

The Book of Ruth: Chapter 2

רות ב' | Ruth 2:

- (א) וּלְנַעֲמִי [מוֹדַעַ] (מִידַעַ) לְאִישׁהּ אִישׁ גִּבּוֹר חַיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וְשֵׁמוֹ בְּעַז.
(ב) וַתֹּאמֶר רוּת הַמוֹאֲבִיָּה אֶל נַעֲמִי אֵלֶיךָ נָא הַשָּׂדֶה וְאֶלְקָטָה בַּשָּׂבָלִים אַחַר אֲשֶׁר אֲמָצָא חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְתִי.
- (ג) וַתֵּלֶךְ וַתְּבוֹא וַתִּלְקַט בַּשָּׂדֶה אַחֲרֵי הַקְּצִירִים וַיִּקֶּר מִקֶּרֶה חֲלֻקַּת הַשָּׂדֶה לְבַעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ.
(ד) וְהִנֵּה בְעַז בָּא מִבֵּית לַחֶם וַיֹּאמֶר לְקוֹצְרִים ה' עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ ה'.
(ה) וַיֹּאמֶר בְּעַז לְנַעֲרוֹ הַנֹּצֵב עַל הַקְּוֹצְרִים לְמִי הַנַּעֲרָה הַזֹּאת.
(ו) וַיֵּעַן הַנַּעֲרָה הַנֹּצֵב עַל הַקְּוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׂבָה עִם נַעֲמִי מִשְׁדֵי מוֹאֵב.
(ז) וַתֹּאמֶר אֶלְקָטָה נָא וְאֶסְפְּתִי בְּעֵמְרִים אַחֲרֵי הַקְּוֹצְרִים וַתְּבוֹא וַתַּעֲמוֹד מֵאַזְ הַבָּקָר וְעַד עֵתָה זֶה שְׂבֵתָהּ הַבַּיִת מְעֻט.
- (ח) וַיֹּאמֶר בְּעַז אֶל רוּת הַלֹּוא שְׁמַעְתְּ בְתִי אֵל תִּלְכִי לְלַקֵּט בַּשָּׂדֶה אַחַר וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין עִם נַעֲרָתִי.
(ט) עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלֹּוא צִוִּיתִי אֶת הַנַּעֲרִים לְבִלְתִּי נִגְעַר וְצִמַּת וְהִלַּכְתְּ אֶל הַכְּלָיִם וְשִׁתִּית מֵאֲשֶׁר יִשְׁאַבוּן הַנַּעֲרִים.
(י) וַתִּפֹּל עַל פְּנֵיהָ וַתִּשְׁתַּחֲוֶה אַרְצָה וַתֹּאמֶר אֱלֹהֵי מִדּוּעַ מִצָּאתִי חֵן בְּעֵינֶיךָ לְהַפְרִינִי וְאֵנֹכִי נְכַרְיָה.
(יא) וַיַּעַן בְּעַז וַיֹּאמֶר לָהּ הַגֵּד לִי כֹל אֲשֶׁר עָשִׂיתְּ אֶת חֲמוֹתְךָ אַחֲרֵי מוֹת אִישׁךָ וַתַּעֲזְבִי אֲבִיךָ וְאֶרֶץ מוֹלְדֹתְךָ וַתִּלְכִי אֶל עִם אֲשֶׁר לֹא יָדַעְתְּ תָמוּל שְׁלֹשׁוֹם.
(יב) וַיִּשְׁלַם ה' פְּעָלָהּ וַתְּהִי מִשְׁבֵּרְתָהּ שְׁלֵמָה מֵעַם ה' אֶ-לוֹהֵי יִשְׂרָאֵל אֲשֶׁר בָּאת לְחַסוֹת תַּחַת כְּנָפָיו.
(יג) וַתֹּאמֶר אֲמָצָא חֵן בְּעֵינֶיךָ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דַבַּרְתָּ עַל לֵב שְׁפָחֲתִיךָ וְאֵנֹכִי לֹא אֶהְיֶה כְּאִחַת שְׁפָחֲתִיךָ.
- (יד) וַיֹּאמֶר לָהּ בְעַז לַעַת הַאֲכָל גָּשִׁי הֵלֶם וְאֶכְלֶת מִן הַלֶּחֶם וְטַבֵּלְתְּ פִתִּי בַחֲמֹץ וַתִּשָּׁב מִצַּד הַקְּצִירִים וַיִּצְבֹּט לָהּ קְלִי וַתֹּאכַל וַתִּשָּׁבַע וַתִּתֵּר.
(טו) וַתִּקַּם לְלַקֵּט וַיֵּצֵא אֶת נַעֲרָיו לֵאמֹר גַּם בֵּין הָעֵמְרִים תִּלְקַט וְלֹא תְכַלְמִינָהּ.
(טז) וְגַם שֵׁל תִּשְׁלֹו לָהּ מִן הַצִּבְתִּים וְעֵזְבֹתֶם וְלַקָּטָה וְלֹא תִגְעְרוּ בָּהּ.
(יז) וַתִּלְקַט בַּשָּׂדֶה עַד הָעֶרֶב וַתִּחְבֹּט אֶת אֲשֶׁר לַקָּטָה וַיְהִי כְּאִיפָה שְׁעָרִים.
- (יח) וַתִּשָּׂא וַתְּבוֹא הָעִיר וַתֵּרָא חֲמוֹתָהּ אֶת אֲשֶׁר לַקָּטָה וַתּוֹצֵא וַתִּתֵּן לָהּ אֶת אֲשֶׁר הוֹתֵרָה מִשְׁבָּעָה.
(יט) וַתֹּאמֶר לָהּ חֲמוֹתָהּ אִיפָה לַקָּטָה הַיּוֹם וְאֵנָה עָשִׂיתְּ יְהִי מִכִּינּוֹךְ בְּרוּךְ וַתִּגַּד לְחֲמוֹתָהּ אֶת אֲשֶׁר עָשָׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעַז.
(כ) וַתֹּאמֶר נַעֲמִי לְכַלְתָּה בְּרוּךְ הוּא לֵה' אֲשֶׁר לֹא עֵזב חֲסִדוֹ אֶת הַחַיִּים וְאֶת הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי קְרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא.
(כא) וַתֹּאמֶר רוּת הַמוֹאֲבִיָּה גַם כִּי אָמַר אֱלֹהֵי עַם הַנַּעֲרִים אֲשֶׁר לִי תִדְבָּקִין עַד אִם כָּלוּ אֶת כָּל הַקְּצִיר אֲשֶׁר לִי.
(כב) וַתֹּאמֶר נַעֲמִי אֶל רוּת כָּלְתָה טוֹב בְּתִי כִי תִצְאִי עִם נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ בְךָ בַּשָּׂדֶה אַחַר.
(כג) וַתִּדְבֹק בְּנַעֲרוֹת בְּעַז לְלַקֵּט עַד כְּלוֹת קְצִיר הַשְּׁעָרִים וַקְּצִיר הַחֲטִיִּים וַתִּשָּׁב אֶת חֲמוֹתָהּ.

