

Chapter One

Mishnah The tractate opens with a discussion of the preparations taken in the Temple in the days preceding Yom Kippur:

שבעת ימים קודם יום הכפורים – Seven days before Yom Kippur – they sequester the Kohen Gadol from his house – ללשכת פרהרין – to the Parhedrin Chamber.^[1] ומתקנין לו בהן אחר תהמי – And they prepare for him another Kohen as his substitute, שמא יאָרע בו פסול – lest he become disqualified.^[2]

The Mishnah discusses another precaution:

אף אשה אחרת מתקנין לו – They also prepare another wife for him, שמא רבי יהודה אומר – R' Yehudah says: – לְשָׁבֶת בְּעִירוֹ וּבְעֵד בֵּיתוֹ – lest his wife die, – תָּמוּת אִשְׁתּוֹ – lest his wife die, – שְׁנָאֵמַר, – for it is stated regarding the Kohen Gadol on Yom Kippur:^[3] and he shall make atonement for himself and for his household. „ביתו“ זו אשתו – His household – this refers to his wife. Thus, we learn that the Kohen Gadol performing the *avodah* on Yom Kippur must be married. [The Sages] said to [R' Yehudah]: – אִם כֵּן – If so, i.e. if we have to provide for the possibility of sudden death, – אִין לְדָבָר סוּף – there is no end to the matter, i.e. we would have to prepare for the possibility that the second wife, too, might die.^[4]

Gemara The Gemara cites another case in which a sequestration similar to that of our Mishnah is required: We learned in the Mishnah there:^[5] שבעת ימים קודם – SEVEN DAYS BEFORE THE BURNING OF THE PARAH *adumah* – הָיָה מְפָרִישִׁין בְּהֵן הַשּׁוֹרֵף אֶת הַפָּרָה מִבֵּיתוֹ – THEY WOULD SEQUESTER THE KOHEN WHO WAS TO BURN THE PARAH FROM HIS HOUSE – לְלִשְׁבֵּת שָׁעַל פְּנֵי הַבֵּירָה – TO THE CHAMBER IN FRONT OF THE BIRAH,^[6] – צְפוּנָה מִן־רָחָק – situated in the NORTHEAST corner of the Temple Courtyard,^[7] – וְלִשְׁבֵּת בֵּית הָאֶבֶן הַיְתָה נִקְרָאת – AND IT WAS CALLED “THE CHAMBER OF THE STONE HOUSE.”

Before getting down to its main point, which is the sequestration of the Kohen, the Gemara inquires about several other details mentioned in this Mishnah:

– And why was it called “The Chamber of the Stone House”? – שָׁבֶל מַעֲשֵׂיהָ – Because all of

the procedures [of the *parah*] בְּקָלִי גְלָלִים בְּקָלִי אֲבָנִים וּבְקָלִי – were performed with utensils made of dung, stone or unbaked clay.^[8] מֵאִי טַעְמָא – And what is the reason that only these types of utensils were used? – בְּיַוֵּן דְּטָבוּל יוֹם כְּשֶׁר בְּפָרָה – Because a *tevul yom* is valid for performing the services of the *parah*.^[9] – דִּתְנִן – For we learned in a Mishnah:^[10] – הֵבִיחַן הַשּׁוֹרֵף אֶת הַפָּרָה – THEY WOULD PURPOSELY RENDER *TAMEI* THE KOHEN WHO WAS TO BURN THE PARAH *adumah*, – וּמִטְבִּילִין – AND THEN IMMERSE HIM in a *mikveh*, – לְהוֹצִיא מִלְּבָבָן שָׁל – WHO WOULD SAY THAT [THE AVODAH OF THE PARAH ADUMAH] WAS PERMITTED TO BE PERFORMED ONLY BY [KOHANIM] WHO, if they had become *tamei*, had subsequently immersed themselves and EXPERIENCED NIGHTFALL.^[12] Therefore, since a *tevul yom* is eligible for performing the *parah*

NOTES

1. This was the name of a particular chamber located on the Temple Mount (see diagram printed in General Introduction, #24). The Gemara (8b) will explain the meaning of this name.

Only the Kohen Gadol was eligible to perform the special Yom Kippur Temple service (see *Horayos* 12b). Seven days before commencing this service, the Kohen Gadol would be removed from his home to the Parhedrin Chamber and sequestered there. The reason for this action will be explained in the Gemara (see Gemara here and below, 6a) (*Rashi*; see *Siach Yitzchak* and *Cheshkek Shlomo*).

