem—and not just the individual himself, but even his children and their children forever.

He writes:

“All this [religious persecution] serves only as a trial and test to show the world your faith and love. The only ones who continue holding on to the true faith in times such as these are the wise, God-fearing people from the offspring of Yaakov, the pure, pristine offspring about whom it is said, ‘among the select few whom Hashem summons.’ (*Yael* 3:5) These are the men whose ancestors stood at the foot of Mount Sinai and heard Hashem transmit the Torah. They committed themselves to observe the Torah by saying, ‘All that Hashem spoke — we will do and we will hear.’ (*Shemot* 24:7) They obligated themselves and their descendants in this regard, as it says, ‘for us and for our children forever.’ (*Debarim* 29:28)

“The Creator has already promised us, like a person who serves as a guarantor for his fellow — and His guarantee suffices for us! — that whoever stood at Mount Sinai believes in the prophecy of Moshe Rabbenu, including everything that came through him, they, their children and grandchildren, forever. For the Al-



mighty said, 'Behold, I come to you in the thickness of the cloud, so that the people will hear as I speak to you, and they will also believe in you forever'. (*Shemot* 19:9) Therefore, you should realize that whoever turns away from the path of the religion given at this event is not a descendant of those people, as our Sages have said: 'Whoever doubts prophecy, his ancestors did not stand at the foot of Mount Sinai.' May Hashem save us and you from doubt, and distance you and us from thoughts that can result in doubt and sin." (*Igeret Teman*)

The Rambam teaches that there are thirteen fundamental axioms of our faith. That Torah was given at Mount Sinai by Hashem, and transmitted through Moshe Rabbenu is included among these axiomatic principles. (In fact, the belief in the divine origin of the Torah and Moshe's prophecy comprise two of the Rambam's principles, numbers seven and eight.) Thus, *Ma'amad Har Sinai* proves the veracity of Moshe Rabbenu's prophecy.

The Rambam elaborates further on this function of *Ma'amad Har Sinai* in *Hilkhot Yesodei Ha'Torah* (8:1):

"The Jewish people did not believe Moshe Rabbenu just because of the miracles he performed. For one who believes as a result of miracles has foolishness in his heart, for the miracle could have been performed through magic or sorcery. Rather, all the miracles that Moshe performed in the wilderness were performed for the particular need of the given moment, not to prove his prophecy. On what basis, then, did they believe him? On the basis of *Ma'amad Har Sinai*, where our eyes saw — not [those of] a foreigner — and our ears heard — not [those of] someone else — the fire, sounds and torches, and he entered the cloud and the voice spoke to him while we heard, 'Moshe, Moshe, go speak to them such-and-such.' Indeed it is written, 'Hashem spoke to you face-to-face,' and it says, 'Hashem established this covenant not with our fathers [but rather with us].'



How do we know that *Ma'amad Har Sinai* alone serves as irrefutable proof to the truth of his prophecy? For it says, 'Behold, I come to you in the thickness of the Cloud, in order that the nation hears when I speak with you, and they will also believe in you, forever.' This indicates that before this, they did not believe in him with unshakable faith, but rather with a faith that could be followed by skepticism and doubt. . . This is what the Almighty said to him at the very beginning of his prophecy, when He gave him the miracles to perform in Egypt, when He said, 'They will heed your voice' — Moshe Rabbenu knew that one who believes only through miracles has foolishness in his heart and continues to entertain thoughts of doubt. He therefore tried to get out of going and said to Him, 'But they will not believe me,' until the Almighty informed him, 'These miracles will last only until they leave Egypt. After they leave and they will stand on this mountain, their doubts about you will be eliminated. For I am giving you a sign that they will know that I actually sent you from the outset, such that no doubt will remain in their heart'."

The entire Jewish nation — several million people — stood at the foot at Mount Sinai and witnessed Hashem giving the Torah. That so many people witnessed the giving of the Torah itself proves this event.

This idea is developed at length by the *Sefer Hahinuch*, in the introduction to the work:

"The [definition of] clear truth among human beings is that upon which the minds of most people on earth agree, and the minds of all men agreed to believe the testimony of people. The more people there are testifying, the more the matter is confirmed in the eyes of those who hear about it. The fewer people there are testifying, the more the intelligent listeners will entertain some doubt concerning the matter at hand. Their minds have also all agreed for this reason to accept from the mouths of their parents and grandparents their testimony that they give



concerning that which occurred in their times. To the extent to which they saw it with their own eyes, the stronger the belief in the matter in the hearts of the children.”

“Therefore, when God wanted to give the Torah to His nation, Yisraēl, He gave it to them in view of six hundred thousand adult males, besides the many women and children, for them all to be reliable witnesses to the word [of God]. Furthermore, in order to strengthen the testimony, they all earned the stature of prophecy, for no doubt will ever fall upon that which is known through prophecy. This is what Hashem meant when He said to Moshe, ‘in order that the nation hear when I speak with you, and they will also believe in you, forever.’ Meaning, they and their children forever will believe in you and your prophecy, for then they will know with firm knowledge that God can speak to a living person, and that all your prophecy is true.”

“Had they not merited prophecy at Mount Sinai, someone may have possibly raised the argument: who knows, maybe he did all this through the tricks of the wisdom of demons or through the power of the names of angels. And even though the Egyptian wise men and magicians were the world’s leading experts in the science of demons and witchcraft, and yet they had no choice but to concede to Moshe, and they said to Pharaoh that he acted through the power of Hashem, as it says, ‘It is the finger of God,’ nevertheless, one who wanted to insist could have claimed that he acted through his knowledge that exceeded theirs, and they conceded. But after the prophecy, no room was left for skepticism on this matter, and they knew with certainty that everything occurred through the command of the Master of the world, and from His hand everything came to them. They, who saw with their own eyes and knew this with absolute truth, a truth stronger than any other truth held among men, testified to their children born afterward that all the words of the Torah they received through Moshe, from ‘*Beraishit*’ until ‘*le’einei kol*



Yisrael, 'is true and clear without any doubt in the world. Their children then testified to their children, as well, and their children to their children, until us. It thus turns out that the Torah in our possession is a true Torah, as testified to by six hundred thousand reliable witnesses."



Chapter Eleven

The Paramount Importance of the Study of Torah

The Purpose of Creation was for Torah

The fundamental purpose for the creation of the world was for the Jewish people to accept the Torah and observe it. This is as stated in the very first verse of the Torah: בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: "In the beginning Hashem created the heaven and earth." (Beraishit 1:1) Our Sages expound: Beraishit: For the sake of raishit — the Jewish people and the Torah, Hashem created the heaven and earth.¹ Similarly, it states in the Gemarah (Shabbat) that Hashem made a condition when He created the world: that if the Jewish people will accept the Torah, the world will continue to exist, and if not He will return the world to its original state of emptiness.²

The Purpose of the Exodus from Egypt was for Torah

The Jewish people were redeemed from Egypt in the merit of the Torah they would accept at Mount Sinai.³ Furthermore, the reason they were redeemed from slavery, and from darkness to light was in order that they would accept the Torah at Mount Sinai and continue to observe it.⁴ This is as Hashem told Moshe:

1. ע"פ רש"י בראשית א, א

2. גמ' שבת פ"ח ע"א

3. רש"י שמות ג, יב

4. חינוך מצוה ש"ו



וְהָיָה הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּידָּ בְּהוֹצִיאָדָּ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־
הָאֱלֹהִים עַל הָהָר הַזֶּה: “Proof that I have sent you will come when
you take the people out of Egypt. All of you will then become
Hashem’s servants on this mountain.” (Shemot 3:12)

It follows that had we not accepted the Torah at Mount Sinai
we, our children and our grandchildren would still be slaves to
Pharaoh in Egypt.

The Jewish People were Uplifted through Torah

By accepting the Torah at Mount Sinai and continuing to
observe it, the Jewish people became the chosen nation, uplifted
above every other nation. Through the Torah we merited to
become the glorious and precious nation in the eyes of Hashem,
to the extent that we are called “Hashem’s children.”⁵ Therefore,
Hashem watches over us throughout the generations and
through the exiles, and protects us from destruction. This is
indeed miraculous, since there is no other nation which has
survived throughout history, as did the Jewish people. And we
survived despite the fact that we are constantly being pursued.
This is as Hashem told the Jewish people before they received the
Torah: וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהִיִּיתֶם לִי סֻגָּה:
מִכָּל־הָעַמִּים כִּי־לִי כָל־הָאָרֶץ: וְאַתֶּם תִּהְיוּ־לִי מְמֻלָּכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ
“Now if you obey Me and keep My covenant, you shall be My
special treasure among all nations, even though all the world is
Mine. You will be a kingdom of priests and a holy nation to Me.”
(Shemot 19:5,6)⁶

How fortunate are we!

Rav Saadia Gaon states: “Our nation is not a nation without

5. 'אבות פרק ג'

6. כל זה מיוסד על פרש"י ורמב"ן בפ' יתרו



the Torah.”⁷ All nations are identified by their king and their land. But the Jewish people is different. Our identity as a nation is through the Torah. This is clear since we became a nation when we accepted the Torah, although we did not yet have a king nor a land of our own.⁸ In truth, our king is the King of all Kings—Hashem, and we became His nation when we accepted His Torah. Our entire greatness and strength is through the Torah and our observance of it.

The Importance of Torah Study

We know that there is a commandment in the Torah to study it.⁹ The Mishnah¹⁰ writes that there is no measure to this *misvah*, rather as much as one studies, one receives a commensurate *misvah*. In fact, the *misvah* of studying the Torah is equivalent to all the other *misvot* in the Torah. The Vilna Gaon takes this further and states: “A person should love the Torah very much since every word he studies is a separate *misvah*. Indeed, this *misvah* of Torah study is equivalent to all the *misvot*. One who studies, for example, one page, performs many hundreds of *misvot*.”¹¹ Why, in fact, is the *misvah* of Torah study more important than all other *misvot*?

The Shulhan Aruch states: “Every Jewish male is obligated to study Torah whether he is poor or rich, whether he is healthy or ill, whether he is young or old, even a poor man who is forced to sustain himself from handouts, and even a family man is obligated to set aside time for Torah study during the day and night as it states: “And you shall study it

7. באמונות ודעות פ”ז

8. ע”י מעם ודעת פ’ בלק ע”פ הן עם לבדר ישכון

9. רמב”ם עשה ש”ו, חינוך תי”ט

10. פאה פ”א משנה א’

11. שנות אליהו שם



day and night." Someone who is unable to study whether because he is unlearned, or because he is too involved, should support other people who study."¹²

From here we see to what extent the halachah requires each person, without exception, to be attached to the Torah. How does this misvah of Torah study differ from all the other *misvot*?

Torah Creates a Connection with Hashem

We can understand this according to what we have explained above, that the world was created for Torah and we were redeemed from Egypt for Torah. This gives us a glimpse into the greatness of Torah and its observance. Through the Torah, Hashem reveals to us His will, so that we can observe that which we accepted at Mount Sinai. In other words, the Torah is what connects us to Hashem. Since our connection to Hashem is a result of Torah study, it is now clear why Torah study is more important than all the *misvot* in the Torah

The Holiness of Torah

The Bach takes this one step further. He states: "Hashem brought us to Mount Sinai and gave us His holy Torah, His precious commodity that He takes pleasure in each day, so that our souls should have the opportunity to attach themselves to its holiness and spirituality and to bring the Presence of Hashem into our midst."¹³ In other words, through Torah study a person can bring Hashem's Presence into himself, thereby bringing himself closer to Hashem. With this we understand the difference between Torah study and the study of any other subject.

12. שו"ע יו"ד הל' תלמוד תורה רמ"ו

13. שו"ע או"ח סי' מ"ז, ועיי"ש שהאריך בזה



When one studies Torah, he not only learns new things, but he thereby connects himself to Hashem through the Torah's holiness, and also brings Hashem's Presence into his midst. This as our Sages say, that Hashem, the Jewish people and the Torah are one entity. In other words, through Torah study, one becomes unified with Hashem.

Rabbi Moshe Chaim Luzatto states: "Our Sages have revealed to us a great secret regarding the power of the holiness of Torah. If a wicked person would remain committed to Torah, in the end he would improve by virtue of the holiness of Torah. Through his commitment to Torah he would be inspired time and again, until he improves. This is as the Midrash states (Aichah) "I wish they would have just left me, and continued to remain committed to the Torah, since had this been the case, they would have improved."¹⁴

The World Exists because of Torah

Hashem has created the world so that its entire existence is contingent upon Torah study. This is Rabbi Chaim Voloshin states: "In truth, there is no doubt, that if it would occur that for one single moment Torah study would be silent in the entire world, God forbid, the entire world would be destroyed."¹⁵ And it works both ways. When Torah study increases in the world, bountiful blessing increases in the world. Our Sages similarly state in the Gemarah:¹⁶ One who says, "What good are the Rabbis, how do they help us, they are just reading for themselves and learning for themselves," this man is an Apikoros and denies that which Jeremiah stated: "If not for my covenant of Torah

14. דרך ה' ח"ד פרק ב'

15. נפש החיים שער ד' פ' י"א

16. סנהדרין צ"ט ע"ב



study day and night, I would not have set the laws of heaven and earth," meaning the entire existence of the world (especially with regard to the Jewish people) is dependent upon those who study Torah. In fact, they are the ones who bring Hashem's bountiful blessing into this world. Therefore, how is it possible to say that the Rabbis do not help the Jewish people? The Gemarah states: Rabbi Yehoshua ben Levi asked: It states "Our feet stood immobile within your gates, Yerushalayim." What caused our feet to stand immobile during war-time, and yet be victorious? The gates of Yerushalayim, where they used to study Torah.¹⁷ This teaches us the importance for each person to strengthen those who study Torah day and night. "Fortunate is he who toils in his Torah study, thereby giving pleasure to his Creator."



17. מכות י' ע"א

The Story of Ruth





Chapter 1

It was during the days when the judges judged.

The story of Megillat Ruth occurred during the period of the *shoftim*, the judges. (In fact, Boaz himself was the *shofet*.) The period of *shoftim* is the period before the establishment of the monarchy, and is characterized by the final verse of Sefer Shoftim: “*ish ha’yashar be’ainav ya’aseh*” — each man did as he pleased. The absence of a centralized government meant the absence of stability and control.¹

Although the *shoftim* provided Benei Yisrael with a certain degree of leadership, their authority fell far short of that of a stable monarchy. The Sages understood this first verse of Megillat Ruth — “*shefot ha’shoftim*” — to mean that the people would judge the judges. Rather than submitting to the authority of those in charge, the people would instead reserve the right to exert authority over the government officials. For example, the Midrash describes that if a person worshipped idols and the Bet-Din sought to punish him in accordance with Torah law, the violator would come and whip the judge. He would defiantly declare, “That which you sought to do to me — I now do to you!”² Likewise, whenever a judge would reprimand a citizen and tell him, “Remove the splinter from in between your teeth,” meaning, that he should improve his conduct, the latter would brazenly rebuff the criticism and say, “Remove the beam from in between your eyes.” In other words, he would accuse the judge of even worse crimes, rendering him unworthy of reprimanding others.³

¹ Malbim.

² Introduction to Midrash Ruth.

³ Masechet Bava Batra 15b.



The absence of effective leadership to guide the nation in accordance with the Torah resulted in widespread spiritual decline,⁴ to the point where idolatry became rampant.⁵ The Megillah thus continues:

There was a famine in the land.

This famine, which descended upon Benei Yisrael as a punishment for their wrongdoing⁶, ranks among the ten devastating famines that the Almighty brought upon the world.⁷ A king would have forced the wealthy to lend assistance to the poor and help them survive the harsh conditions. But the lack of effective leadership gave rise to a particularly grave crisis. The wealthy people hoarded provisions and refused to help support the poor.⁸ The Megillah continues by describing one such example of selfishness among the upper class:

A man went from [the city of] Betlehem, Yehudah to live in the fields of Moab, together with his wife and two sons. The man's name was Elimelech. . .

Elimelech was among the wealthiest and most prominent Torah leaders of his time. He had helped support many families throughout Am Yisrael, who assumed that should famine strike, Elimelech could support them⁹ for ten years.¹⁰ But when the famine in fact struck, Elimelech feared that people would come from everywhere to ask him for help. He therefore decided to escape, to abandon his people during their time of dire need. It is revealing that he chose to relocate specifically in Moab, a nation that was known for its selfishness and lack of concern for the

4 Malbim.

5 Introduction to Midrash Ruth.

6 Ibid.

7 Midrash Ruth 1:4.

8 Malbim.

9 Midrash Ruth 1:4.

10 Me'am Lo'ez, page 21.



plight of the underprivileged. The Torah in Sefer Debarim (23:5) forbids Benei Yisrael from marrying a Moabite because Moab failed to show sensitivity to Benei Yisrael when they left Egypt by bringing them food and water. Appropriately, when Elimelech decides to ignore the plight of his brethren and instead allow them to languish from starvation, he settles in Moab — the land of selfishness and insensitivity.

Twice in this opening verse the Megillah employs the word *“vayehi”* (“it was”; or “there was”). Tradition teaches that this term has an ominous connotation, and is generally used in contexts of doom or crisis. In this verse, *“vayehi”* is used first in reference to the historical period — *“when the judges judged”* — when Benei Yisrael had no effective leadership. The verse then uses *“vayehi”* again in describing the deadly famine that ravaged the nation.

As the verse indicates, Elimelech was from the tribe of Yehudah, the tribe destined for royalty. Specifically, he descended from the family of Nachshon ben Aminadav, the most distinguished family in the tribe of Yehudah. Elimelech thus had aspirations of one day assuming the throne, as his very name suggests: the word *“Elimelech”* may be understood to mean, *“kingship belongs to me.”* It is very likely that Elimelech was indeed a worthy candidate for kingship, having established himself as one of the most prominent men of his time. The verse indeed describes his family as *“efratim”* — a term of distinction and nobility. He was both wealthy and wise,¹¹ but lacked one quality necessary for leadership: generosity, a genuine devotion to the ideals of charity, kindness and compassion. King David, as a young shepherd, displayed extraordinary concern and compassion for the sheep under his charge, and the Almighty thus selected him as King of Israel. A man who showed such sensitiv-

¹¹ Me’am Lo’ez, p. 15.



ity to sheep would undoubtedly deal kindly and compassionately with Am Yisrael. Elimelech, by contrast, who lacked this regal quality of compassion, forfeited his otherwise well-deserved rights to the throne, forever.¹²

Elimelech's loss of the kingship underscores the importance of interpersonal relationships and the weight this factor carries in determining a person's overall worthiness. It naturally follows, then, that the *mitzvot ben adam la'havero* constitute an integral part of the experience of *kabbalat ha'Torah*. Accepting the Torah means more than merely renewing our commitment to Torah study and observance, however critically important these elements are. *Kabbalat ha'Torah* also entails reinforcing our sense of responsibility towards our fellow Jew, ensuring that we are sensitive and responsive to the needs of others.

Elimelech, Naomi's husband, died, and she and her two sons remained.

God punished Elimelech for neglecting his people and leaving Eretz Yisrael, and he died. The verse emphasizes that "*Naomi's husband*" died, implying that the death affected only Naomi, and no one else. Had Elimelech died in Eretz Yisrael, his death would have been felt throughout the country; news would have spread far and wide that a famous, well-respected personality passed away. He would have been eulogized honorably, and the entire country would have participated in his funeral and mourned his passing. But since his death occurred outside the land, in Moab, he died only as "*Naomi's husband*" — his death affected nobody outside his immediate family.¹³

And she and her two sons remained.

Elimelech left behind his wife, Naomi, and two sons, Mahlon

¹² Me'am Lo'ez, p. 12.

¹³ Me'am Lo'ez, p. 18.



and Kilyon. The name “Naomi” comes from the Hebrew word “*na’eh*,” or “nice,” referring to Naomi’s honorable conduct. “Mahlon” evolves from the Hebrew word for “eradication,” thus alluding to the fact that he was ultimately “eradicated” from the earth. The name “Kilyon” likewise means complete destruction, and alludes to Kilyon’s having died without any children.¹⁴

In Divrei Hayamim I (4:22), Mahlon and Kilyon are referred to by different names: Yoash and Saraf. “Yoash,” which relates to the Hebrew word “*yei’ush*,” or “despair,” refers to their having given up all hope of ever returning to Eretz Yisrael, as they assumed that the famine would never end, that God would never come to His people’s rescue. “Saraf” means “burned,” a reference to their having “burned,” or violated, the Torah by marrying Moabite women (without having them convert to Judaism).¹⁵

They married Moabite women, one named Orpah, and the other named Rut.

The two brothers’ disassociation from Am Yisrael resulted in their rapid spiritual decline, from the status of “*efratim*” — a title of religious distinction — to the point where they married gentile girls who had not undergone conversion. According to tradition, Orpah and Ruth were the granddaughters of Eglon, king of Moab (who ruthlessly oppressed Benei Yisrael during the early part of the *shoftim* period — see *Shoftim*, chapter 3).¹⁶

Kilyon, the younger of the two brothers, married Orpah before Mahlon, the older brother, married Ruth. Had Mahlon and Ruth wed before Kilyon married Orpah, then we could have perhaps exonerated Kilyon — at least to some extent — on the grounds that he presumed Orpah to be as virtuous as Ruth. But Kilyon married Orpah before Mahlon married Ruth. Mahlon

¹⁴Midrash Ruth, 2:5.

¹⁵Midrash Ruth, 2:4.

¹⁶Midrash Ruth, 5:5.



should have taken note of how his brother married a wicked woman, Orpah, and thus refrained from marrying a Moabite girl. Mahlon was therefore punished for marrying Ruth, despite her piety, because he should never have taken such a risk after seeing the results of his brother's marriage to Orpah.¹⁷

The name "Orpah" comes from the Hebrew word "*oref*," which means "back of the neck." Orpah turned her back on her mother-in-law and did not accompany her back to Eretz Yisrael. "Ruth," which relates to the Hebrew word "*ra'atah*" — "she saw" — alludes to the fact that Ruth saw and recognized the value and beauty of her mother's-in-law faith.¹⁸

They lived there for about ten years. The two of them, Mahlon and Kilyon, also died.

Mahlon and Kilyon failed to learn the lesson of their father's death, and they remained in Moab. They remained there for ten years — an indication of their decision to permanently settle in Moab, without any plans to return to Eretz Yisrael.¹⁹ Ironically, during this ten-year period Mahlon and Kilyon lost all the wealth they had taken with them from Eretz Yisrael. Their horses and cattle died, and they were left penniless, facing the same hardship and suffering experienced by their hungry brethren in Eretz Yisrael.²⁰ All this served as a punishment for their having abandoned their nation. When the Almighty punishes a person, He first punishes him through his money; if the sinner still does not repent, God will then punish him physically.²¹ He thus initially punished Mahlon and Kilyon by destroying their wealth and driving them to poverty; ultimately, in response to their failure

¹⁷ Malbim.

¹⁸ Midrash Ruth, 2:9.

¹⁹ Malbim.

²⁰ Me'am Lo'ez, page 20.

²¹ Midrash Ruth, 2:10.



to perform teshuvah, God killed them, and they died without any progeny.

The story of Elimelech thus teaches an exceedingly powerful lesson, one which must be inculcated as we experience *kabbalat ha'Torah*. Elimelech felt he could escape famine and financial ruin by fleeing Eretz Yisrael and resettling in Moab. In the end, tragically, the exact opposite occurred: he lost his wealth, died, and ultimately left behind no children, no future (as his sons died shortly after his death). One must never think that his observance of mitzvot will result in financial loss; concern for fiscal stability may not interfere with one's commitment to Torah. One must involve himself in the mitzvot of charity and kindness without concern, for to the contrary, it is the neglect of these mitzvot that results in the loss of one's money, as emerges from the story of Elimelech.

And thus the woman remained [alone] without her two children or husband.

This verse emphasizes that with the passing of her husband and sons, Naomi was comparable to a secondary component that remains after the destruction of the primary component. Just as the secondary component has no worth in the absence of the primary component, so did Naomi feel alone and helpless without her husband and sons.²² Her sorrow and anguish caused her physical pain and illness, to the point where she could hardly function.²³

She and her daughters-in-law arose and returned from the fields of Moab.

Unlike her husband and sons, who stubbornly insisted on remaining in Moab despite the punishments that gradually be-

²² Midrash Ruth, 2:10.

²³ Me'am Lo'ez, p. 22.



fell them, Naomi understood the meaning behind the calamities that struck her family. Immediately after the completion of the seven-day mourning period for her sons, she began making her way back to Eretz Yisrael. She made a point of leaving her home early in the morning, before her neighbors would awaken. She did not want them to persuade her to stay a little longer until they could prepare adequate provisions for her trip. In the spirit of “*zerizin makdimin le'mitzvot*” — zealous people perform mitzvot as quickly as possible, she did whatever she could to avoid any delay of this mitzvah, of returning to Eretz Yisrael. She did not even consult with her daughters-in-law, suspecting that they, too, might try to dissuade her from returning. Orpah and Ruth joined her only after she had already set out on her journey.²⁴

Naomi thus serves as a shining example of the values of zeal and promptness in the observance of mitzvot. Whenever a person has a mitzvah to perform, or notices a character flaw that requires improvement, he must not delay. When a mitzvah demands attention, it must be addressed immediately, rather than pushed aside and delayed to a more “convenient” time.

For she heard in the fields of Moab that God had taken note of His people, giving them bread.

The news of the famine's end came to Naomi through an angel, who appeared to her in the fields.²⁵ The moment she heard the news, she returned immediately, without hesitation. Naomi here demonstrates her having performed complete teshuvah for having earlier lost hope of the famine's end. She corrected her mistake and now genuinely believed in God's ability to save His people.²⁶ Sure enough, the famine ended and God sent an angel to bring her the news.

²⁴ Me'am Lo'ez, p. 24.

²⁵ Me'am Lo'ez, p. 25.

²⁶ Malbim.



She left the place where she had been.

The Midrash²⁷ detects in this verse an implication that only Naomi left Moab that day. The question, of course, arises, was Naomi the only person to leave the country? Surely there were many people who entered and left Moab on a daily basis! Why, the Midrash asks, does the verse describe Naomi's departure from Moab as if she and only she left that day?

The Midrash explains that during Naomi's stay in Moab, she, through her piety, was the country's pride and glory. Her departure, therefore, left an indelible impression upon the area, as everybody felt her absence and sensed the void caused by her departure. It thus appeared to the people of Moab that only she left the country that day, for her return to Eretz Yisrael had a profound impact upon Moab.

They traveled on the road to return to the land of Yehudah.

In Naomi's great desire to return to Eretz Yisrael and thereby correct her previous mistake, she left that day, which happened to be the first day of Pesach, and did not wait for a caravan to join. She rather embarked on her journey alone, despite the grave dangers involved, and would not even stop to rest. All this stemmed from her immense desire to return to Eretz Yisrael as quickly as possible.²⁸

Naomi's return home was a tremendous challenge for her. She and Elimelech had left Eretz Yisrael assuming that they would thereby remain wealthy forever, but in the end, the very opposite occurred. Naomi now returned impoverished, her clothing worn and tattered, her face emaciated from starvation, her feet bare over the course of her entire trip.²⁹ She undoubtedly suffered terrible humiliation due to the condition in which she

²⁷ Midrash Ruth, 3:6.

²⁸ Me'am Lo'ez, p. 27.

²⁹ Midrash Ruth, 3:6.



returned home. And yet, she did not even hesitate for a moment, due to her overpowering love for Eretz Yisrael, and made a point of returning as quickly as she could.

Naomi said to her two daughters-in-law, "Go, return, each of you to her mother's home."

Naomi thought that Ruth and Orpah came along only to escort her as she traveled back home. As they reached the border between Moab and Eretz Yisrael, she saw that Ruth and Orpah actually wanted to continue with her all the way to Yehudah. Upon realizing their intentions to continue onward, Naomi told them to return to Moab and assured them that she did not need escorts all the way to her home in Yehudah. She advised them to return to their mothers' homes rather than live anywhere else in Moab.³⁰ Naomi then added:

"May Hashem deal kindly with you as you have dealt with the dead and me."

Naomi here tells Ruth and Orpah that they will not forfeit their merit for divine kindness by leaving her and returning. On the contrary, she assures them, God will bless them abundantly for the kindness they had already performed. First, upon the death of Mahlon and Kilyon, the young widows waived their rights to the *ketubah* payments. According to Jewish law, a widow can demand the money stipulated in the *ketubah* from her husband's estate. But Ruth and Orpah, out of sensitivity to Naomi's plight, did not claim the money owed to them. This is the kindness which Naomi describes their having performed to her. Additionally, she makes mention of the kindness they performed for "the dead," for their late husbands. They paid with their own money the costs of the shrouds for their husbands' funerals.

The Midrash teaches us that Megillat Ruth does not teach a

³⁰ Malbim.



single halachah relevant to ritual law, issues involving forbidden or permissible behavior, or the laws of *tum'ah* and *taharah* (ritual impurity). It was written solely for the purpose of demonstrating the immense reward for *gemilut hasadim* — performing kindness to others. In reward for her devotion and loyalty to Naomi, Ruth earned the privilege of becoming the matriarch of the entire *Malchut Bet David* — the Davidic royal dynasty. Orpah was likewise rewarded with four mighty warriors of Moab who descended from her (as we will discuss later in greater detail).³¹

May Hashem grant you that you may find rest [security] — each in the home of her new husband.

Naomi advises them to remarry, which would restore the security they lost with the passing of their husbands. Naomi also blesses Ruth and Orpah that all the security and glory that the Almighty will bestow upon King Shlomo shall come from them. It was already known that the Jewish dynasty would come from Moabite lineage, and Naomi thus blesses them that the kingship should come from them. However, the word “*metzena*” (“find”) is written as if it should be pronounced in the singular form. Naomi here prophetically alludes to the fact that this blessing will be fulfilled in only one of her daughters-in-law — Ruth. Orpah did not earn the fulfillment of this blessing, for she ultimately left Naomi and returned to her family in Moab.³²

They said to her, “We will return with you to your people.”

Ruth and Orpah explained to Naomi that they had joined her not simply to escort her, but to join “*you and your people.*” Meaning, they very much wanted to join her, to continue being part of her family and maintain the close relationship they had with her. Additionally, they wanted to become part of her people, to join

³¹ Midrash Ruth, 2:14.

³² Midrash Ruth, 2:15.



Am Yisrael.³³ According to some views, it was Orpah who said, “*we will return with you*”; she wanted only to join Naomi, without any intention of converting and becoming part of Am Yisrael. Ruth, however, expressed her desire to join “*your people*” — to convert to Judaism.³⁴

These feelings of love, affection and devotion toward Naomi are truly extraordinary. There is very often a good deal of tension between daughters-in-law and mothers-in-law. And in this instance, both husbands had died without leaving any children, which would naturally lead the daughters-in-law to feel no connection at all to their husbands’ family. Despite all this, Ruth and Orpah clung to Naomi even as she relocated in a foreign country — a powerful testament to the greatness and noble character of the women involved.³⁵

Naomi now responds to these two wishes expressed by her daughters-in-law — to remain close to her and to convert to her faith.

And Naomi said, “Turn back my daughters, why should you come with me? Am I likely to have more sons in my womb, that they may be your husbands? Turn back, my daughters, go [your way], for I am too old to have a husband. Even if I would say: ‘I have yet hope,’ even if I were to have a husband tonight — and even if I were to bear sons — would you wait for them until they were grown to manhood? Would you shut yourselves for them denying yourselves to marry another? No, my daughters, my distress is great on your account, for the hand of Hashem is directed against me.”

Naomi here refers to Ruth and Orpah as “*my daughters*,” rather than “*my daughters-in-law*,” as an expression of the deep-

³³ Targum.

³⁴ Me’am Lo’ez, p. 33.

³⁵ Me’am Lo’ez, p. 38.



seated affection she felt for them, seeing how they wished to cling to her and even convert to her faith.³⁶ But she urges them to return for their own sake, because nobody among Am Yisrael will want to marry them. “For one thing,” she tells them, “the position that the Torah permits marrying female converts from Moab has yet to become widely accepted. Secondly,” she adds, “given that you had been married to Mahlon and Kilyon for ten years without bearing them children, people will assume that you are infertile.”³⁷ And if you pin your hopes on marrying my son, in accordance with the Torah law of *yibum* (levirate marriage, requiring a man to marry his brother’s childless widow), such a prospect is highly unlikely, since I, too, had not borne a child in over ten years, ever since my husband died. And although I had not despaired from remarrying during this period, and thus could conceive despite the passage of ten years without bearing a child,³⁸ would it be worth it for you to wait until they are grown? Moreover, the calamities that befell me resulted from my sons’ marriage to you, when you were gentile women. I had voiced no objection to the marriage, and thus I, too, was included in the punishment and lost my husband and two sons. Naturally, then, I will not want any subsequent child born to me to marry either of you.”³⁹

Naomi further asks, “Why should you come with me? Even if you would find men to marry, why should you join me and cause me grief when I see you marrying other men? If you truly want to convert, you should find other cities in Eretz Yisrael to live and build your families.”⁴⁰

36 Me’am Lo’ez, p. 37.

37 Me’am Lo’ez, p.34.

38 Malbim.

39 Midrash Ruth, 2:17

40 Me’am Lo’ez, p.34



Now Ruth and Orpah respond:

They wept loudly again. Orpah kissed her mother-in-law, but Ruth did cling to her.

Ruth and Orpah wept bitterly upon hearing that they would not earn any respectable status in Am Yisrael. They had thought that their royal ancestry (as we mentioned earlier, they were the granddaughters of the Moabite king, Eglon) would ensure noble stature wherever they would live. They continued crying until they became faint. In reward for the four tears shed by Orpah, four powerful warriors descended from her: Saf, Midyan, Galyat and Yishbi.⁴¹

At that point, Orpah immediately decided to return to her mother's home. The verse tells that Orpah kissed Naomi before she left, but it does not mention that Naomi kissed her. Orpah left so quickly that Naomi did not even have the opportunity to kiss her.⁴²

Orpah left Naomi not only physically, but ideologically, as well. When she took leave of Naomi, she took leave of Naomi's faith, and returned to her previous life of idolatry. Her break with the Jewish religion also resulted in her sudden involvement in promiscuity. Orpah conceived and gave birth to Galyat. She ultimately gave birth as well to other Philistine warriors, as mentioned, all of whom possessed such physical might that they lived for four hundred years, until the time of David, who finally killed them. (According to some views, Orpah was rewarded with these four descendents for having accompanied Naomi for a distance of four *mil* — approximately three miles.⁴³)

But Ruth did cling to her. And Naomi said to her, " See your

⁴¹ Midrash Ruth, 2:20.

