

פז"ר קש"ב.

*Peh, zayin, reish, kuf, shin, beit*,<sup>n</sup> an acronym for: Lottery [*payis*], as a new lottery is performed on that day to determine which priests will sacrifice the offerings that day, and the order established on *Sukkot* does not continue; the blessing of time [*zeman*]: Who has given us life, sustained us, and brought us to this time, is recited just as it is recited at the start of each Festival; Festival [*regel*], as it is considered a Festival in and of itself<sup>n</sup> and there is no mitzva to reside in the *sukka* (see *Tosafot*); offering [*korban*], as the number of offerings sacrificed on the Eighth Day is not a continuation of the number offered on *Sukkot* but is part of a new calculation; song [*shira*], as the Psalms recited by the Levites as the offerings were sacrificed on the Eighth Day are not a continuation of those recited on *Sukkot*; blessing [*berakha*], as the addition to the third blessing of Grace after Meals and in the *Amida* prayer (see *Tosafot*) is phrased differently than the addition recited on *Sukkot*.

אבל לענין תשלומין – תשלומין דראשון הוא. דהא תנן: מי שלא חג ביום טוב הראשון של חג – חוגג והולך כל הרגל כולו, ויום טוב האחרון של חג.

However, despite all these differences, **with regard to compensation** for failure to sacrifice the Festival offerings at the earliest opportunity, everyone agrees that **it is a day of compensation for obligations not met during the first Festival, as didn't we learn in the mishna: One who did not celebrate<sup>n</sup> on the first Festival day of Sukkot by sacrificing the Festival offering may celebrate and sacrifice the Festival offering throughout the whole Festival in its entirety, including the last Festival day of the festival of Sukkot.** Apparently, the Eighth Day of Assembly is considered the last Festival day of Sukkot and is appended to it with regard to its obligations.

ואימא עצרת, דפרישת שבועה ליום אחד הוא! אמר רבי אבא: דנין פר אחד ואיל אחד מפר אחד ואיל אחד, לאפוקי עצרת דשני אילים נינהו.

The Gemara challenges further: **And say that the priest should be sequestered before the festival of Shavuot, which is a Festival preceded by weekdays, as there too it is a matter of sequestering of seven days for one day. Rabbi Abba said:** There is a distinction between the inauguration and *Shavuot*, as **one derives an instance where the obligatory offering is one bull and one ram, Yom Kippur, from an instance where the obligatory offering is one bull and one ram,<sup>n</sup> the inauguration, to the exclusion of Shavuot, when they are two rams that are offered.**

הניחא למאן דאמר יום הכפורים איל אחד הוא. אלא למאן דאמר שני אילים נינהו – מאי איבא למימר? דתניא, רבי אומר: איל אחד, הוא האמור כאן הוא האמור בחומש הפקודים. רבי אליעזר ברבי שמעון אומר: שני אילים הם, אחד האמור כאן, ואחד האמור בחומש הפקודים.

The Gemara challenges: **This works out well according to the one who said that the obligatory offering on Yom Kippur is one ram; however, according to the one who said that they are two rams that are sacrificed on Yom Kippur, what is there to say?** According to that opinion, Yom Kippur is not comparable to the inauguration. **As it was taught in a baraita: Rabbi Yehuda HaNasi says: One ram is the one that is mentioned here;** as it is written: “With this Aaron will come into the Sanctuary, with a young bull for a sin-offering and a ram for a burnt-offering” (Leviticus 16:3), and **it is the same one that is mentioned in the book of Numbers:** “And on the tenth day of the seventh month you will have a sacred gathering when you will afflict your souls; you will not do any labor, and you will offer a burnt-offering to the Lord for a sweet aroma: One young bull, one ram...” (Numbers 29:7–8). **Rabbi Eliezer, son of Rabbi Shimon, says: They are two rams offered on Yom Kippur, one mentioned here in the book of Leviticus and one mentioned in the book of Numbers.**

אפילו תימא רבי אליעזר ברבי שמעון, התיב – חד לחובת היום וחד למוספין, לאפוקי עצרת דתרווייהו חובת היום נינהו.

