Gemara Kiddushin · גְּמָרָא קִידּוּשִׁין

Amud by amud

Kiddushin 61a · A doubled condition — תְּנַאי כָּפוּל

קידושין דף סא עמוד א

Rabbi Meir: every condition must be doubled like Moshe’s condition with Bnei Gad and Bnei Reuven. Rabbi Chanina ben Gamliel disagrees.

Covers Kiddushin 61a from the lead-in (end of the field sugya) and the Mishnah of Rabbi Meir and Rabbi Chanina ben Gamliel to the end of the amud, with Rashi and Tosfos. Text: Sefaria, William Davidson Edition (Vilna, vocalised). Pesukim: Sefaria, Miqra according to the Masorah.

For each part: read the text, write the meaning under each word of the key lines (use the word bank), then the whole line. Check with the model translation.

Lead-in: end of the field sugya (review)

הַמַּקְדִּישׁ שָׂדֵהוּ

The amud opens by finishing the sugya from 60b (you did this in the 61a quiz). A man betrothed a woman “on condition that I have a beis kor of land.” His field has deep crevices or high boulders. Do they count? Hekdesh says they don’t (if the crevices are full of water); a sale says they don’t (a buyer wants one smooth field). For kiddushin, the Gemara says: we compare it to hekdesh, because he can say “I will work hard, sow it and bring the crops.”

The text (Vilna, vocalised · Sefaria)

הַמַּקְדִּישׁ שָׂדֵהוּ בִּשְׁעַת הַיּוֹבֵל, נוֹתֵן בְּזֶרַע חוֹמֶר שְׁעוֹרִים חֲמִשִּׁים שֶׁקֶל כֶּסֶף. הָיוּ נְקָעִים עֲמוּקִים עֲשָׂרָה טְפָחִים אוֹ סְלָעִים גְּבוֹהִים עֲשָׂרָה טְפָחִים – אֵין נִמְדָּדִין עִמָּהּ. פְּחוֹת מִכָּאן – נִמְדָּדִין עִמָּהּ.

וְתַנְיָנַן בַּהּ: נָהֲרֵי דְּבַהְדֵי אַרְעָא לֹא קָדְשׁוּ, נִקְדְּשׁוּ בְּאַפֵּי נַפְשַׁיְיהוּ! וְכִי תֵּימָא: כַּמָּה דְּלָא הָוֵי בֵּית כּוֹר לָא חָשִׁיב, וּרְמִינְהוּ:

״שָׂדֶה״ מָה תַּלְמוּד לוֹמַר? – לְפִי שֶׁנֶּאֱמַר: ״זֶרַע חֹמֶר שְׂעֹרִים בַּחֲמִשִּׁים״, אֵין לִי אֶלָּא שֶׁהִקְדִּישׁ בָּעִנְיָן הַזֶּה, מִנַּיִן לְרַבּוֹת, לְתֶךְ וַחֲצִי לְתֶךְ, סְאָה, תַּרְקַב, וַחֲצִי תַּרְקַב, וַאֲפִילּוּ רוֹבַע מִנַּיִן? תַּלְמוּד לוֹמַר: ״שָׂדֶה״ – מִכָּל מָקוֹם!

אָמַר מָר עוּקְבָא בַּר חָמָא: הָכָא בִּנְקָעִים מְלֵאִים מַיִם עַסְקִינַן, מִשּׁוּם דְּלָאו בְּנֵי זְרִיעָה נִינְהוּ. דַּיְקָא נָמֵי, דְּקָתָנֵי דּוּמְיָא דִּסְלָעִים גְּבוֹהִים, שְׁמַע מִינַּהּ.

אִי הָכִי, אֲפִילּוּ פָּחוֹת מִיכֵּן נָמֵי! תָּנְהוּ נָאגָנֵי דְּאַרְעָא מִיקְּרוּ, שִׁדְרָא דְּאַרְעָא מִקְּרוּ.

גַּבֵּי מָכָר תְּנַן: הָאוֹמֵר לַחֲבֵירוֹ ״בֵּית כּוֹר עָפָר אֲנִי מוֹכֵר לָךְ״, וְהָיוּ שָׁם נְקָעִים עֲמוּקִים עֲשָׂרָה טְפָחִים אוֹ סְלָעִים גְּבוֹהִים עֲשָׂרָה טְפָחִים – אֵין נִמְדָּדִים עִמָּהּ. פָּחוֹת מִכָּאן – נִמְדָּדִים עִמָּהּ. וְאָמַר מָר עוּקְבָא בַּר חָמָא: אַף עַל פִּי שֶׁאֵין מְלֵאִים מַיִם.