[Although the word *מְבִיטוֹ* is literally translated “from his house,” in our Mishnah it has the additional meaning of “from his wife.” The Gemara (6a) will discuss this additional aspect of the Kohen Gadol’s sequestration.]

2. As a precaution for the unlikely event the Kohen Gadol becomes unfit to enter the Temple on Yom Kippur due to a seminal emission or some other *tumah* contamination, a second Kohen was readied to serve in his place (*Rashi*). [However, the substitute was not sequestered (*Ritva*, from Gemara 3b). He was simply warned to stay away from *tumah* and, if the need arose, would serve without sequestration. Some suggest that a special set of those vestments worn by the Kohen Gadol were tailored to the substitute’s size were also prepared (see *Tos. HaRosh*). Whether the readying of the substitute was also done seven days before Yom Kippur or whether this took place closer to Yom Kippur is discussed by *Gevuras Ari*.]

3. *Leviticus* 16:6.

4. Therefore, no other wife, not even one, is prepared for him.

The Gemara (13a) will explain why the Sages are unconcerned that something will happen to the Kohen Gadol’s wife, yet are afraid that something will happen to the Kohen Gadol himself (and therefore require the designation of a substitute).

5. *Parah* 3:1, referring to the *parah adumah* (red cow) used to purify people and objects from *tumah* contracted by contact with a human corpse. The *parah* was slaughtered and burned by a Kohen east of the Temple Mount on the Mount of Olives. At the site of the slaughter, the

Kohen would dip his finger into the blood of the *parah* and sprinkle it seven times towards the entrance of the *Heichal*. To effect purification, the ashes of the *parah* were mixed with spring water and the mixture was then sprinkled upon the contaminated person or object (see *Numbers* 19:1-20 for a full description of the procedure).

6. The Gemara below will discuss the identity of the *birah* (*Rashi*).

7. *Rashi* and *Rambam* (*Hil. Parah Adumah* 2:1; see diagram printed in General Introduction, #22); cf. *Tosafos* here, to 8b דִּיהוּדָא, and to 10a דִּיהוּדָא חוץ.

8. Literally: utensils of earth. These differ from *קְלִי הָרֶסֶס*, *earthenware*, in that earthenware is baked in a kiln, while *קְלִי אֲרָמָה* are not. Rather, they are vessels hollowed out of soft rock (*Rashi*; cf. *Meiri* here, *Rambam* and *Rav* to *Keilim* 3:2 and 4:4).

Our translation of *בְּקָלִי גְלָלִים*, *utensils of dung*, follows *Rashi* here and most commentators. See, however, *Rashi* to *Shabbos* 16b and our note 22 there.

9. [When a person who has become *tamei* on the Biblical level has purified himself through immersion in a *mikveh*, he retains a vestige of his prior *tumah* for the remainder of the day until nightfall. During that time he is called a *tevul yom* (literally: someone who has immersed that day), and is prohibited to enter the Temple Courtyard or to partake of sacrifices and *terumah*.] The Gemara below (43b) derives from a verse that such a person, despite the fact he is still considered *tamei* in regard to many other matters, is nevertheless eligible to perform the service of the *parah adumah* (*Rashi*).

10. *Parah* 3:7.

11. [Literally: to remove from the heart of.]

12. [The Sadducees were a heretical sect active during the Second Temple Era. They denied the validity of the oral tradition of the Jewish people, maintaining that only the literal sense of the Torah was binding.]

The Torah states (*Numbers* 19:9) that the *avodah* of the *parah adumah* must be performed by a person who is *tahor*. The Sadducees interpreted this to mean that the person must be *completely tahor* (see *Tos. Yom Tov* to *Parah* 3:7 דִּיהוּ בְּמַעֲרָבֵי. Thus, if the Kohen designated to

adumah service, תְּקִינוּ לָהּ רִבְּנוּ כְּלֵי גִלְלִים כְּלֵי אֲבָנִים וְכֵלֵי אֲדָמָה – the Rabbis instituted that only utensils made of dung, stone or unbaked clay, דְּלֹא לִיקְבְּלוּ טוּמְאָה – which do not contract *tumah*, be used, כִּי הֵיכָל דְּלֹא לִיּוֹלְלוּ בָּהּ – in order that they not treat [the *parah adumah*] lightly.^[13]

The Gemara inquires about another detail in that Mishnah: מַאי שְׁנָא צְפוּנָה מְזֻרְחָה – Why was this chamber located in the northeast?