The Gemara rejects this solution: **Even if you say that it is in accordance with the opinion of Rabbi Eliezer, son of Rabbi Shimon, and two rams are brought on Yom Kippur, a distinction remains between Yom Kippur and Shavuot. There, with regard to Yom Kippur, one ram, mentioned in the book of Leviticus, is for the obligation of the day, the atonement of Yom Kippur; and one ram, mentioned in the book of Numbers, is for the additional offerings. This is to the exclusion of the halakha with regard to Shavuot, where both rams are obligations of the day.** Therefore, there is no basis for deriving the *halakha* with regard to *Shavuot* from the inauguration.

NOTES

*Peh, zayin, reish, kuf, shin, beit* – פז"ר קש"ב – See Rashi, Tosafot, and other early commentaries, who disagree about what is represented by the letters in this acronym. With regard to the Eighth Day of Assembly being a Festival in and of itself, Rashi explains that it is not called *Sukkot* but is called the Eighth Day of Assembly in blessings and prayers. In his commentary on tractate *Sukka*, Rashi explains that there is no obligation to reside in the *sukka* on the Eighth Day of Assembly (see *Tosafot*).

**Festival in and of itself – רגל לעצמו** – The *ge'onim* and many of the early commentaries connect this to the *halakhot* of mourning. If a relative dies on the eve of a Festival, the legal status of the Festival itself is like seven days of the required thirty days of mourning. If the death occurred prior to the festival of *Sukkot*, the first day of the Festival is considered like seven days, the intermediate days of the Festival when no mourning is allowed are considered an additional seven days, and the Eighth Day of Assembly is considered like seven days as well. Consequently, after the Festival, approximately one week would remain from the thirty-day period.

**From one bull and one ram – מפר אחד ואיל אחד** – There were many offerings brought at the inauguration, and the matter was complex. The commentaries disagree with regard to the nature of the bull and ram of the inauguration referred to in the Gemara. According to the Rashbam (*Tosafot Yeshanim*), the reference is to the verse: “A bull and a ram for peace-offerings to sacrifice before the Lord” (Leviticus 9:4). According to Rashi, the reference is to the verse: “Take you a young calf for a sin-offering and a ram for a burnt-offering” (Leviticus 9:2). Rabbeinu Tam writes that the verse in question is: “Take one young bull and two rams without blemish” (Exodus 29:1). As one of the rams was unrelated to that offering, one bull and one ram remain. See also the Ritva, who points out the difficulties with each of these explanations, arguing that none precisely corresponds to the text of the Gemara.

HALAKHA

**One who did not celebrate – מי שלא חג** – One who did not bring the Festival offering on the first Festival day of *Sukkot* may sacrifice it on any of the intermediate days, as well as on the last Festival day, the Eighth Day of Assembly. This is because those days are eligible for compensation for failure to sacrifice it on the first Festival day, as explained here and elsewhere (Rambam *Sefer Korbanot, Hilkhot Hagiga* 1:7).

וְאִימָא רֵאשׁ הַשָּׁנָה, דְּפְרִישַׁת שְׁבַעֲהָ לְיוֹם אֶחָד הוּא! אָמַר רַבִּי אֲבָהוּ: דְּנִין פְּרִי וְאֵיל שְׁלוֹ מִפְּרִי וְאֵיל שְׁלוֹ, לְאַפּוֹקֵי עֲצַרְתּוֹ וְרֵאשׁ הַשָּׁנָה דְּצִיבוֹר נִינְהוּ. הֵנִיחָא לְמָאן דְּאָמַר "קַח לְךָ" – מִשְׁלֶךְ.