מַאי טַעְמָא? אָמַר רַב פַּפָּא: לְפִי שֶׁאֵין אָדָם רוֹצֶה שֶׁיִּתֵּן אֶת מְעוֹתָיו בְּשָׂדֶה אַחַת וְיֵרָאֶה לוֹ כִּשְׁנַיִם וְכִשְׁלֹשָׁה מְקוֹמוֹת.

הָכָא מַאי? לְהָקְדֵּישׁ מִדְּמֵינַן לַהּ, אוֹ לְמָכָר מִדְּמֵינַן לַהּ? מִסְתַּבְּרָא לְהָקְדֵּישׁ מִדְּמֵינַן לַהּ, דְּאָמַר לַהּ: אֲנָא טָרַחְנָא וְזָרַעְנָא וּמַיְיתֵינָא.

Key lines — translate

prefix **root / main word** **suffix**

לְהָקְדִּישׁ	מִדְּמֵינַן	לַהּ	אוֹ
…	…	…	…

לְמֶכֶר	מִדְּמֵינַן	לַהּ
…	…	…

Word bank: it · or · to a sale · to hekdesh · we compare

Write the whole phrase in English…

אֲנָא	טָרַחְנָא	וְזָרַעְנָא	וּמַיְיתֵינָא
…	…	…	…

Word bank: I · and bring · and sow · will take the trouble

Write the whole phrase in English…

Pictures



Pits full of water and high boulders

נְקָעִים … סְלָעִים גְּבוֹהִים

Kiddushin 61a · Rashi

Crevices (pits) ten tefachim deep or boulders ten tefachim high are not measured with the field.

Mar Ukva bar Chama For hekdesh, it is talking about pits full of water, because they cannot be sown.

Rashi The Torah says “the sowing of a chomer of barley” (זֶרַע), so places that cannot be sown are not redeemed at that price.

Rav Pappa For a sale: a buyer does not want to pay for one field and see it look like two or three places.

Gemara For kiddushin we compare it to hekdesh: “I will take the trouble, and sow, and bring the crops.”

Mishnah: Rabbi Meir

כָּל תְּנַאי שֶׁאֵינוֹ כִתְנַאי בְּנֵי גָד

A new Mishnah. Rabbi Meir teaches a big rule about every condition (tenai) — for kiddushin, a get, a gift or a sale.

The text (Vilna, vocalised · Sefaria)

מַתְנִי׳ רַבִּי מֵאִיר אוֹמֵר: כָּל תְּנַאי שֶׁאֵינוֹ כִּתְנַאי בְּנֵי גָד וּבְנֵי רְאוּבֵן – אֵינוֹ תְּנַאי. שֶׁנֶּאֱמַר: ״וַיֹּאמֶר אֲלֵהֶם אִם יַעַבְרוּ בְנֵי גָד וּבְנֵי רְאוּבֵן״. וּכְתִיב: ״וְאִם לֹא יַעַבְרוּ חֲלוּצִים״.

Key lines — translate

prefix root / main word suffix

רַבִּי מֵאִיר אוֹמֵר

…

Word bank: Meir Rabbi says

Write the whole phrase in English…

כָּל תְּנַאי שֶׁאֵינוֹ כִּתְנַאי

בְּנֵי גָד וּבְנֵי רְאוּבֵן

אֵינוֹ תְּנַאי

…

Word bank: Bnei Gad Reuven a condition and Bnei any condition is not like the condition of that is not

Write the whole phrase in English…

שֶׁנֶּאֱמַר וַיֹּאמֶר אֲלֵהֶם אִם

יַעַבְרוּ בְנֵי גָד וּבְנֵי

… … … …

רְאוּבֵן

…

Word bank: Bnei Gad Reuven and Bnei and he said as it says if to them will cross

Write the whole phrase in English…

יַעַבְרוּ לֹא וְאִם וּכְתִיב

… … … …

חֲלוּצִים

…

Word bank: and if and it is written armed cross not

Write the whole phrase in English…

Pictures



Moshe’s deal with Gad and Reuven

וַיֹּאמֶר אֲלֵהֶם אִם יַעַבְרוּ

Bamidbar 32 · Mishnah, Kiddushin 61a

Bnei Gad and Bnei Reuven had very many animals. They asked Moshe for the land of Gilad, on the east side of the Yarden, which was good for cattle (Bamidbar 32).