The Gemara answers: כִּינּוּן דְּחֻטָּאת הוּא – Since [the *parah*] is called a *chata*s by the Torah, וְחֻטָּאת שְׁטוּנָה צְפוּנָה – and a *chata*s requires slaughtering in the north,^[14] – וּבְתֵיבָה בָּהּ, אֶל-נִכְחַ פְּנֵי אֶהֱל-מוֹעֵד – and it is written concerning [the *parah*] that its blood should be sprinkled *towards the front* (i.e. the eastern side) of the Tent of Meeting,^[15] – תְּקִינוּ לָהּ רִבְּנוּ לְשִׁבְחָה צְפוּנָה מְזֻרְחָה – the Rabbis instituted for it a chamber in the northeast, כִּי הֵיכָל דְּלִהוּי לָהּ – in order that [the location of the chamber] serve as a reminder.^[16]

The Gemara asks: מַאי בִירָה – What is the meaning of the word *birah*?

The Gemara presents two opinions: רַבְּבַח בַּר בַּר חַנָּה – אמר רבה בר בר חנה אמר רבי יוחנן – מקום הנה בהר הבית וביורה שמו – There was a certain place on the Temple Mount named “*birah*.” – וְרִישׁ לָקִישׁ אָמַר – But Reish Lakish said: כָּל הַמִּקְדָּשׁ – The entire Temple is called *birah*, – שְׁנָאמַר – as it is stated: “הַבִּירָה אֲשֶׁר-הֵכִינוּ” – the “*birah*” that I have prepared.^[17]

We have learned that the Kohen Gadol performing the Yom Kippur service and the Kohen performing the service of the *parah adumah* must both be sequestered for seven days prior to their

services. The Gemara asks:

מֵאֵן הָיִי מִיְלֵי – From where are these matters known?

The Gemara answers:

אָמַר רַב מַנְיּוּמִי בַר חִלְקִיָּה אָמַר רַבִּי מְחַסְיָא בַר אִידִי אָמַר רַבִּי יוֹחָנָן – Rav Manyumi bar Chilkiyah said in the name of R' Mechasya bar Idi who said in the name of R' Yochanan: אָמַר קְרָא – The verse states: “בְּאֲשֶׁר עָשָׂה בְּיוֹם הַזֶּה צָנָה ה' לַעֲשׂוֹת לְכַפֵּר עָלֵיכֶם” – As he did on this day, so Hashem commanded to do to atone for you.^[18] – לַעֲשׂוֹת – To do – this refers to the services of the *parah*; לְכַפֵּר – to atone – this refers to the services of Yom Kippur. For these services too the Kohen Gadol must be sequestered.

The Gemara asks:

בְּשִׁלְמָא בּוֹלִיָּה קְרָא בְּפָרָה לֹא מִתּוֹקֵם – It is understandable that the entire verse cannot be interpreted as referring to the *parah*, – לְכַפֵּר – for it is written to atone, – וּפְרָה לֹא – and the *parah adumah* does not provide atonement.^[19] – אֲלֵא אִימָא בּוֹלִיָּה קְרָא בְּיוֹם הַכַּפּוּרִים בְּתֵיבָה – But let us say that the entire verse is written with regard to Yom Kippur.^[20] – ? –

The Gemara answers:

אָמְרֵי – They said: “צָנָה,, צָנָה,,” – He expounds a *gezeirah shavah* using the words *tzivah, tzivah*. – וְזֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר-צָנָה ה' לְאֹמַר – and it is written there in the section of the *parah adumah*:^[21] This is the law of the Torah that Hashem commanded [tzivah] saying. – מַה לְהִלְזֵן פָּרָה – Just as there the verse refers to the *parah*, – אַף בְּאֵן פָּרָה – so here it refers to the *parah*. – וְזֹאת בְּאֵן – And just as here [i.e. for the Inauguration service] sequestration is required, – אַף לְהִלְזֵן פְּרִישָׁה – so there sequestration is required.

NOTES

perform the *parah adumah* service became *tamei*, he would have to immerse and experience nightfall before performing the *avodah*. In order to negate the Sadducees' opinion, the Sages, who maintained that a *tevul yom* was in fact fit for this service, intentionally rendered the Kohen *tamei* and then immersed him. He would then perform the service before nightfall, while still a *tevul yom*. [See *Pnei Yehoshua* for why they chose to contaminate the Kohen who burned the *parah* and not one of the Kohanim performing its other services.]