The Gemara asks: **And say that the requirement derived is to sequester the priest prior to Rosh HaShana, as there, too, it is sequestering of seven days for one day.** The days before Rosh HaShana are weekdays, and as in the inauguration, a bull and a ram are sacrificed. **Rabbi Abbahu said that this too is rejected: One derives a bull and a ram that the High Priest brings from his own property on Yom Kippur from a bull and a ram that Aaron brought from his own property at the inauguration.** This is to the exclusion of *Shavuot* and *Rosh HaShana*, when the bull and the ram sacrificed are from community property and not owned by the priest. The Gemara asks: **This works out well according to the one who said that every time the Torah utilizes the phrase: Take you, it means from your own property,**

Perek I

Daf 3 Amud b

NOTES

As it were, I desire that it come from your property more than I desire it from theirs – כְּבִיבּוֹל מִשְׁלֶךְ אֲנִי רוֹצֶה יוֹתֵר – מִשְׁלֶהֶם: Since the entire world belongs to the Holy One, Blessed be He, it is inappropriate to suggest that He desires anything from that world. Rather, God says that He desires something from Moses in order to honor Moses (Maharsha).

A time when the Jewish people perform the will of God – בְּזִמְנֵי שִׁישְׁרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם: There is an opinion that when the Jewish people perform the will of God and He is happy with them, the building of the Ark is attributed to Moses, as he was directly commanded to fashion the vessels of the Tabernacle for the sake of God. However, when the people do not perform the will of God, the builder of the Ark is not mentioned, and its construction is described in non-specific plural (Maharsha).

**Take you spices – קַח לְךָ סַמִּים:** Many of the commentaries have asked why the Gemara in this discussion does not cite an earlier, virtually identical verse in the context of the anointing oil. Various answers were suggested. One opinion is that the Gemara sought to teach that even though the incense is typically prepared from materials donated by the public, this incense was prepared by Moses (*Gevurat Ari*). A second opinion explains that since the anointing oil was prepared only once, it was probably prepared by Moses. However, with regard to incense, which would be prepared by future generations as well, it was necessary to state that the first incense was prepared by Moses (Rashash).

A third resolution explains that the anointing oil, which was associated with many miracles, was obviously prepared by Moses. However, with regard to the incense, with which no miracles were associated, it was necessary to point out that it too was prepared by Moses (*Iyyun Yaakov*).

These suggestions also explain the basic assumption of the Gemara that Moses prepared the incense, in light of the fact that the Torah states explicitly that the people donated the components for the incense. There are also suggestions that Moses donated some of the components and that the people donated the rest.

BACKGROUND

Silver trumpets – חֲצוֹצְרוֹת כֶּסֶף:



Replica of the silver trumpets

יַעֲשֶׂה לְךָ" – מִשְׁלֶךְ. אֵלֶּא לְמָאן דְּאָמַר מִשְׁלֶךְ צְבוֹר – מֵאֵי אֵיכָּא לְמִימַר?

and similarly, when the Torah states: **Make you,** it means from your own property. However, according to the one who said that when the Torah states both phrases it means from communal property, what is there to say to distinguish between Yom Kippur and the other days?

דְּתֵנָּא: "קַח לְךָ" – מִשְׁלֶךְ, וְעֵשֶׂה לְךָ" – מִשְׁלֶךְ, וְיִקְחוּ אֵלֶיךָ" – מִשְׁלֶךְ צְבוֹר, דְּבִרֵי רַבִּי יֵאֵשִׁיָּהּ. רַבִּי יוֹנָתָן אוֹמַר: בֵּין "קַח לְךָ" בֵּין "וְיִקְחוּ אֵלֶיךָ" – מִשְׁלֶךְ צְבוֹר, וּמֵה תִלְמוּד לּוֹמַר "קַח לְךָ" – כְּבִיבּוֹל מִשְׁלֶךְ אֲנִי רוֹצֶה יוֹתֵר מִשְׁלֶהֶם.

As it was taught in a *baraita* that when the Torah states: **Take you,** it means from your own property, and when it states: **Make you,** it means from your own property; however, when the Torah states: **And they will bring to you,** it means from community property. This is the statement of Rabbi Yoshiya. Rabbi Yonatan says that both when the Torah states: **Take you,** and when the Torah states: **And they will bring to you,** it means from community property. **And for what purpose, then, does the verse state: Take you,** which seems to mean from your own property? It should be understood, as it were, that God said to Moses: **I desire that it come from your property more than I desire it from theirs.**<sup>n</sup> Therefore, the taking was attributed to Moses even though it was actually from community property.

