

## OVERVIEW of the Daf

### 1) The procedure for accepting converts (cont.)

Rava presents the source for R' Shimon ben Elazar's position, namely, that a freed slave does not have to formally accept mitzvos at the time of his immersion.

The response of Rabanan to this source is presented.

R' Pappa challenges the assertion that we can derive the halacha of converting a non-Jewish slave from the case of the "beautiful captive" - **יפת תואר** - and concludes that a freed slave does not require a formal acceptance of the mitzvos.

### 2) The "beautiful captive" - **יפת תואר**

A Beraisa presents a dispute between R' Eliezer and R' Akiva whether the "beautiful captive's" nails must be grown or cut.

Each Tanna presents a proof to his position.

Two additional disputes related to the "beautiful captive" are presented.

### 3) An uncircumcised slave

R' Yishmael and R' Akiva dispute whether one is permitted to retain an uncircumcised slave.

In their discussion it emerges that the phrase **וינפש בן אמתך** refers to an uncircumcised slave. The Gemara demonstrates the source of this assertion.

R' Yehoshua ben Levi issues a ruling related to how long one may keep an uncircumcised slave.

It was initially thought that this teaching was not compatible with R' Akiva's ruling that one is not permitted to retain a slave that is uncircumcised, but R' Pappa demonstrates how it is consistent with R' Akiva.

R' Pappa's explanation is unsuccessfully challenged. Ravin, in the name of R' Ilai, reports that if someone bought a slave on condition that he would not be circumcised, the owner is permitted to keep possession of him.

R' Pappa explains how this ruling is consistent with R' Akiva.

R' Kahanah defends R' Pappa's explanation from a challenge posed by R' Zevid of Nehardea.

A related incident is recorded together with a relevant Beraisa.

### 4) Converts

A Beraisa presents four suggestions to explain why converts endure suffering.

A verse is cited that supports the fourth explanation. ■

This week's Daf Digest is dedicated  
**ל"נ ר' אברהם טובי' יהונתן בן ר' צבי באום**  
 By the Weinberger family, Brooklyn, N.Y.

## Distinctive INSIGHT

### *Trusting in Hashem*

אמר ר' אבהו ואתימא ר' חנינא מאי קראה? "ישלם ה' פעלך ותהי משרכתך שלמה מעם ה' אלקי ישראל אשר באת לחסות תחת כנפיו

**B**oaz complimented Rus for her eager interest in becoming a convert. In the verse (Rus 2:12), Boaz uses the word **לחסות**—to seek shelter in describing Rus entry to the wings of the Shechina. In Hebrew, there are two different words that are used to describe one who trusts or has confidence. These are **בוטח** and **חוסה**. **בוטח** is the term used when a promise has been made, and the person to whom the promise was made trusts that the commitment will be fulfilled. On the other hand, a **חוסה** is someone who has confidence in something although it has not been promised to him, because he knows that the provider has the ability to grant his needs. As the verse in Tehillim states (118:6): **טוב לחסות - בה'** it is better to have confidence in Hashem" - even when He has not explicitly promised—**מבטח באדם**—thank it is to trust in man" - even if he promises.

The Jewish people have been blessed with many promises and assurances which guarantee our survival. We are accordingly referred to as **בוטחים** as we trust in these prophecies and their certain fulfillment. As a convert comes to join our ranks as a member of the Jewish nation, he is not coming to be the recipient of any specific reward which was promised to him. Yet as he willfully enters into a life of Torah, he is volunteering to be protected by the divine promises which were issued to us, the Jews. This is why Boaz declared that Rus was especially deserving of blessing, as he proclaimed, "May Hashem repay that which you have earned...in that you have come to develop confidence under the wing of Hashem." ■

## REVIEW and Remember

1. What is the source that a document of freedom is unnecessary to free a slave according to Shmuel?  
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2. What is done to the hair of the **יפת תואר**?  
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3. For how long is one permitted to retain and uncircumcised slave?  
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4. What are the four reasons converts suffer?  
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## HALACHAH Highlight

### *A convert davening for the well-being of his biological parent*

גר שנתגייר כקטן שנולד דמי

*A person who converts is like a newborn child*

A common question asked by converts is whether it is permitted and even appropriate to daven for their biological parents who are ill. Rav Ovadiah Yosef<sup>1</sup> writes that at first glance it would seem that it is prohibited based on the ruling in Shulchan Aruch<sup>2</sup> that prohibits administering medical treatment to idolaters unless it is a circumstance where refraining from assisting will generate animosity. After examining the opinions of different Poskim concerning which religions are considered idolatry, Rav Yosef writes that it is logical that the restriction of this halacha is limited to actual treatment but does not restrict a Jew from davening for the well-being of an idolater since ultimately Hashem will do what He sees fit. Therefore, it is permitted and even appropriate if the non-Jew asked that a Jew should daven on his behalf since it shows recognition of the power of Hashem. He then proceeds to cite several instances in which Poskim permitted davening for the health of a non-Jew. Therefore, it seems that not only is it permitted for a convert to daven for the health of his bio-

logical parent but it may even be an obligation as an expression of appreciation for the person who brought the convert into this world.

Rav Yosef challenges his assertion from our Gemara that states that a person who converts is considered like a new-born, totally detached from his biological family. Accordingly, a convert does not Biblically inherit his biological father's estate upon the death of his father<sup>3</sup>. Nevertheless, in some instances we do find that the convert retains a connection with his biological parents. One example is that someone who converts who had children before his conversion is credited with the mitzvah of פרו ורבו if the children also convert<sup>4</sup>. Another example is that converts are not permitted to curse their biological parents<sup>5</sup>. In conclusion, not only is it permitted for a convert to daven for the health of his biological parents but it may even constitute a mitzvah since it was through the action of the biological parents that the convert was born and eventually had the opportunity to convert and enter into the covenant and earn eternal life. ■

1. שו"ת יחווה דעת ח"ו סי' ס'
2. שו"ע יו"ד סי' קנ"ח סע' א'
3. ע' גמ' קידושין יז
4. שו"ע אה"ע סי' א' סע' ז'
5. שו"ע יו"ד סי' רמ"א סע' ד' ■

## STORIES Off the Daf

### *The newborn baby*

גר שנתגייר כקטן שנולד דמי

Chaim had come late to shul once again and was feeling discouraged. The minyan near his house was very early and he didn't have a car. After the davening, he decided to speak his heart out to a young married man who was learning with a very inspiring melody. Somehow he felt that the man would understand.

"Here I am late again!" Chaim sighed. "I feel so broken. Maybe you have some encouragement to share?"

The young man said, "In Yevamos

48b we see that a convert is like a new-born. The Likutei Halachos learns a very powerfully encouraging lesson from this. A convert has to sincerely want to become a Jew and immerse in the mikveh. A male convert must also become circumcised. After going through these processes, the convert is like a newborn baby. But have they come to some sort of perfection through this process? Does immersion or circumcision automatically erase their character defects? Not by a long shot! Even so, the fact that they have acted on a genuine desire to become Jewish is transformative. Although this desire alone is not enough, one who doesn't have it is not accepted as a convert. We must be assured of the purity

of his intentions. From this we can learn the preciousness of one who keeps trying to be a good Jew and do the right thing even if he sometimes fails. Surely he is much more of a new-born than a convert since he has continued to yearn to move forward many hundreds of times!

The young man continued, "We can also learn this from teshuvah. Even if one regrets his sins and wishes to improve on the last day of his life, his repentance is accepted. How much more precious is one who does teshuvah many hundreds of times! And one who repents every day is even more laudable. The main thing is to keep yearning to be better until we merit the help from Above that we need." ■

