

Listen With All Your Heart

I asked for this session several months ago. At first, I wanted only to share the work on ger tzedek/ger toshav which I had hoped would be complete by now (and it is, except for final editing). As time moved along, I realized that this project was also the last specific promise I made to Reb Zalman to follow up on concerns he was raising, to bring us all into that picture together, and to make some proposals to relate to those concerns. And, as time continued to move along, I also realized that I had not yet understood how his passing affected me, both personally and in my relationship to ALEPH. As I began to pull my thoughts together in preparation for this morning, I also began to learn that I was not alone in these feelings of confusion and ongoing mourning and that the transition from a movement with an identified founder and rebbe to something else was turning out to be difficult and stressful. Finally, since I am moving toward a milestone birthday, I decided that I wanted to tie up as many loose ends as I could before I turn 70 in a few weeks.

We are all sharing a difficult moment. For the third time in my life, I feel like the work of a generation, work that finally looked like it was on the edge of tipping in the right direction, is suddenly and violently thrown off course. The first time I experienced this was in 1968 when both Martin Luther King and Bobby Kennedy were killed. The second time was when Yitzhak Rabin was assassinated.

And again now. Even with all Hillary's flaws, it seemed impossible that Donald Trump could beat her. It was all over except for the counting and the US would have a second administration in a row that respected science, would work to slow down climate change, and continue a collaborative approach to international affairs. And, again, how close we came and how far away we seem to be. A shift of fewer than 100,000 votes over three states would have changed the result.

Why, then, are we sitting here this morning to talk about ger toshav when there is so much that calls us to forget whatever it was we thought was important? One response is that it is not healthy to drop everything and focus all our energy on any immediate crisis. This keeps stress levels too high and risks our personal health, as I can attest. Even in the depths of suffering, Jews tried to sustain something approaching normal life. The volume of literature we produced, most of which is focused on a combination of ethical behaviour and descriptions of the fully developed person, is quite amazing, and we did much of this under truly difficult circumstances. Here is another expression of the wisdom of observing Shabbat, taking off one day a week to appreciate the world and our lives, no matter how difficult Friday and Sunday might be.

Shabbat is also *may-ayn olam haba*, a taste of what the world can be if only... It reminds us of our aspirations, of the best that we and humanity can be, of our true work, which is to bring *mashi'ach* into this world. As Reb Zalman said in *Renewal is Judaism Now!*

What would Judaism be like without the idea of *mashi'ach* and how would we have managed?...The answer to that question is what Michael Lerner describes as a state of "surplus powerlessness." The reason we avoided being put into a position of surplus powerlessness is because we knew there was a future drawing us. Not only were we energized by the experiences of the past and particularly by Sinai, we were also being attracted by a future which we called *mashi'ach* or *y'mot ha-mashi'ach* / the messianic age.

Mashi'ach is an essential part of what makes us who we are, almost like an amino-[building]-block, something which makes up our vital protein. It is that which says, "*B-damayich chayyi* / Live in spite of your blood." Live, live. Have the *ko'ach* / strength! Be empowered to live.

Here we already see two of the fundamental principles of Integral Halachah as Reb Zalman articulated them: On the one hand, we need to be backwards compatible. It helps to identify and identify with the concerns that motivated our predecessors as they discussed how behaviours of the moment are best directed toward living in the consciousness of Sinai and the expectation of the *mashi'ach*. We can do no better than they if we also maintain perspective by being aware both of the living conditions of those who came before us and how they insisted on reaching for the highest ideals no matter how precarious their day to day existence might have been. They lived not only in respectful awe of the past, including a deep respect for their teachers, but also with an awareness of the implications of their actions for a future they were trying to facilitate. This is what Reb Zalman meant when he wrote in Integral Halachah: "We need to learn to think about things at least, as the native Americans say, 'in seven generations.'"

So no matter how troubled we are feeling, we remain obligated to continue our long range work even as we respond to the short term. And that work is to continue creating a Judaism which is simultaneously inclusive and open while remaining true to our sense of peoplehood and extended family. And we do this not only for ourselves as Jews but to contribute another model and example of what can be possible as all of humanity passages into a new paradigm. The ger toshav project is, then, an expression, via a specific, of the vision which brings us together and which was best articulated for many of us by Reb Zalman.