(1) Naomi had an acquainted of her husband, a mighty man from the family of Elimelekh; and his name was Boaz.

(2) Rut the Moabite said to Naomi, "Please, let me go to the field, and I will glean among the ears of grain behind him in whose eyes I find favor." And she said, "Go, my daughter."

(3) She went, and she came and gleaned in the field behind the reapers. By chance, she happened upon the portion of field belonging to Boaz, from the family of Elimelekh.

(4) And, behold, Boaz came from Beit Lechem, and he said to the reapers, "May Hashem be with you." And they said to him, "May Hashem bless you."

(5) Boaz said to his servant who was set over the reapers in the field, "To whom is this young woman?"

(6) The servant who was set over the reapers answered and said, "She is a Moabite young woman who returned with Naomi from the fields of Moav.

(7) She said, 'Please, let me glean and gather among the sheaves behind the reapers', and she has stood from the morning until now; sitting in the house only a little."

(8) Boaz said to Rut, "Listen, my daughter. Do not go to glean in another field, and do not go from here. You shall stay here, close to my maidens.

(9) Keep your eyes on the field in which they reap, and walk behind them. I am commanding the servants not to touch you. If you are thirsty, go to the vessels, and drink from what the servants have drawn."

(10) She fell on her face and bowed to the ground, and she said to him, "Why have I found favor in your eyes that you acknowledge me, when I am a foreigner?"

(11) Boaz answered and said to her, "All that you have done for your mother-in-law after the death of your husband has been fully told to me, that you left your father and mother and the land of your birth and went to a people you do not know from yesterday or the day before.

(12) May Hashem repay you for your deeds and may your wages be complete from Hashem, the G-d of Israel, under whose wings you have come to seek refuge."

