

## He shall bring his offering to Hashem one unblemished sheep in its first year as an elevation offering, one unblemished ewe.....for a sin offering (6:14)

The *Ramban* explains why a *nazir*, who has taken it upon himself to live a limited period of time in sanctity and devotion, brings a sin-offering. One who has the ability to live appropriately should continue his abstinence from worldly pursuits and pleasure by lengthening his vow of *nezirus*. His decision to return to the world of the mundane, to physical pleasures and transitory aspirations, earns him the epithet of sinner. **Horav Yechezkel Abramsky, zl**, questions *Ramban's* statement. If one is considered a sinner for not extending his vow of *nezirus*, how much more so should one - who had never even risen to accept the challenge of *nezirus*- be mandated to bring a sin-offering?

**Horav Shmuel Truvitz, Shlita**, gives a practical response to this question. Achieving the spiritual plateau of *nezirus* is not a simple feat. It requires a special person with a tenacious spirit and a unique attitude toward Judaism. Not everyone has the capacity for such an accomplishment. Therefore, we should not blame those who do not rise to the occasion, who lack the fortitude to accept the challenge. On the other hand, he who has demonstrated the necessary forbearance and self-control to become a *nazir*, demonstrates his individuality by the very nature of his achievement. He has worn the tiara of *nezirus*. One who has worn the crown, who has been clothed in the raiment of monarchy, sins when he removes the *kesser malchus*, crown of kingship. To achieve spiritual distinction, and than to reject it, denigrates the entire process and demeans the concept of *nezirus*.