

Ein mishpat, Ner mitzvah
(*Hebrew: Well of justice, Lamp of the commandment*) Compiled in the 16th century this provides the source references to the laws being discussed on the page.

Tosafot (Hebrew: *additions*) These medieval commentaries were written in the 12th and 13th centuries. They are the work of various Talmudic scholars primarily living in France and Germany.

Other commentaries Various other commentaries appear in the margins of a printed Talmud page.

Chapter number	Chapter name
	<p>Rashi's commentary –Rashi (an acronym for Rabbi Shlomo Yitchaki) was a major Jewish scholar active in 11th century France. Rashi compiled the first complete commentary on the Talmud. The Mishnah are written in in a brief, terse style without punctuation and Rashi's commentary is directed towards helping readers work through the text and understand its basic form and content.</p>

Mishnah and Gemara The central column of the page contains verses of the Mishnah followed by verses from the Gemara. The Mishnah is the primary record of the teaching, decisions and disputes of a group of Jewish religious and judicial scholars known as Tannaim, active from about 10 to 220 CE. Originally transmitted orally, it was edited into its current form and written down in 200 CE by Rabbi Yehuda Hanasi. Written primarily in Hebrew, it is divided into 63 tractates and organized into six sections or 'orders'. The Gemara is an analysis and expansion on the Mishnah. There are two versions - the Babylonian Talmud (the most commonly studied) and the Jerusalem Talmud. The Gemara is written primarily in Aramaic and is a complex combination of legal debate, legend, textual analysis and philosophical enquiry. Together, the Mishnah and Gemara are often referred to as the Talmud.

Glosses Many modern printed Talmud editions include short definitions, comments and cross references from a variety of scholars active between the 17th and 19th centuries