

Shemini Atzeret 5782

Source Sheet by Jacki Honig

Leviticus 23:35-36

(35) The first day shall be a sacred occasion: you shall not work at your occupations; (36) seven days you shall bring offerings by fire to the LORD. On the eighth day you shall observe a sacred occasion and bring an offering by fire to the LORD; it is a solemn gathering: you shall not work at your occupations.

ויקרא כ"ג:ל"ה-ל"ו

(לה) ביום הראשון מקרא-קדש
כל-מלאכת עבדה לא תעשו: (לו)
שבועת ימים תקריבו אשה לה' ביום
השמיני מקרא-קדש יהיה לכם
והקרבתם אשה לה' עצרת הוא
כל-מלאכת עבדה לא תעשו:

Shulchan Arukh, Orach Chayim 668:1

(1) **The order of prayers on the eighth night and day, 2 Seifim: 1.**
On the night of Shmini Atzeret, we say in the Amidah "and You gave us this eighth day as a festival of Atzeret." *Rem"a: We do not refer to the eighth day as a "festival" because there is nowhere [in the Torah] that it is called a festival. Rather, we say "the eighth day of Atzeret."* Outside of Israel, they eat in the sukkah at night and during the day because it might be the seventh day. They do not bless on this sitting. We say Kiddush with Shehecheyanu.

אורח חיים תרס"ח:א'

(א) סדר תפלת ליל שמיני ויומו
ובו ב סעיפים:
ליל שמיני אומר בתפלה ותתן לנו
את יום שמיני חג העצרת הזה: הגה
ואנו נוהגין שאין אומרים חג
בשמיני דלא מצינו בשום מקום
שנקרא חג אלא אומרים יום שמיני
עצרת [מנהגים] ובחוצה לארץ
אוכלים בסוכה בלילה וביום מפני
שהוא ספק שביעי ואין מברכים על
ישיבתה ומקדשים ואומרים זמן:

Some say a different version of the dispute: **Everyone agrees that we do not recite the blessing; when they disagree** it is with regard to whether **to reside** in the *sukka*.

According **to the one who says** that the status of the eighth day is like that of the **seventh** day with regard **to the mitzva of *sukka*, we reside** in the *sukka*. However, according **to the one who says** that its status is like that of the **eighth** day both with regard **to this and to that, neither do we reside** in the *sukka*. **Rav**

Yosef said: Take the statement of Rabbi Yohanan in your hand, as who is the Master responsible for dissemination of the *halakha*? It is **Rav Yehuda, son of Rav Shmuel bar Sheilat, and on the eighth day,** with regard to which there is **uncertainty** that it might be the **seventh** day, he himself **resides outside of the *sukka***. The Gemara concludes: **And the *halakha* is that we reside** in the *sukka* on the eighth day, with regard to which there is uncertainty that it might be the seventh day, but **we do not recite the blessing**.

אִיכָא דְאָמְרִי: בְּרוּכִי — כּוֹלֵי עֲלָמָא
לֹא פְּלִיגִי דְלֹא מְבָרְכִין. כִּי פְּלִיגִי,
לְמִיתָב. לְמֵאן דְאָמַר שְׁבָעָה לְסוּכָה
— מִיתָב יְתִבִּין, וּלְמֵאן דְאָמַר
שְׁמִינִי לָזָה וְלָזָה — מִיתָב נָמִי לֹא
יְתִבִּין. אָמַר רַב יוֹסֵף: נְקוּט דְרַבִּי
יוֹחָנָן בִּידָה, דְמָרָא דְשִׁמְעוֹנָא מְנִי —
רַב יְהוּדָה בְּרִיה דְרַב שְׁמוּאֵל בֶּר
שִׁילַת, וּבְשִׁמִּינִי סִפֵּק שְׁבִיעִי לְבַר
מְסוּכָה יְתִיב. וְהִלְכְתָּא: מִיתָב
יְתִבִּין, בְּרוּכִי לֹא מְבָרְכִין.

Sukkah 47a:4

§ **Rabbi Yoḥanan said** that **one recites** the blessing: Who has given us life, sustained us, and brought us to this **time, on the eighth day of the Festival**, as the eighth day is a Festival distinct from *Sukkot*, **and one does not recite** the blessing of **time on the seventh day of Passover** because it is not a Festival distinct from Passover.

Psalms 12:1

(1) For the leader; on the *sheminith*. A psalm of David.

Rashi on Leviticus 23:36:1

עצרת הוא — The word is derived from the root עצר “to hold back” and suggests: I keep you back with Me one day more. It is similar to the case of a king who invited his children to a banquet for a certain number of days. When the time arrived for them to take their departure he said, “Children, I beg of you, stay one day more with me; it is so hard for me to part with you!” (cf. Rashi on Numbers 29:36 and Sukkah 55b).

סוכה מ"ז א:ד'

אמר רבי יוחנן: אומרים זמן בשמיני של חג, ואין אומרים זמן בשביעי של פסח.

תהילים י"ב:א'

(א) למנצח על־השמינית מזמור לדוד:

רש"י על ויקרא כ"ג:ל"ו:א'

עצרת הוא. עצרתי אתכם אצלי; כמלך שזמן את בניו לסעודה לכה וכך ימים, כיון שהגיע זמןן לפטר, אמר, בני בבקשה מכם עכבו עמי עוד יום אחד, קשה עלי פרידתכם:

Sukkah 55b:9-10

Rabbi Elazar said: These seventy bulls that are sacrificed as additional offerings over the course of the seven days of *Sukkot*, **to what do they correspond? They correspond to the seventy nations** of the world, and are brought to atone for their sins and to hasten world peace. **Why is a single bull** sacrificed on the Eighth Day of Assembly? **It corresponds to the singular nation, Israel.** The Gemara cites **a parable about a king of flesh and blood who said to his servants: Prepare me a great feast** that will last for several days. When the feast concluded, **on the last day, he said to his beloved servant: Prepare me a small feast so that I can derive pleasure from you alone.**

סוכה נ"ה ב:ט"י

אמר רבי (אלעזר): הני שבעים
פרים כנגד מי — כנגד שבעים
אומות. פר יחידי למה — כנגד
אומה יחידה. משל למלך בשר ודם
שאמר לעבדיו: עשו לי סעודה
גדולה. ליום אחרון אמר לאוהבו:
עשה לי סעודה קטנה כדי שאהנה
ממך.

Shmini Atzeret Rabbi Eryn London

So what is Shmini Atzeret? It is a day for us to think about everything that we just went through over the past month. It is a way for us to stop and appreciate the holiday, and take in all that we can. It is an opportunity to appreciate the extra time that we have with God. It is a chance to appreciate the extra time have with our friends and family. It is a time appreciate the lack of routine in our lives. It is a way for us to stop and mentally prepare ourselves for what will be coming next - for what “acharei hachagim” will be.

Source Sheet created on Sefaria by Jacki Honig