

From new or aged wine he shall abstain...all the days of his abstinence he is holy to Hashem. (6:3,8)

The *Nazir* is described as one who is "*kadosh hu l'Hashem*," "holy to Hashem." He has the diadem of Hashem upon his head. Why? What did he do that is considered so significant that he warrants such exceptional praise? True; he has prohibited himself from the pleasure of wine, but is that sufficient basis to elevate him to such a lofty level? It is not as if he has accepted any sort of self-affliction upon himself, such as fasting, etc., just abstaining from wine. Is that so impressive? *Horav Mordechai Gifter, Shlita*, offers a profound response which we would do well to consider. Man has the option to go through life in one of two ways. He can be a creature of habit, following the whims and fancies of his heart's desire, never stopping to think: Who am I? What am I? Why am I here? He simply runs on the impetus of established routine. Alternatively, he can be an individual who thinks, who uses his G-d-given cognitive ability to control his actions with forethought. He never acts automatically, always striving to maintain control over his life. Living aimlessly, as his counterpart chooses to live, is for him the antithesis of life. The *Nazir* is called a *kadosh* because he has chosen to live with *seichel*, with forethought, with consideration of the ramifications of his actions. He may not have accepted a great deal upon himself, but what he has done is the fruit of his consideration and thought. *Sforno* describes the *Nazir's* abstention from wine as a thoughtful way to gain control over his evil-inclination. He does not go to the extreme by fasting, or self-infliction by torturing his body. He simply makes a voluntary act of abstention, whereby he indicates his self-control. He is not acting automatically. Every action is the product of a well-thought-out consideration. When one makes use of his G-d-given faculty of thought to better serve Hashem, he is performing a holy endeavor. Hence, the *Nazir* is termed *kadosh*.