



RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

Sole for the Soul

One of the most curious mitzvos that appears in this week's parsha is the mitzva of *halitza*. This is connected to the mitzva of *yibum*. When a deceased is childless, his brother is obligated to marry the widow and bear a child in order to carry on the name of the deceased. If the surviving brother is not interested in marrying the widow (his sister-in-law), then the *halitza* ceremony is conducted. The surviving brother's **shoe** is removed and his sister-in-law spits in the shoe and it is declared "ככה יעשה לאיש אשר לא יבנה את בית אהיו. ויקרא שמו בישראל בית חלוץ הנעל"

"Thus shall be done to the man who will not build up his brother's household! And that family shall be called in Israel, "The family of the one whose **shoe** was removed." (Devarim 25: 9-10).

What is the connection between not carrying on the name of one's deceased brother and shoes? The family is now known as "the one whose shoe was removed". Borrowing a cilche from a well-known shoe manufacturer – "Just do it". Perhaps the Torah is seeking to encourage us to fulfil the *yibum* imperative and avoid the embarrassment of the *halitza* ceremony. But

still- what significance does a shoe foster in this scenario?

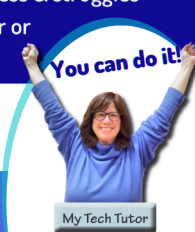
The Malbim expresses a fascinating idea in Megillas Ruth. When Ruth appears next to Boaz at night twice we are told that she is next to his "feet" שכבת מרגלותיו (Ruth 3: 8; 14). This is to highlight that he has a choice to either fulfil his *yibum* requirement, or *halitza*, with his shoes. The Malbim then explains the significance that shoes portray in connection with the childless deceased. The body serves a "shoe" or encasement for the soul, as shoes do for one's foot. The **sole** of the shoe to one's foot is symbolic of the body to the soul. One's spiritual soul cannot walk this earth absent a body in which to be housed, as an individual cannot walk a rough terrain without shoes. By not marrying the widow and bringing forth a child, the brother is essentially ceasing to provide an encasement for his deceased brother's soul to perpetuate. That is why we remove his shoe to underscore the act he is in fact

My Tech Tutor to the Rescue!

Patient tutor, available in Israel & Worldwide.
I will HELP YOU ease your stress & struggles
so you can use your computer or
smartphone with confidence.

Bryna Lee Jacobson
BL@mytechtutoril.com
050-7725-767

Mention this ad for FREE
15 minute introductory call.



committing by preventing a body for his brother's soul.

Perhaps that is why when Hashem speaks to Moshe he instructs him to remove his shoes של נעלך מעל רגלך – when one encounters God he must remove his shoes, symbolizing the release of an enclosure of his soul, to enable his spirituality to run freely.

We have previously referenced another idea with respect to shoes that perhaps is relevant here as well. See Shalom Rav Vol page 290. The *Kuzari* explains that there are four levels of being in this world: *domem* (inanimate), *tzome'ah* (plants), *hai* (animals), and *medaber* (people, humans). Humans are at the top of this pyramid, which signifies that everything under us was created for our use, to help us serve HaKadosh Barukh Hu. We are the chosen ones of the creations.

What action symbolizes our rulership over animals, the item below humans in the pyramid? Wearing leather shoes, and trampling on animal hide with each step we take. That act is a symbol of our dominion and authority over everything in the world. When we take leather to make our shoes, we are showing clearly that we are

using the animal kingdom and everything else to serve HaKadosh Barukh Hu. Therefore, when we enter a holy place, where we *don't* have dominion, we take off our shoes. We do not have authority in a holy place. There, we acknowledge that we are not on top.

Perhaps we can extend this concept to *halitzta* as well. We make a choice not to engage in *yibum*. By removing one's shoe in *halitzta*, it is symbolizing that although one can make the choice not to continue his brother's name, ultimately, it is Hashem who makes such decisions, and so we remove our shoes to symbolize God's power to fulfill the deceased memory absent the cooperation of his brother.

As the *Yamim Noraim* are approaching, we can connect these ideas to Yom Kippur. On Yom Kippur we do not wear shoes, because it is a day when we are in the presence of HaKadosh Barukh Hu. It is a day on which we are to remove all obstructions and enable our spirituality to escalate. May we be able to prepare properly so that we experience the sanctity of this special day and remove all barriers so our *neshama and ruchniyus* can indeed achieve great heights. ■

CASH 4 GOLD
We buy your Gold & Silver
Personal home service - 30 years experience
We also buy silverware, gold & silver coins!
Please send me a picture to **Whatsapp** for free appraisals
972-54-219-2428
mail: absaffran@gmail.com
Follow Us On Facebook
I pay cash! I will meet you where you want! Customer service!

Dr. Daniel Wiener, Urologist
will continue to work through the
summer and in the future as usual at
HAGEDUD HAIVRI 4

Accepting all Kupot
**MACCABI, MEUHEDET,
LEUMIT, CLALIT**

For any questions:
3744173@gmail.com