



כתובות דף י"ח

1. The גמרא asks why the משנה didn't use a case of פרוס והאכלתיו פרס. In the previous case it says מנה לויתי ממך וכו' which means that he owes him the money directly, not because he borrowed from his father, why did the גמרא now change it to a case where he claims that his father lent him a מנה and he repaid half, and not a similar case to before where he borrowed from him and repaid half?
2. מנה לאביך בידי והאכלתיו פרס-- why does the גמרא use this expression instead of saying simply פרעתי פרס?
3. רבי אליעזר בן יעקב agrees with the concept of משיב אבידה and his case is where a קטן is the תובע. If so why can't we say that רבי יהושע is going with the opinion of רבי אליעזר בן יעקב, but in our משנה there is no תובע, which is what רש"י explained in defining שאסר הפה?
4. When 2 witnesses testify that they were physically forced to sign a שטר we say that they are believed. רש"י writes that because they are not רשעים we believed them. Does that mean that the שטר becomes invalid?
5. The גמרא says that if עדים testify that they got paid to sign an invalid שטר they are not believed because עצמו רשע. אין אדם משים עצמו רשע. In explaining this רש"י writes that a person can't testify about themselves because they are a קרוב to themselves. Why then are they believed when they say מחמת נפשות? Aren't they the same עצמו?
6. The משנה writes that if they claim that they were קרובים and therefore פסולים they are believed, why isn't it the same problem of עצמו רשע? אין אדם משים עצמו רשע? Isn't signing on a relative's שטר is a עבירה?

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