[The exact method which they would employ to contaminate the Kohen is subject to dispute. *Rashi* to *Chagigah* (23a), *Rambam* (*Hil. Parah Adumah* 1:14) and *Meiri* state that they would touch him with a dead *sheretz* [one of the eight species of creeping creatures that transmit *tumah*]. *Tosafos*, though, do not believe that the Sages would go so far as to contaminate the Kohen at the Biblical level, and claim that they rendered him *tamei* only Rabbinically. See *Ben Poras* §2 by R' Yosef Engel (quoted in part by *Imrei Mevasser*) for a novel explanation of this procedure.]

13. The fact that a *tevul yom* could perform the services of the *parah adumah* [and in fact was intentionally employed for this task (*Meiri*; see also *Rashi* to 3b מעלה ו"ה and 8b ויה ו"ה)] might tend to cause people to be lax in regard to the ritual purity of the *parah adumah*. To counterbalance this dangerous attitude, the Sages instituted procedures that would add stringency to the preparation of the *parah adumah* (*Rashi*).

14. That is, *chata*s offerings that are offered on the Altar must be slaughtered in the northern section of the Temple Courtyard. This “*chata*s,” of course [which is not a *chata*s at all in the conventional sense of the word], was an exception in that it was slaughtered on the Mount of Olives – outside the entire Temple complex (*Rashi*).

15. *Numbers* 19:4. The Kohen stands on the Mount of Olives and sprinkles the *parah adumah*'s blood toward the entrance of the Temple, which is located in the Temple's eastern wall (*Rashi*).

16. The location of the chamber will remind the Kohen that he was sequestered to perform the service of the *parah adumah*, which (a) is called a *chata*s [whose service is performed in the north], and (b) has its blood sprinkled toward the Temple's east side. He will thus be careful to perform all of its procedures properly (see *Rashi*; cf. *Tos. Yeshanim* and *Ritva*).

17. *I Chronicles* 29:19. In this verse King David entreats God to enable Solomon his son to build the *birah* (for which David had already prepared by purchasing a specific area from Aravnah the Jebusite in Jerusalem). This is an obvious reference to the entire Temple complex, not to just a single part of it (*Rashi*; cf. *Rashash*).

18. *Leviticus* 8:34. This verse appears in the section regarding the *miluim*, Inauguration of Aaron and his sons into the Kehunah. The previous verse states that for seven days the Kohanim needed to be sequestered in the Mishkan, as a prelude to their performing the *avodah* for the very first time, on the eighth day. The present verse implies that this same procedure – sequestration for seven days as a prelude to an eighth day – was commanded by God to be performed in other cases as well (*Rashi*). The Gemara goes on to identify these cases.

19. [The purpose of the *parah adumah* is not to provide atonement for any sin.]

20. [See *Tosafos* for why two phrases (*to do* and *to atone*) would be needed to teach the one law regarding Yom Kippur. See also *Tos. Yeshanim* (printed on 2b).]

21. *Numbers* 19:2.

The Gemara asks:

But say that the *gezeirah shavah* of *tzivah*, *tzivah* refers to Yom Kippur, וַיַּעַשׂ דְּבַרְתִּיב,, צִוְּהַּ – [צִוְּהַּ] דְּיִוֵּם הַכַּפּוּרִים – But say that the *gezeirah shavah* of *tzivah*, *tzivah* refers to Yom Kippur, וַיַּעַשׂ דְּבַרְתִּיב,, צִוְּהַּ – for it is written with regard to Yom Kippur: And [Aaron] did as Hashem commanded [tzivah] Moses.^[1] – ? –

The Gemara answers:

We derive the laws of a subject about which *tzivah* is written before the “doing” דְּבַרְתִּיב,, צִוְּהַּ – דְּלִפְנֵי עֲשִׂיהָ – from a verse wherein *tzivah* is written before the “doing,” – דְּבַרְתִּיב,, צִוְּהַּ – דְּלִפְנֵי עֲשִׂיהָ – and we do not derive the laws of a subject about which *tzivah* is written after the “doing” דְּבַרְתִּיב,, צִוְּהַּ – דְּאַחַר עֲשִׂיהָ – from a verse wherein *tzivah* is written before the “doing.”^[2]

The Gemara asks further:

But say that the word *tzivah* refers to other sacrifices,^[3] דְּבַרְתִּיב,, בְּיִוֵּם צִוְּהַּ – אֶת־בְּנֵי יִשְׂרָאֵל – for it is written with regard to other sacrifices: on the day that He commanded [tzavoso] the Children of Israel.^[4] – ? –

The Gemara answers:

We derive *tzivah* from *tzivah*; דְּבַרְתִּיב,, צִוְּהַּ – מִצִּוְּהַּ,, צִוְּהַּ – we do not derive *tzavoso* from *tzivah*.