(13) She said, "May I find favor in your eyes, my master, for you have comforted me and have spoken to the heart of your maidservant, though I am not as one of your maidservants."

(14) Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your morsel in vinegar." And she sat beside the reapers, and he handed her some roasted grain, and she ate and was satisfied, and she left over.

(15) She rose to glean, and Boaz commanded his servants, saying, "Let her glean among the sheaves as well, and do not refuse her."

(16) And also, draw some out for her from the bundles and leave them for her to glean, and do not rebuke her.

(17) She gleaned until evening and beat out what she had gleaned, and it was about an ephah of barley.

(18) She carried them and came to the city, and her mother-in-law saw what she had gleaned. She brought forth and gave her what she had left over after she was satisfied.

(19) Her mother-in-law said to her, "Where did you glean today? And where did you work? May the one who acknowledged you be blessed!" She told her mother-in-law with whom she worked, and she said, "The name of the man with whom I worked today is Boaz."

(20) Naomi said to her daughter-in-law, "Blessed is he to Hashem, for he has not abandoned his kindness with the living or the dead." And Naomi said to her, "The man is a relative of ours; he is from our redeemers."

(21) Rut the Moabite said, "He also said to me: 'You shall stay close to my servants until they finish all my harvest.'"

(22) Naomi said to Rut, her daughter-in-law, "It is good, my daughter, that you go out with his maidens, and that no one harm you in another field."

(23) She kept close to Boaz's maidens, gleaning until the end of the barley harvest and the wheat harvest; **and she dwelled with her mother-in-law.**

1. ר"י אבן יחיא | Rabbi Yosef Even Yechia:
וְשֵׁמוֹ הָיָה בְּעֵז כִּי בֹּעַז וְתוֹשִׁייהּ.

His name was Boaz because he was a man of *Oz* (might)

2. Yalkut Shimoni | ילקוט שמעוני רות ב'א':
ושמו בועז- ברמז ע"ז.

His name was Boaz, referring to A"Z (Avoda Zara- idolatry)

4. שופטים ו' | Judges 6:

וַיָּבֹא מַלְאָךְ ה' וַיִּשְׁבֹּל תַּחַת הָאֵלֶּה אֲשֶׁר בְּעֶפְרָה אֲשֶׁר לְיוֹאָשׁ אָבִי הַעֲזָרָי וַיִּדְעֹן בְּנוֹ חֲבֹט חֲטִים בְּגֵת לְהַנִּיֵּס מִפְּנֵי מִדְיָן: וַיֵּרָא אֵלָיו מַלְאָךְ ה' וַיֹּאמֶר אֵלָיו ה' עִמָּךְ גִּבּוֹר הַחַיִּל:

The angel of Hashem came and sat under the oak which was in Ophrah, that belonged to Joash the Abiezrite, and his son Gideon was **beating out wheat in the winepress**, to hide it from the Midianites. The angel of Hashem appeared to him and said to him, "**Hashem is with you, you mighty man.**"

5. רש"י רות ב'א': | Rashi:
מודע – קרוב, בן אחיו היה.

A relative; he was the son of Elimelech's brother

6. הואיל משה רות ב'א': | Hoyil Moshe:

מודע – איש יוצא ובא עם אישה, ומגלים זה לזה מצפונות לבם, ומתוך כך נודעים זה לזה מה טיבם. אם כן "מודע" הוא יותר מאוהב.

A man goes out and marries a woman, and they reveal to each other the hidden parts of their hearts, and through this they become acquainted with each other's true nature. Therefore, 'acquainted' is greater than 'beloved'.

7. רש"י רות ב'ב': | Rashi:

אשר אמצא חן בעיניו- שלא יגער בי. So he will not be angry at me if collect in his field.

The Gleaners by Jean-François Millet, 1857



8. ויקרא י"ט | Vayikra 19:

וּבְקַצְרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקַצֹּר וְלִקַּט קִצִּירָהּ לֹא תִלְקַט: וּבְרִמְהָ לֹא תַעֲוִל וּפְרֹט כְרִמְהָ לֹא תִלְקַט לְעֵנִי וְלִגְרַתְּ תַעֲזֹב אֹתָם אֲנִי ה' אֱ-לֹהֵיכֶם:

When you reap the harvest of your land, you shall not wholly reap the corners of your field, and you shall not gather the gleanings of your harvest. You shall not

glean your vineyard, and you shall not gather the fallen grapes of your vineyard; you shall leave them for the poor and for the foreigner. I am Hashem your G-d.