אֲבָא חֲנַן אָמַר מִשׁוּם רַבִּי אֶלְעָזָר: כְּתוּב אֶחָד אוֹמַר: וְעֵשֶׂה לְךָ אֲרוֹן עֵץ וְכְתוּב אֶחָד אוֹמַר: וְעֵשׂוּ אֲרוֹן עֵצֵי שִׁטִּים, הֲאֵל כִּי־צֶדֶק כָּאֵן – בְּזִמְנֵי שִׁישְׁרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם, כָּאֵן – בְּזִמְנֵי שְׂאִין עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם.

Abba Hanan said in the name of Rabbi Elazar that one verse says: "And make you an ark of wood" (Deuteronomy 10:1), indicating that it should be from your own property; and one verse says on the same subject: "And they shall make an ark of acacia wood" (Exodus 25:10), meaning from the Jewish people. How can this contradiction be resolved? Here, the verse is referring to a time when the Jewish people perform the will of God<sup>n</sup> and they are credited with building the Ark of the Covenant. There, it is referring to a time when the Jewish people do not perform the will of God, and construction of the Ark is attributed to Moses alone. According to that opinion, there is no difference between the offerings of Yom Kippur and other offerings.

עַד כָּאֵן לֹא פְּלִיגֵי אֵלֶּא בְּקִיחוֹת דְּעֵלְמָא, וְעֵשִׂוִּית דְּעֵלְמָא, קִיחוֹת דְּעֵלְמָא "קַח לְךָ סַמִּים", עֵשִׂוִּית דְּעֵלְמָא "עֵשֶׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף". אֲבָל הֵנָּךְ – פְּרוּשֵׁי קַמִּפְרָשׁ דְּמִשְׁלֶךְ הוּא. בְּמִלּוּאִים, מְכַדִּי כְּתִיב: וְאֵל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר עִזִּים לְחַטָּאת, וְיֹאמַר אֶל אֲהֲרֹן קַח לְךָ עֵגֶל בֶּן בָּקָר לְחַטָּאת לְמַה לִּי? שְׂמַע מִינְהּ: "קַח לְךָ" – מִשְׁלֶךְ הוּא.

The Gemara rejects this: **They disagree only with regard to instances of taking in general and instances of making in general:** Instances of taking in general are as in the verse: "Take you spices" (Exodus 30:34);<sup>n</sup> and instances of making in general are as in the verse: "Make you two silver trumpets" (Numbers 10:2).<sup>b</sup> However, in these cases of inauguration and of Yom Kippur the verses explicitly teach that the offerings must be from your own property. With regard to the inauguration, now, since it is written: "And to the children of Israel you will speak, saying: Take a goat kid for a sin-offering and an unblemished year-old calf and lamb for burnt-offerings" (Leviticus 9:3), with regard to the verse: "And he said to Aaron: Take you a young calf for a sin-offering" (Leviticus 9:2), why do I need this clear difference between the formulation of the command to the Jewish people and the formulation of the command to Aaron? Learn from it that in this context the phrase: **Take you,** means from your own property.

לְאַפּוּקֵי כּוֹלֵהוּ קוֹשְׁיֵיתִין – לְאַפּוּקֵי כּוֹלֵהוּ קוֹשְׁיֵיתִין – Tosafot ask why the same assertion was not stated with regard to the solution proposed by Rav Ashi, which also resolves the Gemara's earlier difficulties. Some explain that since sin-offerings were also brought in honor of Rosh HaShana and *Shavuot*, Rav Ashi's solution is not ironclad (Rabbi Elazar Moshe Horowitz).

בְּיוֹם הַכִּפּוּרִים, מִכְּדֵי כְּתִיב: "בּוֹאֵת יְבֵא אֶהְרֵן אֶל הַקֹּדֶשׁ בְּפֶרֶן בֶּן בְּקָר לְחֻטָּאת" וגו', "וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׂעִירֵי עִזִּים לְחֻטָּאת וְהִקְרִיב אֶת פֶּר הַחֻטָּאת אֲשֶׁר לוֹ" לְמַד לִי? שְׁמַע מִיָּנֵה הָאֵי "לוֹ" – מִשְׁלוֹ הוּא.

