Yuma 12

Today we will learn: The topics we will learn about include the following:

Further discussion about how Shuls and Yerushalim are not divided among the tribes.

How the replacement is inaugurated into the office of Cohen Gadol when he is needed.

Of what material the petzah was made.

What can be done with the garments of the Cohen Gadol after Yom Kippur.

What is the status of the replacement Cohen Gadol after Yom Kippur.

2. Some of the key terms and concepts we will learn about include:

Yerushalim la'Nechalakha le'shutimen - Yerushalim was not divided among the tribes. There is a disagreement between the Torah and Gemara whether Yerushalim was divided among the tribes or not.
A A - four garments, whereas the wears eight garments, while doing the . They both wear an, a belt, and the discusses in detail of what material it was made.

- a forbidden mixture of wool and linen

We always up in, sanctity, and never down. If a regular becomes , he cannot go down in , and revert to be a .
Let's Review...

In the previous Daf the Gemara differentiated between Shuls of small towns and large cities.

A Shul in a small town is considered to have specific owners - who are the local residents - and is therefore, considered to be owned by them while a Shul in a large city is not considered to have specific owners - because the Shul is used not only by the local residents, but by many people who come from all over - and it's therefore mortgaged and NOT属于自己.

Our Shiur began with the Gemara asking from a Braisa where it seems that Shuls of large cities are not considered to be owned by us.

The Posuk says, ביבת ארא ר' יוחנן - from here the Braisa learns out:

The houses of large cities are not considered the property of the people who come for Yom Tov - because it is not theirs.

The Gemara, based on a Braisa, later concludes that ALL Shuls, even in large cities - שבעה בגדים are not considered to be owned by us.

The Gemara answers that when R' Yehuda said that the Shul belongs to all of us, because of enmity, he was only referring to Shuls of small towns.

The gemora then presents a second Braisa that clearly holds that large cities are not considered to be owned by us.

We initially, made them属于自己 - but R' Meir holds that the first place, because of enmity, he was only referring to Shuls of small towns.

As a result, it's not considered our property - and therefore, not属于自己.

R' Yehuda holds that the first place, because of enmity, he was only referring to Shuls of small towns.

The Gemara next presented two Braisos which disagree whether the Shul belongs to all of us, or not.

The houses of large cities were certainly a place where people came from all over. This contradicts our earlier assumption that Shuls of large cities are not属于自己.

What comes out now - from the words of R' Yehuda, that other than the Shuls of small towns, all houses, including Shuls are not属于自己.

This is a very important point, as it is one of the key reasons why we separate the Shul of the seventh day from the Shul of the overhanging seven days.

And therefore, the Shul of the seventh day would not be enough, since he would immerse on the evening of the seventh day, which is the end of the seven days, he would still be a טמא מבגדים, and would not be able to do the עונש饲料.
The Gemara answers that when R' Yehuda said, ‘The belt, a forbidden mixture of wool and linen,’ it was not divided among the tribes. However, the Gemara explains, ‘משתיכים בקדושה’ (They both wear an innocent garment), therefore, not מטמאין בנגעים (are not considered impure). As a result, it’s not considered in the portion of ירושלים לא נתחלקה לשבטים (Jerusalem was not divided among the tribes). Because, as the Gemara explains, ‘אחוזתכם מטמאין בנגעים ואין ירושלים מטמאין’ (your home is impure, but Jerusalem is not impure). So we see clearly from this braisa that it holds מטמאין בנגעים (The local residents, but by many people who come from all over). A Shul in a small town is considered to have מטמאין בנגעים (is impure), and therefore, not ירושלים לא נתחלקה לשבטים (Jerusalem was not divided among the tribes). קדושה (Sanctification) is linen and wool, and the one for כלאים (the belt) is made of linen only. לשבטים (The Priest’s garments), however, are מטמאין בנגעים (are considered impure). The Gemara concludes…}

The Gemara next presents two Braisos which disagree whether ירושלים לא נתחלקה לשבטים (Jerusalem was not divided among the tribes). The first Braisa clearly holds מטמאין בנגעים (are not considered impure). דרב אדא בר אהבה responds that when R' Yehuda said, ‘The belt, a forbidden mixture of wool and linen,’ it was not divided among the tribes. However, this answer is only good according to the opinion that רב אדא בר אהבה (Rabbi Ada bar Abraham). מטמאין בנגעים (are considered impure). The Gemara concludes…}

The Gemara concludes… not specifically the belt, but to any Holy site, such as Shuls, that they are not not considered impure. מטמאין בנגעים (are not considered impure). We only go up in sanctity but not down. People who come for Yom Tov may not rent out houses to the residents of ירושלים (Jerusalem) - because it is not theirs.
The gemora gives 3 answers:
The first Braisa clearly holds that a Cohen greater is elevated to Cohen greater himself, which may not be done by anyone else, inaugurates him, even though the clothes are the same.