9. רלב"ג תועלות רות ב'ב' | Ralbag:

הוא להודיע שראוי להתרחק האדם מלקיחת מתנות ממי שתרע עיניו בו ואף על פי שאין לבעל המתנות זכות בה כמו העני במתנות עניים

To inform that it is appropriate for a person to distance themselves from accepting gifts from someone who has an evil eye towards them, even if the giver of the gift has no rightful claim to it, as is the case with gifts given to the poor.

10. דברים י"ד, כ"ט | Dvarim 14, 29:

וְבָא הַלֵּוִי כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה עִמָּךְ וְהִגֵּר וְהִיְתוֹם וְהָאֵלֶמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ וְשָׂבְעוּ לִמְעַן יִבְרַכְכָּהוּ אֱ-לֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה.

And the Levite, because he has no portion nor inheritance with you, and the foreigner living among you, and the fatherless, and the widow, who are within your gates, shall come, and shall eat and be satisfied, **that Hashem your G-d may bless you** in all the work of your hand which you do.

11. דברים ט"ו | Dvarim 15:

הַשְּׁמֹר לָךְ פְּרִיְהֵי דְבַר עַם-לְבָבְךָ בְּלִיעַל לֵאמֹר קָרַבָּה שְׁנַת-הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרַעַה עֵינֶךָ בְּאֶחָיִךְ הָאֲבִיּוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֱ-לֹהֵי בְּרַחֲמָיו וְהָיָה בְּךָ חֶטָּא: נָתַן תִּתֵּן לוֹ וְלֹא יִרְעַע לְבָבְךָ בְּתִתֵּן לוֹ כִּי בְּגִלְלוּ הַדָּבָר הַזֶּה יִבְרַכְכָּהוּ אֱ-לֹהֶיךָ בְּכֹל מַעֲשֵׂיךָ וּבְכֹל מְשַׁלַּח יָדְךָ:

Beware that there not be a base thought in your heart, saying, "The seventh year, the year of release, is at hand"; and your eye be evil against your poor brother, and you give him nothing; and he cry to Hashem against you, and it be sin to you. You shall surely give him, and your heart shall not be grieved when you give to him, because for this thing Hashem your **G-d will bless you** in all your work and in all that you put your hand to.

12. דברים כ"ד יט | Dvarim 24, 19:

כִּי תִקְצֹר קְצִירְךָ בְּשָׂדֶךָ וְשָׁכַחְתָּ עִמָּךְ בְּשָׂדֶה לֹא תִשָּׁב וּלְקַחְתוּ לְגֵר לִיתוֹם וְלֵאלֶמְנָה יְהִי לִמְעַן יִבְרַכְכָּהוּ אֱ-לֹהֶיךָ בְּכֹל מַעֲשֵׂי יָדְךָ

When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to get it. It shall be for the foreigner, for the fatherless, and for the widow, so that **Hashem your G-d may bless you** in all the work of your hands.

13. ספורנו רות ב'ו' | Sforno:

נַעֲרָה מוֹאֲבִיָּה הִיא. וְלֹא מִבְּנוֹת עַמּוֹנוּ, הַתְּגִיירָה אַךְ לֹא בְּבֵית דִּין כְּרֵאוּי.

She is a Moabite woman- and not from our people, she converted but not in a Jewish court as a proper convert.

14. מדרש רבה רות ב'ח' | Midrash Ruth Rabbah:

וַיֹּאמֶר בְּעַז אֶל רוּת הֲלֹא שָׁמַעְתָּ בְּתִי אֵל תְּלִכִי לְלֶקֶט בְּשָׂדֶה אַחֵר – עַל שֵׁם (שְׁמוֹת כ'ב'): לֹא יְהִי לָךְ אֱלֹהִים אַחֵרִים עַל פְּנֵי. וְגַם לֹא תַעֲבֹרִי מִזֶּה, עַל שֵׁם (שְׁמוֹת ט"ו:ב'): זֶה אֵלֵי וְאַנְוָהוּ. וְכֵן תִּדְבְּקִין עִם נַעֲרָתִי, אֵלֶּי הַצְּדִיקִים שְׁקָרוּיִין נַעֲרִים, שְׁנֹאֲמַר (איוב מ':כ"ט): הַתְּשַׁחֵק בּוֹ כְּצַפּוֹר וְתִקְשְׁרֵנוּ לְנַעֲרוֹתֶיךָ.