This project marks the latest stage in an aspect of my work which has been in progress since 1997 and continues today. When I applied to be the full time executive director of ALEPH, it was obvious that there wasn't enough money coming in to support a real salary, without which I couldn't accept the position. Susan Saxe and I worked for several weeks to raise sufficient funds to justify confidence in a three year transitional period, which we did. One of the contributors to this fund was Reb Zalman, and his contribution came with the charge to actively direct the often moribund Reb Zalman Legacy Project (which preceded the project of the same name taken on by Yesod), beginning with his foundational teachings: *Credo of a Modern Kabbalist*, *The Kabbalah of Tikkun Olam*, *Renewal is Judaism Now!* (which was called then *Renewal is not Heresy*), and *Integral Halachah*. And it was his hopes and expectations which guided all other aspects of my work as well.

I also received ALEPH's collection of cassette tapes of Reb Zalman's teaching and classes while living in Philadelphia and began the slow process of entering them into a database and turning them into digital files. I am pleased to say that this work is now done and I have over 200 separate teachings, many of which are duplicated in the CU archive and many more are not (and CU also has many others which are not from ALEPH's collection). Several of these files have been reviewed by students in R. Leana Morrith's course, using a form which I provide and then enter into the database. Many more need to be reviewed and at least two of you have volunteered to help and it would be lovely to have more listeners. Once more of the files have been reviewed, we can begin to talk about a new series of publications.

In addition to his published material, Reb Zalman also left me his computer files, which he would send every so often. So far, I have separated out the files of his published books, but there are dozens more which first have to be matched with the duplicate copies of files he kept so that we can have a single archive of the ones which can be shared.

This part of my work had and still has a special place in my heart, and I continue with it despite having retired from taking a salary. With the dissolution of the ALEPH Beit Midrash I was invited to move its successor, the Integral Halachah Institute (the name proposed by R. David Ingber), to ALEPH Canada which is committed to supporting the ongoing work of cataloging and disseminating these many teachings of our rebbe as well as the ongoing work in Integral Halachah which takes Reb Zalman's starting places and applies them to the many questions we and other modern Jews ask. Over these past few months, we've issued a revised and updated version of *Machzor Kol Koreh*, a full triennial cycle for *haftarot*, updated the ALEPH ReSources Catalog so that almost everything we used to offer in the form of printed books and disks is now available at lower prices and as electronic

downloadable files, I added my personal introduction to Integral Halachah as a final chapter to the Integral Halachah book, published a booklet together with Esther Azar which includes a contribution from R. David Seidenberg on Sh'mittah called "Ensouling the World" which is designed to be used during the six years between sabbaticals, and responsa I wrote in my capacity as Dayan. You will find all these and occasional progress reports on the ALEPH Canada and my personal websites.

In 2004, Reb Zalman gave me a second semicha as *dayan*. Unlike others he gave, this was done in public just before a session I led at OHALAH that year and so I believe it to be more than something private. To earn it, I offered to study *gittin*, which he had been asking us to do for many years. This study demystified the process of writing and delivering a *get*, something Reb Zalman really wanted to happen. More importantly, it prepared me to help a wife write a *get* for her husband and hopefully will lead to writing it up as a *teshuvah*, which would begin the process of ending the exclusive right of the husband to give a *get* as well as eliminating the need for all the workarounds which, however innovative and progressive they may once have seemed, are now insulting to women and spouses in general in a more egalitarian world.

On Sunday, I shared that *semicha* with the three people I had discussed with Reb Zalman before he passed. I'm hopeful that we can be in house halachic consultants when the questions at hand go beyond the skills, resources, and time of *klei kodesh* in the field. As I've told all the senior students for a decade or more, the *t'shuvot* literature is primarily composed of questions asked by field rabbis of their teachers in order to support or challenge the direction each of them took when confronted with the question or issue at hand. I know that being the Lone Ranger, someone who always knows the answer, is an important part of the make-up of clergy. But it is actually a trait which can be used to focus our inner spiritual work and prod us to share and be willing to seek help. And, on behalf of what is now our little group of four, I invite as many of us who are interested to speak with me or with Rabbis Hannah, Simcha Daniel, and SaraLeya so that we can work together to make this real for you and hopefully give you semicha as well.