Moshe made a condition: if they cross the Yarden armed and help conquer Eretz Yisrael, then give them the land of Gilad (pasuk 29). And if they do not cross, they will take a share among you in the land of Canaan (pasuk 30).



Both halves: “if” and “if not”

אִם יַעַבְרוּ … וְאִם לֹא יַעַבְרוּ

Mishnah · Rashi

Rabbi Meir Moshe said BOTH sides of the condition — what happens if they cross, and what happens if they don’t. So every condition must be “doubled” (תְּנַאי כְּפוּל) like this. If not, it is not a condition at all.

Rashi “Not a condition” means the deal still happens even if the condition is not kept. Moshe had to double it: if he had not, they would have kept Gilad even if they did not cross, because “from a ‘yes’ you don’t hear a ‘no’.”



Rashi’s example

הֲרֵי זֶה גִּיטֵּךְ עַל מְנָת …

Rashi, Kiddushin 61a

Rashi If a man gives a document and says “this is yours on condition that you give me 200 zuz”, but does not add “and if you don’t give it, it does not count”, then according to Rabbi Meir there is no condition. The document counts even if the 200 zuz are never given.

Rashi From Moshe’s words Rashi learns two more rules: the “yes” must come before the “no” (הֵן קוֹדֵם לְלֹאו), and the condition must come before the action (תְּנַאי קוֹדֵם לְמַעֲשֶׂה) — Moshe said “IF they cross… THEN give them”.

Mishnah: Rabbi Chanina ben Gamliel

צָרִיךְ הַדָּבָר לְאוֹמְרוֹ

Rabbi Chanina ben Gamliel says you cannot learn a rule from Moshe’s words — Moshe had a special reason to say the second half.

The text (Vilna, vocalised · Sefaria)

רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל אוֹמֵר: צָרִיךְ הַדָּבָר לְאוֹמְרוֹ, שֶׁאִלְמָלֵא כֵן, יֵשׁ בַּמַּשְׁמָע שֶׁאֲפִילּוּ בְּאֶרֶץ כְּנַעַן לֹא יִנְחָלוּ.

Key lines — translate

prefix root / main word suffix

רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל

... ...

אוֹמֵר

...

Word bank: Chanina Gamliel Rabbi ben says

Write the whole phrase in English…

צָרִיךְ הַדָּבָר לְאוֹמְרוֹ

... ...

Word bank: it was necessary the matter to say it

Write the whole phrase in English…

שֶׁאִלְמָלֵא כֵן יֵשׁ בְּמַשְׁמָע

... ...

שֶׁאֲפִילוּ בְּאָרֶץ כְּנַעַן לֹא

... ...

יִנָּחֲלוּ

...

Word bank: Canaan for if not in the land of inherit not so that even the meaning there is

Write the whole phrase in English…

Pictures



Would they lose Canaan too?

אֲפִילּוּ בְּאֶרֶץ כְּנַעַן לֹא יִנָּתֵלוּ

Mishnah · Rashi · Tosfos

Rabbi Chanina ben Gamliel You don’t need to double a condition — “from a ‘yes’ you DO hear a ‘no’”. Moshe said the second half for a different reason: without it, we might think that if they did not cross, they would be punished and lose their share even in the land of Canaan. So Moshe said: they will still get a share in Canaan.

Rashi Without pasuk 30 we would hear: if they cross they get Gilad; if not, they are fined and get nothing here or there. So the Torah says clearly they do not lose their share.

Tosfos (Rabbeinu Tam) Their right to Gilad was a special extra given only because they crossed, so if they didn’t cross it makes sense they’d lose it. But you might even think they’d lose Canaan, which was never part of the deal — so the Torah had to say they don’t.

Gemara: Rabbi Meir answers

שׁוֹפִיר קָאָמַר לֵיהּ

The Gemara asks: Rabbi Chanina ben Gamliel argues well! How can Rabbi Meir learn a rule from Moshe’s words? Then it shows how Rabbi Meir would answer. The answer continues on 61b.

