BET MIDRASH REFERENCE GUIDE

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Learning at SVARA

SVARA's learning happens in the bet midrash, a space for study partners (*chevrutas*) to build a relationship with the Talmud text, with one another, and with the tradition—all in community and a queer-normative, loving culture. The learning is rigorous, yet the bet midrash environment is warm and supportive. Learning at SVARA focuses on skill-building (learning how to learn), foregrounding the radical roots of the Jewish tradition, empowering learners to become "players" in it, cultivating Talmud study as a spiritual practice, and with the ultimate goal of nurturing human beings shaped by one of the central spiritual, moral, and intellectual technologies of our tradition: *Talmud Torah* (the study of Torah).

The SVARA method is a simple, step-by-step process in which the teacher is always an authentic co-learner with their students, teaching the Talmud not so much as a *normative* document prescribing specific behaviors, but as a *formative* document, shaping us into a certain kind of human being. We believe the Talmud itself is a handbook for how to, sometimes even radically, upgrade our tradition when it no longer functions to create the most liberatory world possible.

All SVARA learning begins with the CRASH Talk. Here we lay out our philosophy of the Talmud and the rabbinic revolution that gave rise to it—along with important vocabulary and concepts for anyone learning Jewish texts. This talk is both an overview of the ultimate goals of the Jewish enterprise, as well as a crash course in *halachic* (Jewish legal) jurisprudence. Beyond its application to Judaism, CRASH Theory is a simple but elegant model of how all change happens—whether societal, religious, organizational, or personal. We build on this conceptual framework as we unpack our understanding of all the texts we study.

Our mission is to open up Talmud learning to the *other* 99% of Jews who have been shut out of the bet midrash for two millennia. SVARA is for you, whether you did or didn't go to day school or summer camp, you're queer in any number of ways that give you the valuable insight of the outsider, you're a woman who was told that Talmud wasn't for you, you are or aren't observant, whether you're Jewish or not, or your relationship with Judaism does or doesn't match traditional expectations. SVARA students bring their real-life experiences to bear on the text & tradition, making them and the world better for it.

In every SVARA bet midrash learning is structured in three phases. Each bet midrash session begins with chevruta learning: sitting with your chevruta (your study partner), your text, and your dictionaries and preparing the text. At SVARA, we never use translations. Your text is in the original Hebrew or Aramaic, no matter your learning experience. More experienced learners will have the chance to go beyond the gemara into Rashi, Tosafot, legal codes, and mefarshim (medieval commentaries). Everyone has the same amount of time to work through the text, and whether you prepare five words or five lines, your learning is valuable and will contribute to the vibrancy of the discussion and your own growth as a "player" and human being.

After everyone's spent a period of time, usually several hours, deciphering a section of text, we come together as a group to unpack what we've learned and discuss it—that's called *shiur*. Your teacher will guide everyone through fully translating and discussing every word of the text and hold space for you to share your questions and insights. After shiur, you'll return to chevruta for chazara (review) of that session's text to the point of deep understanding, ownership, mastery, and memorization. At SVARA we use the process of memorization as both a diagnostic tool to check our own understanding and as a way to ensure that everyone truly owns the tradition. Finally, every student will have a chance to recite all the material they've come to own—and everyone who recites gets clapped up, no matter how much they were able to do. We find learning in this way a magical, empowering, life-changing experience and we hope you love it as much as we do!

Crash Theory

- **Hypothesis #1: All human beings share the same basic "big questions" of life.** Every tradition comes into being for one and only one reason: to answer those very questions. And it does so by means of a **Master Story**.

- As long as your master story is working for you, you're not even aware that you have questions: You know how you got here. *It tells you.* You know if there is a God. *It tells you.* You know what you're here to do. *It tells you.* Etc.

- **But...Hypothesis #2:** All master stories will ultimately, and inevitably, **CRASH!**

- One of three things will have happened: Your master story will either have come into contact with a) a conflicting master story, b) a historical event which makes it impossible for some of the answers in the master story to work, or c) *you've changed*, and your master story's answers will no longer seem true. **This is a CRASH.**

- There are **three and only three possible responses to a crash**. Which one you choose will determine the kind of person you'll become, the kind of life you'll live, and the kind of world you'll create.

    - **Option 1:** Deny the crash and revert to your master story. You're likely to build a "wall" around it—either physical, social, or otherwise—to be sure nothing challenges it.

