

Mishnah

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The **Mishnah** or **Mishna** (**Hebrew**: מִשְׁנָה, "study by repetition"), from the verb *shanah* הִשָּׁנָה, or "to study and review", also "secondary";^[1] is the first major written [redaction](#) of the Jewish [oral traditions](#) known as the "[Oral Torah](#)". It is also the first major work of [Rabbinic literature](#).^{[2][3]}

The Mishnah was redacted between 180 and 220 CE by [Rabbi Yehudah haNasi](#) when, according to the [Talmud](#), the persecution of the Jews and the passage of time raised the possibility that the details of the oral traditions of the [Pharisees](#) from the [Second Temple period](#) (536 BCE – 70 CE) would be forgotten. The majority of the Mishnah is written in [Mishnaic Hebrew](#), while some parts are [Aramaic](#).

The Mishnah consists of six orders (*sedarim*, singular *seder* סֵדֵר), each containing 7–12 tractates (*masechtot*, singular *masechet* מַסֵּכָה; lit. "web"), 63 in total, and further subdivided into chapters and paragraphs or verses.

The word *Mishnah* can also indicate a single paragraph or verse of the work itself, i.e. the smallest unit of structure in the Mishnah. For this reason the whole work is sometimes called by the plural, *Mishnayot*.

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Structure

The term "Mishnah" originally referred to a method of teaching by presenting topics in a systematic order, as contrasted with *Midrash*, which meant teaching by following the order of the Bible. The Mishnah as a written compilation accordingly orders its content by subject matter, instead of by biblical context as the Midrashim do. Likewise it includes a much broader selection of halakhic subjects, and discusses individual subjects more thoroughly, than the Midrashim.

The Mishnah consists of six orders (*sedarim*, singular *seder* סדר), each containing 7–12 tractates (*masechtot*, singular *masechet* תכנסת; lit. "web"), 63 in total. Each *masechet* is divided into chapters (*peraqim*, singular *pereq*) and then paragraphs (*mishnayot*, singular *Mishnah*). In this last context, the word *mishnah* means a single paragraph of the work, i.e. the smallest unit of structure, leading to the use of the plural, "Mishnayot", for the whole work.

Because of the division into six orders, the Mishnah is sometimes called *Shas* (an [acronym](#) for *Shisha Sedarim* – the "six orders"), though that term is more often used for the Talmud as a whole.

The six orders are:

- [Zera'im](#) ("Seeds"), dealing with prayer and blessings, tithes and agricultural laws (11 tractates)
- [Mo'ed](#) ("Festival"), pertaining to the laws of the Sabbath and the Festivals (12 tractates)
- [Nashim](#) ("Women"), concerning marriage and divorce, some forms of oaths and the laws of the nazirite (7 tractates)
- [Nezikin](#) ("Damages"), dealing with civil and criminal law, the functioning of the courts and oaths (10 tractates)
- [Kodashim](#) ("Holy things"), regarding sacrificial rites, the [Temple](#), and the [dietary laws](#) (11 tractates) and
- [Tehorot](#) ("Purities"), pertaining to the laws of purity and impurity, including the impurity of the dead, the laws of food purity and bodily purity (12 tractates).

In each order (with the exception of Zeraim), tractates are arranged from biggest (in number of chapters) to smallest. A popular [mnemonic](#) consists of the [acronym](#) "Z'MaN NaKaT."^[4]

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The Six Orders of the Mishnah (הנשמ ירדס השש)

