



OVERVIEW of the Daf

1) Sancheriv (cont.)

The Gemara continues to describe the events of Sancheriv's death.

Tangentially, the Gemara notes another time an angel struck an army and then further expounds verses related to that incident.

2) Nevuchadnetzar

The Gemara presents a lengthy discussion of Nevuchadnetzar and his conquest of Yerushalayim.

The incident in which Nevuchadnetzar took four steps for which he was rewarded is recorded.

The Gemara explains the origin of the name Beladan ben Beladen.

R' Chisda and R' Yitzchok bar Avudimi offer different explanations how Nevuzraden "carried" Nevuchadnetzar with him.

Nevuzraden's conquest of Yerushalayim is described.

Since it was mentioned that Nevuzraden converted to Judaism a Beraisa lists other enemies who converted to Judaism.

The Gemara relates how Nevuchadnetzar was convinced to attack Yerushalayim.

3) Moshiach

The Gemara begins a discussion related to Moshiach. ■

REVIEW and Remember

1. What happened when Sancheriv found a board from Noach's ark

2. What four steps earned Nevuchadnetzar a reward?

3. How did Nevuzraden "carry" Nevuchadnetzar with him as he travelled?

4. What happened to some of the descendants of Haman?

Today's Daf Digest is dedicated
 By Mr. Chaim Fisher in memory of his mother
 מרת בתי' בת ר' צבי הירש, ע"ה

Distinctive INSIGHT

Na'aman was a גר תושב

תנו רבנן נעמן גר תושב היה

Na'aman was a general of the army of Aram. As is described in Melachim 2, Chapter 5, he was afflicted with a severe, incurable case of tzara'as, and he was advised to travel to Eretz Yisroel and consult with Elisha, the prophet, who would cure him of his ailment. That is exactly what he did, and he was eventually cured by Elisha. Na'aman was very grateful, and as a result of this incident, he converted from being an idolater to accepting Hashem. Our Gemara teaches that Na'aman became a **גר תושב**. Rashi explains that this means that although he did not accept upon himself to observe all the mitzvos of the Torah, he did accept upon himself to abandon idolatry.

Sefer **באר שבע מרגליות הים** notes that Sefer **באר שבע** points out that this seems problematic, as the technical definition of a **גר תושב** is a matter of dispute in the Gemara Avoda Zara (64b), where we find that it is R' Meir who holds that a **גר תושב** is one who has accepts upon himself not to worship idolatry, while the Chachamim hold that a gentile must accept upon himself to obey all seven mitzvos of Bnei Noach in order to qualify as a **גר תושב**. The halacha generally follows the majority opinion, which here would be the Chachamim. Why, then, did Rashi choose to explain the situation of Na'aman according to R' Meir, rather than according to Chachamim? This is also noted by Rabbi Akiva Eiger in Avoda Zara, in his **גליון הש"ס** (ibid.).

Perhaps we can say that Rashi holds that the dispute between R' Meir and Chachamim is only in regard to the halacha of giving the **גר תושב** preferential treatment over a **נכרי**, one who is a complete non-Jew. It is only in reference to the halacha of providing the **גר תושב** non-shechted meat (**נבילות**) that the Chachamim require that he accept all seven mitzvos of Bnei Noach. This is the halacha of **להחיותו**—to sustain him". But it may be that even the Chachamim agree that the mere acceptance not to worship idolatry may be adequate to define him as a **גר תושב**.

