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שבת קודש פרשת אחרי מות – כ"ט ניסן תשפ"ב Shabbos Parshas Achrei Mos - April 30, 2022

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בתשובה כדבעי מוטל עליו לקבל שבכל מצב שהוא לא יסוג מרצונו של הקב״ה. מאידר חפצים בכר לחזק את האדם כשמזכירים לפניו הבחינות הפחותות. כי בזו השעה מאחר שהינו נמצא בזמן של עליה יתעורר תמיהה בליבו, כי מי הוא זה אשר יתאוה לעבור על החמורות האלו? האיר יתכז שיבוא האדם לידי דיוטא תחתונה כזו? כפי שיכול כל אדם לראות שבעמדו בזמני עליה מתעורר בו התמיה איר יתכן שיבוא לידי נסיון בעניני קטנות. ואז יתעוררו אצלו זכרונות מימי קדם את הפעמים בהם היה הוא עצמו בבחינה של קטנות וגם על ראשו עברו כמה וכמה נסיונות אשר לעת עתה אינו יודע האיר עלתה על דעתו לנטות מרצוז העליוז. ובזו השעה יווכח כי כל אלו הנסיונות אינם עניז של ממשות. ואינם כי אם מזימות היצר המגדיל את דמיונו של האדם. ועל כן לעת עתה כשאין מנסים אותו מו השמים מניחים אותו להכיר שלא היה באלו הנסיונות כי אם הבל ורעות רוח. ומכאז יקבל חיזוק גם על להבא כי מעתה שוב לא יתפעל כשיעורר היצר בקרבו הרוח שטות. ויהיה אותה שעה סימו לדרכו הלאה. כי גם כשיפול שוב לקטנות ויצטרר להתמודד עם נסיונות קשים ומרים יזכיר לו את אותו הרגעים אשר בהם הסיק במחשבתו כי אין באלו הפיתויים שום ממשות. ותועיל לו מסקנא זו לבטל את התפעלותו מהדמיונות הכוזבות עד אשר יעבור זעם ויפוג תוקפו של הנסיוז.

אלו הדברים צריכים לשמש כנקודת אור. לפעמים נמצא האדם בזמני עליה ועל אף שלעת עתה גדמה לו שלעולם לא יבוא לידי תקלה. אפשר שברבות הימים יבוא היום שבו יעמידו אותו בכור המבחז ויפול בקטנות המוחיז. וכבר לעת עתה בעודו בעידן של גדלות מוטל עליו להתקין לו עצה ומבוא לחלץ את עצמו מיום זעם, ע"י שיתבונז בגנות הרעות ובאפסיותם. וכשיבוא לעת נסיוז תהיה לו אחיזה מימיו הטובים <u>כי אין בפתויים אלו שום תוקף</u> ומשמעות ועל ידי זה יזכה להיחלץ מז המיצר.

דיני התורה. ואתה רוצה לתרץ עצמר למה אין אתה שומר. ולכן אתה ממציא לך"קושיות" והם אצלך "תירוצים", וכשאומר לך תירוצים לא יתקבל אצלך כי אתה רוצה בהקושיות. ואמר הגאוז. שזהו מה ששנו חכמים בהגדה של פסח בדיבור "רשע מה הוא אומר, ולפי שהוציא את עצמו מז הכלל כפר בעיקר" וכו'. דלכאורה מוקדם הוא כופר וא"כ מוציא עצמו מז הכלל. אבל באמת אינו כז. דסיבת מה שכופר הוא בשביל שרוצה להוציא עצמו מז הכלל ולהפטר מדיני תורה. וזה הסיבה שכופר בעיקר". עכ"ל. הרי מבואר. שעיקר הטעם שא' יסור מז הדרד הנכונה של יהדות. אינו רק משום שיש לו קושיות בעניני השקפת החיים. ובעניני אמונה בהשי"ת. ובכל הי"ג עקרים. אלא משום שיש לו "תירוצים". והיינו שיש לו סיבה אחרת שאינו רוצה להלור בדרכי יהדות. שיש לו תאות. והוא רוצה לילר אחריהם. ולפיכך יש לו כמה וכמה "קושיות" ובאמת הם רק תירוצים. על מעשיו הרעים.

וע"כ חזינן מזה, גודל הענין שלא ילך כל אחד ואחד אחר תאותיו, שזהו סיבה גדולה להפסיד כל האמונה בהשי"ת, ושוב יתעורר אצלו כמה וכמה "קושיות" שבאמת הם רק "תירוצים". על מעשיו הרעים, וע"כ הזהיר התורה. על הני עריות שמצויות אצלו תדיר. שאילו לא אסרה התורה האדם יעסק בתאוותיו תדיר. ושייך שיבא קילקולים גדולים מזה. שתאוה זה שהיא מותרת, יגרם שיתעורר עוד תאוות שהם אסורות. וחו"ש יתרץ מעשיו ע"י "קושיות", בעניני אמונה בהשי"ת.