And with regard to Yom Kippur, now, since it is written: "With this Aaron will come into the Sanctuary, with a young bull for a sin-offering and a ram for a burnt-offering" (Leviticus 16:3), with regard to the verse: "And from the congregation of the children of Israel he will take two goat kids for a sin-offering and one ram for a burnt-offering and Aaron will offer his young bull as a sin-offering" (Leviticus 16:5-6), why do I need the emphasis that the goats come from the property of the children of Israel? Learn from it that this term: His, written with regard to the calf, means it is from his own property.

רַב אֲשִׁי אָמַר: דְּמִין פֶּר לְחֻטָּאת וְאֵיל לְעוֹלָה מִפֶּר לְחֻטָּאת וְאֵיל לְעוֹלָה, לְאַפּוּקֵי רֹאשׁ הַשָּׁנָה וְעֲצֵרֵת דְּתַרְוּיָהּ עוֹלוֹת נִינְהוּ.

Rav Ashi stated another reason that distinguishes Yom Kippur from Rosh HaShana and *Shavuot*. One derives the bull for a sin-offering and ram for a burnt-offering written with regard to Yom Kippur from the bull for a sin-offering and ram for a burnt-offering written with regard to the inauguration, to the exclusion of Rosh HaShana and *Shavuot*, on which both of them, the bull and the ram, are burnt-offerings.

רַבִּינָא אָמַר: דְּמִין עֲבוּדָה בְּכֹהֵן גְּדוֹל מְעֲבוּדָה בְּכֹהֵן גְּדוֹל, לְאַפּוּקֵי כּוֹלֵהוּ קוֹשְׁיֵיתִין דְּלָאוּ עֲבוּדָה בְּכֹהֵן גְּדוֹל נִינְהוּ.

Ravina stated another distinction: One derives a matter that is restricted to the service performed by the High Priest, Yom Kippur, from a matter that is restricted to the service performed by the High Priest, the inauguration, which was performed by Aaron, to the exclusion of all the difficulties<sup>N</sup> raised from the beginning of the discussion, as on the other potential days raised, they are not restricted to service performed by the High Priest; rather, the service on those days may be performed by any priest.

וְאִיכָא דְאָמְרֵי, אָמַר רַבִּינָא: דְּמִין עֲבוּדָה תְּחִלָּה, מְעֲבוּדָה תְּחִלָּה, לְאַפּוּקֵי הֵינּוּ דְּלָאוּ תְּחִלָּה נִינְהוּ. מֵאֵי תְּחִלָּה? אֵילִימָא תְּחִלָּה בְּכֹהֵן גְּדוֹל – הֵינּוּ קַמְיֵיתָא! אֶלָּא: עֲבוּדָה תְּחִלָּה בְּמָקוֹם מְעֲבוּדָה תְּחִלָּה בְּמָקוֹם.

And some say that Ravina said: One derives a matter that is an initial service from an initial service, to the exclusion of all these that are not initial services. That statement of Ravina is unclear, and the Gemara asks: What is the meaning of initial service? If we say that initial service means one performed by the High Priest; that is identical to the first version of Ravina's statement. Rather, it may be understood as follows: One derives the initial service performed in the place, the Holy of Holies, on Yom Kippur, from the initial service performed in the place, the Tabernacle, on the eighth day of the inauguration. Therefore, it is the service of Yom Kippur alone that is derived from the inauguration.

כִּי אֶתָּא רַב דִּימִי מֵאֶרֶץ יִשְׂרָאֵל יוֹחֲנָן מִתְּנִי חֲדָא, [רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי] מִתְּנִי תְּרֵיתִי. רַבִּי יוֹחֲנָן מִתְּנִי חֲדָא: "לְעִשׂוֹת לְכַפֵּר" – אֵילוּ מַעֲשֵׂה יוֹם הַכִּפּוּרִים, [וְיִהְיוּ שְׁנֵי בְּנֵי לֵוִי] מִתְּנִי תְּרֵיתִי: "לְעִשׂוֹת" – אֵילוּ מַעֲשֵׂה פָּרָה, "לְכַפֵּר" – אֵילוּ מַעֲשֵׂה יוֹם הַכִּפּוּרִים.