This session's focus is primarily about the project whose product will soon be a book on *ger tzedek* and *ger toshav*. Reb Zalman provoked this project when he began what were a series of unconnected conversations with different people in which he shared his worry that we were being too lenient when it came to conversion or, as I prefer to call it, initiation (and, as R. Shefa Gold prefers, convergence). As he once put it (quote thanks to R. Rachel, current co-chair of the ALEPH Board):

I've seen people who come to be part of the *beit din* but did not bring a *tallit katan* for the man to put on when he comes out of the *mikveh*. Do you really mean for the person to become a *ger tzedek*? ...But if that's not the level of that person's readiness, then what s/he wants to be just like we are – bad Jews! If so, then don't let them become *gerei tzedek* when they should be *gerei toshav*.

This was, of course, a very difficult thing for many of us to hear, especially me, since I have a particular aversion to wearing a *tallit kattán*. I had a long conversation with him about it, not believing that he could have meant it literally. He repeated, several times, that he did mean it literally and, after about half an hour of going back and forth, we agreed to disagree.

As of now, the book consists of three sections: the first begins with a review of the concerns Reb Zalman voiced which initiated this project, along with a discussion of the issues involved in what we expect from a *ger tzedek*. Following that is an essay on *ger toshav* in Talmud and Rambam drafted by R. Lori Shaller, and finally a discussion of how and why to renew the *ger toshav* in our diaspora. [Work on the *ger toshav* for Israel has been proposed by Prof. David Novak and is actively being pursued by Raanan Mallek who is a student at the Conservative Rabbinical School in Jerusalem and works at Tantar, an interfaith centre which overlooks Bethlehem.]

The second section of the book will consist of several *t'shuvot* written by my students over the past several years on related questions.

The third section will be the focus of tomorrow's workshop and we'll begin by looking at the three questions I intentionally left unanswered in the first section and, hopefully, the formation of working groups to respond to those questions, which I'll detail later.

I know that there are some among us who have little patience for the halachic process. I would like to remind us all, gently, that Reb Zalman always appreciated the halachic process and wanted us to frame our renewal of Judaism in its language as well as that of European Hassidism. Some years ago, a concern was raised that we were putting too much emphasis on the halachic process at the expense of *kabbalah* and *aggadah*. At that time, Reb Zalman left me a phone message in which he said: "I certainly don't want any of the *t'shuvah* projects to be cut. I think that they are some of the best work that our people have done and also gets them to dig deeply into the sources. I'm very grateful for that."

אל תשליכנו לעת זקנה

Reb Zalman repeated many times that he did not want to name a successor. Part of his genius was the sense he had of his own limits and the need for others to share the work with him. Some of us had the needed organizational skills. Others had a long term commitment to building community in the place they called home. Others pioneered new forms of prayer, wrote *siddurim*, composed music, dealt with legal and ethical issues, built what is now the ALEPH Ordination Program, and worked for social change. This movement **was** built and nurtured by a team of people who felt and feel close to one another, who love one another, and who trust each other even when disagreeing.

Back in the day, we used to call him either Captain Chaos or Captain Chesed. Truth was that Chaos and Chesed were essentially synonymous. Reb Zalman would often sow chaos because of his *chesed*. And one result of his expansive *chesed* was the sense he conveyed to many of us that we were special, his unique favourite, the one he was anointing even as he declared publicly that he would not choose a successor. He made each of us feel like an only child, infinitely precious and loved. And the truth is that this is true. I know because it was as much true for me as it has been for the number of you who experienced this love yourselves and truly believed that you were his chosen one. But it was just as true for the person who was the next phone call he took or email he answered. Our response, then, in continuing his legacy is not to compete with each other to see who was closer or who knows best what he would have said, but rather to learn to love each other as he loved each of us and to act out of that love.

