



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Vuv

MAFRISHIN KOHEN GADOL...

- **Q:** Why couldn't his wife go with him for the 7 days? **A:** **R' Yehuda ben Beseira** said, we are afraid that he would have tashmish with his wife and then find out that she is a safek niddah, in which case he would become tamei for 7 days.
 - The **Rabanan** said to **R' Chisda**, this seems to only follow **R' Akiva**, who says that a woman who becomes a niddah is considered to have been fully tamei for 24 hours prior to her discovering that she is tamei (and if she was with her husband in those 24 hours, he becomes tamei for 7 days as well). However, according to the **Rabanan** who argue on **R' Akiva**, a woman is considered tamei for 24 hours retroactively only D'Rabanan (and they therefore say that if she was with her husband during those 24 hours, he is not considered tamei for 7 days). **R' Chisda** said, it may even follow the **Rabanan**. They would agree that if she discovers that she is a niddah immediately after being with her husband, that he does become tamei for 7 days.
 - **R' Zeira** said, from the fact that he must only separate for 7 days, we can learn that a man who is with a niddah (thereby becoming tamei like a niddah) may go to the mikvah on the 7th day (and becomes fully tahor that night with nightfall), and need not wait until the night after the 7th day to go to the mikvah (the niddah herself must wait until the night after the 7th day to go to the mikvah, which is why she does not become fully tahor until nightfall of the following day). If this was not true, the Kohen Gadol would have to separate from his wife a day earlier to allow the extra day until nightfall.
 - **R' Simi from Neharda'ah** said, it may be that he would have to wait until the night after the 7th as well. It may be that he must separate from his wife before shkiya and then count 7 days, so that as soon as nightfall happens that day, he is already on day 2 of his tumah (if he became tamei like a niddah from his wife).
 - **Q:** A Braisa says, all obligatory tevillos are done during the day except for a niddah and a woman who has given birth. We see that a man who was with a niddah would go to the mikvah by day!? **A:** The Braisa may mean a niddah and all tumah deriving from a nidah (like her husband) must go to the mikvah on the night after the 7th day.
 - **Q:** A Mishna says, a baal keris is halachically the same as one who touches a sheretz, and one who was with a niddah is halachically the same as one who touches a meis. Presumably this means to say that one who was with a niddah may go to the mikvah on the 7th day, like one who touches a meis!? **A:** It means to say that such a person has the same period of tumah like one who touches a meis (i.e. 7 days), but not the same allowance for tevilah.
 - **Q:** The pasuk already teaches us that such a person is tamei for 7 days!? **A:** The chiddush of the comparison in the Mishna is for the next statement of the Mishna, that says that the man who becomes tamei from being with a niddah makes things tamei by sitting or lying on them, even without direct contact (which is not the case for one who is tamei from touching a meis).
 - **Q:** **R' Chiya** taught a Braisa that clearly says that one who is tamei from being with a niddah may go to the mikvah on the 7th day (during the day)!? **A:** TEYUFTA.

- **Q:** Just like we are concerned for the possibility of the Kohen Gadol becoming tamei from his wife, we should not allow the Kohen Gadol to have any visitors, to prevent him from becoming tamei meis!? **A: R' Tachlifa, the father of R' Huna, in the name of Rava** said, tumas meis is completely permitted for the tzibbur (since the Yom Kippur Avodah is for the tzibbur, tumas meis is not problematic). **A2: Ravina** said, even if we don't say that tumas meis is completely permitted for the tzibbur, we will not be concerned for tumas meis, because it is not common for a visitor to suddenly die (but it is somewhat common for a woman to become a niddah and not realize it until after being with her husband).
- **R' Nachman** says that tumas meis is completely permitted for the tzibbur, and **R' Sheishes** says it is only overridden for the tzibbur (but should be prevented if possible).
 - Both would agree that if in a particular Beis Av of Kohanim there are tamei and tahor Kohanim who are available to offer a Korbon Tzibbur, only the tahor Kohanim should offer the Korbon. The machlokes would be whether we have to import tahor Kohanim from another Beis Av when all the Kohanim of the current Beis Av are tamei. **R' Nachman** would say there is no need, and **R' Sheishes** would say it must be done.
 - **Some** say that even when there are some tahor Kohanim in the current Beis Av, **R' Nachman** would say that the tamei Kohanim of the Beis Av may offer the Korbon Tzibbur, because tumas meis is completely permitted for the tzibbur.