

But isn't it taught... a box that is full of utensils... is impure – תְּמֵאָה... תִּיבָה שֶׁהִיא מְלֵאָה בְּכֵלִים... The commentaries explain that this ruling of impurity does not refer to the box itself but to its contents. In other words, the box does not serve as a barrier protecting its contents from impurity (see Rashash). Some say that this *baraita* teaches that a moving tent is not classified as a tent according to the opinion of Rabbi Yosei, son of Rabbi Yehuda. Consequently, it does not block impurity, which means that all the vessels above the corpse are themselves considered to be overlying the corpse and are therefore rendered impure. If so, this *baraita* contradicts the earlier explanation that Rabbi Yosei, son of Rabbi Yehuda, maintains that a moving tent is considered a tent, which leads the Gemara to provide an alternative interpretation of the dispute (Commentary on *Nazir*).

Others explain this in the reverse manner, that the *baraita* offers support for the Gemara's previous interpretation. They maintain that a moving tent refers to a particular category of portable objects and that there is a difference between a moving tent that is thrown in the air and one that is placed on an animal or carried by people whose feet are on the ground. The *baraita* in question proves that according to Rabbi Yosei, son of Rabbi Yehuda, a moving tent that is placed in one spot and tied to the ground has the status of a tent. The same applies to a chest, a box, or a cabinet. Since they are carried on something and connected to the ground, they are treated as a tent positioned in one spot. Consequently, they protect their contents from impurity, despite the fact that they can be moved (*Tosafot*). According to this opinion, the phrase: But isn't it taught, should not be read in the form of a question, but as a confirmation: Indeed it was taught, as in the next usage on this *amud*. Likewise, the subsequent term: Rather, which indicates a rejection of the previous interpretation, must be omitted and replaced by the phrase: If you wish you can say, which introduces an alternative explanation.

And if you wish, say here they disagree with regard to the concern lest he remove – וְאִיבְעִית אִימָא הֵבָא – שְׂמָא יוֹצִיא: Here too, all the commentaries agree that the Gemara retracts its previous answer. However, they dispute the particulars. According to one opinion, both *tanna'im* agree that the decree of impurity on the land of the nations is with regard to its earth, and a moving tent is considered a tent, which means that if one were to remain in the tent he would be pure. However, Rabbi Yehuda HaNasi and Rabbi Yosei, son of Rabbi Yehuda, disagree with regard to the possibility that one might remove his head and the majority of his body from the container and thereby become impure by serving as a tent over the earth of the land of the nations. The Gemara proceeds to cite a proof from the *baraita* that even Rabbi Yosei, son of Rabbi Yehuda, concedes that one who leans his head and the majority of his body into air that overlays the land of the nations is impure (see *Nushat Rivan*).

Other commentaries maintain that the *baraita* is cited to justify the Gemara's distinction between a box on the one hand and a boat or wagon on the other. The question is whether the Sages entertain the likelihood that one might remove his head from the container, in which case he becomes impure due to the air. Rabbi Yosei, son of Rabbi Yehuda, maintains that there is a greater possibility of him doing so on a boat or wagon, whereas it is uncomfortable to jut one's head out of a box or cabinet (*Tosafot*; Rosh).

וְהִתְנַא, רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: תִּיבָה שֶׁהִיא מְלֵאָה בְּכֵלִים וּזְרָקָה עַל פְּנֵי הַמֵּת – בְּאֵהָל – טְמֵאָה, וְאִם הִתְנָה מוֹנַחַת – טְהוֹרָה.

אֲלֵא, דְּכוּלֵי עֲלָמָא מְשׁוּם אֲוִירָא, וּמַר סָבַר: כִּיּוֹן דְּלֵא שְׂבִיחָא – לֵא גְזָרוּ בֵּיהּ רַבְנַן, וּמַר סָבַר: אִף עַל גַּב דְּלֵא שְׂבִיחָא – גְזָרוּ בֵּיהּ רַבְנַן.

וְהִתְנַא: הִנְכַּנְס לְאַרְץ הָעַמִּים בְּשִׂידָה תִּיבָה וּמַגְדָּל – טְהוֹר, בְּקָרוֹן וּבִסְפִינָה וּבְאִיִּסְקָרְיָא – טְמֵא.