The Gemara objects to this answer:

But what difference does it make, i.e. why should minor variations prevent the application of a *gezeirah shavah*? דְּבַרְתִּיב,, בְּיִוֵּם צִוְּהַּ – אֶת־בְּנֵי יִשְׂרָאֵל – Why, a Baraisa was taught in the academy of R' Yishmael: וָשָׁב הַבַּהֵן,, וּבָא הַבַּהֵן – One verse states: THE KOHEN SHALL RETURN to the house, and another verse states: THE KOHEN SHALL COME to the house.^[5] וְזוּ – Essentially “RETURNING” AND “COMING” CONVEY THE SAME MEANING; therefore the two verses may be linked with a *gezeirah shavah* and the laws pertaining to one are applied in the case of the other.^[6] This Baraisa proves that even two unidentical words may be linked with a *gezeirah*

shavah provided they convey a similar meaning. Why, then, is there insistence on an exact parallel here, with regard to the word *tzivah*?

The Gemara answers:

This allowance to link unidentical words applies only where there is no other [word] that is identical to [the first word].^[7] אָבָל הֵיכָא דְּאִיבָא דְּרַמְי לִיהּ – But where there is another word that is identical to [the first word], such as in our case of the word *tzivah*, מְדַרְמֵי לִיהּ וְלִפְנֵי – we derive the *gezeirah shavah* from that word which is identical to [the first word].^[8]

The Gemara examines the second half of R' Yochanan's exposition cited above:

To atone – this refers to the service of Yom Kippur.

The Gemara asks:

But say that it refers to atonement gained by other sacrifices.^[9] – ? –

The Gemara counters:

Why, do we know which Kohen will happen to serve on any given day דְּבַרְתִּיב,, לִיהּ פְּרִישָׁה – that we could require sequestration for him beforehand?^[10]

The Gemara responds:

Why not? אֵלְמָה לֹא – אָמְרֵי – They said: לִיהּ פְּרִישָׁה – לְכוּלִיָּה מִשְׁמַרְת בֵּית אָב – Let us require sequestering for the entire *mishmeres beis av*.^[11] – ? –

The Gemara answers:

We derive something with a fixed time דְּבַרְתִּיב,, דְּבַרְתִּיב,, שְׂקִיבֻע לִי זְמַן – from מְדַרְבַּר שְׂקִיבֻע לִי זְמַן – from something else with a fixed time [i.e. the eighth day of the Inauguration],^[12] לְאַפּוּקֵי קְרִבְנוֹת – to the exclusion of ordinary sacrifices, דְּרַבְל יוֹמָא אִיתְגַּדוּ – which are brought every day.

NOTES

- Leviticus 16:34. [Tosafos ask how the Gemara can suggest that we derive Yom Kippur from the term *tzivah* if Yom Kippur is already derived from the phrase *to atone* and *to do*, as R' Yochanan stated above. See there for a lengthy discussion of this issue.]
- In the verse about the *parah adumah*, the word *tzivah* is written before the instruction as to how to fulfill (“do”) the command, as it states: *This is the law that Hashem commanded (tzivah), saying: Speak to the Children of Israel and they shall take (“do”).* This sequence makes it the better candidate for the *gezeirah shavah* to the verse which teaches the requirement of sequestration, where the word *tzivah* also precedes the “doing,” as it is written: *So Hashem commanded (tzivah) to do.* In the verse about Yom Kippur, by contrast, the word *tzivah* follows the “doing,” as it states: *And Aaron did as Hashem commanded (tzivah).*
- And thereby require every Kohen who offers communal sacrifices in the Temple to be sequestered beforehand (*Rashi*).
- Ibid. 7:38. This verse contains the term *צִוְּהַּ*, which shares the same root as *צִוְּהַּ*. As such, a *gezeirah shavah* should be expounded linking communal offerings with the *miluim*.
- The first verse is *Leviticus* 14:39; the second is verse 44 there. Both verses are stated in regard to different stages in the Kohen's inspection and treatment of a *tzaraas*-afflicted house.
- In respect to the Kohen's “coming” to the house, the Torah (in verses 40-42) details the procedure of removing the afflicted stones, scraping off the surrounding plaster, laying new stones, and waiting a week to see what develops. This procedure is not stated explicitly in regard to his “returning” to the house (verse 44), but the *gezeirah shavah* teaches that the same procedure applies there as well (*Rashi*; see *Toras Kohanim* ad loc.; see *Meiri* for further details).
- As, for example, in the case of the *gezeirah shavah* concerning *tzaraas* of houses. In that case there is no identical word from which to