⁴² Me'am Lo'ez, p.38.

⁴³ Midrash Ruth, 2:20.



sister-in-law has gone back to her people and to her god; return along with your sister-in-law."

Both Orpah and Ruth had initially expressed their desire to join Naomi and become part of the Jewish people. Orpah, however, suddenly changed her mind and decided to return home. Naomi interpreted this change of heart as indicating that even initially Orpah had not genuinely wished to join Naomi; she merely said so out of shame. She was too embarrassed to take leave of her mother-in-law, Naomi figured, and therefore at first insisted on joining her. Naomi thus mistakenly assumed that Ruth, too, did not sincerely desire to join Naomi, and therefore urged her to follow her sister's-in-law lead and return to Moab.⁴⁴

But Ruth said, "Do not urge me to desert you, to turn away from you."

The expression used here by Ruth — "*al tifgei bi*" — "do not urge me" — may also be understood as a reference to punishment and retribution. Ruth warns Naomi that she very possibly may incur punishment for discouraging Naomi from converting to Judaism. It is forbidden to refuse a prospective convert who seeks conversion due to firm conviction and a genuine desire to embrace the Jewish faith. It is here where Ruth demonstrates to Naomi her sincerity and resolute determination to become a Jewish convert, despite the likelihood that she would never find anyone who would marry her. She adds, "*to desert you, to turn away from you.*" Ruth does not want to undergo this process of conversion with anyone else other than Naomi. She is committed to her mother-in-law and will join only her as she embarks on this journey to Judaism.⁴⁵

⁴⁴ Malbim; Me'am Lo'ez, p.38.

⁴⁵ Midrash Ruth, 2:22.



“For wherever you go, I shall go, where you lodge, I will lodge, your people are my people, and your God is my God. Where you die, I will die — and there I shall be buried.”

Seeing Ruth’s sincerity, Naomi began teaching her the laws and guidelines of conversion. She also introduced Ruth to the basic rules governing Jewish lifestyle, rules that differed drastically from the norms and practices to which she had grown accustomed in Moab. She explained to Ruth that Jewish women do not go to theaters or circuses, and it is forbidden to walk beyond the *tehum* (boundary-line situated two thousand cubits outside the city) on Shabbat. Ruth accepted these rules and declared, *“For wherever you go, I shall go.”*

Naomi proceeded to inform Ruth of the prohibition for a man and woman to be secluded together, and that Jews may not sleep in a home without a mezuzah. Naomi responded, *“Where you lodge, I will lodge.”* Naomi proceeded to emphasize Benei Yisrael’s separation from other nations due to the six hundred thirteen mitzvot they must observe. Once again, Ruth emphatically voiced her consent: *“Your people are my people.”* Naomi discussed with her the prohibition against idolatry, and Ruth replied, *“Your God is my God.”* She then warned Ruth of the four methods of capital punishment at Beth-Din’s disposal to punish violators. Ruth responded, *“Where you die, I will die.”* Naomi informed her that Bet-Din buried in separate graveyards those who were executed via the different means of execution. Naomi replied, *“and there shall I be buried.”*

Naomi thus followed the procedure required by halachah when a gentile expresses interest in conversion. The gentile must be taught a sample of the mitzvot and informed of some of the harsh punishments to which a violator is liable, so that insincere prospective converts will retract their request to join Am Yisrael.⁴⁶



At this point Ruth adds:

“So may Hashem do for me — and even more — if anything but death separates me from you.”

Ruth here takes an oath confirming her sincere desire to convert.⁴⁷ She proclaims that if she does not speak the truth, then God should bring upon her even greater calamities than those she had already endured — the loss of her husband and her wealth.⁴⁸ Her desire to join Am Yisrael stems from her concern that *“death separates me from you.”* If she would not convert and observe the mitzvot, then after her death she would be separated from her beloved mother-in-law. Naomi, a righteous woman, will earn her place in the World to Come alongside the *Shechinah*, whereas she, Ruth, will remain for eternity together with the idolaters.⁴⁹ Therefore, despite the weighty yoke of mitzvot she must bear as a Jewish woman and the small chances of finding a spouse, she was nevertheless committed to conversion, knowing the immense reward she will receive in the World to Come.

And when [Naomi] saw that she was determined to go with her, she refrained from further discussion with her.

Generally speaking, the more a person hears arguments against his view, the more his resolve and determination concerning that matter will fade. But Naomi noticed that here the precise opposite has occurred: the more she had tried to dissuade Ruth from joining Am Yisrael, the more determined Ruth became: Naomi also took note of Ruth’s decision to *“go with her”* — to convert specifically through Naomi, rather than through anyone else. Obeying the halachah forbidding excessive questioning

⁴⁶ Rashi; see also Midrash Ruth, 2:22.

⁴⁷ Malbim.

⁴⁸ Rashi.

⁴⁹ Based on the Malbim and Midrash Ruth, 2:24.



of prospective converts once their sincerity has been confirmed, Naomi *“refrained from further discussion”* and made no more efforts to dissuade Ruth from her decision.⁵⁰

Interestingly enough, this marks the only instance in the entire Bible where the word *“mitametzet”* (“was determined”) appears. This would imply that never would there ever be a convert who desired so strongly and with such firm conviction to attach himself or herself to the Shechinah.⁵¹

Ruth’s fervent and unwavering insistence on joining Am Yisrael is among the primary reasons for reading Megillat Ruth on Shabuot, when we celebrate our acceptance of the Torah. Conversion to Judaism posed a considerable challenge for Ruth, particularly given her royal lineage in Moab and the unlimited access to wealth and grandeur provided by her ancestry. She forfeited everything — including the most basic necessities of food and clothing — for the sake of conversion. She abandoned her royal upbringing and chose to live at the lowest rung in society, which would all but eliminate her chances of finding a husband, purely for the sake of Torah. The story of Ruth is the story of the hardships and challenges often entailed in the acceptance of the Torah — a most appropriate lesson for the festival of Shabuot.⁵²

So the two of them went until they came to Betlehem .

The Megillah’s reference to Naomi and Ruth as *“the two of them”* reflects an equation of sorts between these two women. Once Ruth made up her mind to convert, she is now considered Naomi’s equal. This prompted Rabbi Abahu — as cited in the Midrash — to exclaim, “See how beloved converts are before the Almighty!”⁵³

50 Rashi.

51 Me’am Lo’ez, p.44.

52 Yalkut, Ruth 996.

53 Rashi; see also Midrash Ruth, 3:5.



On their arrival in Betlehem the whole city was enthusiastic on their account, and the women remarked, “Is this Naomi?”

When Naomi and Ruth reached the gates of the city of Betlehem, the entire city was assembled there at the gate. It was the first day of Pesah, and that night, as required by the Torah, they would begin the barley harvest and cut some barley for the *omer* offering brought the following day. The practice was for the harvest ritual to be accompanied by a large assembly of people. Additionally, the townspeople had gathered for the funeral of the wife of Boaz, who was the *shofet* (judge) at that time. Everybody came out to pay their last respects to Boaz’s wife and to give honor to their esteemed *shofet*. The Almighty saw to it that on the day Boaz’s wife died, Ruth, whom Boaz would marry, would arrive in the city.⁵⁴ Indeed, there was once a common proverb that said: Even before a person dies, the Almighty provides someone to be in charge of the household in his place.⁵⁵

The people looked upon Naomi and Ruth in utter shock. They had always seen Naomi walk in luxurious, comfortable shoes, and now they saw her barefoot. She had always worn fine woolen garments, and now she wore tattered rags. Her face always radiated and shone as a result of her wholesome, healthy diet, but now her face was shriveled from hunger. Unable to believe their eyes, the people asked: “*Is this Naomi?*”⁵⁶

With this question the townspeople also referred to the underlying meaning of the name “Naomi,” which comes from the Hebrew word for “pleasant.” Naomi’s name had come to represent her pleasant personality and conduct. She would collect charity for the poor and spend time speaking pleasantly with those in need, offering them emotional support and encouragement. It was hard to imagine that a calamity of this magnitude

⁵⁴ Midrash Ruth, 3:6.

⁵⁵ Bava Batra 91a.

⁵⁶ Me’am Lo’ez, p. 49.



could befall such a person, and the people thus concluded that she suffered these tragedies as punishment for having left her people and her land.⁵⁷

She said to them, “Do not call me Naomi, but call me Mara, for Hashem has dealt bitterly with me.”

Naomi explains to the townspeople that she deserved all that befell her. She committed many transgressions by leaving Eretz Yisrael, settling in the corrupt society of Moab, and voicing no objection when her sons married Moabite women. Therefore, she claims, she does not deserve the name “Naomi,” which comes from the Hebrew word for “pleasantness” (“*ne’imut*”) and thus alludes to noble conduct. They should instead call her by the name “Mara,” which means “bitterness,” on account of the bitter turn of events the Almighty had, justifiably, brought upon her.

“I had gone forth full, but Hashem brought me back empty. Why call me Naomi, when Hashem has testified against me and the Almighty [has brought] catastrophe upon me.”

When she left Eretz Yisrael, Naomi recalls, she had sons and daughters and was even pregnant with another child.⁵⁸ She and her family enjoyed abundant wealth, happiness, and good health. But now Naomi returns empty. Her husband, sons and daughters all died. During her stay in Moab she lost her brothers and sisters, as well,⁵⁹ and she suffered a miscarriage. She became so poor that she could not even afford shoes for her long trip home, and she suffered physically from hunger and disease. Therefore, she tells the people, they have no reason to call her “Naomi.” And even if they refer to the happiness of her past, she argues, those years could hardly be considered “pleasant.” God bestowed upon her all these blessings not because she deserved

⁵⁷ Midrash Ruth, 3:6

⁵⁸ Midrash Ruth, 3:7.

⁵⁹ Me’am Lo’ez, p.49



them, but to the contrary, so that the ensuing punishment would be ever more severe and painful.⁶⁰ If anything, then, Hashem testified to the unpleasantness of her conduct, rather than to her virtues.⁶¹

Thus did Naomi return, and Ruth, the Moabite, her daughter-in-law, with her — they who had returned from the fields of Moab; and they arrived in Betlehem at the start of the barley harvest.

Naomi's return to Eretz Yisrael marked as well, her return to her previous spiritual level, and she also had the merit to bring Ruth — mother of King David of the Davidic dynasty and the Messianic King, to the Jewish Nation.⁶² They arrived in Betlehem precisely at the beginning of the barley harvest, when the poor would follow the workers harvesting the fields to collect *leket* — the grain that falls over the course of harvesting that the Torah granted to the poor. And so Naomi and Ruth arrived at the perfect moment, when they would have the opportunity to collect grain and thereby sustain themselves.

⁶⁰ Malbim.

⁶¹ Midrash Ruth, 3:7

⁶² Me'am Lo'ez, p.50.

⁶³ Ibid.



Chapter 2

And Naomi had a kinsman from her husband's family — a man of power and substance, of the family of Elimelech — and his name was Boaz.

Naomi and Boaz were cousins: their fathers were brothers. In addition, Boaz was Elimelech's nephew: Boaz's father was Elimelech's brother. The entire family descended from the famous Nahshon, son of Aminadav.¹ Boaz was the *shofet* during this time period, and was originally called "Ibtsan" (see Shoftim 12:8). His name was changed to "Boaz," which comes from the Hebrew word for "strength," because through the power of his prayer, he saved Benei Yisrael from war and famine.² The merit of his prayer provided Benei Yisrael with extraordinary strength. The name "Boaz" also refers to the strength he displays later in the Megillah in resisting temptation. Likewise, בעז "Boaz" has the same letters as the word עזב — "azav," which means "left," referring to his having abandoned his evil inclination and desires, clinging instead to purity and innocence.³ Finally, the name "Boaz" alludes to strength in the sense of royalty, as he fathered the dynasty of King David.⁴

The day Naomi and Ruth arrived in Betlehem, Boaz's wife, who was a righteous, distinguished woman, passed away. He was preoccupied with his personal tragedy and was thus unable to greet Naomi, his relative, and care for her needs. Naomi and Ruth did not want to receive gifts from others and therefore refrained from asking Boaz for financial assistance. Instead, Ruth decided that she would walk behind the harvesters to collect *leket*.⁵

1 Rashi.

2 Me'am Lo'ez, p.58.

3 Me'am Lo'ez, p.56

4 Me'am Lo'ez, p.54.

5 Me'am Lo'ez, p.55.



Ruth, the Moabite, said to Naomi, "Let me go now to the field and glean among the stalks, behind one in whose eyes I will find favor," and Naomi said, "Go my daughter."

Despite her royal heritage, Ruth nevertheless wanted to follow behind the harvesters as a beggar. She feels no shame in collecting grain together with the poor, and does not ask Naomi to join her. In fact, Ruth considered the stalks of barley she collected more valuable than the precious stones in her father's palace in Moab.⁶

Ruth realizes just how humiliating it would be for Naomi, who had at one point been considered the wealthiest, most prominent and most charitable woman in the city, to collect grain with the paupers. Ruth, who arrived in Betlehem as a stranger, goes to the fields alone.⁷ Ruth's willingness to overcome her shame on Naomi's behalf becomes particularly remarkable when we consider her nationality. The Torah forbade Benei Yisrael from marrying people from Moab because of their arrogant, heartless insensitivity, as demonstrated by their refusal to offer Benei Yisrael provisions when they left Egypt. But Ruth had developed within herself the qualities of compassion and sensitivity, and therefore goes by herself to collect grain in order to protect Naomi's pride.⁸

Ruth wanted to collect in a field with a generous owner, rather than an owner who prefers not to leave the *leket* for the poor. She also looked for a field that did not have poor people collecting there already.⁹ She specifically intended not to go to Boaz's field, as this would cause Naomi humiliation when it is discovered that she is receiving *leket* from her relative's crop.¹⁰ Having no relatives, friends or acquaintances in the entire city,

6 Malbim.

7 See Me'am Lo'ez, p. 57.

8 Me'am Lo'ez, p. 57.

9 Malbim.

10 Me'am Lo'ez, p. 56.



Ruth left it to the Almighty to guide her towards a field where she could collect sufficient grain for herself and her mother-in-law.¹¹

Naomi replies to Ruth, “Go, my daughter.” She senses that at this moment Ruth feels very much a stranger, a foreigner. Naomi attempts to encourage Ruth by reminding her that she is “my daughter.” She is no longer a Moabitess, but rather a child of Naomi.¹² She is not a foreigner, but a full-fledged member of Benei Yisrael, and therefore she has no reason to fear or feel out of place in Eretz Yisrael. (According to tradition, Ruth was forty years of age when she arrived in Betlehem.)¹³

So she went, and came and gleaned in the field, behind the harvesters; [and as Divine fate decreed,] she happened upon that parcel of land belonging to Boaz, who was of the family of Elimelech.

As we mentioned, Ruth specifically chose not to go to Boaz’s field. Providence, however, saw to it that she would, indeed, arrive in his field. This is because, as the Sages tell us, “A person is led according to the path he wishes to follow.” Ruth very much wanted to follow behind righteous harvesters, who would observe the appropriate standards of *tzeniut* (modesty) with regard to her. She was particularly concerned because of her attractive appearance. Hashem therefore led her to Boaz’s field, where the workers were all righteous men.¹⁴

The verse emphasizes that Ruth walked “*behind the harvesters*.” She ensured that wherever she went there were only harvesters, and no other poor people,¹⁵ so as not to infringe upon the sustenance of others in need. Additionally, she walked specifi-

¹¹ Ibid.

¹² Me’am Lo’ez, p. 58.

¹³ Midrash Ruth, 4:4.

¹⁴ Masechet Shabbat 113b; see Maharsha.

¹⁵ Malbim.



cally behind the workers and not in front of them, observing the proper code of modesty.¹⁶

Before she began collecting in Boaz's field, Ruth made a point of acquainting herself with the area and left signs on the road to remind her how to go back and forth from the field to her house.¹⁷ She did not want to have to ask men on the road for directions, so that she would not get too involved in conversation with men.¹⁸

Behold, Boaz arrived from Betlehem and he said to the harvesters, "Hashem be with you," and they responded, "Hashem bless you."

Boaz generally did not come to the area of his field, as he entrusted it in the hands of capable workers. But on that day, he suddenly came to visit his field.¹⁹ This, too, was arranged by Divine Providence, so that Boaz and Ruth would meet.

As this was Boaz's first visit to his field since his wife's passing, he said hello to his employees and inquired as to their well being — something he was not permitted to do during his mourning period.²⁰

Boaz included the Divine Name in his greeting to the workers. He and his rabbinical court in Betlehem had instituted that people should mention God's Name when extending a greeting.²¹ This time period saw a drastic increase in theft, and the country did not have an effective judicial system to curb this trend. Boaz therefore instituted that everyone should greet one another with God's Name, to remind them that Hashem constantly watches over them and sees their behavior even when

16 Me'am Lo'ez, p.58.

17 Midrash Ruth, 4:4.

18 Me'am Lo'ez, p.59.

19 Malbim.

20 Me'am Lo'ez, p. 60.

21 Midrash Ruth, 4:5.



nobody else does.²² This enactment was decided upon that day in Boaz's court, and he came to the fields from the city immediately following the meeting with his Bet-Din to inform his workers of this new law. He said to them, "*Hashem be with you*" to instruct them to include Hashem's Name when greeting somebody else. They therefore responded, "*Hashem bless you*" — congratulating him on this important law he had just enacted,²³ and praying that Hashem should find for him a woman to marry in place of his wife, who had just passed away.²⁴

Boaz said to his attendant, who was in charge of the harvesters, "To whom does this maiden belong?"

This attendant, who supervised over the work, stood on an elevation near the field to oversee the forty-two harvesters.²⁵

At first glance, it appears strange that Boaz would inquire about Ruth. Firstly, Boaz, the spiritual leader of his time, did not normally inquire about young women whom he saw. Secondly, Boaz undoubtedly knew Ruth already. When she arrived in Betlehem, she went to the local Bet-Din, over which Boaz presided, to undergo formal conversion. So if Boaz had already met Ruth, what did he mean when he asked his attendant, "*To whom does this maiden belong?*"

Boaz noticed Ruth's pleasant demeanor and exceptionally modest behavior. Whereas most women collecting grain would bend down, Ruth sat on the ground. The others would lift their garments to make it easier to walk, while Ruth specifically lowered her garment to ensure that it covered her legs. Other women would talk to and laugh with the young workers, but Ruth kept to herself and did not engage the men in conversation. Finally, whereas other women would take for themselves stalks from the

²² Malbim.

²³ Me'am Lo'ez, *ibid*.

²⁴ Vilna Gaon.

²⁵ Midrash Ruth, 4:6.



bundles of harvested grain, Ruth would take only stalks that fell over the course of harvesting, the stalks that the Torah required leaving for the poor. Grain that had already been packed into bundles was the property of the landowner, and Ruth therefore would not take any grain from the bundles.²⁶ Furthermore, Boaz took note of Ruth's knowledge of and compliance with the detailed halachot of *leket*. A poor person is entitled to take fallen stalks only if the harvester drops one or two stalks at a time. If he drops three or more stalks together, then they are not considered *leket*, and the poor have no right to collect it. Boaz noticed that Ruth would not collect when three or more stalks fell together. In truth, an argument could have been made for the permissibility of her collecting even three fallen stalks. The verse requires leaving *leket* for the "foreigner, the orphan and the widow," and another verse requires leaving *leket* for the "foreigner and the poor." Since Ruth was all three — a foreigner, pauper and widow, she quite possibly was entitled to collect even a group of three stalks. As a measure of added piety, however, she collected only those stalks that fell individually or in pairs of two.²⁷ The Zohar adds that Boaz could see that Ruth looked upon everything favorably, with selfless generosity, and as a result, all the grain she collected took on a unique quality of blessing. Finally, Boaz saw that *ru'ah hakodesh* (the Divine Spirit) rested upon Ruth, and thus he naturally inquired about this extraordinary woman.²⁸

And the attendant who was in charge of the harvesters answered, "She is a Moabite girl, who returned with Naomi from the fields of Moab."

The attendant confirms that this was no ordinary woman. She had returned with Naomi, converted to Judaism and grew spiri-

²⁶ Ibid.

²⁷ Shabbat 113b, See Maharsha.

²⁸ Me'am Lo'ez, p. 62.



tually to the point where she stood at the same level as Naomi (as mentioned earlier). The attendant emphasizes Ruth's young age ("a Moabite girl") in order to encourage Boaz to marry her. Boaz had thirty sons and thirty daughters, all who had died, and thus naturally looked for a woman of childbearing age. His attendant points out that Ruth was still young and could conceive. Although, he continues, she comes from Moab, and the Torah forbade marrying into the nation of Moab, this prohibition applies only to males; one may, however, marry a woman from Moab. The fact that she left Moab, where she could have enjoyed wealth and stature, and chose to *return with Naomi*, her penniless mother-in-law, to Eretz Yisrael, testifies to the sincerity of her conversion, that it was performed purely for the sake of Hashem, and not for any ulterior motive.²⁹

The attendant continues:

And she said, "Please allow me to glean and gather among the sheaves, behind the harvesters." So she came and has remained from early morning until now, staying at home only a short time.

Here the attendant stresses yet another expression of Ruth's piety: she came to the fields to collect only *leket* — the stalks that fall during harvesting — and *shichehah* — stalks forgotten by the harvesters, which the Torah likewise requires leaving for the poor. She did not collect any stalks from the *pe'ah* — the corner of the field that the Torah requires leaving over for the poor. Ruth did not want to be among the poor who would rush to grab the grain at the corner, and she therefore looked only for *leket* and *shichehah*. The attendant emphasizes also that Ruth gleaned "behind the harvesters" — in places where there were only workers,

²⁹ See Hid"á, Vilna Gaon and Me'am Lo'ez, p. 63.



and no other poor people,³⁰ so as not to infringe upon the somebody else's *leket*.

"From early morning until now" refers to the six-hour period from dawn until mealtime,³¹ during which time Ruth did not rest for even a moment. Nevertheless, she managed to collect only a small amount, due to her refusal to take any grain to which she might not have been entitled, and part of what she collected was for her mother-in-law who was at home waiting for food.³²

All this praise for Ruth's modesty, kindness and integrity was part of the attendant's attempt to persuade Boaz to marry her. He then adds that Ruth is an *"eshet hayyil"* ("woman of valor"), as evidenced by the fact that she did not stop working the entire day. She is therefore a most worthy match for Boaz, an *"ish hayyil."*³³

After six hours of collecting grain, when the time came to eat, Ruth stopped her work and went to sit down in one of the huts set up for the workers.³⁴ Boaz saw her as she rested and approached her.

Then Boaz said to Ruth, "Listen well, my daughter, do not go to glean in another field, and do not go away from here, but keep close to my maidens."

Boaz tells Ruth, "Certainly you heard that the supervisor of the harvesters suggested that I should marry you. Therefore, *'al ta'avuri mi'zeh'* ('do not go away from here')." Boaz urges Ruth not to go to any other field to collect grain, and to instead remain close to his field.³⁵ Boaz here also alludes to a different instruc-

³⁰ See Malbim.

³¹ Me'am Lo'ez, p.64.

³² Midrash Ruth, 4:7.

³³ Vilna Gaon.

³⁴ Malbim.

³⁵ Vilna Gaon.



tion — that she should not follow any other modes of worship. The word “*zeh*” (“this,” or “here”) in the phrase, “*al ta’avuri mi’zeh*” (“do not go away from here”) refers to the Almighty. Boaz warns Ruth not to abandon the God and the faith she has just embraced and return to idol worship. Additionally, he urges her to “*keep close to my maidens*” — a reference to the *tzadikim*, from whom she must learn and whose example she should follow.³⁶

Although many women among Benei Yisrael wanted to marry Boaz, given his wealth, stature and piety, he was interested in marrying Ruth. Boaz knew that the Messianic King would descend from Moabite lineage, and for this reason he wished to marry Ruth. This is also the reason why Elimelech had gone to live in Moab. He wanted one of his sons to marry a Moabite woman and thereby allow for the birth of the Messianic King. Recall that this was a time of lawlessness and anarchy, when Am Yisrael so desperately needed strong, effective leadership to restore stability. Given his prominence and influence upon his generation, as well as the meaning of the name “Elimelech” (literally, “to me is kingdom”), he felt that the Jewish kingdom would come from his family. And so when Mahlon married Ruth, it was assumed that the Mashiah would descend from this union. But Mahlon did not have Ruth convert before he married her, and thus the marriage was forbidden. For this transgression he was severely punished — he died without children, and was thus denied the privilege of having the Mashiah descend from him.

Both Elimelech and Boaz anxiously awaited the establishment of the Jewish monarchy, and each saw himself — rightfully so — worthy of initiating this process. Their approaches, however, were fundamentally different. Elimelech tried to establish the kingship through forbidden means, by violating the Torah.

³⁶ Midrash Ruth, 4:8.



He left Eretz Yisrael at a time when the entire nation depended on him. However sincere and altruistic his motives may have been, he pursued his noble objective through forbidden means, and for this he was punished. Mahlon, too, may have been worthy of fathering the Jewish monarchy with Ruth, but his failure to have her convert to Judaism before marrying her, rendered the marriage forbidden according to halachah. Like his father, he thought he could reach his altruistic goals by violating Torah law. Boaz, by contrast, worked in the opposite fashion. He did not go to Ruth; rather, Ruth came to him. It is likely that Elimelech, rather than Boaz, initially deserved the kingship. Boaz's name was originally "Ibtsan," and only later did his name become "Boaz," which, as we saw, alludes to royalty ("oz" denotes royal power). Elimelech had the potential for kingship but lost the privilege when he employed forbidden means. Boaz, by contrast, earned the rights to kingship because he did not attempt to establish the Jewish monarchy through the violation of Torah law.

The verses themselves perhaps allude to this distinction between the methods employed by Elimelech and Boaz. Regarding Elimelech, the verse states, "*A man from Betlehem Yehudah went. . .*" (1:1). Elimelech was proactive in his quest for royalty and figured he could fulfill his dream by resettling in Moab. With regard to Boaz, however, the Megillah says in our chapter (verse 4), "*Behold, Boaz arrived from Betlehem.*" He did not "go" anywhere; he did not devise complex plans how to establish the royal dynasty. Instead, he waited patiently for the opportunity to come to him. He happened to come from Betlehem, and Ruth happened to have also come that same day.³⁷

We all must have high and noble aspirations. But the tragedy of Elimelech and success of Boaz teach us to think very carefully

³⁷ Based on the Alshich; see also Me'am Lo'ez, p. 12.



how we pursue our lofty goals. The ends do not justify the means; we will never achieve our spiritual goals through forbidden means, by violating halachah. It is far better to wait for the opportunity to present itself than to push forward by transgressing the Torah's laws.

Boaz then tells her:

“Keep your eyes on the field where they are harvesting, and follow them. I have ordered the lads not to disturb you; and when you are thirsty, go to the jugs and drink from [the water] which the lads have drawn.”

Seeing Ruth's diligence and that blessing abounded wherever she looked, Boaz hired her to supervise his workers.³⁸ He instructed her to walk behind the harvesters, rather than in front of them or to their side, so that they would not look at her and have improper thoughts. And he permitted her not only to draw for herself water from the well, but also to drink from the water that his workers had already drawn.³⁹

According to the Midrash, Boaz here instructs Ruth to follow the Sanhedrin, who are referred to as the “*eyes of the nation*” (see Bamidbar 15:24). He refers to the Sanhedrin's ruling that Ruth is permitted to marry into the Jewish people, for the Almighty had ordered that we should not “disturb” those who wish to convert. He adds that when *you are thirsty* for Torah, you should go to Torah scholars and draw from their divine spirit.⁴⁰

She then fell on her face, prostrating herself on the ground, and said to him, “Why have I found favor in your eyes, that you should take notice of me, though I am a foreigner?”

Ruth hears how Boaz wants to treat her with special care and affection, and she asks him, “*Why have I found favor in your eyes,*

³⁸ Me'am Lo'ez, p. 66.

³⁹ Malbim.

⁴⁰ Midrash Ruth, 4:9



that you should take notice of me?" So many destitute women come to collect grain in the fields, and nobody pays attention to them or speaks to them. She asks, "Why do you, Boaz, take such interest in me, especially given the fact that I am a foreigner? Not to mention the fact that I come from Moab, a nation condemned by the Torah for its insensitivity to Benei Yisrael when they left Egypt. Why do you wish to marry me, if the Torah forbids marrying people from Moab? And although I come from a royal family, your ancestors — the family of Abraham — would not allow Timna, also a woman from a royal family, to join them in marriage (see Rashi, Bereishit 36:12). And besides, I suffer from abject poverty. So how is it possible that you would wish to marry me?"⁴¹

Boaz answered her and said to her, "It has been fully reported to me all that you have done for your mother-in-law since your husband's death, how you left your father and mother and the land of your birth and went to a people you had never known before."

Boaz had heard of Ruth's loyalty and kindness to her mother-in-law, that she had taken responsibility for her livelihood and wanted to stay with Naomi to receive guidance in mitzvah observance. Moreover, she insisted on staying with Naomi even after her husband's death, when generally a daughter-in-law would no longer maintain her relationship with her mother-in-law. By taking it upon herself to sustain Naomi, Ruth corrected the flaw of Moab, she transformed the insensitivity and indifference of the society in which she grew up, into a magnificent display of compassion and concern. Boaz had also heard of Ruth's exceptional modesty when she collected grain in the field. Because of all this, he explains, he decided to single her out

⁴¹ See Vilna Gaon; Me'am Lo'ez, p. 68.



for special treatment. As for Ruth's foreign origins, Boaz explains to her that he recognizes her sincerity in converting to Judaism, as evidenced by the fact that you, "*left your father and mother, the land of your birth,*" to a country of people who until very recently would not have married her. Only recently had the halachah become widely accepted that a female convert from Moab may marry into Am Yisrael. Boaz tells Ruth that "*it has been fully reported to me*" from the Rabbis that the prohibition against marrying a Moabite applies only to male Moabites, because only the men could have been expected to bring Benei Yisrael provisions in the wilderness. The women of Moab could not have been expected to bring Benei Yisrael food and water, and they were therefore not included in the Torah's prohibition concerning marrying someone from Moab. Finally, Boaz tells Ruth, he prophetically foresaw that kings and prophets would descend from you in reward for the kindness she showed towards her mother-in-law.⁴²

"May Hashem reward your deed, may you be given full recompense from Hashem, God of Israel, for you have come to seek refuge under His wings."

Boaz here assures Ruth of the immense reward she will receive from Hashem for "*coming to seek refuge under His wings.*" By committing herself to the service of God for the rest of her life, Ruth attains a similar status as an employee who is hired on an annual salary. The employee receives payment each month, even for the time he does not spend working, because of his commitment to the job.⁴³ Similarly, Hashem will assuredly repay Ruth simply for having committed herself to His service, not to mention her reward for the mitzvot she actually performs. Moreover, she will be rewarded for the conversion itself, inasmuch as it

⁴² See Midrash Ruth, 5:3; Targum Yonatan; Me'am Lo'ez, pp. 68-9.

⁴³ Malbim.



facilitated her performance of mitzvot.⁴⁴ Her piety and kindness towards Naomi, Boaz tells her, render her worthy of a place under the wings of Shechinah itself, rather than under the wings of the angels. The Midrash tells us that Megillat Ruth was written for this very purpose — to teach us the extent of the reward granted to those who perform kindness to others.⁴⁵

Boaz blesses Ruth that the Almighty shall repay her with “*full recompense*.” The Hebrew word used for “*full*” in this verse, “*shelemah*,” can also be read as “*shelomo*” — a reference to King Shelomo, David’s son, who will descend from Ruth. Ruth had already known about three great leaders who will descend from her — Oved, Yishai and David (her son, grandson and great-grandson) — but had yet to hear of Shelomo. Boaz therefore inserts a subtle allusion to King Shelomo, a descendant of Ruth who will be blessed with unparalleled wealth, wisdom and power.⁴⁶

Then she said, “I have found favor in your eyes, my lord, for you have comforted me, and have spoken to the heart of your handmaid, though I cannot even be considered as one of your handmaidens.”

Ruth expressed her gratitude to Boaz for wishing to marry her and thereby providing her comfort, for a suitable husband is the greatest comfort a bereaved woman can receive. She thanks him as well for putting her mind to rest by assuring her that she may marry into the Jewish people.⁴⁷ Finally, she says, “*I cannot even be considered as one of your handmaidens.*” Ruth says, “I had thought that I hardly deserved to serve you as a handmaid, and now I see that I will be your wife!”⁴⁸

44 Hid”a

45 Midrash Ruth, 5:4

46 Hid”a.

47 Targum.

48 Vilna Gaon.



And Boaz said to her at mealtime, “Come here and partake of the meal, and dip your bread in the vinegar.” But she sat beside the harvesters, and he handed her some roasted grain; she ate and was satisfied, and left some over.

Over the course of their conversation, mealtime arrived. Boaz ate at the same table as his workers because according to halachah, workers who eat by themselves recite only two paragraphs of *birkat hamazon*, so as not to take away time from their work. If, however, the employer eats with them, they recite three paragraphs. Boaz therefore sat with his workers so that they would be permitted to recite the entire *birkat hamazon*. And he invited Ruth to join him at the head of the table.⁴⁹

Having been raised as a princess in the palace of Moab, Ruth was not accustomed to extended exposure to heat. Therefore, after she spent six hours in the fields, Boaz recommends that she dip her bread in vinegar, because vinegar helps protect against the detrimental effects of heat exposure.⁵⁰

Ruth once again displays her extraordinary modesty and declines Boaz’s invitation to sit with him at the head of the table, preferring instead to sit to the side of the workers. She also refuses to take from their bread and vinegar, and eats only what Boaz gave her directly⁵¹ — just a little bit of roasted grain, which was more a snack than an actual meal. And yet, Hashem bestowed a special blessing upon the food after Ruth ate it such that it satisfied her hunger. In fact, her appetite was satiated so quickly that she did not even finish all the roasted grain.⁵²

The Midrash remarks that Boaz wanted to feed Ruth beef but refrained from doing so out of concern that the workers would suspect him of desiring her. Had he known that the workers

⁴⁹ Malbim.

⁵⁰ See Midrash Ruth, 5:6.

⁵¹ Malbim.

