



כתובות דף מ"ד

POINTS TO PONDER

1. The גמרא says that in case a person wrote 2 שטרות we assume that the second canceled the first, unless he added a דקל on the second שטר. Why would he write a second שטר for everything? He should just write a שטר for the additional דקל?
2. Further to the above, since we say that both are valid, can he collect with either one, or can he collect with both? Meaning do we say that if he chooses the second one because he wants the additional tree he can only collect from the second date on the whole field, or can he split it, collect the field from the first date and the tree from the second date.
3. The גמרא says that the רפ"מ between נפקא מינא and רב אחא is regarding אורועי סהדי. What would happen if both שטרות were signed by the same witnesses?
4. The משנה writes that הורתה ולידתה בקדושה she is like any other בת ישראל. Why is this case necessary? Is it automatically derived from the previous case of הורתה שלא בקדושה?
5. רש"י ד"ה מדתני אמי כי הוציא שם רע על בתולת ישראל ולא בתולת גרים. writes that she is considered an orphan because her father wasn't Jewish and the תורה compared his זרע to a חמור. Since she converted and we have a rule that once a non-Jew converts they are treated like a new born, why does רש"י need this explanation? He can simply say that she has no father because she is like a שנולד.

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