Zeraim (Seeds) (ביעריז)	Moed (Festival) (דעומ)	Nashim (Women) (בישנ)	Nezikin (Damages) (ויקריזנ)	Kodashi m (Holies) (בישדק)	Tohorot (Purities) (תורהט)
<ul style="list-style-type: none"> • Berakh ot • Pe'ah • Demai • Kil'ayi m • Shevi'i t • Terum ot • Ma'ase rot • Ma'ase r Sheni • Hallah • Orlah • Bikkur im 	<ul style="list-style-type: none"> • Shabb at • Eruvin • Pesahi m • Shekal im • Yoma • Sukka h • Beitza • Rosh Hasha nah • Ta'anit • Megill ah • Mo'ed Katan • Hagig ah 	<ul style="list-style-type: none"> • Yevam ot • Ketubo t • Nedari m • Nazir • Sotah • Gittin • Kiddus hin 	<ul style="list-style-type: none"> • Bava Kamm a • Bava Metzia • Bava Batra • Sanhed rin • Makko t • Shevu' ot • Eduyot • Avoda h Zarah • Avot • Horayo t 	<ul style="list-style-type: none"> • Zevahi m • Menah ot • Hullin • Bekho rot • Arakhi n • Temur ah • Kerito t • Me'ila h • Tamid • Middo t • Kinni m 	<ul style="list-style-type: none"> • Keilim • Oholot • Nega'im • Parah • Tohorot • Mikva'o t • Niddah • Makhsh irin • Zavim • Tevul Yom • Yadayi m • Uktzim

The [Babylonian Talmud](#) (Hagiga 14a) states that there were either six hundred or seven hundred orders of the Mishnah. [Hillel the Elder](#) organized them into six orders to make it easier to remember. The historical accuracy of this tradition is disputed. There is also a tradition that [Ezra](#) the scribe dictated from memory not only the 24 books of the [Tanakh](#) but 60 esoteric books. It is not known whether this is a reference to the Mishnah, but there is a case for saying that the

Mishnah does consist of 60 tractates. (The current total is 63, but Makkot was originally part of Sanhedrin, and Bava Kamma, Bava Metzia and Bava Batra may be regarded as subdivisions of a single tractate Nezikin.)

Interestingly, [Reuvein Margolies](#) (1889–1971) posited that there were originally seven orders of Mishnah, citing a [Gaonic](#) tradition on the existence of a seventh order containing the laws of [Sta"m](#) (scribal practice) and Berachot (blessings).

Omissions

A number of important laws are not elaborated upon in the Mishnah. These include the laws of [tzitzit](#), [tefillin](#) (phylacteries), [mezuzot](#), the holiday of [Hanukkah](#), and the laws of [gerim](#) (converts). These were later discussed in the minor tractates.

Rabbi [Nissim Gaon](#) in his *Hakdamah Le'mafteach Hatalmud* writes that many of these laws were so well known that it was unnecessary for Rabbi Judah to discuss them. [Reuvein Margolies](#) suggests that as the Mishnah was redacted after the [Bar Kochba](#) revolt, [Rabbi Judah](#) could not have included discussion of [Hanukkah](#) which commemorates the Jewish revolt against the [Syrian-Greeks](#) (the Romans would not have tolerated this overt nationalism). Similarly, there were then several decrees in place aimed at suppressing outward signs of national identity, including decrees against wearing tefillin and tzitzit; as [Conversion to Judaism](#) was against Roman law, Rabbi Judah would not have discussed this.^[5]

[David Zvi Hoffman](#) suggests that there existed ancient texts in the form of the present day [Shulchan Aruch](#) that discussed the basic laws of day to day living and it was therefore not necessary to focus on these laws in the Mishnah.

Mishnah, Gemara and Talmud

Rabbinic commentaries on the Mishnah from the next four centuries, done in the [land of Israel](#) and in [Babylonia](#), were eventually redacted and compiled as well. In themselves they are known as [Gemara](#). The books which recite the Mishnah in its original structure, together with the associated Gemara, are known as [Talmuds](#). Two Talmuds were compiled, [Babylonian Talmud](#) (to which the term "Talmud" normally refers) and [Jerusalem Talmud](#). Unlike the Hebrew Mishnah, the Gemara is written primarily in [Aramaic](#).

Content and purpose

The Mishnah teaches the oral traditions by example, presenting actual cases being brought to judgment, usually along with the debate on the matter and the judgment that was given by a wise and notable rabbi based on the [halacha](#), [mitzvot](#), and spirit of the teaching ("Torah") that guided his sentencing. In this way, it brings to everyday reality the practice of the [mitzvot](#) as presented in the Bible, and aims to cover all aspects of human living, serve as an example for future judgments, and, most important, demonstrate pragmatic exercise of the Biblical laws, which was much needed since the time when the [Second Temple](#) was destroyed (70 CE). The Mishnah does

not claim to be the development of new laws, but rather the collection of existing traditions.^{[[citation needed](#)]}

The term "Mishnah" is related to the verb "shanah", to teach or repeat, and to the adjectives "sheni" and "mishneh", meaning "second". It is thus named for being both the one written authority (codex) secondary (only) to the [Tanakh](#) as a basis for the passing of judgment, a source and a tool for creating laws, and the first of many books to complement the Bible in certain aspects.