    - **Option 2:** Accept the crash and reject your master story in its entirety. This is the baby-with-the-bathwater option. You are jumping off into a new story here (you always live "in a story")— the story of the "crash material" which seems more plausible to you now than your master story. But remember: all stories will ultimately and inevitably crash, and this one will, too.

    - ***Note:*** Both Option 1 and Option 2 are opposite sides of the same coin: they're responses to the mistaken belief that master stories are fixed, unchanging, and immutable—and that any crack in them signals a full collapse, one denying this crack, the other accepting it.

    - **Option 3:** Accept the crash, go back to your original big questions, revisit the master story, and retell your master story in light of the crash, bringing into your retelling those parts of the master story that still work and innovating new components, so that you have a new set of working answers to those original animating questions.

- **The Rabbis went Option 3.** A couple hundred years after the beginning of their crash (which, by the way, began well before the Temple was actually destroyed), their retelling became written down in what became the mishna (and later continued in the gemara, and all the rest of what we now call "Oral Torah").

- The Rabbis knew that crashes were going to keep happening and embedded into their retelling *the rules for how to retell* your Jewish Master Story so that the resulting story would still be Jewish—i.e., regardless of the *forms* of practice advocated by the new story, the ultimate goals of the Jewish enterprise would still be the achieved.

- There were many "mishnahs" after the destruction of the Second Temple (including Christianity). Ours is merely one.

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Crash Principles

- After a crash, most people go Option 2. Those in power tend to go Option 1. And those who likely felt marginal *before the crash* will go Option 3. Option 3 will always be the option which the fewest people will follow.

- Option 3 always begins as a grassroots movement by those outside of the power structure.

- Crashes create a proliferation of Option 3's. This is good. This is what you want. You want to encourage—*not close down*—new retellings in a time of crash. You don't know which ones are going to make it. These new retellings are Innovation 1.0

- Innovation 2.0 happens when *some* of these Innovation 1.0 enterprises "thicken" (become more deeply rooted), and expand, diversify, and come together into a more "full-service" Option 3 which is now able to serve more functions and meet more of your needs.

- When people go Option 2, *but then come back to Judaism* and go Option 3...you get...Jewish Mindfulness! Among many other innovations (and discoveries of submerged aspects of the tradition that have always been there in rudimentary form). That is, they bring with them ideas and practices from the external culture or from deep within the tradition that work for them (and will inevitably work for others!).

- No tradition that lasts any length of time ever *really* goes Option 1. Option 1 is actually more of a mindset and a myth than a reality. It is a story certain Option 3's tell about themselves. All lasting traditions evolve. The question is whether your community is willing to acknowledge this or not. If not, they're an Option 1 community.

- You can move from one Option to another, serially, in response to the same crash. Ex: Coming out. Option 1: Denial. Try to be or pretend to be straight. Keep the "goodies" straight people get. Option 2: Embrace your queerness and reject your former Jewish life and community. Option 3: Learn in a queer yeshiva.

- Crashes happen in every generation. Crashes can be individual, familial, institutional, societal, or communal. Big or little. *Really big ones* happen every couple of thousand years.

- Crashes are "part of the plan."

- Our "original" Master Story was, itself, a retelling of a previous Master Story.

- *Every* retelling (Option 3) feels thin, inauthentic, and "made up" to the generation experiencing the crash...but it won't to their grandchildren!

The Five Sources of Jewish Law

Kra (קרא) Torah verse

Minhag (מנהג) Custom

Ma'aseh (מעשה) Precedent

Takanah (תקנה) Legislation

Svara (סברא) Informed moral intuition

A Definition of the Concept 'Svara'

Svara: "informed moral intuition"—a talmudic term of Jewish law that reflects the 2,000-year-old rabbinic notion that the most powerful source of truth is that insight which grows out of the experience of our own lives *informed by Jewish learning*.

According to Menachem Elon, Former Deputy President of the Supreme Court of Israel, *svara* "involves a deep and discerning probe into the essence of halakhic and legal principles, an appreciation of the characteristics of human beings in their social relationships, and a careful study of the real world and its manifestations." *Jewish Law: History, Sources, Principles,* p. 987. Elsewhere, Elon defines the term more succinctly: "legal reasoning that penetrates into the essence of things and reflects a profound understanding of human nature." Jewish Law (*Mishpat Ivri*): Cases and Materials, p. 97.

Svara is one of five sources of Jewish law, among which, of course, is a verse in the Torah itself. Just as any law which grows out of a Torah verse is understood to have the higher status of *d'oraita* ("toraitic," or "straight from God") rather than merely *d'rabbanan* or "rabbinic," a law whose source is *svara* is also *d'oraita*! What's more, when one's *svara* and a verse in the Torah conflict, *svara* has the power to trump even Torah in the determination of law, when that *svara* is understood to more accurately reflect the deepest foundational principles of the Jewish tradition.

