

GLOSSARY

Shakla Vetarya Classifications



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:
מתרני 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

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:
תנו הtram we have learned elsewhere in a Mishna located in a different Masechet
תנו it was taught in a Tosefta or a Baraita
כל מודין everyone agrees
זאת אומרת this implies
2. As part of another component. For example:
בשלמה this is reasonable... (usually followed by) but then a question arises regarding a different case.
ברורה 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:

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:
מן? from where do we know this?
מן הם מילין? 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
איבעה להו they asked them the scholars in the Beit Midrash
בעו מינו? they asked him
מה? what is the Halachah?
פישיטה לי... אלא...מאי? this is simple but what about?
5. What is the root of the dispute? For example:
במאי קמיפליג? what are they arguing about?
6. Understanding the case. For example:
היכי דמי? what case is the text relating to?
במאי עפקונו? what case are we dealing with?

< Questions

Objection קושיה

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:
מיתיבי they objected
איתיביה he objected to him
מתיב he objected
נימא תחוי תיזבטה 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 נפרש? in either case, if X... and if Y
במאי עסקין? what case are we dealing with? If X... and if Y
מאי קסביר? 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/ylimaa כתנא shall we say that the Amoraic controversy parallels a Tannaic dispute

Contradiction סתירה

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:
ורמנחו this presents a contradiction
רמי he raises a contradiction
מאי שנה הכא דעתני... ומאי שנה הטעם דעתני? 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 קשיין! this itself is difficult
6. Between a general rule and cases that appear to be exceptions. For example:
וכללא הווא? is this a general rule without exceptions?

Rejection דחיה

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:
ממא? 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
איופוך אנה 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
היכי השתה how can you compare the two cases?
ותסבורה 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:

תשובות מבררת

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
 איכה בינויו 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

תשובות אוקימתא

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 במא依 עסקין what are we dealing with in this case?
2. One or both of the contradictory sources are reassigned to different sages. For example:
 האר...האר... this is the teaching of Rabbi X and this is the teaching of Rabbi Y.

סיעוע

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:
 דתנייא for it was learned in a Baraita
 תנינא להא דתנו רבנן we have learned in the Mishna what was stated in the following Baraita
 דיקא נמי you may also deduce it
 כ"ה הא ד... like the case of
2. As part of another component. For example:
 שנאמר as it is stated in the Torah
 וכדי' as Rabbi X stated

מסקנה

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:
 והלכה 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:
 קשה he statement remains difficult
 תויבתא total refutation