

OVERVIEW of the Daf

1) Is a sock a shoe? (cont.)

The Gemara concludes citing a Baraisa that supports Rava's assertion that a leather sock is considered a shoe whereas a cloth sock is not.

It is noted that the Baraisa in one ruling seems to follow R' Meir and yet in a second ruling follows Rabanan.

Abaye suggests a resolution that is rejected by Rava.

Rava offers an alternative explanation of the Baraisa.

2) Chalitza procedures

Ameimar rules that the yavam must press his foot onto the floor prior to the removal of his shoe.

R' Ashi unsuccessfully challenges this ruling.

Ameimar rules that one who walks on the upper part of his foot is not able to perform chalitza.

R' Ashi unsuccessfully challenges this ruling.

3) The רגל

A contradiction is noted between the implication of the Mishnah that רגל includes the leg with a Baraisa that seems to exclude the leg.

A resolution is suggested and unsuccessfully challenged.

R' Pappa attempts, unsuccessfully, to draw a conclusion regarding the anatomy of the leg from the Mishnah.

A series of questions are presented that attempt to demonstrate that the term רגל includes the thigh, which is inconsistent with the Mishnah.

4) Yael and Sisra

R' Yochanan notes that Sisra cohabited with Yael seven times.

The reason she is praised is that righteous people cannot derive pleasure from benefiting wicked people.

The reason it was bad for Yael is explained.

5) The chalitza shoe

A Baraisa presents an exposition that teaches halachos related to the owner of the shoe and the necessity that it should be the correct size.

A related incident is recorded.

Shmuel asserts that the Mishnah that allows chalitza with a wooden shoe follows the position of R' Meir.

Shmuel's father demonstrates how the Mishnah could follow all opinions.

R' Pappi and R' Pappa dispute Rava's position which validates using a chalitza shoe that was either confined because of possible tzaraas or confirmed with tzaraas.

Two unsuccessful attempts are made to refute R' Pappi's understanding of Rava.

Rava rules that neither a tzaraas shoe nor one used for idolatry should be used for chalitza, but if they were used, the chalitza is deemed valid. ■

Distinctive INSIGHT

Pressing the foot against the floor

האי מאן דחליץ צריך למידחסייה לרעיה

Many reasons have been given by the Rishonim and Achronim to explain why the man must press his foot onto the ground with the shoe during chalitza. Rosh (#7) writes that usually, the shoe used during this procedure is one owned by the Beis din, and it is not made to fit the particular man using it that day. It may be too large for his foot, and it may appear as if the shoe is about to fall off his foot. An onlooker may think that the yevama removes the shoe to prevent it from falling off his foot, and not for the purpose of chalitza. When the yavam presses his foot into the shoe and inserts his foot snugly into it, and the yevama then comes to take it off it will be clear that it is being done for the sake of the mitzvah. Ritva writes that the requirement for the yavam to press his foot into the shoe is simply a tradition which we have received (הלכה למשה מסיני), and there is no specific reason or logic to this detail.

Noda BeYehuda explains that the Torah requires that the yevama remove a shoe from the foot of the yavam, but the Torah does not detail what type of shoe must be used, or how she is to remove it. The intent of the verse must be to remove the shoe in its normal manner. The Gemara therefore explains that when removing a shoe, a person normally places his foot onto the ground to untie the laces, and he then lifts the foot off the ground in order to slide the loosened shoe off the foot. This is what the Gemara requires as this procedure unfolds. The yavam begins by pressing his foot on the floor when the laces are loosened, and he then lifts his foot as the shoe is removed.

Noda BeYehuda offers another explanation to the words of Ameimar. Rava holds that a chalitza shoe must protect the foot. Ameimar points out that the shoe used is usually the one owned by the Beis din, and the yavam only changes from his own shoe to that of the Beis din as the procedure is about to get underway. Accordingly, the shoe never served to protect the foot of the yavam. Therefore, the yavam is instructed to press his foot against the floor, in order for the shoe to thereby protect his foot from the hard floor beneath.

This would mean that the yavam does not have to press his foot on the floor during the chalitza procedure itself, but he may do it beforehand, as well. ■

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HALACHAH Highlight

Committing adultery to save the Jewish people

אמר ר' יוחנן שבע בעילות בעל אורתו רשע באורתו היום

R' Yochanan taught that Sisra cohabited with her [Yael] seven times on that day.

