



## כתובות דף י"ז

1. The גמרא discusses a מחלוקת between בית שמאי and בית הלל, regarding praising a כלה. In explaining their position בית שמאי say that we should not misstate the facts and, if for example a כלה has a מום she should not be praised as נאה וחסודה. Why don't we apply the same principle of לו שלא לבייש מי שאין לו? For example the משנה ז ביכורים writes that it used to be that everyone who brought פרק ג משנה ז read the פרשה but חז"ל changed it in order not to embarrass those who couldn't read it. Here too we should not praise any כלה and thereby avoid embarrassment to some כלות.
2. The גמרא writes that when the Rabbis gave רבי זירא סמיכה they said "לא כחל ולא" "שרק וכו'" these items relate well to a bride, that is complimented for not needing eye shadow or makeup, but how do these statements compliment רבי זירא who is receiving סמיכה because of his vast knowledge of הלכה?
3. רב אחא- used to carry the כלות on his shoulders, when asked by others if they should be doing the same, he told them עליכו כשורא, אי דמיין, which רש"י explains to mean that it would not cause them to be מהרהר. Why didn't he just say if it would not cause הרהור? And not compare it to a beam?
4. The גמרא says that אגריפס המלך was praised for letting a כלה go ahead of him. The גמרא then asks, that a king is not supposed to be מוחל on his כבוד and answers that it was a פרשת דרכים. How does this show respect for the כלה if no one realizes that he is letting her go ahead?



5. When discussing the case of **שדה זו של אביך היתה**, why doesn't the **גמרא** answer that he claims that he lived there for 3 years, but has no witnesses to attest that he lived there. Therefore if he is the only one that tells us that he bought it, he is believed but if not he is not believed because there is no longer **שאסר**?

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

**לע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל**



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