⁵² Midrash Ruth, *ibid*, see also Me’am Lo’ez, p.72.



would have realized his noble intentions in wishing to marry her, he would have fed her beef.⁵³

The Midrash further comments that latent within Boaz's invitation to Ruth is an invitation to take part in the establishment of the Jewish monarchy. "*Partake of the meal*" alludes to kingship, as it is the government's responsibility to sustain the people. The dipping of the bread in vinegar, which has a bitter taste, alludes to the fact that with royalty comes the "bitterness" associated with political life. Boaz here warns Ruth that her royal descendants will face difficult challenges and times of anguish alongside the splendor and glory of kingship.⁵⁴

And when she arose to glean, Boaz ordered his lads, saying, "Let her glean even among the sheaves, and do not humiliate her. And also let [some sheaves] fall for her even from the bundles, and leave them for her to glean, and do not rebuke her."

Immediately following the meal, even before the workers finish eating, Ruth hastily returns to the field to collect. She does not take time to rest as most people do after eating.⁵⁵ Boaz tells his servant to allow Ruth to collect even among the bundles of harvested grain. Generally they would forbid the poor from collecting *leket* in the area of the bundles, because they would likely steal harvested grain from the bundles themselves. Ruth, however, is given special permission to collect even in the area of the bundles.⁵⁶ Finally, Boaz instructs the harvesters to pretend to drop sheaves, so that Ruth would have more grain to collect and thus earn a respectable livelihood.⁵⁷

So she gleaned in the field until evening and she milled that

53 Midrash Ruth, as explained by the "Iggeret Shemuel."

54 Midrash Ruth, *ibid*.

55 Me'am Lo'ez, p.75.

56 *Ibid*.

57 Midrash Ruth, 5:7.



which she gleaned, and produced about an ephah of barley.

Ruth continued collecting until evening, collecting only *leket* — the grain that fell during harvesting, and only in the field itself. She refused to take *shichehah* — grain that the harvesters forgot to cut — or collect *leket* in the area of the bundled grain.⁵⁸ By the end of the day, she had collected an *ephah* of grain, the equivalent of three *se'ah*, or approximately fifty-four pounds.⁵⁹ She milled the grain she had collected in the field to make it easier to carry back to the city.⁶⁰ She wanted to carry all the grain in one trip, rather than have to make several trips and thereby increase the risk of coming upon immodest men. Furthermore, Ruth wanted to spare Naomi the trouble of milling the grain, and she therefore milled it in the field. She exerted herself so that Naomi could receive ready-made food.⁶¹

She carried it and went into the city. Her mother-in-law saw what she had gleaned, and she took it out [to show her] and she gave her what she had left over after eating her fill.

Ruth carried the fifty-four-pound load herself, rather than troubling one of Boaz's servants to carry it on her behalf, despite the fact that she had very clearly won Boaz's favor, and his servants would therefore be happy to assist her.⁶² Ruth walked straight to the city without stopping at all, to avoid the risk of inappropriate company.⁶³

When she arrived home, she did not show Naomi all the grain she collected, so as not to appear boastful. Neither did she immediately tell her mother-in-law about everything that happened with Boaz and how generously Boaz treated her. She rather

58 Malbim.

59 Midrash Ruth, 5:8.

60 Malbim, Vilna Gaon.

61 Me'am Lo'ez, p. 78.

62 Hid"i.

63 Me'am Lo'ez, p.78.



waited until Naomi herself would see the grain she brought and ask her about her experiences that day.⁶⁴

As we can well imagine, Ruth must have been hungry and fatigued after a full day of collecting grain outside in the summertime. Nevertheless, before taking anything to eat, she handed to Naomi the leftover food from Boaz that she had not eaten. She realized that Naomi was very hungry and could not wait until the barley would be prepared.⁶⁵

Her mother-in-law said to her, "Where did you glean today, and where did you work? Blessed be he that took note of you." So she told her mother-in-law about whom she had been working with, and she said, "The name of the man with whom I worked today is Boaz."

Naomi asks Ruth two questions: "*Where did you glean today?*" and "*Where did you work?*" The first question, of course, refers to the raw barley that Ruth had collected in the field and brought home for Naomi. The second question, however, refers to the roasted kernels that Ruth had received from Boaz, the leftovers of which she had brought for Naomi. Naomi employs the term, "*asit*" (literally, "work" or "perform") in this context because as a result of Boaz's generosity in giving Ruth ready-made food, in effect Ruth performed a great favor for Boaz. As Hazal teach us, "The poor does for the donor more than the donor does for the poor." By receiving charity, the poor person brings enormous merit to the donor, and thus, in truth, it is the donor who is the true beneficiary of his charitable donation. Naomi thus asks Ruth, "*Where did you work*" — as if to say, "To whom did you bring such great merit through his performing such kindness for you, by providing you with ready-made food?"⁶⁶ What more, Boaz

⁶⁴ Hid"á.

⁶⁵ Me'am Lo'ez, p. 78.

⁶⁶ Midrash Ruth, 5:9.



literally preserved the lives of Naomi and Ruth through his kindness. Naomi thus proclaims, *“Blessed be he that took note of you”* — he should be blessed in the merit of this great mitzvah.

Ruth informs Naomi that the man’s name is Boaz, and he is a righteous man, who undoubtedly dealt kindly with Ruth not because of her attractive appearance, but rather *leshem Shamayim* — purely for the sake of Heaven. And thus Ruth indeed brought merit to Boaz, who will be rewarded immensely for his sincere generosity and charity. The proof of his piety, Ruth explains, is the fact that his name is Boaz. He had been previously named “Ibtsan,” but his name had recently been changed to Boaz as an allusion to the strength and power Benei Yisrael received through his prayers, in the merit of which they were saved from enemy attack and famine.⁶⁷

And Naomi said to her daughter-in-law, “Blessed be he by Adonai, Who has not abandoned His kindness with the living and with the deceased.” And Naomi said to her, “The man is related to us, he is one of our [near] kinsmen.”

Naomi here emphasizes that Ruth is her daughter-in-law, despite the fact that Ruth’s husband, Mahlon, had already died, because when a man dies without children, his soul, on some level, enters his wife. For this reason, the Torah requires that in such a situation, the deceased’s brother should perform *yibum* — that is, marry the widow, and the son born from this union *“will be called by the name of the deceased brother”* (Debarim 25:6). Meaning, the son will be considered as having emerged from the soul of the deceased, which had been “transferred” into the wife with his passing.⁶⁸ Therefore, Ruth and Naomi retained their family relationship even after Mahlon’s passing, since his soul in a sense rested within his wife, Ruth.

⁶⁷ See Vilna Gaon, Alshich.

⁶⁸ Zohar, Parashat Mishpatim.



This concept also underlies Naomi's description of Boaz's kindness "*with the living and the deceased*." He performs kindness "*with the living*," with Naomi and Ruth, by feeding them and providing them with a respectable livelihood. But he also performs kindness "*with the deceased*" by performing the mitzvah of *yibum*, by which he acts kindly towards the soul of Mahlon.⁶⁹

Ruth at first did not understand how or why Boaz would perform kindness with the deceased. Naomi therefore clarifies, "*The man is related to us, he is one of our [near kinsmen]*." Meaning, Boaz's family was less distinguished than Elimelech's,⁷⁰ and therefore Boaz would certainly agree to perform *yibum* and marry Ruth, in order to join the prominent family of Elimelech.⁷¹

And Ruth the Moabite said, "What is more, he said to me: Stay close to my lads until they have finished all my harvesting." Naomi said to her daughter-in-law, Ruth, "It is best for you, my daughter, that you go forth with his maidens, so that they will not encounter you in a different field." So she kept close to the maidens of Boaz, to glean [with them] until the end of the barley harvest and of the wheat harvest, and she [continued] to live with her mother-in-law.

Ruth confirmed to Naomi that indeed, Boaz wishes to marry her, for he had told her to "*stay close to my lads*." Boaz had actually told her to stay close with his maidens (verse 8), but Ruth understood this as hint that Boaz afforded her the same status as his maidens, meaning, he maintained that halachah permits Ruth to marry into Am Yisrael, despite her Moabite ancestry. Boaz had recently discovered that the prohibition against marrying a Moabite applies only to males from Moab,

⁶⁹ Malbim

⁷⁰ Me'am Lo'ez, p. 81

⁷¹ Me'am Lo'ez, p. 81



and Ruth could therefore marry a Jewish man just like any of the maidens. He thus alluded to Ruth that she may “*stay close with my lads*” — meaning, she is permitted to marry them.

Naomi then warns Ruth that despite Boaz’s insinuation that she could marry his young men, she should ensure to stay only with his maidens, so as to avoid any rumors of immodesty on her part.⁷² Naomi here also tells Ruth to continue collecting grain for the duration of the barley harvest and through the wheat harvest, a period spanning three months. A woman who converts to Judaism may not marry for the first three months after her conversion, so that in case she was pregnant at the time of her conversion we can identify the child as a gentile. Since a woman’s pregnancy generally becomes visible three months after conception, once three months have passed we permit her to marry a Jewish man, as we assume that the Jewish husband fathered any child born to her thereafter. Therefore, Naomi tells Ruth that she will not be able to marry for another three months, and she must therefore support herself during this period by collecting grain in Boaz’s field.⁷³

Ruth heeded her mother’s-in-law instructions and stayed only with Boaz’s maidens, and not with the young men. When the wheat harvest came to an end, “she [continued] to live with her mother-in-law,” rather than with the young women. Despite Naomi’s elderly age, Ruth chose her company over that of the young maidens, in order to continue learning from her noble conduct and also so that Naomi would not live alone.⁷⁴

72 Alshich.

73 Ibid.

74 Malbim.



Chapter 3

After the three-month period, Naomi tells Ruth that the time has come for her to marry,¹ and she even swears² that she is committed to seeing her married to someone with whom she will find security. Whereas often mothers-in-law do not wish for their daughters-in-law to remarry, Naomi was committed to finding a suitable match for Ruth. Although Ruth's remarriage would mean that Naomi would have to live alone, Naomi concerned herself with what was best for Ruth, and wanted to ensure that she would find the proper husband.³

Naomi suggests that Ruth marry Boaz, a family relative of Naomi, and recommends that Ruth herself go and ask Boaz to marry her, rather than consult with a matchmaker. Naomi knew that the Messianic King would descend from Moabite ancestry and correctly assumed that he would emerge specifically from Ruth. Therefore, in determining the proper way to begin this process, she looked to Tamar, the daughter-in-law of Yehudah, who took the initiative and went herself to Yehudah, and from this union was born Peretz, the father of the Davidic dynasty. Naomi decides that this same method should be implemented here, as well, at this stage of the development of the Messianic dynasty.

Naomi assures Ruth that it was not due to disinterest that Boaz had not said anything to Ruth about the possibility of marrying her, but rather because the three-month waiting period had to pass. She tells Ruth to go at night to the granary, where Boaz slept in order to protect his grain from thieves, which were,

¹ Malbim.

² Targum.

³ Me'am Lo'ez, p. 87.



unfortunately, very prevalent at that time.⁴ The plan was that Ruth would go during the daytime to the field near the granary, when the workers winnowed the grain. People who saw her would think that as a relative, she came simply to take part in the festivities surrounding the winnowing, which was traditionally accompanied by celebration. Furthermore, Ruth had become friendly with the women in the field, and thus people would assume that she came to spend time with them. She would remain in the field until all the workers left to return home, and then go into the granary and find out where Boaz slept.⁵

Before she goes, Naomi advises, she must “bathe and scent” herself. This refers not only to physical washing, but to spiritual cleansing, as well. Ruth must fully repent from her idolatrous past and make a firm, sincere commitment to the observance of all the mitzvot.⁶ She must bring her Shabbat clothing with her and put them on in the granary, rather than wearing them in the field. People who would see her wearing Shabbat clothing in the field might mistake her for a harlot.⁷

Upon hearing Naomi’s instructions, Ruth became very frightened. As soon as Boaz sees her there, she wondered, he will assume she had come to offer her services as a harlot. He would right away curse her and most certainly refuse to marry her. Naomi therefore tells her, “*ve’yaradet*” — “go down” to the threshing floor. The word “*ve’yaradet*” is spelled with an extra letter *yod* at the end, as if it should be read, “*ve’yaradeti*” — “I will go down.” Naomi guarantees that her merits will accompany Ruth to the granary, and she therefore has nothing to fear. Tamar had likewise met Yehudah on the road posing as a harlot in order to establish the family from which the Messianic King will emerge.

⁴ See Midrash Ruth, 5:i6.

⁵ Malbim.

⁶ Midrash Ruth, 5:i2

⁷ Malbim.



Just as she was spared from harm and punishment due to her sincere motives, so does Naomi assure Ruth of God's protection as she takes this initiative to bring about the birth of the Mashiah.⁸

Naomi instructs Ruth to stay hidden until Boaz finishes eating. After he goes to sleep, Ruth should go to him and uncover his feet. The uncovering of Boaz's feet was meant to symbolize the failure to perform the mitzvah of *yibum*. The Torah requires that if the deceased's brother refuses to marry the widow and thereby fulfill this mitzvah, he must perform the ceremony of *halitzah*, which involves the widow's removal of his shoe from his foot. By uncovering Boaz's feet, Ruth indicates that if he does not marry her, he would be considered like a brother who refuses to perform *yibum* and must therefore have his foot exposed through the *halitzah* ritual.⁹ Finally, Naomi tells Ruth to lie down only at Boaz's feet, rather than near his body, which would clearly be inappropriate. She should then wait to hear Boaz's response to her request.

Ruth expresses her consent despite the risk involved, should Boaz curse her for coming to him at night. Ruth also takes it upon herself to perform complete teshuvah (repentance), as Naomi instructed.

Ruth watched Boaz from her hiding place and saw Boaz eat and drink. This was the first time since the famine struck that Boaz allowed himself to eat to satiation. Although he was very wealthy and could afford to eat to contentment even during the years of famine, he refused to do so, in order to take part in the pain and suffering of the nation. Unlike Elimelech, who fled to Moab in an attempt to save himself, and abandoned his nation during their time of need, Boaz lowered his standard of living

⁸ Based on the Alshich.

⁹ Malbim.



and would not even eat his fill so long as Am Yisrael suffered from hunger.¹⁰ This was the first year that his field's produce filled the granary to capacity, and he celebrated the end of the famine by eating to contentment for the first time. Particularly, he celebrated the fact that it was in the merit of his prayer that Hashem finally brought an end to the long, devastating famine. Thus, after he finished eating, he recited *birkat hamazon* with a profound sense of joy and gratitude to the Almighty for accepting his prayer and showing compassion to His people by ending their hardship.¹¹

Boaz then spent some time studying Torah.¹² Hashem brought upon him intense fatigue, and he fell asleep. Ruth then went to him and lay near his feet. Throughout the first half of the night, Boaz sensed nothing; Hashem blesses the righteous by having them sleep very deeply and soundly.

At midnight, which is a particularly sacred time of night, when the righteous would arise to express thanksgiving to the Almighty,¹³ Boaz awoke and thought a *shed* — a demon or spirit — was at his feet. Terribly frightened, Boaz was about to shout, which would have awakened his servants who also slept there and this could have resulted in a *hillul Hashem* (desecration of God's Name), when they would see a woman by his feet. Ruth therefore grabbed hold of his arm and he began to feel her hair. Knowing that a *shed* does not have hair, Boaz understood that near him was a woman, rather than a *shed*.¹⁴

He asked her who she was, and Ruth identified herself and requested that he perform the mitzvah of *yibum* by marrying her. Normally, Boaz would have cursed Ruth for doing what she did.¹⁵

10 Me'am Lo'ez, p.91.

11 Alshich.

12 Midrash Ruth, 5:15.

13 Me'am Lo'ez, p.92

14 Midrash Ruth, 6:1

15 Ibid.



But Hashem put in his mind the decision to bless her, rather than curse her. Ruth learned from the example of Tamar, who put herself at risk in order to have children with Yehudah and thereby produce the Mashiah. Similarly, Ruth trusted that Hashem would not allow any evil to befall her as a result of her initiative in this regard.

For this reason, King David would, many years later, arise every night at midnight to give thanks to Hashem for the fact that Boaz did not curse Ruth. Had Boaz reacted angrily to Ruth, David would never have come into the world.¹⁶

Boaz blesses Ruth for wishing to marry him, an eighty-year-old man,¹⁷ rather than a younger man. Boaz considers this a greater display of kindness than her having supported Naomi over the last three months, in that her marriage to Boaz also served to perpetuate Mahlon's legacy. Boaz adds, "All that you say, I will do." He assures her that despite his position as a *shofet*, he does not perceive marrying a convert as an insult to his stature, for everyone knew that Ruth was a noble, righteous woman. People would therefore consider Ruth a most worthy match for Boaz, the religious leader of the generation.¹⁸ However, he informs her, they must first ask Tob, a brother of Elimelech, if he wishes to marry Ruth. Since Boaz was Elimelech's nephew and thus a more distant relative than Tob, Tob enjoys first rights with regard to this mitzvah.¹⁹ Boaz therefore tells Ruth to sleep there only that night — without a husband²⁰ — and he would approach Tob first thing in the morning.

He swears to Ruth that if Tob refuses to marry her, he would.

Boaz here demonstrates his extraordinary concern and sensi-

¹⁶ Ibid.

¹⁷ Midrash Ruth, 6:2.

¹⁸ Malbim.

¹⁹ Rashi.

²⁰ Midrash Ruth, 6:4.



tivity for other people. He knew that the Mashiah would descend from a Moabitess, and given Ruth's unparalleled piety, he correctly assumed that she would be the Moabitess from whom the Mashiah will emerge. And yet, he would not marry her before first deferring to the closer relative, who had first rights in this regard. Elimelech had attempted to bring the Mashiah at the expense of his brethren who depended on him, by abandoning the Jewish people and resettling in Moab. But Boaz's intentions were purely sincere, and he therefore selflessly offered this privilege to the closer relative. He understood that one may never neglect basic manners and sensitivity to the rights of others, even for such a lofty goal as bringing the Mashiah.

Ultimately, Tob decides against marrying Ruth, as he was unaware of the halachah that the Torah's prohibition of marrying into the nation of Moab applies only to the males of that nation, but one may marry a woman from Moab. Boaz thus marries Ruth, and she bore him a son Oved. Oved would later become the father of Yishai — who was the father of David, King of Israel.

May Adonai reward your deed,
may you be given full recompense
from Adonai, God of Israel, for
you have come to seek refuge un-
der His wings.”

יְשַׁלֵּם יְהוָה פְּעֻלָּךְ וְתָהִי מִשְׁכָּרְתְּךָ
שְׁלֵמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל
אֲשֶׁר-בָּאת לְחַסוֹת תַּחַת-כְּנָפָיו:

The translation of the Azharot is based on the sefer *Netiv Mitsvotecha*, by *Hacham Shaul Cohen*, zt”l. The *Misvah* count was also taken from there.

The sefer *Zohar Harakiah* and *Siddur Aish Masliah* and the sefer *Azharot* by *Rabbi David Bitton*, zt”l, were also used for the translation of the Azharot.

15. And may he be a restorer of life for you, and a support in your old age. For your daughter-in-law who loves you has borne him, [and] she is better to you than seven sons."

טו וְהָיָה לָךְ לְמַשִּׁיב נַפֶּשׁ
וּלְבִלְכָל אֶת־שִׁיבְתְּךָ כִּי
כָלְתָךְ אֲשֶׁר־אַהֲבָתְךָ יִלְדְתוּ
אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה
בָּנִים:

16. And Naomi took the child, and held it in her bosom, and she became his nurse.

טז וַתֵּקַח וַתִּנְעֲמֵי אֶת־הַיֶּלֶד
וַתִּשָּׂתְהוּ בְּחִיקָהּ וַתְּהִי־לָהּ
לְאִמָּנָה:

17. The [woman] neighbors gave him a name, saying, "A son has been born to Naomi," and they called his name, Obed; he was the father of Yishai [who was] the father of David.

יז וַתִּקְרָאנָה לּוֹ הַשְּׂכֵנֹת שֵׁם
לֵאמֹר יִלְד־בֶּן לְנַעֲמִי
וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא
אָבִי־יִשָּׁי אָבִי דָוִד:

18. These are the generations of Peres: Peres begot Hesron;

יח וְאֵלֶּה תּוֹלְדֹת פֶּרֶץ פֶּרֶץ
הוֹלִיד אֶת־חֶצְרוֹן:

19. And Hesron begot Ram, and Ram begot Aminadab;

יט וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם
הוֹלִיד אֶת־עֲמִינָדָב:

20. And Aminadab begot Nahshon, and Nahshon begot Salmah;

כ וְעֲמִינָדָב הוֹלִיד אֶת־נַחֲשֹׁן
וְנַחֲשֹׁן הוֹלִיד אֶת־שַׁלְמָה:

21. And Salmon begot Boaz, and Boaz begot Obed;

כא וְשַׁלְמוֹן הוֹלִיד אֶת־בֹּעַז וּבֹעַז
הוֹלִיד אֶת־עוֹבֵד:

22. And Obed begot Yishai; and Yishai begot David.

כב וְעוֹבֵד הוֹלִיד אֶת־יִשָּׁי וְיִשָּׁי
הוֹלִיד אֶת־דָּוִד:

10. And moreover, Ruth, the Moabitess, the wife of Machlon, I have taken [lit. acquired] as a wife, to perpetuate the name of the deceased upon his inheritance, that the name of the deceased not be cut off from among his brethren, and from the gate of his [native] place. You are [hereby] witness this day.”

11. And all the people who were at the gate said — and the elders [also] said: “We are witnesses! May Adonai make this woman, who is coming into your home, like Rahel and like Leah, who together built the House of Israel. May you perform deeds of valor in Ephrat, and be famous in Betlehem.

12. May your house be like the house of Peres, whom Tamar bore to Yehudah, through the offspring which Adonai will give you from this young woman.”

13. So Boaz took Ruth and she became his wife; and he came to her. And Adonai made her conceive and she gave birth to a son.

14. And the women said to Naomi, “Blessed is Adonai, Who has not withheld from you a redeeming kinsman [even] this day; and may his name be famous in Israel.

וְגַם אֶת־רוּת הַמּוֹאֲבִיָּה אִשְׁתִּי
מַחֲלוֹן קָנִיתִי לִי לְאִשָּׁה
לְהַקִּים שְׁם־הַמֵּת עַל־נַחֲלָתוֹ
וְלֹא־יִכָּרֵת שְׁם־הַמֵּת מֵעַם
אָחִיו וּמִשְׁעֵר מִקוֹמוֹ עַד
אֲתָם הַיּוֹם:

י' וַיֹּאמְרוּ כָל־הָעָם אֲשֶׁר־
בַּשָּׁעַר וְהַזְקֵנִים עַד
יִתֵּן יְהוָה אֶת־הָאִשָּׁה תְּכַאֲחַ
אֶל־בֵּיתָךְ כְּרָחֵל וְכִלְאָה אֲשֶׁר
בָּנוּ שְׁתִּיחֵם אֶת־בֵּית יִשְׂרָאֵל
וַעֲשֵׂה־תִּיל בְּאֶפְרָתָה וְקָרָא־
שֵׁם בְּבֵית לָחֶם:

יב וַיְהִי בֵּיתָךְ כְּבֵית פְּרִץ אֲשֶׁר־
יָלְדָה תָמָר לַיהוּדָה מִן־
הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָךְ מִן־
הַנְּעִרָה הַזֹּאת:

יג וַיִּקַּח בָּעֵז אֶת־רוּת וַתְּהִי־לּוֹ
לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן יְהוָה
לָהּ חַרְיוֹן וַתֵּלֶד בֶּן:

יד וַתֹּאמְרֵנָה הַנָּשִׁים אֶל־נָעֳמִי
כְרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית
לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ
בְּיִשְׂרָאֵל:

5. Then, said Boaz, "On the day you acquire the field from Naomi, and from Ruth, the Moabitess, wife of the deceased [son], you will have acquired it [in order] to perpetuate the name of the deceased upon his inheritance."

ה וַיֹּאמֶר בָּעֵז בְּיוֹם-קִנְיֹתֶךָ
הַשָּׂדֶה מִיַּד נַעֲמִי וּמֵאִת
רוּת הַמּוֹאֲבִיָּה אִשְׁת־הַמֵּת
קִנִּיתָ לְהַקִּים שֵׁם-הַמֵּת עַל-
נַחֲלָתוֹ:

6. So the kinsman said, "I am unable to redeem it for myself, for I would mar my own inheritance. Redeem it for yourself and assume my right of redemption, for I am unable to redeem it."

ו וַיֹּאמֶר הַנָּאִל לֹא אוּכַל לְגָאֹל-
לִי כֹן-אַשְׁחִית אֶת-נַחֲלָתִי
נָאִל-לָךְ אֶתָּה אֶת-גְּאֻלָּתִי כִּי
לֹא-אוּכַל לְגָאֹל:

7. This was the former custom in Israel, concerning redemption and exchange, to validate all [such] matters — a man would take off his shoe and give it to the other party — this was the form of validation in Israel.

ז וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל-
הַגְּאֻלָּה וְעַל-הַתְּמוּדָה
לְקַיֵּם כָּל-דִּבְרֵי שְׁלֹף אִישׁ נִעְלָז
וְנָתַן לְרַעְיוֹ וְזֹאת הַתְּעוּדָה
בְּיִשְׂרָאֵל:

8. So the redeemer said to Boaz, "Acquire it for yourself," and so he took off his shoe.

ח וַיֹּאמֶר הַנָּאִל לְבָעֵז קִנְה־לָּךְ
וַיִּשְׁלַף נַעֲלָיו:

9. Boaz then said to the elders and to all the people, "You are witnesses this day that I have acquired all that belonged to Elimelech, and to [his sons], Kilyon and Machlon, from the hand of Naomi.

ט וַיֹּאמֶר בָּעֵז לְזִקְנִים וְכָל-הָעָם
עֲדִים אַתֶּם הַיּוֹם כִּי קִנִּיתִי
אֶת-כָּל-אֲשֶׁר לְאֵלִימֶלֶךְ וְאֶת
כָּל-אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן מִיַּד
נַעֲמִי:

IV ד

1. Boaz had gone up to the gate and was sitting there, and behold, the [other] redeemer was passing by — [the one] of whom Boaz had spoken — and he said [to him], “Come over, sit down here, So-and-so” and he came over and sat down.

א ובעז עָלָה הַשָּׂעַר וַיֵּשֶׁב שָׁם
וַתֵּיָּחַ הַנָּאֵל עִבֵּר אִישׁר דָּפַר-
בָּעֵז וַיֹּאמֶר סוּרָה שְׂכֵה-פֹה
פִּלְגִי אֶלמִנִי וַיֵּסֶר וַיֵּשֶׁב:
2. He [then] took ten men of the elders of the city, and said, “Be seated here,” and they sat down.

ב וַיִּקָּח עֶשְׂרֵה אַנְשִׁים מִזְקֵנֵי
הָעִיר וַיֹּאמֶר שְׁבוּ-פֹה
וַיֵּשְׁבוּ:
3. Then he said to the redeemer, “The parcel of land which belonged to our brother, Elimelech, is up for sale by Naomi who has returned from the Moabite country.

ג וַיֹּאמֶר לַנָּאֵל חֲלֻקַּת הַשָּׂדֶה
אִישׁר לְאַחֵינוּ לְאַלְמֶלֶךְ
מִכְרָה נַעֲמִי הַשָּׂכֶה מִשֹּׁמְרֵה
מוֹאָב:
4. And I decided to tell you about it, in these words — buy it in the presence of those sitting here, and in the presence of the elders of my people. If you desire to redeem it, redeem it, and if it will not be redeemed, tell me, that I may know [now], for beside you there is no one to redeem it, and I am [next in line] after you.” And he said, “I will redeem it.”

ד וַאֲנִי אֶמְרָתִי אֶגְלָה אֲזַנְךָ
לֵאמֹר קָנָה נָגֵד הַיֹּשְׁבִים
וְנָגֵד זְקֵנֵי עַמִּי אִם-תִּגְאָל גְּאָל
וְאִם-לֹא יִגְאָל תַּגִּידָה לִּי וְאִדְעָה
כִּי אֵין זֹולָתְךָ לַגְּאֹל וְאִנְכִּי
אֶחְרִיד וַיֹּאמֶר אָנֹכִי אֶגְאָל:

13. Stay the night. In the morning — if he will redeem you — well and good, let him redeem you, but if he does not wish to redeem you, then I will redeem you, as Adonai lives — lie here until the morning.”

14. So she lay at his feet until the morning, and she arose before one could recognize another, for he said, “It must not be known that the woman came to the threshing floor.”

15. And he said, “Bring [me] the shawl you are wearing, and hold it out.” She held it, and he measured out six measures of barley, and he placed it upon her; he then went into the city.

16. She came to her mother-in-law, who said, “What happened with you, my daughter?” So she told her all that the man had done for her.

17. And she said, “He gave me these six measures of barley, for he said to me, ‘Do not go empty-handed to your mother-in-law.’”

18. She then said, “Wait, my daughter, until you know what will come of the matter for the man will not rest until he settles this matter today.”

יג לִינִי | הַלַּיְלָה וְהַיּוֹם בַּבֹּקֶר
אִם-יִגְאָלֶךָ טוֹב יִגְאָל וְאִם-
לֹא יִחְפֹּץ לִגְאָלֶךָ וְגִאֲלֶתִיךָ אֲנִכִּי
חַי-יְהוָה שְׂכָרִי עַד-הַבֹּקֶר:

יד וַתִּשְׁכַּב בַּמְּגֻלּוֹתַיו עַד-הַבֹּקֶר
וַתָּקָם בַּטָּרֶם יָכִיר אִישׁ אֶת-
רַעְיוֹ וַיֹּאמֶר אֶל-יְוֹדָע בִּי-בָאָה
הָאִשָּׁה הַזֶּה:

טו וַיֹּאמֶר הָכֵי הַמַּטְפַּחַת אֲשֶׁר-
עָלֶיךָ וְאֶחָזִי-בָהּ וַתֹּאחֲזוּ
בָהּ וַיִּמְד שֵׁשׁ-שְׁעָרִים וַיִּשֶׁת
עָלֶיהָ וַיָּבֵא הָעִיר:

טז וַתָּבוֹא אֶל-חֲמוּלָהּ וַתֹּאמֶר
מִי-אַתָּה בָּתִּי וַתַּגִּד-לָהּ אֵת
כָּל-אֲשֶׁר עָשָׂה-לָּהּ הָאִישׁ:

יז וַתֹּאמֶר שֵׁשׁ-שְׁעָרִים הָאֵלֶּה
נָתַן לִי בִּי אָמַר אֵלַי (אֵלֵי קָרִי
וְלֹא כְתִיב) אֶל-תָּבוֹאִי רִיקָם אֶל-
חֲמוּלָתְךָ:

יח וַתֹּאמֶר שְׂכָרִי בָּתִּי עַד אֲשֶׁר
תִּדְּעִין אֵיךְ יִפְּל דְּבָרִי בִּי לֹא
יִשְׁקַט הָאִישׁ בִּי אִם-בְּלֵלָה
הַדְּבָר הַיּוֹם:

רות ליום ב'

8. And it was at midnight, that the man was startled and [he] turned about — and behold — there was a woman lying at his feet.

ח וַיְהִי בַּחֲצִי הַלַּיְלָה וַיִּתְחַד
הָאִישׁ וַיִּלָּפֶת וַהֲנֶה אִשָּׁה
שֹׁכֶבֶת מִרְגְּלָיו׃

9. And he said, “Who are you?”
And she answered, “I am Ruth, your handmaid; spread your mantle over your handmaid, for you are a near kinsman.”

ט וַיֹּאמֶר מִי-אַתָּה וַתֹּאמֶר אֲנֹכִי
רוּת אֲמָתְךָ וּפְרַשְׁתָּ כְּנָפְךָ
עַל-אֲמָתְךָ כִּי גֹאֵל אַתָּה׃

10. He then said, “Blessed be you by Adonai, my daughter, your latest act of kindness has excelled [your] earlier [kindness], since you did not go [seek] after the young[er] men, whether poor or rich.

י וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה בְּתִי
הַיִּשְׁכַּבְתְּ חֲסִידָךְ הָאֲחֵרוֹן מִן-
הָרֵאשׁוֹן לְבִלְתִּי-לָבֶת אַחֲרֵי
הַבְּחוּרִים אִם-דָּל וְאִם-עָשִׁיר׃

11. And now, my daughter, fear not; whatever you ask, I will do for you, for it is known to all [who sit] in the gate of my people, that you are a virtuous woman.

יא וְעַתָּה בְּתִי אַל-תִּירְאִי כֹל
אֲשֶׁר-תֹּאמְרִי אֶעֱשֶׂה-לָּךְ כִּי
יָדוּעַ כָּל-שָׂעַר עַמִּי כִּי אִשָּׁה
תָּוִל אַתָּה׃

12. Now, though it is true that I am a near kinsman — yet there is a kinsman who is even closer than I.

יב וְעַתָּה כִּי אֶמְנָם כִּי (אם כתיב
ולא קרי) גֹּאֵל אֲנֹכִי וְגַם יֵשׁ
גֹּאֵל קָרוֹב מִמֶּנִּי׃

May the few in number behold
the rising of those who sleep in
the dust, and the blowing of the
shofar and the flag raised in the
hills.

וִירְאוּ מִתִּי מִסְפָּר. בְּקוֹם יִשְׁנִי
עָפָר. וּבִתְקַע שׁוֹפָר. וּבִנְשׂוּא
גַם הָרִים:

[With the coming of Mashiah and
the Resurrection of the Dead], at
the head of busy thoroughfares
mouths will sing as well as from
the dens of lions and from the
[lair] of leopards on the moun-
tains.

וּמֵרֹאשׁ הַחַיּוֹת. תִּרְנְנָה פִּיּוֹת.
וּמִמְעוֹנוֹת אֲרִיּוֹת. וּמִהַרְרֵי
נְמִרִים:

Then, all sinful people will melt
away in [their] evildoing to the
sound of the masses celebrating
with joy and song.

וְאִזּוֹ כָּל-עַם שׁוֹיֵג. בְּרָעָה
יִתְמוֹיֵג. לְקוֹל הַמּוֹן חוֹיֵג.
בְּשִׂמְחָה וּבְשִׁירִים:

On the mountain of the Galilee
we will march with the flute, then
You will want burnt-offerings,
and then bulls will be brought
[upon the Altar].

