



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

Yevamos Daf Kuf Vuv

MAASEH SHECHALTZU...

- **Q:** How can they be believed to say that a chalitza was done between them? **A: R' Yehuda in the name of Shmuel** said, the case is where there were witnesses who saw them from outside the prison.
- **Q:** Did the story happen out of prison and the question was brought to **R' Akiva** who was in prison, or did the story happen in prison? **A: R' Yehuda in the name of Rav** said, the story happened in prison, and the question was brought to **R' Akiva** who was in prison.
- A Braisa says, a mistaken chalitza is valid.
 - **Q:** What is meant by a "mistaken chalitza"? **A: Reish Lakish** said, it refers to a chalitza where the yavam believes that he will marry her through the chalitza.
 - **Q: R' Yochanan** asked, a Braisa says that a chalitza is not valid until both parties intend to do the chalitza!? **A:** Rather the mistaken chalitza refers to where someone did chalitza on the promise of money, and he never received the money. Still, the chalitza is a valid chalitza. A Braisa says like this as well.
 - A yavam once came to **R' Chiya bar Abba**, wanting to do yibum, but the yevama did not want to. She said he was only interested in her money. **R' Chiya** told the yavam to do chalitza and through that he will be married to her. Once he did it, **R; Chiya** then told him, you have now made her passul for yibum, so go and do a full chalitza.
 - **R' Pappa's** wife's sister fell to yibum to a yavam that wasn't befitting for her. **Abaye** told him to do chalitza and through that he will marry her. **R' Pappa** said to **Abaye, R' Yochanan** said that would be passul. Rather, tell him to do the chalitza on the condition that he will receive money. After he did the chalitza, **Abaye** told the yevama to give the money. **R' Pappa** said, that is unnecessary, because she never sincerely meant that she would give the money.
 - A Braisa says, a mistaken chalitza is valid, but a mistaken get is passul. A forced chalitza is passul, but a forced get is valid.
 - **Q:** If he ends up saying "I am willing to give it", then even a chalitza should be valid, and if he does not say that he is willing, even a get would be passul!? **A:** The Braisa means to say that a forced chalitza and a forced get may be valid and may be passul – depending on whether he said he is willing or not.
- **Rava in the name of R' Sechora in the name of R' Huna** said, Beis Din may preside over a chalitza even if they don't recognize the yavam or yevama. Also, a mi'un may be done even if the Beis Din does not recognize the girl. Therefore, witnesses cannot write a chalitza certification document unless they recognize the yavam and yevama, and cannot write a mi'un certification document unless they recognize the girl, because we are concerned that Beis Din may have been mistaken. **Rava** himself said that Beis Din may not do a chalitza or mi'un unless they recognize the parties. Therefore, witnesses may write the certification document even if they don't recognize the parties, because we rely on Beis Din not to make a mistake.

MISHNA

- The mitzvah of chalitza is done as follows: the yavam comes with the yevama to Beis Din and Beis Din advises him whether to do yibum. The yevama then says, "mei'ein yevami...." (my yavam does not want to take me in yibum). The yavam then says "lo chafatzti..." (I don't want to marry her). These psukim would be said in Lashon HaKodesh.
- The pasuk says "l'einei hazikeinim", which teaches that Beis Din must see the spit.

- The yevama then says “kacha yei’aseh l’ish...”. This is the point in the pesukim that she would say until. However, when **R’ Hurkinas** began requiring the yevama to continue on with the pasuk, it became the established practice to follow his procedure.
- The pasuk says “v’nikra shemo b’Yisrael beis chalutz hanaal”. This teaches that it is a mitzvah for the people to say this, but the mitzvah is for Beis Din, not for the talmidim who are there. **R’ Yehuda** says it is a mitzvah for everyone present to say “chalutz hanaal”.

GEMARA

- **R’ Yehuda** said, the mitzvah of chalitza is done in the following order: she reads, he reads, she removes the shoe, she spits, and she reads again.
 - **Q:** That is exactly what our Mishna says!? **A:** He is teaching that this is the ideal way, but if done in a different order it is still valid. A Braisa says this as well.
- **Abaye** said, when reading for the yevama so that she knows what to say, care should be given to read the statement of “lo ava yabmi” as one statement, so as not to make it sound as if she is saying that the yavam wants to do yibum. The same is true for the statement of the yavam when he is to say “lo chafatzti”. **Rava** said, even a pause between “lo” and the rest of the statement would not be a problem, because it is clearly part of one statement.
 - **R’ Kahana** said that **Rava** agreed that care should be given not to separate the statement of “lo ava yabmi”.
- **Abaye** said, when writing the chalitza certification document, which states what took place, only pieces of the pesukim should be written, because the document does not have sirtut. **Mar Zutra** would make sirtut and then write the entire parsha of chalitza.
 - The Gemara asks how the entire pasuk can be written when it is a pasuk that is not meant to be written alone. Still, the Gemara paskens like **Mar Zutra**.
- **Abaye** said, if the wind carried the spit away before it reached the yavam, it is considered as if she has not spit, because the pasuk says that she must spit “in front of him”.
- **Rava** said, if she ate garlic or things that make her spit and then spits, it is considered as if she has not spit, because the pasuk says it must come from her, and this is caused by something else. **Rava** also said, the pasuk says “l’einei hazikeinim”, which teaches that Beis Din must see the spit.

V’NIKRA SHEMO B’YISRAEL BEIS CHALUTZ HANAAL...

- A Braisa says, **R’ Yehuda** said, we were once by **R’ Tarfon** when he was presiding over a chalitza, and he instructed us all to say “chalutz hanaal, chalutz hanaal, chalutz hanaal”.

HADRAN ALACH PEREK MITZVAS CHALITZA!!