וְאִיבְעִית אִימָא: הֵבָא שְׂמָא יוֹצִיא רִאשׁוֹ וְרוּבוֹ לְשָׁם פְּלִיגִי.

וְהִתְנַא, רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: הִנְכַּנְס לְאַרְץ הָעַמִּים בְּשִׂידָה תִּיבָה וּמַגְדָּל – טְהוֹר, עַד שֶׁיוֹצִיא לְשָׁם רִאשׁוֹ אוֹ רוּבוֹ.

The Gemara asks: But isn't it taught in a *baraita* that Rabbi Yosei, son of Rabbi Yehuda, says: A box that is full of utensils that one threw over a corpse in a tent, in such a manner that it overlay the corpse, is impure,ⁿ and everything inside it is also rendered ritually impure, as it does not provide the protection of a tent. And if it was placed down and positioned as a tent over a corpse, it is pure, and its contents are protected from the impurity. This shows that according to the opinion of Rabbi Yosei, son of Rabbi Yehuda, a moving tent is not considered a tent, which contradicts the above claim.

In light of this argument, the Gemara concedes that the previous explanation of the dispute is incorrect. Rather, one must say that everyone agrees that the decree of impurity concerning the land of the nations is with regard to its air, and one Sage, Rabbi Yosei, son of Rabbi Yehuda, holds that since it is not common for one to move around in an enclosure, the Sages did not decree impurity with regard to this case. And one Sage, Rabbi Yehuda HaNasi, holds that although it is not common the Sages nevertheless decreed impurity with regard to it.

The Gemara adds: And it is taught in the *Tosefta* (*Oholot* 18:5) in accordance with this explanation of the opinion of Rabbi Yosei, son of Rabbi Yehuda: One who enters the land of the nations in a chest, a box, or a cabinet is ritually pure. If he was in a wagon [*karon*],¹ boat, or raft [*iskareya*],¹ he is ritually impure. The difference is that the latter vessels are commonly used to convey people.

And if you wish, say an alternative explanation of the dispute between Rabbi Yehuda HaNasi and Rabbi Yosei, son of Rabbi Yehuda. Both agree that the ritual impurity of the land of the nations is with regard to the earth, and a moving tent is considered a tent. Therefore, the person in question should be ritually pure according to both opinions. However, here they disagree with regard to a different issue, the concern lest he removeⁿ his head and the majority of his body from the chest, box, or cabinet into there, i.e., the land of the nations.

And it is taught likewise in a *baraita* that Rabbi Yosei, son of Rabbi Yehuda, says: One who enters the land of the nations in a chest, a box, or a cabinet is pure, unless he actually removes his head or the majority of his body into the land of the nations. By contrast, Rabbi Yehuda HaNasi renders him ritually impure due to concern that one's head might protrude from the container.

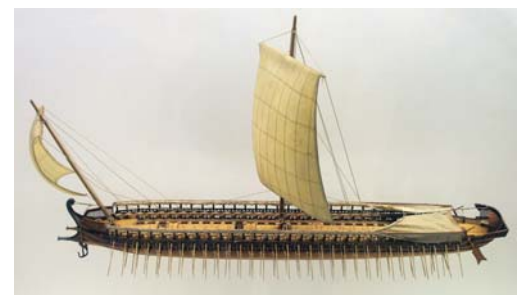
LANGUAGE

Wagon [*karon*] – קָרוֹן: From the Greek κάρρον, *karron*, meaning a carriage or wagon used for transporting objects or for travel.



Roman stone relief of a carriage

Raft [*iskareya*] – אִיִּסְקָרְיָא: The *ge'onim* read this as *iskadeya*, from the Greek σκηδία, *skhedia*, meaning a raft. The source of the present version comes from the Greek ἱστοκεραία, *histokeraia*, which means a mast, a wooden post on which sails are hung.



Replica of an ancient Greek ship with a large mast

”ומתחיל ומונה.” אמר רב חסדא:
לא שנו אלא בנזירות מועטת, אבל
בנזירות מרובה – מיסלק נמי סלקין
ליה.

