

פרשת נשא

'[6,14] והקריב את קרבנו לה'. After going through the period of **נזירות**, the **נזיר** brings his **קרבן** comprised of an **עולה**, a **חטאת** and a **שלמים**. The **קרבן חטאת** is generally brought for an **עבירה**. What sin did the Nazir do that requires this **קרבן**? The Ramban explains[ibid.], that the Nazir is someone that for the duration of his **נזירות** was a **קדוש**, living on a much higher level. He was removed from the pleasures and **גשמיות** of this world and devoted his time doing **עבודת ה'**. The Torah expects him to remain on this level, and going back to the mundane world is considered a sin. This would still seem difficult to understand. Why should the Torah hold this against him? Isn't it enough that he chose to become a Nazir at least for awhile?

The Ibn Ezra explains that the unique quality of the **נזיר** is, that most people live in pursuit of fulfilling their desires. By becoming a **נזיר** and staying away from wine and pleasure, he is showing that he is different from them. For him Torah and **עבודת ה'** are what is important, and to break himself away from his natural desires he chose to become a **נזיר**. Now that his **נזירות** is over and he is returning back to the same situation as he was before he became a **נזיר**, the Torah commands him to bring a **קרבן חטאת**. Anyone who has come to recognize what is important in life simply can't go back to his old ways. By going back into the mundane world, he is demonstrating that his outlook has changed somewhat and is not so bothered to indulge in **גשמיות** like everyone else. The Torah considers this a sin.

Rav Chatzkel Levenstein, **זצ"ל**, writes in Ohr Yechezkel Midos pg. 117, that from the Parsha of **נזירות** we see how we must have the right Hashkafa and perspective on what is important in life for us to focus on. The world we live in today, places a strong emphasis on materialism and **גשמיות**. After celebrating Shevuos, and coming to a greater appreciation of the Torah, we are resolute to focus more on learning Torah and becoming closer to Hashem, and that everything else in comparison has no value.

Have a good Shabbos.

Rabbi Yitzchok Davis

Kollel Merkaz Hatorah, Beverly Hills, CA

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