The text (Vilna, vocalised · Sefaria)

גְּמָ׳ שׁוֹפִיר קָאָמַר לֵיהּ רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְרַבִּי מֵאִיר! אָמַר לָךְ רַבִּי מֵאִיר: אִי סָלְקָא דַּעְתָּךְ לָאו לְתֵנַאי כָּפוּל הוּא דַּאֲתָא, לְכְתּוֹב: ״וְאִם לֹא יַעַבְרוּ וְנֹאחֲזוּ בְתֹכְכֶם״, ״בְּאֶרֶץ כְּנָעַן״

Key lines — translate

prefix root / main word suffix

שַׁפִּיר	קָאָמַר	לֵיהּ	רַבִּי
...	...	...	...

חֲנִינָא	בֶּן	גַּמְלִיאֵל	לְרַבִּי
...	...	...	...

מֵאִיר
...

Word bank: Chanina Gamliel Meir Rabbi ben says to Rabbi to him well

Write the whole phrase in English…

אָמַר	לָךְ	רַבִּי	מֵאִיר
...	...	...	...

אִי	סָלְקָא	דַּעְתָּךְ	לָאו
...	...	...	...

לְתָנַאי	כָּפוּל	הוּא	דַּאֲתָא
...	...	...	...

Word bank: Meir Rabbi doubled for a condition if it it enters not says that it comes to you your mind

Write the whole phrase in English…

לִכְתּוֹב	וְאִם	לֹא	יַעַבְרוּ
...	...	...	...

וְנֹאחֲזוּ	בְּתוֹכְכֶם
...	...

Word bank: among you and if and they will take possession cross let it write not

Write the whole phrase in English…

בְּאֶרֶץ	כְּנַעַן
...	...

Word bank: Canaan in the land of

Write the whole phrase in English…

Pictures



Every word in the pasuk counts

לִכְתּוֹב וְאִם לֹא יַעַבְרוּ וְנֹאחֲזוּ בְתוֹכְכֶם

Gemara · Rashi

Gemara Rabbi Chanina ben Gamliel argues well: the second half of the pasuk was needed for its own reason, so how can Rabbi Meir learn a rule from it?

Rabbi Meir If the pasuk only wanted to tell us that they keep their share, it could have written just “and if they do not cross… they will take possession among you” (בְתוֹכְכֶם) — that already means in Eretz Canaan! Why does it add “in the land of Canaan”? The Gemara explains this on 61b.

Rashi The Gemara asks: Rabbi Chanina ben Gamliel is right that the doubling did not come to take away Gilad, because that we already know from the “yes” — it came to say they get a share in Canaan even if they don’t go to war.

The flow of the sugya · מַהֲלַךְ הַסּוּגְיָא

Review **Gemara**

לְהָקְדֵּישׁ מִדַּמֵּינַן לַהּ

End of the field sugya: for kiddushin we compare the field to hekdesh — he can say “I will work hard and sow it.”

▼

Mishnah · shita **Rabbi Meir**

כָּל תְּנַאי שֶׁאֵינוֹ כִּתְנַאי בְּנֵי גָד וּבְנֵי רְאוּבֵן – אֵינוֹ תְּנַאי

Shita: a condition only works if it is doubled, like Moshe’s. Proof: two pesukim, “if they cross” and “and if they do not cross” (Bamidbar 32:29–30).

▼

Mishnah · shita **Rabbi Chanina ben Gamliel**

צָרִיךְ הַדָּבָר לְאוֹמְרוֹ

Shita: a condition does not need to be doubled. Moshe said the second half because otherwise we would think they lose even their share in Canaan.

▼

Kasha ? **Gemara (question)**

שֶׁפִּיר קָאָמַר לֵיהּ

Rabbi Chanina ben Gamliel argues well against Rabbi Meir! The second half was needed for its own reason.

▼

Teirutz ! **Rabbi Meir (answer)**

לִכְתּוֹב וְאִם לֹא יַעַבְרוּ וְנֶאֱחָזוּ בְּתוֹכְכֶם

If the pasuk only came for that, it would just say “they will take possession among you.” Why add “in the land of Canaan”? … (continued on 61b)

Continue to 61b →

Rashi and Tosfos · רַשִׁ״י וְתוֹסָפוֹת

Quotes are copied exactly from Sefaria (no nikud in the original). Simple English explanation underneath.

Rashi **דלאו בני זריעה נינהו** — ומידי דלאו בני זריעה נינהו אינן נפדים בדמים הללו

Lead-in: the Torah says “sowing”, so land that cannot be sown is not redeemed at the fixed price.

Rashi **הכא מאי** — גבי קידושי אשה

Lead-in: “here” means a man who betrothed a woman on condition he has a field, and the field has 10-tefach pits not full of water.

