



## כתובות דף ט'

1. The גמרא says "האומר פתח פתוח נאמן לאוסרה עליו" what does it mean when it says that he is believed? If he has doubts regarding her status, wouldn't he be prohibited from living with her, even if we don't know? For example if someone doesn't know if his wife went to the מקוה he is אסור to live with her regardless of his נאמנות. Here too since he has doubts, it is שויה אנפשיה, irrespective of us believing him?
2. רבי אלעזר uses the expression "האומר פתח פתוח וכו'" while when it comes to טענת דמים we use the expression of טוען. Why would רבי אלעזר use a different expression?
3. Further to the above, the גמרא doesn't discuss her response to his claim. Would her response matter? Would her not responding amount to an admission?
4. When the גמרא first asks ומי אסרוה Rashi writes על אוריה, while when the גמרא later asks מה לא אסרוה he writes על דוד. Why does he change?
5. אביי brings ראייה from our משנה that he is believed when he claims פתח פתוח. According to רש"י on the משנה who writes that we want him to come to בית דין because his coming may encourage witnesses to come forward and testify that she was מזנה, what is the proof. Maybe he is really not believed, but witnesses who come forward will be believed?
6. When שמואל said that he is כתובתה נאמן, is that true in all cases or only when she is אסור because there is no ספק ספיקא? How about if she claims that she was נאנס?

If you have any comments or suggestions, please email me at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

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