



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

Nedarim Daf Tzaddik Aleph

- **Q:** They asked, if a woman tells her husband “you divorced me, but I lost the get”, is she believed? **A: R' Hamnuna** said, our Mishna said that the **Rabanan** later enacted that we don't believe a wife of a Kohen who says she was raped unless she has proof. Now, it is only in that case that we require proof, because the husband has no way of knowing whether she is lying. However, in this case, where the husband knows whether or not he divorced her, unless she was saying the truth she would not have the chutzpah to say so to his face. Therefore, she must be saying the truth, and would be believed. **Rava** said, our Mishna is no proof. The reason why she is believed to say she was raped (in the beginning of the Mishna) is only because she wouldn't embarrass herself by saying she was raped unless it was true. However, when she says she was divorced there is no such embarrassment, and the perceived chutzpah is no indication, because if their relationship is very contentious she would have the chutzpah to lie and say she was divorced. Therefore, it may be that she is not believed to say so.
 - **Q: R' Mesharshiya** asked, the second case of the first part of the Mishna (where she is believed to say that her husband's zerah does not come out with force and he is therefore incapable of having children) refutes **Rava**, because in that case there is no degree of embarrassment, and yet she is believed!? **A: Rava** holds, since she must explicitly tell Beis Din that his zerah does not come out strongly, it is embarrassing for her to say, and she would therefore not say so unless she was saying the truth.
 - **Q:** The case of her claim of impotence at the end of the Mishna (she is not believed to say that his zerah does not come out strongly) seems to refute **R' Hamnuna**, because this is something that the wife and husband both know about, and she is not believed to say even though it would be a tremendous chutzpah for her to lie about it in the face of her husband!? **A: R' Hamnuna** holds that the woman believes that her husband cannot tell about himself whether his zerah comes out strongly. Therefore she is not afraid to lie about it to his face.
- There was a woman who would always bring her husband (who was a Kohen) water in the morning after having had tashmish (for him to wash his hands). One morning she did so, and the husband said we did not have tashmish last night, so why are you bringing water? The woman said, someone had tashmish with me, so if it wasn't you, it must have been one of the non-Jewish merchants who posed as you! **R' Nachman** said, she is not believed to say that this happened, because we assume that she has a desire to get divorced and marry someone else.
 - There was a similar story with a woman who complained that the tashmish of the previous night was painful. The husband (who was a Kohen) said they did not have tashmish the previous night. She answered as in the incident above, and **R' Nachman** paskened the same way in this case as well.
- A man was secluded with another man's wife in her house. When the husband came home, the adulterer broke through a wall of bushes and ran away. **Rava** said, we say that no zenus actually took place, because if it did, the man would have hid rather than be seen running away.
 - A man was secluded with another man's wife in her house. When the husband came home, the adulterer hid from view. When he saw the husband about to eat from something that a poisonous snake had eaten from, he jumped out to stop the husband from eating from it. **Rava** said, we say that no zenus took place, because if it did, the adulterer would have been happy to allow the husband to die.
 - **Q:** This seems obvious!? **A:** We would think that he was mezaneh, and the reason he saved the husband is because he has a stronger desire to be with a

woman who is assur to him (and he therefore would rather that the husband remain alive).

HADRAN ALACH PEREK V'EILU NEDARIM!!!

HADRAN ALACH MESECHTA NEDARIM!!!

MAZAL TOV!!!