Rashi **מתני' כל תנאי** — שאין כפול

“Any condition” — that is not doubled.

Rashi **כתנאי בני גד ובני ראובן אינו תנאי** — הרי זה גיטך על מנת שתתני לי מאתים זוז

The deal happens even if the condition is not kept. Example: “This is your get on condition you give me 200 zuz”, without “and if not, it is not a get” — it is a get even if she never gives the money.

Rashi **כתנאי בני גד ובני ראובן אינו תנאי** — דבעינן תנאי קודם למעשה

Rashi learns more from Moshe’s words: the condition must come before the action, and the “yes” before the “no” (הן קודם ללאו).

Rashi ר"ח אמר — דמכלל הן נשמע לאו

Rabbi Chanina ben Gamliel argues only about doubling: from a “yes” you DO hear the “no”. Moshe said it because otherwise they would lose even Canaan.

Rashi גמ' שפיר קאמר ליה — קושיא היא

“He argues well” — this is a question on Rabbi Meir: how can he learn doubling from here?

Rashi לכתוב ואם לא יעברו ונאחזו בתוככם — ועל כרחך הייתי מפרשו שאם לא יעברו לא יפסידו

If the pasuk said only “among you”, I would have had to understand it means they don’t lose their share.

Tosfos כל תנאי שאינו כתנאי בני גד ובני ראובן אינו תנאי — לכן נראה לי דפליג אכולהו

Rashi says Rabbi Chanina ben Gamliel argues only about doubling. Tosfos brings the Gemara in Bava Metzia 94a, which says only Rabbi Meir needs the condition before the action — so Rabbi Chanina ben Gamliel argues on ALL the rules.

Tosfos שאלמלא כן יש במשמע אף בארץ — ואין נראה לר"ת

Rabbeinu Tam explains differently from Rashi why we would think they lose Canaan (see the picture of the shepherds).

Gemara corner · פִּנַּת הַגְּמָרָא

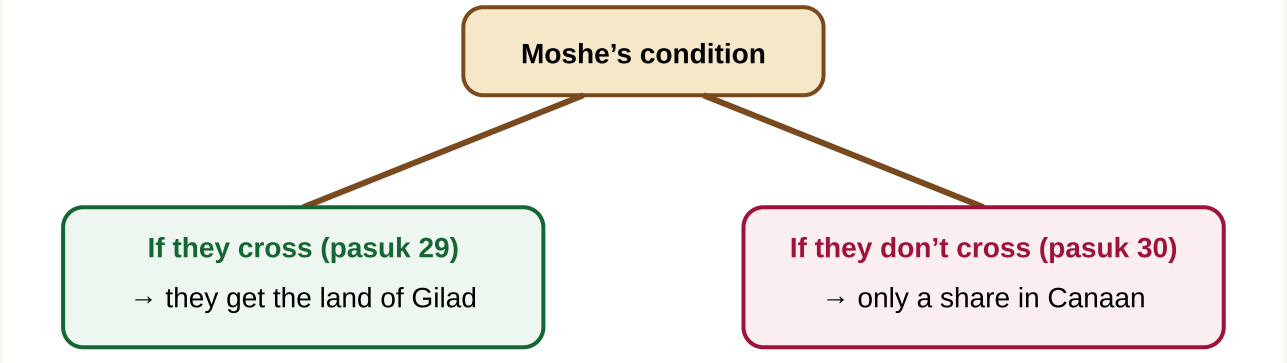
Extras on 61a, all checked on Sefaria.

The two pesukim

וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם־יַעַבְרוּ בְנֵי־גָד וּבְנֵי־רְאוּבֵן אִתְּכֶם אֶת־הַיַּרְדֵּן כָּל־חָלוּץ לַמִּלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם וּנְתַתֶּם לָהֶם אֶת־אֶרֶץ הַגִּלְעָד לַאֲחֻזָּה

וְאִם־לֹא יַעַבְרוּ חֲלוּצִים אִתְּכֶם וְנֶאֶחֱזוּ בְתֹכְכֶם בְּאֶרֶץ כְּנָעַן

Bamidbar 32:29–30



Pasuk 29 is the “if” (they cross → they get Gilad). Pasuk 30 is the “if not” (they don’t cross → they only get a share with everyone in Canaan). Rabbi Meir: this is how every condition must be made.

