

## Introduction to **גיטת ברכות**

מסכת ברכות is made up of 4 segments: chs. 1-3: **ק"ש** וברכותיה; chs. 4-5: תפילה; chs. 6-7: ברכות הנהנין וברכת המזון; chs. 8-9: **ברכות**. Due to the spiritual orientation of the Halakhic discussions, there are many Aggadic passages, especially in the first and final chapters.

### 1.1.1

2a (משנה א') → 3a (רישא לאו רבי אליעזר היא)

Note: there are two distinct versions of the passage from 2a-2b, we will follow ר"ש's version; time permitting, the version read by the גאונים and explicated by ר"ד will be introduced



### I זמן ק"ש בערב: משנה א'

a *Beginning time*: when תרומה who have become טהור that day may resume eating

b *Ending time*:

i ד"א end of first watch (1/3 of the night)

ii חכמים midnight

iii ד"ג end of night

1 מעשה: supports ר"ג's ruling

2 Explanation: חכמים' position isn't principled but precautionary – to ensure compliance

3 Examples: burning up fats/ eating קרבנות which may be eaten all night – midnight is a precaution

### II Analysis:

a *Observation*: תנא began discussion with "מאימתי" as comment on v. 1 – or v. 2 (explaining order - night, then day)

i *Challenge*: why does משנה ג' follow opposite sequence?

ii *Answer*: chiasmus – ערב → בקר → ערב

b *Question*: why not mark opening time as "nightfall"?

i *Answer*: teaches that תרומה wait until nightfall to eat (v. 3); don't need to wait until morning

1 Tangent: argument to support that ruling, that תרומה eat at nightfall (see note)

### III Related ברייתות:

a *ברייתא*: Beginning time when poor man sits down to dinner

i משנה: May possibly agree with משנה; "poor man" may be same as time for כהנים

1 *Ending time*: when he finishes dinner – certainly at odds with our משנה

b *ברייתא* (תוספתא): Beginning time:

1 ד"מ when people begin eating on ערב שבת (2 versions of ר"מ – see below)

2 חכמים time when כהנים may eat תרומה, indicated by nightfall (no proof, but allusion in v. 4)

ii *Analysis*: we assume that "poor man" and "regular people on שבת" are same time

1 *And if*: "poor man" and "כהנים" are same time, ר"מ is same as חכמים

2 *Conclusion*: "poor man" and "כהנים" aren't the same

(a) *Alternative*: "poor man" :: "כהנים"; "poor man" & "regular people on שבת" are different

3 *Rejection*: #3 ברייתא proves that "poor man" and "כהנים" can't be the same

c *ברייתא*: Beginning time:

i ד"א from time of קידוש (perhaps alternate from our משנה; perhaps beginning time in משנה isn't ר"א's

ii ד' יהושע from time כהנים may eat תרומה;

iii ד"מ from time כהנים go to מקוה (during day) – as per יוסי ר' (just before nightfall)

iv ד' חנינא when poor man sits down to eat dinner

v ד' אחאני when most people sit down to dinner

1 Note: if "poor man" :: "כהנים" – ר' יהושע would agree with חנינא → times must be different

2 Observation: "poor man" must be later time, else ר"א would be same as חנינא ר'