



## כתובות דף כ"א

### THIS WEEK'S DAF IS DEDICATED IN MEMOR OF

### חיים יהודה בן אליעזר ז"ל

1. The גמרא says that the reason why according to the חכמים we don't need to add another witness is because they are testifying on the actual הלוואה. If they are not certifying the שטר would it only be a פה על פה? Could the לוח claim פרעתי?
2. Further to the above, the גמרא says that the reason for the חכמים is because the witnesses are testifying about the loan. How does this reconcile with the words of the משנה which says: "אלא נאמן אדם לומר זה כתב ידי", which explicitly states that he is testifying about his signature? Also, according to חכמים what happens if he doesn't remember the details of the loan, but recognizes his signature?
3. The גמרא has a solution for a situation where we can't find 2 witnesses to certify a signature, which is to for the witness to write his name on a piece of clay and send it to בית דין. Why can't we have him come to בית דין and write his name if front of the דיינים?
4. The גמרא discusses a שטר that was issued by the בית דין of שמואל and it said that אחד דעמיה ומנו רב חנן came and testified about his signature בר ענן בר חייא. Why doesn't it simply say that he testified about his signature as well as on that of רב חנן? Why does it say and on one who was with him, etc?
5. If 2 out of 3 דיינים recognize the signatures on a שטר and the third דיון doesn't recognize them, we allow the 2 דיינים who recognize the signatures to testify in front of the third דיון. How is it considered testimony in בית דין if he is just one דיון who is hearing the testimony.

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