



## כתובות דף כ"ב

1. רש"י writes that this is something that we will be able to determine with checking. How does this address the concern of them being embarrassed to sit with someone who is פסול? Rashi earlier explained that they are נוגע בעדות, because it's a גנאי to sit together with someone who is פסול.
2. Further to the above, if the 2 already signed can they get a different person to replace the third who is now suspect, or do they have to start again from the beginning and review the signatures with a third דיין?
3. The משנה says that if there are עדים that she was married והיא אומרת גרושה אני אינה נאמנת. Why does the משנה repeat her claim? It should just say that if there are witnesses she is not believed, just like the previous משנה regarding אנוסים where it says if אינם נאמנים. כתב ידם יוצא ממקום אחר אינם נאמנים. And it doesn't repeat the claim of אנוסים.
4. The משנה says that a lady who comes and claims that she was married and got divorced, she is believed because הפה שאסר הוא הפה שהתיר, but if there are witnesses that she was married she is not believed. Do the witnesses have to come before her testimony?
5. If there are two pairs of עדים who contradict each other regarding a lady being divorced or widowed, she shouldn't remarry, but if she did remarry she can stay married if she is ברי. Rashi writes that she claims that she is sure that he died, because otherwise he would come back. How about the case of גירושין? Why doesn't רש"י address it?
6. Further to the above, is a feeling that he is probably dead sufficient to avoid a אשם? Why doesn't רש"י learn ברי literary, that she saw him die?

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