Rashi to Gittin (57b) clearly comments that Na'aman did not accept upon himself to observe anything more that not to worship idolatry, as is suggested in the verse (Melachim 2, 5:17), where he appealed to Elisha to allow him to worship idolatry just one more time and excuse him for it. Perhaps we can say that Na'aman was some-

(Continued on page 2)

HALACHAH Highlight

Accepting converts from Amalek

מבני בניו של המן למדו תורה בבני ברק

The grandchildren of Haman studied Torah in Bnei Brak

Rambam¹ writes that if Amalek does not agree to make peace with the Jewish People they are to be annihilated. He then demonstrates that the obligation to eradicate Amalek applies only when they refuse to make peace. This allows, at least in theory, for the possibility of accepting converts from Amalek. Chazon Ish² challenged this implication from a Mechilta. R' Eliezer cited in the Mechilta infers from a pasuk that we do not accept converts from Amalek. This was the reason Dovid Hamelech ordered the Amaleki convert to be killed (2 Shmuel 1:15). He recalled the halacha that states that converts may be accepted from all the nations except Amalek and thus had him killed. How then could Rambam write that there is the possibility of accepting a convert from Amalek? He answers by explaining that during a time of war one may not accept a convert from Amalek but when it is not a time of war it is permitted. He finds support for this from our Gemara which relates that grandchildren of Haman, a descendant of Amalek, studied Torah in Bnei Brak.

Rav Shmuel Halevi Vosner⁴, author of Shevet Halevi, maintains that it is more logical to assume that Rambam rejects the halacha recorded in Mechilta than to draw the distinction whether it was a time of war or not. The basis of

(Insight...continued from page 1)

what civil, and he was not a murderer or thief, and he did not eat **אבר מן החי**. He had simply erred regarding God's singularity. When he accepted not to worship idolatry, this completed his acceptance of all the seven mitzvos of Bnei Noach. ■

this is that it is only R' Eliezer who states in the Mechilta that we do not accept converts from Amalek but according to the other opinions in the Mechilta it is permitted to accept converts from Amalek. Rav Vosner then adds an interesting interpretation to R' Eliezer's explanation why Dovid HaMelech. How could R' Eliezer say that Dovid HaMelech had the Amaleki convert killed because he was an Amaleki when it is evident from the verse that he had him killed because of what he had done to Shaul HaMelech? Rather, the sequence of events was that after the Amaleki told Dovid Hamelech that he killed Shaul HaMelech Dovid HaMelech recalled the halacha that we do not accept converts from Amalek. As such, he is still considered a gentile and could be executed by trial of a single judge and the testimony of a single witness or even his own admission. Thus he was liable for execution for the murder of Shaul and he was subject to execution because as an Amaleki he could not convert. ■

1. רמב"ם פ"ו מהלי מלכים ה"ד.

2. חזו"א יו"ד סי' קנ"ז סק"ה.

3. מכילתא סוף פרשת בשלח.

4. שו"ת שבט הלוי ח"ה סי' קמ"ט. ■

STORIES Off the Daf

For the Sake of Heaven

"רהט בתריה..."

“How great is an action for the sake of heaven!”

The Chofetz Chaim exclaimed this and explained that that we learn it from a statement on today's daf. “If one offers a gift to a king of flesh and blood, he must consider the possibility that his gift will be rejected. And even if the king accepts his gift, he cannot know how much of an impact it will make on him; perhaps in the king's eyes, his gift will be of little conse-

quence. But to Hashem, every good action done for His honor is very precious.

“We learn this from Sanhedrin 96.

There we find that when the king of Bavel sent a letter to Chizkiyahu Hamelech he wrote, ‘Shalom to King Chizkiyahu, Shalom to Yerushalayim, Shalom to the great Hashem.’ Nevuchadnezzar, who was at that time the Babylonian king's usual scribe, had not been present when the letter was drafted. When he returned and heard the above text it upset him. “The ‘great Hashem’ should be first! We must write instead, ‘Shalom to the great Hashem, Shalom to King Chizkiyahu, Shalom to Yerushalayim. Nevuchad-

nezzar then ran a few steps after the messenger and called him back, giving them a letter with his text instead.

“In the merit of this slight exertion, he became king of the entire world and was given many other benefits listed there. From this we see the greatness of every action that we perform for the sake of heaven. Is it so difficult to pay attention to our many mitzvos and focus on acting for the sake of heaven? We will fulfill them regardless. It is surely worthwhile to add the simple thought that we wish our deeds to be for the sake of heaven!”¹ ■

1. שיחות החפץ חיים, ע"ר ט"ו. ■

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