draw a parallel.

8. Therefore, we expound a *gezeirah shavah* linking the term *tzivah* stated in the section of the *parah adumah* to the identical term stated regarding the *miluim*, teaching that the Kohen who will burn the *parah* must be sequestered beforehand.

[According to the Gemara's conclusion, the source for the requirement of sequestration for the *parah adumah* is apparently the *gezeirah shavah* of *tzivah*, *tzivah*. This seems to contradict the statement of Rav Manyumi bar Chilkiah in the name of R' Yochanan – which the Gemara initially attempted to defend – that this requirement is derived from the word *לְעֹשֶׂה*. See *Tosafos* and *Tos. Yeshanim* for various approaches to this problem.]

9. I.e. private sacrifices, many of which are brought to gain atonement for their owners (*Rashi*).

[The Acharonim note an inconsistency in *Rashi's* explanation. Here he understands the term “sacrifices” to be referring to private sacrifices, whereas above he explained the identical term as referring to communal offerings. See *Siach Yitzchak* and *Rashash* for a possible explanation of this change.]

10. The *avodos* in the Temple were delegated to the Kohanim by means of a random lottery system, as described below, 22a ff. (*Rashi*; see *Siach Yitzchak*). Thus, there would be no way to know ahead of time which Kohen was to serve seven days hence.

11. That is, the *beis av* of the *mishmar*. [The Kohanim were divided into twenty-four groups known as *mishmaros* (literally: watches), each of which served in the Temple for one week at a time. Each *mishmar*, in turn, was subdivided into family groups called *batei avos* (singular, *beis av*; literally: father's house), and each *beis av* served on one day of that week.] It is thus possible to sequester each *beis av* of the next week's *mishmar* one week before its appointed day (*Rashi*).

12. The celebration of the eighth day of the *miluim* was fixed on the first of Nissan (see *Rashi*).

The Gemara asks:

וְאֵימָא רְגָלִים – But say that the verse refers to sacrifices brought during the festivals. Since they provide atonement,¹³ and are offered only at fixed times, they should be able to be derived from the phrase *to atone* written in the section of the Inauguration. – ? –

The Gemara answers:

דְּנִין דְּבַר שְׁנוֹהַג פְּעַם אַחַת בְּשָׁנָה – We derive something that is in effect one time a year [i.e. Yom Kippur] מְדַבֵּר הַנּוֹהַג פְּעַם אַחַת בְּשָׁנָה – from something that is in effect one time a year [the Inauguration],¹⁴ לְאַפְסוּקֵי רְגָלִים – to the exclusion of the offerings of the festivals מִיְמֵי הַיְמִינִי – which are not brought only one time a year.

The Gemara persists:

וְאֵימָא רְגָלִים – But say that the verse refers to one specific festival. וכי תימא לא ידעינן הי מינייהו – And if you will say we do not know to which of them, אי חג המצות – it could be either Pesach, הואיל ופתח בו הכתוב תחלה – since Scripture always opens its discussion of the festivals with it first, אי חג הסוכות – or it could be Succos, הואיל ומרובה מצותו – since its commandments are numerous.¹⁵ – ? –

The Gemara answers:

אֵלָא דְּנִין פְּרִישַׁת שְׁבַעָה לְיוֹם אֶחָד מְפָרִישַׁת – Rather, we derive sequestration of seven days for a one-day service [Yom Kippur] מְפָרִישַׁת שְׁבַעָה לְיוֹם אֶחָד – from sequestration of seven days for a one-day service [the eighth day of the Inauguration],¹⁶ וְאֵין דְּנִין – and we do not derive sequestration of seven days for seven days of service [i.e. Pesach or Succos] מְפָרִישַׁת שְׁבַעָה לְיוֹם אֶחָד – from a sequestration of seven days for a one-day service.

