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## Adding to a *Ketubah*

The *Mishnah* (5:1) writes:

Even though the [Sages] said the [*ketubah* of] a *betullah* collects 200 [zuz] and an *almanah* 100 [zuz], if he wishes to add even 100 *zuz*, he may add.

We learn from the above *Mishnah* the concept of the *tosefet ketubah* – the monetary addition to the base value of the *ketubah*.

The *Gemara* (*Ketubot* 44b) exclaims that the above statement appears obvious. Why should a husband not be able to give his wife a gift if he chooses?<sup>1</sup> The *Gemara* responds that one may have thought the *Chachamim* would have prevented people from adding to the base value of the *ketubah* so as not to embarrass those how are unable due to lack of funds.<sup>2</sup>

When grappling with the point of embarrassment the *Rishonim* enter into a debate regarding how this *tosefet* would be drawn up in the *ketubah*.

The *Ramban* writes that the *Mishnah* must be referring to where the *ketubah* and the *tosefet* are written together as one lump sum. One may have thought that the differing base values in the *ketubah* may have led to embarrassment. If however the *tosefet* was specified separately, it would equate with the husband giving his wife a gift and surely no one would think that the *Chachamim* would try and prevent this.

The *Meiri* however argues that no matter how it is written in the *ketubah* whether as a lump sum or two

separate figures, the potential for embarrassment is there. One can understand that as this *ketubah* is read in public, people will be able to do the math and readily know how much the husband was willing to spend.

To answer this, we can cite the *Ritvah* who explains it is not the embarrassment of the husband that we are concerned about. Instead it is of the wife whose base value of her *ketubah* appears to be lower than other women.<sup>3</sup>

A second question on the *Ramban* comes from the *Morderchai* (136) who writes that a previous *Mishnah* (1:5) seemed to imply that only a select group of people were allowed to increase the value of the *ketubah*. For this reason he understands that the previous *Mishnah* allowed those people to increase the value of the *ketubah* and include it in one lump sum, where as our *Mishnah* is only allowing additions if it is included in the *ketubah* separately from the base value of the *ketubah*.

So how would the *Ramban* respond to the question of the *Mordechai*, if he maintains that anyone could include this base and additional values as one lump sum if the wish. The *Tosfot* (12b) explain that the difference in the *ketubot* of these select families was that next to the lump sum they would add the words “as is deserving to you”. One can understand that the difference is that by those families the implication is that the base value has changed.<sup>4</sup>

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<sup>1</sup> The *Shita Mekubetzet* explains that the *Gemara* is not asking why the *Mishnah* is being taught. The *Gemara* later derives from the *Mishnah* writing “wishes to add” as apposed to “wishes to write” that the *tosefet ketubah* shares the same *halachic* status is the base value of the *ketubah*. The *Gemara* is rather asking why it is written in such a wordy manner making mention of “if he wishes to add... he may add” which simply implies that the husband can do what he wants to.

<sup>2</sup> The *Tifferet Yisrael* adds that even though the earlier *Mishnah* (1:5) already implied that one can add to the base value of the

*ketubah*, he explains that one could think that is an exceptional case as it deals with *kohanim* who we are obligated to honour.

<sup>3</sup> The *Ritvah* then explains that according to this understanding, when the *Gemara* says, “so as not to embarrass he who does not have” it is also coming to include the woman’s father who may be embarrassed that he could not provide a large enough dowry such that his daughter’s base *ketubah* would be larger.

<sup>4</sup> For the *halacha* regarding how the *Tosefet Ketubah* is included, see the *Rama* (*Even Ha’Ezer* 66:7) and *Darkei Moshe* (ibid. 66:9).

**Revision Questions**

כתובות ד': י"ב – ו': ד'

- What is different about the *ketubot* of *Anshei Yerushalaim* and *Anshei Yehuda*? (ד': י"ב)
- Can one add to the base value of a *ketubah*? (ה': א')
- When is there a dispute as to whether the *tosefet ketubah* is paid? (ה': א')
- What is *R' Meir's* opinion regarding whether a woman can agree to her *ketubah* being a reduced value? (ה': א')
- What is the maximum spacing allowed between *kidushin* and *nisuin*? (Include two cases.) (ה': ב')
- What happens after this time period? (ה': ב')
- Can a *bat yisrael* who is a *shomeret yabam* to a *kohen* eat *trumah*? (ה': ג')
- Can a husband *makdish* his wife's handiwork? (ה': ד')
- Explain the debate regarding whether the husband can sanctify *motar ma'asei yadeiha*? (ה': ד')
- What are the seven *melachot* performed by the wife and when does this change? (ה': ה')
- What are the opinions of *Beit Shammai* and *Beit Hillel* regarding how long we wait before forcing the husband to divorce his wife if he vowed against *tashmish*? (ה': ו')
- What is the *mitzvah* of *onah* for *poalim*? (ה': ו')
- What are the opinions regarding a case where either of the spouses refuses *tashmish*? (ה': ז')
- What are the husband's obligation regarding: (ה': ח-ט')
  - Provision of food?
  - Provision of clothing?
  - General allowance?
- To whom do the measures in the previous question apply? (ה': ט')
- What is the measure of *ma'asei yadeiha* and when does it change? (ה': ט')
- Does a husband have any right to the property a wife inherits? (ה': י')
- How does *R' Yehuda ben Beteira* divide the *boshet* and *pegam* between a husband and wife? (ה': י')
- Can a father prevent a dowry from passing on to the *yabam*? (ה': י"ב)
- Compared to the dowry, what value is written in to the *ketubah* and in what circumstance does this calculation differ? (ה': י"ג)
- What else does the husband add in to the *ketubah* as a proportion of the dowry? (ה': י"ד)

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 <sup>th</sup> November י"ד חשוון	6 <sup>th</sup> November ט"ו חשוון	7 <sup>th</sup> November ט"ז חשוון	8 <sup>th</sup> November י"ז חשוון	9 <sup>th</sup> November י"ח חשוון	10 <sup>th</sup> November י"ט חשוון	11 <sup>th</sup> November כ' חשוון
Ketubot 6:5-6	Ketubot 6:7-7:1	Ketubot 7:2-3	Ketubot 7:4-5	Ketubot 7:6-7	Ketubot 7:8-9	Ketubot 7:10-8:1

