**Class #24 – “What was the Secret to Ruth’s Success?”**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

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Bob Proctor - Why You Need A Mentor

<https://www.youtube.com/watch?v=qyYMsHJatQs>

1. How important a factor in success is having a mentor according to Bob Proctor?
2. What is Bob’s definition of a mentor?
3. Give an example of a mentor from your life.

Megillat Ruth - Chapter 1.

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| 1Now it came to pass in the days when the judges judged, that there was a famine in the land, and a man went from Bethlehem of Judah to sojourn in the fields of Moab, he and his wife and his two sons.  |
| [2](http://www.chabad.org/library/bible_cdo/aid/16453#v=2)And the man's name was Elimelech, and his wife's name was Naomi, and his two sons' names were Mahlon and Chilion, Ephrathites, from Bethlehem of Judah, and they came to the fields of Moab and remained there. |
| [3](http://www.chabad.org/library/bible_cdo/aid/16453#v=3)Now Elimelech, Naomi's husband, died, and she was left with her two sons. |
| [4](http://www.chabad.org/library/bible_cdo/aid/16453#v=4)And they married Moabite women, one named Orpah, and the other named Ruth, and they dwelt there for about ten years. |
| [5](http://www.chabad.org/library/bible_cdo/aid/16453#v=5)And both Mahlon and Chilion also died, and the woman was left [bereft] of her two children and of her husband. |
| [6](http://www.chabad.org/library/bible_cdo/aid/16453#v=6)Now she arose with her daughters-in-law and returned from the fields of Moab, for she had heard in the field of Moab that the Lord had remembered His people to give them bread. |
| [7](http://www.chabad.org/library/bible_cdo/aid/16453#v=7)Then she went forth from the place where she had been, and her two daughters-in-law with her, and they went on the road to return to the land of Judah. |
| [8](http://www.chabad.org/library/bible_cdo/aid/16453#v=8)And Naomi said to her two daughters-in-law, "Go, return each woman to her mother's house. May the Lord deal kindly with you as you have dealt with the deceased and with me. |
| [9](http://www.chabad.org/library/bible_cdo/aid/16453#v=9)May the Lord grant you that you find rest, each woman in her husband's house," and she kissed them, and they raised their voices and wept. |
| [10](http://www.chabad.org/library/bible_cdo/aid/16453#v=10)And they said to her, "[No,] but we will return with you to your people." |
| [11](http://www.chabad.org/library/bible_cdo/aid/16453#v=11)And Naomi said, "Return, my daughters; why should you go with me? Have I yet sons in my womb, that they should be your husbands? |
| [12](http://www.chabad.org/library/bible_cdo/aid/16453#v=12)Return, my daughters, go, for I have become too old to marry, that I should say that I have hope. Even if I had a husband tonight, and even if I had borne sons, |
| [13](http://www.chabad.org/library/bible_cdo/aid/16453#v=13)Would you wait for them until they grew up? Would you shut yourselves off for them and not marry? No, my daughters, for it is much more bitter for me than for you, for the hand of the Lord has gone forth against me." |
| [14](http://www.chabad.org/library/bible_cdo/aid/16453#v=14)And they raised their voices and wept again; and Orpah kissed her mother-in-law, but Ruth cleaved to her. |
| [15](http://www.chabad.org/library/bible_cdo/aid/16453#v=15)And she said, "Lo, your sister-in-law has returned to her people and to her god; return after your sister- in-law." |
| [16](http://www.chabad.org/library/bible_cdo/aid/16453#v=16)And Ruth said, "Do not entreat me to leave you, to return from following you, for wherever you go, I will go, and wherever you lodge, I will lodge; your people shall be my people and your God my God. |
| [17](http://www.chabad.org/library/bible_cdo/aid/16453#v=17)Where you die, I will die, and there I will be buried. So may the Lord do to me and so may He continue, if anything but death separate me and you." |
| [18](http://www.chabad.org/library/bible_cdo/aid/16453#v=18)And she saw that she was determined to go with her; so she stopped speaking to her. |
| [19](http://www.chabad.org/library/bible_cdo/aid/16453#v=19)And they both went on until they arrived to Bethlehem. And it came to pass when they arrived to Bethlehem, that the entire city was astir on their account, and they said, "Is this Naomi?" |
| [20](http://www.chabad.org/library/bible_cdo/aid/16453#v=20)And she said to them, "Do not call me Naomi; call me Marah, for the Almighty has dealt very bitterly with me. |
| [21](http://www.chabad.org/library/bible_cdo/aid/16453#v=21)I went away full, and the Lord has brought me back empty. Why [then] should you call me Naomi, seeing that the Lord has testified against me, and the Almighty has dealt harshly with me?" |
| [22](http://www.chabad.org/library/bible_cdo/aid/16453#v=22)So Naomi returned, and Ruth the Moabitess, her daughter-in- law, with her, who returned from the fields of Moab-and they came to Bethlehem at the beginning of the barley harvest. |

