Gemara Kiddushin · גְּמָרָא קִידּוּשִׁין

Amud by amud

Kiddushin 61b · “In the land of Canaan” and the doubled pesukim

קידושין דף סא עמוד ב

Rabbi Meir finishes his answer from the words “in the land of Canaan”. Rabbi Chanina ben Gamliel’s parable of a father dividing his fields. Then four doubled pesukim — and why Rabbi Chanina ben Gamliel needs each one.

Covers all of Kiddushin 61b, from Rabbi Meir’s answer (continuing from 61a) to the end of the amud (it ends with “מַאי”, which continues on 62a). 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.

Rabbi Meir: why “in the land of Canaan”?

שׁמַע מינַּה לִתְנַאי כַּפּוּל

We continue straight from the end of 61a. Rabbi Meir asked: if the pasuk only wanted to say they keep their share, “they will take possession among you” would be enough. Why add “in the land of Canaan”?

The text (Vilna, vocalised · Sefaria)

לְמָה לִי? שׁמַע מינַּה לִתְנַאי כַּפּוּל הוּא דַּאֲתָא.

וְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל אָמַר: אִי לָא כְּתַב רַחֲמָנָא ״בְּאֶרֶץ כְּנַעַן״, הָוָה אָמֵינָא ״וְנֶאֱחַזְתֶּם בְּתוֹכְכֶם״ – בְּאֶרֶץ גּוֹלְעָד, אֲבָל אֶרֶץ כְּנַעַן – כְּלָל לָא. וְרַבִּי מֵאִיר? ״בְּתוֹכְכֶם״ – כֹּל הֵיכָא דְּאִית לְכוּ מִשְׁמַע.

Key lines — translate

prefix root / main word suffix

לְמָה	לִי	שׁמַע	מינַּה

לִתְנַאי	כְּפוּל	הוּא	דְּאָתָא
...	...	...	...

Word bank: do I need | doubled | for a condition | from it | it | learn | that it comes | why

Write the whole phrase in English…

אִי	לָא	כְּתַב	רַחֲמָנָא
...	...	...	...
בְּאָרֶץ	כְּנַעַן	הָוָה	אָמֵינָא
...	...	...	...
וְנֹאחֲזוּ	בְּתוֹכְכֶם	בְּאָרֶץ	גִּלְעָד
...	...	...	...

Word bank: Canaan | Gilad | I would | among you | and they will take possession | if | in the land of | in the land of | not | say | the Torah | written

Write the whole phrase in English…

אֶבֶל	אֶרֶץ	כְּנַעַן	כְּלָל
...	...	...	...
לָא			
...			

Word bank: Canaan | at all | but | not | the land of

Write the whole phrase in English…

בְּתוֹכְכֶם	כֹּל	הֵיכָא	דְּאִית
...	...	...	...
לְכוּ	מַשְׁמַע		
...	...		

Word bank: all | among you | it means | that there is | to you | where

Write the whole phrase in English…

Pictures



“Among you” — where?

וְנֹאחֲזוּ בְתוֹכְכֶם

Gemara · Rashi

Rabbi Meir “Among you” already means wherever the other shevatim have land — that includes Canaan. So “in the land of Canaan” is extra, and it is there to teach us that a condition must be doubled.

Rabbi Chanina ben Gamliel No! Without “in the land of Canaan” I would have thought “among you” means in Gilad — Gad and Reuven would have to share Gilad with you — but in Canaan they would get nothing at all. So the words are needed.

Rashi Rabbi Chanina ben Gamliel’s point: even if they don’t cross, they don’t lose their share in Eretz Yisrael.

Rabbi Chanina ben Gamliel’s parable

מָשָׁל לְמָה הַדָּבָר דּוֹמֶה

A baraisa: Rabbi Chanina ben Gamliel explains Moshe’s condition with a parable (mashal) about a father dividing his property among his sons.

The text (Vilna, vocalised · Sefaria)

תַּנְיָא: אָמַר רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל: מָשָׁל לְמָה הַדָּבָר דּוֹמֶה – לְאָדָם שֶׁהָיָה מְחַלֵּק נְכָסָיו לִבָּנָיו, אָמַר: פְּלוֹנִי בְּנִי יִירַשׁ שָׂדֶה פְּלוֹנִית, וּפְלוֹנִי בְּנִי יִירַשׁ שָׂדֶה פְּלוֹנִית, וּפְלוֹנִי בְּנִי יִתֵּן מָאתַיִם זוּז וְיִירַשׁ שָׂדֶה פְּלוֹנִית, וְאִם לֹא יִתֵּן – יִירַשׁ עִם אֶחָיו בִּשְׁאָר נְכָסִים.

מִי גָּרַם לוֹ לִירַשׁ עִם אֶחָיו בִּשְׁאָר נְכָסִים – כְּפִילוּ גָּרַם לוֹ.

Key lines — translate

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

מָשָׁל	לְמָה	הַדָּבָר	דּוֹמֶה
...	...	...	...
לְאָדָם	שֶׁהָיָה	מְחַלֵּק	נְכָסָיו
...	...	...	...
לְבָנָיו			
...			

Word bank: a parable · dividing · his property · is similar · the matter · to a person · to his sons · to what · who was

Write the whole phrase in English…

וּפְלוֹנִי	בְּנִי	יִתֵּן	מָאתַיִם
...	...	...	...
זוּז	וְיִירַשׁ	שָׂדֶה	פְּלוֹנִית
...	...	...	...

Word bank: and inherit · and so-and-so · field · my son · such-and-such · two hundred · will give · zuz

Write the whole phrase in English…

וְאִם	לֹא	יִתֵּן	יִירַשׁ
...	...	...	...
עִם	אֶחָיו	בִּשְׁאָר	נְכָסִים
...	...	...	...

Word bank: and if · give · he will inherit · his brothers · in the rest of · not · property · with

Write the whole phrase in English…

מִי גֶּרַם לוֹ לִירַשׁ
… … … …

עִם אֶחָיו בִּשְׁאָר נְכָסִים
… … … …

כְּפִילוֹ גֶּרַם לוֹ
… … …

Word bank: caused · caused · him · him · his brothers · his doubling · in the rest of · property · to inherit · who · with

Write the whole phrase in English…

Pictures



A father divides his fields

פְּלוֹנִי בְּנִי יִירַשׁ שָׂדֶה פְּלוֹנִית

Baraisa · Rashi

The father says: “This son gets this field, that son gets that field, and this son will pay 200 zuz and get that field. And if he does not pay, he will inherit with his brothers in the rest of the property.”

Rabbi Chanina ben Gamliel Why does the last son still get a share of the rest if he doesn’t pay? Because the father doubled his words and said so!

Rashi The parable matches Moshe: the 200 zuz is like crossing the Yarden to fight; the special field is Gilad; “the rest of the property” is Canaan. Without the doubling I would think that if he doesn’t pay, he gets only his share in that one field, and nothing in his brothers’ fields.

Kasha: the parable vs. the Mishnah

וְהָא לָא דָּמְיָא מָשָׁל לְמַתְנִיתִין

The Gemara finds a contradiction between what Rabbi Chanina ben Gamliel said in the Mishnah and in the baraisa — and answers it.

The text (Vilna, vocalised · Sefaria)

וְהָא לָא דָּמְיָא מַשָּׁל לְמַתְנִיתִין! הָתָם קָתָנֵי: יֵשׁ בַּמַּשְׁמָע שֶׁאֶפִּילוּ בְּאֶרֶץ כְּנַעַן לֹא יִנָּחֲלוּ, אַלְמָא כְּפִילָה לְאֶרֶץ גִּלְעָד נָמֵי מַהֲנֵי.

וְהָכָא קָתָנֵי: מִי גָּרַם לוֹ לִירֹשׁ עִם אֶחָיו בִּשְׁאָר נְכָסִים – כְּפִילוּ גָּרַם לוֹ, אַלְמָא כְּפִילָה לִשְׁאָר נְכָסִים הוּא דְּקָמַהֲנֵי!

לָא קַשְׁיָא. הָא – מִקָּמֵי דְּנֵימָא לֵיהּ רַבִּי מֵאִיר "וְנֹאחֲזוּ",

הָא – לְבָתַר דְּנֵימָא לֵיהּ רַבִּי מֵאִיר "וְנֹאחֲזוּ".

Key lines — translate

prefix root / main word suffix

וְהָא	לָא	דָּמְיָא	מַשָּׁל
…	…	…	…

לְמַתְנִיתִין
…

Word bank: but · not · similar · the parable · to our Mishnah

Write the whole phrase in English…

אַלְמָא	כְּפִילָה	לְאֶרֶץ	גִּלְעָד
…	…	…	…

נָמֵי	מַהֲנֵי
…	…

Word bank: Gilad · also · doubling · for the land of · helps · this shows

Write the whole phrase in English…

לָא	קַשְׁיָא	הָא	מִקַּמֵּי
…	…	…	…
דְּנִימָא	לֵיהּ	רַבִּי	מֵאִיר
…	…	…	…
וְנֹאחֲזוּ			
…			

Word bank: Meir Rabbi and they will take possession before difficult not said this to him

Write the whole phrase in English…

הָא	לְבָתַר	דְּנִימָא	לֵיהּ
…	…	…	…
רַבִּי	מֵאִיר	וְנֹאחֲזוּ	
…	…	…	

Word bank: Meir Rabbi after and they will take possession said that to him

Write the whole phrase in English…

Pictures



Before and after

מִקַּמֵּי … לְבָתַר

Gemara · Rashi

Gemara (kasha) In the Mishnah, Rabbi Chanina ben Gamliel said that without doubling they would lose “even Canaan” — that means the doubling also helped for Gilad. But in the parable, the doubling only helped for “the rest of the property” (Canaan) — they would get their share in Gilad anyway.

Gemara (teirutz) The Mishnah was said BEFORE Rabbi Meir argued “let it write ‘they will take possession among you’”. The parable was said AFTER, when Rabbi Chanina ben Gamliel explained that the words “in the land of Canaan” are needed only for their share in Canaan.

Rashi At first Rabbi Chanina ben Gamliel thought Rabbi Meir learnt the whole thing from the doubling, so he said that without it they would lose everything. After Rabbi Meir asked about “in the land of Canaan”, he answered that those words are needed for their share in Canaan.

Four doubled pesukim

בִּשְׁלָמָא לְרַבִּי מֵאִיר

The Gemara brings pesukim that say both sides — “if … and if not …”. For Rabbi Meir that is easy: a condition must be doubled. But why does Rabbi Chanina ben Gamliel need both sides? For each pasuk the Gemara gives an answer.

The text (Vilna, vocalised · Sefaria)

בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב: ״אִם תֵּיטִיב שְׂאֵת, וְאִם לֹא תֵּיטִיב לַפֶּתַח חַטָּאת רֹבֵץ״. אֶלָּא לְרַבִּי חֲנִינָא לְמָה לִי? סָלְקָא דַּעְתָּךְ אָמֵינָא: אִם תֵּיטִיב – אַגְרָא, אִם לֹא תֵּיטִיב – לָא אַגְרָא וְלָא דִּינָא, קָא מַשְׁמַע לַן.

בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב: ״אָז תִּנָּקֶה מֵאֲלָתִי״, אֶלָּא לְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְמָה לִי?

אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הֵיכָא דְּנִיחָא לַהּ לְדִידַהּ וְלָא נִיחָא לֵיהּ לְדִידְהוּ מַיְיתֵי בְּעַל כָּרְחַיְיהוּ, קָא מַשְׁמַע לַן.

״אִם לֹא תֹאבֶה הָאִשָּׁה״ לְמָה לִי? אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הֵיכָא דְּנִיחָא לְהוּ לְדִידְהוּ וְלָא נִיחָא לַהּ לְדִידַהּ – נַיְיתֵי בְּעַל כָּרְחַהּ, קָא מַשְׁמַע לַן.

בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב: ״אִם בְּחֻקֹּתַי תֵּלֵכוּ״, ״וְאִם בְּחֻקֹּתַי תִּמְאָסוּ״, אֶלָּא לְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְמָה לִי? אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: ״אִם בְּחֻקֹּתַי תֵּלֵכוּ״ – בִּרְכָה, ״אִם בְּחֻקֹּתַי תִּמְאָסוּ״ – לֹא בִּרְכָה וְלֹא קְלָלָה, קָא מַשְׁמַע לַן.

בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב ״אִם תֹּאבוּ וּשְׁמַעְתֶּם וְגוֹ׳״, ״וְאִם תְּמָאֲנוּ וּמְרִיתֶם וְגוֹ׳״, אֶלָּא לְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְמָה לִי? אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: ״אִם תֹּאבוּ״ – טוֹבָה, ״וְאִם תְּמָאֲנוּ״ – לֹא טוֹבָה וְלֹא רָעָה, קָא מַשְׁמַע לַן.

מַאי

Key lines — translate

prefix root / main word suffix

אִם	תֵּיטִיב	שְׂאֵת	וְאִם

לֹא	תֵּיטִיב	לַפֶּתַח	חַטָּאת
...	...	...	...

רֹבֵץ

...

Word bank: and if | at the door | crouches | do well | if | not | reward | sin | you do well

Write the whole phrase in English…

אִם	תֵּיטִיב	אַגְרָא	אִם
...	...	...	...
לֹא	תֵּיטִיב	לָא	אַגְרָא
...	...	...	...
וְלָא	דִּינָא	קָא	מַשְׁמַע
...	...	...	...

לָן

...

Word bank: and no | do well | if | if | it | no | not | punishment | reward | reward | teaches | us | you do well

Write the whole phrase in English…

אָז	תִּנָּקֶה	מֵאָלָתִי
...	...	...

Word bank: from my oath | then | you will be free

Write the whole phrase in English…

אִם	בְּחֻקֹּתַי	תֵּלֵכוּ	וְאִם
...	...	...	...

בְּחֻקֹּתַי תִּמְאָסוּ

… …

Word bank: My statutes | and if | if | in My statutes | you reject | you walk

Write the whole phrase in English…

Pictures



“If … and if not …”

אִם תֵּיטִיב … וְאִם לֹא תֵּיטִיב

Bereishis 4:7 · Vayikra 26 · Yeshayahu 1 · Gemara · Rashi

Kayin (Bereishis 4:7) Hashem told Kayin: if you do well, there is reward; if not, sin crouches at the door. Rabbi Chanina ben Gamliel: without the second half I would think “no reward, but no punishment either.”

Bechukosai (Vayikra 26) “If you walk in My statutes” — blessing; “and if you reject My statutes” — curse. Without the second half I would think: no blessing, but no curse either.

Yeshayahu (1:19–20) “If you are willing and listen” — good; “and if you refuse and rebel” — bad. Without it: no good, but no bad either.

Rashi “שְׂאֵת” means carrying a reward. And “sin crouches at the door” means punishment is ready to come.



Avraham’s oath to Eliezer

אָז תִּנָּקֶה מֵאָלָתִי

Bereishis 24:8, 24:41 · Gemara · Rashi

Avraham made Eliezer swear to find a wife for Yitzchak from his family, not from Canaan. Then he said: “Then you will be free from my oath … if they will not give her to you” (24:41), and “If the woman is not willing to follow you…” (24:8).

Gemara For Rabbi Chanina ben Gamliel each half is needed: if SHE wants but her FAMILY doesn’t, I might think he must bring her against their will — so the Torah says he is free. And if her FAMILY wants but SHE doesn’t, I might think he must bring her against her will — so the Torah says “if the woman is not willing”.

Rashi “where it is good for her” means the woman; “and not good for them” means her relatives.

The flow of the sugya · מַהֲלַךְ הַסּוּגְיָא

Teirutz ! Rabbi Meir

לְמָה לִי? שֶׁמַּע מִינַּהּ לְתַנָּאֵי כְּפוּל הוּא דַּאֲתָא

Why do I need “in the land of Canaan”? So it comes to teach a doubled condition.

▼

Kasha ? Rabbi Chanina ben Gamliel

הָוֶה אָמֵינָא ״וְנֹאחֲזוּ בְּתוֹכְכֶם״ – בְּאֶרֶץ גִּלְעָד

The words are needed: otherwise “among you” would mean Gilad only, and nothing in Canaan.

▼

Teirutz ! Rabbi Meir

״בְּתוֹכְכֶם״ – כֹּל הֵיכָא דְּאִית לְכוּ מַשְׁמַע

“Among you” already means anywhere you have land.

▼

Mishnah · shita Baraisa: Rabbi Chanina ben Gamliel

מָשָׁל לְמָה הַדָּבָר דּוֹמֶה

Parable of the father and the 200 zuz: the doubling only gave the son a share in the rest of the property.

▼

Kasha ? **Gemara (kasha)**

וְהָא לָא דְּמָיְא מִשָּׁלַּ לְמַתָּנִיתִין

In the Mishnah the doubling helped for Gilad too; in the parable only for the rest!

▼

Teirutz ! **Gemara (teirutz)**

הָא מִקַּמֵּי ... הָא לְבָתַר

The Mishnah was before Rabbi Meir's "ונאחזו" argument; the parable after it.

▼

Kasha ? **Gemara (kasha)**

אֶלָּא לְרַבִּי חֲנִינָא לְמָה לֵיהּ?

Pesukim with both sides: Kayin, Eliezer, Bechukosai, Yeshayahu. Why does Rabbi Chanina ben Gamliel need the second half?

▼

Teirutz ! **Gemara (teirutz)**

סַלְקָא דַּעְתָּךְ אָמֵינָא ... קָא מַשְׁמַע לַן

Each time it is needed, e.g. so we don't think "no reward and no punishment". The amud ends with "מַאי" — continued on 62a.

62a is coming soon

Rashi and Tosfos · רַשִׁ״י וְתוֹסָפוֹת

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

Rashi **למה לי** — ואי לא כפלו היתה מתנתו קיימת דמכלל הן לא נשמע לאו

So Moshe had to double it: if not, his gift (Gilad) would stand even if they didn't cross, because from a "yes" you don't hear a "no".

Rashi **ורבי חנינא** — שאפי' לא יעברו לא יפסידו נחלתם מכל ארץ ישראל

Rabbi Chanina ben Gamliel: the second half came to say that even if they don't cross, they don't lose their share in all of Eretz Yisrael.

Rashi **כל היכא דאית לכו משמע** — וללמדינו דמכלל הן לא הוה שמעינן לאו

Rabbi Meir: so "in the land of Canaan" is there to teach that from a "yes" we don't hear a "no".

Rashi **למה הדבר דומה** — דהיינו שאר נכסים

In the parable, "the rest of the property" stands for Canaan.

Rashi **מי גרם לו ליטול עם אחיו בשאר נכסים כפילו גרמא לו** — אבל בשתי שדות שהקציתים לאחיו לא יטול כלום

Without the doubling I'd think he gets only his share of that one field, and nothing in the two fields given to his brothers.

Rashi **התם** — שאף בארץ כנען שאיננה חביבה להם לא יטלו

In the Mishnah, "even Canaan" — which they did not love as much as Gilad — shows they would lose Gilad too.

Rashi **מקמי דנימא ליה ר' מאיר** — דאי לא כתביה הוה אמינא ונאחזו בתוככם בארץ גלעד

After Rabbi Meir's question, Rabbi Chanina ben Gamliel said: "in the land of Canaan" is needed, otherwise I'd say "among you" means in Gilad.

Rashi **שאת** — משאת שכר

"שְׂאֵת" — from carrying a reward.

Rashi **ואם לא תיטיב לפתח** — פורענות מוכנת לבא

"At the door" — punishment is ready to come.

Rashi **היכא דניחא לה** — לאשה

"For her" — the woman.

Rashi **ולא ניחא להו** — לקרובים

"Not for them" — her relatives.

Tosfos **אי לא כתב ארץ כנען ה"א בתוככם בארץ גלעד** — וכי איזו סברא היא שישבו בבתיהם וירשו עם אחיהם שיצאו למלחמה

Tosfos asks on Rashi: what sense would it make that they stay home and still inherit with their brothers who went to war?

Tosfos **אי לא כתב ארץ כנען ה"א בתוככם בארץ גלעד** — אם יעברו חלוצים בראשי הצבא להיות ראשונים במלחמה

So the Ri explains: "chalutzim" means going at the HEAD of the army, first into battle. As a reward for that extra kindness they get Gilad. If they only fight like everyone else, they still get a share in Canaan.

Tosfos **בשלמא לרבי מאיר היינו דכתיב אז תנקה מאלתי** — תימה מה ענין זה אצל מחלוקת

Tosfos asks: what does Eliezer's oath have to do with this argument? (Tosfos goes on to explain it at length.)

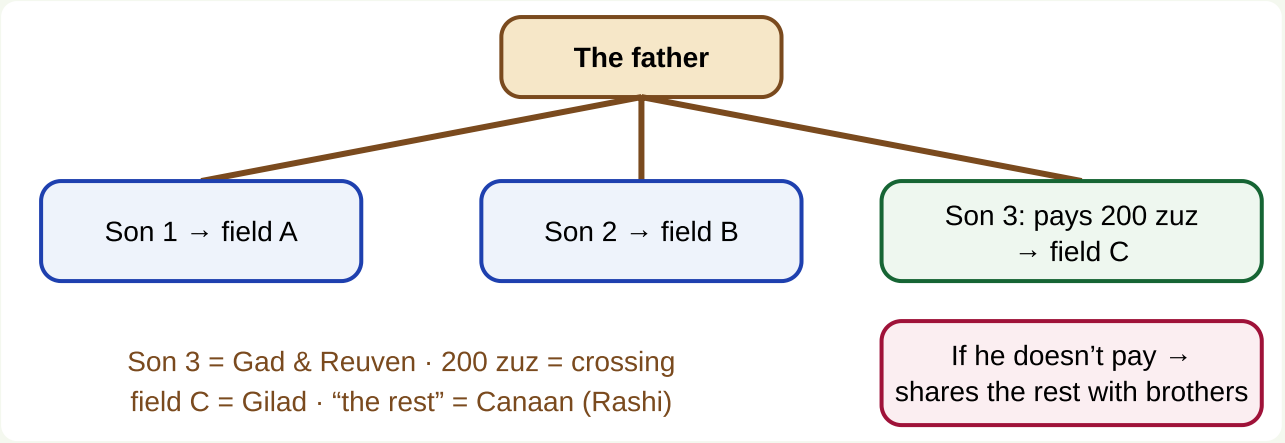
Gemara corner · פִּנַּת הַגְּמָרָא

Extras on 61b, all checked on Sefaria.

The parable as a picture

מָשָׁל לְמָה הַדָּבָר דּוֹמֶה

Baraisa · Rashi, Kiddushin 61b



Rashi matches every part of the parable to Moshe’s condition.

Kayin

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ

Bereishis 4:7

Both sides: “if you do well” and “if you do not do well”.

Avraham and Eliezer

וְאִם־לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרֶיךָ וְנִקֵּית מִשְּׁבֻעָתִי זֹאת רַק אֶת־בְּנִי לֹא תָשֵׁב שָׁמָּה

אָז תִּנָּקֶה מֵאָלָתִי כִּי תָבוֹא אֶל־מִשְׁפַּחְתִּי וְאִם־לֹא יִתְּנוּ לָךְ וְהָיִית נָקִי מֵאָלָתִי

Bereishis 24:8 and 24:41

Two “if not” cases: if the woman is not willing, and if they will not give her.

Bechukosai

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם

וְאִם־בְּחֻקֹּתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטַי תִּגְעַל נַפְשְׁכֶם לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתָי לְהַפְרְכֶם אֶת־בְּרִיתִי

Vayikra 26:3 and 26:15

Blessing if we follow, curse if we reject.

Yeshayahu

אִם־תֹּאבוּ וּשְׁמַעְתֶּם טוּב הָאָרֶץ תֹּאכֵלוּ
וְאִם־תְּמָאֲנוּ וּמְרִיתֶם חֶרֶב תְּאֻכְּלוּ כִּי פִּי יְהוָה דִּבֵּר׃ {פ}

Yeshayahu 1:19–20

Good if we listen, bad if we rebel.

Tosfos: what are “chalutzim”?

בְּרָאשֵׁי הַצָּבָא

Tosfos, Kiddushin 61b

The Ri says the deal for Gilad was about going FIRST, at the head of the army. Joining the war like everyone else would still earn them a share in Canaan.

Gemara corner questions

1. In Rashi’s picture of the parable, “the rest of the property” is…

- ○ Gilad
- ○ Canaan
- ○ Egypt

2. According to the Ri in Tosfos, “chalutzim” means…

- ○ going at the head of the army
- ○ staying home
- ○ carrying food

3. Which pasuk is said to Kayin?

- ○ אָז תִּנָּקֶה מֵאָלָתִי
- ○ אִם תֵּיטִיב שְׂאֵת
- ○ אִם בְּחֻקֹּתַי תֵּלֵכוּ

1 · Fill in the blanks

Word bank: wherever | Gilad | 200 | brothers | before | after | Kayin | Eliezer

1. Rabbi Meir: “among you” already means _____ you have land.

2. Rabbi Chanina ben Gamliel: without “in the land of Canaan” I’d think they get a share only in _____.

3. In the parable, the third son must pay _____ zuz.

4. If he doesn’t pay, he inherits with his _____ in the rest of the property.

5. The Mishnah was said _____ Rabbi Meir’s “ונאחזו” argument.

6. The parable was said _____ Rabbi Meir's argument.

7. Hashem said to _____: "If you do well…"

8. "Then you will be free from my oath" was said to _____.