וְעַל הַר הַגָּלִיל. נִהְלֵךְ בְּחִלְלִיל.
וְאִזּוֹ תִּחַפֵּץ כָּלִיל. וְאִזּוֹ יַעֲלוּ
פָרִים:

[362] I will be glorified through the death of the non-Kohen who serves [in the Temple]. [363] One who lacks atonement [a Kohen who serves before completing his purification process] shall be banished from the earth.

[שסב] וְהָיָה הָעוֹבֵד בְּמוֹתוֹ
אָכְלֵהוּ. [שסג] וּמֵאֶרֶץ יֵאָכֵל.
מִחֲסֵר כְּפוּרִים:

[364] Death is appropriate for one [who serves in the Temple] with long hair or [365] While intoxicated, [or for] [366] A contaminated [Kohen] who comes to serve in the chambers [of the Temple].

וְהָמוֹת רְתוּי. [שסד] לְפָרוּעַ [שסה]
וְשֵׁתוּי. [שסו] וּמֵמָא הָאֲתוּי.
לְשִׁמֶשׁ בְּחֻדְרִים:

We have completed the positive commandments as well as the negative commandments, with the help of the Rock who provides shelter and protection to the upright.

כָּלֹו מִצְוֹת עֲשֵׂה. וּמִצְוֹת לֹא
תַעֲשֶׂה. בְּעֶזְרַת צוּר מִחֲסֵה.
וּמִגֹּן לְיִשְׂרָאֵל:

These laws are the choice foundations; they have branches like the branches of palms.

אֵלֶּה הַתּוֹרוֹת. יְסוּדוֹת נִבְחָרוֹת.
וְלֵהֲנֶה פִּאֲרוֹת. כְּסִנְסְנֵי תְּמָרִים:

May the Supreme Lord hasten to gather the impoverished nation and rebuild the Mountain of Zion and the Valley of Corpses.

יִמְחַר אֵל עֲלִיּוֹן. לְקַבֵּץ עַם
אֲבִיּוֹן. וְיִבְנֶה הַר צִיּוֹן. וְעֵמֶק
הַפְּגָרִים:

May He reestablish His [fallen] booth [the Temple] and illuminate its darkness. May He give strength to His king and raise our pride.

וְיָקִים אֶת־סֻכּוֹ. וְיִנְיֶה חֻשְׁבּוֹ.
וְיִתֵּן עֹז לְמֶלְכּוֹ. וְקִרְנֵי יָרִים:

[354] One who violates the blood of the covenant [i.e., circumcision] shall have his life cut off. It [this *misvah*] gives hope and a future for the freedom of the prisoners [i.e., the Jews in exile].

[שנד] וְעֹזֵר עַל דַּם בְּרִית. תְּהִי
נַפְשׁוֹ לְהַכְרִית. וְהִיא תִקְוָה
וְאַחֲרִית. לְשֵׁלַח הָאֲסִירִים:

[355] The contaminated [person] will be trampled upon entering the Temple, [as will [356] One] who eats sanctified food when he is contaminated.

[שנה] וְהִטְמֵא יָדָשׁ. בְּבֹאֵהוּ
לְמִקְדָּשׁ. [שנו] וְהֵאָכַל נִקְדָּשׁ.
בְּטִמְאַת הַבְּשָׁרִים:

[357] Chaos shall befall a [non-*Kohen*] who partakes of *terumah*, him, [and] [358] A *Kohen* who is contaminated and violates the commandments [which forbid the contaminated to eat *terumah*].

[שנז] וְהֵאָכַל תְּרוּמָה. תְּבֹאֶהוּ
מְהוּמָה. [שנח] וְכֵהֵן כִּי יִטְמָא.
בְּעֲבָרוֹ מֵאֲמָרִים:

[359] Pain shall come upon one who eats *tevel* [produce from which *terumah* and tithes have not been apportioned]. He will exert himself for naught and will be gripped by pangs.

[שנט] וְהֵאָכַל מִקְּבֵל. יִבֹּאֶהוּ
חֶבֶל. וְיִיגַע לְהֶבֶל. וְיֵאָחֲזֶהוּ
צָרִים:

[360] A *tevul yom* [a contaminated person after his immersion in a mikveh] who is assigned to serve [in the Temple before sundown], shall be driven from the earth, [as will] [361] One [who serves in the Temple] lacking the specified number of [priestly] garments.

[סס] וּמִתְבֵּל יוֹסֵר. טְבוּל יוֹם
הַנִּמְסָר. [ססא] לְשִׁמּוֹשׁ וּמַחֲסָר.
בְּגָדִים נִסְפָּרִים:

[342] One who worships a fearful looking image [is punished] with complete destruction, as is [343] One who eats *hames* on certain days.

[שמב] וְעוֹבֵד מַלְאָצָה. לְכָל
וְנִחְרָצָה. [שמג] וְאוֹכֵל מִחֻמֵּצָה.
בְּיָמִים נִסְפָּרִים;

[344] One who does not bring the *Pesah* [offering] shall have his name covered by darkness, [As will occur to] [345] One who eats or [346] Performs [forbidden activity] on *Yom Kippur*.

[שמד] וּפָסַח לֹא יַעֲשֶׂה. בְּחֻשְׁךָ
שְׁמוֹ יִכְסֶה. [שמה] וְאִישׁ אוֹכֵל
[שמו] וְעוֹשֶׂה. בְּיוֹם הַכִּפּוּרִים;

[347] A person who anoints [himself with] or [348] Compounds [the anointing oil or [349] The incense according to its prescribed formula], I will judge them with My wrath, and also [350] The person who shuts his ears to the ruling of the teachers [i.e., the Sanhedrin].

[שמז] וְאִישׁ סָךְ. [שמט]
וּמִפְתִּים. בְּעִבְרָתִי אֲשַׁפְּטֵם. [שנ]
וְאִישׁ אָזְנוֹ יֵאָטֵם. לְמִשְׁפַּט
הַמּוֹרִים;

[351] One who slaughters [a sacrifice] outside [the Temple], and [352] One who offers [sacrificial meat on an altar] outside [the Temple]; and [353] [A *Kohen*] who has not washed [his hands and feet] with the waters of the wash basin [before performing service in the Temple].

[שנא] וְהִשְׁחֵט מִחוּץ. [שנב]
וְהִמְעִלָה בְּחוּץ. [שנג] וְשִׂאִינוּ
רְחוּץ. בְּיָמֵי בְּיָרִים;

[333] The sentence of a *Kohen's* daughters [who commits adultery], and [334] The sentence of false witnesses testifying against them, and [335] The sentence of the adulterer [are all] for destruction and eradication.

One having relations with a gentile woman is to be cut down during his evil act, also one who steals through deceit, the choice vessels [of the *Bet Hamikdash*].

[336] One who kidnaps shall slumber in the grave; and [337] One who eats fat or [338] Blood shall be [consumed] like the fat of sheep.

Cursed be [339] the one with wrong intentions [when slaughtering an offering] and eats *pigul* [improperly prepared sacrificial meat] which must only be consumed by the fires of furnaces [i.e., *pigul* must be burned].

[340] Tottering limbs [shall befall] the practitioner of witchcraft; and clean teeth [i.e. death, shall befall] [341] The one who eats leftover sacrificial meat [past the prescribed deadline for its permissible consumption].

[שלג] ומשפט בנות כהן. [שלד]
ומשפט זממיהן. [שלה] ומשפט
בועליהן. להשמיר ולהחרים:

והבועל ארמית. ברצתו
להצמית. והגונב בתרמית.
קסוות נבחרים:

[שלו] והגונב אדם. בשחת
יָרֵם. ואוכל [שלו] חֶלֶב [שלח]
וְדָם. יהי ביקר פָּרִים:

[שלט] וארור כל-נוכל. אשר
פגול יאכל. והוא רק יאכל.
באשי הבירים:

ושברון מתנים. [שמ] לאוזו
עינים. [שמא] ונקיון שנים.
לאוכל נותרים:

And [314] One who has relations with a married woman will be exceedingly disgraced and defamed; as will the [315] One who brings disgrace upon the wife of his father's brother. Both of these are prohibited.

[316] One who has relations with the one who bore him [i.e., his mother], [or [317] With] his son's daughter or [318] His daughter's daughter, or [319] His daughter or [320] His wife's daughter, or [321] One who has relations with his father's or [322] Mother's sister.

And [323] [One who has relations] with a woman and her daughter, or [324] Her son's daughter or her daughter's daughter, or [325] With a menstrual woman as she waits to complete her term [of separation].

And [326] [One who has relations] with his father's wife, or [327] Brother's wife, or [328] The mother of his mother-in-law or [329] Father-in-law. All these are forbidden.

[330] One who has relations with his sister, or [331] With his mother-in-law, or [332] With his wife's sister, will be scattered to the mouth of the pit, [i.e., *Gehinom*].

[שיד] וְכָא עַל אִשְׁתּוֹ אִישׁ. מְאֹד
יִחְפֹּר וַיִּבְאִישׁ. [שטו] וְדוֹתוֹ
מִבְּאִישׁ. שְׁנֵי אֵלֶּה אֲסוּרִים:

[שטז] וְכָא עַל יוֹלְדָתוֹ. [שיז] וְכַת
בְּנוֹ [שיח] וְכַת בְּתוֹ. [שיט] וְכַתוֹ
[שכ] וְכַת אִשְׁתּוֹ. [שכא] [שכב] וְכָא
עַל אַחֹת הַזָּרִים:

[שכג] וְעַל אִשָּׁה וְכַתָּהּ. [שכד]
וְכַת בְּנָהּ וְכַת בְּתָהּ. [שכה] וְעַל
נָדָה בְּשִׁבְתָּהּ. לְמַלְאֲת
מִשְׁמָרִים:

[שכו] וְעַל אִשְׁתּוֹ אָבִיו. [שכז] וְעַל
אִשְׁתּוֹ אָחִיו. [שכח] וְאִם חֲמוֹתוֹ
[שכט] וְחָמִיו. כָּל-אֵלֶּה אֲסוּרִים:

[של] וְחָבָא עַל אַחֹתוֹ. [שלא]
וְחָבָא עַל חֲמוֹתוֹ. [שלב] וְכָא עַל
אַחֹת אִשְׁתּוֹ. לְפִי שְׁאוּל
נִפְזָרִים:

[295] One who in his abundant wickedness gives his offspring to *Molech*, or [296] One who blasphemes his Savior, and raises his hand [against God].

[297] One who entices others [to idolatry] or [298] Desecrates [the Shabbat]; [299] The wayward and rebellious son. [300] One who hits or [301] Curses [his parents]; and [302] One who entices [the inhabitants of] cities [to idolatry].

[303] One who speaks false [prophecy] in the name of a pagan deity; [304] One who consults with spirits of revulsion and [305] Oracles of falsehood.

[306] One who murders [is sentenced] to a fearful death and [is thrown] into a grave. And [307] The population of the wayward city is pierced by the sword.

[308] [The body of] a prophet who intentionally [prophesies falsely] will be covered by worms. [309] A woman who lies carnally with an animal of the forest.

And [310] A man who has relations with a betrothed woman or [311] [His] married daughter-in-law, or [312] With an animal at the trough, or [313] With males.

[רצה] אֲשֶׁר יִתֵּן זֶרְעוֹ. לְמִלָּךְ
בְּרֵב רָשָׁעוֹ. [רצו] וְהִמְנִיף
יָשָׁעוֹ. אֲשֶׁר יָדוּ יָרִים:

[רצו] וּמִסִּית [רצח] וּמִחָלָל. [רצט]
וּבֶן סוֹבֵא זִזְלָל. [ש] וּמִפֶּה [שא]
וּמִקָּלָל. [שב] וּמִדִּיחַ עָרִים:

[שג] וְהִדּוּבֵר סָרְה. בְּשֵׁם עֲבוּדָה
זָרָה. [שד] וּבַעַל אוֹב לְזָרָה. [שה]
וַיִּדְעוּנִי שְׁקָרִים:

[שו] וְנִפְשׁ רוֹצֶחַת. לְפָחַד וּפָחַת.
[שז] וְעַם עִיר נִדְחַת. בְּחֶרֶב
נִדְקָרִים:

[שח] וְנָבִיא מִדְּעַת. תִּכְסֶּהוּ
תּוֹלְעֵת. [שט] וְאִשָּׁה נִרְכָּעַת.
לְבִהַמַּת הַיְעָרִים:

[שי] וְהָפֹא עַל אַרוֹסָה. [שיא] וְעַל
כָּלָה כְּנוֹסָה. [שיב] וְעַל בְּהֶמְהָ
אֲבוֹסָה. [שיג] וְהָפֹא עַל זָכָרִים:

[273] The law, "I have not eaten [the second tithe before the burial of a deceased relative], and [274] The law, "I have not consumed" [the second tithe in a state of contamination], and [275] The law, "I have not given [the money of the second tithe for any other purpose], [such as] for [burial of] the dead who have departed.

Judge honestly regarding the law of the collateral [e.g., [276] The creditor is not permitted to enter the debtor's house to take security for a loan, and [277] A creditor must return to the debtor by sunset, a night garment given as security, etc.], and the section [in the Torah] regarding the regular [*Kohen*], and [278] The section regarding the officers [who addressed the people before going to war].

And all the sections [of the Torah dealing with communal *misvot*] that radiate *misvot*, which is like finding a place of rivers and streams in the wilderness. [279-294] [There are fifteen negative commandments directed to the general community].

There are seventy-one negative commandments whose violators] are subject to specific [capital punishment by man or by a heavenly decree]; the following is the list as they are mentioned in writing:

[רעג] וְחָק לֹא אֶכְלֵתִי. [רעד] וְחָק
לֹא בַעֲרֵתִי. [רעה] וְחָק לֹא נָתַתִּי.
לְמֵתִים נִגְזְרִים;

[רעו] [רעז] וּבִתְעוּדַת הָעֵכוּמ.
בְּמִישְׁרִים תִּשְׁפֹּט. [רעח] וּפְרָשֶׁת
הָדִיּוּמ. וּפְרָשֶׁת שׁוֹטְרִים;

[רעט-רצד] וְכָל-פְּרָשִׁיּוֹת. מִפִּיקִי
תוֹשִׁיּוֹת. אֲשֶׁר הֵם בַּצִּיּוֹת.
מְקוֹם נְהָרִים יְאוּרִים;

וְאַחֵר וְשִׁבְעִים הֵם. חֲרוּצִים
בְּמַעֲשֵׂיהֶם. וְאֵלֶּה פְּקוּדֵיהֶם.
בְּמִכְתָּב נִזְכָּרִים;

[262] The *misvah*, "Do not take collateral [from a widow]," bear upon your shoulder. [In its merit] your strength shall not wither, and you will blossom like palm trees.

[רסב] וּמִצְוֹת לֹא תַחְבֵּל. עָלֶי
כָּתַף תִּסָּבֵל. וְחִילָךְ לֹא יִבֹּל.
וְתִפְרַח כִּתְמָרִים:

[263] The *misvah*, "Do not diminish [from the *misvot*]," you shall never eliminate; and [264] The law of the slanderer who presses libelous charges [against his wife, that he is not permitted to divorce her; [265] Nor may a man divorce the woman that he forced himself upon].

[רסג] וּמִצְוֹת לֹא תִגְרַע. לְעוֹלָם
לֹא תִפְרַע. [רסד] [רסה] וְחֹק
מוֹצִיא שֵׁם רָע. וְשֵׁם עֲלִילוֹת
דְּבָרִים:

[266] The law, "You shall not add" to [the *misvot*], and [267] The law, "Do not flatter" [a murderer by acquitting him]; and [268] The law, "Do not round off," the side-growth of the head, like the [pagan] priests.

[רסו] וְחֹק לֹא תוֹסִיפוּ. [רסז] וְחֹק
לֹא תַחְנִיפוּ. [רסח] וְחֹק לֹא
תְקַיְּפוּ. פֶּאֶת רֹאשׁ כֹּהֲנִים:

[269] The law, "Do not explore after [your heart and eyes]," and [270] The law [that a judge] "shall not tremble [before any man]." [271] The law, "Do not deviate [from any of the commandments]," and [272] The law [to fulfill] oaths of accepted prohibitions.

[רסט] וְחֹק לֹא תִתְוֹרוּ. [רע] וְחֹק
לֹא תִתְוֹרוּ. [רעא] וְחֹק לֹא תִסְוֹרוּ.
[רעב] וְחֹק שְׁבוּעוֹת אִסְרִים:

[251] The *misvah*, “You shall not burn [a fire on Shabbat],” and [252] The *misvah*, “You shall not lie” [and swear falsely]; [253] The *misvah* “They shall not be sold [forever],” the fields of the open lands outside the cities [of the *Leviyim*, i.e., the *Levi* may always redeem the field he dedicated to the Temple treasury, and [254] The *misvah* that any dedication made cannot be redeemed].

[רנא] וּמִצְוֹת לֹא תִבְעְרוּ. [רנב]
וּמִצְוֹת לֹא תִשְׁקְרוּ. [רנג] [רנד]
וּמִצְוֹת לֹא יִמָּכְרוּ. שְׂדֵה מִגֵּרָשׁ
עָרִים:

[255] The *misvah* not to mix diverse species [i.e., breeding different types of animals, or [256] Planting different types of seeds together, or [257] Planting a vineyard with mixed species]; and the *misvah* [258] [Not to take as collateral] the upper millstone and the mill; and [259] The stones of the scale [must be of correct weight] in the pockets of merchants.

[רנה] [רנו] [רנז] וּמִצְוֹת כְּלָאִים.
[רנח] וְרֶכֶב וְרִחִים. [רנט] וְאֲבִי
מֵאֲזֵנִים. בְּכִיטֵי מִסְחָרִים:

[260] The *misvah*, “Do not raise” [an iron tool to hew stones for the Altar], and not ever to smoothen [the stones of the Altar]. And [261] The *misvah*, “lest he add,” additional blows [when lashing a sinner].

[רס] וּמִצְוֹת לֹא תִנִּיף. לְעוֹלָם לֹא
תִּתְנִיף. [רסא] וּמִצְוֹת פֶּן יוֹסִיף.
לְהַפּוֹת נֹסָרִים:

[242] Do not distort the way [i.e., the order of the *Kehunah*] for thereby you will be a burden [in God's eyes]. Do not act like *Korach* and his rebellious cohorts.

[רמב] וְלֹא יַעֲבֹט אֶרֶח. וַיְהִיָּה
לְטָרָח. וְלֹא יִהְיֶה כְקָרַח. וְרָעִיו
הַמִּמָּרִים:

[243] An elderly [over fifty years old] *Levi* shall not work in the service [of the Temple]. [244] Do not take the mother of a nest in the presence of her young.

[רמג] וְלֹאֵי הַנֶּקֶן. עֲבוּדָה לֹא
יִתְקַן. [רמד] וְלֹא תִקַּח אִם בֶּן.
עֲלֵי הַצִּפּוּרִים:

I will lengthen your days through [245] The *misvah*, "You may not cause the payment of interest," [so that] your light will not darken in a land of disarray [i.e., *gehinnom*].

וַיִּמְיֵךְ אֶמְשִׁיךָ. [רמה] בְּמַצּוֹת לֹא
תַשִּׁיךָ. וְאוֹרְךָ לֹא יִחְשִׁיךָ.
בְּאֶרֶץ לֹא סְדָרִים:

You will not significantly falter by [246] [Observing] the *misvah* [of remaining within the prescribed] Shabbat boundary, and [by [247] Observing] the law requiring that the meal-offering fried in a pan or baked in ovens [must not be *hames*].

וְלֹא תִפְזַט רֵבֶת. [רמו] בְּמַצּוֹת
גָּבוּל שַׁבָּת. [רמז] וְחֹק מִנְחַת
מִחֲבֶת. וּמֵאִפֶּה תִנּוּרִים:

Your house will not falter through [248] The *misvah*, "It [the breast-plate] shall not come loose [from the *ephod*]," [and through] the *misvah*, [249] [250][Guard yourself] lest you forget [God]," which is mentioned twice [in the Torah].

וּבֵיתְךָ לֹא יִסַּח. [רמח] בְּמַצּוֹת
לֹא יִנָּח. [רמט] [רג] וּמַצּוֹת פֶּן
תִּשְ�כַּח. שְׁתִּים נֶאֱמָרִים:

[234] She [his daughter] shall not partake of his bread if a non-*Kohen* marries his daughter, but she may eat with him when she returns to him [as a widow or a divorcee] as in her youth [i.e., without children].

[רלד] וְלֹא תֹאכַל פָּתוֹ. בְּקַחַת זָרָה
פָּתוֹ. אֲכַל תֹּאכַל אִתּוֹ. בְּשׁוּבָהּ
בְּנְעוּרִים:

[235] Nor shall his worker [i.e., a regular servant] or resident [i.e., one whose ear has been bored] partake of it. [236] He shall not come upon a corpse [that is] inside a tent of mourning.

[רלה] וְגַם לֹא יֹאכַל בּוֹ. עֹבֵד
וְתוֹשֵׁב. [רלו] וְעַל מֵת לֹא יָבֹא.
בְּאֶהְלֵי תַמְרוּרִים:

[237] He shall not eat [the offerings whose blood was sprinkled upon] the [Curtian] within [the Sanctuary] with malevolence and deceit. [238] He shall not completely separate [the head of] the turtle-dove offering that must be torn apart.

[רלז] וְלֹא יֹאכַל פְּגִימִית. בְּזֶדוֹן
וּבְתַרְמִית. [רלח] וְלֹא יִבְדִּיל
לְהַצְמִית. שְׁסוּעֵי הַתּוֹרִים:

[239] He shall not eat his own meal-offering that is completely burned, lest he be severely punished. [240] Do not sacrifice a blemished [animal] among rams and lambs.

[רלט] וְלֹא יֹאכַל מִנְחָתוֹ. כָּלִילוֹ
פֶּן יִחַת. [רמ] וְלֹא תִזְבַּח מִזְשָׁחַת.
בְּאֵילִים עִם פָּרִים:

[241] A non-*Kohen* may not come upon the sight of the sacred [vessels] when they are being inserted [into their covers for transport]. An impure [*Kohen* shall not perform the service] lest he be engulfed by destruction and calamity.

[רמא] וְזָר לֹא יִתְגַּלֶּעַ. רְאוֹת
קֹדֶשׁ בְּבִלְעַ. וְטָמֵא פֶּן יִבְלַע.
בְּשָׂאוֹן וּשְׂכָרִים:

[226] He [the *Kohen*] shall not let his hair remain unshorn, [227] Nor shall he rend [his garments as a sign of mourning]. [228] He shall not defile his offspring [through a forbidden relationship] [229] Nor the Temple citadel.

[230] [The regular *Kohen* may not contaminate himself upon the death of any person with the exception of the seven relatives as prescribed in the Torah.] [231] But he [the *Kohen Gadol*] shall not contaminate himself for [the burial of] his father or mother, but [he may contaminate himself] for a deceased among his nation who has no one to bury him.

[232] Because of, "He shall not leave [the Sanctuary even to attend the funeral of his parents]," he [the *Kohen Gadol*] shall earn favor before Him, and he will rejoice at the time he leaves [the Sanctuary] , like [the rejoicing of] a groom [leaving] his chambers.

[233] And because of, "[The fire on the Altar shall be kept burning on it], it shall not be extinguished," his greatness will increase; his candle shall not be extinguished, rather it will shine like the luminaries.

[רכז] וְלֹא יַגְדִּיל פָּרַע. [רכז] וְלֹא יִפְרֹם קָרַע. [רכח] וְלֹא יַחֲלִיל זָרַע. [רכט] וּמִקִּדָּשׁ מִבְּצָרִים:

[רל] וְלֹא יִטְמֵא עֲצָמוֹ. [רלא] לְאָבִיו וּלְאִמּוֹ. אֲכָל עַל מֵת עֲמוֹ. אֲשֶׁר אֵין לוֹ קוֹבְרִים:

[רלב] וּבְדִבְרֵי לֹא יֵצֵא. לְפָנָיו יִרְצֶה. וַיִּגִּיל עֵת יֵצֵא. בְּחֶתֶן מִחֲדָרִים:

[רלג] וּבְדִבְרֵי לֹא תִכְבֶּה. גְּדֻלָּתוֹ תִּרְבֶּה. וְנֵרוֹ לֹא יִכְבֶּה. וְזָרַח בְּמֵאוֹרִים:

[216] Do not sell a Hebrew [slave] in the same manner as a gentile [slave] is sold [e.g., in the open market]; [217] Do not reject an Egyptian when he comes to [convert and] reside [among you].

[218] Do not reject an Edomite when he comes to My Footstool. [219] Those with crushed [testes] or severed [members] shall not enter into My nation.

[220] A Hebrew maidservant that is taken as part of an agreement shall not go free in the same manner as a gentile maidservant goes free, with [the maiming of her] primary limbs.

If her master betrays her [by refusing to marry her] he must [let others] redeem her for her price. [221] He shall not have the right to sell her [to another man] like other sales.

[222] He shall not deny her [i.e., the maidservant] when he takes the daughter of others [as a wife], food or clothing or marital relationship.

[223] Four types of women [widow, [224] Divorcee, [225] Desecrated, harlot] are forbidden to a *Kohen* [*Gadol*], but one of them [a widow] is permitted to a [regular] *Kohen*.

[רטז] וְלֹא תִמְכֹּר עֶבְרִי.
בְּמִמְכַּרְתָּ נֶכְרִי. [ריז] וְלֹא תִתְעַב
מִצְרִי. בָּבוֹאוֹ לְמִגּוּרִים:

[ריח] וְלֹא תִתְעַב אֲדוֹמִי. בָּבוֹאוֹ
לְהָדוֹמִי. [ריט] וְלֹא יָבוֹא בְּעַמִּי.
פְּצוּעִים וְשִׁבּוּרִים:

[רכ] וְלֹא תֵצֵא עֶבְרִית. אֲשֶׁר
תִּקַּח בְּבָרִית. פְּצִיאת אָמָה
נֶכְרִית. בְּרָאשֵׁי אַבְרִיִּים:

וְאִם יִכְגֹּד גְּבִירָהּ. וְהִפְדָּהּ
בְּמַחִירָהּ. [רכא] וְלֹא יִמְשַׁל
לְמַכְרָהּ. בִּיתֵר מִמְכָּרִים:

[רכב] וְלֹא יִגְרַע אוֹתָהּ. שְׂאֵרָהּ
וּבְסוּתָהּ. וּמִשְׁכָּב עוֹנָתָהּ.
בְּקַחְתּוֹ פֶּת אַחֲרִים:

[רכג] [רכד] [רכה] וְאַרְבַּע נָשִׁים הֵן.
אֲסוּרוֹת לְבִהְיוֹן. וְהָאֶחָת מֵהֶן.
בְּשָׂרָהּ לְאַחֲרִים:

[204] The wife of a deceased brother shall not marry [without *Yibum* or *Halitzah*] a foreign man. A non-Kohen may not partake of the crowned [forbidden parts of] holy offerings.

[205] There shall not be a harlot in the sacred congregation. [206] A woman shall not wear the garments of men.

[207] Men shall not wear the garments of women. [208] There shall not be male prostitutes among the worthy children [of Yisrael].

[209] Do not ruthlessly subjugate your Jewish brother. [210] Do not crown a gentile [as a king], but rather a free born man [i.e., a Jew].

[211] He [the king] shall not have many wives, [212] Or horses or horsemen, so that [213] He shall not return the free [nation] to the land of the Egyptians [to acquire more horses].

[214] His heart shall not stray [from Hashem] because of the horses of his chariot, or [215] [By amassing] his silver and his gold and [other] delights [for his] treasures.

[רד] וְלֹא תִהְיֶה לְאִישׁ זָר.
בְּעוֹלָת אֶח נָגֹזֶר. וְלֹא יֵאכֹל
מִזֶּזֶר. קִדְּשִׁים מִזִּזְרִים:

[רה] וְלֹא תִהְיֶה קְדֻשָּׁה. בְּסוֹד
עֵדָה קְדוּשָׁה. [רו] וְלֹא יִהְיֶה עַל
אִשָּׁה. לְבוּשֵׁי הַגְּבָרִים:

[רז] וְלֹא יִלְבָּשׁוּ אֲנָשִׁים. לְבוּשֵׁי
הַנָּשִׁים. [רח] וְלֹא יִהְיוּ קְדֻשִׁים.
בְּכִנִּים נִבְשָׁרִים:

[רט] וְלֹא תִרְדֶּה בַּחֲרִי. בְּאֶחָיֶךָ
הָעֶבְרִי. [רי] וְלֹא תִמְלִיךְ נָכְרִי.
אֶבֶל כִּי בֶן־חֹזִרִים:

[ריא] וְלֹא יִרְבֶּה נָשִׁים. [ריב]
וְסוּסִים וּפָרָשִׁים. [ריג] וְלֹא יָשִׁיב
חֲפָשִׁים. לְאֶרֶץ הַמִּצְרִיִּם:

[ריד] וְלֹא יָסוּר לִבּוֹ. בְּסוּסֵי
מִרְקָבוֹ. [רטו] וּבִסְפוֹ וּזְהָבוֹ.
וְחִמְדַּת הָאוֹצָרוֹת:

[194] Do not seek peace with the cruel [Amonites and Moabites] who rose [against us]. [195] Do not place blood [in your house] by placing traps.

[קצד] וְלֹא תִדְרֹשׁ שְׁלֹמִים.
לְאַכְזָרִים וְקָמִים. [קצה] וְלֹא
תָשִׂים דָּמִים. לְהִצִּיב
מִכְמֹזִים:

[196] Do not kill the innocent or the righteous poor. [197] Do not abandon the *Leviyim* and [198] They shall not inherit any cities [in *Eretz Yisrael*].

[קצו] וְלֹא תַהַרֵּג נָקִיִּים. וְצַדִּיקִים
עֲנִיִּים. [קצז] וְלֹא תַעֲזֹב לְוִיִּם.
[קצח] וְלֹא יִנְחֻלוּ עָרִים:

[199] Do not seek [information] from the dead for there is no truth in it. Wipe out the sorcerer who deceives in his cunning way [to escape punishment].

[קצט] וְלֹא תִדְרֹשׁ אֶל מֵת. אֲשֶׁר
אֵין עִמּוֹ אֱמֻנָה. וְהַכְּשִׁף
הַצָּמֵת. אֲשֶׁר עָרוֹם יַעֲרִים:

[200] Do not move a boundary [marker] in accordance with the command of He who dwells in heaven. [201] Do not cut down a fruit tree when you build a siege.

[ר] וְלֹא תַשְׁיג כָּל-גְּבוּל. בְּמִצְוֹת
שׁוֹכֵן זְבוּל. [רא] וְלֹא תַשְׁחִית
עֵץ יָבוּל. בְּעֵת תִּבְנֶה מִצְרִים:

[202] Do not profane your daughter by making her a harlot. [203] Do not take back your wife after she went [and married] others.

[רב] וְלֹא תַחַלֵּל בִּתְּךָ. לְהַזְנוֹת
מִדַּעַתְךָ. [רג] וְלֹא תָשִׁיב
אִשְׁתְּךָ. בְּלִכְתָּהּ לְאַחֵרִים:

Do not have relations with her during the time of unclean separation, nor [shall you take] a woman in addition to her sister such that you reveal her source.

וְלֹא תִשָּׁכַב אִתָּהּ. בְּנִדָּת
מִמָּאָתָהּ. וְאִשָּׁה אֶל אֲחֹתָהּ.
לְגִלּוֹת הַמְקוֹרִים:

[182] Do not make with them [the seven Canaanite nations] a treaty, or [allow them to worship] their gods; and [183] Do not act like them, [for their beliefs are] broken cisterns [i.e., false beliefs].

[184] Do not follow along with them in the laws of their doctrines. [185] Do not allow them to live; [186] Do not show favor to the enemies.

[187] [Idolaters] shall not live in your land, and [188] Do not intermarry with them. [189] Do not place a flooring stone [upon which to prostrate] like those who observe nonsensical vanities.

Do not leave over any offspring in a city that betrays Me [by worshipping idols]. [190] It shall not be rebuilt, rather you must completely destroy it.

[191] The banned property of the devastated people [of the city] shall not be kept in your possession. Rather, the city shall be made into a mound of dust, like [a city destroyed by] foreigners.

[192] Scatter the Amonite and disperse the Moabite [i.e., do not allow them to marry a Jew]. [193] A *mamzer* may not enter [in marriage] into the congregation of a chosen people.

[קפב] וְלֹא תִכְרֹת לָהֶם. בְּרִית
וְלֹא לֵהִיָּהֶם. [קפג] וְלֹא תַעֲשֶׂה
בָּהֶם. בּוֹרוֹת נִשְׁבָּרִים;

[קפד] וְלֹא תִלְךְ אִתָּם. בְּחֻקֹּת
מִשְׁמֵרָתָם. [קפה] וְלֹא תַחֲיֶה
אוֹתָם. [קפו] וְלֹא תֶחֱזַן צָרִים;

[קפז] בְּאַרְצָכֶם לֹא יִשְׁכְּנוּ. [קפח]
וְכֶם לֹא תִתְחַתְּנוּ. [קפט]
וּמִשְׁכֵּבִית לֹא תִתְּנוּ. בְּהִבְלֵי שְׂוֹא
שׁוֹמְרִים;

וְלֹא תִשְׁאִיר עֹנֶה. בְּעִיר עָלִי
וּתְּנֶנָּה. וְהִיא לֹא תִבְנֶה. [קצ] אֲבָל
הַחֶרֶם תַּחֲרִים;

[קצא] וְחֶרֶם עִם נָכָךְ. בְּיָדְךָ לֹא
יִדָּבֵק. וְהִיָּתָה תֵּל אֲבָק.
בְּמַהֲפַכַת וָרִים;

[קצב] וְעַמּוֹנִי תַפְזֹר. וּמוֹאָבִי
תַבְזֹר. [קצג] וְלֹא יָבוֹא מִמּוֹר.
בְּסוֹר עִם נִבְחָרִים;

And [171] Firmly set your steps with regard to, "Do not believe in lucky times." Be gracious to the [Jewish] servants when they are set free.

[קעא] וּבְדָבָר לֹא תִעֲוֶינָה.
אֲשֶׁרֶיךָ בּוֹיָנָה. וְהַעֲבָדִים תַּחֲוִינָה.
בְּצֵאתָם לְדִרְוֹרִים:

[172] Do not diminish from their due portion [needed] to satisfy their needs; do not send them away empty-handed, oppressed or depleted.

