



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

### Yevamos Daf Kuf Hey

- **Q:** The Gemara said that **R' Akiva** would not hold that a yevama's spitting makes her assur to the yavam in yibum. However, a Braisa says that if a woman spits but does not remove his shoe, her chalitza is passul. This means that it has some effect but is passul. The Braisa can't be following **R' Elazar**, because the Braisa says earlier that removal of the shoe without spitting is a valid chalitza, which is not true according to **R' Elazar**. The Braisa must follow **R' Akiva**, and we see that he holds that spitting alone has some effect, which presumably would mean that it makes her assur to the yavam!? **A: R' Akiva** would say that the **Rabanan** were goizer when a woman spat and make her assur to do yibum, because people who see her spit will think that she also removed the shoe, and if they then do yibum, people will say that yibum can be done after a chalitza.
- **Others** sent to **Shmuel's** father that if a yevama spits at her yavam, she must do chalitza (and may no longer do yibum), but she need not spit again when she does the chalitza.
  - We find a story where a woman spat before removing the shoe and **R' Ami** told her not to spit again. This was because the order (first removal of the shoe and then spitting) is not essential, and therefore even spitting before is valid. A Braisa says this as well.
- People once asked **Levi** whether a woman with no hands can do chalitza with her teeth, whether a woman who spat blood has done a valid chalitza, and why a pasuk says that the Malach said to Daniel that he will tell Daniel the true things written in Heaven – are there false things written there? **Levi** didn't know the answer so he asked in the Beis Medrash. There they answered that a woman may do chalitza with her teeth, that a spitting of blood is valid, and regarding what is written in Heaven, if it was written without an accompanying promise it is "not true" in the sense that such a decree may be rescinded.
  - We see this in a statement of **R' Shmuel bar Ami**, who says that a decree accompanied by a promise cannot be overturned, as is taught to us by the decree and accompanying promise made by Hashem to never forgive the family of Eili for the aveiros that they did, even if many korbanos are offered.
    - **Rava** said, although forgiveness would not come about through korbanos, it could come about through Torah learning. **Abaye** said forgiveness could come about for them through Torah learning and ma'asim tovim.
    - **Rabbah** and **Abaye** came from the family of Eili. **Rabbah**, who learned Torah, lived for 40 years. **Abaye**, who learned Torah and did gemilas chasadim, lived for 60 years.
    - A Braisa says, there was a family in Yerushalayim who would die when they reached 18 years old. **R' Yochanan ben Zakai** told them, you must be from Eili's family. Learn Torah and you will live. They learned, and they lived longer.
    - **R' Shmuel bar Unya in the name of Rav** said, we learn from a pasuk that the decree against a tzibbur can always be overturned.
      - **Q:** Another pasuk says "dirshu Hashem b'himatzo", which suggests that one must call out to Hashem when He is near (i.e. before the decree is finalized)!? **A:** That refers to an individual.
      - **Q:** When is the time that Hashem is "near" for individuals? **A: Rabbah bar Avuha** said, this refers to the aseres yimei teshuva.
- They sent to the father of **Shmuel**, if a yevama spits blood at her yavam, she must do chalitza (and may no longer do yibum), because it is not possible that the spitting of blood doesn't have some spit in it as well.
  - **Q:** A Braisa says that blood from the mouth of a zav is not tamei. Now, if blood always has saliva, it should be tamei!? **A:** When the yevama sucks blood in and spits it out it will

surely contain saliva. When blood drips out of the mouth (which is the case by the zav), it does not contain saliva.

#### CHEIREISH SHENECHLATZ...

- **R' Yehuda in the name of Rav** said, this (that the chalitzta is invalid but would still prevent yibum from being done) is the view of **R' Meir**. However, the **Chachomim** say that the chalitzta of a minor has no effect at all, and even yibum may still be done.

#### KETANAH SHECHALTZA...

- **R' Yehuda in the name of Rav** said, this follows **R' Meir** who says that a woman is compared to a man, and just like the yavam must be an adult (based on the pasuk "ish"), the yevama must also be an adult. However, the **Chachomim** say that we do not make that comparison, and therefore the yevama need not be an adult. This **Chachomim** is the view of **R' Yose**, who says that a minor yevama may do chalitzta.
  - The Gemara brings a lengthy story in which **R' Yishmael the son of R' Yose** said that his father (**R' Yose**) said that although a yavam who is a minor may not do chalitzta, a yevama who is a minor may do chalitzta.
    - **R' Ami** said that from **R' Yose** we see that a yevama who is a minor may do chalitzta once she is 6 or 7 (and has the mental capacity to buy and sell movable property). **Rava** said, she must be the age of making vows (11 years old).
      - The Gemara paskens that a yevama can do chalitzta only once she produces shteis saasros (she is an adult), as **R' Meir** said.

#### CHALTZA B'SHNAYIM...

- **R' Yosef bar Menyumei in the name of R' Nachman** said, the Halacha does not follow the pair (**R' Shimon** and **R' Yochanan Hasandler** who said that the chalitzta is valid).
  - **Q: R' Nachman** already said this when he said that a chalitzta must be done in front of 3 people!? **A:** From that we would have thought that 3 are only needed l'chatchila. From the psak in our Gemara we would have thought that he requires 3 b'dieved but would require 5 l'chatchila.