Oral law

Main article: [Oral Torah](#)

Before the publication of the Mishnah, Jewish scholarship and judgement were predominantly oral, as it was not permitted to write them down.^{[[citation needed](#)]} The earliest recorded oral law may have been of the [midrashic](#) form, in which [halakhic](#) discussion is structured as [exegetical](#) commentary on the [Torah](#).^{[[citation needed](#)]} Rabbis expounded on and debated the [Tanakh](#) ([Hebrew](#): תנ"ך), the [Hebrew Bible](#), without the benefit of written works (other than the Biblical books themselves), though some may have made private notes ([Hebrew](#): מגילות סתרים, *megillot setarim*), for example of court decisions. The oral traditions were far from monolithic, and varied among various schools, the most famous of which were the [House of Shammai](#) and the [House of Hillel](#).

After [First Jewish–Roman War](#) in 70 AD, with the end of the [Second Temple](#) Jewish center in Jerusalem, Jewish social and legal norms were in upheaval. The Rabbis were faced with the new reality of Judaism without a Temple (to serve as the center of teaching and study) and Judea without autonomy. It is during this period that Rabbinic discourse began to be recorded in writing.^{[[6](#)][[7](#)]} The possibility was felt that the details of the oral traditions of the [Pharisees](#) from the [Second Temple period](#) (536 BCE – 70 CE) would be forgotten, so the justification was found to have these oral laws transcribed.^{[[citation needed](#)][[8](#)]}

Over time, different traditions of the Oral Law came into being, raising problems of interpretation. According to the *Mevo Hatalmud* many rulings were given in a specific context, but would be taken out of it; or a ruling was revisited but the second ruling would not become popularly known. To correct this, Rabbi Yehuda haNasi took up the redaction of the Mishnah. If a point was of no conflict, he kept its language; where there was conflict, he reordered the opinions and ruled; and he clarified where context was not given. The idea was not to use his own discretion, but rather to examine the tradition as far back as he could, and only supplement as required.^{[[citation needed](#)]}

The Mishnah and the Hebrew Bible

According to [Rabbinical Judaism](#), the Oral Torah ([Hebrew](#): תורה שבעל-פה, *Torah she-be'al-peh*) was given to Moses with the [Torah](#) at [Mount Sinai](#), as an exposition to the latter. The accumulated traditions of the Oral Law, expounded by scholars in each generation from Moses onward, is considered as the necessary basis for the interpretation, and often for the reading, of

the Written Law. Jews refer to this as the *Masorah* (*Hebrew*: מסורה), roughly translated as tradition. The resulting Jewish law and custom is called *halakha* (*Hebrew*: הלכה).

Notably, the Mishnah does not cite a written scriptural basis for its laws: the Oral Law codified in the Mishnah does not derive directly from the Written Law of the Torah. This is in contrast with the *Midrash halakha*, works in which the sources of the traditionally received laws are identified in the Tanakh, often by linking a verse to a *halakha*. These Midrashim often predate the Mishnah.

The Mishnah also quotes the Torah for principles not associated with [law](#), but just as practical advice, even at times for humor or as guidance for understanding historical debates.

Authorship



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Main article: [Tannaim](#)

The rabbis who contributed to the Mishnah are known as the *Tannaim*,^{[9][10]} of whom approximately 120 are known. The period during which the Mishnah was assembled spanned about 130 years, or five generations, in the 1st and 2nd centuries CE. [Yehudah haNasi](#) is credited with the final redaction and publication of the Mishnah,^[11] though there have been a few additions since his time:^[12] those passages that cite him or his grandson, [Rabbi Yehuda Nesi'ah](#), and the end of Tractate Sotah, which refers to the period after Rabbi's death. One must also note that in addition to redacting the Mishnah, Rabbi and his court also ruled on which opinions should be followed, though the rulings do not always appear in the text.