[קעב] וְלֹא תִגְרַע חֶקֶם. לְמִלֵּאת
אֶת־סְפוּקָם. וְלֹא תִשְׁלַחֵם
רִיקָם. מְרוּדִים וְנִעְוָרִים:

[173] Do not force upon them the [degrading] work of [gentile] slaves, for they are Mine, purchased slaves.

[קעג] וְלֹא תַעֲבֹד בָּהֶם. עֲבוֹדַת
עֲבָדֵיהֶם. בְּיַעַן כִּי לִי הֵם.
עֲבָדִים נִמְכָּרִים:

[174] Do not close your hand [to withhold charity] and [175] Do not stiffen your neck [not to listen to the prophets]. [176] Do not give your money on interest, like the haughty ones do.

[קעד] וְלֹא תִקְפֹּץ בַּכָּף. [קעה] וְלֹא
תִקְשֶׁה עֲרֹפֶךָ. [קעו] וְלֹא תִתֵּן
בְּסִפָּף. בְּנִשְׁשָׁף בִּיהִירִים:

[177] Let your heart not feel bad when you give [charity] to your resident [who lives among you]. [178] There shall not be found among you diviners or [179] Charmers.

[קעז] וְלֹא יִרַע לְכַבֶּדָּה. בְּתִתֶּנָּה
לְתוֹשָׁבָה. וְלֹא יִמָּצֵא בָּךְ. [קעח]
קִסָּמִים [קעט] וְחֻבָּרִים:

Do not pass your son [through the fire of *Molech*], [180] Do not shave your beard [with a razor]. [181] Do not have compassion when it comes to destroying your enemies.

וְלֹא תַעֲבִיר בְּנֶךָ. [קפ] וְלֹא
תִשְׁחִית זְקִנְךָ. [קפא] וְלֹא תַחֲסֹם
עֵינֶךָ. לְבָלוֹת הַצּוֹרְרִים:

[159] Do not take shelter in the shade of Egypt, and [160] Do not act like them [e.g., do not castrate animals]. [161] Do not test God like the rebellious ones did.

[162] Fear the statute, "They shall not be seen [before Me empty-handed on the pilgrimage festivals];" revere its words and you will find life and peace [as continuous] as [the flow of] rivers.

[163] Be strong and resolute regarding the matter: "Do not make yourselves abominable" [by eating those detestable creatures whose habitat is water or [164] By eating detestable animals among birds or [165] By eating detestable creatures that creep on the ground]. [166] Do not oppress the stranger, for you [yourselves] were strangers [in Egypt].

[167] Thoroughly investigate and inquire regarding the matter, "Do not indulge in sorcery," and [168] regarding, "You shall not deal deceitfully," like the detested ones who have gone astray [from Hashem].

And [169] Ensure not to be careless regarding: "You shall not cook [meat with milk]." [170] Do not eat [the *Korban Pesah*] boiled or raw on the Night of Watching [*Pesah*].

[קנט] בְּצִלַּ נֹף לֹא תִחָסוּ. [קס]
וְכֵהֶם לֹא תַעֲשׂוּ. [קסא] וְהָאֵל לֹא
תִנְסוּ. כְּמִסַּת הַמּוֹרִים:

[קסב] וְחֹק לֹא יֵרָאוּ. דְּבָרָיו
תִּירָאוּ. וְחַיִּים תִּמְצְאוּ. וְשָׁלוֹם
כְּנְהָרִים:

[קסג] [קסד] [קסה] וּבְדָבָר לֹא
תִשְׁקָצוּ. מֵאֵד חֲזָקוֹ וְאִמְצוּ.
[קסו] וְהִגֵּר לֹא תִלְחָצוּ. כִּי
הָיִיתֶם גֵּרִים:

[קסז] וּבְדָבָר לֹא תִנְחָשׁוּ. מֵאֵד
חֲקְרוּ וְדַרְשׁוּ. [קסח] וּבְדָבָר לֹא
תִבְחָשׁוּ. כְּנִגְלָחִים סָרִים:

[קסט] וּבְדָבָר לֹא תִבְשֹׁל. חֲרֹל
מִהַתְרַשֵּׁל. [קע] וְלֹא תֹאכַל
בִּשְׁל. וְנָא לֵיל שְׁמוֹרִים:

[147] Send out of the [Leviyim] camp one who has experienced an occurrence [of a nocturnal emission], so that [148] Your Rock does not find anything unseemly [e.g., the recitation of holy expressions in shameful surroundings].

[קמז] וּמִקֵּרָה הַנִּרְאָה. בְּמַחֲנֶה
הַפָּאָה. [קמח] וְצִוְּךָ לֹא יֵרָאֶה.
כָּךְ עֲרוֹת דְּבָרִים:

[149] Do not arrange with others to impose interest upon a poor man. [150] [Observe] the statute, “Do not do the same” [as you were commanded to do to false gods], to the Mightiest of powers [e.g., to break the Altar or to erase even part of God’s Name].

[קמט] וְנִשְׁךְ לֹא תַתֵּן. לְהַשִּׁים
עַל מִסְכֵּן. [קנ] וְחָק לֹא תַעֲשֶׂה
בֶּן. לְאֲדִיר אֲדִירִים:

[151] Do not close your eyes [to ignore the animals of your fellow] that have strayed [or [152] other property that you find] or [153] Animals that have fallen. [154] Do not make idols like the vanity of the gentiles.

[קנא] [קנב] וְעִנִּיךָ לֹא תַעֲלִים.
בְּנֵדְחִים [קנג] וְנוֹפְלִים. [קנד] וְלֹא
תַעֲשֶׂה אֱלִילִים. כְּהַבְלֵי
הַנִּבְרִים:

[155] Do not wear wool that has been woven together with linen. [156] Do not offer as a sacrifice [on the Altar], the honey of dates, or leaven.

[קנה] וְצֹמֶר לֹא תִלְבַּשׁ. בָּמוֹ
פִּשְׁתִּים נִחְפָּשׁ. [קנו] וְלֹא תִקְטִירוּ
דְּבַשׁ. תְּמָרִים וּשְׂאֹרִים:

[157] Do not offer My sacrifices and [158] Do not pour libations for My Name upon the Interior Altar situated before the “fawns” [i.e., the two poles that carried the Ark and protruded from the Curtain of the Holy of Holies].

[קנז] וְלֹא תַעֲלוּ לַחֲמִי. [קנח] וְלֹא
תִסְכוּ לְשָׁמִי. בְּמוֹזַבַּח פְּנִימִי.
אֲשֶׁר לִפְנֵי עֲפָרִים:

[133] [And on] the festival of remembrance of our righteousness and proper deeds [*Rosh Hashanah*], and [134] [On] the festivals of song [*Sukkot* and [135] *Shemini Atzeret*], and [136] [On] the [holy] convocation of atonement [*Yom Kippur*].

[137] Do not break a bone [of the paschal offering] on the night [of *Pesah* when] you left the prison [i.e., Egyptian bondage]. [138] No razor shall pass upon the head of the *nazir*.

[139] [When one vows to become a *nazir*], he may not mention [as a condition] that he intends to become contaminated through direct contact [or [140] indirect contact] with his [deceased] father, sister or brother, or the other relatives.

[141] He shall not drink wine that causes redness to the eye, [142] Nor [shall he drink] wine vinegar or [143] Other products [of grapes, or [144] Their pits and skins].

[145] Do not etch into your body tattoo marks. [146] One who blasphemes [God] shall be hanged and [then] led to burial [on that same day].

[קלג] וּמִקְרָאֵי זָכוֹן. לְצֶדֶק
וּלְבִשְׁרוֹן. [קלד] [קלה] וּמִקְרָאֵי
הָרוֹן. [קלו] וּמִקְרָא כְּפוּרִים:

[קלז] וְעֵצֶם לֹא תִשְׁבֵּר. בְּלֵיל
צֵאתְךָ מִבּוֹר. [קלח] וְתַעַר לֹא
יַעֲבֹר. עַל רֶאשֵׁי נְזִירִים:

[קלט] [קמ] וְלֹא יֵצֵא מִפִּיו.
לְהַטְמִיא לְאָבִיו. וּלְאֶחָיו
וּלְאֶחָיו. וְיֵתֵר הַשָּׂאֲרִים:

[קמא] וְלֹא יִשְׁתֶּה יַיִן. לְחִבְלִילוֹת
עֵינָיו. [קמב] [קמג] [קמד] וְלֹא חֲמִץ
יַיִן. וְיֵתֵר הַדְּבָרִים:

[קמה] וּכְתַבְתָּ קַעֲקָע. בְּגִידָךְ לֹא
תִרְקַע. [קמו] וְהִמְקִיל יִיבַע.
וְיִיבַל לְקָבְרִים:

Do not prepare incense [similar to the incense used in the Temple], and keep your eyes open [not to violate this transgression]; [124] Do not accept ransom [from one who committed a premeditated murder or [125] From one who killed inadvertently, and pardon] those who murder in secret.

קִטְרֶת לֹא תִרְקֹחַ. וְעֵינֶיךָ
תִּפְקַח. [קכד] [קכה] וְכֹפֶר לֹא
תִקַּח. לְרוֹצְחֵי מִסֵּתֵרִים:

[126] Be careful, lest you forget the matter of [not being permitted to eat] the sciatic nerve. [127] You shall think highly of the commandment, "It shall not be difficult in your eyes" [when sending away a servant after six years].

[קכו] שָׁמַר פֶּן תִּנְשָׁה. דְּבַר גֵּיד
תִּנְשָׁה. [קכז] וּמִצְוֹת לֹא יִקְשָׁה.
בְּעֵינֶיךָ תִּרְיֶם:

[128] The statute, "It [an animal] and its young [shall not be slaughtered on the same day]," keep secure in your heart. Do not give over your son to the cruel [idol] of Molech.

[קכח] וְחָק אוֹתוֹ וְאֶת־בְּנוֹ. בְּלֶפֶךְ
תִּצְפְּנוּ. וּבְנֶךְ לֹא תִתֵּנוּ. לְמֹלֶךְ
אֲכֹזִרִים:

[129] Withdraw from all work on My Shabbat [and feel as if all your work] is completed; [as well as on] [130] The festival of *Masot* [*Pesah*, both the first and [131] Last days], and [132] On the festival of *Bikkurim* [*Shabuot*].

[קכט] וְכָל־מְלָאכָה לְהִקְצוֹת.
בְּשַׁבְּתוֹתֵי לְרִצּוֹת. [קל] [קלא]
וּמִקְרָאֵי מִצְוֹת. [קלב] וּמִקְרָא
בְּפוּרִים:

[112] Do not offer a gift [with a blemish as a sacrifice] from the hands of a non-Jew. [113] A farmer shall not work with the first-born oxen.

[קיב] ומִיד בֶּן נֶכֶד. לֹא תִקְרִיב
אֶשְׁפָּר. [קיג] וְלֹא יַעֲבֹד אֶפֶר.
בְּבִכּוּרֵי שְׂוָרִים:

[114] Do not offer [a sacrifice] for acceptance anywhere outside [the prescribed area of that sacrifice]. [115] Do not shear a firstborn sheep when the flocks are being washed [before they are sheared].

[קיד] וְלֹא יַעֲלֶה לְרִצּוֹן. בְּכָל-
מָקוֹם חִיצוֹן. [קטו] וְלֹא תִגַּז
בְּבוֹר צֹאן. בְּמִשְׁקָה הַעֲדָרִים:

[116] Do not exchange an animal that is marked for sanctity [as a sacrifice]. [117] *Kohanim* who are contaminated or [118] Non-*Kohanim* shall not partake of *Terumah*.

[קטז] וְלֹא תִמָּוֶר בְּהֵמָה.
מִקְדָּשֶׁת חֲתוּמָה. [קיז] וְלֹא
תֹאכְלוּ תְרוּמָה. טְמֵאִים עִם
[קיח] זָרִים:

[119] Do not bring as a portion [i.e., a sacrifice] anything exchanged for a dog or for [the services of] a prostitute. [120] Do not place frankincense or [121] Oil in the barley offering [of the *sotah*, the suspected adulteress].

[קיט] וְלֹא תָבִיא לְמִנְחָה. מִחִיר
בְּלֵב זֹזָנָה. [קכ] [קכא] וְלֹא תִתֵּן
לְבוֹנָה. בְּמִנְחַת הַשְּׁעוּרִים:

Do not come forth to be anointed with the anointing oil. [122] Do not make a bald spot [on the head] or [123] A gash in the flesh [as an expression of grief for the dead].

וְלֹא תִקְרִיב לְמִשְׁחָה. בְּשֶׁמֶן
הַמִּשְׁחָה. [קכב] וְלֹא תִשִּׂים
קֶרֶחַת. [קכג] וְשָׁרַט בְּבָשָׂרִים:

[103] Should meat [of a sacrifice] come in contact with a contaminated thing, it becomes forbidden. [104] Do not eat the tithe [*Maaser Sheini*] of your grain in the towns [outside Yerusholayim and do not eat of the other offerings outside their prescribed area].

[קג] וְכִי יִגַּע בְּשָׂר. בְּכָל-טָמֵא
נֶאֱסָר. [קד] וְלֹא תֹאכַל מֵעֵשָׂר.
דְּגָנָה בִּשְׂעָרִים:

[The same applies to the tithe of] your wine and your oil, and the firstborn of your flock, and [the first fruits] that you uplift with your hands, and the chosen of your vows [that they should be eaten in Yerusholayim].

וַיִּינֶה וַיִּצְהָרָה. וּבְכוֹרוֹת בְּקָרָה.
וּתְרוּמַת יָדָה. וּמִבְּחַר הַנִּדְרִים:

[105] Do not eat [before the sprinkling of the] blood [of] My morning daily offering [or before praying *shaharit*]. The fat and blood are both forbidden [to eat].

[קה] וְלֹא תֹאכַל עַל דָּם. תְּמִידִי
הַנִּקְדָּם. וְהַחֵלֵב וְהַדָּם. שְׁנֵי
אֵלֶּה אֲסוּרִים:

[106] Both fish and [107] Beasts and [108] The various species of birds [may not be eaten] without their discernible [kosher] signs.

[קו] וְדָג [קז] וְחַיָּה שְׁנֵיהֶם. [קח]
וְעוֹפּוֹת לְמִינֵיהֶם. כֻּלָּא
סִמְנֵיהֶם. אֲשֶׁר בָּם נִפְרִים:

[109] [A Kohen] with a blemish shall not approach to offer as a sacrifice] a pleasant gift [[110] Nor shall he sprinkle blood on the Curtain or [111] On the Outer Altar], whether he has abnormal eyebrows or a skin disease, or he is lame or blind.

[קט] [קי] [קי"א] וּמוֹם בּוֹ לֹא יִקְרַב.
לְהִקְרִיב שִׁי נִעְרַב. בְּגִבֵּן אוֹ
נָרַב. וּפְסָחִים אוֹ עִוְרִים:

[91] Search through the utensils and empty them of *hames*; burn it in the sixth [hour on Erev *Pesah*, because *hames* may not be found in your possession] until the twenty-first [day of *Nisan*].

[92] Do not take the meat of the hurried paschal offering outside [the designated area of eating]. [93] The foreigner [i.e., an apostate] and [94] One who is not circumcised are excluded [from partaking in the paschal offering], as well as [95] The [non-Jewish] resident and workers [who have not yet immersed in the *mikveh*].

[96] Do not defile My paschal sacrifice by slaughtering it with *hames* [in your home]. [97] Do not harden your heart from giving to those that are lacking [i.e., to those who are in need].

[98] Do not curse a king, and no leaven shall be seen [on *Pesah*]; [99] Do not let remain until dawn the meat [of the paschal offering which is eaten] on the Night of Protection (i.e., *Pesah*).

[100] It is forbidden to leave over the meat of your peace offerings, or [101] The fats of your paschal offering or [102] The fats of your other offerings after their prescribed permissible periods.

[צא] וְהַבְלִים תִּמְשֹׁשׁ. וְהַחֲמִין תִּרְוֹשׁשׁ. וְתִשְׂרֹפְנָו בִּשְׁשׁ. עַד אֶחָד וָעֶשְׂרִים:

[צב] וְלֹא תוֹצִיא לַחוּץ. בִּשֹׁר פֶּסַח נְחוּץ. [צג] וְזֶר [צד] וְעֶרְל מַחוּץ. [צה] וְתוֹשֵׁב וְשִׁכְרִים:

[צו] וְזִבְחִי לֹא תִשְׁמֵן. בְּזִבְחוֹ עַל חֲמִין. [צז] וְלֶבֶד לֹא תֹאמֵן. לְתִתֵּן מִחֲסוּרִים:

[צח] וְנָשִׂיא לֹא תֵאָר. וְלֹא יֵרָאֶה שָׂאֵר. [צט] וְלֹא יִלִּין עַד אוֹר. בִּשֹׁר לַיִל שְׂמוּרִים:

[ק] וְזִבְחִי שְׁלָמִיכֶם. [קא] וְחֻלְבֵּי וּבְחִיכֶם. [קב] וְחֻלְבֵּי חֲגִיכֶם. לְהוֹתִיר נֶאֱסָרִים:

[77] Do not sow your furrow [during *Shemittah* or [78] The Jubilee Year] in order that it produce your bread; and [79] Do not prune your vineyard to prevent thorns from growing.

[עז] [עח] וְלֹא תִזְרַע תְּלֻמָּה.
לְהוֹצִיא בּוֹ לַחֲמֶה. [עט] וְלֹא
תִזְמַר בְּרִמָּה. וְלֹא יַעֲלֶה סִירִים:

[80] Do not eat roasted grain, bread or fresh ears before you bring to me [the *Omer* meal-offering from the first of] the harvest.

[פ] וְלֹא תֹאכַל קָלִי. וְלֶחֶם
וּבִרְמָלִי. בְּטָרֶם תָּבִיא לִי.
רֵאשִׁית הַקִּצְרִים:

[81] Do not eat the fruit of a tree during its first three years, before the recitation of praises [in the fourth year]. [82] Do not show preference to the prominent [in judgment] or [83] The downtrodden poor.

[פא] וְלֹא תֹאכַל עֵרְלִים. בְּטָרֶם
הַלּוּלִים. [פב] וְלֹא תִהְיֶה
גְּדוּלִים. [פג] וְיִדְלִים נְחָפְרִים:

[84] Do not be a demanding creditor to a poor, unfortunate man [who owes you money]. [85] Do not give as a sacrifice from among the blind and [86] Fractured [animals], [87] [Nor shall you sprinkle their blood on the Altar].

[פד] וְלֹא תִהְיֶה בְּנוֹשָׁה. לְאִישׁ
עָנִי נִקְנָשָׁה. [פה] [פו] [פז] וְלֹא
תִתְּנוּ אִשָּׁה. בְּעֹרִים וּשְׂבוּרִים:

[88] My anointed [*Kohen*] shall not ascend on stairs to My Altar, [89] [Nor shall you build an altar with steps]. [90] Do not slaughter My paschal offering in one of the courtyards [i.e., on a private altar].

[פח] [פט] וְלֹא יַעֲלֶה מְשִׁיחִי.
בְּמַעֲלֹת עַל מִזְבְּחִי. [צ] וְלֹא
תִזְבַּח פֶּסַחִי. בְּאַחַת הַשְּׁעָרִים:

[64] Do not eat a from an animal that was torn by beasts, or [65] From a sacrifice that became invalid [thereby causing it to be] an abomination. [66] Do not shrink the *ephah* [a dry measure] in order to raise prices.

[67] Do not commit evil when measuring land, or weighing currency or measuring liquid.

[68] Do not give your food as a loan for interest, lest I destroy you [i.e., your wealth]. [69] Do not run to secretly speak slander.

[70] Do not join hand[s] with the wicked and the corrupt [by accepting their testimony]. [71] Do not pressure your fellows or your brethren to pay [their loans after the *Shemittah*] like [you would pressure] non-Jews.

[72] Leave the forgotten sheaf and do not return to take it, [rather] give it to the widow, to the orphans and the proselytes.

Observe the seventh [*Shemittah*] year and cease [agricultural activity] in the Jubilee Year; [73] Do not reap the after growth [of the harvest during *Shemittah* and [74] The Jubilee Year] and [75] Do not pick the grapes that were set aside [during *Shemittah* and [76] The Jubilee Year].

[סד] וְלֹא תֹאכַל טֶרֶף. [סה] וְתוֹעֵבָה הָרוּפָה. [סו] וְלֹא תִקְטִין אִיפָה. [הפקיע שְׁעָרִים:

[סז] וְלֹא תַעֲשֶׂה רָעוֹת. [במדת קרקעות. ומשקל המעות. וגם לא במשורים:

[סח] וְלֹא תִתֵּן אֶכְלָךְ. [במרבית פן אֶכְלָךְ. [סט] וְלֹא תִרְוֹץ רִגְלָךְ. מְלֻשָּׁנִי בַּסִּתְרִים:

[ע] וְלֹא תִשִּׁית יָד עִם. [רשעים ומרעים. [עא] וְלֹא תִגְשׁ רָעִים. וְאַחִים בְּנֻכָּרִים:

[עב] עֲזֹב עֹמֶר שְׂכַחְתּוֹ. וְלֹא תָשׁוּב לְקַחְתּוֹ. לְאַלְמָנָה נָתַתּוֹ. וְלִיתוּמִים וְגֵרִים:

[עג] [עד] שְׁנַת שְׁבַע תִּצַּר. [עה] [עו] וּבִיּוּבֵל תַּעֲצֹר. סְפִיחִים לֹא תִקְצֹר. וְלֹא תִבְצֹר גְּזִירִים:

[50] Do not covet their silver [i.e., do not benefit from any adornment of idolatry]. [51] Do not stand idly while the blood [of your fellow Jew is being spilled, i.e., when he is in danger]. [52] Refrain from being accustomed to false oaths.

Guard My statutes at the door [i.e., your lips]. [53] Do not favor the poor [in judgment]. Abstain from [taking] interest by increasing prices [for postponing collection of payment].

[54] Observe the commandment, "Do not pervert [justice]," lest you stray from it; and [similarly [55] Observe the prohibition against] perverting the judgment of the orphan, widow and proselytes [and [56] The wicked].

[57] Do not take bribes. [58] A single witness may not testify. [59] Do not eat the flesh of a live animal.

[60] Do not covet [the possessions of others because it will bring you] to theft [and [61] When working in a field, do not place into your container any of the produce], for it will be lost in darkness. [62] Do not eat from an improperly slaughtered animal or [63] From sacrifices [offered] to demons.

[נ] וְכִסְפָּם לֹא תַחְמֹד. [נא] וְעַל דָּם לֹא תַעֲמֹד. [נב] וְהִתְחַדַּל לְלֹמֵד. שְׂבוּעוֹת לְשֻׁקְרִים:

[נג] נֹצֵר חֻקֵּי עַל דֶּל. וְלֹא תִשָּׂא פָנָי דָּל. וּמִנְשֹׁךְ תִּתְחַדַּל. לְרִבּוֹת בְּמַחֲרִים:

[נד] וּמִצְוֹת לֹא תִטָּה. [נה] [נו] שְׁמוֹר כֵּן כָּה תִשְׁטָה. וְדִין יָתוֹם מוֹטָה. וְאַלמָנָה וְגֵרִים:

[נז] וְלֹא תִקַּח שֹׁחַד. [נח] וְלֹא יַעֲדִיר אֶחָד. [נט] וְלֹא תֹאכַל יָחַד. נִפְשׁוֹת וּבְשָׂרִים:

[ס] [סא] וְלֹא תַחְמֹד גְּזוּלָה. אֲשֶׁר תִּקַּח אִפְלָה. [סב] וְלֹא תֹאכַל נִבְלָה. [סג] וְזִבְחֵי הַשְּׁעִירִים:

[34] Do not remove all the fruit from your olive trees. [35] Do not completely [harvest] the [last] corner [of your field]. [36] Do not aggrrieve your fellow in commerce or [37] Verbally.

[38] Do not bear the sin [of your fellow by not rebuking him for a sin] which he dares do. [39] Do not think of hating him with the hatred of enemies.

[40] Do not take revenge upon your people lest I take revenge upon you. [41] Do not keep with you overnight [payment for] the work of employees.

[42] Do not bear a grudge. [43] Do not inquire into sorcery. [44] Fathers shall not die [on account of their sons], nor shall children be put to death because of [their] parents.

[45] Pay no heed to the words of a false prophet nor to his instructions. [46] Do not follow foolish seducers [who entice others to engage in idolatry].

[47] Do not hand over a [run-away] slave [to his master]. [48] Do not show favoritism [when appointing a judge]. [49] Do not mention verbally the name of foreign gods [nor swear by their names].

[לד] וְלֹא תִפָּאֵר וַיִּתֶּךָ. [לה] וְלֹא תִכְלֶה פֶּאֶתֶךָ. [לו] וְלֹא תִזְנֶה עִמִּיתֶךָ. בְּמִקַּח וּדְבָרִים:

[לח] וְלֹא תִשָּׂא חֲטָאוֹ. אֲשֶׁר לְבוֹ מִלְּאוֹ. [לט] וְלֹא תִחָשֵׁב לְשֹׁנְאוֹ. בְּמִשְׁטֵמַת עֲרִים:

[מ] וְלֹא תִקָּם עִמָּךְ. לְבַל אָקָם מִמָּךְ. [מא] וְלֹא תִלִּין עִמָּךְ. פְּעֻלַּת נֹשְׁכָרִים:

[מב] וְלֹא תִטַּר אֵיבוֹת. [מג] וְלֹא תִשָּׂא אוֹבוֹת. [מד] וְלֹא יוֹמְתוּ אָבוֹת. וּבָנִים עַל הוֹרִים:

[מה] וְלֹא תִשְׁמַע דְּבָרֵי. נְבִיא שֶׁקֶר מוֹרֶה. [מו] וְלֹא תִהְיֶה אַחֲרֵי. מְסִיתִים נְבָעָרִים:

[מז] וְעָבַד לֹא תִסְגִּיר. [מח] וּפְנִים לֹא תִפִּיר. [מט] וְעַל פֶּה לֹא תִזְכִּיר. שֵׁם אֱלֹהִים אַחֲרִים:

[17] Do not oppress the proselyte
 [18] [Neither verbally nor in business], [19] [Nor a slave who escaped from his master]. [20] Do not build [the altar] with hewn stone. [21] Let not your land fall into harlotry like the lands of the foreign [people].

[יז] [יח] [יט] וְהִגֵּר לֹא תוֹנֶה. [כ]
 וְנָזִית לֹא תִבְנֶה. [כא] וְאֶרֶץ לֹא
 תוֹנָה. כְּאֶרְצוֹת הַנָּזִירִים:

[22] Do not curse God [nor a judge], [23] Do not desecrate God's Name. [24] Do not pick the unripened clusters of your vineyard [25] Nor [gather] the fallen fruit of the vineyard harvests.

[כב] אֱלֹהִים לֹא תִקְלָל. [כג]
 וְהַשֵּׁם לֹא תִחַלֵּל. [כד] וּבְרִמָּה
 לֹא תַעֲזִיל. [כה] וּפֶרֶט
 הַבָּצִירִים:

[26] Do not curse [even] the deaf, [for] his oppression will be avenged [by God]. [27] A plower shall not join together oxen and donkeys.

[כו] וְלֹא תִקְלָל חֵרֶשׁ. חֲמָסוֹ
 יִדְרֶשׁ. [כז] וְלֹא יִצְמִיר חֹרֶשׁ.
 שָׁוִירִים וְחִמּוּרִים:

[28] Do not delay in rectifying your thievery of your first fruits or in giving your *terumah* [i.e., do not separate *terumah* before *bikkurim*]. [29] Do not withhold money from your fellow. [30] Do not delay [to fulfill your] vows.

[כח] וְלֹא תֵאָחֵר בְּבִצְעֶךָ.
 מִלֵּאֲתֶךָ וּדְמִיעֶךָ. [כט] וְלֹא
 תַעֲשֹׂק רֵעֶךָ. [ל] וְלֹא תֵאָחֵר
 נְדָרִים:

[31] Do not withhold payment from your worker. [32] Do not gather [the fallen sheaves of] your harvest. [33] Do not muzzle your ox as it threshes the sheaves.

[לא] וְלֹא תַעֲשֹׂק שֹׁכֵרְךָ. [לב]
 וְלֹא תִלְקֹט קְצִירְךָ. [לג] וְלֹא
 תַחֲסֹם שׁוֹרְךָ. בְּדִישׁוֹ הַעֲמָרִים:

[God said:] "I am God," I declared at Sinai, and [1] You shall not recognize strange gods in My Presence.

[2] Do not make a carved image with evil intentions or foolish thoughts, and do not put your hope [in idols] to provoke His jealousy with alien [gods].

[3] Fear the flame [of gehinnom that will befall you if you] take an abomination [i.e., idol] or [4] Erect a pillar or [5] Plant a tree for idolatry.

[6] Turn away from listening to false rumors and from believing falsehood. [7] Do not invoke in vain My precious Names.

[8] The misvah, "Do not commit adultery," observe, lest it ignite [God's] wrath. [9] Have no ambition for thievery [[10] Nor for stealing], and [11] Do not covet [the property of] others.

[12] Do not entrap a person [to kill him, for] I will demand [an accounting for] his blood. [13] Do not place a trap to trip the blind [i.e., do not give bad advice or cause another to sin].

[14] Do not testify falsely. [15] Do not oppress the orphan. [16] Do not respond to a dispute in order to ignite strife.

אֲנֹכִי יְהוָה. קְרֹאתֶיךָ בְּסִינִי. [א]
וְלֹא יִהְיֶה עָלַי פָּנִי. לֹךְ אֱלֹהִים
אֲחֵרִים:

[ב] וְלֹא תַעֲשֶׂה פֶסֶל. בְּרָשָׁע
וּבְכַסָּל. וְלֹא תַעֲשִׂים פֶּסֶל.
לְהַקְנִיאוֹ בְּזָרִים:

וְגֹר מִלֶּהֱבָה. [ג] לְהָבִיא
תוֹעֵבָה. [ד] וְלִבְנוֹת מַצֵּבָה. [ה]
וְלִמְעַת אֲשֵׁרִים:

[ו] וְסוֹר מִשְׁמַע שְׁוֹא. וְהֶאֱמַן
בְּשְׁוֹא. [ז] וְלֹא תִשָּׂא לְשְׁוֹא.
שְׁמוֹתַי הַיְקָרִים:

[ח] וּמִצְוֹת לֹא תִנָּאֵף. שְׁמֹר פֶּן
יִחַרָה אַף. [ט] [י] וְלִגְנוֹב לֹא
תִשָּׂאֵף. [יא] וְלֹא תַחְמוֹד חֲבֵרִים:

[יב] וְנִפְשׁ לֹא תִנְקֹשׁ. אֲשֶׁר דָּמָה
אֲבִיקֶשׁ. [יג] וְלֹא תִתֵּן מוֹקֶשׁ.
לְהַכְשִׁיל הָעֵוְרִים:

[יד] וְשָׁקֵר לֹא תַעֲנֶה. [טו] וְיִתּוֹם
לֹא תַעֲנֶה. [טז] וְעַל רִיב לֹא
תַעֲנֶה. לְחַרְחֹר מִתְנַגִּים:

Azharot אזהרות

Misvot Lo Ta'aseh מצות לא תעשה

I will find refuge in the shadow of God and I will not conceal His righteousness, [as I list] the negative commandments and speak of [His] just [laws].

They are written in faithfulness in a testimony [i.e., the Torah] that is trustworthy; [the negative commandments] are equal in number [365], to the days of the year.

[The Torah is] more precious than pearls, destined and stored [since Creation] for the offspring of the mighty ones [the Patriarchs], who were adorned with jewels [at Mount Sinai].

[God said:] Come now to greet Me, My sister, My beloved, and listen to My Torah and accept My admonitions.

I have desired you and I love [you], I have freed you from the furnace [Egypt] like golden doves, refined and pure.

[Bnei Yisrael responded:] When I went out and stood with thousands and myriads, and the voice of my beloved came, leaping over the mountains.

בְּצֵל שְׂדֵי אֶחְסֶה. וְצִדְקוֹ לֹא
אֶכְסֶה. בְּמִצְוֹת לֹא תַעֲשֶׂה.
וְאֶגִּיד מִיִּשְׁרָאֵל;

בְּתוֹבִים בְּאֵמוּנָה. בְּעֵדוּת
נֶאֱמָנָה. וְכִימֵי הַשָּׁנָה. בְּמִסְפָּר
נִחְקָרִים;

יְקָרִים מִפְּנִינִים. עֲתִידִים
וְצִפּוֹנִים. לְבֵת הָאֵיתָנִים. בְּעֵדֵי
קְשׁוּרִים;

צֵאִי נָא לִקְרָאתִי. אַחֹתִי
רַעֲיָתִי. וְשִׁמְעִי תוֹרָתִי. וְלִקְחִי
מוֹסְרִים;

חֲשַׁקְתִּיךְ וְאָהֵב. פְּדִיתִיךְ
מִלְּהָב. בְּמֹז תִּזְרִי וְהָב. צְרוּפִים
וּמְהוּרִים;

בְּצֵאתִי נִצְבָּה. בְּאַלְף וּרְבָבָה.
וְקוֹל דּוֹדִי זֶה בָּא. מְדַלֵּג עַל
הָרִים;

4. And when he lies down, take note of the place where he lies, and go in, uncover his feet, and lie down; He will tell you what you are to do.”

ד ויהי בשכבו וידעתל את-
המקום אשר ישכב-שם
ובאת וגלית מרגלתיו ושכבת
והוא יגיד לך את אשר תעשין;

5. She answered her, “All that you say to me, I will do.”

ה ותאמר אליה כל אשר-
תאמרי אלי אעשה;

6. So she went down to the threshing-floor, and did exactly as her mother-in-law had bidden her.

ו ותרד הגרן ותעש ככל אשר-
צויתה חמותה;

7. When Boaz ate and drank and his heart was jubilant, he went to lie down at the far end of the grain heap; and she came in softly, uncovered his feet, and lay down.

ז ויאכל בעז וישת וייטב לבו
ויבא לשכב בקצה הערמה
ותבא בליל ותגל מרגלתיו
ותשכב;

May Adonai reward your deed, may you be given full recompense from Adonai, God of Israel, for you have come to seek refuge under His wings.”

ישלם יהוה פעלך ותהי משפלתך
שלמה מעם יהוה אלהי ישראל
אשר-באת לחסות תחת-כנפיו;

21. And Ruth the Moabitess said,
 “What is more, he said to me:
 ‘Stay close to my lads until they
 have finished all my harvesting.’”