The Gemara asks:

וְאֵימָא שְׁמִינִי – But say that the verse refers to Shemini Atzeres, דְּפָרִישַׁת שְׁבַעָה לְיוֹם אֶחָד הוּא – which would be a case of sequestration of seven days for a one-day service.¹⁷ – ? –

The Gemara answers:

דְּנִין דְּבַר שְׁאִין קְרוּשָׁה לְפָנָיו – We derive something that has no sanctity preceding it [Yom Kippur] מְדַבֵּר שְׁאִין קְרוּשָׁה לְפָנָיו – from something that has no sanctity preceding it [the Inauguration], וְאֵין דְּנִין דְּבַר שְׁוֹשׁ קְרוּשָׁה לְפָנָיו – and we do not derive something that has sanctity preceding it [i.e. Shemini Atzeres]¹⁸ מְדַבֵּר שְׁאִין קְרוּשָׁה לְפָנָיו – from something that has no sanctity preceding it.

The Gemara challenges this answer:

וְלָאוּ קַל נְחוּמָר הוּא – But is there not a *kal vachomer* which indicates just the opposite? הַשְׁמָא דְּבַר שְׁאִין קְרוּשָׁה לְפָנָיו בְּעֵי פְּרִישָׁה – Now, if something that has no sanctity preceding it requires sequestration, דְּבַר שְׁוֹשׁ קְרוּשָׁה לְפָנָיו לֹא כָּל שְׁכֵן – should not something that has sanctity preceding it require sequestration all the more so?

The Gemara defends its answer:

אָמַר רַב מֶשְׁרָשִׁיָּא – Rav Mesharshiya said: לֹא – No. “הִזָּה,, כְּתִיב – It is written in the verse under discussion:¹⁹ *like he did on “this” day*, בְּיָדוֹ – which implies: *like this*. That is, only offerings exactly like those of the Inauguration sacrifices require sequestration beforehand.²⁰

The Gemara gives another reason why it cannot be necessary for the Kohen to be sequestered for the Shemini Atzeres service: מִי אֵיבָא מִיְדֵי דְּעֵיקָר רְגָלִים לֹא בְּעֵי – Rav Ashi said: רַב אֲשִׁי אָמַר – Can it be that the main body of the festival does not require sequestration פְּרִישָׁה – while that which is subordinate to it does require sequestration?²¹ Therefore, since there is no requirement to sequester a Kohen before Succos, there can be no requirement for him to be sequestered before Shemini Atzeres.

The Gemara adds:

וְנֶאֱפִילֵי לְמָאן דְּאָמַר שְׁמִינִי רְגָלִים בְּפָנָיו עֲצָמוּ הוּא – And even according to the one who says that Shemini Atzeres is an independent festival, הָגִי מִיְלֵי לְעִנְיָן – that is only regarding

NOTES

13. See Mishnah, *Shavuos* 2a,b.

14. I.e. the *miluim* service was performed once during the [first] year [that the Mishkan was erected] (see *Rashi*; cf. *Ritva*; see also *Hasagos HaRamban* to *Sefer HaMitzvos*, end of *shoresh shlishi*).

15. The Succos obligation includes commandments regarding living in a succah, taking the lulav and other species, the *aravah* service and the water libations (*Rashi*; see *Sfas Emes*). Hence, we should say that the Kohen performing the services of either Succos or Pesach must be sequestered seven days beforehand. And the Sages would decide which of these two festivals is the more logical to derive from the *miluim* (*Tos. HaRosh*; see also *Siach Yitzchak*, and *Or Gadol* to this Mishnah).

16. The Kohanim were sequestered for the first seven days of the

miluim as a prelude to performing the service on the eighth day (*Rashi*).

17. The festival of Shemini Atzeres follows the seven days of Succos and lasts but one day. Perhaps the Kohen must be sequestered for seven days before performing that one-day service.

18. The days of Succos immediately precede Shemini Atzeres.

19. *Leviticus* 8:34. See above, 2a.

20. Therefore, Shemini Atzeres cannot be derived from the *miluim* through a *kal vachomer*, because Shemini Atzeres is different than the *miluim*.

21. The seven days of Succos constitute the main body of the Yom Tov. Shemini Atzeres is merely an adjunct to the first days (*Rabbeinu Elyakim*; cf. *Gevuras Ari*).