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The Requirements for Being a "Player"

Hint: Rabbinic ordination is *not* one of them. Many of the "Rabbis" of the talmudic era were never ordained and had no titles. In fact, the only thing the title "Rabbi" grants is indemnity against financial damages in the event that you make a halachic decision that turns out to be wrong. In that event, you are protected against being sued. (Sanhedrin 5a)

Gamirna and Savirna

The two requirements for being a "player" in the game of interpreting Jewish law and transforming the tradition are: being "gamirna" and being "savirna." Sanhedrin 5a. Horayot 2b. For a detailed explanation of what each term means, see Sota 20a and Eruvin 13a, particularly Rashi, d.h. "gamar gemara" and d.h. "savar svara."

Being "gamirna" means knowing your "learning"—the root gimel/mem/resh, in Aramaic, means "to learn." In the Talmudic era, it meant, simply, knowing your mishnahs backward and forward, word for word, just as they had been passed down to you from your teacher and to your teacher from his (it was always a "he" back then) teacher, etc. To be "gamirna" in the Talmudic era didn't require even knowing gemara/Talmud—because, of course, it hadn't been written yet! So being gamirna required mastery of a relatively small canon of Jewish knowledge. [An important question for us today is: what does it mean today for someone to be gamirna? How much would they have to know? And of which genres of Jewish literature? All of them? Only some of them? How much Talmud would I need to know to be gamirna? How much midrash? Codes, etc., etc. Are there other things, expertise in which, would make me gamirna? I don't know the answer to this... but I think it's an interesting and very important question.]

"Savirna" refers to the acknowledgement that one possesses svara. And, paraphrasing Menachem Elon's definition: svara is one's informed moral intuition, based on a broad range of experience, exposure to people different from yourself, insight into human nature and an understanding of the human condition. It is *what your kishkes tell you is right* if, and only if, you are steeped in Jewish values and principles, and an understanding of Jewish texts—i.e., if you are gamirna.

Being gamirna is a prerequisite to being savirna (although the opposite is not true). In other words, you can be full of "gemara"/Jewish learning, but have no insight into human nature, no empathy, no experience with people different from yourself, etc. You would then be gamirna, but not savirna. But you cannot be savirna unless you are already gamirna. In other words: you can't be an ignoramus and claim that "what your kishkes tell you" is svara. It isn't.

Svara implies a profound sensitivity to and deep moral empathy toward others, the courage to take action on an issue even when it is not popular or might cost you, and the knowledge and confidence to carry it out *in a Jewish way*—i.e., playing by the rules of the Jewish game, basing yourself on the sources of Jewish law, and the mechanisms of authentic Jewish change.

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What It Means to "Own" a Text

On the word level, know *from memory* these 15 things about each word:

1. Language—Hebrew or Aramaic
2. Root
3. Core meaning of root
4. Prefixes
5. Suffixes
6. Tense
7. Person
8. Gender
9. Number—singular or plural
10. Binyan
11. Voice—command, jussive, stative, etc.
12. Part of speech—noun, verb, adjective, preposition, etc.
13. Outside (contextual) translation
14. Vocalization/pronunciation
15. Inside (literal) translation

On the sentence level, know *from memory* these 8 things:

1. Inside and outside translations, as well as an expanded, yet concise, explanation, where necessary
2. Be able to recite fluently, with correct phrasing
3. The technical terms and how they work
4. Who's speaking? (i.e., Which side of the argument does each utterance represent?)
5. The historical period of the utterance—i.e., Is the utterance a tannaitic teaching? a mishnah? a baraita? a memra? the stamma?
6. Is the utterance a statement, question, challenge, resolution, etc.?
7. How does each utterance relate to what came before?
8. Articulate all implicit antecedents for every pronoun.

And remember, "owning a text," even though it sounds like something you do once and for all, is an iterative process. When you "own a text," you must feel confident that you "own it 100%"—you can recite it in your sleep and teach it to someone who's never learned a page of Talmud and they'll totally get it—*yet*...the next time you learn the same text, you'll slap yourself on the forehead and say, "Oh, *now* I see what's going on here!" and realize that *now* you *really* own it...until the next time you learn it, when you'll get it at an even deeper level, and on and on. That's the way Talmud works. Life, too.

