

מִתְנִי בְּרֵאשׁוֹנָה הָיוּ אוֹמְרִים: שְׁלֹשׁ נָשִׁים יוֹצְאוֹת וְנוֹטְלוֹת כְּתוּבָה:
הָאוֹמֶרֶת "טְמֵאָה אֲנִי לְךָ", "שָׁמַיִם בֵּינִי לְבִינְךָ", ו"נְטוּלָה אֲנִי מִן
הַיְהוּדִים".

MISHNA: Initially the Sages **would say** that **three women are divorced** even against their husbands' will, **and** nevertheless **they receive** payment of what is due to them according to their **marriage contract**. The first is the wife of a priest **who says** to her husband: **I am defiled to you**, i.e., she claims that she had been raped, so that she is now forbidden to her husband. The second is a woman who says to her husband: **Heaven is between me and you**, i.e., she declares that he is impotent, a claim she cannot prove, as the truth of it is known only to God. **And** the third is a woman who takes a vow, stating: **I am removed from the Jews**, i.e., benefit from sexual intercourse with any Jew, including my husband, is forbidden to me.

חֲזְרוּ לומר, שְׁלֹא תִהְיֶה אִשָּׁה נוֹתֶנֶת עֵינֶיהָ בְּאַחַר וּמִקְלָקֶלֶת עַל בַּעְלָהּ:
הָאוֹמֶרֶת "טְמֵאָה אֲנִי לְךָ" — תָּבִיא רְאִיָּה לְדַבְרֶיהָ. "הַשָּׁמַיִם בֵּינִי
לְבִינְךָ" — יַעֲשׂוּ דָרֶךְ בְּקִשָּׁה. ו"נְטוּלָה אֲנִי מִן הַיְהוּדִים" — יִפְר
לְחַלְקוֹ, וְתִהְיֶה מְשֻׁמָּשׁוֹ, וְתִהְיֶה נְטוּלָה מִן הַיְהוּדִים.

They subsequently **retracted** their words **and said** that in order **that a** **married woman should not cast her eyes on another man and** to that **end ruin** her relationship **with her husband** and still receive payment of her marriage contract, these *halakhot* were modified as follows: A priest's wife **who says** to her husband: **I am defiled to you, must bring proof for**

her words that she was raped. As for a woman who says: **Heaven is between me and you**, the court **must act** and deal with the matter **by way of a request**, rather than force the husband to divorce his wife. **And** with regard to a woman who says: **I am removed from the Jews**, her husband **must nullify his part**, i.e., the aspect of the vow that concerns him, so that she should be permitted to him, **and she may engage in sexual intercourse with him, but she is removed from all other Jews**, so that if he divorces her she is forbidden to all.

גַּמְרָא אִיבְעִיא לְהוּ: אָמְרָה לְבַעֲלָהּ "טְמֵאָה אָנִי", מַהוּ שְׁתֹּאכֵל
בְּתְרוּמָה? רַב שֵׁשֶׁת אָמַר: אוֹכֵלָת, שְׁלֵא תוֹצִיא לְעוֹל בְּנֵיהּ. רַבָּא
אָמַר: אֵינָה אוֹכֵלָת, אֶפְשָׁר דְּאָכְלָה חוּלִין.

GEMARA: A dilemma was raised before the Sages, based on the second ruling of the mishna: If the wife of a priest **said to her husband: I am defiled** to you, **what is the halakha with regard to whether she may partake of teruma?** Is the *halakha* that just as she is not believed with regard to divorce, so she is not believed with regard to *teruma*, or is the *halakha* that with regard to *teruma* she is believed, and therefore it is prohibited for her to partake of *teruma*, as is the *halakha* of a woman married to a priest who engages in sexual intercourse with a man other than her husband? **Rav Sheshet said:** She **may partake** of *teruma*, **so that she not cast aspersions on her children.** If she is barred from partaking of *teruma*, people will see this as supporting her claim that she had been raped, and rumors will circulate that her sons are unfit for the priesthood. **Rava said:** She **may not partake** of *teruma*, as **she can partake of non-**