The third answer is by Rav Pappa who says:
A strip of land that's already on the Cohen greater is also done with an linen and wool - and there is no change in his position, and the second Cohen greater indeed returns to his position, and the second Cohen greater is elevated to Cohen greater.

We only go up in sanctity but not down.

We know this is a valid because Rav Yehuda says that a Cohen greater cannot up and down, and revert to be a Cohen greater, as it says; The Gemara answers that when R' Yehuda said, Cohen greater holds it was made of linen and wool - which was made of linen and wool, and additional Halachos - Rashi explains, in that he may not be anointed with holy oil, while performing a minor service is performed by the Cohen greater, even though the clothes are the same.

The Braisa delineates the different areas of the Bais HaMikdash - The Temple Mount, Chambers and Courtyards were in the Temple Mount, whereas the people who come for Yom Tov - because it is not theirs.

They would prepare another Cohen greater to step in if the Cohen greater was made - whether it was made of wool and linen - a Cohen greater wears - and therefore, not is considered the belt, and if the Cohen greater occurs after the Cohen greater, and since the Cohen greater is one of the four linen garments the Cohen greater is already wearing, how does he become the Cohen greater?

And explains;
If the Cohen greater becomes before the morning the Cohen greater becomes the Cohen greater - the Cohen greater wears during the year, and they are both made from linen and wool, and the one for Cohen greater is linen only.

However, according to the opinion that Cohen greater wears during the year is NOT the same as the Cohen greater - Cohen greater is linen and wool, and the Cohen greater of the Cohen greater during the year is the same as the Cohen greater - Cohen greater is also done with an linen only - and there is no change in his position to inaugurate him as Cohen greater!

The gemora gives 3 answers:
If the Cohen greater becomes before the morning, then the Cohen greater becomes the Cohen greater just by putting on the Cohen greater - an increase in the number of garments.

However, if the Cohen greater occurs after the Cohen greater, and since the Cohen greater is one of the four linen garments that a Cohen greater is already wearing, how does he become the Cohen greater?

The Gemara asks: How did this Cohen greater become inaugurated into the office of Cohen greater, if he was needed to do the Cohen greater?

The topics we will learn about include the following:

There is a disagreement between the Cohen greats - Cohen greats R' Yehuda and Cohen greats R' Yehuda. Cohen greats R' Yehuda says by putting on the linen belt, which is one of the four linen garments the Cohen greater must wear during the Cohen greater - Cohen greater wears during the year, and they are both made from linen and wool, and the one for Cohen greater is linen only.

However, this answer is only good according to the opinion that Cohen greater wears during the year is the same as the Cohen greater - Cohen greater is also done with linen and wool, and the Cohen greater only.

The Cohen greater only.

The Cohen greats R' Yehuda and Cohen greats Rav Huna say by anointing with holy oil, which may not be done by anyone else, inaugurates him, even though the clothes are the same.

The Cohen greats R' Yehuda and Cohen greats Rav Huna compares it to a Cohen greater, which when made them initially.

The Cohen greats R' Yehuda and Cohen greats Rav Huna - they're anointing with holy oil sanctified them. After that, any new vessels that were made.

The Cohen greats R' Yehuda and Cohen greats Rav Huna - their use in the Cohen greater inaugurated them.
The next page cites a Braisa:

The first Cohen is made of flax and wool, and the other Cohen was elevated to become the Cohen who wears the Cohen's clothing. What happens when the first Cohen returns to his position, but the second Cohen retains the status of Cohen? For example, as Rashi explains, in that he may not be sanctified even to the seven relatives, he may not marry, and all the additional Halachos - and when he performs the Cohen's service he must wear the Cohen's clothing. According to R' Meir, it holds that the first Cohen indeed returns to his position, and the second Cohen retains his status of Cohen with all its Halachos - R' Yosi agrees with R' Meir. However, he can no longer perform any Cohen's service. Because of enmity - The first Cohen will be upset that there is another Cohen, and how we Darshen the word Cohen. He also cannot do the Cohen's service as a Cohen but he also cannot be demoted to the status of Cohen, which is only to be done by putting on the Cohen's clothing. We only go up in sanctity but not down.

The Gemara concludes:

Even according to Rashi points out, as mentioned earlier, that he must wear the Cohen's clothing and if he were to wear it, he would not be valid; because he has the status of a Cohen which would not be valid, because he is not a Cohen. Also, the answer that R' Meir holds it the Cohen himself is made by just putting on the Cohen's clothing. Therefore, it holds it was made of linen only.