22. Naomi said to her daughter-
 in-law, Ruth, “It is best for you,
 my daughter, that you go forth
 with his maidens, so that they will
 not encounter you in a different
 field.”

23. So she kept close to the maid-
 ens of Boaz, to glean [with
 them] until the end of the barley
 harvest and of the wheat harvest,
 and she [continued] to live with
 her mother-in-law.

כא וּתְאֵמֶר רוּת הַמּוֹאֲבִיָּה גַם |
 כִּי־אָמַר אֵלַי עַם־הַנְּעָרִים
 אֲשֶׁר־לִי תִדְבְּקִין עַד אִם־כִּלּוּ
 אֶת כָּל־הַקֹּצִיר אֲשֶׁר־לִי:

כב וּתְאֵמֶר נָעֻמִּי אֶל־רוּת כִּלְתָּהּ
 טוֹב בְּתִי כִּי תֵצֵאֵל עִם־
 נְעוּרוֹתָיו וְלֹא יִפְגְּעוּ־בָךְ בַּשָּׂדֶה
 אַחֵר:

כג וּתְדַבֵּק בְּנְעוּרוֹת בָּעֵז לְלֶקֶט
 עַד־כָּלוֹת קִצִּיר־הַשְּׂעִירִים
 וְקִצִּיר הַחֲטִיִּם וּתֵשֶׁב אֶת־
 חֲמוּתָהּ:

III ג

1. Naomi, her mother-in-law, said
 to her, “My daughter, I shall
 seek security for you, which will
 be good for you.

2. Now, Boaz, our kinsman, with
 whose maidens you have been,
 behold, he will be winnowing the
 barley on the threshing floor to-
 night.

3. [And you shall] bathe and scent
 yourself, dress [yourself] in your
 [finest] garb, and go down to the
 threshing floor, but do not identify
 yourself to the man until he has
 finished eating and drinking.

א וּתְאֵמֶר לָהּ נָעֻמִּי חֲמוּתָהּ בְּתִי
 הֲלֹא אֲבַקֵּשׁ־לָךְ מְנוּחַ אֲשֶׁר
 יִיטֵב־לָךְ:

ב וְעַתָּה הֲלֹא בָעֵז מִדְּעַתָּנוּ
 אֲשֶׁר הָיִית אֶת־נְעוּרוֹתָיו
 הִנֵּה־הוּא זֶרֶה אֶת־גֶּרֶן
 הַשְּׂעִירִים הַלַּיְלָה:

ג וּרְחֹצֶתְךָ | וּסְבֹתְךָ וְשִׁמְתְּ
 שְׂמִלְתֶּךָ עָלֶיךָ וַיְרִדְתָּ הַגֶּרֶן
 אֶל־תְּדֹרְעֵי לְאִישׁ עַד כִּלְתּוּ
 לֶאֱכֹל וְלִשְׁתּוֹת:

16. And also let [some sheaves] fall for her even from the bundles, and leave them for her to glean, and do not rebuke her."

טז וְגַם שְׁלֹתֶשְׁלוֹ לָהּ מִן־
הַצִּבּוֹתִים וְעֹבְתֵיהֶם וְלִקְטָהּ
וְלֹא תִגְעְרוּ־בָהּ:

17. So she gleaned in the field until evening and she milled that which she gleaned, and produced about an *ephah* of barley.

יז וּתְלַקֵּט בַּשָּׂדֶה עַד־הָעֶרֶב
וּתַחְבֹּט אֶת אֲשֶׁר־לִקְטָהּ
וַיְהִי כִּאִיֶּפֶה שְׁעָרִים:

18. She carried it and went into the city. Her mother-in-law saw what she had gleaned, and she took it out [to show her] and she gave her what she had left over after eating her fill.

יח וּתְשֹׂא וּתָבֹא הָעִיר וּתֵרָא
חֲמוּתָהּ אֶת אֲשֶׁר־לִקְטָהּ
וּתוֹצֵא וּתְתֵן־לָהּ אֶת אֲשֶׁר־
הוֹתֵרָה מִשְׂבָּעָהּ:

19. Her mother-in-law said to her, "Where did you glean today, and where did you work? Blessed be he that took note of you." So she told her mother-in-law about whom she had been working with, and she said, "The name of the man with whom I worked today is Boaz."

יט וּתֹאמַר לָהּ חֲמוּתָהּ אֵיפֶה
לִקְטַתְּ הַיּוֹם וְאֵנָה עָשִׂיתְּ יְהִי
מְבִרֶךְךָ בָּרוּךְ וּתְגִיד לְחֲמוּתָהּ
אֶת אֲשֶׁר־עָשָׂתָה עִמּוֹ וּתֹאמַר
שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ
הַיּוֹם בְּעִזִּי:

20. And Naomi said to her daughter-in-law, "Blessed be he by Adonai, Who has not abandoned His kindness with the living and with the deceased." And Naomi said to her, "The man is related to us, he is one of our [near] kinsmen."

כ וּתֹאמַר נַעֲמִי לְכִלְתָּהּ בָּרוּךְ
הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב
חַסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים
וּתֹאמַר לָהּ נַעֲמִי קָרוֹב לָנוּ
הָאִישׁ מִגֵּאֲלָנוּ הוּא:

11. Boaz answered and said to her,
 "It has been fully reported to me all that you have done for your mother-in-law since your husband's death, how you left your father and mother and the land of your birth, and went to a people you had never known before.

יא וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הִגֵּד הִגֵּד לִי כָּל אֲשֶׁר-עָשִׂית אֶת-חֲמוּתְךָ אַחֲרֵי מוֹת אִישֶׁךָ וַתַּעֲזָבִי אָבִיךָ וְאִמְךָ וְאֶרֶץ מוֹלַדְתְּךָ וַתֵּלְכִי אֶל-עַם אֲשֶׁר לֹא-יָדַעְתָּ תְּמוּל שְׁלָשׁוֹם:

12. May Adonai reward your deed, may you be given full recompense from Adonai, God of Israel, for you have come to seek refuge under His wings."

יב וַיִּשְׁלַם יְהוָה פְּעֻלָּךְ וַתְּהִי מְשֻׁבֶּרֶתְךָ שְׁלָמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת לְחַסּוֹת תַּחַת-כְּנָפָיו:

13. Then she said, "I have found favor in your eyes, my lord, for you have comforted me, and have spoken to the heart of your handmaid, though I cannot even be considered as one of your handmaidens."

יג וַתֹּאמֶר אֲמָצִא-חֵן בְּעֵינֶיךָ אֲדֹנָי כִּי נַחֲמָתָנִי וְכִי דִבַּרְתָּ עַל-לֵב שִׁפְחָתְךָ וְאֲנֹכִי לֹא אֶהְיֶה בְּאַחַת שִׁפְחָתְךָ:

14. And Boaz said to her at meal-time, "Come here and partake of the meal, and dip your bread in the vinegar." But she sat besides the harvesters, and he handed her some roasted grain; she ate and was satisfied, and left some over.

יד וַיֹּאמֶר לָהּ בָּעֵז לָעֵת הָאֵכֶל גֹּשִׁי הַלֶּם וְאֵכַלְתָּ מִן-הַלֶּחֶם וּמִבֶּלֶת פֶּתֶךָ בַּחֲמִץ וַתֵּשֶׁב מִצַּד הַקֹּצְרִים וַיַּצְבֹּט-לָהּ קֹלֵי וַתֹּאכַל וַתִּשְׂבַּע וַתֵּתֶר:

15. And when she arose to glean, Boaz ordered his lads, saying, "Let her glean even among the sheaves, and do not humiliate her.

טו וַתִּקָּם לְגַלֵּם וַיֹּצֵו בָּעֵז אֶת-נַעֲרָיו לֵאמֹר גַּם בֵּין הַעֲמָרִים תִּלְקֹט וְלֹא תְבַלִּימוּהָ:

7. And she said, 'Please allow me to glean and gather among the sheaves, behind the harvesters.' So she came and has remained from early morning until now staying at home only a short time."

ז וּתֹאמֶר אֶלְקָטָהּ נָא וְאִסְפֹּתִי
בְּעִמְרִים אַחֲרֵי הַקּוֹצְרִים
וּתְבוֹא וּתַעֲמֹד מֵאֹז הַפֶּקֶר
וְעַד-עֹתָה זֶה שְׁבֻתָּה הַבֵּית
מְעַט:

8. Then Boaz said to Ruth, "Listen well, my daughter, do not go to glean in another field, and do not go away from here, but keep close to my maidens.

ח וַיֹּאמֶר בָּעֵז אֶל-רוּת הָלֹא
שָׁמַעַתְּ בְּתִי אֶל-תִּלְכִּי
לִלְקֹט בְּשָׂדֶה אַחֵר וְגַם לֹא
תַעֲבוּרִי מִזֶּה וְכֹה תִדְפְּקִין עִם-
נַעֲרָתִי:

9. Keep your eyes on the field where they are harvesting, and follow them. I have ordered the lads not to disturb you; and when you are thirsty, go to the jugs and drink from [the water] which the lads have drawn."

ט עֵינֶיךָ בְּשָׂדֶה אֲשֶׁר-יִקְצְרוּן
וְהִלַּכְתְּ אַחֲרֵיהֶן הֲלֹא צִוִּיתִי
אֶת-הַנְּעָרִים לְבִלְתִּי נִגְעֶךָ
וְצִמְתְּ וְהִלַּכְתְּ אֶל-הַיְּבֻלִּים
וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן
הַנְּעָרִים:

10. She then fell on her face, prostrating herself on the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, though I am a foreigner?"

י וּתִפֹּל עַל-פָּנֶיהָ וּתִשְׁתַּחוּ
אָרְצָה וּתֹאמֶר אֵלָיו מַדּוּעַ
מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירָנִי
וְאֲנֹכִי נִכְרִיָּה:

II ב

1. And Naomi had a kinsman from her husband's family — a man of power and substance, of the family of Elimelech — and his name was Boaz.

א וְלִנְעָמִי מוֹדֵעַ לְאִשָּׁה אִישׁ
גִּבּוֹר חָיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ
וּשְׁמוֹ בּוֹעָז׃
2. Ruth, the Moabitess, said to Naomi, "Let me go now to the field and glean among the stalks, behind one in whose eyes I will find favor"; and she [Naomi] said, "Go, my daughter."

ב וּתְאֹמַר רוּת הַמּוֹאֲבִיָּה אֶל-
נַעֲמִי אֶלְכֶּה-נָּא הַשָּׂדֶה
וְאֶלְקָטָה בְּשִׂפְלִים אַחֲרֵי אִשֹּׁר
אֲמָצְא-חֵן בְּעֵינָיו וּתְאֹמַר לָהּ
לְכִי בְתִי׃
3. So she went, and came and gleaned in the field, behind the harvesters; [and as Divine fate decreed] she happened upon that parcel of land belonging to Boaz, who was of the family of Elimelech.

ג וּתְלַךְ וּתְבוֹא וּתִלְקֹט בַּשָּׂדֶה
אַחֲרֵי הַקֹּצְרִים וַיָּקֶר מִקְרָהָ
חֲלֶקֶת הַשָּׂדֶה לְבָעֹז אִשֹּׁר
מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃
4. Behold Boaz arrived from Betlehem and he said to the harvesters, "Adonai be with you." and they responded, "Adonai bless you."

ד וַהֲנִה-בָּעֹז בָּא מִבֵּית לָחֶם
וַיֹּאמֶר לַקֹּצְרִים יְהוָה עִמָּכֶם
וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה׃
5. Boaz said to his attendant, who was in charge of the harvesters, "To whom does this maiden belong?"

ה וַיֹּאמֶר בָּעֹז לְנַעֲרֹו הַנֹּצֵב עָלַי
הַקֹּצְרִים לְמִי הַנֹּעֲרָה
הַזֹּאת׃
6. And the attendant who was in charge of the harvesters answered, "She is a Moabite girl, who returned with Naomi from the fields of Moab."

ו וַיַּעַן הַנַּעַר הַנֹּצֵב עָלַי
הַקֹּצְרִים וַיֹּאמֶר נַעֲרָה
מּוֹאֲבִיָּה הִיא הַשָּׁבָה עִם-נַעֲמִי
מִשְׁדֵּי מוֹאָב׃

17. Where you die, I will die — and there I shall be buried; so may Adonai do to me — and even more — if anything but death separate me from you.”

י' בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יוֹסִיף כִּי הַפְּזוֹת יַפְרִיד בֵּינִי וּבֵינָהּ:

18. [And when] she saw that she was determined to go with her, she refrained from further discussion with her.

יח וַתֵּרָא כִּי־מֵתֵאֱמָצֵת הִיא לָלֶכֶת אִתָּהּ וַתַּחְדֹּל לְדַבֵּר אֵלֶיהָ:

19. So the two of them went on until they came to Betlehem. On their arrival in Betlehem the whole city was astir on their account, and the women remarked, “Is this [really] Naomi.”

יט וַתֵּלֶכְנָה שְׁתֵּיהֶם עַד־בּוֹאֲנָה בֵּית לָחֶם וַיְהִי בְּבּוֹאֲנָהּ בֵּית לָחֶם וַתִּהְיֶה כָּל־הָעִיר עָלֶיהֶן וַתֹּאמְרֶנָּה הֲזֹאת נַעֲמִי:

20. She said to them, “Do not call me Naomi [sweet or pleasant] but call me Mara [embittered], for God has dealt most bitterly with me.

כ וַתֹּאמֶר אֵלֶיהֶן אִל־תִּקְרָאנִי לִי נַעֲמִי קְרָאנִי לִי מָרָא כִּי־הִמָּר שָׂדֵי לִי מָאָד:

21. I had gone forth full, but Adonai has brought me back empty. Why call me Naomi, when Adonai has testified against me and the Almighty [has brought] catastrophe upon me?”

כא אֲנִי מְלֵאָה הָלַכְתִּי וְרִיקָם הֵשִׁיבֵנִי יְהוָה לָמָּה תִקְרָאנִי לִי נַעֲמִי וַיְהוּה עָנָה בִּי וְשָׂדֵי הִרְעֵלִי:

22. Thus did Naomi return, and Ruth, the Moabitess, her daughter-in-law, with her, they who had returned — from the fields of Moab and they arrived in Betlehem at the start of the barley harvest.

כב וַתָּשָׁב נַעֲמִי וְרוּת הַמּוֹאֲבִיָּה בְלָתָהּ עִמָּהּ הַשָּׁבָה מִשָּׂדֵי מוֹאָב וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלַת קֹצִיר שְׂעִירִים:

12. Turn back, my daughters, go [your way], for I am too old to have a husband. Even if I could say: 'I have yet hope,' even if I were to have a husband tonight — and even if I were to bear sons —

יב שְׁבֹנָה בְּנִתִי לְכֹן בִּי וְקִנֵּיתִי
מִהֲנוֹת לְאִישׁ בִּי אִמְרָתִי
יֵשׁ-לִי תִקְוָה גַם הַיֵּיתִי הַלַּיְלָה
לְאִישׁ וְגַם יִלְדָּתִי בָנִים:

13. Would you wait for them until they were grown to manhood? Would you shut yourselves in for them, denying yourselves to marry another? — No, my daughters, my distress is great on your account, for the hand of Adonai is directed against me.”

יג הֲלָתֶן | תְּשַׁפְּרֶנָּה עַד אֲשֶׁר
יִגְדְּלוּ הֲלָתֶן תַּעֲנֶנָּה לְבִלְתִּי
הֲנוֹת לְאִישׁ אֶל בְּנִתִי בִי-מֵר-
לִי מֵאֵד מִכֶּם בִּי-יִצְאָהָ בִּי יָד-
יְהוָה:

14. They wept loudly again. Orpah kissed her mother-in-law, but Ruth did cling to her.

יד וַתִּשְׁנֶנָּה קוֹלָן וַתִּבְכֶּינָה עוֹד
וַתִּשָּׁק עֹרְפָּה לַחֲמוּתָהּ וְרוּת
דָּבְקָה בָּהּ:

15. And she [Naomi] said to her, “See, your sister-in-law has gone back to her people and to her god; return along with your sister-in-law.”

טו וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתְּךָ
אֶל-עַמָּהּ וְאֶל-אֱלֹהֶיהָ שׁוּבִי
אֲחֵרִי יְבִמְתְּךָ:

16. But Ruth said, “Do not urge me to desert you, to turn away from you. For wherever you go, I shall go, where you lodge, I will lodge, your people are my people, and your God, is my God.

טז וַתֹּאמֶר רוּת אֶל-תַּפְּנֻעֵי-בִי
לְעֹבֹד לָשׁוּב מֵאַחֲרַיִךְ בִּי
אֶל-אֲשֶׁר תִּלְכִּי אֵלַי וּבֵאֲשֶׁר
תִּלְיִנִי אֵלַיִן עִמָּךְ עַמִּי וְאֱלֹהֶיךָ
אֱלֹהֵי:

6. She then arose with her daughters-in-law, in order to return from the fields of Moab for she had heard in the fields of Moab that Adonai had cared for His people to give them food.

ו וַתָּקָם הָיָא וּבְלִיתֶיהָ וַתֵּשֶׁב
מִשְׁדֵּי מוֹאָב בִּי שְׂמֵעָה
בַּשָּׂדֶה מוֹאָב בִּי-פֶקֶד יְהוָה
אֶת-עַמּוֹ לָתֵת לָהֶם לֶחֶם:

7. She left the place where she had been, accompanied by her two daughters-in-law, and they took the road to return to the land of Yehudah.

ז וַתֵּצֵא מִן-הַמָּקוֹם אִשָּׁר
הָיְתָה-שָׁמָּה וּשְׁתֵּי בְלִיתֶיהָ
עָמָה וַתֵּלְכֶנָּה בְּדֶרֶךְ לָשׁוּב אֶל-
אֶרֶץ יְהוּדָה:

8. Naomi said to her two daughters-in-law, "Go, return, each of you to her mother's home; may Adonai deal kindly with you as you have dealt with the dead and with me.

ח וַתֹּאמֶר נָעֲמִי לְשְׁתֵּי בְלִיתֶיהָ
לֵכְנָה שֹׁבְנָה אִשָּׁה לְבֵית
אִמָּה יַעַשׂ יְהוָה עִמָּכֶם חֶסֶד
כַּאֲשֶׁר עָשִׂיתֶם עִם-הַמֵּתִים
וְעִמָּדִי:

9. May Adonai grant you that you may find [security] rest — each in the home of her [new] husband." She kissed them, and they wept aloud.

ט יִתֵּן יְהוָה לָכֶם וּמִצָּאָה מְנוּחָה
אִשָּׁה בֵּית אִישָׁה וַתִּשָּׁק לָהֶן
וַתִּשָּׂאנָה קוֹלָן וַתִּבְכִּינָה:

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

י וַתֹּאמְרֶנָּה-לָּהּ בִּי-אֲתָדָּ נָשׁוּב
לְעַמָּה:

11. And Naomi said, "Turn back my daughters, why should you come with me? Am I likely to have more sons in my womb, that they may be your husbands?

יא וַתֹּאמֶר נָעֲמִי שֹׁבְנָה בְנֹתִי
לָמָּה תֵּלְכֶנָּה עִמִּי הָעוֹד-לִי
בָּנִים בְּמִעִי וַחֲרוּ לָכֶם לְאִנָּשִׁים:

רות ליום א'

I א

1. And it happened in the days when the Judges judged, that there was a famine in the land, and a man of Bethlehem in Yehudah went to sojourn in the fields of Moab; he with his wife and two sons.

א ויהי בימי שפט השפטים ויהי רעב בארץ וילך איש מבית לחם יהודה לגור בשרי מואב הוא ואשתו ושני בָּנָיו:
2. The man's name was Elimelech, his wife's name was Naomi, the name[s] of his two sons were Machlon and Kilyon, Ephratites from Bethlehem in Yehudah; they came to the Moabite country and remained there.

ב וישם האיש אלימלך וישם אשתו נעמי וישם שני-בָּנָיו | מחלון וכליון אפרתים מבית לחם יהודה ויבאו שרי-מואב ויהיו-שם:
3. Elimelech, Naomi's husband died, and she was left with her two sons.

ג וימת אלימלך איש נעמי ותשאר היא ושני בָּנֶיהָ:
4. They married Maobite women, one of whom was named Orpah, and the name of the second Ruth, and they lived there about ten years.

ד וישאו להם נשים מאביות שם האחת ערפָּה וישם השנית רות וישבו שם כַּעֲשָׂר שָׁנִים:
5. They both died; Machlon and Kilyon, the woman was bereft of her two sons and of her husband.

ה וימתו גם-שְׁנֵיהֶם מחלון וכליון ותשאר האשה משני ילדיה ומאִישָׁהּ:

Conclusion סיום

These are My commandments and these are My statutes, and these are my laws which are wholesome and just.

אֵלֶּה מִצְוֹתַי. וְאֵלֶּה חֻקֹּתַי.
וְאֵלֶּה תּוֹרוֹתַי. תְּמִימִים
וְיֶשְׁרִים:

They give life to the zealous [who obey them] and bring death to the arrogant. And he who exhorts [the public to keep the Torah] will shine like the radiance of the heavenly luminaries.

תְּחַיֶּינָה מְהִיר. וְתִסְפִּינָה יְהִיר.
וְהַמְזַהֵר יִזְהִיר. בְּזֶהר
הַמְּאֻרִּים:

And the one that is careful in keeping [the *mitzvot*] will merit to come closer [to Hashem]; by keeping them [one merits] great reward; and the just will be crowned with the sweet light [i.e., the Divine Presence].

וְלַנִּזְהָר יִקְרַב. בְּשִׁמְרָם עֲקֹב.
רַב. וּבְאֹר הַנֶּעְרָב. יִשְׁרִים
מִכְתִּירִים:

[243] One who injures another must pay five types of damages [for the loss of limb, loss of wages, pain, healing cost, and embarrassment suffered]; he should be covered with shame [for his malicious deed]. [244] Cover with dirt the blood [of a slaughtered beast or bird that spilled] on the ground.

[רמג] וְחֹבֵל בְּחֵמְשָׁה. תְּכַסֶּהוּ
בֹּשָׁה. [רמד] וְדָם עַל יִבְשָׁה.
תְּכַסֶּה בַּעֲפָרִים:

[245] The *sotah* [a woman suspected by her husband of adultery] should be given to drink in order to determine her innocence; [246] Make a fence around your roof to remove snares.

[רמה] וְהִסּוּמָה תִּשָּׁקָה. לְכַעַן
תִּנָּקָה. [רמו] וְעֲשִׂיתָ מִצְקָה.
לְהַסִּיר מִכְמוּרִים:

[247] The entire [first] year of his marriage, the groom should be free [from army service] to be with his wife. He should delay going out [to war], and he is not obligated to perform any public duty [during this year].

[רמז] וְחָתָן כָּל־שָׁנָתוֹ. יְהִי נָקִי
לְבֵיתוֹ. וַיֵּאָחֵר מִצְּאָתוֹ. וְלֹא
יַעֲבֹר דְּבָרִים:

[248] The priest who is anointed for battle should raise his hand [with strength and assurance], so that fear does not enter the hearts of the men who are girded [with armor].

[רמח] וַיָּנִיף יָד רָמָה. מְשֻׁחַ
מִלְחָמָה. לְכָל תְּפוּל אִימָה.
כָּל־כּ הַנְּחָנְוּרִים:

[However] a [besieged] city that closes [its gates and seeks war], its stones should be rolled away [i.e., it should be destroyed]. [234] Give the carcass [of an animal that died or was improperly slaughtered] to the stranger or sell it to a non-Jew.

[235] Pay ransom money [the *Mahasit Hashekel*]; [236] Stone the enticer [to idolatry] because he raised his voice [to entice others] to worship gods of others.

[237] A dreamer [i.e., a false prophet] and [238] The witness that plots [false accusations], punish each one accordingly [the former by death and the latter by the same punishment he sought to inflict]; so [the dreamer] will not be exalted [in the eyes of the people] to prophesy falsehoods.

[239] Inflict vengeance on the one who slanders his wife. [240] A man with a bodily discharge and a leper shall become purified with sprinkling [the sacrificial blood].

[241] And this [sprinkling] will purify one contaminated by the corpse of a person who died naturally or was killed. [242] One who entices others to idolatry should be killed so that those who remain will fear [and not repeat such an evil thing].

וְעִיר בִּי תִסָּגֵר. אֲבִנֶיהָ תִגָּר. [רלד] וְתֵת נִבְלָה לַגֵּר. אוֹ מִכֹּר לַנָּכְרִים:

[רלה] דְּמִי כֶפֶר תִּשְׁקֹל. [רלו] וְהַמְסִית תִּסָּקֵל. בִּיעֵן הָרִים קוֹל. לְעִבְדָּה לְאַחֲרִים:

[רלז] וְחוֹלָם [רלח] וְעַד זֹמָם. בְּאֶחָד הַחֲרִימִם. לְבִלְתִּי יְרוֹמָם. לְהַנְבִּיא שְׁקָרִים:

[רלט] וּבִכְרָעוֹת תִּכְרָע. הַמוֹצִיא שֵׁם רָע. [רמ] וְאִישׁ זָב וּמְצוֹרָע. בְּחַיֹּת נִטְהָרִים:

[רמא] וּבִזְהָ יִרְפָּא. טִמְא מֵת אוֹ נִסְפָּה. [רמב] וּמִדִּית תִּסְפָּה. וַיִּירָאוּ נִשְׁאָרִים:

[221] Recite the blessings and curses [that the *Leviyim* pronounced on Mount *Gerizim* and Mount *Ebal*]; [222] Tax [the spoils of war] and [223] Administer the laws of inheritance. [224] Plaster large stones [and write the Torah on them upon entering Eres Yisrael]; and [225] [Sanctify] the Jubilee Year by freeing the slaves.

[רכא] בְּרָכוֹת וּקְלָלוֹת. [רכב]
וּמִכָּס [רכג] וּנְחָלוֹת. [רכד] וְשִׁיר
אֲבָנִים גְּדוֹלוֹת. [רכה] וְיוֹבֵל
לְדִירוֹתֵי:

[226] Blow the trumpets [to gather the] congregation; [227] Remove from the thanksgiving offering [the *Kohen's* portion]. [228] A childbearing woman shall immerse in the mikveh [to purify herself] from blood of the womb.

[רכו] וַחֲצוֹצְרוֹת עֲדָה. [רכז]
וּמוֹרָם מִתּוֹדָה. [רכח] וְטָבוֹל
יולדה. מִדְּמֵי הַמְּקוֹרִים:

[229] Burn the [red] heifer [and purify with its ashes]; [230] Wave the breast [of the peace-offering]; [231] [The *Kohen Gadol* should bring each day] a tenth of an *Epha* [divided between the morning and afternoon offerings]; [232] Lift up [i.e., apportion] *Terumah* [and give it to the *Kohen*].

[רכט] וּפָרָה לְשָׂרְפָה. [רל] וַחֲזִיָּה
לְתִנוּפָה. [רלא] וּמַעֲשֵׂר הָאֵיפָה.
[רלב] וְהַתְּרוּמָה לְהָרִים:

[233] [The besieged] city that extends out its hand [for peace] should be saved from destruction; the people from a city of idolaters shall be killed and destroyed.

[רלג] וְעִיר יָד שׁוֹלְחַת. לְמַלֵּט
מִשַּׁחַת. וְעַם עִיר נִדְחַת.
לְהַחֲרִיב וּלְהַחֲרִים:

[209] A nocturnal emission. [210] [Observe the misvah of] *Yibum* [i.e., if a husband dies childless, his widow shall marry one of his brothers], of the forsaken one, and [211] [Read the] *Megillah* on *Purim*.

וְרָטוּ וּמִקְרָה מִחֻשָּׁבֶת. [רי] וַיְבֹוּם
נִעְזְבֶתָּה. [ריא] וְאִגֶּרֶת פּוּרִים:

[212] Removing [the shoe] and spitting by the woman who is being abandoned [by her brother-in-law]; [213] Cut off the hand [i.e., fine] of the woman who grabs the private parts of men.

[ריב] וְחִלּוּץ וְרָקֶת. לְאִשָּׁה
נִתְקָתָה. [ריג] וְקָץ בַּף מִחֻזָּקָתָה.
בְּמַבּוּשֵׁי גְבָרִים:

[214] [Observe] the law regarding a woman captured in battle, [215] The law of procreation, [216] Dressing the naked [i.e., destitute], and [217] Pouring cold [i.e., spring] water [at the daily morning sacrifice during *Sukkot*].

[ריד] וְדִין אִשָּׁת שְׁבִיָּה. [רטו] וְחֶק
פְּרִיָּה וְרִבִּיָּה. [רטז] וְתִלְכָּשֶׁת
עֲרִיָּה. [ריז] וְנִסּוּךְ מִי קָרִים:

[The fruit of the first three years of a tree is] *Arlah* [forbidden], [and [218] Fruit of the fourth year should be brought to Yerushalayim] with praises [to Hashem]. [219] The king should write a second Torah scroll for himself. [220] Pay fully the wages of hired workers on the day [they worked].

וְעֲרָלָה [ריח] וְחִלּוּלִים. [ריט]
וּמִשְׁנֵה לַמּוֹשָׁלִים. [רכ] וּבְיוֹמָם
לְהַשְׁלִים. שֹׂכֵר הַנִּשְׁכָּרִים:

[192] [To bring a guilt offering whose value] fluctuates downward [for the poor] and upward [for the wealthy], and [193] [To bring] a guilt offering for a definite sin, and also for an uncertain sin. [194] Property that was verbally segregated by the owner [should be given to the *Kohen*], and [195] [Abide to the laws pertaining to] pledges based on the value [of a person].

[קצב] וְיִזְרַר גַּם עֹלָהּ. [קצג] וְיִדְאִי
גַּם נִתְּלָהּ. [קצד] וְחָרָם הַמִּפְּלֵא.
[קצה] וְעֶרְךָ הַנּוֹדָרִים:

[196] Designate a place [outside the military camp for disposing of one's bodily waste] and [197] [Take] a shovel to dig [and cover your waste]; [198] To count the [days between the] *Omer* [and *Shabuot*], and [199] To send away the mother of the birds' nest to the forest [before taking her young].

[קצו-קצז] וְיִדְ וְיִתֵּד לְחֶפֶר. [קצח]
וְהָעֵמֶר לְסֶפֶר. [קצט] וְאִם קִז
הַצֹּפֹר. לְשַׁלַּח בְּיָעָרִים:

[200] Distance yourself from all forms of contamination, from rodents, [201] Carcasses, [202] People, [203] Utensils, [204] Flowing liquids, [and [205] Food]

[ר] וְכָל-טוֹמְאָה לְהַפְלוֹת.
בְּשִׁקְיָן [רא] וּנְבִלּוֹת. [רב] וְאָרֶם
עִם [רג] מִכְלֹת. [רד-רה] וּמִשְׁקִים
נִגְרִים:

[206] [Observe the laws of impurity that comes from the] movement [of a zav or a zava, i.e., a man or a woman with a bodily discharge] and [207] [Observe the laws of impurity that comes from a niddah who is] lying [or sitting] or [208] [From having relations with a niddah] or from

[רו] וְהֶסֶט [רז-רח] וְשׁוֹכֶכֶת.

[182] The law of [bringing a sacrifice if one commits adultery with] a non-Jewish slavewoman who is betrothed to a Jewish slave. And the secret meaning of [183] Bringing the heifer that is axed [to atone for an unknown murderer]. [184-185] [Bring and eat] the [second] Paschal sacrifice as a remedy for those who were not pure [on the fourteenth of *Nisan*].

[קפב] וְדִין שְׁפֹחַת חֲרוּפָה. [קפג]
וְסוֹד עֲגֻלָּה עֲרוּפָה. [קפד-קפה]
וּפֶסַח לְתִרּוּפָה. לֹלֵא הַפֹּה
מְהוּרִים:

[186] The purification of menstruate women in the waters of the *mikveh*, [187] Offering the ox that comes [to atone for a sinful act engaged by the majority of Jewish people] for violating the commandments, and [188] The ox that [the *Kohen Gadol*] brought [as a sin offering to atone for his own sins and those of his family] on *Yom Kippur*.

[קפו] וְטֹהַר הַדְּוִוֹת. בְּמִימֵי
הַמִּקְוֹת. [קפז] וּפָר בָּא עַל
מִצְוֹת. [קפח] וּפָר הַכַּפּוּרִים:

[189] The purification from contamination by offering the prescribed sacrifice, and [190] [To bring] a sin-offering [for inadvertently committing a sin], and [191] The additional holiday offerings [which total] twenty.

[קפט] וְטֹהַר הַטְּמֵאָה. בְּקֶרְבֶּן
הַנִּזְאָה. [קצ] וְקֶרְבֶּן חֲטָאָה.
[קצא] וּמוֹסְפִין עֲשׂוּרִים:

[170] [Measure honestly and do not use] two different measures [i.e., buying or taking with a big measure and selling or returning with a small measure for either dry or liquid material]. Fulfill that which comes out of your mouth, and [171] Redeem those who were sold [into slavery to a Jew or [172] To a non-Jew].

[קע] וְחֹזֶק אִיפוֹתִים. וְגַם
מִדּוֹתִים. וּמוֹצָא שְׁפָתִים.
[קעא-קעב] וּפְדִיּוֹן נִמְכָּרִים:

Free the maidservant with the sign that comes [with maturity], and [173] Apply the laws [pertaining to the houses located in] walled cities, and [174] To houses in open places.

וְחֹפֶשׁ הָאֲמָה. בְּסִימָן נִבְתָּמָה.
[קעג] וְדִין עָרֵי חֹמָה. [קעד] וּבֵתֵי
הַחֲצֵרִים:

The person [owner of a slave] should not rule ruthlessly over [his slave, even if] he was sold because of his sin. [175] He [i.e., the slave] shall be set free in the Jubilee Year, or [176] Upon the death of the master.

וְאָדָם לֹא יָדוֹן. בְּנִמְכָּר עַל יָדוֹן.
[קעה] בִּיּוֹבֵל [קעו] וּמוֹת אָדוֹן.
יִשְׁלַח לְדִרְוֹרִים:

[177] Set free the Jewish maidservant in the Jubilee Year, or [178] At the end of six years. [179] [Give] the hides [of the burnt-offerings] and [180] The additional fifth [when a non-Kohen inadvertently benefits from *terumah*], to the Kohen. [181] Designate six cities [of refuge, for one who has killed inadvertently].