§ When Rav Dimi came from Eretz Yisrael to Babylonia he said: Rabbi Yohanan taught one case derived from the inauguration, while Rabbi Yehoshua ben Levi taught two. The Gemara elaborates. Rabbi Yohanan taught one: To do, to make atonement; these are the actions performed on Yom Kippur that require sequestering beforehand, like the inauguration. And Rabbi Yehoshua ben Levi taught two: To do, these are the actions performed in the burning of the red heifer; to atone, these are the actions performed on Yom Kippur. Both require sequestering.

רַבִּי יוֹחֲנָן מִתְּנִי חֲדָא? וְהָאֵן אֲנִי תְּנִי: שְׁבַעַת יָמִים קוֹדָם יוֹם הַכִּפּוּרִים, וְשְׁבַעַת יָמִים קוֹדָם שְׂרִיפַת הַפָּרָה! מַעֲלָה בְּעֵלְמָא.

The Gemara asks: And did Rabbi Yohanan teach only one case derived from the inauguration, i.e., Yom Kippur? Didn't we learn explicitly in the mishna: Seven days prior to Yom Kippur, and in another mishna: Seven days prior to the burning of the heifer, the Sages would remove the priest from his home? Apparently, there are two cases in which the priest is sequestered. The Gemara answers: With regard to sequestering the priest prior to the burning of the heifer, the Sages merely established a higher standard. They issued a decree to underscore the sanctity of the ritual after they permitted its performance by a priest who immersed that day. There is no Torah source for the sequestering of the priest in that case.

וְהָא אָמַר רַבִּי מִינְיוּמֵי בַר חִלְקִיָּה  
אָמַר רַבִּי מַחְסֵיָא בַר אִידִי  
אָמַר רַבִּי יוֹחָנָן: "כַּאֲשֶׁר עָשָׂה  
בַּיּוֹם הַזֶּה צִוָּה ה' לַעֲשׂוֹת לְכַפֵּר  
עֲלֵיכֶם," "לַעֲשׂוֹת" – אֵלּוּ מַעֲשֵׂה  
פָּרָה. "לְכַפֵּר" – אֵלּוּ מַעֲשֵׂה יוֹם  
הַכִּפּוּרִים! – הֵהוּא דְרַבִּי. דְּבִי  
אֲתָא רַבִּין אָמַר רַבִּי יוֹחָנָן מִשּׁוּם  
רַבִּי יִשְׁמַעְאֵל: "לַעֲשׂוֹת" – אֵלּוּ  
מַעֲשֵׂה פָּרָה, "לְכַפֵּר" – אֵלּוּ מַעֲשֵׂה  
יוֹם הַכִּפּוּרִים.

The Gemara asks: **But didn't Rabbi Minyomi bar Hilkiya say that Rabbi Mahseya bar Idi said that Rabbi Yoḥanan said that the verse states: "As has been done this day, so the Lord has commanded to do, to make atonement for you" (Leviticus 8:34), from which it is derived: To do, these are the actions performed in the burning of the red heifer; to make atonement, these are the actions performed on Yom Kippur?** Apparently, even Rabbi Yoḥanan taught two cases derived from inauguration. The Gemara resolves the difficulty: **That is the opinion of his teacher;** however, he himself disagrees. **As when Ravin came from Eretz Yisrael, he said that Rabbi Yoḥanan said in the name of Rabbi Yishmael: To do, these are the actions performed in the burning of the red heifer; to atone, these are the actions performed on Yom Kippur.** That which Rabbi Manyumei cited in the name of Rabbi Yoḥanan was the opinion of his teacher, Rabbi Yishmael.

אָמַר לִיה רִישׁ לְקִישׁ לְרַבִּי יוֹחָנָן:  
מֵהֵיכָא קָא יִלְפֵת לָהּ – מִמְלוּאִים,  
אִי מָה מְלוּאִים – כָּל הַכְּתוּב בְּהֵן  
מֵעַבְבַּ בְּהֵן, אִף הָכָא נִמְי – כָּל  
הַכְּתוּב בְּהֵן מֵעַבְבַּ בְּהֵן.

