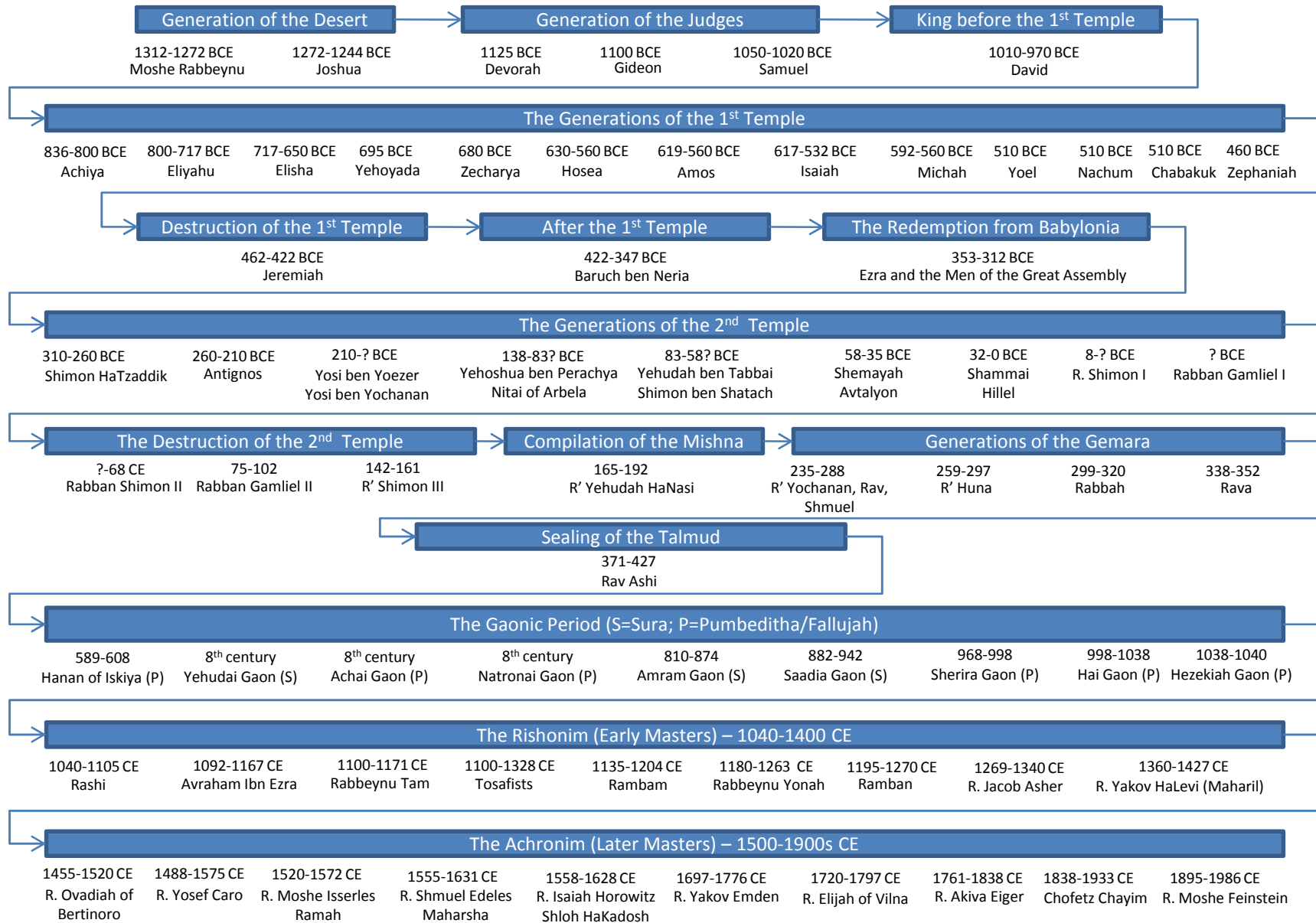


Development of the Oral Tradition – Sinai to the Present...



