



כתובות דף ח'

1. רש"י ד"ה שוש תשיש writes that we need to mention ירושלים. Why do we mention it here and then again in the last ברכה of אשר ברא which talks about the גאולה and specifically talks about וכו יהודה וכו?
2. Further to the above, if a written document is necessary, how would a collateral help?
3. The גמרא says that one אמורא made 6 ברכות while another made 5, because they disagree on whether it was one creation of אדם וחוה, or 2. Why would we make a ברכה now when they are getting married on the creation of אדם? What we are celebrating now is their marriage, not that he was created. It would be more appropriate to make this ברכה in the morning like we do every day when we say שעשני כרצונו and a lady says שלא עשני אשה?
4. The גמרא says that we can count חתנים for a minyan but not אבלים, why would there be a difference?
5. The גמרא says: מפינו דבר נבלה מפינו this seems redundant since the way that a person would defile their mouth is by speaking not nicely. So what are these two things that the Gemara is listing?
6. The גמרא that a אמורא blessed those who came to אבלים and said אחינו גומלי חסדים בני גומלי חסדים המחזיקים בבריתנו של אברהם אבינו ברית of גומלי חסדים how is the act of גומלי חסדים related to the act of אברהם?

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