2 · Questions

1. Why does Rabbi Meir say "in the land of Canaan" is extra?

- ◯ Because "among you" already means anywhere you have land
- ◯ Because Canaan is far away
- ◯ Because it is a story

2. What does Rabbi Chanina ben Gamliel compare Moshe's condition to?

- ◯ A king and his army
- ◯ A father dividing fields among his sons
- ◯ A shepherd and his sheep

3. In the parable, what caused the son to share the rest of the property?

- ◯ His brothers
- ◯ The doubling of the condition
- ◯ The 200 zuz

4. How does the Gemara answer the contradiction between the Mishnah and the parable?

- ◯ One was before Rabbi Meir's argument, one after
- ◯ They are by different Rabbis
- ◯ The parable is wrong

5. For Rabbi Chanina ben Gamliel, why is "and if you do not do well" needed?

- ◯ To teach doubling
- ◯ So we don't think: no reward and no punishment
- ◯ It isn't needed

6. Why is "if the woman is not willing" needed?

- ◯ So we don't think he must bring her against her will
- ◯ To make the oath longer
- ◯ Because Eliezer asked

7. How does the amud end?

- ◯ With "מַאי" — continued on 62a
- ◯ With the end of the perek
- ◯ With a new Mishnah

3 · Match the word to its meaning

שְׁמַע מִינַּהּ	— choose —
רַחֲמָנָא	— choose —
הָוָה אָמֵינָא	— choose —
מָשָׁל	— choose —
מְחַלֵּק	— choose —
נְכָסִים	— choose —
כְּפִילוֹ	— choose —
מִקַּמֵּי	— choose —
לְבָתָר	— choose —
אַגְרָא	— choose —
דִּינָא	— choose —

4 · Who said it?

““Among you” means wherever you have land.”	— choose —
“Like a person dividing his property among his sons.”	— choose —
“If you do well, there is reward.”	— choose —
“Then you will be free from my oath.”	— choose —
““The rest of the property” is Canaan.”	— choose —
“Chalutzim means going at the head of the army.”	— choose —

5 · Put the sugya in order

Use ▲ ▼ to move the lines.

1. Rabbi Chanina ben Gamliel: otherwise “among you” would mean Gilad only.
2. Gemara: the parable is not like the Mishnah!
3. Rabbi Meir: why “in the land of Canaan”? It teaches a doubled condition.
4. Baraisa: the parable of the father and his sons.
5. Rabbi Meir: “among you” means wherever you have land.
6. The Mishnah was before Rabbi Meir’s argument, the parable after.

7. Pesukim: Kayin, Eliezer, Bechukosai, Yeshayahu.

6 · Word search

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

FATHER SONS FIELD ZUZ CANAAN GILAD KAYIN ELIEZER BLESSING DOUBLED

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

Who’s who

רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל

Rabbi Chanina ben Gamliel

- A Tanna.
- From a “yes” you DO hear the “no”.
- Teaches with the parable of the father and his sons.

אֱלִיעֶזֶר עֶבֶד אַבְרָהָם

Eliezer, Avraham’s servant

- Sent to find a wife for Yitzchak.
- Avraham’s oath had an “if not”: then you are free.

Think about it

The Gemara says Hashem’s promises go both ways: doing good brings reward, and doing wrong has a cost. Think of one good thing you could do this week. What “reward” might it bring to you or to others?

Your work is saved on this device only.

Full text of Kiddushin 61b · 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.

Rabbi Meir: why “in the land of Canaan”? 🖼️ Illustrated lesson

לְמָה לִי? Question ?

שְׁמַע מִינַּהּ לִתְנַאי כְּפוּל הוּא דַּאֲתָא.

וְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל אָמַר:

אִי לָא כְּתַב רַחֲמָנָא ״בְּאֶרֶץ כְּנַעַן״, הֲוָה אָמֵינָא ״וְנֹאחֲזוּ בְּתוֹכְכֶם״ – בְּאֶרֶץ גִּלְעָד, אֲבָל אֶרֶץ כְּנַעַן – כְּלָל לָא.

וְרַבִּי מֵאִיר? Question ?

״בְּתוֹכְכֶם״ – כֹּל הֵיכָא דְּאִית לְכוּ מַשְׁמַע.