Most of the Mishnah is related without [attribution](#) (*stam*). This usually indicates that many sages taught so, or that Yehudah HaNasi (often called simply "Rabbi") ruled so. The *halakhic* ruling usually follows that view. Sometimes, however, it appears to be the opinion of a single sage, and the view of the sages collectively (*Hebrew*: חכמים, *hachamim*) is given separately.

As Yehuda haNasi went through the tractates, the Mishnah was set forth, but throughout his life some parts were updated as new information came to light. Because of the proliferation of earlier versions, it was deemed too hard to retract anything already released, and therefore a second version of certain laws were released. The [Talmud](#) refers to these differing versions as *Mishnah Rishonah* ("First Mishnah") and *Mishnah Acharonah* ("Last Mishnah"). [David Zvi Hoffman](#) suggests that *Mishnah Rishonah* actually refers to texts from earlier Sages upon which Rabbi based his Mishnah.

The Talmud records a tradition that unattributed statements of the law represent the views of [Rabbi Meir](#) (Sanhedrin 86a), which supports the theory (recorded by [Sherira Gaon](#) in his famous *Iggeret*) that he was the author of an earlier collection. For this reason, the few passages that

actually say "this is the view of Rabbi Meir" represent cases where the author intended to present Rabbi Meir's view as a "minority opinion" not representing the accepted law.

There are also references to the "Mishnah of [Rabbi Akiva](#)", suggesting a still earlier collection;^[13] on the other hand, these references may simply mean his teachings in general. Another possibility is that Rabbi Akiva and Rabbi Meir established the divisions and order of subjects in the Mishnah, making them the authors of a school curriculum rather than of a book.

Authorities are divided on whether Rabbi recorded the Mishnah in writing or established it as an oral text for memorisation. The most important early account of its composition, the Epistle of Sherira Gaon, is ambiguous on the point, though the "Spanish" recension leans to the theory that the Mishnah was written. However, the Talmud records that, in every study session, there was a person called the *tanna* appointed to recite the Mishnah passage under discussion. This may indicate that, even if the Mishnah was reduced to writing, it was not available on general distribution.

Acceptance



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Main article: [Karaites](#)

Some Jews did not accept the written codification of the oral law at all; known as [Karaites](#), they comprised a significant portion of the world Jewish population in the 10th and 11th centuries CE, and remain extant, although they currently number in the thousands.

Mishnah Study



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Textual variants

Manuscripts

Printed editions

The first printed edition of the Mishnah was published in [Napoli](#). There have been many subsequent editions, including the late 19th century [Vilna](#) edition, which is the basis of the editions now used by the religious public.

As well as being printed on its own, the Mishnah is included in all editions of the Babylonian and Jerusalem Talmuds. Each paragraph is printed on its own, and followed by the relevant Gemara discussion. However, that discussion itself often cites the Mishnah line by line. While the text printed in paragraph form has generally been standardized to follow the Vilna edition, the text cited line by line often preserves important variants, which sometimes reflect the readings of older manuscripts.

The nearest approach to a critical edition is that of [Hanoch Albeck](#). There is also an edition by [Yosef Qafih](#) of the Mishnah together with the commentary of [Maimonides](#), which compares the base text used by Maimonides with the Napoli and [Vilna](#) editions and other sources.

Oral traditions and pronunciation

[Amar Rabbi Elazar](#)



Menu

0:00

A traditional setting of the last passage of the first tractate, [Berakhot](#), which describes how scholars of the Talmud create peace in the world. Performed by [Cantor Meyer Kanewsky](#) in 1919 for [Edison Records](#).

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The Mishnah was and still is traditionally studied through [recitation](#) (out loud). Many medieval manuscripts of the Mishnah are vowelized, and some of these contain partial [Tiberian cantillation](#). Jewish communities around the world preserved local melodies for chanting the Mishnah, and distinctive ways of pronouncing its words.