Three rules from one condition (Rashi)

תְּנַאי כָּפוּל · הֵן קוֹדֵם לְלָאו · תְּנַאי קוֹדֵם לְמַעֲשֶׂה

Rashi, Kiddushin 61a

Rashi: what Rabbi Meir learns from Moshe's condition

1. Doubled	2. "Yes" first	3. Condition first
Say BOTH sides: "if they cross…" "and if they don't…"	Say what happens if they DO, before what happens if not	"IF they cross… THEN give them", not "give… if"
תְּנַאי כָּפוּל	הֵן קוֹדֵם לְלָאו	תְּנַאי קוֹדֵם לְמַעֲשֶׂה

Rashi shows that Rabbi Meir learns three things from Moshe's words: say both sides, say the "yes" before the "no", and say the condition before the action.

Rashi and Tosfos: how much does Rabbi Chanina ben Gamliel argue?

דִּפְלִיג אַכּוּלְּהוּ

Tosfos, Kiddushin 61a · Bava Metzia 94a

Rashi: he only argues about doubling. Tosfos: the Gemara in Bava Metzia (94a) says "who needs the condition before the action? Rabbi Meir" — so Rabbi Chanina ben Gamliel argues on all the rules.

מִכְּלַל הֵן אַתָּה שׁוֹמֵעַ לָאו

מִכְּלַל הֵן אַתָּה שׁוֹמֵעַ לָאו

Rashi, Kiddushin 61a

This is the real argument. Rabbi Meir: from a "yes" you do NOT hear the "no" — so you must say it. Rabbi Chanina ben Gamliel: from the "yes" you DO hear the "no" — so you don't need to say it.

Gemara corner questions

1. According to Rashi, which rule does NOT come from Moshe's condition?

- ○ The condition must be doubled
- ○ The "yes" comes before the "no"
- ○ The condition must be written in a book
- ○ The condition comes before the action

2. According to Tosfos, Rabbi Chanina ben Gamliel argues on…

- ○ only doubling
- ○ all the rules
- ○ nothing

3. “מִכְּלַל הֵן אַתָּה שׁוֹמֵעַ לְאוֹ” is the view of…

- ○ Rabbi Meir
- ○ Rabbi Chanina ben Gamliel

1 · Fill in the blanks

Word bank: doubled | Reuven | Gilad | Canaan | Canaan | 200 | Canaan | hekdesh

1. Rabbi Meir: a condition must be _____, like Moshe’s.
2. Moshe made the condition with Bnei Gad and Bnei _____.
3. If they cross the Yarden, they get the land of _____.
4. If they do not cross, they get a share in the land of _____.
5. Rabbi Chanina ben Gamliel: Moshe had to say it, or we would think they lose even _____.
6. Rashi’s example: a get on condition she gives _____ zuz.
7. Rabbi Meir asks: why does the pasuk add “in the land of _____”?
8. Lead-in: for kiddushin we compare the field to _____.

2 · Questions

1. Who says every condition must be doubled?

- ○ Rabbi Chanina ben Gamliel
- ○ Rabbi Meir
- ○ Rav Pappa
- ○ Mar Ukva bar Chama

2. Where does Rabbi Meir learn it from?

- ○ Avraham’s servant
- ○ Moshe’s condition with Bnei Gad and Bnei Reuven
- ○ Yehoshua at Yericho
- ○ Queen Esther

3. According to Rashi, if a condition is not doubled…

- ○ the whole deal is cancelled
- ○ the deal happens even if the condition is not kept
- ○ we ask a Beis Din

4. Why, says Rabbi Chanina ben Gamliel, did Moshe say the second half?

- ○ To teach doubling
- ○ So we would not think they lose even their share in Canaan
- ○ Because they asked him to

- ○ To make it longer

5. What does the Gemara say about Rabbi Chanina ben Gamliel's argument?

- ○ It is a strong point (שַׁפִּיר)
- ○ It is wrong
- ○ It is a story

6. Rabbi Meir says the pasuk could have just written…

- ○ "and they will take possession among you"
- ○ "and Moshe was angry"
- ○ "they shall cross the Yarden"

7. Where is the rest of Rabbi Meir's answer?

- ○ On 60b
- ○ On 61b
- ○ In Sukkah

3 · Match the word to its meaning

תְּנַאי	— choose —
כָּפוּל	— choose —
יַעַבְרוּ	— choose —
חֲלוּצִים	— choose —
וְנֹאחֲזוּ	— choose —
בְּתוֹכְכֶם	— choose —
שַׁפִּיר	— choose —
סָלְקָא דַּעְתָּךְ	— choose —
יִנָּחֲלוּ	— choose —
מִדְּמֵינָן	— choose —

4 · Who said it?

