



ALTER RAUBVOGEL, BASED ON MA'AYAN BEIS HASHO'EIVA BY RAV SHIMON SCHWAB

Do as I Should Do *The Letter and the Spirit of the Torah*

"Don't press me to leave you... Where you go, I will go. Where you lodge, I will lodge. Your people is my people, and your G-d is my G-d!" (Rus 1:11-15)

THE TALMUD EXPLAINS THAT WHAT LOOKS like a soliloquy was actually a conversation between Naomi and Rus.

[Naomi] said to her, "We are not allowed to walk beyond [a certain distance] on Shabbos!"

[Ruth replied,] "Where you go, I will go."

"[Our men and women] are not allowed to be secluded with each other!"

"Where you lodge, I will lodge."

"We're obligated to fulfill 613 commandments!"

"Your people is my people."

"Idolatry is forbidden to us!"

"Your G-d is my G-d!"

(Y'vamos 47b)

This exchange raises a few questions.

Of all the particulars of Jewish law to which Naomi could have alerted Rus, why did she single out *t'chumin* (Shabbos boundaries) and *yichud* (seclusion)?

At first glance, Naomi's warning about *t'chumin* also bordered on hypocrisy. Various Midrashim say that Naomi and Rus arrived in Beis Lechem on the second day of Pesach, just as the

barley for the Omer offering was being harvested. That means Naomi and Rus had this conversation as they traveled, long-distance, on Yom Tov!

Naomi's assertion that *yichud* was prohibited was also untrue at that point in history—the laws of *yichud* were only enacted later, in the time of King David!

It's also strange that Naomi should warn Rus that Jews may not worship idols. For one thing, it's one of the 613 commandments she had just mentioned. For another, idolatry is also forbidden to non-Jews!

Our second question may be the easiest to answer.

"They went on the road, to return to the land of Yehuda." (1:7)

...The trip hurt [Naomi and her daughters-in-law], because they were walking barefoot. [That is, they were literally walking "on the road."]

"*Vateilachna*—they went." They occupied themselves with *hilchos* (the laws of) converts. (Midrash Rabbah)

Naomi was so destitute—shoeless, in a hostile, heathen country—that she feared for her life, and in the face of such danger she was allowed to flee on Yom Tov. However, it certainly wasn't the ideal way to observe Yom Tov, and she wanted to make that clear to Rus. This also explains why the Midrash finds, in one Hebrew word, hints to both Naomi's plight and the nature of her conversation with Orpah and Rus.

Naomi may have been making an analogous point when she warned Rus about the prohibition against *yichud*.

Perhaps Naomi, who had *ru'ach hakodesh* (the "Divine Spirit"), intuited that Rus would eventually approach Bo'az under cover of night, to ask him to marry her. Naomi herself would advise Rus to do this, again inspired by *ru'ach hakodesh*. But Naomi wanted to make it clear to Rus, right from the get-go, that this is not the way Jews are normally supposed to act—whether or not there was, technically, a law against it.

Being Jewish requires a person to live by the spirit of the law, the *ru'ach haTorah*, not just the letter.

In regard to idolatry, this makes for another interesting passage in the Talmud:

...If someone rips his clothing, breaks his possessions, or throws away his money in anger, you should look upon him as if he were worshipping idols...

Rabbi Avin said, to what verse can we attribute this idea? "There mustn't be a strange god within you, and you must not bow to a foreign deity." (T'hilim 81:10) What "strange god" is within a person? I'd say it's his evil inclination. (Shabbos 105b)

If a person allows his wrath to get the better of him, he is, in effect, under the call of something other than Hashem—idolatry, as it were!

It was this concept that Naomi tried to communicate to Rus: The Torah has 613 commandments, but a Jew's obligations extend well beyond the letter of the law, in a way that is not expected of the other nations.

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This week
at the kollel



At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻🖐️ **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻🖐️ **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻🖐️ **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

Minyanim Daylight Time

Shacharis
Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha
Sunday7:45 PM
Monday–Thursday5:45 PM
Shabbos6:30 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday9:45 PM
Thursday10 PM
ShabbosN/A

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches B'choros)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**
(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary

A “Seemless” Pursuit CONTINUED

When someone completes the learning of a *masechta* (a volume of the Talmud)—as participants in the Daf Yomi will, on the second day of Shavu'os this year—and he celebrates it in the presence of a minyan, he recites a special Kaddish.

May [G-d's] eminent name be made great and sanctified in [this] world, in which He will eventually be known as One, [where] He will revive the dead and bring them to eternal life, [and where] He will build the city of Jerusalem, establish His Sanctuary, uproot idolatry from the land, and restore the service of [G-d] to its [rightful] place...

One might ask: After Hashem makes His presence obvious to everyone by reviving the dead and restoring the Temple,

would anyone in his right mind worship idols anymore?

The answer is that, some day, G-d will also remove the “strange gods” *within us*, and free us to serve Him with all our hearts, to fulfill the commitment we made over thirty-three hundred years ago, at Mount Sinai. 🥂



ביצה שעלדה
ביום טוב?



Mazal
tov!