

13.12.2

102a → 103a (ולאו בר קיפוף חליץ) (א"ר יהודה אמר רב)

1.	ואלבישך רקמה ואנגלך תחש ואחבשך בשש ואכסך משי: יחזקאל פרק טז פסוק י
2.	וצנה הפהן וחלצו את האבנים אשר בהן הנגע והשליכו אתהן אל מחוץ לעיר אל מקום טמא: ויקרא פרק יד פסוק מ
3.	וידבר משה אל העם לאמר החלצו מאתכם אנשים לצבא ויהיו על מדין לתת נקמת ה' במדין: במדבר פרק לא פסוק ג
4.	חלץ עני בעניו ויגל בלחץ אונים: איוב פרק לו פסוק טו
5.	חנה מלאך ה' סביב ליראיו ויחלצם: תהלים פרק לד פסוק ח
6.	ונחך ה' תמיד והשביע בצחצחות נפשך וצמתיך חליץ והיית כגן רוה וכמוצא מים אשר לא יכזבו מימיו: ישעיהו פרק נח פסוק יא
7.	בצאנם ובבקרם ילכו לבקש את ה' ולא ימצאו חלץ מהם: הושע פרק ה פסוק ו

- I Continued explanation and analysis of משנה א': proper shoes and proper method of חליצה
- a רב: once a majority of the foot is uncovered, the יבמה is released
- i challenge: ruling that a majority of the heel must be released
- ii answer: "foot" refers to heel, since the weight of the foot is on the heel
- iii observation: in the ruling, his participation in either the loosening or taking off the shoe invalidates  
→ she must perform both התרה and השמטה
- b clarifying the essential obligation – uncovering the foot or removing the shoe
- i splitting the difference:
- tearing or burning the shoe – תיקו
  - removing one shoe while there's another underneath
    - challenge: does such a thing exist?
    - Answer: testimony about רב יהודה wearing 5 pairs of shoes (slippers) at one time
- c Role of intent in חליצה
- i רב: if a shoe grows up among the brothers, she may be מתייבמת to one of them at majority – we aren't concerned that at one point she removed his shoe
- Implication: if we did see that, it would be valid חליצה → she would be rejected from יבום
  - Challenge: חליצה needs intent on both of their parts
  - Answer1: even if we saw her take off his shoe, we aren't concerned that there was intent
  - Answer2: if we see her take off his shoe, we suspect the possibility of intent and invalidate her – but require affirmation of intent to permit her to marry "out"
- d Materials:
- i רב: if a shoe is stitched with flax, unusable for חליצה – as per v. 1 (תחש is an animal → shoes are from animal products)
- challenge: if so, only animal products are valid (why is only flax stitching excluded?)
  - answer: the word נעל appears twice, expanding the meaning
  - challenge: even flax stitching should be valid
  - answer: if so, v. 1 is needless
- ii question: may sandals with goat-hair strap-holders be used
- answer: it fits v. 1 (from living thing)
  - challenge: what if the entire piece is made of goat-hair?
  - Answer: not called a "shoe", rather a "house slipper"

- e Meaning of "חלץ"
- i Means "remove" as per v. 2
- 1 Challenge: perhaps it means "strengthening" as per v. 3
    - (a) Answer: v. 3 also means "remove" – from house to battlefield
    - (b) Challenge: v. 4 – means "strengthen" (empower)
    - (c) Answer: v. 4 also means "remove" – by helping the poor, he is "removed" from punishment
    - (d) Challenge: v. 5 – should mean "strengthen" (those who fear Him)
    - (e) Answer: v. 5 also means "remove" – remove them from punishment
    - (f) Challenge: v. 6 (the "finest of the blessings") means "strengthen" as per רבא's interpretation
  - 2 Answer: חלץ means either "remove" or "strengthen"; however in our case, it must mean "remove", otherwise the preposition wouldn't be "from (his foot)" rather "on"
    - (a) Challenge: had to say "from" in order to include the calf
    - (b) Answer: if so, could have said במעל רגלו – since it says מעל רגלו → remove
- ii Polemic with Christian: re: meaning of חלץ in v. 7 (doesn't mean He abandoned us, rather we abandoned Him and that is meaningless as if a the brothers did חליצה on the יבמה!)
- II Invalidity of the אנפיליא (house slipper)
- a Supported by ברייתא defining prohibited footwear on הר הבית
- b Challenge: prohibited to wear אנפיליא on יוה"כ
- i Answer: (אביי) – due to the luxury, if it has rags underneath
  - ii Challenge: (רבא) – if it's not a shoe, the "luxury" aspect shouldn't prohibit
  - iii Answer: (רבא) – if it is made of leather, prohibited; if made of fabric, permitted
  - iv Supportive ברייתא: doing חליצה with the following:
    - 1 Valid:
      - (a) 1: a shoe that is torn but covers a majority of the foot
      - (b) 2: a sandal that is diminished but still supports a majority of the foot
      - (c) 3: shoes made of other materials (bark etc.)
      - (d) 4: a prosthetic leg
      - (e) 5: fabric shoe
      - (f) 6: leg supports for an amputee
      - (g) 7: **leather slipper (אנפיליא)**
      - (h) 8: if the man is standing, sitting or reclining
      - (i) 9: if she takes off the shoe of a blind man
    - 2 invalid:
      - (a) 1: a shoe that is torn and covers less than a majority of the foot
      - (b) 2: a sandal that is so depleted that it cannot support a majority of the foot
      - (c) 3: hand-supports for an amputee
      - (d) 4: **fabric slipper (אנפיליא)**
      - (e) 5: חליצה of a minor
    - 3 analysis:
      - (a) amputee stump: authorship must be ר"מ – who considers that a shoe vis-à-vis carrying on שבת
        - (i) reason: he must not accept v. 1 and its implied exclusion
      - (b) fabric slipper (invalid): authorship must be contra ר"מ – accepting limitation of v. 1
      - (c) resolution1: entire ברייתא is רבנן – amputee stump only works if covered with leather
        - (i) challenge: ברייתא should qualify validity of stump; only if covered with leather, valid
      - (d) resolution2: entire ברייתא is ר"מ who requires some protection for the leg, which the stump affords and the slipper does not provide
      - (e) tangential observation:
        - (i) ruling: (אמימר) – the נחלץ must push his foot into the ground
          1. challenge: the ברייתא allowed standing, sitting or leaning
          2. answer: even while leaning, must push feet into ground with all his energy
        - (ii) ruling: (אמימר) – someone whose feet are turned upside cannot be נחלץ
          1. challenge: ברייתא allowed leg-supports
          2. answer: they may be used by an able-bodied person, but the amputee may not
          3. application: those people (who insulted אשי ר' and were punished with upturned feet – מריק נה:) may not be נחלץ