

*Yevamos Daf 27 is Dedicated*

**לע"נ איטא נחמה בת משה נחום הלוי ע"ה**



**THE HAKUK EDITION**

**ENGLISH TOPICS ON THE DAF**

***Dedicated L'Refuah Shlaima for Yaakov ben Victoria***

**RABBI MORDECHAI PAPOFF**

## Daf Hashovua Yevamos Daf 27

The poskim discuss here a very interesting sugya which has applications in many other areas of halacha.

The **Shulchan Aruch** (Even Ha'ezer 170:17) rules from our Gemara that if one yovom did maamar to one of the yevamos and doesn't want to do yibum, chalitzta to that yevama is not sufficient to work for other yevamos. Chalitzta to a different yevama would help for all the wives, but the one who had maamar needs a get as well. He writes it as, "it patturs the baalas maamar from chalitzta but she also needs a get." This implies that the get may be given after the chalitzta.

The problem with this is how to align it with an earlier halacha. In seif 2, the Shulchan Aruch says that if one did maamar to his yevama and wishes to separate from her, she needs "a get and chalitzta."

The **Pischei Teshuvah** on that seif refers to the Mishnah on daf 29a: Two brothers married two sisters; one dies and their third brother did maamar to her. Then the brother married to the second sister died. Now the remaining brother is faced with two sisters as yevamos, so he cannot marry either one. He has to give the baalas maamar "a get and chalitzta." The

**Rambam** notes the wording of the Mishnah and writes, “It’s more correct for him to give the get first and then do chalitzah since it says it in that order.”

What is the reasoning for this?

Here we come to a teaching of Chazal about alacrity with doing mitzvos. The Pischei Teshuvah continues that the **Beis Meir** explains our case as similar to the Midrash that “a mitzvah is attributed only to the one who completes it.” This shows that the culmination of a mitzvah is the most important part. Since the yevama needs both a get and chalitzah, the chalitzah should be saved for last, since it is from the Torah. That is why the Mishnah implies that the get should be before the chalitzah.

Now we return to the first halacha we mentioned. Didn’t we say that he could do chalitzah to one yevama and *then* give a get to the one who had maamar?

To this the Beis Meir answers that here we’re dealing with two different yevamos. When he does chalitzah to another one of the wives, he *completes* her disengagement. That’s the *end* of his mitzvah with her. That the other yevama needs a get is a separate issue.

Let’s discuss this Chazal that “a mitzvah is attributed only to the one who completes it.”

**Rashi** quotes it on the possuk in Eikev (8:1), “All of the mitzvah which I have commanded you today – safeguard to do.” “All of a mitzvah” is understood by the Midrash to say that if you start doing a mitzvah, make sure to finish it. How do we know this? It says that Bnei Yisroel brought Yosef’s body out of Mitzrayim and took it into Eretz Yisroel, where he was buried in Shechem. But, wasn’t it Moshe Rabbeinu who took it out of Mitzrayim and cared for it during the 40 years in the desert? From here we see that whoever finishes a mitzvah is entirely credited with it. Klal Yisroel actually buried him, so they are credited with the whole mitzvah!

This seems to be a rule for all mitzvos. So too, reasons the **Gur Aryeh** on the Rashi, you shouldn’t split up the two parts of a bris milah – milah and priyah (pulling back the membrane) – between two people. The one who started it should finish it! However, he says that it is different from the

example of the Midrash, of burying Yosef. There, the mitzvah was to bury him; taking him out of Mitzrayim was just the initial preparation for it. In such a case, we urge you to finish it, since otherwise it won't be considered your mitzvah, like by Moshe. But milah and priyah are two separate parts of a bris and each may be a mitzvah on its own, so it is acceptable. (This indeed seems to be the halacha.)

According to this, the injunction to finish a mitzvah applies only if the first part is not a mitzvah activity unto itself.

The **Rema** (O.C. 581:1) mentions the minhag that whoever is the chazzan for selichos should also be the chazzan the rest of the day. Why? The **Magen Avraham** says it's from this same Midrash – whoever starts a mitzvah, we tell him to finish it. How are we to understand this – each tefillah is a separate mitzvah, so the rule doesn't apply?

It must be that these poskim interpret the Chazal as two statements. You should finish a mitzvah you started, *and* a mitzvah is attributed to the one who completes it. Each is an independent point about mitzvah observance. It would then seem appropriate not to split up a bris, either.

(Rav Tuvia Goldstein zt"l asks this question and suggests that selichos begin the teshuvah process of the day, and the following tefillos are a continuation of it. See his teshuvah in Emek Halacha Vol. 3:42.)

We must mention, though, that although it is very important to complete a mitzvah you started, even if you don't, you will still receive reward for what you did. In the commentary to Mesillas Yeshorim “**Bo Sidbak**” he emphasizes this; Moshe Rabbeinu surely received sechar for dealing with Yosef's casket all that time. Hashem gives reward for every effort we put out for mitzvos.