When I first encountered Reb Zalman's thinking about paradigm shift and the psycho-halachic process, I got very excited. What a great moment in which to be alive, I thought. Soon we will all become aware of gaia as alive, stop our exploitation of the planet, turn our attention to subtle and spiritual matters which would then inform our science and economics. Fast forwarding to now, it is clear that we underestimated how long this shift will take to complete and how difficult and conflict ridden the transition would become.

This is where we are now. This is the hard part of the paradigm shift and it looks like it will be at least another 10 years before we find out whether we have woken up in time. It is a scary time and our fear expresses itself not only in relation to its real causes, namely climate change, income inequality, and the resistance to them, but it permeates other relationships and makes ordinary life more difficult. It will take much work to stay focused on the spiritual truths that we believe are crucial for

humanity's move to the next stage of its development, to remain in the place of unity, to **be** peace in a political world whose vocabulary is that of war.

So what we are doing today and in the process of arriving at a renewed understanding of the *ger toshav* is really reconnecting to the vision which brings us together and to the primary beliefs of our beloved rebbe which are what truly unite us. What matters now is that we continue the work of spiritually renewing Judaism within the evolving new paradigm and a universal context. We need to be careful not to be overly focused on "what would R. Zalman have said or decided about this issue." Rather, the question is better framed as "**how** would R. Zalman have approached this issue?" We already know that he would have several criteria for reference including being backwards compatible, teleological, and psycho-halachic, as well as concern for *klal yisrael*.

More than anything else, Judaism for Captain Chesed is an instrument of love, a vehicle for the expression of love, an invitation to live in love as much as is possible in this distracting and often difficult world. This begins first and foremost among us, the people who call themselves Reb Zalman's chasidim. When we find ourselves in a place of conflict and stress, then it is our obligation to step back, disengage, and begin again.

So the first principle in understanding how I went about this process is that Jewish Renewal is an approach to *yiddishkeit* which is loving, open and inclusive and from that starting place to examine the question of whether and how to adjust the boundaries between Jews and non-Jews in a way which balances our desires to be open and welcoming with our equally valid desire of fostering the development of a Judaism which is strong and magnetic and can continue to play its role in the ongoing human story.

When you read the chapter called "Beginnings," you will see how Reb Zalman began with what appeared to be a rigid position which he then modified as participants shared real life situations with him. For those of us for whom an ideological commitment to the rigidity of halachah is hard to relax, know that this is exactly what happens when the halachic process is done properly. For example, in the issue at hand, we all know the story of the seeker who comes to Shammai and asks to become a Jew based either on an ulterior motive, i.e. that he wants to become high priest or on a challenge to be met (i.e. teach me the Torah while I stand on one foot). In turning him away, Shammai follows the correct halachic principle, namely that we do not accept converts if they have an ulterior motive. If

that's the case, then why does Hillel agree to accept him in the high priest version and teach him the entire Torah in a single verse to meet his challenge in the other?

The *Tosafot* provide the following explanations in *Y'vamot*, 22b and 109b:

In the case of the person who wanted to become High Priest and whom Hillel accepted, the *Tosafot* explain that Hillel could see that, upon further study, the person would understand that this goal was impossible and, at the same time, would come to embrace Judaism for the right reasons.

Second, not only do the *Tosafot* justify exceptions to the general rule based on anecdotal evidence, they go farther and indicate that, despite the negative statements about *gerim* which we find in the Talmud, refusing a *ger*, even when there is an ulterior motive, may cause more harm than good. So in the meeting which Reb Zalman had with those who had offered to listen to and respond to his concerns, these very concerns encouraged him to modify his own general principle and allow that there could be mitigating circumstances.

But, if love is the foundation on which all halachic discussion rests, then why do we care about backwards compatibility and thinking ahead? Why not simply say that we know it is the right thing to open the door wider and blur the traditional boundaries between Jews and non-Jews? In addition to what I've already said, I believe that to function this way alone is to potentially sever the chain of transmission of which we are, currently at least, the latest link. If we rest our Judaism only on our personal intuitions and revelations, then we lose the shared vocabulary of our people and our ability to speak with large sections of *kllal yisrael*. In addition, an unwillingness to consult with our shared past allows us to maintain our own prejudices about that past, which are often based on the conclusions of secondary source authors and/or limited exposure to the full range of primary sources.

