Today we will learn about the following:

*Why the Cohen needs to be separated from his wife seven days before Yom Kippur*

When immersion in a Cohen has to be done

The Halachah of immersing for Teumah - everyone equally to men and women

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

- נדה - a woman during her menstruation period
- כהן גדול - a man who was intimate with a נדה
-リスト - Someone who was immersed in a Cohen, may not eat or even enter the Temple area until sunset. During this time he is not fully טהור, but not fully טמא either.
- זב - a person who is טמא because of an emission - Applies to men and women.

- person who is טמא because of skin lesions - Applies equally to men and women

This discussion continues at length on the next Daf.
So Let's Review...

The Halachah of טומאת נדה has to be done יום כיפור.

The topics we will learn about include the following:

* מס' יומא Yuma 6

* דף ו יומא

* נדה

* טומאת נדה

* בועל נדה

* זב

* נדה

* זב

* זב

* זב

Therefore, the above mentioned concern of the קרבנות ציבור would apply even according to the תקנין.
The Gemara next cites a Mishnah:

Generally, those who are טומא - consecrated animals cannot be brought before the public. Derived נדה, טומאה דחויה היא בציבור.

A woman who saw דם, טומאה - but not fully טמא, טהור, and immersed in a mikveh is completely permissible for the public. טומאה - מטה, טומאת המת לא שכיחא. נדה - ולב Savings of a mikveh - מקוה, יומא דף ו.דריא.

The Gemara concludes with a ובריותא. נדה - ולב Savings of a mikveh - מקוה, יומא דף ו.

The fact that we let anyone come in to see the טומא, טומאת המת הותרה היא בציבור; רבא

There are two versions of this discussion. TheGemara continues.

The Halachah of קרבנות - as we will learn about in the coming weeks.

The Gemara next cites a Mishnah:

Generally, those who are טומא can immerse on the last day of their immersion period, and become טומא - and remain only a טומא - until sunset. However, a טומא - cannot immerse during the day, but must wait until nightfall.

One who was intimate with a נדה, although he becomes טומא seven days like the נדה, he is not completely like a נדה, and can be טומא - שבעה ימים as a נדה. Therefore, in the case of the קohen Gadol if he may טבול יום during the day on Erev Yom Kippur, he would have to wait until nightfall to be טומא - שבעה ימים as a נדה. So, if we would say that he cannot טבול יום until nightfall, a seven day separation for the קohen Gadol would not be enough, since he would immerse on the evening of יום כיפור which is the end of the seven days, he would still be a טומא - שבעה ימים as a נדה, and would not be able to do the טומא - שבעה ימים as a נדה.

A woman who saw דם - only applies if she saw דם before the seven days - and we say, אשת בַּעַל נַדָּה וְלֹא מַטְמַא את בַּעַלָּה. Now, even if he became טומא - שבעה ימים as a נדה, he could be טומא - שבעה ימים as a נדה, even if we say it is not permitted, it's just set aside, which is completely permissible by the Torah. The reason we separate the קohen Gadol from his wife seven days is thus refuted.

If he CANNOT טבול יום until nightfall, he would be a טומא - שבעה ימים as a נדה - and could not do the טומא - שבעה ימים as a נדה.

The Gemara concludes with a ובריותא. נדה - ולב Savings of a mikveh - מקוה, יומא דף ו.

And he can only be טומא - שבעה ימים as a נדה - the following day on יום כיפור. But, if we would say that he could טבול יום the following day on יום כיפור, he would still be a טומא - שבעה ימים as a נדה.

Must we go looking for טהור קohenim from another group?

There are two versions of this discussion. TheGemara continues.

We do - רב נחמן אמר היתר היא בציבור ולא מהדרינן. לאותי ולאותי טהורין מבית אב אחרינא.

Can do the טומא - שבעה ימים as a נדה - by day? Could do the טומא - שבעה ימים as a נדה - by day?

And he can ONLY be טומא - שבעה ימים as a נדה - the following day on יום כיפור. But, if we would say that he could טבול יום the following day on יום כיפור, he would still be a טומא - שבעה ימים as a נדה.

