Mishnah Nazir, chapter 8

(1) If there were two nezirim to whom one said: I [had been standing from afar and] saw one of you becoming defiled, but I don't know which of you it was [and they don't deny that such an event may have taken place]; both shave [after the thirty days of their nezirut] and [jointly] bring [one set of] sacrifices for defilement [i.e., the two birds one for a sin-offering, and the other for a burnt-offering, and the he-lamb for a guilt-offering] and [one set of] sacrifices in purity [i.e., a she-lamb for a sin-offering a he-lamb for a burnt-offering and a ram for a peace-offering] and they say: If I'm the one who is defiled, then the sacrifices brought for defilement are mine and the sacrifices in purity are yours, while if I'm the one who is pure, the sacrifices in purity are mine and the sacrifices for defilement are yours. They then count an additional thirty days and [in the case of minors or woman shave again] and [jointly] bring [one set of] sacrifices [in purity] and one says: If I'm the one who was defiled then the [previous] sacrifices for defilement were mine and the [previous] sacrifices in purity was yours and these now are my sacrifices in purity. While if I was the one who was pure, then the [previous] sacrifices in purity were mine and the [previous] sacrifices for defilement were yours and these presently offered are your sacrifices in purity. [If the doubtful nezirim were adult males it would be prohibited to shave their heads a second time, since one of them would transgress the prohibition of rounding the corners of the head.] If one of

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them dies; Rabbi Yehoshua says: He should find a third person to volunteer to become a nazir together with him and say: If I were defiled then you would become a nazir immediately, but if I were not defiled then you would become a nazir in thirty days hence. They then count thirty days and [jointly] bring both sacrifices for defilement and for the termination of nezirut in purity. The first one says: If I'm the one who was defiled then the sacrifices for defilement are mine while the sacrifices in purity are yours. But if I'm the one who was pure, the sacrifices in purity are mine while those of defilement are sacrifices offered because of doubt [which may be offered but not eaten]. They then count thirty days and bring one set of sacrifices in purity and the first one says: If I were the one who was defiled then the sacrifices for defilement offered [thirty days ago] would be mine and the sacrifice offered [then] in purity would be yours. This now is my sacrifice in purity while this sacrifice in purity is yours. Ben Zoma said to him: Who will ever listen to this man to become a nazir? Rather he brings a bird as a sin-offering and an animal as a burnt-offering and says: If I were the one defiled then the [bird] sin-offering is part of my due [and I may now resume my count even with the one bird sacrifice] while the burnt-offering is a voluntary offering, but if I were the one who was pure, then the [concluding] burnt-offering is part of my due and the [bird] sin-offering would be a sacrifice offered in doubt. He then counts a

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further thirty days and brings the [concluding] sacrifices in purity and says: If I were defiled, then the [animal] burnt-offering [brought thirty days ago] was voluntary and this one offered now is the obligatory one. While if I were the one who was pure then the former burnt-offering would be the obligatory one and this the voluntary one. These others are the rest of my sacrifices. Rabbi Yehoshua said: In that case this one [the nazir] will bring his sacrifices half at a time, but the Sages agreed with Ben Zoma.

(2) [Once the priest determines that the affliction of a confirmed leper has healed, he follows the procedure of the birds and hyssop described in Leviticus 14. After he is sprinkled, he shaves his entire body and immerses in a mikvah. He then counts seven days and shaves once more and again immerses. The next day he brings his offerings, and his purification is complete and he may now eat sacrificial flesh. The Mishnah now considers a case of a double doubt.] A nazir who was in doubt whether he was defiled and [is also] in doubt whether he was a confirmed leper, [since he is a definite nazir and only a doubtful leper, his obligation as a healed leper to shave does not override the prohibition of a nazir not to shave. Thus, though he may purify himself from his doubtful corpse defilement, by being sprinkled with the water containing red heifer ash and immersion immediately, he may not shave to initiate his leper purification until the first thirty days of nezirut are complete. Now in case he was defiled and voided his previous count, he begins a new thirty day nezirut count and then shaves again, thus if he was also a leper this serves as his second shaving as a leper, he then immerses and the next day brings his sacrifices and thus he] may eat sacrificial meat [only] after sixty days. [However, since had he been a confirmed leper, the shavings are not valid for his nezirut, he must again repeat the process and wait another thirty days, shaves on account of the possibility of being a defiled nazir, waits another thirty days shaves in purity] and may drink wine and defile himself.
by touching the dead only after one hundred and twenty days [i.e., four periods of thirty days, with a shaving after each period]. The reason being that shaving on account of his being a leper overrides the prohibition against the shaving of a nazir only when the leper is a certainty, but when it is doubtful it does not override [and thus, he may not shave the first time earlier than thirty days, as above].