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Jastrow and Frank Primer

The Basics

Jastrow

What's inside: Everything

Organized by: Roots. Find the root of the word you're looking for (see "Hints for Finding the Root," below); then you can find it in Jastrow. You can also sometimes find words in Jastrow, particularly nouns, as they appear in your text with prefixes and suffixes removed.

Direction: Left to right (like English)

Keep an eye out for: Jastrow Bonuses! Sometimes Jastrow translates full phrases directly from the Talmud; sometimes it will be *exactly what you're looking up*. It will be preceded by an abbreviation for your Masechet and page. More on this below.

Frank

What's inside: Technical terms and other *very common,* mostly Aramaic, words and phrases. Plus: a great list of acronyms in the back.

Organized by: Whole words or phrases, alphabetically, *not by root*.

Direction: Right to left (like Hebrew)

Keep an eye out for: The letter or word immediately before or after the one you're looking up in your text—Frank defines common phrases. Skim through all entries with your word to find your phrase or phrases that include your word to find out more about what it might mean.

Frank Tips

- Most of the words in Frank are Aramaic. He gives a Hebrew definition for the word as well, immediately to the left of the entry.
- Entry words are in bold
- Frank explains how the word works, i.e., not just the literal definition of the word, but what it implies and how it is used in the Talmud as a rhetorical device. This is why we love Frank.
- Read the examples! They might be from your text!

Remember: The Talmud is an Oral Tradition. It is not meant to be fully understood merely from the words written down. Don't spend too much time trying to figure out exactly what the sentence means as you look up words. Translate as many words as you can during chevruta time, and we'll put the pieces of the puzzle together during shiur.

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How to Figure Out What Your Word Means

1. Make your best guess at identifying the root (see Hints for Finding the Root, below). At SVARA, we're all about finding roots!

2. Make a note of what language you're working in—Hebrew or Aramaic. This will help you decide which dictionary to use, and which entry in that dictionary to look at.

    a. Clues that you're in **Hebrew** (in Jastrow: **b.h**):

        i. You're in a Mishna or a Baraita (these will be introduced by תנ״ר or some other form of the word תניא)

    b. Clues that you're in **Aramaic** (in Jastrow: **ch. or ch. same**):

        i. You're in the gemara—not a mishnah—particularly unattributed sections of gemara

        ii. You see lots of these: Prefixes: ד– Suffixes: א- or הי-

3. Go to the FIRST occurrence of your root in JASTROW. Core definitions will be in italics. If your root doesn't appear, guess again at the root. You and your chevruta each look up a different guess.

    a. If you guessed your root ends in ה, but didn't find it, try looking it up ending in י and you'll often find both together. They're alternate forms of the same root.

4. Begin skimming through the different numbered definitions within that entry.

    a. If you're not sure which is right, write a few guesses down! Often, the context will help clarify.

    b. Pay particular attention to definitions preceded by **a. fr. (and frequently), a. v. fr. (and very frequently)** and **a.e. (and especially)**

    c. Look for sample citations with your exact—or very similar—letter pattern. Deduce definition of your word from citation and copy down vowels, if given.

    d. Sometimes you'll get to your root and it will say **v. (vide, "go see")** followed by another root. Chase that down!

    e. Each separate paragraph under the entry indicates a different binyan, or transformation, of the root meaning: simple, passive, intensive, causative, reflexive, etc. As you learn the letter patterns associated with each binyan, you'll be able to narrow down your search immediately to a specific paragraph within each entry.

    f. Keep an eye out for the citation to your tractate and page, to find a **Jastrow bonus**! This will be preceded by an abbreviation of your tractate and then a page number, for example **Ber. 62a** for Berachot 62a. CAUTION: Jastrow bonuses, like all Jastrow citations, are often translated in very flowery, hyper-"outside" language. Even if he translates the whole sentence for you, copy that down but then look up each individual word so you see *how* your words mean what he says.

An alternate approach: If you're having trouble finding your word by looking up the root, look up the word in Jastrow *exactly as it appears in your text* and look for the root in parentheses. Then work backward and look up the root to understand your word's core meaning. This is very important. **Always look up the root of every word, even if you've found the definition of the entire word exactly as it appears**

While you're looking up the word in Jastrow, your chevruta can try Frank. [First one to find it should call out the page number, left or right column, top, bottom, or middle, then both of you meet there!] *But both chevrutas should always be working on the same word at the same time*, even if in different dictionaries.