[קעז] וַיֵּצֵאת עֶבְרִית חֲפָשִׁית.
בִּיּוֹבֵל [קעח] וַיֵּצֵאת שְׁשִׁית. [קעט]
וְעוֹרוֹת [קפ] וְחֲמִישִׁית. [קפא]
וְהַבְדִּיל שֵׁשׁ עָרִים:

[161] To be seen [in the *Bet Hamikdash* on the pilgrim festivals with a sacrifice], and to go up [to Yerushalayim] with the two [kinds of] tithes [i.e., the *Maaser Sheni* tithe of the produce, and the tithe of the newborn flock].

וְלִרְאוֹת וְלַעֲלוֹת. בְּשָׁנִי
מֵעֲשָׂרִים:

[162] To pay the additional fifth [above the principle, when demanded by the Torah] willingly, and [163] To be holy. [164] [Contaminated people who are] segregated should immerse [in the mikveh] at the prescribed times.

[קסב] לְהִנָּעִים חֲמִשָּׁה. [קסג] וְגַם
לְהִיּוֹת קְדוֹשִׁים. [קסד] וְלִטְבֹּל
נִפְרָשִׁים. בְּעֵתֵים נִגְזָרִים:

[165] Rest your animals, servants and maidservants [on Shabbat]. [166] The first fruits [*bikkurim*] of your land [bring to Yerushalayim], and [167] Read the section dealing with *bikkurim*.

[קסה] וְשָׁכַת בְּבֵהֶמָּה. וְעֶבֶד עַם
אֲמָתָה. [קסו] וּבְכוּרֵי אֲדָמָה. [קסז]
וּמִקְרָא בְּכוּרִים:

Gird your loins [i.e., act zealously in the performance of misvot], and [168] Use honest weights; [169] Give a double portion [of the inheritance] to the firstborn sons.

וְזָרוּ מִתְנָגִים. [קסח] וְצִדֵּק
מֵאֲזָנִים. [קסט] וּמִתֶּת פִּי שָׁנִים.
לְבָנִים תִּבְכּוּרִים:

[150] The *Omer* [a meal-offering made from the first harvest of the spring's barley grains] is to be lifted and waved; and [151] The Shabbat lamp should illuminate; [152] Assemble the nation [in Yerusholayim in the first year of the *Shemittah* cycle to hear the king read] selected sections from the Torah; and [153] Appoint judges and officers [to enforce the law].

[קנ] וְהֵעֱמִיר לְגִהֵל. [קנא] וְיָרַע שֶׁבֶת
יָהֵל. [קנב] וּפָרָשֶׁת הַקֹּהֵל. [קנג]
וְשׁוֹפְטִים עִם שׁוֹטְרִים:

[154] They [the judges] should investigate disputes involving capital cases, [155] Monetary matters, and [156] Cases dealing with the four primary classifications of damages that require supervision.

[קנד] לְמַחֲקֶרֶת רִיבוֹת. [קנה]
נִפְשׁוֹת וּמַעֲרָבוֹת. [קנו] וְדִין
אַרְבַּע אֲבוֹת. נְזִיקִים נִשְׁמָרִים:

[157] Set [the number of days] in the months of the year [incorporating] wisdom and fact. [158] [Give to the *Kohen*] the twenty-four presents that belong to the *Kohanim*.

[קנז] וְקָצַב וּתְבוּנָה. לְחֻדְשֵׁי
הַשָּׁנָה. [קנח] וּמִתְנֹת כְּהֻנָּה.
אַרְבָּעָה וְעֶשְׂרִים:

[159] [*Bet Din* should] reckon the seasons [and reconcile the lunar year with the solar year by occasionally adding a thirteenth month to the year] and [160] To light the *Hanukkah* lamp;

[קנט] וְהִתְקוּפוֹת לְמִלְאוֹת. [קס]
וְיָרַע חֲנֻכָּה לְהַעֲלוֹת. [קסא]

[138] The [*Kohen*] should prepare himself to work [in the *Bet Hamikdash*] with special priestly garments; and when [the *Kohen Gadol*] enters the Holy of Holies [he should wear] finely woven clothes [of linen].

[קלח] וַיָּכִין לְמִלְאָתָּהּ. שָׂרָד
וּבָעִת לָכֶת. לְבֵית הַפָּרֹכֶת.
בְּגָדִים מְשֻׁזָּרִים:

[139] [Build] the Tabernacle [according to God's] specifications, and [140] Arrange the show-breads [whose form is unique]. [141] Prepare the oil for anointing and [142] To light the *Menorah*.

[קלט] וְתִבְנֶינָה הַמִּשְׁכָּן. [קמ]
וְלֶחֶם הַנֶּתִּיבִין. [קמא] וְשֶׁמֶן
הַמִּתְּבֵן. לְמִשְׁחָה [קמב]
וְלְמֵאֲוָרִים:

[143] Dedicate [the Altar] and [144] Make the majestic incense. Arrange six [loaves of show-bread on each of two stacks], and [145] [Bring] two loaves [on *Shabuot*].

[קמג] חֲנֻכָּה [קמד] וּמִלְאָתָּהּ.
קִמְצַת נִסְכָּת. וְשֵׁשׁ הַמַּעֲרָכֶת.
[קמה] וְשֵׁתֵי כֶּפָרִים:

[146] [Bring] peace-offerings, [147] Meal-offerings, [148] Burnt offerings, and [149] Other donated offerings, and the three [types of] offerings [that are brought] on the pilgrim festivals that are mentioned [in the *Torah*].

[קמו] וּשְׁלָמִים [קמז] וּמִנּוֹת. [קמח]
וְעֹלֹת [קמט] וְקִרְבָּנוֹת. וְשֵׁשׁ
מִתְּנּוֹת. בְּמוֹעֲדִים נִזְכָּרִים:

[122] [The *Kohen* must] know the designated times [when he may render decisions regarding] the purification of leprosy that afflicts [man], [123] Garments, and [124] Houses. [125] [He must also know] how to break into pieces [the *minba*], and bring it [to the Altar], and [126] To bring incense [to the Altar].

קכב-קכג-קכד] וַיֵּדַע הָעֲתִים.
לְשִׁיחַר סוֹת וּבָתִּים. [קכה] וּפְתוֹת
הַבָּתִּים. [קכו] וְהִגִּישׁ מִקְטָרִים:

[127] [The *Kohen*] acts as an agent to bring up the sacrifices, and [128] To salt them in order to provide atonement and forgiveness for [our] many sins.

וַיַּשְׁלַח נִשְׁלָחַ. [קכז] לְהַקְטִיר
[קכח] וּלְמַלְחַ. לְכַפֵּר וּלְסַלֵּחַ.
פְּשָׁעִים נְעֻצָּרִים:

[[129]The *Kohen* must know how] to pour [oil] and [130] Mix it [with the flour of the *minba*]; and [131] To slaughter the ox and the ram [of the sacrifices], and [132] To nip [the head of the bird offering] and [133] To receive [the blood of the *Korbanot*], and [134] To scoop [from the *minba*] its remembrance [portion].

קכט] וְלִיִּצְקַן [קל] וּלְבִלְבֵּל. [קלא]
וּלְשַׁחַט פֶּר וַיּוֹבֵל. [קלב] וּלְמַלֵּךְ
[קלג] וּלְקַבֵּל. [קלד] וּלְקַמֵּץ
אֹפְרִים:

In addition to the aforementioned, [135] He should learn [the *halachot* of] waving [certain sacrifices] and [136] [The *halachot* of] sprinkling [its blood]; [137] The thigh and the breast [of peace offerings, are apportioned] to those who are detained in the *Bet Ha-mikdash* [i.e., the *Kohanim*].

[קלה] וְכֵן יִלְמַד עִם זֶה. לְהַנִּיף
[קלו] וּלְהִנִּיחַ. [קלז] וְהִשּׁוּק וְהַחֲזוֹת.
לְחֻקֵּי נְעֻצָּרִים:

And, [108] *Pigul* [i.e., an offering that became rejected because it was done with wrong intentions] is considered spoiled, and should be burned in the fire. [109] Offer the *Korban Pesah* [on the fourteenth of *Nisan*]; [110] Roast it, and [111] Eat it with *Matzot* and bitter herbs.

[112] Sanctify the first and [113] Seventh [day] of the Holiday of My Salvation [i.e., *Pesah*, by refraining from work]; [114] Sanctify *Shabuot*, in the beginning of the harvest season.

[115] [Also sanctify] the day of remembrance [*Rosh Hashanah*], and [116] Sound the Shofar; [117] Sanctify the day of forgiveness of sins [*Yom Kippur*] for those who strayed. [118] Eat in the *Sukkah* [on *Sukkot*], and [119] [Wave] the chosen Four Species,

The willows [*arabot*] that are green and fresh, a branch of myrtle [*hadass*], a beautiful fruit of the tree [*etrog*], and branches of the palm tree [*lulab*].

The *Kohen* [*Gadol*] who was placed above [the other *Kohanim*], should despise [marrying] a widow, [120] He must marry only a virgin, and [121] He should raise his hands [and recite the Priestly Blessing].

[קח] ופגול כי יבאש. ישרף
באש. [קט-קי] ופסח בצלי אש.
[קיא] ומצות ומרורים:

[קיב] וראשון [קיג] ושביעי.
תקדש בחדג ישעי. [קיד] ומקרא
שבועי. בבכורי קצירים:

[קטו-קטז] ייום וברון תרועה. [קיז]
ייום כפור תועה. [קית] וסכה.
[קיט] וארבעה צמחים נבחרים:

ערכים כסמדר. ועץ עבות
נהדר. ופרי עין הדר. וכפות
תמרים:

ולחן הוקם על. באלמנה יגעל.
[קכ] ובבתולה יבעל. [קכא] וידהו
ירים:

[96] Release the debts [at the end of the *Shemittah* year], [97] [Leave for the poor] the forgotten bundles [of the trees' fruits], and [98] The forgotten bundles of the fields; and [99] The corners of the trees and [100] [The corners of] fields, and [101] The unripened grapes of the harvest.

[צו] וְתִשְׁמַט מִשְׂאוֹת. [צז-צח]
וְשִׁכַּחַה [צט-ק] עִם פְּאוֹת.
בְּשָׂרָה וּתְבוּאוֹת. [קא] וְעִלְלוֹת
מִבְּצִירִים:

[102] Leave [for the poor] the gleaning of your harvest, and [103] The fruit that fell during the vineyard harvest, so that you will not inflict the hapless poor who are cursed.

[קב] וְלָקַט הַקִּצִּיר. [קג] וּפָרַט
הַבְּצִיר. עֹזֵב לְבָלִי תִצִּיר.
לְדָלִים נֶאֱרִים:

Look [compassionately] upon [the plight of the *Eved Ivri*] and [104] Give him gifts and [105] Loans with a pledge [for the poor]; [106] Give your gifts and vows, so you will not become trapped [in sin].

וְאַלִּימוּ הַבֵּט. [קד] בְּהֶעֱנֵק [קה]
וּבְהֶעֱבַט. [קו] וְתֵן פֶּן תִּלְבֵּט.
נִדְרֹת וְנִדָּרִים:

Be happy and say Aha! [an expression of happiness] when you sustain your brother; and [107] The leftover [sacrificial meat] on the hearth throw into the flames.

שִׂמַּח וְאָמַר הָאֵחָ. בְּהַחֲיוֹתָ
הָאֵחָ. [קז] וְהַנּוֹתָר בָּאֵחָ. יִהְיֶה שְׂלֵף
עַל אוּרִים:

[83] Observe, [the *Misvot* of] *Ma'aser Ani* [i.e., tithing your produce and giving it to the poor], and [84] *Ma'aser Sheni* [tithing your produce and eating it in Yerushalayim]; and the [85] First and [86] Eighth [days of Sukkot] sanctify and glorify [by refraining from doing work].

[87] Observe, the *Misvot* of *Ma'aser Rishon* [i.e., tithing your produce and giving it to the *Levi*], and [88] *Trumat Ma'aser* [i.e., the *Levi* should tithe his *Ma'aser Rishon* and give it to the *Kohen*]; [89] Recite a confession prayer [that you have fulfilled your *Ma'aser* obligations]; [90] Tithe [the newborn of] your flock, and [91] The first of the shearing of the flock [give to the *Kohen*].

[92] Eat My holy portions [of certain sacrifices] and also *Ma'aser Sheni* in My abode, [i.e., Yerushalayim]; [93] Separate *Hallah* [from the dough and give to the *Kohen*].

[94] Strengthen the poor who is faltering and forever you will not falter, and [95] On the seventh [year of the *Shemittah* cycle], abandon [your field] and its after growths, and the after growths of the vineyard.

[פג] שְׁמֹר מַעֲשֵׂי עֲנִי. [פד] וְגַם
מַעֲשֵׂי שְׁנִי. [פה] וְרֹאשׁוֹן [פו]
וְשְׁמִינִי. תִּקְדָּשׁ בַּהֲדָרִים:

[פז] וּמַעֲשֵׂי [פח] מַמַּעֲשֵׂר. [פט]
וְגַם וְדוֹי מַעֲשֵׂר. [צ] וּמִבְּהֶמָּה
תַּעֲשֵׂר. [צא] וְרֹאשׁ גֹּז מַעֲדָרִים:

[צב] וְקֹדְשֵׁי מִתְּנִי. וְגַם מַעֲשֵׂר
שְׁנִי. וְתֹאכְלֶם בְּמַעוֹנִי. [צג]
וְהִחַלְתֶּם תָּרִים:

[צד] וְחִזַּק מִן יְמוֹט. וְלֹעַד לֹא
תָמוּט. [צה] וּבְשִׁבְעִית תִּשְׁמַט.
סְפִיחִים וּגְזִירִים:

[68] To delight on the Day of Rest [Shabbat] with tranquility and trust [in Hashem]; [69] To celebrate [the holidays] by bringing the festival *Hagigah*, and [70] To rejoice on them. [71] To love the proselytes.

[סח] לְעֵנֵג יוֹם מְנוּחָה. בְּהַשְׁקֵט
וּבְבִטְחָה. [סט] וְלַחֵג [ע]
וּלְשִׂמְחָה. [עא] וְלְאַהֲבַת הַגֵּרִים:

To be charitable in accordance with the needs [of the poor] and [your] ability, and [72] To [help] load, and [73] To [help] unload the heavy burden [on your friend's animal].

וְהִצְדָּקָה לַעֲשׂוֹת. כְּפִי יָד
וּבְמִסּוֹת. [עב-עג] וּבְשִׂאוֹת
וּבְעֲמוֹסוֹת. לְהָקִים וּלְהָרִים:

[Select] a student in whom you can delight, glorify him and give him pleasure; [74] Reprove your friends [when necessary], and [75] Love your fellow [as yourself].

וְתִלְמִיד שֶׁעֲשׂוּעִים. לְהַדָּר
וּלְהַנְעִים. [עד] וְתוֹכַחַת רְעִים.
[עה] וְאַהֲבַת הַחֲבֵרִים:

[76] Be wholehearted [with Hashem], [77] Humble and subjugate yourself [before Him]; [78] Make Kiddush on wine that brings joy; [79] Revere the Bet Hamikdash, also, [80] Revere Torah scholars, and [81] Your parents.

[עו] וְתָמָה [עז] וְעֲנָה. [עח] וַיֵּין
קִדּוּשׁ חֲדוּה. [עט] וִירְאֵת
מִקִּדְשׁ. [פ] וּמִכַּמִּים עִם [פא]
הוֹרִים:

[82] Teach your sons the trustworthy teaching [i.e., Torah] with happiness, [Make happy] the orphan, widow, *Levi* and proselytes.

[פב] וְלַמּוֹד נְאֻמָּנָה. לְבָנִים
בְּרִנָּה. וְיָתוֹם וְאַלְמָנָה. וְלוֹי עִם
גֵּרִים:

[50] Return the pledge of the poor, and let it not remain with you, and [51] Return stolen objects and proceeds of business fraud.

[נ] עָבוֹט עָנִי הָשֵׁב. וְאַתָּה אֵל
יֵשֵׁב. [נא] וְהַגְזֹלָה תָּשֵׁב. וְעֵשֶׂק
מִסְחָרִים:

[52] Be humble to the elderly person, [53] Honor his wisdom [of a Torah scholar] and respect his years, and stand up in their presence and show them deference.

[נב-נג] הִיָּה לְשֹׁב עָנְיוֹ. לְשֹׁכֵל
וְלִשְׁנָיו. וְתָקוּם מִפְּנָיו. וּפְנֵי
נְהַדָּרִים:

[54] Study and [55] Teach [Torah], and [56] Honor your parents; [57] Return a lost object [to its owner], and [58] Sanctify [to Hashem] the firstborn [of your cattle].

[נד] וְתִלְמֹד [נה] וְתִלְמֹד. [נו]
וְהוֹרִיךְ תִּכְבֵּד. [נז] וְתָשִׁיב כְּלִי
אוֹבֵד. [נח] וְתִקְדִּישׁ מִבְּכֹרִים:

[59] Have compassion for the poor, [60] [Visit] and talk to the sick; [61] Comfort the mourners, and [62] Bury the dead.

[נט] וְהִדְלִים תִּרְחֹם. [ס] וְהַחֲוִלִּים
תְּשִׁיחֶם. [סא] וְהָאֲבִלִים תִּנְחֶם.
[סב] וְתִקְבֹּר נִגְזָרִים:

[63] To open [your hand to the needy], and [64] Initiate the giving [of charity] to the poor that are broken; [65] To eradicate and kill *Amalek*, the first of our oppressors.

[סג] וְלִפְתָּח [סד] וְלָתֵת. לְאֶבְיוֹן
יִתֵּת. [סה] וְלִשְׁמִיד וּלְמוֹתֵת.
עֲמָלֶק רֹאשׁ צָרִים:

[66] To destroy the *hames* a total obliteration [before *Pesah*], [67] To burn the fearful [looking idols], carved images and idolatrous trees.

[סו] לְבַעַר מִחֲמָצָת. בְּכָלָה
נִחְרָצָת. [סז] וְלִשְׂרֹף מִפְּלָצָת.
אֱלִילִים וְאֲשָׁרִים:

[16] Place them as a remedy for the heart and [17] for the mouth [By studying them]; and [18] Write them on the jambs of [your] doorposts and gates.

[טז] דְּבָרֵיוּ שִׁים מְרַפָּא. עָלֵי לֵב.
[יז] גַּם עַל פֶּה. [יח] וְכַתְבֵם עַל
סִפֵּי. מְזוּזוֹת וְשַׁעְרִים:

Study [the Torah] constantly, and [19] [Teach it] to your son[s] and student[s]; [20] Join together and complete the one hundred blessings [every day].

[יט] וְשִׁנְנָתֶם תָּמִיד. לְבִנְךָ
וְלַתְלָמִיד. [כ] וּמִפְּרָכּוֹת
תַּצְמִיד. מֵאֵת הַנִּגְמָרִים:

[21] Redeem your firstborn son, and [22] Beautify yourself with Tefillin; [23] Be dominant over your Canaanite slave, and [24] Circumcise the flesh [of your sons].

[כא] פְּכוֹר בְּנִים תַּפְּדֶה. [כב]
וּטְוִפּוֹת תַּעֲדֶה. [כג] וּבִפְנֵעֵנִי
תִּרְדֶּה. [כד] וְתִמּוֹל בְּבָשָׂרִים:

[25] Redeem the firstborn donkey, and [26] Safeguard the Shabbat [by refraining from work]; [27]-[45] Complete the *Hallel* on a select number [nineteen] of days.

[כה] וְתַפְּדֶה פְּטוֹר חֲמוֹר. [כו]
וְהַשְׁבֵּת תִּשְׁמֹר. [כז-מה] וְתַחֲלִל
תִּגְמֹר. בְּיָמִים נִסְפָּרִים:

[46] Put *sisit* on the corners of your garment, and [47] Lend to the poor and oppressed and comfort [them] with words.

[מו] וְעַל כַּנְפֵי בִגְדֶךָ. גְּדִילִים
תַּעֲשֶׂה לָּךְ. [מז] וְתִלְוֶה דָל וְדָךְ.
וּתְפִים בְּדַבָּרִים:

[48] Recite *Birkat HaMazon*, whether you have time or you are in a hurry, and you will not suffer want when [49] Fasting on *Yom Kippur*.

[מח] קִבַּע בְּרַבַּת מְזוֹן. בָּאֵשׁ
וּבְחַפְזוֹן. [מט] וְלֹא תִמָּצָא רָוֶון.
בְּעֵנוֹי כְּפוּרִים:

At the time He read them [i.e., the Ten Commandments], the Bnei Yisrael were seized with fear; and their souls departed from fear and dread.

[Hashem] brought down His misty dew for His nation and servants, and in His kindness He restored [their] souls to [their] lifeless bodies.

[1] I [am the God Who] brought you out [from Egypt], I warned you [against idol worship]; I guided you, in ways of the just.

To unify the Almighty awesome God, twice a day, [2-3] When reciting Shema, and [4] To pray each day, evening and morning.

[5] To serve Him [6] To love Him with [all] your heart, [7] To cleave to Him [by befriending Torah scholars], and [8] To follow in His path [by emulating] His steps and His ways.

[9] To sanctify His greatness, [10] To fear His wrath, [11] To swear in His Name but not [to do so] in vain or falsely.

[12] To judge righteously, [13] To pursue His righteousness, [14] To safeguard His Law, and [15] To fulfill His pronouncements.

וְעַתָּה קְרָא אוֹתָם. וְעַדָּה
אֲחֻזָּתָם. וַיִּצְאָה נַשְׁמָתָם.
בְּרִתָּת וּשְׁבָרִים:

וְהוֹרִיד טַל אֲדִינוּ. לְעַמּוֹ וְעַבְדָּיו.
וְהָשִׁיב בְּחֻסָּדָיו. נַשְׁמֹת
לְפָגְרִים:

[א] אֲנִי הוֹצֵאתִיךָ. אֲנִי
הוֹרַתִּיךָ. אֲנִי הִדְרַכְתִּיךָ.
בְּדַרְכֵי מִישְׁרִים:

לְיִחָד אֵל אֵיּוֹם. [ב-ג] שְׁתִּי
פְעָמִים בַּיּוֹם. [ד] לְהִתְפַּלֵּל יוֹם.
יוֹם עֶרְבִים וּשְׁחָרִים:

[ה] לְעַבְדּוֹ [ו] וּלְאַהֲבּוֹ. בְּלֵב [ז]
וּלְדַבְּקָהּ בּוֹ. [ח] וּלְתַמּוֹד בְּנִתִּיבוֹ.
פְעָמִים וְאֲשׁוּרִים:

[ט] לְקַדֵּשׁ תַּעֲצוּמוֹ. [י] לְיִרְאָה
מוֹעֲצָמוֹ. [יא] לְהִשָּׁבַע בְּשִׁמּוֹ. בְּלִי
שָׁוָא וּשְׁקָרִים:

[יב] לְצַדִּיק דִּינָהוּ. [יג] וּלְרֹדֶף
צַדִּיקָהוּ. [יד] וּלְשַׁמֵּר דְּתָהוּ. [טו]
וּלְעֲשׂוֹת כְּאֲמָרִים:

I will mention [and count] the positive commandments of the Torah [of Hashem], Who provides [Yisrael with] strength and refuge; may the Revealer of the Hidden cover [i.e., pardon] my sins.

וְאֶזְכִּיר מִצְוֹת עֲשֵׂה. בְּרַת מְעוֹז
וּמְחָסֶה. וְעַל פְּשָׁעֵי יִבְסֶה.
מִגִּלָּה נִסְתָּרִים:

The two hundred and forty-eight plantings [i.e., the 248 positive commandments] are like firmly driven nails, equal in number to one's organs.

שְׂמוֹנֶה וְאַרְבָּעִים. וּמֵאֲתָיִם
נְטוּעִים. כְּמוֹ מִסְמְרוֹת תְּקוּעִים.
בְּמִסְפַּר אֲבָרִים:

It was made known [to us] at Sinai and from the heights it was heard, and all together it was alluded to within the Ten Commandments.

בְּסִינֵי נִזְדָּעוּ. וּמֵרֹם נִשְׁמָעוּ.
וַיִּחְדָּו הַטְּבָעוּ. בְּתוֹךְ עֲשָׂרַת
דִּבְרִים:

[For the *luhot* were] inscribed with the number of letters [i.e., 613] equal to the number of *Misvot* that were commanded [by Hashem],

אֲשֶׁר הִתּוּוּ הַתּוֹת. בְּתִיבוֹת.
נִשְׁתּוֹת. בְּמִסְפַּר הַמִּצְוֹת.
וּבָהֶם נֶאֱמָרִים:

Who is your Helper and Giver of knowledge, until אשר לרעד [the last two words of the Ten Commandments]; they were given to be expounded upon.

וְהַמּוֹשִׁיעַ. וְהַמּוֹדִיעַ. עַד
אֲשֶׁר לְרֵעַ. נִתְּנָם נְחָקָרִים:

[When He gave the Torah], the God of Thoughts caused it to thunder, with a trembling and wondrous noise, skipping over hills, leaping over mountains.

וְהָרָעִים אֵל יַעוֹת. בְּקוֹל
הַפְּלִיא וְזוּעוֹת. מְקַפֵּץ עַל
גְּבָעוֹת. מְדַלֵּג עַל הָרִים:

The nation trembled, wondered and feared; and they told of God's deeds.

וְהָעָם חָרְדוּ. וְתָמָהּ וּפָחְדוּ.
רָאוּ וַיִּגִּידוּ. פָּעַל אֱלֹהִים:

The upright noblemen spoke appropriately: We will do everything that God has commanded!

דִּבְרוּ בְּכָשֶׁר. נְדִיבֵי יִשְׂרָאֵל.
נַעֲשֶׂה כָּל-אֲשֶׁר. צִוָּה אֱלֹהִים:

My multitudes of this nation rejoiced and exalted in the law [i.e., Torah] of God, and they said: Go and see the actions of God!

הַמִּזְבֵּי עִם זֶה. בָּדַת אֵל שְׁמָחוּ
וַעֲלֹזוּ. וְאָמְרוּ לְבו חֲזוּ. מִפְּעֻלֹת
אֱלֹהִים:

Our Living Redeemer, straighten our hands and quickly show us in the salvation of God.

חֵי גֹאֲלֵנוּ. זָקַף יָדֵינוּ. וְחִישׁ
הִרְאֵנוּ. בִּישַׁע אֱלֹהִים:

Azharot אזהרות

Misvot Aseh מצות עשה

My heart, be careful to heed the Torah, be very humble; with the fear of Hashem, [approach to] count His [248] just commandments.

שְׁמוֹר לִבִּי מִעֲנָה. הָיִה בְּמֵאֵד
נִעְנָה. יִרָא הָאֵל וּמִנָּה. דִּבְרֵיו
הִיִּשְׁרִים:

He will forgive sin and boost strength; He will give wisdom so that the simple one will understand.

וְהוּא יְסַלַח אֲשָׁמָה. וְהוּא יִרְבֶּה
עֲצָמָה. וְהוּא יִתֵּן חֲכָמָה. לְהַבִּין
נִמְהָרִים:

I will relate the commandments, which are sweet to the mouth, and [with the poetic song] I will erect a tower to guide transgressors in the right direction.

אֶסְפֵּר תּוֹשִׁיּוֹת. מִתּוֹקוֹת
לְפִיּוֹת. וְאֶצִּיב תִּלְפִּיּוֹת. לְיִשְׂרָאֵל
הַעֹזְבִּים:

In the ears of my multitudes He spoke at Sinai: Behold, I am God, there is no other lord.

Abandon the foreign [deity] and its idol and say to it: Be gone! Can man make for himself a god?

The Name of the Almighty do not [invoke] for naught by oath, for God is great above all powers.

To honor the Shabbat please run lovingly, because on it [Shabbat] He rested, and God completed [the Creation].

Bring delight to parents with the best delicacies, and you will [thereby] lengthen your days before God.

Disperse those who shed blood and do not join their counsel, for man was [created] in the image of God.

Distance immorality, anger and deceitful scales, lest in anger and fury, God will make an accounting.

Do not testify against your fellow with falsehood, as if to pick a quarrel, for [falsehood is one of the] six [attributes] hated by the Lord God.

Do not covet the property of a brother nor desire that which God has given him.

בְּאָזְנֵי הַמִּוֹנִי. דְּבַר בְּסִינִי. הֲלֹא
אֲנִי יְהוָה. וְאֵין עוֹד אֱלֹהִים:

נָטַשׁ זָר וּפְסָלוֹ. וַיֵּצֵא תַאמָּר לוֹ.
הִיעָשָׂה לוֹ. אָדָם אֱלֹהִים:

אֶת־שֵׁם הָאֵל. לִשְׁוֹא אֶל תּוֹאֵל.
כִּי עַל כָּל־אֵל. גָּדוֹל אֱלֹהִים:

לְכַבֵּד שַׁבָּת. רוּץ נָא בְּחֶפֶז. כִּי
בּוֹ שַׁבָּת. וַיִּכַּל אֱלֹהִים:

עֲנֵג אוֹמְנִים. בְּטוֹב מַעֲדָנִים.
וּתְאָרִיד שָׁנִים. לִפְנֵי אֱלֹהִים:

זָרַח שׁוֹפְכֵי דָם. וְאֵל תְּהִי
בְּסוֹדָם. כִּי נִבְרָא הָאָדָם. בְּצֶלֶם
אֱלֹהִים:

רַחֵק זִמָּה וְחִמָּה. וּמֵאֲזֵי מְרָמָה.
פֶּן בָּאֵף וְחִמָּה. יִפְקֹד אֱלֹהִים:

בְּרַעַד לֹא תַעֲנֶה. שְׁוֹא
בְּמִתְאֲנָה. כִּי יֵשׁ שָׁנָא. יְהוָה
אֱלֹהִים:

קִנְיֵן אֵחַ לֹא. תַחְמוֹד גַּם לֹא.
תִּתְאוּ אֲשֶׁר לוֹ. נָתַן אֱלֹהִים:

Reshut Le'Azharot רשות לאזהרות

God's nurturing [i.e., the Torah], this nation inherited on this day through the seer [Moshe] the man of God.

He who stretches the heavens and establishes the earth, to You O God, silence is praise.

On the day You revealed Yourself [at Mount Sinai] and taught [to Yisrael] the law [i.e., the Torah], You were exceedingly exalted above all powers.

They heard the word of the Almighty, the nation that had been saved [from Egypt]. They trembled and shuddered from God's Presence.

He gave extraordinary counsel [i.e., the Torah], the One Who is Wondrous in Counsel, to a nation that found favor in the eyes of God.

The perfect Torah is precious and pleasant; God came to bequeath [the Torah] to the awesome [nation].

He informed them the law and sounded for them a voice. See, has any nation ever heard the voice of God?