“Boaz said to Ruth: Have you not heard, my daughter? Do not go to glean in another [aher] field” – this is on the basis of: “You shall have no other [aherim] G-ds before Me” (Exodus 20:3). “And also do not pass from here [mizeh],” on the basis of: “This [zeh] is my G-d and I will exalt Him” (Exodus 15:2). “But cleave to my young women” – these are the righteous who are called youth, as it is stated: “Will you play with it as with a bird? Will you bind it for your young women?” (Job 40:29).

15. רות א', יד | Ruth 1, 14:

וַתִּשָּׂנֶה קוֹלָן וַתִּבְכְּינה עוֹד וַתִּשְׁקַע עֵרְפָהּ לַחֲמוֹתֶיהָ וְרוֹת דָּבְקָה בָּהּ:

They raised their voices and wept again. Orpah kissed her mother-in-law, but Rut clung to her.

16. בבא קמא פ"ב ע"א | Talmud Baba Kamma 82a:

וילכו שלשת ימים במדבר ולא מצאו מים דורשי רשומות אמרו אין מים אלא תורה שנאמר (ישעיהו נה, א) הוי כל צמא לכו למים.

“And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; **and they went three days in the wilderness, and found no water**” (Exodus 15:22). **Those who interpret verses metaphorically said that water here is referring to nothing other than Torah, as it is stated metaphorically, concerning those who desire wisdom: “Ho, everyone who thirsts, come for water”** (Isaiah 55:1)

17. בראשית כ"ד, יח | Bereshit 24, 18:

וַתֹּאמֶר נְשִׂיתָ אֲדָנִי וַתְּמַהֲרַ וַתִּרְדַּךְ בְּדָה עַל-יָדָהּ וַתִּשְׁקָהּ:

“Drink, my lord,” she (Rivkah) said, and she quickly lowered her jar upon her hand and let him drink.

18. בראשית כ"ט, י' | Bereshit 29, 10:

וַיְהִי כַּאֲשֶׁר רָאָה וַיַּעֲקֹב אֶת-דָּחַל בְּתִלְבֹן אַחִי אִמּוֹ וְאֶת-צֹאֵן לְבֹן אַחִי אִמּוֹ וַיִּגֹּשׁ וַיַּעֲקֹב וַיִּגַּל אֶת-הָאָבֶן מֵעַל פִּי הַבְּאֵר וַיִּשְׁקֵךְ אֶת-צֹאֵן לְבֹן אַחִי אִמּוֹ:

And when Jacob saw Rachel, the daughter of his uncle Laban, and the flock of his uncle Laban, Jacob went up and rolled the stone off the mouth of the well, and watered the flock of his uncle Laban.

19. שמות ב' ט"ז-י"ז | Shmot 2, 16-17:

וּלְכַהֵן מִדְיָן שִׁבְעַת בָּנוֹת וַתִּבְאֶנָה וַתִּדְלָנָה וַתִּמְלֶאנָה אֶת-הַרְהָרִים לְהַשְׁקוֹת צֹאֵן אֲבִיהֶן: וַיָּבֹאוּ הָרַעִים וַיִּגְרְשׁוּם וַיִּקָּם מֹשֶׁה וַיִּשְׁטַעַן וַיִּשְׁקֵךְ אֶת-צֹאֲנָם:

Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; but shepherds came and drove them off. Moses rose to their defense, and he watered their flock.

20. בראשית י"ז | Bereshit 17:

(א) וַיְהִי אֲבָרָם בֶּן תִּשְׁעִים שָׁנָה וַתִּשַׁע שָׁנָיִם וַיֵּרָא ה' אֶל אֲבָרָם וַיֹּאמֶר אֵלָיו אֲנִי אֵל שְׁדֵי הַתְּהֵלֶךְ לְפָנָי וְהָיָה תָמִים. (ב) וַאֲתָנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבָּה אוֹתָךְ בְּמֵאֵד מְאֹד. (ג) וַיִּפֹּל אֲבָרָם עַל פָּנָיו וַיִּדְבֹּר אֹתוֹ אֱלֹהִים לֵאמֹר.