§ The mishna taught that a nazirite who became ritually impure through sources of impurity that do not cause him to forfeit his naziriteship, including his days of leprosy, **starts counting** again from the day of his purification, as his period of impurity does not count toward his naziriteship. **Rav Ḥisda said: They taught this halakha of a leper only with regard to a short naziriteship** of thirty days, as he shaves his hair for purification from leprosy, and therefore he must count an additional thirty days to allow his hair to grow sufficiently to shave for his naziriteship. **However, with regard to a lengthy naziriteship**, when thirty days or more remain in his naziriteship after having shaved for his leprosy, those days **also count toward his term**, and he need not recount his days as a leper.

מתניב רב שרביא: מתחיל ומונה מיד,
ואין מבטל בהן את הקודמין. במאי?
אילימא בנזירות מועטת – קבעי
גידול שיער!

Rav Sherevya raises an objection from the mishna: **He starts counting immediately, and he does not negate the earlier days due to them. To what case is the mishna referring? If we say it is referring to a short naziriteship, he requires a thirty-day period of hair growth**, and as he shaved for purification of his leprosy, he must negate the earlier days as a practical manner, to enable his hair to regrow.

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אָלָא לָאוּ בְּנִזְרוּת מְרֻבָּה, וְקָתְנִי:
מִתְחִיל וּמוֹנֵה מִיָּד! הוּא מוֹתִיב לָהּ,
וְהוּא מְפָרֵק לָהּ: בְּנִזְרוּת בֵּת חֲמִשִּׁים
יוֹם, דִּיתִיב עֲשָׂרִין וְאִיתִילֵידָא בֵּיהּ
צָרְעָת. מְגַלַּח צָרְעָתוֹ וְהֵדֵר יִתִּיב
תְּלַתִּין יוֹמֵין דְּנֹזֵר, דְּהָא אֵית לֵיהּ
גִּידוּל שֵׁעָר.

Rather, is it not the case that the mishna is referring to a **lengthy naziriteship**, and nevertheless it teaches: **He starts counting immediately**, which indicates that his time as a leper is not included? Rav Sherevya raised the objection and he resolved it: The mishna is referring to a **naziriteship of fifty days**,^N in a case where he sat and observed **twenty days** of his vow, and at that point he **developed leprosy**. In that case, he **shaves for his leprosy, and he again sits for thirty days as a nazirite**. The problem of thirty days' hair growth does not arise in this situation, as at the end of this period there is hair growth of thirty days.

מתניב רמי בר חמא: נזיר שהיה טמא
בספק ומוחלט בספק

Rami bar Ḥama raised an objection from a mishna (59b): With regard to a nazirite who has **uncertain impurity** from a corpse and whose status as a **confirmed leper is uncertain**,

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אוכל בקדשים לאחר ששים יום,

he eats sacrificial food after sixty days,^N when the status of uncertain leprosy has passed, and when he has completed all his obligations of naziriteship. He cannot shave for his leprosy right away, as he might be a pure nazirite, and the status of uncertain leprosy does not override naziriteship. Instead, after thirty days he shaves for his uncertain status as a confirmed leper and for his uncertain status as a pure nazirite. Once again, he is not permitted to shave a second time seven days later for the shaving done by a leper as part of his purification process in case he was not a leper but impure. Were that the case, it would mean that the previous shaving was for his impurity, and therefore he would be required observe naziriteship in purity for thirty days. At the conclusion of this period, i.e., the sixtieth day, he shaves and may eat sacrificial food on the following day, as even if he was a full-fledged leper he has now shaved twice.

NOTES

A naziriteship of fifty days – נזירות בת חמשים יום: According to this explanation, the phrase: A short naziriteship, does not refer to the entire length of the vow, which is of no importance with regard to this issue, but to the days remaining for his naziriteship after shaving for his leprosy. If this period is thirty days or less, it is called a short naziriteship, and in practice he will necessarily have to observe more days so that he has thirty days of hair growth. If enough days are left in the naziriteship, he does not have to negate any days for the sake of his hair growth.

NOTES

אוכל בקדשים – לאחר ששים יום: He cannot partake of sacrificial food beforehand, as he may be a leper who lacks atonement. Therefore, he must bring his offerings of purification before he can eat sacrificial food. It is important to note that only those lacking atonement whose impurity is inherent, e.g., a leper or a zav, are included in this category. However, other people who must bring offerings, e.g., nazirites, may partake of sacrificial food.