

OVERVIEW of the Daf

1) The chalitzah shoe (cont.)

Rava continues presenting rulings related to the chalitzah shoe with a list of shoes that may not be used even בדיעבד.

Ravina unsuccessfully challenges one of these rulings.

2) **MISHNAH:** Two disagreements are presented, the first relates to performing chalitzah at night and the second relates to chalitzah done with the left foot.

3) Clarifying the dispute related to chalitzah performed at night

A suggestion is made to explain the dispute related to performing chalitzah at night.

This suggestion is rejected in favor of another explanation.

A related incident is presented and analyzed.

4) Clarifying the dispute related to chalitzah done with the left foot

Ulla explains the rationale behind Rabanan's position declaring chalitzah done on the left foot invalid and R' Eliezer's response to this exposition.

This explanation is challenged.

Two resolutions are presented to resolve the contradiction.

The second resolution is unsuccessfully challenged.

5) **MISHNAH:** The Mishnah discusses the consequence if one of the three components of the chalitzah was not performed. The Halachos of one of the chalitzah participants being deaf-mute or a minor is presented. The Mishnah concludes with a discussion of a chalitzah done in front of only two judges.

6) Chalitzah of a mute

Rava infers from the Mishnah that chalitzah done with a mute is acceptable.

The Gemara successfully challenges Rava.

Rava revises his inference and from the end of the Mishnah infers that chalitzah done by a mute is invalid.

7) Spitting

A message was sent to Shmuel's father that once the widow spit in front of one of the brothers in Beis Din she must perform chalitzah.

The Gemara searches for a Tanna that subscribes to this position and concludes that it is consistent with Rabbi.

The Gemara begins to challenge the earlier assertion that according to R' Akiva spitting does not disqualify the yevama from receiving yibum. ■

Distinctive INSIGHT

Chalitzah is a judgment

דמר סבר חליצה כתחלת דין ומר סבר חליצה כגמר דין

The Mishnah reports that there is a dispute whether chalitzah can take place at night or if it must take place during the day. The Gemara suggests that this difference of opinion hinges upon whether we consider chalitzah to be the beginning of a process of judgment (which requires that it take place during the day, just as the beginning of judgment), or as the end of the process of judgment (which can be completed at night).

All opinions see chalitzah as a judgment. Ridbaz explains that this is because the entire procedure of chalitzah must be done in front of Beis din. Rashi explains that it is a judgment because by means of chalitzah the yevama is enabled to collect her kesuva. The fact that the chalitzah is the critical process whereby this changes gives it its status as a judgment.

הגהות מרדכי explains that the opinion which views chalitzah as the beginning of judgment understands that while the woman was awaiting yibum, she was unable to collect her kesuva. The chalitzah is the procedure whereby she can now begin to collect the final settlement from her dead husband's estate. Viewing the situation from a personal perspective, we can say that the chalitzah is the beginning of her rights. On the other hand, we can also say that it marks the end of the issue of the kesuva, which becomes settled and finalized. In this regard the chalitzah is the end of judgment.

Or Zarua explains that before the death of her husband, the woman was married, and therefore prohibited from every other man with the penalty of death. Once her husband died, she awaits yibum with the brother-in-law, and she is prohibited from everyone else due to a **יבמה לאו** of **לשוק**. After chalitzah, she is completely permitted to marry anyone. In this manner, we can refer to chalitzah as a final judgment. The opinion which refers to chalitzah as the beginning of judgment would say that the woman's status of being permitted now begins. ■

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תנצבה

HALACHAH Highlight

Chalitzah for someone who is left-footed

בשמאל חליצתה פסולה

With the left foot of the yavam the chalitzah is invalid

Halacha¹ follows the opinion of Chachamim that chalitzah done with the left foot of the yavam is invalid. Poskim debate whether this ruling applies for those who are left-footed or is this ruling limited to chalitzah done with the left foot of one who is right-footed. The following are four opinions found on this matter²:

1. Some Poskim equate chalitzah with tefillin and reason that just like a lefty wears his tefillin on the opposite arm of someone right-handed so too concerning chalitzah, someone left-footed will do chalitzah with the opposite foot as everyone else, i.e. the left foot.
2. Others disagree with this approach because there is an exposition that teaches that tefillin always goes on the weaker arm, thus a lefty will put his tefillin on his right arm. Since there is no similar exposition about chalitzah the matter remains doubtful whether chalitzah can be done with the left foot for one who is left-footed.
3. Some authorities suggest that chalitzah should be compared to the service of the Beis Hamikdash. Just like in the Beis Hamikdash a lefty is not allowed to serve even with his right hand so too someone who is left-footed should be incapable of doing chalitzah.
4. This approach is rejected by other authorities because a

REVIEW and Remember

1. Why is chalitzah done at night invalid?
2. What are the three main components of a chalitzah?
3. How many judges are necessary for a valid chalitzah?
4. Is intention necessary for the spitting of the yevama to be effective?

kohen who is a lefty is considered blemished (בעל מום) and that is the reason he is unfit to serve but regarding chalitzah there is no halacha precluding a blemished yavam from doing chalitzah and perhaps he should be permitted to do chalitzah with his right foot.

Shulchan Aruch³ and Rema⁴ take a strict approach and require chalitzah to be done with both feet but there is a dispute how that should be accomplished. Shulchan Aruch⁵ advises doing chalitzah with both feet simultaneously. Beis Shmuel⁶ disagrees and maintains that the two chalitzas should be done consecutively rather than at the same time. ■

1. שו"ע אה"ע סי' קס"ט סע' כ"ב
2. ע' חידושי הרשב"א לחולין צב ד"ה אית ליה
3. שו"ע בסדר חליצה אות מ'
4. רמ"א אה"ע סע' קס"ט סע' כ"ה
5. שו"ע בסדר חליצה שם
6. ש"ב ס"ק כ"ד ■

STORIES Off the Daf

Kevod HaTorah

בשמאל חליצתה וכו'

On today's daf, the Gemara discusses whether one may use a left shoe for chalitzah. It is the responsibility of the presiding Rav to ensure that a chalitzah is done properly, in accordance with all the halachos involved.

For Gedolei Yisrael, the main concern is doing the Creator's will. There are many astonishing stories about the boundless devotion for doing 'רצון ה' exhibited by Rav Moshe Feinstein, zt"l.

One of Rav Moshe's talmidim once recounted, "Rav Moshe saw as part of his responsibility as a Rosh Yeshiva that he ought to invite along a group of talmidim

whenever the unusual mitzvah of chalitzah was performed. That way, we would have the opportunity to see how it is done properly.

"Rav Moshe would examine the shoe to be sure that it was valid. He would then crouch down on the floor to examine the foot of the yavam for any trace of dirt that could invalidate the procedure. He would have a receptacle of water nearby. If the Rosh Yeshiva found dirt, he himself would rinse the grime off of the yavam's foot."

Perhaps such behavior seems unbefitting for a great Rosh Yeshiva and posek. The Rosh Yeshiva's attitude was the exact opposite: What could be more respectable than fulfilling a mitzvah properly?"

On his way to America, Rav Moshe stopped in Latvia. His brother-in-law suggested that he take a position there, since he was afraid that if Rav Moshe came to

America he would not be respected as a talmid chacham of his stature deserved. Rav Moshe decided not to remain in Latvia even though he was offered a very prestigious position. When he arrived in America, his brother-in-law asked, "Why didn't you take my advice?"

Rav Moshe answered, "I left Russia not for my own comfort but for the sake of raising my children as Jews. It is not clear to me that Latvia will stay suitable for this aim. Since my whole purpose in leaving Russia is to raise my children as Jews, I would rather raise them in America which is free and likely to remain so. It is far better to come to the U.S. where I will be able to raise my children to do Hashem's will even if it means working as a street cleaner than to take an honorable position in a place where the future of Yiddishkeit is insecure!" ■