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Hints for Finding the Root

Roots usually have 3 letters. Eliminate prefixes, infixes and/or suffixes to find your 3-letter root. These letters are always root no matter where they appear in the word: ‫ר צ פ ע ס ט ח ז‬ (‫ט‬ is very rarely an infix)

1. Eliminate prefixes, infixes, suffixes:

Suffixes	
‫א-‬	past or present tense marker (Aramaic)
‫ה-‬	past or present tense marker
‫ה-‬	her, hers
‫הם-‬	them, their (masc.)
‫הן-‬	them, their (fem.)
‫ו-‬	past or future tense marker
‫ו-‬	him, his
‫ות-‬	noun and present tense plural (fem.)
‫י-‬	past or future tense marker
‫י-‬	me, my
‫י-‬	masculine plural noun in construct state
‫י-‬	masculine plural noun (Aramaic)
‫יה-‬	him, his (Aramaic)
‫ין-‬	him
‫ים-‬	noun and present tense pl., masc.
‫ין-‬	noun and present tense pl., masc. (rabbinic Heb.)
‫ך-‬	you, your (singular)
‫כם-‬	you, your (plural, masc.)
‫כן-‬	you, your (plural, fem.)
‫נא-‬	I, present (Aramaic)
‫נו-‬	we, past (Hebrew)
‫נו-‬	him, direct object (Hebrew)
‫ני-‬	me, direct object (Hebrew)
‫ת-‬	you (singular), past
‫ת-‬	construct form of fem. singular noun
‫תי-‬	I, past
‫תם-‬	you (plural, masc.), past
‫תן-‬	you (plural, masc.) past

Prefixes	
on, about (Aramaic)	‫א-‬
marker of binyan *afel* (Aramaic)	‫א-‬
I, future	‫א-‬
marker of binyanim *itpa'el* and *itpe'al* (Aramaic)	‫אי-‬
marker of binyanim *itpa'el* and *itpe'al* (Aramaic)	‫את-‬
in, with	‫ב-‬
that, of (Aramaic)	‫ד-‬
the (Hebrew)	‫ה-‬
marker of binyan *hifil* (Hebrew)	‫ה-‬
marker of binyan *hitpa'el* (Hebrew)	‫הת-‬
and	‫ו-‬
future tense marker	‫י-‬
like, as	‫כ-‬
when	‫כש-‬
marker of binyan *nifal* (Hebrew)	‫נ-‬
we, future	‫נ-‬
to, for	‫ל-‬
infinitive marker	‫ל-‬
future or jussive marker (Aramaic)	‫ל-‬
from	‫מ-‬
marker of binyan *pi'el* or *hifil* (Hebrew)	‫מ-‬
marker of binyan *afel* (Aramaic)	‫מ-‬
marker of binyan *hitpa'el* (Hebrew)	‫מת-‬
emphasis marker (Aramaic)	‫ק-‬
that, of (Hebrew)	‫ש-‬
future tense marker	‫ת-‬

Infixes

— ו — —	— — ו —	— י — —	— — י —

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2. Only two letters left? The following letters are weak and tend to fall out: ה ו א י נ. They typically fall out from the following positions:

3rd position	2nd position	1st position
י – –	– ו –	נ – –
ה – –		י – –
א – –		א – – (only in Aramaic)

3. Still stuck? Look up the word as you find it in the text. If you find your word, make note of its root (Jastrow marks the root with a √), which you should then look up as well.

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Steps in the Chazara Process

It's all about chazara! This is where the magic happens.
Chazara serves, first, to help you diagnose where the weak points in your understanding of the text are, and then to deepen your understanding of the text beyond where you even realized it could have been deepened! This is where the text's molecules and your molecules come together. This is where you try to gain complete clarity of understanding (which, of course, will always be temporary and enhanced the next time you learn the text). Here's where you come to own the text, and own the tradition! *Without chazara, text study can actually <u>reinforce</u> a sense of powerlessness.* If you don't achieve absolute clarity on the meaning of the text—which can only happen through *chazara—the teacher will remain the only one in true possession of a)* *the text, b) most of the "smart ideas" about what the text is saying, and c) the tradition itself.*

<u>**Steps in the Chazara Process:**</u>

1. **Read Inside/Outside:** While looking at the text, the stronger chevruta (let's call them chevruta a) goes first, reading out loud through the text, phrase by phrase, with proper phrasing and pronunciation, and translating both "inside" and "outside," talking out any necessary explanatory or background information as if teaching the material to an uninitiated listener. Partner (b) should monitor and check *very carefully* and correct any mistakes immediately.
   Switch roles: Now chevruta (b) does the same thing while chevruta (a) monitors and corrects. *Note:* At the end of this step, both (a) and (b) should understand every individual word, inside and outside, and as many details about each word and phrase as their Hebrew level will allow. See page 7, "What It Means to Own a Text."