אָמוֹן יוֹם זֶה. נָחֳלוּ עִם זֶה. עַל
יַד חוֹזֶה. אִישׁ הָאֱלֹהִים:

נוֹטֵה עֲלֶיהָ. וְיוֹסֵד נִשְׂתִּיה. לָךְ
דּוֹמִיָּה. תִּהְלֶה אֱלֹהִים:

יוֹם נִגְלִיתָ. וְדַת הוֹרִיתָ. מְאֹד
נִעְלִיתָ. עַל כָּל-אֱלֹהִים:

דְּבַר אֵל שְׁמָעוּ. עִם נוֹשְׁעוּ.
וְחָלוּ וְזָעוּ. מִפְּנֵי אֱלֹהִים:

וְהִפְלִיא עֲצָה. גְּדוֹל הָעֲצָה.
לְעַם חֵן מְצָא. בְּעֵינֵי אֱלֹהִים:

יִקְרָה נְעִימָה. תּוֹרָה תְּמִימָה.
לְהִנְחִיל אֵימָה. בָּא הָאֱלֹהִים:

דַּת הוֹדִיעָם. וְקוֹל הַשְּׁמִיעָם.
רָאוּ הַשְּׁמַע עָם. קוֹל אֱלֹהִים:

הַרְחֵמֶן הוּא יִנְחִילֵנוּ יוֹם אֶשְׁכֵּל מָוֶה: הַרְחֵמֶן הוּא יַטַּע תּוֹרָתוֹ
וְאַהֲבָתוֹ בְּלִבֵּנוּ, וְתַהֲיֶה יִרְאָתוֹ עַל פְּנֵינוּ לְבִלְתִּי נַחֲטָא, וְיִהְיֶה
כָּל-מַעֲשֵׂינוּ לְשֵׁם שְׁמַיִם:

A guest adds:

הַרְחֵמֶן הוּא יְבָרֵךְ אֶת-הַשְּׁלֶחֶן הַזֶּה אֲשָׁכֵלֵנוּ עָלֵיו, וְיַסְדֵּר בּוֹ כָּל-מַעֲדָנֵי עוֹלָם
וְיִהְיֶה כְּשִׁלְחָנוּ שֶׁל אַבְרָהָם אֲבִינוּ כָּל-רֵעֵב, מִמֶּנּוּ יֹאכֵל, וְכָל-צָמָא, מִמֶּנּוּ
יִשְׁתֶּה. וְאַל יַחֲסֹר מִמֶּנּוּ כָּל-טוֹב לְעַד וּלְעוֹלָמֵי עוֹלָמִים. אָמֵן: הַרְחֵמֶן הוּא
יְבָרֵךְ בְּעַל הַבֵּית הַזֶּה וּבְעַל הַסְּעוּדָה הַזֹּאת, הוּא וּבְנָיו וְאִשְׁתּוֹ וְכָל-אֲשֶׁר לוֹ,
בְּכָנִים שִׁיחָיו וּבְנִכְסִים שִׁירָבוּ. בָּרֵךְ יְהוָה חֵילוֹ וּפְעָל יָדָיו תִּרְצֶה, וְיִהְיֶה נִכְסֵיו
וּנְכֻסָּיו מוֹצִלָּחִים וְקְרוֹבִים לְעִיר. וְאַל-יִזְדַּקֵּק לְפָנָיו וְלֹא לְפָנֵינוּ שׁוֹם דְּבַר
חֲטָא וְהִרְהוּר עוֹן. שֵׁשׁ וְשִׁמְשׁ כָּל-הַיָּמִים בְּעֶשֶׂר וּכְבוֹד מַעֲתָה וְעַד עוֹלָם.
לֹא יִבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא יִפְלֹם לְעוֹלָם הַבָּא. אָמֵן, בֵּן יְהִי רַצוֹן:

For guest until here

הַרְחֵמֶן הוּא יַחֲיֵנוּ וְיַזְכֵּנוּ וְיַקְרֵבֵנוּ לַיָּמוֹת הַמְּשֻׁיָּח וּלְכַנֵּן בֵּית
הַמִּקְדָּשׁ וְלַחֲיֵי הָעוֹלָם הַבָּא: מְגִדוֹל יִשׁוּעוֹת מְלֵכּוֹ, וְעֲשֵׂה-חֶסֶד
לְמַשִּׁיחוֹ לְדוֹר וּלְדוֹרָעוֹ עַד-עוֹלָם: בְּפִרְיִם רָשׁוֹ וְרֵעֵב, וְדֹרָשֵׁי יְהוָה
לֹא-יַחֲסֹרוּ כָּל-טוֹב: נַעֲר הַיִּיטִי גַם-זַקְנָתִי, וְלֹא-רְאִיתִי צָדִיק נִעְזֵב
וְזֹרְעוֹ מִבֶּקֶשׁ-שִׁלְחָם: כָּל-הַיּוֹם חוֹנֵן וּמְלֹחֵה, וְזֹרְעוֹ לְבָרְכָה: מַה-
אֲשָׁכֵלֵנוּ יְהוָה לְשִׁבְעָה, וּמַה-שִּׁשְׁתֵּינוּ יְהוָה לְרַבּוּאָה, וּמַה-שִּׁהוּתֵרֵנוּ
יְהוָה לְבָרְכָה, בְּדִכְתִּיב, וַיִּתֵּן לְפָנֵיהֶם וַיֹּאכֵלוּ וַיִּזְתְּרוּ כְּדָבָר יְהוָה:
בְּרוּכִים אַתֶּם לַיהוָה, עֲשֵׂה שְׁמִים וְאַרְצִי: בְּרוּךְ הַגָּבֵר אֲשֶׁר יִבְטַח
בִּיתָהוּ, וְהָיָה יְהוָה מְבֹטָחוֹ: יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

When reciting Birkat Hamazon on a cup of wine:

בּוֹסֵי-יִשׁוּעוֹת אֲשָׁא, וּבִשְׁם יְהוָה אֲקַרָּא: סְבָרִי מֶרְנָן: וְעוֹנִין לְחַיִּים.
בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

וּתְבַנֶּה יְרוּשָׁלַיִם עִירָךְ בְּמַהֲרָה בְיָמֵינוּ. כָּרוּךְ אַתָּה, יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם. (בלחש: אָמֵן):

כָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל, אֲכִינוּ, מִלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְּכָל-יּוֹם הוּא הַטִּיב לָנוּ, הוּא מְטִיב לָנוּ, הוּא יִטֵּיב לָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד חַן וְחֶסֶד וְרַחֲמִים וְרוּחַ וְהַצְלָה וְכָל-טוֹב: הֶרְחַמְנוּ הוּא יִשְׁתַּבַּח עַל-כִּפּוֹס כְּבוֹדוֹ: הֶרְחַמְנוּ הוּא יִשְׁתַּבַּח בְּשָׁמַיִם וּבָאָרֶץ: הֶרְחַמְנוּ הוּא יִשְׁתַּבַּח בָּנוּ לְדוֹר וָדוֹר: הֶרְחַמְנוּ הוּא קָרַן לְעַמּוֹ יָרִים: הֶרְחַמְנוּ הוּא יִתְפָּאֵר בָּנוּ לְנֹצֶחַ נְצִחִים: הֶרְחַמְנוּ הוּא יִפְרֹנֶסנוּ בְּכָבוֹד וְלֹא בְבוּז, בְּהִתֵּר וְלֹא בְאִסּוּר, בְּנִחַת וְלֹא בְצַעַר: הֶרְחַמְנוּ הוּא יִתֵּן שָׁלוֹם בֵּינֵינוּ: הֶרְחַמְנוּ הוּא יִשְׁלַח בְּרָכָה וְרוּחַ וְהַצְלָחָה בְּכָל-מַעֲשֵׂי יְדֵינוּ: הֶרְחַמְנוּ הוּא יַצְלִיחַ אֶת-דַּרְכֵינוּ: הֶרְחַמְנוּ הוּא יִשְׁפֹּר עַל גָּלוּת מְהֵרָה מֵעַל צוּאֲרֵנוּ: הֶרְחַמְנוּ הוּא יוֹלִיכֵנוּ מִהֶרָה קוֹמָמִיּוֹת לְאַרְצֵנוּ: הֶרְחַמְנוּ הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף: הֶרְחַמְנוּ הוּא יִפְתַּח לָנוּ אֶת-יְדוֹ הֶרְחַבְהָ: הֶרְחַמְנוּ הוּא יַכְרֵךְ כָּל-אֶחָד וְאֶחָד מִכֵּנוּ בְּשֵׁמוֹ הַגָּדוֹל כְּמוֹ שֶׁנִּתְפָּרְכוּ אֲבוֹתֵינוּ אֲבֹתָהֶם יִצְחָק וְיַעֲקֹב, בְּכָל, מָכַל, כָּל. בֶּן יִכְרֹךְ אוֹתָנוּ יַחַד בְּרָכָה שְׁלֵמָה. וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן: הֶרְחַמְנוּ הוּא יִפְרֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמוֹ:

On Shabbat add:

הֶרְחַמְנוּ הוּא יְנַחֵלֵנוּ עוֹלָם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

Until here on Shabbat

הֶרְחַמְנוּ הוּא יַגִּיעֵנוּ לְמוֹעֲדִים אַחֲרִים תְּבָאִים לְקִרְאָתָנוּ לְשָׁלוֹם:

אֶת־שְׁמֹךְ, כְּאֹמֶר, וְאֶכְלֶתָּ וְשָׂכַעְתָּ, וּבִרְכָּתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־
הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַתָּ לָךְ. כְּרוּךְ אַתָּה, יְהוָה, עַל הָאָרֶץ וְעַל הַמַּזּוֹן:

רַחֵם, יְהוָה אֱלֹהֵינוּ, עָלֵינוּ, וְעַל יִשְׂרָאֵל עַמֶּךָ, וְעַל־יְרוּשָׁלַיִם עִירָךְ,
וְעַל הַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל הַיְכָלְךָ, וְעַל מְעוֹנֶךָ, וְעַל דְּבִירָךְ,
וְעַל הַבֵּית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֹךְ עָלָיו. אָכִינוּ, רָעִינוּ, וּנְגַנוּ,
פָּרַנְסָנוּ, בִּלְפָנֶינוּ, הִרְוִיחֵנוּ, הִרוּח־לָנוּ מִהֲרָה מִכָּל־צָרוֹתֵינוּ. וְנָא
אֲל־תִּצְרִיכֵנוּ, יְהוָה אֱלֹהֵינוּ, לִידֵי מַתָּנוֹת בְּשֵׁר וְדָם, וְלֹא לִידֵי
הַלְוָאָתָם, אֲלֹא לִידֶךָ הַמְּלָאָה וְהַרְחֻבָּה, הַעֲשִׂירָה וְהַפְתּוּחָה. יְהִי
רָצוֹן שְׁלֹא נִבְּוֹשׁ בְּעוֹלָם הַזֶּה, וְלֹא נִכָּלֵם לְעוֹלָם הַבָּא, וּמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ תִּתְחַיְּרֶנָּה לְמַקּוֹמָהּ בְּמַהֲרָה בְּיָמֵינוּ:

On Shabbat add:

רָצָה וְהִסְלִיכֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּמִצְוֹתֶיךָ, וּבְמִצְוֹת יוֹם הַשַּׁבָּת, הַשָּׁבֶת הַגָּדוֹל
וְהַקְדוֹשׁ הַזֶּה, כִּי יוֹם גָּדוֹל וְקְדוֹשׁ הוּא מִלִּפְנֵיךָ. נִשְׁבּוֹת בּוֹ וְנִנְּחָת בּוֹ וְנִתְעַנֵּג
בּוֹ בְּמִצְוֹת חֻקֵּי רְצוֹנְךָ. וְאַל תְּהִי צָרָה וְיָגוֹן בְּיוֹם מְנוּחָתֵנוּ, וְהִרְאֵנוּ בְּנִחְמָת
צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ, כִּי אַתָּה הוּא פֹּעֵל הַנִּחְמָמוֹת. וְאַף עַל פִּי (וְהֵנִם) שְׂאֵכְלֵנוּ
וְשִׁתֵּנוּ, חֲרַפְנוּ בֵּיתְךָ הַגָּדוֹל וְהַקְדוֹשׁ לֹא שָׁכַחְנוּ, אֵל תִּשְׁכַּחְנוּ לְנֶצַח וְאַל
תִּנְחַחְנוּ לְעַד, כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה:

Until here on Shabbat

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא יִגְיַע יִרְאָה וְיִרְצָה יִשְׁמַע יִפְקֹד
וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִזְכְּרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִירָךְ, וְזִכְרוֹן מְשִׁיחַ
בֶּן־דָּוִד עֲבֹדְךָ, וְזִכְרוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל, לְפָנֶיךָ, לְפָלִיטָה
לְטוֹבָה, לְחַן לְחֶסֶד וּלְרַחֲמִים, בְּיוֹם חַג הַשְּׁבוּעוֹת הַזֶּה, בְּיוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה. לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ. וְכִרְנוּ, יְהוָה אֱלֹהֵינוּ,
בּוֹ לְטוֹבָה וּפְקֻדָּה בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. בְּדָבָר
יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן וְחֶמּוֹל וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ
עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה:

Birkat Hamazon

אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תַּהֲלִיתוֹ בִּפְּנֵי: סוּף דְּבָר הַכֹּל
נִשְׁמָע אֶת־הָאֱלֹהִים יֵרָא וְאֶת־מִצּוֹתָיו שְׂמֹר בִּי־זֶה כָּל־הָאָדָם:
תַּהֲלֵת יְהוָה יִדְבָּר פִּי, וַיְבָרֵךְ כָּל־בָּשָׂר אֲשֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד:
וְאֲנַחְנוּ נִבְרָךְ יְהִי מַעֲשֶׂה וְעַד־עוֹלָם הַלְלוּתָהּ: וַיְדַבֵּר אֵלַי, זֶה הַשֵּׁלֶחַן
אֲשֶׁר לִפְנֵי יְהוָה:

חֵב לָן וְנִבְרִיךְ לְמִלְכָּא עֲלָאָה קַדִּישָׁא, בְּרָשׁוֹת מִלְכָּא עֲלָאָה
קַדִּישָׁא וּבְרָשׁוֹת יוֹמָא טָבָא קַדִּישָׁא וּבְרָשׁוֹתְכֶם, וְעוֹנִין אֲשָׁמִים.

נִבְרָךְ (אֱלֹהֵינוּ) שְׂאֵבְלֵנוּ מִשְׁלֹ:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבְלֵנוּ מִשְׁלֹ וּבְטוֹבוֹ חֵינֵנוּ:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבְלֵנוּ מִשְׁלֹ וּבְטוֹבוֹ חֵינֵנוּ:

בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הַזֶּן אוֹתָנוּ
וְאֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד בְּרֻחַ וּבְרַחֲמִים רַבִּים, נָתַן לָחֶם
לְכָל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר־לָנוּ וְאֵל
יְחַסֵּר־לָנוּ מִזֶּזֶן תָּמִיד לְעוֹלָם וָעֶד, כִּי הוּא אֵל זֶן וּמַפְרִיֵּם לְכָל
וְשִׁלְחָנוּ עֲרוּךְ לְכָל וְהַתְקִין מַחֲיָה וּמִזֶּזֶן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא
בְּרַחֲמָיו וּבְרַב חֶסֶדָיו, בָּאִמּוֹר, פּוֹתֵחַ אֶת־יָדָהּ, וּמַשְׁפִּיעַ לְכָל־חַי
רְצוֹן. בְּרוּךְ אַתָּה, יְהוָה, הַזֶּן אֶת־הַכֹּל:

גִּידָה לָךְ, יְהוָה אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה
וּרְחֵבָה, בְּרִית וְתוֹרָה, חַיִּים וּמִזֶּזֶן, עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
שֶׁלְּפָדְתָּנוּ, וְעַל חֲקֵי רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים וּמִזֶּזֶן שֶׁאַתָּה זֶן
וּמַפְרִיֵּם אוֹתָנוּ. וְעַל הַכֹּל, יְהוָה אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים

לא תִּגְנֹב פֶּן יִחַרְה אִפִּי.	לא תִּרְצַח וְלֹא תִנְאַף.
לא תִּחְמֹד לְרֵעֶךָ מֵה:	וְלֹא תַעֲנֶה וְאִפִּי.
עֲשֵׂרֶת הַדְּבָרוֹת.	תִּמּוֹ הַמֵּאֲמָרוֹת.
מִשְׁהֵם וְאַחֲלָמָה:	נִחְמָדוֹת וִיקָרוֹת.
חֲכָה יִתְּרָה הִיא לוֹ.	אֲשֵׁרִי עִם אֲשַׁכָּה לוֹ.
וּמַעֲיִן כָּל־זֶר נַעֲלָמָה:	רְזִי תוֹרָה נִגְלוֹ לוֹ.
מַלְכוּת יְהוּדָה הָעֵשֶׁב.	לְדַכְּרִינוּ נָא הַקָּשֶׁב.
כָּטַח כָּעִיר נַעֲיָמָה:	לָנוּ כָּאֵז וְנִשְׁב.
כִּימֵי מִשְׁה רַבָּנוּ.	רוֹעֵנוּ אֲשׁוּב וְרַעֲנוּ.
וְהַשְׁפֵּת הַמְּלַחְמָה: תֵּם	חֵי עֲשֵׂה שָׁלוֹם לָנוּ.

ה

סימן: יצחק

יְדִידִי הַשְׁכַּחַת חֲנוּתְךָ בְּבֵין אֲשֶׁרִי,
וַעֲתָה נִטְשֵׁתָנִי, צְמִיתוֹת לְמַעֲבִידִי.
דֵּי דֵּי. דֵּי דֵּי. דֵּי דֵּי. דֵּי דֵּי לַצָּרָה. דֵּי דֵּי:
צוּרִי גּוֹאֲלִי אֶתָּה אֱלֹהֶי אֲשָׁא יְדִי,
לְעַבְדְּךָ יִצְרָתָנִי, לְשֹׁמֵר תִּרְנָ"ג מַצּוֹתַי: דֵּי וְכוּ'
חֲקִים לָנוּ נִתְּתָ יוֹם נִגְלִיתָ בְּסִינִי,
נָא גְבוּר סִיעֲנִי, לְטַהֵר מִחֲשָׁבוֹתַי: דֵּי וְכוּ'
קַבֵּץ נִדְחֵי עַתָּה לְמַעַנְךָ אֱלֹהֵי,
כָּבַבְתָּ עֵין אֲשֶׁרִי תָמִיד בְּכָל־יְמוֹתַי: דֵּי וְכוּ': תֵּם

בן בֶּן קהלות. בקול מצהלות. חתנים כלות. אז ישמח משה:
חזק אל ידעות. הצמח ישועות. בחג השבועות. שתקן משה:

תם

ד

לחן: אומרי צפאסי

לאל אשר הופיע.	אהל ואביע.
עז לבת האימה:	מזרום והודיע.
לעם איתן האזרח.	נזרא האיר ממזרח.
צפון נגבה וימה:	וגם משער זרח.
נתן לקהל אמונה.	פתר חכמה ובינה.
עשה לנשמע קדמה:	כי מהגיוניהם נ.
חסדו עלינו גבר.	יה בו נהלל דבר.
הודם פאזר החמה:	תפארת נצח חבר.
קדמון לכל-קדמוני.	יחיד ואין לו שני.
יסד ארץ בחכמה:	נטה שמי מעוני.
יום מעמד הר סיני.	הזכירו עם אמוני.
נתן תורה תמימה:	אל אלהים יי.
מה-ששמעו אזני.	ועת שראו עיני.
וברקים מתרוממה:	קולות מתוך ענני.
גם שמים נטפו.	האש ורעש תקפו.
רתת פחד ואימה:	עמודיו ירוֹפּפו.
אמר אנכי יי.	אלהים ממעוני.
ולא תשא למרמה:	לא יהיה לך על פני.
והוריד בחבת.	כבוד את יום השבת.
ימים על האדמה:	ואוסיף לך רבת.

וּבִרְכָה לְךָ תִהְיֶה. אִם לֹא תֵשָׂא לְשׁוֹא שְׁמוֹ: בְּחַר דּוּדֵי וְכוּ'
 לְךָ קָרָא בְּחֶבֶת. זְכוֹר אֶת יוֹם הַשָּׁבֹת.
 וְשָׁמְרֵהוּ בְּבִבְתּוֹ. אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ: בְּחַר דּוּדֵי וְכוּ'
 עַל נֶגַע בְּבֶד הוֹרִידָהּ. לְמַעַן יִרְבוּ יָמֶיהָ.
 וְלֹא תִרְצַח רַעֲיָהּ. כִּי אָדָם נִכְרָא בְּצִלְמוֹ: בְּחַר דּוּדֵי וְכוּ'
 נֶגַע יִצְרָךְ בַּל תִּתְקַן. הִזְהָר וְלֹא תִנָּאֵף.
 לֹא תִגְנוֹב וְתִפְרֹס כָּף. שְׂבָעֶתִים תִּשְׁלָמוֹ: בְּחַר דּוּדֵי וְכוּ'
 תוֹדֶה וּמִרְמָה תַעֲשֶׂה. לֹא תַעֲנֶה עַד שְׁקָר.
 כִּי אֵל לְבָבוֹת חוֹקֵר. וְתִבֶּת אֱמֶת חוֹתָמוֹ: בְּחַר דּוּדֵי וְכוּ'
 כִּי יוֹמָם וָלַיִל תִּלְמֹד. וּלְזוֹלָתִי לֹא תִחְמֹד.
 עַל הַמַּשְׁמֵר תַעֲמֹד. מִדֵּי כָל־יוֹם בְּיוֹמוֹ: בְּחַר דּוּדֵי וְכוּ'
 חֲזָק תִּדְּשׁ יְמוֹתֶי. לְשֹׁמֵר תִּרְי־ג מְצוֹתֶי.
 מִהֵר וּבִנֵּה חוֹמוֹתֶי. וּבֵית קִרְיָשָׁךְ תִּרְוֹמָמוֹ: בְּחַר דּוּדֵי וְכוּ' תם

ג

שיר לחג השבועות
 לחן: תורי באל אג'פאן

מלים: "שפתי רננות" – אר"ן (1888)
 סימן: דוד חזק חזק

בַּעַת וּמִזְמָה. וְאִמְרֵי חֲכָמָה. יוֹתֵר מִחֶמְדָּה. יוֹם דְּבָר מַשָּׁה:
 וְכִי מִטֹּב סִחְרָה. מִפֹּז וּתְמוּרָה. וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מַשָּׁה:
 דָּגוּל מִרְבָּכָה. אֲזִי מִסִּינֵי בָּא. נִהַג בָּהּ שׁוֹכֵחַ. גַּם הָאִישׁ מַשָּׁה:
 חָכָה נִדְרָעַת. לְיוֹדְעֵי דַעַת. אֲנִי שׁוֹמְעֶת. תּוֹכַחַת מַשָּׁה:
 וְרַח מִשְׁעִיר. מִמְּזִרַח הָעִיר. הַגִּדִיל בֵּין צָעִיר. עַל יְדֵי מַשָּׁה:

פזמונים Pizmonim

א

שיר לשבועות
מוזיקא

מלים: הרב רפאל ענתבי ז"ל
סימן: רפאל

ר וְעַתָּה נִאָּמֵן הוּא.
מֹשֶׁה רֹאשׁ בְּנֵי יִשְׂרָאֵל.
מִכְּטָן קְדוֹשׁ הוּא.
פָּנִים בְּפָנִים דִּבֵּר עִם הָאֵל.
יֵשׁ בְּסִיּוֹן בּוֹ נָתַן הַתּוֹרָה לְיִשְׂרָאֵל;
פֶּה וְלִשׁוֹן יוֹדוּ.
וְזֹאת הַתּוֹרָה שֶׁשָּׁם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל;
אִמְרָה תּוֹרָה בִּי יִמְלֹכּוּ.
מְלָכִים וְרוֹזְנִים.
בִּימֵינוּ יֵאָרִיכוּ
יָמִים וְשָׁנִים.
בְּשִׂמְלֵי יָבֹא לָהֶם עֹשֶׁר רַב מֵאֵת הָאֵל;
ל וְיִמְדּוּ בָּהּ כָּל-יּוֹם וַיּוֹם.
כָּל-יָמָיו יִמָּצֵא שְׁלוֹם.
מַצִּילָתוֹ מִצָּרָתוֹ.
וְדִבְרָיו יִשְׁמַע הָאֵל: תָּם

ב

שיר לעשרת הדברות

מלים: הרב רפאל ענתבי ז"ל
סימן: רפאל ענתבי חזק

בְּחַר דּוֹדִי. בְּחַר דּוֹדִי. בְּחַר דּוֹדִי בְּעַמּוֹ;
רָצָה בָּם וְקִדְּשָׁם.
עַל הַר סִינִי נִגְלָה שְׁם.
וַיִּקְרָא לְמֹשֶׁה רֹאשָׁם.
פֶּה אֵל פֶּה דִּבֵּר עַמּוֹ: בְּחַר דּוֹדִי וְכוּ'
פֶּה אֵר וְחֹד שֵׁם לָנוּ.
וְתוֹרָה נָתַן לָנוּ.
עַל יְדֵי מֹשֶׁה תִּמְיָמוּ: בְּחַר דּוֹדִי וְכוּ'
אֶנְכִי וְלֹא יִהְיֶה.
שָׁמֹר לְמַעַן תִּחְיֶה.

Kiddush for Yom-Tob Day

On Shabbat add:

מזמור לדוד, יהוה רעי לא אחסר: בנאות דשא ירביצני, על-מי
מנחות ינחלני: נפשי ישובב, ינחני כמעגלי-צדק למען שמו; גם
כי-אלך בנאי צלמות לא-אירא רע כי-ראתה עמדי, שכמך
ומשענתך חמה ינחמני: תערוך לפני שלחן נגד צררי דשנת בשמן
ראשי פוסי רונה: אף טוב וחסד ירדפוני כלימי חיי, ושבת
בבית-יהוה לארך ימים:

אם-תשיב משבת רגלך, עצות חפציה ביום קדשי, וקראת לשבת
ענג, לקדוש יהוה מכבד, וכבדתו מעשות דרכיה, ממצוא חפצה,
ודבר דבר: אז תתענג על-יהוה, והרפתיה על-במתי ארץ,
והאבלתיה נחלת יעקב אביה, כי פי יהוה דבר:

ושמרו בני-ישראל את-השבת, לעשות את-השבת לדרתם ברית
עולם: ביני ובין בני ישראל אות הוא לעלם, כי-ששית ימים עשה
יהוה את-השמים ואת-הארץ, וביום השביעי שבת וינפש: על-כן
ברך יהוה את-יום השבת ויקדשהו:

Until here on Shabbat

Start here on a weekday:

אלה מועדי יהוה, מקראי קדש, אשר-תקראו אתם
במועדם:

שלוש פעמים בשנה יראה כל-זכוך את-פני יהוה אלהיה
במקום אשר יבחר, בחג המצות, ובחג השבועות, ובחג
הסופות, ולא יראה את-פני יהוה ריקם: איש במתנת ידו,
בברכת יהוה אלהיה אשר נתן-לך:

סברי מרנן, ועינין לחיים.

ברוך אתה יהוה, אלהינו מלך העולם, בורא פרי הנפץ:

Kiddush for Saturday Night

אֱלֹהֵי מוֹעֲדֵי יְהוָה, מְקַרְאֵי קֹדֶשׁ, אֲשֶׁר-תִּקְרְאוּ אֹתָם
בְּמוֹעֲדָם:

סִבְרֵי מִרְנֵנוּ, וְעִינֵינוּ לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-
לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׂשׁוֹן, אֶת-יוֹם חַג הַשְּׁבוּעוֹת הַזֶּה, אֶת-יוֹם טוֹב מְקַרְא
קֹדֶשׁ הַזֶּה, וְזֶמֶן מִתֵּן תְּזַרְתָּנוּ, בְּאַהֲבָה מְקַרְא קֹדֶשׁ, וְכָר
לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחֵרָתְךָ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-
הָעַמִּים, וּמוֹעֲדֵי קֹדְשְׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ: בְּרוּךְ
אַתָּה יְהוָה, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחָל, וּבֵין אֹר לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם
הַשְּׁבִיעִי לְשִׁשָּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קִדְּשַׁת שַׁבָּת לְקִדְּשַׁת
יוֹם טוֹב הַבְּדִלָּתָהּ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה
הַקִּדְּשָׁתָהּ וְהַבְּדִלָּתָהּ וְהַקִּדְּשָׁתָה אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתָהּ:
בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיָּמָנוּ
וְהִנֵּיעָנוּ לְזֶמֶן הַזֶּה:

Kiddush for Friday Night

יום הששי: ויכלו השמים והארץ וכל-צבאם: ויכל אלהים
ביום השביעי, מלאכתו אשר עשה, וישבת ביום השביעי,
מכל-מלאכתו אשר עשה: ויברך אלהים את-יום
השביעי, ויקדש אתו, כי בו שבת מכל-מלאכתו אשר-
ברא אלהים לעשות:

אלה מוצרי יחודה, מקראי קדש, אשר-תקראו אתם
במוצדם:

סברי מרגז, וענין לחיים.

ברוך אתה יחודה, אלהינו מלך העולם, בורא פרי הגפן:

ברוך אתה יחודה, אלהינו מלך העולם, אשר פחר בנו
מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו. ותתן-
לנו, יחודה אלהינו, באהבה, שבתות למנוחה ומוצרים
לשמחה, חגים וזמנים לששון, את-יום השבת הזה
ואת-יום חג השבועות הזה, את-יום טוב מקרא קדש
הזה, זמן מתן תורתנו, באהבה מקרא קדש, ובר ליציאת
מצרים, כי בנו בחרת ואותנו קדשת מכל-העמים,
ושבתות ומוצרי קדשך באהבה וברצון בשמחה ובששון
הנחלתנו: ברוך אתה יחודה, מקדש השבת וישראל
והזמנים:

ברוך אתה יחודה, אלהינו מלך העולם, שהחיינו וקיימנו
והגידנו לזמן הזה:

Kiddush for a Weekday Night

אֱלֹהֵי מוֹעֲדֵי יְהוָה, מְקַרְאֵי קֹדֶשׁ, אֲשֶׁר־תִּקְרְאוּ אֹתָם
בְּמוֹעֲדָם:

סִבְרֵי מִרְגָּז, וְעִינֵי לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַנֶּגֶף:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל־עַם, וְרוֹמַמְנוּ מִכָּל־לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתִתֶּן־
לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה, מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׂשׁוֹן, אֶת־יוֹם חַג הַשְּׂבֻעוֹת הַזֶּה, אֶת־יוֹם טוֹב מְקַרְא
קֹדֶשׁ הַזֶּה, וְזֶמֶן מִתֵּן תוֹרַתְנוּ, בְּאַהֲבָה מְקַרְא קֹדֶשׁ, וְכָר
לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־
הָעַמִּים, וּמוֹעֲדֵי קִדְּשָׁךְ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ: בְּרוּךְ
אַתָּה יְהוָה, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזִּמְנִים:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִיַּמְנוּ
וְהִנֵּצְנוּ לְזֶמֶן הַזֶּה:

Kiddush



Candle Lighting

When lighting candles Ereb Yom Tob, recite the following Berachah. See page one of Halachot for more details.

Blessed are You Hashem,
our God, King of the Uni-
verse, Who sanctified us
with His commandments,
and has commanded us to
kindle the light of
(Shabbat and) Yom Tob.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַדְלִיק נֵר שָׁל (שַׁבָּת
(וְיוֹם טוֹב):

A prayer said after lighting the candles

יְהי רצון מלפניך, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּחֲוֶה וְתִרְחַם
עָלַי, וְתַגְדִּיל חֲסִדְךָ עִמָּדִי לְתַת־לִי יָרֵעַ אֲנָשִׁים עֹשֵׂי רְצוֹנְךָ
וְעוֹסְקִים בְּתוֹרָתְךָ לְשִׁמְחָה, וְיִהְיוּ מְאִירִים בְּתוֹרָה בְּזִכּוֹת יָרוֹת
(הַשַּׁבָּת) הַלָּלוּ, בְּמוֹ שַׁבָּתוֹב, כִּי יָר מְצוּה וְתוֹרָה אִוֵּר. וְגַם
תַּחֲוֶה וְתִרְחַם עַל בְּעָלַי, (פְּלוֹנִי) בֶּן (פְּלוֹנִי), וְתַתֵּן-לוֹ אֶרֶךְ
יָמִים וְשָׁנֹת חַיִּים עִם בְּרָכָה וְתַצְלִיחָה, וְתַסִּיעֵהוּ לַעֲשׂוֹת רְצוֹנְךָ
בְּשָׁלִימוֹת, בֶּן יְהי רָצוֹן, אָמֵן. וְיִהי | נָעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה: יְהי-וְלָרָצוֹן
אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי:

Eruv Tavshilin

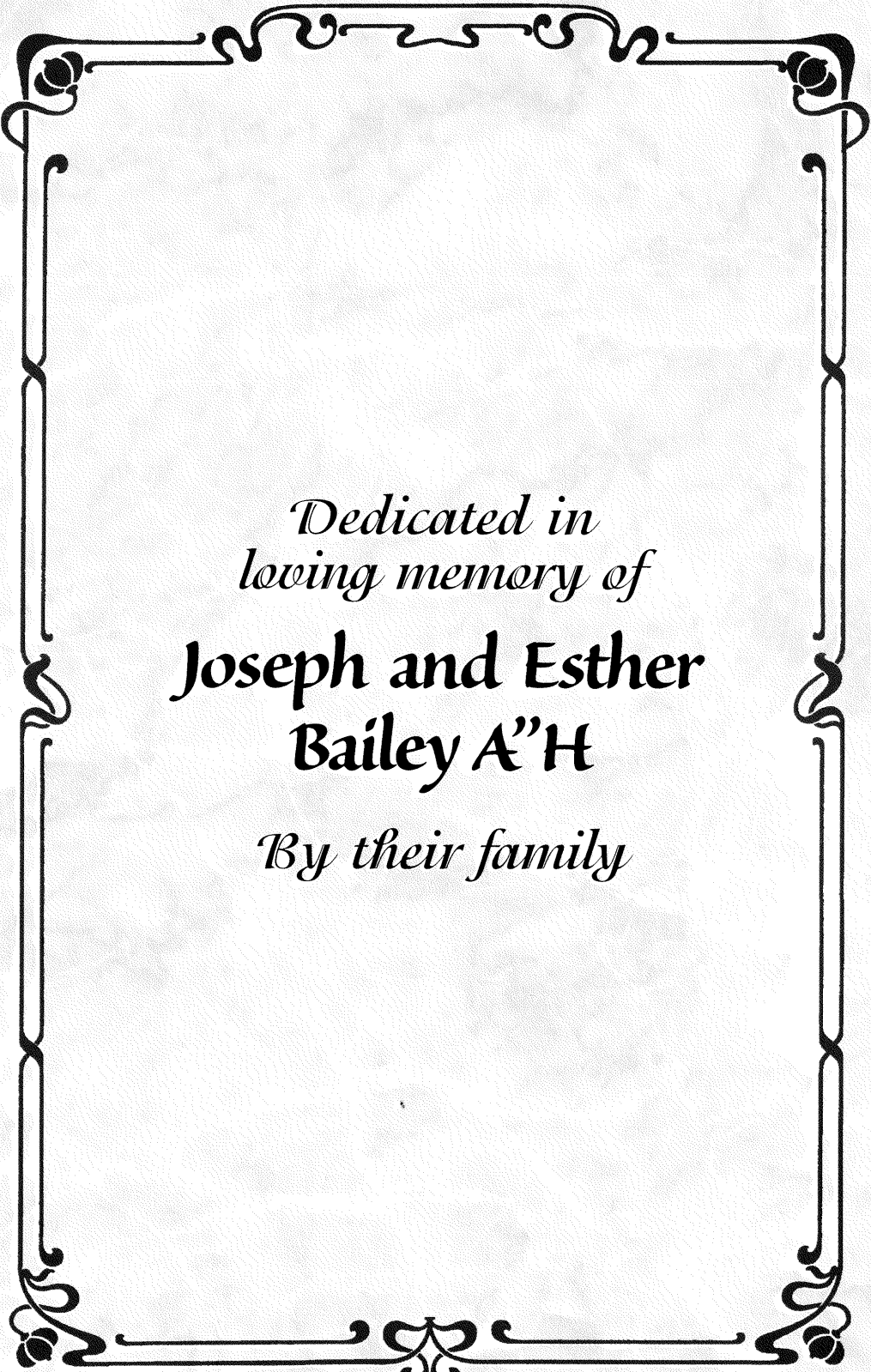
When Yom Tob falls on Thursday or Friday, one must prepare an *Eruv Tavshilin*, before the holiday. One takes two ounces of bread and one ounce of cooked food, and recites the following *Berachah*, while holding the two foods in his hand.

בְּרוּךְ אַתָּה יְיָ הַיְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֶרֶב:

בְּדִין עֶרֶבְכָּא, יְהִי שְׂרָא לָנָא, לְאַפּוּיָי, וּלְבִשּׁוּלֵי, וּלְתַקּוּנֵי,
וּלְאַטְמוּנֵי, וּלְאַדְלוּקֵי שְׁרָנָא, וּלְמַעַבְדַּ פֶּלֶא-צְרִיכָנָא מִיּוֹם מוֹב
לְשַׁבָּת:

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A decorative rectangular border with ornate, symmetrical scrollwork at each corner and mid-point, framing the central text.

*Dedicated in
loving memory of*
Joseph and Esther
Bailey A'H

By their family

Dedicated in Honor of Morris and Paulette Bailey

The Shaare Rahamim

Azharot



Kiddush & Pizmonim for Shabuot

Megillat Ruth & Azharot with an English Translation

Historical Background of Megillat Ruth & Matan Torah

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