



## כתובות דף י"ט

1. The גמרא suggests that according to רבי מאיר a person should give up their life and not sign on a false שטר, because he treats it just like עריות ושפיכות דמים. Is it a עבודה זרה גלוי or is it rather a מצוה to do so for the 3 עבירות and a איסור to be עבירה for any other עבירה נפש?
2. רש"י on the גמרא which says לקיימו אין צריך בשטר שכתבו אין צריך לקיימו רש"י writes that he is not believed to say that he paid it, because the שטר is in the hands of the מלוה. Presumably רש"י means that if it was paid the borrower would have taken back the שטר. Isn't it a circular reason? Meaning if we say that he is believed than he no longer feels a need to take it back because he knows that he can always claim פרעתי.
3. According to רבא the reason for רבי מאיר is because the לוח admitted that it's his שטר, the witnesses are no longer believed to say היינו אנוסים. Why would the רבנן argue in such a case? We have his admission that it's a valid שטר and עדים דיין כמאה עדים?
4. רש"י on the case of (עמוד ב) אמנה writes that the לוח was משעבד his property from now. Why did רש"י add this condition?
5. The גמרא says that if 2 witnesses signed a שטר and died, and now 2 עדים come and testify that they recognize the signatures but they were קטנים when they signed the שטר, it would depend if the עדים' signatures were already confirmed, in which case we do not believe the second pair of עדים. On this the גמרא asks, isn't it תרי ותרי. Why is it two pair contradicting each other? The second pair is saying that they were קטנים and we have no contradicting testimony?
6. Why did the גמרא choose a case where the עדים died? Isn't the point that they are not here in בית דין, so even if they are alive, but out of town it would be the same?

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