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Rabbi Shmuel Brazil



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תשפ"ד NASO PARSHAS BRAZIL RAV

THE SPIRITUAL HIJACK OF A WANNA BE NAZIR

The *Nazir* of our parsha portrays a special *siyata dishmaya* that must be expounded upon. The *Mishnah* in *Nazir* 2,4 states

הרי שאמר הריני נזיר ל מנת שאהא שותה יין ומטמא למתים הרי זה נזיר ואסור בכלן. If an individual says I am a *Nazir* on the condition that I can partake from drinking wine and to defile myself to corpses, the *din* is he is a full fledged *Nazir*. But how can that be if part of his *neder* was conditional that he doesn't accept the laws of *Nazir*?

The *Sefer Oros Hachayim* explains these contradictory statements as follows. Our *Chachamim* delved into the heart of this person who contradicts himself by starting by committing himself to be a *Nazir* and ending with a contradiction. Deep down he wants to raise his level of *kedusha*. He realizes that following the ideals of the depraved culture and even the *Yidden* who just flow with the tide, he himself has become less spiritual and desensitized to *ruchniyus*. A courageous and challenging change must be made and he is willing to commit himself to do so. Yet there is trepidation in the middle of his acceptance that maybe he won't be successful in completing his inspiration for *Aliyah* and it will be a failure and a missed goal. That is the reason why in the middle of his commitment he makes a condition that reflects the opposite of being a *Nazir*. Therefore our *Chachamim* wanted this *Yid* to be encouraged to fully take on the challenge without hesitation and therefore *paskined* that such a halfway contradictory *Kabbalas Neziros* is deemed a full - fledged acceptance.

Even such a half measure of *Nezirus* makes one into a true *Nazir*. For once this individual brought his inspiration from his heart out into the realm of verbal expression, he will have the *siyata dishmaya* to finish the *Nezirus* as a success. As the *Sefer Hachinuch* writes הבא לטהר מסייעין אותו ואחר שהזיר אפלו יום אחד יסתייע וישלים כל ימיו בטהרה אדם מקדש עצמו מלמטה מקדשים אותו מלמעלה, And the *gemarah* in *Yuma* 39 supports this concept by saying מקדש עצמו מעט מקדשים אותו הרבה.

To sum this all up we have a *passuk* that says Shir Hashirim 2,3 אחזתיו ולא ארפנו I will grasp on to it and not weaken my grip. I will grab onto the *Shechinah* and never let go once I tasted an *Aliyah* that is life changing in my *ruchniyus*. Even if one becomes involuntarily *tamei* during his *Neziros* he restarts his counting of thirty days and doesn't throw in the towel. טעמו וראו כי טוב ה' He holds on to his commitment with tenacity once he experienced a new spirituality crowned with the name of פלא (see Even Ezra) And even after his completion of *Neziros* the *passuk* says ואחר ישתה הנזיר יין the *Nazir* is now permitted to drink wine. But wait! Once his

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Neziros terminated on completion, he is no longer called a *Nazir*? We see from this that once ones experiences such a life changing *aliyah*, even when the occasion of drinking wine comes about, one can still see the lasting impressions of a *Nazir* on such an individual. He is noticeably set apart from the crowd of partiers. His Aliya is anchored in his heart forever. אחזתיו ולא ארפנו. The *Nazir* is called such because his acceptance of *Nezirus* is tantamount to wearing a crown נזר on his head (Bamidbar 6,7). To take upon himself such a life changing ideal of spirituality he is likened to a king which denotes rulership over oneself. If we take the value of the six inner letters of נזר which are ון ין יש plus the number of six letters of the word, we arrive at the same *gematriah* of אחזתיו. The experience of such a huge self-discipline and being such a ruler over one's body's craving is memorable never to be forgotten.

Gut Shabbos,

Rav Brazil