

Ein Mishpat / Ner Mitzvah

Compiled cross-references to the major halakhic codes and texts.

OTHER COMMENTARIES

"The printers of the Vilna Talmud printed several newly discovered commentaries in the outer margins of their edition. These included some of the most important of the early medieval works. Towards this end, scholars were sent to European libraries (including that of the Vatican in Rome) in order to copy out these lost treasures of Jewish religious literature. Since none of these commentaries covered the full text of the Talmud, different ones were printed with the individual tractates."

"The additional commentaries include the following: Rabbenu Hananel, Sefer Ha-Mafteah (R. Nissim Ben Jacob, Tosafot Yeshanim, Rabbenu Gershom (Mainz Commentary), Tosefot RI"D, Shittah Mequbbetzet"

R. AQIVA EGER

ANONYMOUS COMMENTARY & PRINTER'S ADDITIONS

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Sedarim (Order): Masekhtot (Tractate)

THE TOSAFISTS

12th-13th century CE commentaries. Tosafists translates roughly to "additions" or "supplements." Likely meaning they saw themselves as supplements to Rashi's commentary. These commentators include scholars such as Rabbi Jacob Ben Meir, the Rashbam, R. Isaac of Dampierre, R. Samson of Sens, and R. Meir of Rothenburg. Unlike Rashi's style, which often commentates and summarizes in an attempt to explain the Talmudic texts, the Tosafists tend to focus on specific issues within the Talmud and Rashi and elaborate upon them or attempt to reconcile their contradictions.

The Tosafists emphasize French and German traditions. "The dialectical give-and-take of a Tosafot discussion has a typical structure: The objections and difficulties are introduced with the formula "Ve'im tomar" ["=And if you should say..."], and the solution with "Yesh lomar" ["=It can be said..."]"

RASHI'S COMMENTARY

Rashi's commentary is dated to about 1040-1105 CE. Typically Rashi's commentary is placed on the inside of a page, against the binding. Rashi's commentary covers almost all of the tractates of the Babylonian Talmud. It is printed in "Rashi's script" a form of Hebrew font style which is traditionally used for commentaries.

KEY

HEADING

MISHNAH

Compiled ~200-220 CE by R. Judah Ha-Nasi codifying the Halakha (law) up until his time. It is written in Mishnaic Hebrew - a collection of legal rulings & opinions of biblical law by scholars known as Tannaim. It is divided into six sedarim (orders), with each order having 7-12 subsections known as masekhtot/tractates.

GEMARA

Written in Aramaic, not Hebrew.

There are two versions of Gemara

Compiled by scholars known as the Amoraim: the first is composed in Western Aramaic in Palestine (400~ CE), the second is written in Eastern Aramaic in Babylonia (425-500~ CE). The smallest unit of Gemara is known as a "sugya" (pl. sugyot). Talmud is composed of Mishnah followed by sugyot analyzing it.

Mesoret Ha-Sha" S

Added in the 16th c. CE, a compilation of cross-references showing where quotes are repeated in the Talmud and texts can be referenced.

GLOSSES

"Recent printings of the Talmud have incorporated additional short comments (glosses) by various Rabbis who lived during last few centuries. Most of these glosses are emendations to the text, while others contain useful (or cryptic) cross-references."

Go To: <http://tiny.cc/tzurathadaf> for an interactive tzurat hadaf.