

Tosefta

Name of Tractate and Chapter Number

תוספתא

שם מסכת ומספר הפרק

attributed to a particular Tanna in the Tosefta :
7 Furthermore, the Tosefta tends to elaborate the Mishnah with additional discussions and commentaries, together with supplementary aggadic and midrashic material. There is much debate as to when the Tosefta was compiled. Much of the Tosefta is currently regarded as being collected shortly after the Mishnah was redacted :

פרק ב א The Amoraim (sages of the Gemara) were obligated to know every Mishna, but may have been unaware of a Braisa in the Tosefta : ב There are times when the Gemara refutes a statement made by an Amora because it contradicts a Braisa. On occasion the Talmud cites a Braisa that is not found in the Tosefta. This implies that there may have been earlier Tanaaitic sources that did not survive :

פרק א א The Tosefta means the supplement and it contains complementary Tanaaitic sources called Braisos (from the period of the Mishna) that were not included in the Mishna. The Tosefta has the same divisions of sedarim and masechtos as the Mishna and is mainly written in Mishnaic Hebrew, with some Aramaic : ב While the Mishnah was redacted by Rabbi Yehudah HaNasi in consultation with members of his yeshiva, the Tosefta was edited in isolation by Rabbi Chiya bar Abba and Rabbi Oshaiah : ג It is therefore considered less authoritative than the Mishna but more authoritative than the Gemara (see Rashi in his commentary on Sanhedrin 33a). The text of most of Tosefta is almost identical with the Mishnah but often laws in the Mishna cited anonymously are

הגהות הגר"א (6) The Gra, HaGaon Rabbi Eliyahu ben Shlomo Zalman of Vilna wrote short notes on the Tosefta : (7) They usually change the text by adding or subtracting words based on manuscripts that Vilna Gaon had : (8) They are cited with curved brackets and a Rashi script letter :

נוסחאות כ"י (כתבי יד)

(6) These notes change the wording in the text from older sources : (7) They are brought by a Rashi letter with a left hand curved bracket :

enclosed in square brackets : (6) פרק ב However, unlike the other commentaries printed with the Tosefta, the citations of the Ohr HaGanuz are printed in such a way that the numbering restarts at every chapter :

אור הגנוז

פרק א [6] The Ohr HaGanuz (the Hidden light) are versions of the text of the Tosefta written in the year 4856 (1096 CE) : [7] They were first printed in the Wein Shas in 5620 (1860 CE). [8] They are cited by a Rashi script letter

חסדי דוד

until shortly before his death that Chasdei Dovid was published in 5550 (1790 CE). As well as writing these major works, he wrote Chukas HaPesach, on the rituals of Pesach in published in Livorno in 5556 (1796 CE), Lamnatzeach LeDovid, chiddushim on the Talmud published in Salonica in 5555 (1795 CE) and Sifre Derav, a commentary on Sifre published in Salonica in 5564 (1804 CE), as well as many liturgical works :

פרק ג Notes of Rabbi Pardo on the Talmud are found in the Vienna edition of 5620 – 5632 (1860 – 1872 CE), and on the Rif in the Vilna edition of 5641 – 5646 (1881 – 1886 CE). Rabbi Pardo married while in Spalato. He had three sons; Yaacov, Yitzchak, and Avraham, and one daughter. His daughter married one of his primary talmidim, Rabbi Avraham Penso, author of the Appe Zutre printed in Salonica in 5558 (1798 CE). His son Avraham Pardo married a daughter of the Chayim Yosef Dovid Azulai (Chida) :

פרק א Rabbi Dovid Shmuel ben Yaakov Pardo was born in Venice 5479 (1719 CE) and died in Jerusalem in 5552 (1792 CE). He was the Rabbi of Sarajevo. After learning in Venice he travelled to Ragusa on the island of Sicily, south of Italy. He then lived for some years in Sarajevo in Bosnia where he began to teach. At just nineteen years old (in around 5498, 1738 CE) he travelled from Sarajevo to Spalato, Dalmatia, where Rabbi Abraham David Papo ben Shemuel Shemaia, became his Rebbe. Eventually Rabbi Pardo was appointed as the rabbi of the Spalato :

פרק ב In 5512 (1752 CE) Rabbi Pardo began to publish. His first work was Shoshannim LeDavid a commentary on the Mishnah published in Venice. Following from this, he wrote Maskil LeDovid, a supercommentary on Rashi that was published in Venice in 5520 (1760 CE) and responsa called Michtav LeDovid published in Salonica in 5529 (1769 CE). It was not

מצפה שמואל (8) Written by Rabbi Shmuel Avigdor ben Avraham of Karlin : (9) His notes on the Tosefta are very short, often simply one word : (10) The notes usually compare a single word in the text of the Tosefta to the text of the Talmud : (11) At other times the notes cite different words from other sources that had a different word from that quoted in the Tosefta : (12) The notes are cited by a square letter in curved brackets : (13) The numbering system simply resets at the beginning of a new perek (chapter) :

מנכת בכורים

student of Rav Chayim of Volozhin, the talmid Muvhak of the Vilna Gaon. Although he spent most of his life as the head of the Beis din in Karlin, he eventually moved to Eretz Yisrael :

Also written by Rabbi Shmuel Avigdor ben Avraham of Dolhinov, Belarus. The Minchas Bikkurim was written to explain the simple meaning of the Tosefta. Rabbi Avigdor was a