Most vowelized editions of the Mishnah today reflect standard [Ashkenazic](#) vowelization, and often contain mistakes. The Albeck edition of the Mishnah was vowelized by Hanokh Yellin, who made careful eclectic use of both medieval manuscripts and current oral traditions of pronunciation from Jewish communities all over the world. The Albeck edition includes an introduction by Yellin detailing his eclectic method.

Two institutes at the [Hebrew University](#) in Jerusalem have collected major oral archives which hold (among other things) extensive recordings of Jews chanting the Mishnah using a variety of melodies and many different kinds of pronunciation. These institutes are the Jewish Oral Traditions Research Center and the National Voice Archives (the *Phonoteca* at the Jewish National and University Library). See below for external links.

Commentaries

- The two main commentaries on the Mishnah are the Babylonian Talmud and the Jerusalem Talmud. Neither work covers the whole Mishnah, but each work is on about 50%-70% of the text. The reason that the Talmud is not usually viewed as a commentary on the Mishnah, is because it also has many other goals, and can get involved in long tangential discussions. However, the main purpose of the Talmud is as a commentary on the Mishnah.
- In 1168, [Maimonides](#) (Rambam) published a comprehensive commentary on the Mishnah. It was written in transliterated [Judeo-Arabic](#) (using [Hebrew](#) letters) and was one of the first commentaries of its kind. In it, Rambam condensed the associated [Talmudical debates](#), and offered his [conclusions](#) in a number of undecided issues. Of particular significance are the various introductory sections – as well as the introduction to the work itself^[14] – these are widely quoted in other works on the Mishnah, and on the [Oral law](#) in general. Perhaps the most famous is his introduction to the tenth chapter of tractate Sanhedrin^[15] where he enumerates the [thirteen fundamental beliefs](#) of [Judaism](#).
- Rabbi [Samson of Sens](#) ([France](#)) was, apart from Maimonides, one of the few rabbis of the early medieval era to compose a Mishnah commentary on some tractates. It is printed in many editions of the Mishnah. It is interwoven with his commentary on major parts of the Tosefta.
- The [Rosh](#)'s commentary on some tractates
- The [Meiri](#)'s commentary on most of the Mishnah
- Rabbi [Obadiah ben Abraham](#) of [Bertinoro](#) (15th century) wrote one of the most popular Mishnah commentaries. He draws on Maimonides' work but also offers Talmudical material (in effect a summary of the [Talmudic discussion](#)) largely following the commentary of [Rashi](#). In addition to its role as a commentary on the Mishnah, this work is often referenced by students of Talmud as a review-text, and is often referred to as "the *Bartenura*" or "the *Ra'V*".
- [Yomtov Lipman Heller](#) wrote a commentary called *Tosafot Yom Tov*. In the introduction Heller says that his aim is to make additions ([tosafoth](#)) to Bertinoro's commentary. The glosses are sometimes quite detailed and analytic. That is why it is sometimes compared to the [Tosafot](#) – discussions of Babylonian gemara by French and German scholars of the 12th–13th centuries. In many compact Mishnah printings, a condensed version of his commentary, titled *Ikar Tosafot Yom Tov*, is featured.
- Other [Acharonim](#) who have written Mishnah commentaries:
 - The Melechet Shlomo (Rav Shelomo Adeni)
 - The [Vilna Gaon](#) (*Shenot Eliyahu* on parts of the Mishnah, and glosses *Eliyaho Rabba*, *Chidushei HaGra*, *Meoros HaGra*)
 - Rabbi [Akiva Eiger](#) (glosses, rather than a commentary)