"Any condition that is not like the condition of Bnei Gad and Bnei Reuven is not a condition."

— choose —

“The matter had to be said, or we would think they lose even Canaan.”	— choose —
“If Bnei Gad and Bnei Reuven cross… give them the land of Gilad.”	— choose —
“This is your get on condition you give me 200 zuz…”	— choose —
“He argues on all the rules (Bava Metzia 94a).”	— choose —
“A buyer does not want one field to look like two or three places.”	— choose —

5 · Put the sugya in order

Use ▲ ▼ to move the lines.

1. Rabbi Chanina ben Gamliel: the matter had to be said.
2. Rabbi Meir: a condition must be doubled like Bnei Gad and Bnei Reuven.
3. Rabbi Meir answers: let it write “they will take possession among you”…
4. For kiddushin we compare the field to hekdesh.
5. Gemara: Rabbi Chanina ben Gamliel argues well!

6 · Word search

Click the first letter and then the last letter of each word.

CONDITION DOUBLED GAD REUVEN YARDEN GILAD CANAAN MEIR MOSHE CROSS

C	Y	U	T	P	N	M	A	G	H	E	H
A	O	P	F	Y	A	H	M	I	B	Y	K
N	C	T	M	K	C	R	T	F	A	D	P
A	O	R	O	O	T	E	S	D	A	M	B
A	N	E	A	L	S	S	C	K	B	O	F
N	D	U	D	O	U	B	L	E	D	S	K
B	I	V	H	E	F	R	M	C	D	H	A
N	T	E	B	I	C	K	E	I	A	E	R
K	I	N	P	G	U	P	I	N	F	H	B
T	O	B	B	D	G	C	R	O	S	S	A
N	N	I	H	L	G	A	D	U	L	I	C
T	G	I	L	A	D	Y	A	R	D	E	N

Who's who

רַבִּי מֵאִיר

Rabbi Meir

- A Tanna, talmid of Rabbi Akiva.
- Every condition must be doubled.
- From a "yes" you do not hear the "no".

רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל

Rabbi Chanina ben Gamliel

- A Tanna.
- A condition does not need to be doubled.
- Moshe doubled it so they would not lose Canaan.

Think about it

Bnei Gad and Bnei Reuven promised to go first into battle to help their brothers, even though their own land was already chosen. When can you help someone else, even when you already have what you need?

Your work is saved on this device only.

Full text of Kiddushin 61a · כָּל הָעַמּוּד

The whole amud from its first word to its last, Vilna text with nikud (Sefaria, William Davidson Edition). One phrase per line. Each part links to its lesson; 🖼️ marks parts with an illustrated lesson.

Lead-in: end of the field sugya (review) 🖼️ Illustrated lesson

הַמַּקְדִּישׁ שָׂדֵהוּ בִּשְׁעַת הַיּוֹבֵל, נוֹתֵן בְּזֶרַע חוֹמֶר שְׂעוֹרִים חֲמִשִּׁים שֶׁקֶל כֶּסֶף.

הָיוּ נְקָעִים עֲמוּקִים עֲשָׂרָה טְפָחִים אוֹ סְלָעִים גְּבוֹהִים עֲשָׂרָה טְפָחִים – אֵין נִמְדָּדִין עִמָּהּ.

פָּחוֹת מִכָּאן – נִמְדָּדִין עִמָּהּ.

וְהָוֵינַן בַּהּ:

נָהֲרֵי דְּבַהֲדֵי אַרְעָא לָא קָדְשׁוּ, נִקְדְּשׁוּ בְּאַפֵּי נַפְשַׁיְיהוּ!

וְכִי תֵּימָא:

כַּמָּה דְּלָא הָוֵי בֵּית כּוֹר לָא חָשִׁיב, וּרְמִינְהוּ:

Question ? ״שָׂדֶה״ מָה תַּלְמוּד לוֹמַר?

– לְפִי שֶׁנֶּאֱמַר:

Question ? ״זֶרַע חֹמֶר שְׂעֹרִים בַּחֲמִשִּׁים״, אֵין לִי אֶלָּא שֶׁהִקְדִּישׁ בָּעִנְיָן הַזֶּה, מִנַּיִן לְרַבּוֹת, לְתֶךְ וְחַצִּי לְתֶךְ, סְאָה, תַּרְקַב, וַחֲצִי תַּרְקַב, וַאֲפִילּוּ רוֹבַע מִנַּיִן?

