

## OVERVIEW of the Daf

### 1) The source for sequestering (cont.)

The Gemara concludes its proof that the word *לכפר* does not refer to Shmini Atzeres.

It is suggested that perhaps the word *לכפר* refers to Shavuot rather than Yom Kippur.

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It is suggested that that perhaps the word *לכפר* refers to Rosh HaShanah.

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R' Ashi makes another suggestion how we know that the pasuk refers to Yom Kippur and not to Rosh HaShanah or Shavuot.

Ravina presents another reason why the pasuk must refer to Yom Kippur rather than any other event.

### 2) Dispute Reish Lakish and R' Yehoshua ben Levi

R' Dimi presents a dispute between R' Yochanan and R' Yehoshua ben Levi regarding the correct interpretation of the earlier cited pasuk. According to R' Yochanan the pasuk teaches that the Kohen Gadol is sequestered in preparation of Yom Kippur whereas according to R' Yehoshua ben Levi it refers to preparation for Yom Kippur and the burning of the parah adumah.

The Gemara challenges R' Dimi's statement regarding R' Yochanan's position.

### 3) Dispute Reish Lakish and R' Yochanan

Reish Lakish challenges R' Yochanan's source for the obligation to sequester the Kohen Gadol in preparation of Yom Kippur.

Reish Lakish offers an alternative source for the requirement to sequester the Kohen Gadol in preparation of Yom Kippur. ■

## Distinctive INSIGHT

### *Seven days of preparation for Rosh HaShanah?*

ואימא ראש השנה דפרישת שבעה ליום אחד וכו'

In a certain regard, Rosh HaShanah seems a poor example of a day which has seven days of preparation for a one-day occasion. After all, Rosh HaShanah occurs on Rosh Chodesh, the first day of Tishrei, and we never know whether the month of Elul will be a complete or deficient month. If we were to begin our preparation for Rosh HaShanah on the 23rd or 24th of Elul, we might have six or eight days of separation, and we are aiming to pattern this system after the event which took place during the *מילואים*, the initiation days leading up to the opening of the Mishkan. There, the Torah uses the word *הזה* to indicate that we need to match the precedent case precisely, and not to have an approximate situation. How, then, can Rosh HaShanah be a viable suggestion to follow?

In fact, the Yerushalmi at the beginning of our Gemara asks this question, and based upon this note the Gemara rejects Rosh HaShanah from consideration.

The *גבורות ארי* notes that according to the conclusion of the Gemara (4a) we actually need two verses to show that the Torah wants us to have the Kohen be separated for seven days before Yom Kippur. Based upon one verse alone (*בזאת יבוא אהרן*), we might have thought that we separate Aharon before Yom Kippur, but that this might have been only for the first Yom Kippur only. The Torah therefore teaches a second verse (*כאשר עשה...לכפר עליכם*) to teach that this is true for all generations, as well.

Here also, as the Gemara questions that this rule might apply to Pesach, Shavuot or Rosh HaShanah, it is only referring to the very first time these holidays occurred. Without the second verse of *לכפר*, we would not apply the halachah of separation to future years.

Rabeinu Bachya (Parashas Bo), in the name of Rabeinu Chananel tells us that the Jews in the desert were surrounded by the clouds, and they determined the calendar based upon astronomical calculations, rather than by sight of witnesses. As such, the first Rosh HaShanah, as well as all holidays in the desert, were determined and celebrated on their actual date with no uncertainty. Seven days of preparation would have been exactly that, a precise seven days, no more and no fewer. ■

# HALACHAH Highlight

## Mentioning Sukkos instead of Shmini Atzeres

שמיני עצרת הוא רגל בפני עצמו וכו'

*Shmini Atzeres is a holiday unto itself etc.*

Rashi<sup>1</sup> explains, that Shmini Atzeres has no relationship to Sukkos at all. For example, we mention “Shmini Atzeres” in davening and kiddush and make no mention of Sukkos, as we do on other days of Sukkos.