Rabbi Chanina ben Gamliel’s parable 🖼️ Illustrated lesson

תַּנְיָא:

אָמַר רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל:

מָשָׁל לְמָה הַדָּבָר דּוֹמֶה – לְאָדָם שֶׁהָיָה מְחַלֵּק נְכָסָיו לְבָנָיו, אָמַר:

פְּלוֹנִי בְּנִי יִירַשׁ שָׂדֶה פְּלוֹנִית, וּפְלוֹנִי בְּנִי יִירַשׁ שָׂדֶה פְּלוֹנִית, וּפְלוֹנִי בְּנִי יִתֵּן מָאתַיִם זוּז וְיִירַשׁ שָׂדֶה פְּלוֹנִית, וְאִם לֹא יִתֵּן – יִירַשׁ עִם אֶחָיו בִּשְׁאָר נְכָסִים.

מִי גָּרַם לוֹ לִירַשׁ עִם אֶחָיו בִּשְׁאָר נְכָסִים – כְּפִילוּ גָּרַם לוֹ.

Kasha: the parable vs. the Mishnah 🖼️ Illustrated lesson

וְהָא לָא דָּמְיָא מָשָׁל לְמַתְנִיתִין!

הָתָם קָתָנֵי:

יֵשׁ בַּמַּשְׁמָע שֶׁאֲפִילּוּ בְּאֶרֶץ כְּנַעַן לֹא יִנְחָלוּ, אַלְמָא כְּפִילָה לְאֶרֶץ גִּלְעָד נָמֵי מַהֲנֵי.

וְהָכָא קָתָנֵי:

מִי גָּרַם לוֹ לִירַשׁ עִם אֶחָיו בִּשְׁאָר נְכָסִים – כִּפִּילוֹ גָּרַם לוֹ, אַלְמָא כִּפִּילָה לִשְׁאָר נְכָסִים הוּא דְּקָמַהֲנֵי!

לָא קַשְׁיָא.

הָא – מִקַּמֵּי דְּנֵימָא לֵיהּ רַבִּי מֵאִיר ״וְנֹאחָזוּ״,

הָא – לְבָתַר דְּנֵימָא לֵיהּ רַבִּי מֵאִיר ״וְנֹאחָזוּ״.

Four doubled pesukim Illustrated lesson

בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב:

״אִם תֵּיטִיב שְׂאֵת, וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ״.

Question ? אֶלָּא לְרַבִּי חֲנִינָא לְמָה לִי?

סָלְקָא דַּעְתָּךְ אָמֵינָא:

אִם תֵּיטִיב – אַגְרָא, אִם לֹא תֵיטִיב – לָא אַגְרָא וְלָא דִּינָא, קָא מַשְׁמַע לַן.

בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב:

Question ? ״אָז תִּנָּקֶה מֵאָלָתִי״, אֶלָּא לְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְמָה לִי?

אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא:

הֵיכָא דְּנִיחָא לַהּ לְדִידַהּ וְלָא נִיחָא לֵיהּ לְדִידְהוּ מַיְיתֵי בְּעַל כָּרְחַיְיהוּ, קָא מַשְׁמַע לַן.

Question ? ״אִם לֹא תֹּאבֶה הָאִשָּׁה״ לְמָה לִי?

אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא:

הֵיכָא דְּנִיחָא לְהוּ לְדִידְהוּ וְלָא נִיחָא לַהּ לְדִידַהּ – נַיְיתֵי בְּעַל כָּרְחַהּ, קָא מַשְׁמַע לַן.

בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב:

Question ? ״אִם בְּחֻקֹּתַי תֵּלֵכוּ״, ״וְאִם בְּחֻקֹּתַי תִּמְאָסוּ״, אֶלָּא לְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְמָה לִי?

אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא:

״אִם בְּחֻקֹּתַי תֵּלֵכוּ״ – בִּרְכָה, ״אִם בְּחֻקֹּתַי תִּמְאָסוּ״ – לֹא בִּרְכָה וְלֹא קְלָלָה, קָא מַשְׁמַע לַן.

Question ? בִּשְׁלָמָא לְרַבִּי מֵאִיר, הַיְינוּ דִּכְתִיב ״אִם תֹּאבוּ וּשְׁמַעְתֶּם וְגוֹ׳״, ״וְאִם תְּמָאֲנוּ וּמְרִיתֶם וְגוֹ׳״, אֶלָּא לְרַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל לְמָה לִי?

אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אֲמֵינָא:

״אִם תֹּאבוּ״ – טוֹבָה, ״וְאִם תְּמָאֲנוּ״ – לֹא טוֹבָה וְלֹא רָעָה, קָא מַשְׁמַע לַן.

מַאי