Invoking the principle of thinking ahead at least seven generations, though more intuitive than backwards compatibility, is actually more difficult. What is our vision of a post-messianic Judaism, Jewish people and world? For some, it has been about vindication of our particular path and version of the truth. For many, it has been about a universal recognition of God, without a clearly expressed sense of what that might mean to a people that has seen itself as an often lonely witness to that truth. I, for one, am not sure, since it means trying to look beyond the world as we know it and through a singularity which has not yet happened. It's something like trying to understand what happened before the big bang. But I do feel strongly that, in addition to the Maimonidean minimum of no more war, it will also be highly unlikely

that any group identity will be forced on people as a function of birth. If that is the case, then Judaism will likely be more of a spiritual practice and less of an ethnicity and its practitioners will come from all parts of the human race. Given that, I would want to do my best to create forerunners of that future condition by allowing for an intermediate category between “them” and “us” to facilitate easier movement both into and out of Judaism.

כי אתה שומע תפלת כל פה

Delving into the past and reading beyond the standard and more easily available sources, I learned something transformative about both *ger tzedek* and *ger toshav*. First, with regard to *ger tzedek*, the distinction between conversion light and serious, which we take for granted, is not the only way to look at how rabbis determine their criteria for full initiation. For this understanding, I am indebted to Rabbi Byron Sherwin, *alav hashalom*, who was my teacher at Spertus many years ago and to the magnificent treatment of this subject by Sagi and Zohar. In different ways, both point out that the underlying question with regard to conversion is really that of what it means to be a Jew. Is being a Jew first and foremost about belonging to an extended family or is it about joining a faith community that happens to be connected biologically? Is becoming a Jew about an external ritual or is it about an internal transformation? It is really the responses to these questions that determines how a rabbi sets the criteria for full transition to *ger tzedek*.

Many of us, myself included, were or are not aware of this distinction. This is because later *poskim* wrote as if this question had been resolved somewhere and tried to present the process of conversion as a unified whole. This is particularly true for R. Joseph Caro in the *Shulchan Aruch*. Yet, still others have recognized that he did not really succeed in harmonizing these two approaches and, on the ground as it were, we also know that this question hasn't been resolved, which is why we continue to have different opinions about the criteria for becoming a *ger tzedek*.

It was through this study that I realized where Reb Zalman was coming from. In the *Tosefta* of Mishnah *Demai*, we find the statement that a potential *ger* who accepts the entire Torah and rabbinic corpus of *mitzvot* except for one, no matter how trivial that one might seem, cannot be accepted. As Dr. Sherwin expressed it, this is because joining the Jewish people is more about joining an extended family or clan with a unique genetic makeup than it is a belief system. From this perspective, it is sensible to require an adopted member to look the part as it were, and put on *tefillin*

daily and wear a *tallit kattan*. And this is the approach taken by Chabad, which R. Schneur Zalman of Liadi clearly describes in the opening chapters of the Tanya.

On the other hand, the Rambam ascribed to the view of becoming Jewish which is reflected in the Talmudic text in *Yevamot* (47). This is the one we know better, the one in which we explain to the aspirant how hard it is to be a Jew and only if s/he persists do we accept them. At the moment of acceptance, we explain a few of the more difficult *mitzvot* and a few of the easier ones, check with the person again, and then under the water s/he goes! No year long class, no going through an annual cycle of holidays, no learning Hebrew. In fact, the Talmudic text does not even really specify which *mitzvot* we share with the aspirant, much less which are the harder ones and which the simpler. All it says is:

ומודיעין אותו עון לקט שכחה ופאה ומעשר עני

The Rambam adds to this the following:

ומודיעין אותו עיקרי הדת שהוא ייחוד השם ואיסור עכו"ם

As the Rambam goes on to explain, an individual becomes a Jew by accepting a covenantal relationship with God, immersing, and if the temple stood, bringing a sacrifice.

