כתובות דף כ"ד

DAF 24 IS DEDICATED L'ZECHER NISHMAN TZIREL ESTHER BAS YECHEZKEL

1. The גמרא suggests that even if we were to believe someone when they have הפה שאסר with regards to money we would not believe them when it is related to אשת איש. Why would it make a difference? When it concerns עדים both ממון and איסור require 2 עדים.

2. רש״י דה למימרא writes that we assume that רבי יהודה's reasoning is because of גומלין. What is he adding to the גמרא? Is it literally what the גמרא asks?

3. The משנה says that 2 sellers of תבואה who come into the city and one of them says that his is new and his friend's is old, mine is not yet מתוקן, etc he believed according to רבנן. Is it only so, if he says both things, or would he be believed if he only talked about מעשרות?

4. The גמרא discusses whether we can ascertain that someone is a כהן from a שטר, whereby he wrote that he is a כהן and עדים signed the שטר. Why isn't it a problem of מפי כתבם? This is especially difficult according to those who say that every שטר is only valid because חז״ל instituted it to help people who need to borrow. This would only cover the loan, but not any additional information.

5. Further to the above, when someone says that they are a כהן, how does that assure us that they are not a חלל? One whose father was a כהן will call themselves a כהן and the עדים will assume that as well, but his mother may have been a שבויה or a גרושה.

6. The גמרא says that if we see someone eating תרומה we can assume that they are a כהן because it's a איסור מיתה. Rashi writes that because of this reason רבי יהודה is מחמיר when 2 people come and one says that his friend is a כהן and not because of גומלין. When someone says that he is a כהן and wants to get תרומה, why aren't we concerned that he is not going to eat it (because of the איסור), but intends to sell it to a כהן?