The Error- source # 1

**רש"י רות פרק א**

1. **וילך איש - עשיר גדול היה ופרנס הדור ויצא מארץ ישראל לחוצה לארץ מפני צרות העין שהיתה עינו צרה בעניי' הבאים לדוחקו לכך נענש:**

**And a man went**: He was very wealthy, and the leader of the generation. He left the Land of Israel for regions outside the Land because of stinginess, for he begrudged the poor who came to press him; therefore he was punished.

The Error - source # 2

**רמב"ם הלכות מלכים פרק ה**

 **….ואף על פי שמותר לצאת אינה מדת חסידות שהרי מחלון וכליון שני גדולי הדור היו ומפני צרה גדולה יצאו ונתחייבו כלייה למקום.**

**Halacha 9**

It is forbidden to leave *Eretz Yisrael* for the Diaspora at all times except: to study Torah; to marry; or to save one's property from the gentiles. After accomplishing these objectives, one must return to *Eretz Yisrael*. Similarly, one may leave *Eretz Yisrael* to conduct commercial enterprises. However, it is forbidden to leave with the intent of settling permanently in the Diaspora unless the famine in *Eretz Yisrael* is so severe that a *dinar's* worth of wheat is sold at two *dinarim*. When do these conditions apply? When one possesses financial resources and food is expensive. However, if food is inexpensive, but a person cannot find financial resources or employment and has no money available, he may leave and go to any place where he can find relief. Though it is permitted to leave *Eretz Yisrael* under these circumstances, it is not pious behavior. Behold, Machlon and Kilyon were two of the great men of the generation and they left *Eretz Yisrael* only out of great distress. Nevertheless, they were found worthy of death by God.

1. What exactly was the error (Cheyt) of Naomi’s family in leaving Eretz Yisrael? Whose fault was it that they left Israel (Elimelech the Father, Naomi the mother, Machlon and Kilyon the children).

The Mitzvah of Cleaving to Hashem

**דברים פרק יא**

**(כב) כי אם שמר תשמרון את כל המצוה הזאת אשר אנכי מצוה אתכם לעשתה לאהבה את ידוד אלהיכם ללכת בכל דרכיו ולדבקה בו:**

For if you keep all these commandments which I command you to do them, to love the Lord, your God, to walk in all His ways, and to cleave to Him,

**Laws of Character traits, Ch. 6, Halacha 2**

It is a positive commandment to cleave unto the wise and their disciples in order to learn from their deeds as [[Deuteronomy 10:20](http://www.chabad.org/9974#v20)] states: "and you will cling to Him."

Our Sages [questioned the nature of this command for] is it possible for man to cling to the Divine Presence? They [resolved the difficulty,] explaining this commandment to mean: Cleave unto the wise and their disciples.

Therefore, one should try to marry the daughter of a Torah Sage and marry his daughter to a Torah Sage, eat and drink with Sages, do business on behalf of Sages, and associate with them in all possible ways as [[Deuteronomy 11:22](http://www.chabad.org/9975#v22)] states: "to cling to Him."

Similarly, our Sages have directed [us], saying: "Sit in the dust of their feet and drink in their words thirstily."

1. What is the mitzva of cleaving to the wise? Why does the Torah describe this mitzva as cleaving to Hashem?
2. What is the difference between the concept of mentor of the Torah and Bob Proctor’s definition of “mentor”? Why does the Torah concept of mentor demand a lifelong relationship rather than a one-time download of information?
3. Who was Naomi’s mentor? What damage did this relationship cause her? Was Naomi a fit mentor to others?
4. When did Naomi do Teshuva for her error? How did Naomi’s Teshuva make her a worthy mentor to Ruth?
5. What did Naomi tell Ruth when she wanted to join her in returning to Israel?
6. What was Naomi trying to find out about Ruth’s motivation in following her back to Israel?
7. An MJE’-er has been offered a dream job in New Mexico. What advice does the story of Ruth have to offer this person in the decision whether to take the job or not?
8. What fundamental change in job searching would the Book of Ruth suggest? Give an example of how a person who understood the story of Ruth would conduct a job search vs one who did not?