



כתובות דף כ'

1. The גמרא says that because תחילת הזמה we don't accept a contradictory testimony unless the 2 pairs of עדים are present. Since הזמה is עימנו הייתם, which means that they are testifying about the underlying matter, what would be if the הנשה can never become a הזמה? For example here they are agreeing that these עדים signed the שטר and were present, but they were אנוסים. In such a case it will never be הזמה.
2. The גמרא says that בר שטיא which is a person who is sometimes lucid and sometimes not, will only win the case of תרי ותרי, if he inherited the property. If he bought the property than we can tell him that just like he could have been not in control of his faculties when he sold it, so too maybe he wasn't in control when he bought it. The גמרא earlier said that עדים would not sign on a שטר if it wasn't נעשה בגדול. Why can't we say the same here, namely that they wouldn't sign if he wasn't in control of his faculties?
3. רב אסי says that you can only be מקיים a שטר from another שטר that was challenged. שטרות 2 or כתובות 2. Do נהרדעי argue on רב אסי?
4. The גמרא says that if בעל דבר has all 3 שטרות we can't use the 2 to be מקיים the third, because we suspect that he forged them. Does it forged all 3, or just one of them?
5. רש"י writes that he remembers a little of the testimony by himself. Which part does he need to remember? Is it only good if he remembers the "important" details like the amounts or the parties involved, or can it be a minor detail?

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