§ With regard to the sequestering of the priest, **Reish Lakish said to Rabbi Yoḥanan: From where did you derive this principle of sequestering? You derived it from the inauguration. If so, just as with regard to the inauguration, failure to perform all the details that are written in its regard invalidates it, so too here, with regard to Yom Kippur, failure to perform all the details that are written in its regard invalidates the Yom Kippur service. All the halakhot of sequestering must be precisely observed.**

וְכִי תִימָא: הָכִי נִמְי, וְהִתְנַן:  
וּמִתְקִינֵן לוֹ בְּהֵן אַחֵר, וְלֹא  
קִתְנֵי מִפְּרִישׁוֹ! וְכִי תִימָא: מֵאִי  
מִתְקִינֵן – מִפְּרִישׁוֹ, לִיתְנֵי אוּ  
אִידִי וְאִידִי מִתְקִינֵן, אוּ אִידִי  
וְאִידִי מִפְּרִישׁוֹ!

And if you say: **Indeed, that is so; didn't we learn in the mishna: And they would designate another priest in his stead, and it is not taught with regard to the designated priest: Seven days before Yom Kippur they remove him from his house, although ultimately he may perform the Yom Kippur service. Apparently, failure to sequester the priest does not invalidate the service. And if you say in response: What is the meaning of: They would designate? It means: They would remove; that is implausible. Were that so, let the mishna teach either with regard to both this High Priest and that designated replacement: They would designate; or with regard to both this High Priest and that designated replacement: They would remove.**

אָמַר לִיה: אֵלּא מִרְ מֵהֵיכָא יִלְיָ  
לָהּ? אָמַר: מִסִּינַי, דְּכַתְּבִיב: "וַיִּשְׁבּוּן  
כְּבוֹד ה' עַל הַר סִינַי וַיְכַסְּהוּ הָעָנָן  
שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם  
הַשְּׁבִיעִי." מִכְּדִי כְּתִיב "וַיִּקְרָא אֶל  
מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי," מֵאִי שֵׁשֶׁת  
יָמִים? זֶה בְּנֵה אָב, שְׁכָל הַנִּכְנָס  
בְּמַחְנֵה שְׁכִינָה – טְעוֹן פְּרִישַׁת  
שֵׁשֶׁה.

Rabbi Yoḥanan said to Reish Lakish: **Rather, from where do you, Master, derive the halakha of sequestering before Yom Kippur? Reish Lakish said to him: I derive it from Sinai, as it is written: "And the glory of the Lord abode upon Mount Sinai and the cloud covered him [vaykhasehu] six days, and He called to Moses on the seventh day from the midst of the cloud" (Exodus 24:16).** The masculine suffix *hu* in *vaykhasehu* can be interpreted either as him, referring to Moses, or as it, referring to the mountain. **Now, since it states: "And He called to Moses on the seventh day," what is derived from the previous explicit mention of six days? These six days are mentioned as a paradigm,<sup>n</sup> from which a general principle is derived that anyone who enters the camp of the Divine Presence, the site of the revelation at Mount Sinai, or the place where the Divine Presence rests, the Holy of Holies, requires prior sequestering for six days<sup>n</sup> of sanctification.**

וְהָא אֲנִן שְׁבַעֵה תְּנֵן! מִתְּנִיתִין רַבִּי  
יְהוּדָה בֶּן בֵּיתְרָא הִיא, דְּחִיִּישׁ

The Gemara asks: **Wasn't it seven, not six, days of sequestering that we learned in the mishna? Reish Lakish answered: The mishna that requires sequestering for seven days is the opinion of Rabbi Yehuda ben Beteira, who is concerned**

NOTES

These are a paradigm – זֶה בְּנֵה אָב – See *Tosafot*, who might have had an alternate version of the Gemara text. In any event, apparently there are two derivations here: One based on an analogy and one based on the Torah's addition of apparently superfluous words in this context.

Sequestering for six days – פְּרִישַׁת שֵׁשֶׁה: One could say that this sequestering is parallel to the six weekdays preceding Shabbat: People devote six days to prepare for the arrival of the sacred seventh day (Maharsha).