2. **Talk It Out:** Chevruta (a) should close their masechet and talk out the text, *in English*, from memory (without looking at the text at all), in a good, colloquial outside translation, *but staying fairly close to the inside translation,* moving through the text phrase by phrase, sentence by sentence, to make sure they're not missing any nuance of the text's "moves." The translation should follow the original words of the text closely enough that your chevruta should be able to know, at every point, where you are in the text. Chevruta (b) should be careful to monitor whether they think chevruta (a) *really gets it* or may not, at every given point. If chevruta (b) suspects there may be a gap or misunderstanding in chevruta (a)'s understanding, they should ask for clarification from chevruta (a). Remember: You are responsible for your chevruta's learning! And they are responsible for yours.
   Switch roles. Now chevruta (b) does the same thing, while chevruta (a) monitors.

3. **Recite From Memory:** Chevruta (a) then starts the memorization/internalization part of *chazara*, reciting the text out, in the original Hebrew/Aramaic, still without looking at the text. You are now *producing* the text, from within yourself, from your deep understanding of it. This is not a rote recitation. The text should be naturally emerging from inside of you! As soon as a mistake is made, even the most minor, chevruta (b) should correct you by simply saying *correctly* the word which was mispronounced or missed, and return you "Back to the top!" to begin reciting again, from the beginning. **This "Back to the top!" step is very important in the internalization process.** Student (a) is not finished until they can recite the entire section without error. Remember: memorization is primarily a means to an end (deep, integrated understanding), not an end in itself (the ability to rattle off a lot of words).
   Switch roles. Now chevruta (b) goes through the same process of recitation from memory with (a) monitoring.

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Masechtot (Tractates) of the Mishnah, Bavli & Yerushalmi

Total Masechtot:	Mishnah: 63		Bavli: 37		Yerushalmi: 39

Y	B	Masechet	מסכת	Seder	סדר
✔	✔	Bava Kama	בבא קמא		
✔	✔	Bava Metzia	בבא מציעא		
✔	✔	Bava Batra	בבא בתרא		
✔	✔	Sanhedrin	סנהדרין		
✔	✔	Makot	מכות	**נזיקין**	
✔	✔	Shevuot	שבועות	**Nezikin**	
		Eduyot	עדיות		
✔	✔	Avodah Zarah	עבודה זרה		
		Avot	אבות		
✔	✔	Horiyot	הוריות		
	✔	Zevachim	זבחים		
	✔	Menachot	מנחות		
	✔	Chulin	חולין		
	✔	Bechorot	בכורות		
	✔	Arachin	ערכין		
	✔	Tmurah	תמורה	**קדשים**	
	✔	Kritut	כריתות	**Kodashim**	
	✔	M'ilah	מעילה		
	✔	Tamid	תמיד		
		Midot	מדות		
		Kinim	קינים		
		Keilim	כלים		
		Oholot	אהלות		
		Negaim	נגעים		
		Parah	פרה		
		Taharot	טהרות		
		Mikvaot	מקואות	**טהרות**	
✔	✔	Nidah	נדה	**Tohorot**	
		Machshirin	מכשירין		
		Zavim	זבים		
		Tvul Yom	טבול יום		
		Yodayim	ידים		
		Uktzin	עוקצין		

Y	B	Masechet	מסכת	Seder	סדר
✔	✔	Berachot	ברכות		
✔		Peah	פאה		
✔		Dmai	דמאי		
✔		Kilayim	כלאים		
✔		Shvi'it	שביעית		
✔		Trumot	תרומות		
✔		Maasrot	מעשרות	**זרעים**	
✔		Maasar Sheni	מעשר שני	**Zeraim**	
✔		Chalah	חלה		
✔		Orlah	ערלה		
✔		Bikurim	ביכורים		
✔	✔	Shabat	שבת		
✔	✔	Eiruvin	עירובין		
✔	✔	Pesachim	פסחים		
✔	✔	Shekalim	שקלים		
✔	✔	Yoma	יומא		
✔	✔	Sukah	סוכה		
✔	✔	Beitzah	ביצה		
✔	✔	Rosh Hashanah	ראש השנה	**מועד**	
✔	✔	Taanit	תענית	**Moed**	
✔	✔	Megilah	מגילה		
✔	✔	Moed Katan	מועד קטן		
✔	✔	Chagigah	חגיגה		
✔	✔	Yevamot	יבמות		
✔	✔	Ketubot	כתובות		
✔	✔	Nedarim	נדרים		
✔	✔	Nazir	נזיר	**נשים**	
✔	✔	Sotah	סוטה	**Nashim**	
✔	✔	Gitin	גיטין		
✔	✔	Kidushin	קידושין		

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Map of the Daf

This map reflects a typical Vilna Shas layout of the Talmud, and indicates chronological layering from dark to light.

