



Points to Ponder

הערות של רב יחיאל גרינהויז

יבמות דף קג

1. The גמרא brings a בריתא that a Chalitzah from a סומא is a כשרה. Is this only בדעיבד for example if no other brothers are available, or is it even לכתחילה?
2. רמימר said that when one does חליצה he should press his foot on the ground. The גמרא asks on this from the בריתא which said בין עומד בין יושב and when he sits he can't press his foot. Since רמימר only said his din לכתחילה, what is the question from the בריתא which says that בדעיבד even seating is okay?
3. The גמרא asks about יעל having הנאה, and answers that רעה היא טובתן של רשעים רעה היא. If the question was regarding her actual הנאה at the time, how is that answered by the fact that there is also a רעה associated with the מעשה?
4. רש"י writes ששונאים הרשעים וקצה נפש הצדיק בה אתן רש"י. Why does he change the meaning from the words of the גמרא, which says that it is in itself a רעה and not because a צדיק hates a רשע?
5. The גמרא says that at the time of הר סיני מעמד זהמא stopped for בני ישראל, but not for the גוים. Since we know that the level which was achieved at הר סיני was than lost after the מעשה עגל, didn't we return to the previous מצויאות? How does the fact that the גוי has זהמא answer the question of הנאה? Every time that a person does an מעשה he may regret its effect on his נשמה, yet he still has הנאת הגוף from the מעשה עבירה?

6. The גמרא writes that לכתחילה the shoe used for חליצה should belong to the יבם. This is not מדאורייתא, so why did חז"ל institute such a requirement?

If you have any comments or suggestions please email me at
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