



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yevamos Daf Kuf Tes Zayin

- There was a get found in Sura, in which Anan bar Chiya of Neharda'a divorced his wife in Sura. The **Rabanan** checked from Sura to Neharda'a and found only one other Anan bar Chiya, and witnesses said that that other man was in Neharda'a on the date that the get was written in Sura. **Abaye** said, even according to my view (that we must be concerned for another person with the same name), in this case there would be no concern, because we have witnesses who say that the other man with the same name was in a different city on that date. **Rava** said, even according to my view that we need not be concerned, in this case we would have to be concerned. Once we know that there is another person with that name, we must be concerned that he was in Sura and used a very fast camel to get back to his city, or said a Name of Hashem and got back quickly, or although he wasn't in Sura, maybe he gave the authorization for the get to be written there.
- **Q:** What is the Halacha in the case of the sesame seeds given for safeguarding? **A: R' Yeimar** said we are not concerned that the barrel was emptied, and we therefore believe the one who gave the seeds, and **Ravina** said we are concerned for that, and therefore we believe the one who is doing the safeguarding (the shomer).
 - The Gemara paskens that we are concerned, and therefore the one doing the safeguarding is believed.

KETATA BEINO L'VEINA...

- **Q:** What is considered a fight for these purposes? **A: R' Yehuda in the name of Shmuel** said, it is when she asks her husband for a divorce.
 - **Q:** All women say so when they are angry!? **A:** It means when she says to her husband "You have divorced me".
 - **Q:** We should believe her based on **R' Hamnuna**, who says that a woman would not have the chutzpah to say that to her husband unless he had actually divorced her!? **A:** The case is where she tells him that he divorced her in front of 2 particular people, and those people say that the divorce never took place.
- **Q:** Why is it that a woman is not believed to say that her husband died when they are in a fight? **A: R' Chanina** said it is because she may lie. **R' Simi bar Ashi** said, it is because she may say so based on an assumption, without having actually seen him dead. The difference between these reasons would be where he is the one who started fighting, so she does not hate him enough to lie.
 - **Q:** What is the Halacha with believing a single witness who says that the husband died during a period where the couple was fighting? Is a single witness believed because he won't lie about something that will become known, and he therefore won't lie here either, or is it because we rely on the woman to verify his testimony, and here the woman cannot be relied on? **TEIKU.**

R' YEHUDA OMER L'OLAM EINA...

- A Braisa says, the **Rabanan** said to **R' Yehuda**, according to you, a sane woman could remarry in this case but an insane woman could not (since her crying and wearing ripped clothing doesn't show mourning)!? Rather, a woman is believed even without showing signs of mourning.
 - A woman once testified before **R' Yehuda** that her husband had died. The **Rabanan** that were there told her to display signs of mourning.
 - **Q:** Were they trying to get her to lie? **A:** They held like the **Rabanan** in the Mishna, that she need not display signs of mourning. They told her to do so, so that **R' Yehuda** would accept her testimony.

MISHNA

- **B”H** say that a woman is only believed to say that her husband is dead when she comes from the grain harvest in the same country, which is like the story that happened that brought about this psak. **B”S** said to them, whether she comes from the grain harvest, or the olive harvest, or the grape harvest, and whether it is the same country or a different country. The **Chachomim** spoke in terms of grain harvest only because that was the circumstances of the story that happened. Ultimately, **B”H** retracted their view and held like **B”S**.

GEMARA

- A Braisa says, **B”S** said to **B”H**, if we must strictly follow the circumstances of the story, then she should only be believed when she comes and testifies from a wheat harvest, not from barley, grapes, olives, dates or figs, and yet you agree that she would be believed in those cases! Similarly, she is believed even when she comes from another country, even though that is not exactly how the story went. **B”H** said, when she testifies in the same country there is a fear of getting caught in a lie (people may be familiar with the incident). When she comes from another country she doesn’t have that fear, and is therefore not believed. **B”S** say, since there are caravans of people between the countries, she still has that fear.
- The story that took place is told by **R’ Yehuda in the name of Shmuel**. Once, during the wheat harvest 10 men went to harvest wheat and one was bitten by a snake and died. His wife went to Beis Din and reported his death. They went and found her report to be accurate. At that time they said that a woman is believed to say that her husband died and may on that basis remarry or do yibum.
- **Q:** Regarding the proper method of transporting the parah adumah ashes, there was once a story how they became tamei on a boat in the Jordan River. Regarding this Halacha, the **Rabanan** say that the prohibition to transport it over water applies to any body of water, whereas **R’ Chananya ben Akiva** says it is only assur to do on a boat in the Jordan River, like the story that happened. Shall we say that the **Rabanan** hold like **B”S** and that **R’ Chananya ben Akiva** holds like **B”H**? **A:** The **Rabanan** may even hold like **B”H**. Regarding believing the wife’s testimony we need her to fear to say a lie. In the same place she is afraid and elsewhere she is not. However, regarding the parah adumah, there is no reason to differentiate between the Jordan or any other river. **R’ Chananya ben Akiva** can even hold like **B”S**. Regarding the woman we trust that she verifies the facts and therefore trust her no matter where she comes from. However, regarding the parah adumah, the gezeirah was based on that particular story. The **Rabanan** were only goizer in those exact circumstances.
 - **R’ Yehuda in the name of Rav** told the story of the parah adumah ashes, where it was once being transported on a boat in the Jordan and a kezayis from a meis was found in the bottom of the boat, making the ashes tamei. At that time they were goizer that the parah aduma ashes may not be transported on a boat in the Jordan River.