The Tractates of the Talmud

Zeraim - Seeds	Moed - Times	Nashim – Women	Nezikin - Damages	Kodshim - Offerings	Tohorot - Purities
<p>Berachot: Blessings & Prayers (Liturgical rules)</p> <p>Peah: Corners of fields and gleanings left for the poor.</p> <p>Demai: Produce bought from a person whose tithings are suspect.</p> <p>Kilayim: Forbidden mixtures of plants, animals, and clothing.</p> <p>Sheviit: The Sabbatical Year.</p> <p>Terumot: Produce set aside as gifts for the Kohanim.</p> <p>Ma'aserot: Tithes given to the Levites.</p> <p>Ma'aser Sheni: Tithes eaten in Yerushalayim.</p> <p>Challah: The portion of dough given to the Kohanim.</p> <p>Orlah: Forbidden fruits of trees during the first four years after planting.</p> <p>Bikkurim: First fruits brought to the Beit Hamikdash.</p>	<p>Shabbath: Sabbath observance: The 39 forbidden labors of the Sabbath.</p> <p>Eruvin: Rabbinical decrees regarding the Sabbath (Extension of Sabbath boundaries).</p> <p>Pesachim: Observance of the Pesach / Passover festival & the Paschal lamb.</p> <p>Shekalim: The annual half-shekel head tax paid to the Beit Hamikdash.</p> <p>Yoma: Observance of Yom Kippur.</p> <p>Succah: Observance of Sukkot.</p> <p>Beitzah: The Rabbinical decrees regarding the Festivals.</p> <p>Rosh Hashana: Observance of Rosh Hashana.</p> <p>Taanit: Public Fast Days.</p> <p>Megillah: Reading Megillat Esther on Purim.</p> <p>Moed Katan: The Intermediate days of Pesach / Passover & Sukkot.</p> <p>Chagigah: Sacrificial offerings during the three Pilgrimage Festivals.</p>	<p>Yevamot: Levirate Marriage, <i>Chalitzah</i>, <i>Agunot</i></p> <p>Ketubot: Marriage contracts, and financial obligations, The mutual rights and duties of husband & wife.</p> <p>Nedarim: The making & annulment of vows and oaths.</p> <p>Nazir: The Nazirite vows.</p> <p>Sotah: The suspected adultress.</p> <p>Gittin: Laws of divorce and the annulment of marriage.</p> <p>Kiddushin: Laws of marriage (betrothals).</p>	<p>Bava Kamma: Damage to person & property, loans and interest, stolen goods.</p> <p>Bava Metzia: Lost & found property, embezzlement, fraud, usury, sales, rentals, rights of hired laborers.</p> <p>Bava Batra: Real estate, possessions, inheritance, partnership, evidence, testimony.</p> <p>Sanhedrin: The Judiciary, judicial procedure, capital punishment.</p> <p>Makkot: False witnesses, exile (cities of refuge), corporal punishment.</p> <p>Shevuot: Oaths, private or court administered.</p> <p>Eduyyot: Testimonies.</p> <p>Avodah Zarah: Idolatry and superstitions.</p> <p>Avot: Ethics of the Fathers.</p> <p>Horayot: Erroneous judicial rulings.</p>	<p>Zevachim: Animal & bird sacrifices in the Beit Hamikdash.</p> <p>Menachot: Flour offerings, wine libations.</p> <p>Chullin: Laws of non-sacred animal slaughter & dietary laws.</p> <p>Bechorot: Firstborns - human and animal.</p> <p>Arachin: Valuation & consecration of personal worth to the Beit Hamikdash.</p> <p>Temurah: Exchange of sanctified things.</p> <p>Keritot: Spiritual excision and sin-offerings.</p> <p>Me'ila: Trespass (sacreligious treatment) of Beit Hamikdash property.</p> <p>Tamid: Daily morning & evening sacrifice.</p> <p>Middot: Beit Hamikdash architecture</p> <p>Kinnim: Birds (nests) offerings.</p>	<p>Kelim: Ritual uncleanness of utensils and garments.</p> <p>Oholot: The defilement caused by a corpse to houses.</p> <p>Negaim: The complex laws of Tzaraat.</p> <p>Parah: Regulations concerning the red heifer.</p> <p>Tohorot: Lesser degrees of uncleanness lasting until sunset.</p> <p>Mikvaot: Ritual baths and immersion.</p> <p>Niddah: The laws of family purity.</p> <p>Machshirin: Liquids and foods that are susceptible to ritual uncleanness.</p> <p>Zavim: Secretions which render a person unclean.</p> <p>Tevul Yom: Cleanness acquired at sunset after daytime immersion.</p> <p>Yadayim: The defilement of the hands and their purification.</p> <p>Uktzin: Fruits and plants susceptible to uncleanness.</p>

Baraita

- (Aramaic. "external teaching"; pl. *baraitot*).
- Any Tannaitic (early Sages; 20-200 CE) statement not found in the [Mishnah](#) as well as certain Amoraic (later Sages; 200-500 CE) statements in which the Mishnah is explained. Collections of such explanatory *baraitot*, arranged by R. [Chiyya](#) and R. Oshaya and by Bar Kappara, appear in the Tosefta and the [Midrash Halakhah](#), while many laws found in them are cited in the [Talmud](#).
- The legal authority of a *baraita* is less than that of a Mishnaic statement; hence, when there is a contradiction between the two, the Mishnah nearly always proves decisive, although there are some exceptions to this rule.
- Tannaitic *baraitot* may be divided into various categories.
 - There are those which supplement the Mishnah
 - a *baraita* may also quote a [Halakhah](#) not found in the Mishnah
 - or it may contain a version of a *halakhah* differing from that cited in the Mishnah.
- These *baraitot* have a distinguishing introductory formula, such as *tanya* ("we have learned this") or *tanu rabbanan*("the sages taught").
- The numerous *baraitot* of Amoraic origin are usually either brief explanations of or additions to the Mishnah; unlike the Tannaitic *baraitot*, they do not contain differing opinions. Such *baraitot* were not given much weight by the Talmudic sages.
- While most of the *baraitot* are Halakhic in nature, a significant number (both Tannaitic and Amoraic) have an Aggadic character.
- Certain collections of *baraitot*, dating from the Tannaitic period, form special units of their own. Prominent among them are:
 - the *Baraita de-Rabbi Meir*, "on acquiring the Torah," which constitutes an extra chapter (no. 6) attached to tractate [Avot](#) of the Mishnah;
 - the *Baraita de-Rabbi Yishma'el* ("of 13 Rules"), which now forms part of the daily [Morning Service](#); and
 - the *Baraita de-Rabbi Eliezer* ("of 32 Rules"), which is often printed after Tractate [Berakhot](#) of the Babylonian Talmud.