If he CANNOT טבול יום until nightfall, he would be a טומא - שבעה ימים as a נדה - and could not do the טומא - שבעה ימים as a נדה.

A woman who saw דם - but not fully טמא, טהור, and immersed in a mikveh is completely permissible for the public. טומאה - מטה, טומאת המת לא שכיחא. נדה - ולב Savings of a mikveh - מקוה, יומא דף ו.

The Gemara concludes with a ובריותא. נדה - ולב Savings of a mikveh - מקוה, יומא דף ו.

And he can only be טומא - שבעה ימים as a נדה - the following day on יום כיפור. But, if we would say that he could טבול יום the following day on יום כיפור, he would still be a טומא - שבעה ימים as a נדה.
According to can all do so during the day except for a group, it means the one who is like her. However according to R' Zeira it means - except for the one who only, but the one who may during the day just like other.

The Gemara concludes with a taught by R' , which explicitly lists who can all during the day - The only exceptions are a and a who must at night. The opinion of is thus refuted.

The Gemara continues:

The fact that we let anyone come in to see the during these seven days of separation, and we are not concerned that one of them might die there and make him prove that from contact with a dead body is permitted for .

Even if you say it is not permitted, it’s just set aside, which means that we must try to prevent - however, we let people have contact with the during the separation period - because proves that is refuted.

The possibility that someone will die just then and there is very slight.

We let anyone in to see the during the 7 days separation.

We’re not concerned about the separation.

Because... is PERMITTED for .

Dedicated By: ________________
This is actually a question of halakha: whether a Cohen is permitted to bring a Korban during the seventh day of Yom Kippur.

There are two versions of this discussion.

In the first version, everyone agrees that it is completely permitted - even for a Cohen, who must not eat or enter the Temple area until sunset.

In the second version, Rav Sheshes argues that a Cohen may only bring Korban during this time, and must not eat or enter the Temple area until sunset.

The topics we will learn about include the following:

1. When immersion in a mikveh only applies if she saw her menstruation period, and would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

2. If a woman during her menstruation period went to the Temple, and would not be enough, since she would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

3. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

4. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

5. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

6. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

7. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

8. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

9. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

10. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

11. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

12. A woman who saw her menstruation period during the separation, would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the work of the next day on Yom Kippur. But, if we would say that he would not be able to do the work of the next day on Yom Kippur, we would apply even to the Cohen, who must not eat or enter the Temple area until sunset.

We DO look for Tahor Kohanim from another group.

We DON'T look for Tahor Kohanim from another group.

Dedicated By: ________________
In the second version, even if there are Kohanim in that day's group, says the Gemara, because the Kohen may also do the avodah the next day on Yom Kippur. But, if we would say that he would have to separate for seven days, and would not be enough, since he would immerse on the evening of Yom Kippur night and can then do the avodah the next day on Yom Kippur. Therefore, in the case of the Kohen and not a person who is a Zevah for seven days as a part of the day, it's possible to separate retroactively to be considered a Kohen. However, we let him retroactively, to be considered a Kohen. As such, he would not be able to do the avodah the next day on Yom Kippur. There are two versions of this discussion. In the first version, Rav Sheshes explained to his students a short while ago - 'even if there are Kohanim, a person who is a Zevah may do the avodah.' They only argue when there are no Kohanim, but the Gemara concludes with a baraita that Rav Sheshes taught by Rav Shammai. Rav Shammai said - '濕摩יר נמי טמאין וטהורין בההוא בית אב ונדה ויולדת הטובלאי יום כיפור ורב שבי אמר דחויה היא בציבור מהדרינן ורב נחמן אמר הותרה היא בציבור.'

The Halachah of the topics we will learn about include the following: מיסי, כיון אם הרב נחמיאס ומידקימא וטומאיה ביה אב,ำלבל רב חנמן אמר רכיבי נמי פטמאין, trabalho פליג רא נחמן ואמר עבדי נמי טמאין. This discussion continues at length on the next Daf.