- The *Mishnah Rishonah* on *Zeraim* and the *Mishnah Acharonah* on *Tehorot* (Rav Efrayim Yitzchok from Premishla)
 - The *Sidrei Tehorot* on *Kelim* and *Ohalot* (the commentary on the rest of *Tehorot* and on *Eduyot* is lost) by [Gershon Henoch Leiner](#), the Radziner Rebbe
 - The *Gulot Iliyot* (Rav Dov Ber Lifshitz) on *Mikvaot*
 - The *Ahavat Eitan* by Rav Avrohom Abba Krenitz (the great grandfather of Rav [Malkiel Kotler](#))
 - The [Chazon Ish](#) on *Zeraim* and *Tehorot*
- A prominent commentary from the 19th century is *Tiferet Yisrael* by Rabbi [Israel Lipschitz](#). It is subdivided into two parts, one more general and the other more analytical, titled *Yachin* and *Boaz* respectively (after two large pillars in the [Temple in Jerusalem](#)). Although Rabbi Lipschutz has faced some controversy in certain Hasidic circles, he was greatly respected by such sages as [Rabbi Akiva Eiger](#), whom he frequently cites, and is widely accepted in the [Yeshiva](#) world. The *Tiferet Yaakov* is an important gloss on the *Tiferet Yisrael*.
 - Symcha Petrushka's commentary was written in [Yiddish](#) in 1946 (published in Montreal).^[16] Its vocalization is supposed to be of high quality.
 - The commentary by Rabbi [Pinhas Kehati](#), which is written in [Modern Israeli Hebrew](#) and based on classical and contemporary works, has become popular in the late 20th century. The commentary is designed to make the Mishnah accessible to a wide readership. Each tractate is introduced with an overview of its contents, including historical and legal background material, and each Mishnah is prefaced by a thematic introduction. The current version of this edition is printed with the Bartenura commentary as well as Kehati's.
 - The encyclopedic editions put out by *Mishnat Rav Aharon* (*Beis Medrosho Govoah*, Lakewood) on *Sheviit*, *Challah*, and *Yadayim*.
 - The above-mentioned edition edited by Hanokh Albeck and vocalized by Hanokh Yellin (1952–59) includes the former's extensive commentary on each Mishnah, as well as introductions to each tractate (Masekhet) and order (Seder). This commentary tends to focus on the meaning of the mishnayot themselves, without as much reliance on the Gemara's interpretation and is, therefore, considered valuable as a tool for the study of Mishnah as an independent work.
 - Rabbi [Yehuda Leib Ginsburg](#) wrote a commentary on ethical issues, *Musar HaMishnah*. The commentary appears for the entire text except for [Tehorot](#) and [Kodashim](#).
 - [Shmuel Safrai](#), Chana Safrai and [Ze'ev Safrai](#) have half completed a 45 volume socio-historic commentary "[Mishnat Eretz Yisrael](#)".

As a historical source

Both the Mishnah and Talmud contain little serious biographical studies of the people discussed therein, and the same tractate will conflate the points of view of many different people. Yet, sketchy biographies of the Mishnaic sages can often be constructed with historical detail from Talmudic and [Midrashic](#) sources.

Many modern historical scholars have focused on the timing and the formation of the Mishnah. A vital question is whether it is composed of sources which date from its editor's lifetime, and to what extent is it composed of earlier, or later sources. Are Mishnaic disputes distinguishable along theological or communal lines, and in what ways do different sections derive from different schools of thought within early Judaism? Can these early sources be identified, and if so, how? In response to these questions, modern scholars have adopted a number of different approaches.

- Some scholars hold that there has been extensive editorial reshaping of the stories and statements within the Mishnah (and later, in the Talmud.) Lacking outside confirming texts, they hold that we cannot confirm the origin or date of most statements and laws, and that we can say little for certain about their authorship. In this view, the questions above are impossible to answer. See, for example, the works of [Louis Jacobs](#), Baruch M. Bokser, [Shaye J. D. Cohen](#), Steven D. Fraade.
- Some scholars hold that the Mishnah and Talmud have been extensively shaped by later editorial redaction, but that it contains sources which we can identify and describe with some level of reliability. In this view, sources can be identified to some extent because each era of history and each distinct geographical region has its own unique feature, which one can trace and analyze. Thus, the questions above may be analyzed. See, for example, the works of Goodblatt, Lee Levine, David C. Kraemer and Robert Goldenberg.
- Some scholars hold that many or most of the statements and events described in the Mishnah and Talmud usually occurred more or less as described, and that they can be used as serious sources of historical study. In this view, historians do their best to tease out later editorial additions (itself a very difficult task) and skeptically view accounts of miracles, leaving behind a reliable historical text. See, for example, the works of [Saul Lieberman](#), [David Weiss Halivni](#), Avraham Goldberg and Dov Zlotnick.

Cultural references

The most notable literary work on the composition of the Mishnah is probably [Milton Steinberg's](#) novel [As a Driven Leaf](#).

