



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yevamos Daf Kuf Beis

- **Rabbah in the name of R' Kahana in the name of Rav** said, if Eliyahu would come and say that chalitza may be done with a minal shoe, we would listen to him. If he would say that chalitza may not be done with a sandal shoe, we would not listen to him, because the people are used to doing chalitza with such a shoe. **R' Yosef in the name of R' Kahana in the name of Rav** said, if Eliyahu would come and say that chalitza may not be done with a minal shoe, we would listen to him. If he would say that chalitza may not be done with a sandal shoe, we would not listen to him, because the people are used to doing chalitza with such a shoe.
 - The difference between them is whether a minal shoe may be used for chalitza l'chatchila (now, when Eliyahu has not yet come). **Rabbah** seems to say that it may not be used, and **R' Yosef** seems to say that it may be used.
 - **Q:** Our Mishna seems to say that a minal shoe may only be used b'dieved!? **A:** It uses verbiage of b'dieved to stay consistent with the next part of the Mishna that says that a sock may not be used for chalitza even b'dieved. However, in truth the Mishna agrees that a minal shoe may be used l'chatchila.
 - The machlokes between **Rabbah and R' Yosef** is actually a machlokes among Tanna'im in a Braisa.
 - **Q:** What would be the reason to say that a minal shoe should not be used? If it is because the strap does not lay directly on the yavam's foot and the pasuk teaches that it must be directly on his foot, then it should be passul even b'dieved!? **A:** The reason a minal can't be used is as a gezeira that they may come to use a minal that is torn, which is passul even b'dieved. **A2:** It is a gezeirah so that people not use a half minal that doesn't cover most of the yavam's foot.
 - **Rav** said, if not for the fact that I saw **R' Chiya** allow a yevama to use a sandal shoe that is tied to the foot with straps (and would otherwise easily come off), I would have said that only the Arab sandal shoe (which is a tight fit on the foot) may be used. Regarding the sandal of those times, **Rav** said that an additional strap should be used when using it for chalitza.
- **R' Yehuda in the name of Rav** said, the chalitza is considered effective when most of the yavam's heel has been removed from the shoe.
 - **Q:** A Braisa says that if the straps became untied on their own, or if the yavam removed most of his foot from the shoe, the chalitza is passul. This suggests that if the yevama removes the shoe from most of his foot it would be valid, and suggests further that most of the *foot* must be removed, but most of the *heel* would be insufficient!? **A:** The Braisa is referring to the heel, and the reason it is called the foot is because the heel carries the weight of the entire foot.
 - The Braisa is a proof to **R' Yannai**, who says that the yevama must be the one to undo the straps and remove the yavam's foot from the shoe.
 - **Q:** **R' Yannai** asked, what is the Halacha if the yevama ripped the shoe off the yavam, or burned it off the yavam? Do we say that we require the foot to become exposed, and it has become exposed, or do we say that we require the removal of the shoe, and we don't have that? **TEIKU.**
 - **Q:** **R' Nechemya** asked **Rabbah**, what is the Halacha if the yavam is wearing 2 shoes and the yevama rips open the upper and removes the lower shoe, leaving the upper shoe on his foot? Do we say that we require removal of a shoe and the shoe was removed, or do we say that we require the foot to be exposed and

it has not become exposed? We find that people sometimes wear multiple pairs of shoes, as we find that **R' Yehuda** would wear 5 pairs of shoes.

- **R' Yehuda in the name of Rav** said, if a yevama is raised by her husband's brothers, she is allowed to marry one of them in yibum, and we are not concerned for the possibility that she removed the shoe of one of them, thereby doing chalitza.
 - **Q:** This suggests that if we saw her remove one of their shoes we would be concerned that a chalitza was done. However, a Braisa says that a chalitza is passul unless the yavam and the yevama intend for the removal to be a chalitza!? **A: R' Yehuda** meant that even if we see her remove one of their shoes, we are not concerned that it has the status of a chalitza.
 - **Others** say that we took **R' Yehuda** to mean that if we saw her remove the shoe we would be concerned that a chalitza was done, and although the Braisa says they must intend for the act, that intention is only needed to allow her to marry someone else, but she would become assur to do yibum even without the full intention.
- **R' Yehuda in the name of Rav** said, the pasuk mentions "v'enaaleich tachash" (the shoe of leather), which teaches that a shoe with linen stitching would be passul for chalitza.
 - **Q:** Maybe we should say that only a shoe of tachash leather can be used? **A:** The multiple use of the word "naal" in the pesukim teach to include all types of leather. The word tachash teaches to leave out certain things.
 - **R' Elazar** asked **Rav**, may a shoe of leather with goat hair straps be used? He answered, hair also comes from a tachash and therefore could be used. He asked, if so, a shoe made entirely of goat hair should be allowed!? He answered, such a shoe is called a "karka", not a shoe.
- **Q: R' Kahana** said to **Shmuel**, how do we know the word of "v'chaltza nalo mei'ahl raglo" means to remove the shoe? Presumably based on the pasuk that says to remove the bricks of a house and says "v'chiltzu". However, another pasuk says to ready the people for war and uses the word "heichaltzu" to mean get ready!? **A:** The pasuk means to "remove" the people from their homes to go to war.
 - **Q:** A pasuk says that a poor person will be supported "yichaleitz" in his poverty. We see it doesn't mean to remove!? **A:** It means that a poor person is removed from Gehenom because of his poverty.
 - **Q:** A pasuk says that a Malach supports ("vayichaltzeim") those who fear Hashem!? **A:** Again, it means those people are removed from Gehenom.
 - **Q:** A pasuk says "your bones yachlitz (will be strengthened)"!? **A:** The word can mean to remove and to strengthen, depending on the context, and in the context of the pasuk of chalitza, it means to remove.
 - A heretic once said to **R' Gamliel** that the Jews are a nation that Hashem has "removed" Himself from, because a pasuk says "chalatz mayhem"! **R' Gamliel** said, the pasuk says "mayhem", which means it is like a yevama who removed her own shoe for chalitza, which obviously has no effect. Similarly, the Yidden have acted badly, but their relationship with Hashem remains fully intact.

B'ANPILYA CHALITZASA PESULA...

- The Mishna teaches us that a sock is not considered to be a shoe. We see this is a Braisa as well.
 - **Q:** A Braisa says that one may not walk around in socks on Yom Kippur, which presumably teaches that a sock is a shoe!? **A: Abaye** said, that Braisa is discussing socks with cushioning, and it can't be worn because it provides pleasure.
 - **Q: Rava** asked, if it is not a shoe it would not be assur on Yom Kippur, as we find that **Rabbah bar R' Huna** would wrap cloths around his feet on Yom Kippur!? **A: Rava** said, our Mishna is discussing a material sock, and the Braisa is discussing a leather sock.
 - A Braisa says like **Rava**. It gives a list of valid and passul chalitzos. It lists (among others) a leather sock as being a valid chalitza and a material sock as being passul.