So the issues in *giyur* are not really about setting high or low standards but rather being clear what one thinks being a Jew is about.

The second thing I learned was about ger toshav. Like many others, I had always assumed that all rabbis agreed that, with loss of our land and the suspension of the *yovel*, that the ger toshav ceased to be a viable option. This is exactly how the Rambam understood the relevant Talmudic passage and so, if one reads only the Rambam himself, this is definitely the impression one gets.

Chabad, which has posted a full translation of the entire *Mishneh Torah* on its website and, in a footnote, does acknowledge the Raavad's objections, seeks to limit this disagreement and concludes: "In that vein, it must be emphasized that although the concept of a resident alien does not apply in the present age, we are obligated to teach the gentiles the seven universal laws commanded to Noah's descendants, as the Rambam states in *Hilchot Melachim* 8:10."

However, reading the Maimonidean text including the glosses and objections of the Raavad, reveals something different. The Raavad says (in *Hilchot Isurei Bi'ah* 14:8) that the Rambam did not show why we cannot accept a ger toshav in our time. Rather, he believes that the loss of the land and the absence of the *yovel* change, but do not eliminate the possibility of someone being a ger toshav.

Reading the full text of the Raavad's disagreement, I think that he is really challenging the Rambam's conclusion that the possibility of a ger toshav no longer exists. I also think this is exactly why his glosses are published within the Maimonidean text in the same way those of the Rema are included within the text of the Shulchan Aruch; that it is the presence of an alternative view that makes the code more, rather than less useful. And, as you will see in the chapters which deal with the classical ger toshav, there were rabbis who agreed with the Raavad and sought to redefine the ger toshav for their days.

It is true, however, that these efforts to liberalize conversion procedures and revive the ger toshav still rest on two premises: First, that ger toshav, ben/bat Noah, and *yirei hashem* are essentially synonymous and, second, that the rationale for thinking of non-Jews as gerei toshav is because they can be considered on the road to becoming gerei tzedek. In the case of the first premise, this blurring of distinctions among these three categories, while understandable since none of them received precise definitions in the Talmud, still blurs the distinction between the chasidim of the nations and those of the chasidim of the nations who live among Jews and have closer relationships with Jews.

In the case of the second premise, it remains built on the classical assumption that the world is divided into Jews and Gentiles and doesn't allow for something which is truly modern and an aspect of the paradigm shift in which we are living, namely people who are not Jews by birth, who live in an active relationship with a Jewish family and community, but who choose not to become gerei tzedek.

It is when we reach this point that it becomes necessary to go beyond the classical halachic process, invoke paradigm shift and apply Integral Halachah.

To summarize: that which we call halachah, or better the halachic process, is actually not about the specifics of the answers to the questions posed, nor is it thumbing through a list in order to find the "correct" practice.

Rather, the halachic process has to do with finding responses to questions about how to place a given particular of contemporary life within a continuum that began at Sinai, will conclude some time in the future, and which is guided by a love for

both people and God and a desire to help people sustain and strengthen their loving connection with the Source of all, to encourage hopefulness and optimism even in difficult times, such as that which we are entering now.

I end up proposing a renewal of the *ger toshav* which, in a way, is not particularly innovative, since most of us are acting as if the rationale was already known. Rather, I've tried to do it in a way which honours the best qualities of the halachic process. Even though we are both proposing and already practicing this change, we can apply a renewed approach to the *ger toshav* as a response to the truly modern phenomenon of people not born Jews who commit to life long associations with Jewish family and/or community without choosing to become *gerei tzedek*. Further, we want to do this in such a way that there really is no ulterior motive on our part, no desire to assert that we do this in the hope that the person will eventually choose to become a *ger tzedek*. In this way, we both renew and respect the *ger toshav* who as s/he is and not as we think s/he should become and take another step in developing a post-triumphalist Judaism.

Thus, today's *ger toshav* is someone who wishes to marry or is already married to a Jewish partner. Today's *ger toshav* is not simply a *ben* or *bat Noah*, someone committed to the essentials of moral life by accepting the seven Noachide *mitzvot* or a *yiray hashem*, but rather a *ben/bat Noah* or *yiray hashem* who also wants to affirm a deep connection to a Jewish community and to Judaism.