The Gemara seems to cite approvingly the behavior of Yael in that she allowed Sisra to cohabit with her multiple times in order to be able to save the Jewish people. Other Gemaras¹ also characterize her behavior as a sin committed for the sake of Heaven (עבירה לשמה), but she is praised for this choice. The question that disturbs the commentators is what permission did she have to cohabit with him altogether? One cannot assert that she calculated that the benefit would outweigh the harm of the transgression since we are not privy to make such calculations. Once the Torah was given, one is obligated to follow its statutes even if he thinks he has a reason to violate one of the laws². Rabbeinu Yosef of Cologne³, the Maharik, suggests that although illicit relations is one of the three cardinal sins that one must sacrifice his life rather than violate, nonetheless, it is permitted to violate one of these prohibitions in order to save the Jewish nation.

There was once a group of people, including a married woman, traveling together and one time when they settled for the night they were threatened by some non-Jewish ruffians who had a reputation for murder. This married woman, with the permission of her husband, turned herself over in order to save the rest of the group. After these bandits finished taking advantage of her they let her and the rest of the group continue their

REVIEW and Remember

1. Why is it necessary for the yavam to press his foot onto the ground?

2. Which part of the leg is the רגל?

3. Is it necessary for the yavam to own the chalitza shoe?

4. What is a סנדל of idolatry?

journey without any further incident. Rav Yaakov Reisher⁴, the Shvus Yaakov, ruled that although her intention to save a group of Jews from death is laudable, nonetheless, the consequence of her action remains and since she willingly had relations with someone other than her husband she is forbidden to him similar to Yael who became prohibited to her husband even though she saved the Jewish people by having relations with Sisra. Rav Yechezkel Landau, the Noda B'Yehudah disagrees with Shvus Yaakov's assertion that she was permitted to hand herself over to the ruffians. The leniency applies when one is attempting to save the Jewish Nation but there is no leniency to violate prohibited activities to save a group of Jews who are at risk. ■

1. ע' תוס' ד"ה והא
2. ע' נפש החיים שער א' פכ"ג ושער ג' פ"ז
3. שו"ת מהרי"ק שורש קס"ז
4. שו"ת שבות יעקב ח"ב סע' קי"ז
5. שו"ת נודע ביהודה מהדו"ת יו"ד סי' קס"א ■

STORIES Off the Daf

The snake inside

בשעה שבא נחש על חוה הטיל בה זוהמא

Once, while waiting in one of the interminably long lines at the Israeli Ministry of the Interior in Jerusalem, a certain young man bumped into a confused yeshiva boy who seemed to be going through difficult times spiritually. Having what appeared to be endless amounts of time on his hands, the young man decided to approach the boy and offer him some encouragement.

After speaking together for a quarter of an hour or so, and after sharing a few words of strong chizuk, the young man was clearly deeply moved that the young man

had reached out to him.

He said, "Thank you so much for the chizuk. Since I can see that you're not a judgmental kind of person, maybe you could explain something to me that I never understood. Why are there increasing Rabbinic decrees throughout the generations? Why aren't Torah laws enough?"

The young man replied, "The Gemara in Yevamos 103b tells us that when Chavah ate from the tree of knowledge of good and evil, the snake injected its filth into her. The Rashba explains that this is an allegoric reference to the yetzer hara entering into human beings. When we stood at Har Sinai, this spiritual defilement was removed from the Jewish people. But when the golden calf was made in our midst, this spiritual corruption returned.

He continued, "The Shela Hakadosh

writes that in every successive generation this spiritual filth gets stronger and more ingrained in our nature. Perhaps this is one explanation of yeridas hadoros, by the way. The Shelah Hakadosh says that we need more and more new gezeiros and minhagim to counter the evil which gets progressively more powerful. And this is why Chazal say that anyone who violates a Rabbinic decree will be bitten by a snake. This refers to the venom of the snake that is in us all. If we aren't careful to observe Rabbinic decrees and minhagim, we are easy prey for the serpentine yetzer hara within.

The young man concluded, "Now do you understand that the Rabbinic decrees are actually a powerful remedy for our spiritual ills, and not a burden?" Let's hope that the boy took his words to heart! ■

