



פתיחה Statement

A Sugya generally starts with an opening "Statement" that quotes either a Tannaic or Amoraic source around which a new discussion develops. A "Statement" may appear at the beginning of a Sugya, or at the beginning of a separate discussion within a Sugya.

There are two types of Statements:

1. A quote from a Tannaic source, introduced by Keywords such as:
מתני' Mishna
תנו רבנן the Rabbis taught
2. A quote from an Amoraic source, introduced by Keywords such as:
איתמר it was stated
אמר מר the sage stated



השלמה Supplement

A "Supplement" can be a title, summary, explanation, narrative or clarification to supplement the discussion.

A "Supplement" may appear as an independent component or as part of another component:

1. As an independent component. For example:
תנן התם we have learned elsewhere in a Mishna located in a different Masechet
תנא it was taught in a Tosefta or a Baraita
הכל מודין everyone agrees
זאת אומרת this implies
2. As part of another component. For example:
בשלמא this is reasonable... (usually followed by) but then a question arises regarding a different case.
סברוה the scholars thought!... (explaining the basic assumption of an Amoraic stated point).

Questions

Questions clarify and examine issues within the discussion

There are four types of Questions:



שאלת בירור Inquiry

An "Inquiry" seeks to clarify unclear points within the source under discussion. An Inquiry may deal with the meaning of words, the Biblical sources for the Halacha, understanding the basis of a dispute, etc.

There are six types of Inquiry:

1. What is the meaning of a word or concept in a Mishna?
For example:
מאי? what is it referring to?
2. What is the rationale of the Halachah? For example:
מאי טעמא? what is the reason?
אמאי? why?
3. What is the source of the Halachah? For example:
מנלן? from where do we know this?
מנא הני מילי? מנין? from where are these things derived?
מאי קראה? what Biblical verse is it based on?
4. What is the Halachah in a related case? For example:
בעי he raised a problem
איבעיה להו they asked them the scholars in the Beit Midrash
בעו מיניה they asked him
מהו? what is the Halachah?
פשיטא לי... אלא... מאי? this is simple but what about?
5. What is the root of the dispute? For example:
במאי קמיפלגי? what are they arguing about?
6. Understanding the case. For example:
היכי דמי? what case is the text relating to?
במאי עסקינן? what case are we dealing with?



< Questions

קושיה Objection

An “Objection” can be raised on the basis of a source of higher authority or by means of reason and logic. The purpose of an Objection when raised against the view of an Amora, is to weaken the validity of his argument and may ultimately lead to its rejection.

There are three types of Objections:

1. Citing a source of higher authority that contradicts a particular stated point. For example:
מיטיבי they objected
איחיביה he objected to him
מחיב he objected
... נימא תהוי תיובתא ד... shall we say that this is a refutation of?
מתקיף strongly objected
מגדף sneered at the opinion
2. Raising an Objection to the logic. For example:
אי... אי... if X... and if Y
מה נפשר! אי... ואי... in either case, if X... and if Y
במאי עסקינן! אי... ואי... what case are we dealing with? If X... and if Y
מאי קסבר? אי קסבר... ואי קסבר!... what is the reasoning?

3. Raising a difficulty in understanding why the Amoraim dispute a matter that was already the subject of a Tannaic controversy For example:
לימא/נימא כתנאי shall we say that the Amoraic controversy parallels a Tannaic dispute

סתירה Contradiction

A “Contradiction” relates to a conflict between sources of equal authority.

There are three types of Contradictions:

4. Between two sources of equal authority. For example:
ורמינהו this presents a contradiction
רמי he raises a contradiction
מאי שנה הכא דתני... ומאי שנה התם דתני? what is the difference that here it teaches X and elsewhere it teaches Y?
פתח ב... וסיים ב...? he began with and finished with
5. Between different elements within the same source. For example:
הא גופא קשיא! this itself is difficult
6. Between a general rule and cases that appear to be exceptions. For example:
וכלא הוא? is this a general rule without exceptions?

דחייה Rejection

A “Rejection” relates to a claim that is dismissed because it has not been proven, is not necessarily valid, or is not relevant.

The difference between an Objection and a Rejection is as follows:

Objection - An Objection is raised on the basis of the existence of a source of higher authority or superior logic.

Rejection - A claim is rejected due to the lack of a supporting source or compelling logic.

There are three types of Rejections:

1. Because it has not been proven. For example:
ממאי from what? / where is your proof?
ולימא shall we say
אדרבא on the contrary
2. Because it is not necessarily valid. For example:
ולא היא but this is not so
איפוך אנא I should reverse the order
3. Because it is not relevant to the case under discussion. For example:
התם ודילמא perhaps it is different in that case
הכי השתא how can you compare the two cases?
ותסברא does this really follow?
מי דמי are the two cases really similar?

Solutions

Solutions respond to various questions that arose within the discussion.

There are two types of solutions:

תשובה מבררת Clarification

A “Clarification” provides the source, rationale, or meaning of a particular stated point.

There are two types of Clarifications:

1. An answer to an Inquiry. For example:
דאמר קרא the Torah states
אינה בנייהו there is a difference between them
2. A clarification that re-defines the stated point or source under discussion. For example:
הכי קאמר he says as follows this is how it should be understood
צריכא both stated points are necessary

תשובת אוקימתא Reassignment

A “Reassignment” attributes the source in question to specific circumstances or as following a specific Tannaic view. Therefore, a contradiction between sources can be resolved by reassigning one or both of the sources.

There are two types of Reassignments:

1. One or both of the contradictory sources are reassigned to different cases. For example:
הכא במאי עסקינן what are we dealing with in this case?
2. One or both of the contradictory sources are reassigned to different sages. For example:
הא ר'... הא ר'... this is the teaching of Rabbi X and this is the teaching of Rabbi Y.

סיוע Reinforcement

A “Reinforcement” provides support or proof for any stated point from an additional source or logical argument.

There are two types of Reinforcements:

1. As an independent component. For example:
דתניא for it was learned in a Baraita
תנינא להא דתנו רבנן we have learned in the Mishna what was stated in the following Baraita
דייקא נמי you may also deduce it
כי הא ד... like the case of
2. As part of another component. For example:
שנאמר as it is stated in the Torah
וכדר' as Rabbi X stated

מסקנה Conclusion

A “Conclusion” consists of an acceptance or rejection of a particular opinion, or provides an explicit Halachic ruling. A Conclusion can appear in the course of or at the end of the discussion.

There are three types of Conclusions:

1. A Halachic ruling. For example:
והלכתא and the Halacha is
2. Acceptance of the argument stated earlier in the Sugya. For example:
שמע מינה conclude from this
3. The Argument is difficult and is left unresolved. For example:
קשיא he statement remains difficult
תויבתא total refutation



גמרא ברורה
Gemara Berura

כי מי שיודע איך ללמוד
נהנה ואוהב ללמוד!