This proposal responds to Reb Zalman's concerns and allows us to set a higher bar for becoming a *ger tzedek*. The question of where to set this bar is for another venue. That question, namely what constitutes *kabbalat ol mitzvot*, became the central issue it is now is as a result of Karo's effort to reconcile the two paradigms and is, in the end, what provoked Reb Zalman's concern. What renewing *ger toshav* allows is an option for those who don't or can't meet that bar, wherever it might be set, and limits the question of *kabbalat ol mitzvot* to those sincerely wanting to become *gerei tzedek*.

As I said before, there are three unanswered questions at the end of this first section of the book. They are:

1. What are the particulars of being a *ger toshav*?
2. How do we welcome *gerei toshav* into our families and communities? What is the ritual mechanism?
3. What do life cycle rituals look like when a *ger toshav* is a participant?

These questions are the focus of tomorrow morning's workshop in the hope that we will generate some interesting possibilities and divide into three work groups to give them substance and form.

אלהינו (2) שבשמים
ראה בדחק השעה
אלהינו שבשמים
שעה את שועתנו
שית שלום בינינו (2)
שית שלוח בארמנותינו

אלהינו שבשמים
תן שלום בארץ
תן שָׁבַע בעולם
תן שלום (2) בַּמַּלְכוּיֹת
תן שבע בעולם
תן שלום במלכויות (3)

[Ten Shalom](#)

Tosafot

ויש ספרים שכתב בהן לא קבלו גרים לא בימי דוד ולא בימי שלמה אלא שנעשו גרים גרורים והיא דפ"ב דשבת (דף לא.) ההוא דאתא לקמיה דהלל ואמר גיירני ע"מ לעשות כ"ג בטוח היה הלל דסופו לעשות לשם שמים וכן ההיא דהתכלת (מנחות מד.) דאתיא לקמיה דרבי גיירני ע"מ שאנשא לאותו תלמיד:

רעה אחר רעה תבא למקבלי גרים. אמר ר"י דהיינו היכא שמשיאין אותן להתגייר או שמקבלין אותן מיד אבל אם הן מתאמצין להתגייר יש לנו לקבלם שהרי מצינו שנענשו אברהם יצחק ויעקב שלא קבלו לתמנע שבאתה להתגייר והלכה והיתה פלגש לאליפז בן עשו ונפק מינה עמלק דצערינהו לישראל כדאמרינן בהגדת חלק (סנהדרין צט:): וגם יהושע קבל רחב הזונה ונעמה ורות המואביה ובריש פרק במה מדליקין (שבת לא.) שגייר הלל אותו שאמר גיירני על מנת שתשימני כ"ג ואותו דעל מנת שתלמדני כל התורה כולה ואע"פ שלא היו מתאמצין להתגייר יודע היה הלל בהן שסופם להיות גרים גמורים כמו שעשה לבסוף:

Raavad

א"א דעת זה המחבר סתום וחתום ולא פירש מהו אין מקבלין גר תושב אלא בזמן שיוכל נוהג ומה הן מצות גר תושב והוא שאין מושיבין אותו בתוך העיר דדרשינן בספרי עמך ישב ולא בעיר עצמה ומצוה להחיותו דכתיב וחי אחיך עמך וקונה עבד עברי כעכו"ם ואלה הדינים שאינם נוהגים בו אלא בזמן שהיובל נוהג יש מהן שהוא להקל עליו ויש מהן להחמיר עליו שבזמן שאין היובל נוהג יושב אפילו בעיר עצמה שאין קדושת הארץ עליה כשהיתה וקונה ע"ע עד זמן שירצה שאין זמן מיוחד ואלו להקל עליו אבל אין אנו מצווים להחיותו זהו להחמיר עליו וקרוב הדבר להיות מן הטעם כי בזמן היובל היו שומטין והיה יכול להתפרנס שלא בטורח צבור ועכשיו אינו יכול מעתה מקיימין מי שהתנה שלא למול ושלא לטבול כמה שירצה בכל זמן עכ"ל.