If one erroneously mentioned Sukkos rather than Shmini Atzeres during davening or kiddush (but before<sup>2</sup> concluding the blessing) he should go back and recite the correct phrase. There is, however, a dispute<sup>3</sup> regarding one who finished the berachah or stepped back<sup>4</sup> to conclude Shmoneh Esrei. Some maintain<sup>5</sup> that one does not have to go back and repeat the entire prayer. The reason is that there are times when Shmini Atzeres is called Sukkos. Others contend<sup>6</sup> that he must go back and repeat the prayer since he certainly referred to Sukkos rather than Shmini Atzeres. Nonetheless, for those who live outside of Eretz Yisroel, since Shmini Atzeres is considered a “s’feika d’yoma,” many Poskim<sup>7</sup> maintain that one need not repeat the prayer. ■

# REVIEW and Remember

1. In what six ways is Shemini Atzeres different from Sukkos?
2. How many rams are offered on Yom Kippur?
3. What is the dispute regarding the words לך קח?
4. How did the Gemara resolve the apparent contradiction regarding R’ Yochanan’s interpretation of the word לכפר?

1. מ"ח, ודור"ק
2. כ"כ המשנה ברורה סימן תרס"ח ס"ק ב'
3. שע"ת ס"ק א'. וחיי אדם כלל כ"ח סט"ו
4. נוסח המ"ב הוא שגמר הברכה, ובח"א כתוב שעקר רגליו, ועי' בזה בעג"מ דלהלן
5. ערוה"ש הוכיח כן וכן נראה דעת האג"מ או"ח ח"ג סצ"ז, אלא שלבסוף נשאר בצ"ע בהבנת טעם הדבר.
6. שע"ת הנ"ל כתב שזה טעם דעה זו. ולפי"ז משמע שרק נחלקו כשטועה וחושב שעדין חג הסוכות, שאז י"ל טעם זה. משא"כ כשעודע שעתה הוא שמיני עצרת אלא שניתקל בלשונו ואמר חג הסוכות מהרגל פיו לומר כן במשך ימי חג הסוכות, משמע שלכו"ע אין חוזר וכ"כ בבכור"י ס"ק ב' ובן איש חי פ' ברכה ועוד, וכן פסק בפס"ת שם בהערה 12. ולענ"ד בשע"ת גופא מבואר כן וכנ"ל
7. שם בכה"ח ס"ק ג' ובדע"ת למהרש"ם ובאשל אברהם מבוטשטש תנינא והובאו בפס"ת שם 11 ■

1. כ"כ רש"י כאן. והפרש"י שתוס' כאן הביאו הוא הפרש"י בסוכה דף

# STORIES Off the Daf

## Two cows

שבעת ימים קודם יום הכפורים ושבעת ימים קודם שריפת הפרה

Yom Kippur comes to atone for our sins, which are rooted in our pursuit of the physical indulgences of this world. Similarly, the need for the Parah Adumah stems from the defilement caused by death, which only entered the world because of what the Torah describes as Adam and Chava’s lustful seeking the knowledge of good and evil. And, as is well known, over-indulgence of in any regard is responsible for death today, as well. So the Kohanim, who are already especially

beloved to Hashem for their natural restraint from desire, are further separated, adding holiness to holiness.

This underscores a fundamental difference between Jews and non-Jews. The root of the souls of non-Jews is in Adam’s desire-motivated decision to attain knowledge of good and evil, the paradigmatic negative manifestation of natural desire. The source of Klal Yisrael, on the other hand, is from the good inherent in desire, its power to draw a person toward learning Torah and connecting to Hashem, which are themselves eternal life.

There was once a poor Yid whose house burnt down, leaving him destitute. Even as he watched all his possessions being consumed by the flames, this Yid suddenly exclaimed, “Boruch

shelo asani goy!” The bystanders were all astounded. Some even expressed their shocked surprise. “What possible reason can you have for making this berachah at this particular moment?”

The Jew turned to them and smiled. “Isn’t it obvious? I am so happy that I am not a goy, because I have a God who will help me out of this trouble! Plus,” he added with a laugh, “I even have two cows left to me!” [In Yiddish, a cow is a “ki.”]

Knowing full well that he had no livestock, his neighbors asked what he meant by that. He explained, “The first is **כי בו ישמח לבינו**—For we will rejoice in Him! The second is **כי בשם** **קיבדשו בטחנו**—For we have trusted in Him!” ■