(1) When Avram was ninety-nine years old, Hashem appeared to Avram and said to him, "I am El Shaddai. Walk before me and be faultless. (2) I will set my covenant between me and you and will multiply you exceedingly." (3) **Avram fell on his face** and G-d talked with him, saying,

21. ויקרא ט' כג-כד | Vayikra 9, 23-24:

וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיִּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְבוֹד־ה' אֶל־כָּל־הָעָם: וַתֵּצֵא אִשׁ מִלִּפְנֵי ה' וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הַעֲלֵה וְאֶת־הַחֲלָבִים וַיֵּרָא כָּל־הָעָם וַיִּרְאוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:

Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and the glory of Hashem appeared to all the people. There came forth fire from before Hashem, and consumed the burnt offering and the fat upon the altar; and when all the people saw it, they shouted and **fell on their faces**.

:Bamidbar 14 | במדבר י"ד

וַיִּלְנוּ עַל מֹשֶׁה וְעַל אֹהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל הָעֵדָה לֹי מִתְּנוּ בְּאֶרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לֹי מָתוּ. (ג) וְלָמָּה ה' מְבִיא אֶתְנוּ אֶל הָאֶרֶץ הַזֹּאת לְנַפֵּל בְּחַרְבַּב נַשִּׁינוּ וְטַפְנוּ יְהִיוּ לְבָז הַלֹּא טוֹב לָנוּ שׁוּב מִצְרַיִם. (ד) וַיֹּאמְרוּ אִישׁ אֶל אַחִיו נָתַנָּה רֹאשׁ וְנִשְׁוֵבָה מִצְרַיִם. (ה) וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל פְּנֵיהֶם לִפְנֵי כָּל קַהֲל עַדַת בְּנֵי יִשְׂרָאֵל.

All the Children of Israel murmured against Moses and against Aaron; and the whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! (3) Why does Hashem bring us to this land, to fall by the sword? Our wives and our little ones will be a prey. Wouldn't it be better for us to return into Egypt?" (4) They said one to another, "Let us make a captain, and let us return into Egypt." (5) **Then Moses and Aaron fell on their faces before all the assembly of the congregation of the Children of Israel.**

:Bamidbar 17 | במדבר י"ז

(י) הֲרָמוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאָכְלָה אֶתְם כְּרִגַע וַיִּפְּלוּ עַל פְּנֵיהֶם.

(10) "Get away from among this congregation, that I may consume them in a moment!" **They fell on their faces.**

:Bereshit 12 | בראשית י"ב

וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ וּמְמֹלַדְתֶּךָ וּמִבֵּית אָבִיךָ אֶל הָאֶרֶץ אֲשֶׁר אֲרָאָה.

(1) Hashem said to Avram, "Go forth from your land, and from your family, and from your father's house, to the land that I will show you.

:Bereshit 2 | בראשית ב'

(כד) עַל־כֵּן יִעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

Therefore, a man leaves his father and mother and clings to his wife and they become one flesh.

:Kings 1, 8 | מלכים א ח'

(ו) וַיָּבֹאוּ הַכֹּהֲנִים אֶת־אֲרוֹן בְּרִית־ה' אֶל־מְקוֹמוֹ אֶל־דָּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקֹּדְשִׁים אֶל־תַּחַת כְּנָפֵי הַכְּרוּבִים:

And the priests brought the ark of the covenant of Hashem to its place, into the inner sanctuary of the house, to the Holy of Holies, under the wings of the *crubim*.

27. <https://joybilleefarm.com/drinking-vinegar/>:

Drinking vinegar is an ancient practice to replenish electrolytes and quench thirst in the summer heat. Haymakers' Punch, shrubs, and even lemonade draw inspiration from ancient drinking vinegar that increases stamina and keeps us from feeling faint in the summer heat.

:Torah Temimah | תורה תמימה רות ב' י"ד

וטבלת פתך בחומוץ – א"ר אלעזר, מבאן שהחומץ יפה לשרב, ור' שמואל בר נחמני אמה, רמז רמז לה, עתיד בן לצאת ממך שמעשיו קשין כחומץ, ומנו – מנשה. (שבת קי"ג:)

Rabbi Elazar said: we learn from here he vinegar is good in times of heat. Rabbi Shmuel bar Nachmani said: Boaz hinted that they will have a descendant whose actions will be sour as vinegar- referring to king Menashe.

29. ר' יוסף קרא פירוש ב רות ב' י"ט | Rabbi Yosef Kra:

לקט גדול כזה אינו בלקט שאר אנשים, וכל שכן לשל נשים. אין זה אלא במקום טוב באת.

A large gathering like this is not like the gathering of other people, and especially not of women. This only happens in a good place where you came from.