



Quick-Reference List

A one-page summary to keep inside your Gemara



SCAN FOR ONLINE
RESOURCES

This card collects, in one place, the five logical components of every sugya, the twenty Aramaic markers you will see most often, and the keys to ArtScroll's page layout. These are the fifteen to twenty terms to know *first*; Appendix D is the comprehensive reference to grow into once these are second nature.

Scan the QR code for the online resources that accompany this *sefer*, including a printable version of this Quick-Reference List to keep inside your Gemara as you learn. Once these become second nature, the rest of the page begins to follow.

THE FIVE COMPONENTS OF A SUGYA

<i>Statement</i>	A ruling or fact is stated. <i>What is being established?</i>
<i>Question</i>	A difficulty or objection is raised. <i>What is bothering the Gemara?</i>
<i>Answer</i>	A resolution is proposed. <i>What solution is being offered?</i>
<i>Inquiry</i>	A further investigation or probing question. <i>What is being examined?</i>
<i>Proof</i>	Supporting evidence is brought. <i>What is the evidence?</i>

ARTSCROLL PAGE AT A GLANCE

- **Bold text** = the actual Gemara, word for word.
- Regular text = ArtScroll's supplied context (what the Gemara assumes).
- $2a^1 \cdot 2a^2 \cdot 2a^3$ = successive English pages that all translate one side (a) of Vilna *daf* 2.
- Gray sidebar = shows which Aramaic on the facing Vilna page is being translated.
- Notes below the translation = numbered explanations, used selectively.
- Glossary, Scriptural Index, and Topical Index are at the back of each volume.
- **Beginner's rule:** read every bold word, every regular word, and consult a note only when you have a real question.

FREQUENTLY USED ARAMAIC WORDS AND PHRASES IN THE GEMARA

מאי <i>Mai</i>	What? Asks what something means.
מאי טעמא <i>Mai taama</i>	What is the reason?
מנא לן <i>Mina lan</i>	From where do we know this? (asks for the source)
פשיטא <i>Pesbita</i>	It is obvious: challenges why it needed to be said.
דכתיב <i>Dichtiv</i>	As it is written (citing a verse).
תנן <i>Tenan</i>	We learned (citing a Mishnah).
תניא <i>Tanya</i>	It was taught (citing a <i>baraisa</i>).
תנו רבנן <i>Tanu Rabbanan</i>	Our Rabbis taught (opens a <i>baraisa</i>).
הוה אמינא <i>Hava amina</i>	I would have thought: an initial assumption about to be corrected.
קא משמע לן <i>Ka mashma lan</i>	It teaches us (the new point).

בְּשִׁלְמָא	<i>B'shlama</i>	Granted that ...
אִי הָכִי	<i>Ee hachi</i>	If so ...
וְכִי תִימָא	<i>V'chi teima</i>	And should you say (anticipating a wrong answer).
מִיתִיבִי	<i>Meisivei</i>	They raised an objection (from a <i>baraisa</i>).
וְרַמִּינְהוּ	<i>V'raminbu</i>	And they raised a contradiction.
קָשְׁיָא	<i>Kashya</i>	Difficult: a problem stands.
לֹא קָשְׁיָא	<i>Lo kashya</i>	No difficulty: here is the resolution.
שְׂאֵנִי	<i>Shani</i>	It is different: this case is exceptional.
אֶלָּא	<i>Ela</i>	But rather: the original answer is rejected.
לְעוֹלָם	<i>L'olam</i>	Actually: the original position is maintained despite the challenge.
וְאִיבְעִית אִימָא	<i>V'ee ba'is eima</i>	And if you wish, say (offers an alternative).
אִיכָא דְאָמְרִי	<i>Ika d'amri</i>	Some say (an alternative transmission).
תִּיקוּ	<i>Teiku</i>	The question remains unresolved.

From A Beginner's Guide to Gemara. Free to print and keep alongside your learning.