See also



- [Baraita](#)

- [Jewish commentaries on the Bible](#)
- [Midrash](#)
- [Minor Tractates](#)
- [Talmud](#)
- [Tannaim](#)
- [Tosefta](#)

Notes

1. [Jump up](#) ^ In the [Greek language](#), the name *Deuterosis* means "repetition."
2. [Jump up](#) ^ The list of joyful days known as [Megillat Taanit](#) is older, but according to the [Talmud](#) it is no longer in force.
3. [Jump up](#) ^ "[Commentary on Tractate Avot with an Introduction \(Shemona perakim\)](#)". [World Digital Library](#). Retrieved 19 March 2013.
4. [Jump up](#) ^ Ronald L. Eisenberg, "Rabbinic Literature," in *The JPS Guide to Jewish Traditions* (Philadelphia: The Jewish Publication Society, 2004), pp. 499–500.
5. [Jump up](#) ^ *Yesod Hamishna Va'arichatah* pp. 25–28 ([Hebrew text](#) PDF)
6. [Jump up](#) ^ See, Strack, Hermann, *Introduction to the Talmud and Midrash*, Jewish Publication Society, 1945. pp. 11–12. "[The Oral Law] was handed down by word of mouth during a long period...The first attempts to write down the traditional matter, there is reason to believe, date from the first half of the second post-Christian century." Strack theorizes that the growth of a Christian canon (the New Testament) was a factor that influenced the Rabbis to record the oral law in writing.
7. [Jump up](#) ^ The theory that the destruction of the Temple and subsequent upheaval led to the committing of Oral Law into writing was first explained in the Epistle of [Sherira Gaon](#) and often repeated. See, for example, Grayzel, *A History of the Jews*, Penguin Books, 1984, p. 193.
8. [Jump up](#) ^ Though as shown below, there is some disagreement about whether the Mishnah was originally put in writing.
9. [Jump up](#) ^ Outhwaite, Ben. "[Mishnah](#)". [Cambridge Digital Library](#). Retrieved 16 September 2013.
10. [Jump up](#) ^ The plural term (singular **tanna**) for the [Rabbinic](#) sages whose views are recorded in the Mishnah; from the [Aramaic](#) root *tanna* (אנת) equivalent for the [Hebrew](#) root *shanah* (הנש), as in *Mishnah*.
11. [Jump up](#) ^ [Abraham ben David](#) calculated the date 189 CE. *Seder Ha-Kabbalah Leharavad*, Jerusalem 1971, p.16 (Hebrew)
12. [Jump up](#) ^ According to the Epistle (*Iggeret*) of [Sherira Gaon](#).
13. [Jump up](#) ^ This theory was held by David Zvi Hoffman, and is repeated in the introduction to [Herbert Danby](#)'s Mishnah translation.
14. [Jump up](#) ^ [Daat.ac.il](#)
15. [Jump up](#) ^ [Daat.ac.il Maimonides' introduction \(Hebrew\)](#)
16. [Jump up](#) ^ [1]

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Digitised manuscripts

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Other electronic texts

- [Learn Mishna in Someone's Memory](#) – Create a Shloshim Mishnah list online
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- [Dafyomireview](#) – custom learning and review programs for Mishnah.
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- [Perek HaYomi](#) – in Hebrew. Host to Shiurim, and learning and review according to the Perek HaYomi in Mishna instituted by the Maharal.

- [2 Mishnas A Day](#) – A program of learning two mishnayos every day. Site include Hebrew and English together with a link for audio for each day.

Audio lectures

- [The "Master Torah" Mishnah Ba'al Peh Program](#) by Rabbi Meir Pogrow.
- [Rav Avraham Kosman – Slabodka](#) on the Mishnah and Talmud in English – Produced in Israel
- [Mishna Audio](#) – given by Rabbi Chaim Brown in English
- [Rav Grossman on the Mishna](#) in English produced in Los Angeles
- [Download all 6 tractates of Mishnah for Free on TorahDownloads.com](#)

Oral traditions and pronunciation

- [The National Sound Archives](#) at the Hebrew University (catalogue not currently online).

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