



כתובות דף ז'

1. The Gemara says that רב אמי permitted a first ביאה on Shabbos. When asked about the fact that a כתובה wasn't written, he said that they should give her some items as collateral. Why was this a concern? the Mishna on ע"א דף נא' says that even if a כתובה was not written she collects the appropriate amount because its a בית דין, so we see that writing it isn't necessary.
2. Further to the above, if a written document is necessary, how would a collateral help?
3. The Gemara says that according to רב פפא in the name of רבא it is permitted to do a first ביאה on Yom Tov but not on Shabbos. The Gemara then discusses reasons why there should be a difference between Shabbos and Yom Tov. Why not answer that it is because of שמא ישחוט בן עוף, which is a problem on Shabbos but not on Yom Tov?
4. When discussing the concept of מתוך the Gemara asks ביום טוב וכו' why does it say לו נזדמן, if the point that he is making is that deer is not לכול, it should be אסור even if he had it before Yom Tov. Furthermore, it should be אסור to cook it as well, not just the שחיטה.
5. The Gemara asks how do we know that 10 people are required for ברכת חתנים, shouldn't we first establish a source for ברכת חתנים and then ask about how many people it requires?
6. רשי ד"ה פנים חדשות says every day, who were not there yesterday. Does he mean that we can have the same person count as פנים חדשות on more than one day? For example a person came the first day, did not come the second day, and now comes on the third day as פנים חדשות?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

לע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל