Shemini Atzeret 5782

Source Sheet by *Jacki Honig*

ויקרא כ"ג:ל"ה-ל"ו

(לה) בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ
כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: (לו)
שִׁבְעַת יָמִים תַּקְרִיבוּ אִשֶּׁה לַה' בַּיּוֹם
הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
וְהִקְרַבְתֶּם אִשֶּׁה לַה' עֲצֶרֶת הִוא
כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

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.

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:

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.

Sukkah 47a:3

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 Yoḥanan 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.**

סוכה מ״ז א:ג׳

אִיכָּא דְּאָמְרִי: בָּרוֹכֵי — כּוּלֵי עָלְמָא לָא פְּלִיגִי דְּלָא מְבָרְכִינַן. כִּי פְּלִיגִי, לְמֵיתַב. לְמַאן דְּאָמַר שְׁבִיעָה לְסוּכָּה — מֵיתַב יָתְבִינַן, וּלְמַאן דְּאָמַר שְׁמִינִי לָזֶה וְלָזֶה — מֵיתַב נָמֵי לָא יָתְבִינַן. אָמַר רַב יוֹסֵף: נְקוֹט דְּרַבִּי יוֹחָנָן בִּידָךְ, דְּמָרָא דִּשְׁמַעְתָּא מַנִּי — רַב יְהוּדָה בְּרֵיהּ דְּרַב שְׁמוּאֵל בַּר שִׁילַת, וּבִשְׁמִינִי סָפֵק שְׁבִיעִי לְבַר מִסּוּכָּה יָתֵיב. וְהִלְכְתָא: מֵיתַב יָתְבִינַן, בָּרוֹכֵי לָא מְבָרְכִינַן.

סוכה מ"ז א:ד'

אָמַר רַבִּי יוֹחָנָן: אוֹמְרִים זְמַן בִּשְׁמִינִי שֶׁל חַג, וְאֵין אוֹמְרִים זְמַן בִּשְׁבִיעִי שֶׁל פֶּסַח.

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.

תהילים י"ב:א'

(א) לַמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד:

Psalms 12:1

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

רש"י על ויקרא כ"ג:ל"ו:א'

עצרת הוא. עָצַרְתִּי אֶתְכֶם אֵצְלִי; כְּמֶלֶךְ שֶׁזִּמֵּן אֶת בָּנָיו לִסְעוּדָה לְכָךְ וְכָךְ יָמִים, כֵּיוָן שֶׁהִגִּיעַ זְמַנָּן לִפָּטֵר, אָמַר, בָּנַי בְּבַקָּשָׁה מִכֶּם עַכְּבוּ עִמִּי עוֹד יוֹם אֶחָד, קָשָׁה עָלַי פְּרֵדַתְכֶם:

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).

Sukkah 55b:9-10

סוכה נ"ה ב:ט'-י'

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.

אָמַר רַבִּי (אֶלְעָזָר): הָנֵי שִׁבְעִים פָּרִים כְּנֶגֶד מִי — כְּנֶגֶד שִׁבְעִים אוּמּוֹת. פַּר יְחִידִי לָמָּה — כְּנֶגֶד אוּמָּה יְחִידָה. מָשָׁל לְמֶלֶךְ בָּשָׂר וָדָם שֶׁאָמַר לַעֲבָדָיו: עֲשׂוּ לִי סְעוּדָה גְּדוֹלָה. לְיוֹם אַחֲרוֹן אָמַר לְאוֹהֲבוֹ: עֲשֵׂה לִי סְעוּדָה קְטַנָּה כְּדֵי שֶׁאֶהֱנֶה מִמְּךָ.

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