Daf Number

Tractate

The Chapter Number

Chapter Title

Ein Mishpat Ner Mitzvah

Mesoret HaShas

Tosafot

Rashi

Mishnah

Gemara

Torah Or

Hagahot HaGra

Mikra'ei Kodesh

or

Torah Or HaShalem

Inner Edge / Binding

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What's on the Daf?

HYPERLINKS

Torah Or | תורה אור

Location in Talmud: Between Talmud text and Rashi *OR* in a section on the inner side of the daf

Author: Rabbi Joshua Boaz Mevorakh, 16th Century in Venice, Italy

This takes you to: Tanakh verses that are cited in the Talmud text

You would go here to: look up a verse that is being cited and see it in context, *IF* you don't have the whole Tanakh memorized

*Sometimes called Mikra'ei Kodesh / מקראי קודש

Ein Mishpat Ner Mitzvah | עין משפט נר מצוה

Location in Talmud: Outside upper corner top of page

Author: Rabbi Joshua Boaz Mevorakh, 16th Century in Venice, Italy

This takes you to: the legal codification of our *sugya* - 1) Mishneh Torah, 2) Sefer Mitzvot Gadol (Smag), 3) Tur / Shulkhan Arukh

You would go here to: follow the halakhic process of our *sugya*, to see how the discussion in our *sugya* is codified by different thinkers into actionable *halakha* hundreds of years later

Masoret HaShas | מסרת הש״ס

Location in Talmud: Inside upper corner of page, always on binding side. In many editions, it goes all the way down the page. In some editions, it's all smushed in one paragraph

Author: Rabbi Joshua Boaz Mevorakh, 16th Century in Venice, Italy

This takes you to:

> 1) parallel texts in the Talmud Bavli
>
> 2) parallel texts in the Mishnah
>
> 3) parallel texts in tannaitic (1st-3rd century) material beyond the Mishnah (including: Tosefta, Midrashei Halakha),
>
> 4) parallel texts in the Talmud Yerushalmi

You would go here to: deepen your understanding of this issue across rabbinic literature by a) seeing how this idea, concept, or statement developed (through comparative analysis) or b) *bekiyut* (wide review) of an idea, concept or statement as it appears in the rest of the rabbinic corpus

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RISHONIM & GLOSSES

Rashi | רש״י

Location in the Talmud: Inside of the page toward the binding, written in "Rashi" script.

Author: Rabbi Solomon ben Isaac (**R**abbi **Sh**lomo ben **Y**ischaki), 1040-1105 in Troyes, France

This takes you to: a comprehensive phrase-by-phrase dictionary-like gloss and commentary to the Talmud

You would go here to: find clarification (and sometimes commentary!) on a word, phrase, or idea in the Talmud. Rashi sometimes brings in outside information about the a *sugya* to provide important context

Tosafot | תוספות

Location in Talmud: Outside of page, written in Rashi script with bigger *diburei hamatchil*

Author: Different tractates contain commentaries written by specific authors, and some tractates contain commentary written by a combination of authors. Various authors (called Tosafists or Ba'alei Tosafot), include Rabbeinu Tam (Rabbi Jacob ben Meir), Rabbi Samuel ben Meir, Rabbi Meir of Rothenburg, Rabbi Isaac of Dampierre, Rabbi Samson of Sens; 12th-13th Centuries in France & Germany

This takes you to: Tosafot Shelanu ("Our Tosafot"), Medieval commentary assembled by Rashi's descendents

You would go here to: surface questions and dilemmas that are at stake in our *sugya* or see how our *sugya* interacts with other *sugyot* that might seem to contradict or support it

Rabeinu Chananel | רבינו חננאל

Location in Talmud: Along the outer edges of the *daf* toward the bottom

Author: Rabbi Chananel ben Chushiel, 11th Century; Kairowan, Tunisia

This takes you to: Rabbeinu Chananel's commentary on the Talmud, which is a clarified summary that includes *halakhic* decisions of his own understanding of a *sugya* based on Gaonic teachings

You would go here to: read Rabeinu Chananel's summary of the core concepts and ideas found in a section of the Talmud, or to trace back the halakhic development of a *sugya* from a widely quoted commentator

Hagahot HaGra (Glosses of the Gra) | הגהות הגר״א

Location in Talmud: Outside middle of page

Author: Rabbi Elijah of Vilna ("Vilna Gaon" - "**H**a**G**aon **R**abbenu **E**liyahu"), 1720 - 1797; Vilna, Lithuania Haghot

This takes you to: the Gra's notes!