תַּלְמוּד לוֹמַר:

״שָׂדֶה״ – מִכָּל מָקוֹם!

אָמַר מָר עוּקְבָא בַּר חָמָא:

הָכָא בִּנְקָעִים מְלֵאִים מַיִם עַסְקִינַן, מִשּׁוּם דְּלָאו בְּנֵי זְרִיעָה נִינְהוּ.

דַּיְקָא נָמֵי, דְּקָתָנֵי דּוּמְיָא דִּסְלָעִים גְּבוֹהִים, שְׁמַע מִינַּהּ.

אִי הָכִי, אֲפִילּוּ פָּחוֹת מִיכֵּן נָמֵי!

הָנָהוּ נְאוּגֵי דְּאַרְעָא מִיקְּרוּ, שִׁדְרָא דְּאַרְעָא מִקְּרוּ.

גַּבֵּי מְכָרָן תְּנַן:

הָאוֹמֵר לַחֲבֵירוֹ ״בֵּית כּוֹר עָפָר אֲנִי מוֹכֵר לָךְ״, וְהָיוּ שָׁם נְקָעִים עֲמוּקִים עֲשָׂרָה טְפָחִים אוֹ סְלָעִים גְּבוֹהִים עֲשָׂרָה טְפָחִים – אֵין נִמְדָּדִים עִמּוֹ.

פָּחוֹת מִכָּאן – נִמְדָּדִים עִמּוֹ.

וְאָמַר מָר עוּקְבָא בַּר חָמָא:

אַף עַל פִּי שֶׁאֵין מְלֵאִים מַיִם.

Question ? מַאי טַעְמָא?

אָמַר רַב פַּפָּא:

לְפִי שֶׁאֵין אָדָם רוֹצֶה שֶׁיִּתֵּן אֶת מְעוֹתָיו בִּשְׂדֶה אַחַת וְיֵרָאֶה לוֹ כִּשְׁנַיִם וְכִשְׁלֹשָׁה מְקוֹמוֹת.

Question ? הָכָא מַאי?

Question ? לְהָקְדֵּישׁ מִדְּמֵיגַּן לַהּ, אוֹ לְמָכָר מִדְּמֵיגַּן לַהּ?

מִסְתַּבְּרָא לְהָקְדֵּישׁ מִדְּמֵיגַּן לַהּ, דְּאָמַר לַהּ:

אֲנָא טָרַחְנָא וְזָרַעְנָא וּמַיְיתֵינָא.

Mishnah: Rabbi Meir Illustrated lesson

מתני׳ Mishnah מַתְנִי׳ רַבִּי מֵאִיר אוֹמֵר:

כָּל תְּנָאֵי שֶׁאֵינוֹ כִּתְנָאֵי בְּנֵי גָד וּבְנֵי רְאוּבֵן – אֵינוֹ תְּנַאי.

שֶׁנֶּאֱמַר:

״וַיֹּאמֶר אֲלֵהֶם אִם יַעַבְרוּ בְנֵי גָד וּבְנֵי רְאוּבֵן״.

וּכְתִיב:

״וְאִם לֹא יַעַבְרוּ חֲלוּצִים״.

Mishnah: Rabbi Chanina ben Gamliel Illustrated lesson

רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל אוֹמֵר:

צָרִיךְ הַדָּבָר לְאוֹמְרוֹ, שֶׁאִלְמָלֵא כֵּן, יֵשׁ בַּמַּשְׁמָע שֶׁאֲפִילּוּ בְּאֶרֶץ כְּנַעַן לֹא יִנְחֲלוּ.

Gemara: Rabbi Meir answers Illustrated lesson

גמ׳ Gemara גְּמָ׳ שַׁפִּיר קָאָמַר לֵיהּ רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְרַבִּי מֵאִיר!

אָמַר לֵךְ רַבִּי מֵאִיר:

אִי סָלְקָא דַּעְתָּךְ לָאו לִתְנַאי כָּפוּל הוּא דַּאֲתָא, לִכְתּוֹב:

״וְאִם לֹא יַעַבְרוּ וְנֹאחֲזוּ בְּתוֹכְכֶם״, ״בְּאֶרֶץ כְּנָעַן״