

## "And this is the law of the Nazir, on the day of the completion of his vow." (6:21)

At the conclusion of term of the *Nazir's* vow, he must bring a *korban*. The reason for this *korban* is enigmatic. Is not a *korban* of this nature brought as penance for a specific sin? Rather than the *Nazir* be lauded for his great deed, he is seemingly castigated! *Rabbeinu Bachya* explains that this *korban* is necessary, since it appears as if the *Nazir* is departing from his previous lofty relationship with Hashem. For a significant period of time, he was removed from the pleasures of this world, only to return to his previous lifestyle. Although his lifestyle had been respectable, it was not to the same standards as a *Nazir*. This is unacceptable, from an appearance orientation. Therefore, a *korban* is mandated.

*Horav A.H. Lebovitz Shlita*, derives a profound insight from the above explanation. We see that even when our actions are definitely within the framework of *Torah* law, the mere semblance of impropriety is in itself a sin. *Rabbeinu Bachya* teaches us that behavior which seems wrong, although in reality may not be, is still improper and demands penance.

This concept reveals a new perspective regarding the far-reaching effect of our every action. Everything we do leaves its impression upon us. If one performs with even the slightest impropriety, it will eventually harm him. As the *Am Hashem*, our mandate is to be an *Am Kadosh*. In order to achieve that goal, everything we do, the way we speak, our manner of dress, and how we eat, must reflect consistency with our aspired station in life.