You would go here to: see variant readings of your *sugya* text based on the Gra's notes and ideas

Hagahot HaBach (Glosses of the Bach) | הגהות הב״ח

Purpose: Variant readings of your text

Location in Talmud: Inside middle of page

Author: Rabbi Joel Sirkes (known by name of his book: Bayit Chadash - Bach) 1561-1640; Poland

This takes you to: suggestions for textual emendations in the Talmud and Rashi from notes added by author to his copy of the Talmud. Indicated in the text by a letter in Rashi script within parentheses

You would go here to: see the Bach's suggestion for how the text *should* be read based on his own notes

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Codes Cheat Sheet

Mishneh Torah | משנה תורה | *("Second to the Torah")*

Rambam | רמב״ם | Maimonides (Spain 1135—Egypt 1204)

Deletes all references to opposing opinions, biblical sources, where in the gemara the issue appears, the names of the disputants, etc. Reorganizes the gemara into 14 topic-specific books (sefarim), each divided into sub-books named Hilchot X (The Laws of X), each of which is then divided into chapters, then halachot.

Rambam citation in the Ein Mishpat Ner Mitzvah:

_____ הלי׳ -or- הלכה	_____ מהלי׳ -or- מהלכות	___ פ״י	מיי׳
Halacha # **Halacha**	**Name of Halachot** **MiHilchot** *(from The Laws of…)*	**Perek #** **Perek**	**Maimonides**

"Smag" | ספר מצוות גדול | *(Sefer Mitzvot Gadol, "Big Book of Mitzvot")*

Rabbi Moshe ben Yaakov of Coucy (France 13th c)

Organizes the 613 mitzvot into "Do's" and "Don't's." Gives sources for each *mitzvah*.

Smag citation in the Ein Mishpat Ner Mitzvah:

_____	לאוין -or- עשין	סמ״ג
Mitzvah #	**Lavin** (Don't's) **Asin** (Do's)	**Sma"g**

Tur | ארבעה טורים | *(Arba'ah Turim, "The Four Pillars")*

Rabbi Yaakov ben Asher (he was the son of the Rosh) (1280–1340)

Gives sources. Quotes original Talmudic texts extensively. Sacrifices clarity. Divided into four "pillars" or books: *Orah Hayim* (laws relating to prayer, Shabbat and holiday observance, and other rituals of everyday life), *Yoreh De'ah* (laws of kashrut, tzedakah, conversion, and other ritual matters), *Even ha'Ezer* (laws relating to marriage), and *Hoshen Mishpat* (civil law, including sections on lending money, renting and buying homes, and worker-employer relations).

Tur citation in the Ein Mishpat Ner Mitzvah:

____ סעי׳	___ סי׳	ח״מ -or- אה״ע -or- י״ד -or- או״ח	טור
Se'if # **Se'if**	**Siman #** **Siman**	**Choshen Mishpat** **Even Ha'Ezer** **Yoreh Deah** **Orach Chayim**	**Tur**

Shulchan Aruch | שולחן ערוך | *("The Set Table")*

Rabbi Yosef Karo (Spain 1488–Tsfat 1575)

Composed, 1564

Karo called "the *mechabber*." Maintains Tur's structure of 4 divisions, with same names. Very clear. More divisions than Tur. A concise version of Karo's own Bet Yosef on the Tur (from which he deleted the sources given there). Gained wide acceptance after R. Moshe Isserles' (the Rema's) gloss, giving the Ashkenazic take on each law where it differed. His gloss called the "mapa"/tablecloth.

Shulchan Arukh citation in the Ein Mishpat Ner Mitzvah:

	סעי׳		סי׳	ח״מ	-or-	אה״ע	-or-	י״ד	-or-	או״ח	טושו״ע
Se'if #	Se'if	Siman #	Siman	Choshen Mishpat		Even Ha'Ezer		Yoreh Deah		Orach Chayim	Tur/Shulkhan Aruch