

**Rather it is it is *Mederabonon*; – אלא¹ מדרבנן גזירה שמא יחזור לסורו כולי –
A decree, perhaps he will revert to his corruption**

Overview²

The גמרא concludes that a גר does not inherit his father, rather it is only מדרבנן, for they were concerned if the גר would miss out on his inheritance (because he converted), he may regret his conversion and revert to his old lifestyle. תוספות explains how this resolves the original question (when we assumed that גר יורש את אביו מה"ת³) that חליפי ע"ז קא שקיל.

והשתא לא הוי חליפי עבודת כוכבים דחכמים לא תקנו לו ירושה כי אם בהיתר -

And now that we say that the גר exchanges the ע"ז for money **it is not חליפי ע"ז, for the חכמים did not institute inheritance** for the גר, **unless it is something permissible**, but if it is not permissible (like ע"ז) the גר cannot inherit it. Therefore the ע"ז never belonged to the גר. The חכמים can make this selective inheritance -

דהם אמרו והם אמרו⁴ -

For they (the חכמים) **said** the גר inherits, **and they said** he inherits only permissible items.

תוספות asks:

ואם תאמר אמאי יחזור לסורו⁵ הא מיד שנתגייר כקטן שנולד דמי⁶ -

And if you will say; why should he revert לסורו (it will not accomplish anything), **for as soon as he converted he is like a child who was just born -**

ואם יחזור לסורו יש לו דין ישראל מומר -

And if he will be חוזר לסורו, he will have the status of an apostate Jew, who still cannot inherit his father the גוי.

תוספות answers:

¹ The entire תוספות is bracketed. It is an addendum from תוספות ישנים.

² See 'Overview' to the previous תוס' ד"ה חליפי.

³ Even if the גר is יורש מדרבנן, the ע"ז is still his (through ירושה) so חליפי ע"ז קא שקיל!

⁴ However once it was באו לרשותו it appears as if it already belongs to him, therefore he is not permitted to exchange it, for it seems like חליפי ע"ז. כנלענ"ד.

⁵ A גר is not יורש מה"ת. The חכמים granted him ירושה out of concern that שמא יחזור לסורו (since he lost his inheritance due to his גירות). Presumably he will be חוזר לסורו for then he will receive the inheritance (since he is now a גוי?!), but this is not so, for he always remains a Jew (granted a מומר (ישראל מומר), and he still will not have the right to inherit. He will not gain anything by יחזור לסורו; why were the חכמים concerned?! See 'Thinking it over' # 2.

⁶ See 'Thinking it over' # 1.

ויש לומר שיטעה להיות לו חלק ירושת אביו]. תוספות ישנים :

And one can say; that the גר will mistakenly assume that by חוזר לסורו, he will have a portion in his father's inheritance. Therefore in order to prevent this mistake, the חכמים instituted that the גר also inherit his father. The above was from **תוספות ישנים**.

Summary

The רבנן allowed the גר to inherit [only permissible items, not ע"ז], because they were concerned that they גר may mistakenly assume that if he is חוזר לסורו, he will be able to inherit his father (מדין תורה).

Thinking it over

1. Why does תוספות mention, מיד שנתגייר כקטן שנולד דמי,⁷ it would have been sufficient to say that even if he is חוזר לסורו, he is מומר?

2. תוספות asks why will he be חוזר לסורו, since he will nevertheless still not inherit;⁸ However he may be חוזר לסורו out of frustration, or he will go to the gentile courts and they will reward him his inheritance! What is תוספות question?⁹

⁷ See footnote # 6.

⁸ See footnote # 5.

⁹ See חי' מהריעב"ץ and שיטה לא נודע למי.