אל תממאו בכל אלה כי בכל אלה נממאו הגוים אשר אני משלח (יח-בר) Π נה. בפרשה זו מפרטת התורה כל איסורי עריות. ולפלא הוא שדוקא אלו המקראות קוראים אנו ביום המקודש 'יום הכיפורים'. ותמיה זו מתעורר בכל אדם בבואו לעת הקריאה הזאת, על מה ולמה קבעו קריאה זו המיועדת לשעה שהאדם הוא מדריגה פחותה מאוד ומתאוה לחטאים גרועים ופחותים בו בשעה שהאדם נמצא בשיא מעלתו, ואינו חפץ מעתה כי אם לחזות בנועם ה', דוקא בזו השעה באים מעוררים אותו על ענינים השייכים להפחותים שבעם. והלוא מן הראוי היה לקבוע בזו השעה את הקריאה במקראות המעוררים את האדם להחזיק מעמד במצבו הנוכחי יראה ולאהבה את בוראו ולהיות שמח בחלקו שזכה להיות מעובדי מלכו של עולם לא להזכירו דברים פחותים שהמה מחוץ לאותה בחינה ומעלה של יום הכיפורים.

ואפשר כי להורות הוא בא אל האדם המתעורר בתשובה. שעל אף שלעת עתה מתמרמר הוא מאוד על עוונותיו. ואור קדושת היום גורם שהחטא בזוי ומשוקץ אצלו. נדמה לו ששוב לא ישוב לכסלה, עליו לדעת כי ברבות הימים יכולים להתעורר בו שוב רצונות שליליים ובלתי רצויים. ועל כן כבר מעכשיו עליו לקבל עול מלכות שמים לבל יסוג אחור גם בזמנים הקשים בעת אשר יתעלל בו היצר ויבקש להמיתו ע"י החטאים. כי אם לא יידע האדם בעת תשובתו על הזמנים הקשים שעלולים לבוא עליו אפשר שאיז תשובתו חשובה, שהרי אפשר שכל התעוררותו הוא מחמת עמדו בשעה של התעלות. אך לאמיתו של דבר אינו חפץ לקבל עליו עול מלכות שמים בכל מצב. אפשר שאילו היה זוכר את מעמדו בשעת נסיוז לא היה מקבל זאת על עצמו. ועל כז מזכירים לו לאדם שישנם עוד בחינות ומצבים ולא כל העתים שווים. ואם חפץ הוא

איש איש אל כל שאר בשרו לא תקרבו לגלות ערוה אני ה' (יח-ו) – בביאור חומר איסור של העריות

ראשונים ביארו, שאחד מן הטעמים של האיסור העריות, שהתורה בא להזהיר על $oldsymbol{\Gamma}$ אלו הנשים שמצוי אצל כל אחד ואחד תמיד. אמו אחותו וגו'. וכז קרובות של אשתו גו'. שאילו לא אסרה התורה הני נשים. כל אחד ואחד יבא עליהם תמיד בכל עת שירצה, והתורה לא רצה שתהא האדם עוסק בעניני תאוה בכל עת. ע״כ אסרה התורה הני נשים שמצויות אצלו תדיר. שאסור לבא עליהם. והאיסור חומר כל כר. שהיא ביהרג ואל יעבר. ויש להוסיף עוד על זה. שידוע מה שהאירכו כל הבעלי מוסר. בעניז נודל הענין של הפרישות מן התאות, שלא יתכן לעבוד את ה' אם עוסק בתאוות, שאין ר סתירה גדולה מזה לעבודת ה'. כמו שהאריכו כל הספרי מוסר.

אמנם יש עוד נקודה נחוצה, שאם אחד רודף אחר תאותיו לא יהיה מאמין בה'. נבאר זה במעשה דאיתא **באבז האזל** (הל' מעילה פרק ח'. הל' ח') וז"ל. "ושמעתי בשם נאון אחר [וידוע שגאון זה היה **מרן הגאון ר' חיים הלוי סאלאווייציק זצ"ל**] שאמר לו אחד מה'חפשים' "יש לי קושיות", אמר לו הגאון אם היה לך קושיות היה אפשר ליישב ושיותיר, החסרון הוא שהם אצלך לא "קושיות" אלא "תירוצים", אינר רוצה לשמור

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (38), Separation of Meat and Dairy. **Nat-bar-Nat.** This is a Talmudic rule (1) often used by *Rabbanim* in kitchen-related questions. These Aramaic words, literally, "taste the son of taste," means that a permitted taste of milk or meat that has traveled twice from its original food source becomes so weak and flimsy that it is not worthy to have any issur come onto it when it meets the opposite type of milk or meat. By treif items like pork, it is obviously prohibited no matter how many times it travels, but here it has traveled twice as a non-treif taste before meeting the opposite type.

Example. If a hot vegetable touched a clean milk bowl, the milky taste will travel twice in its permitted state before touching meat. It will travel from the dairy food into the bowl and again from the bowl into the vegetable, and is now a secondary permitted taste which weakens there. One is now permitted to eat this vegetable with meat because that milky taste is now "nat-bar-nat" and not fit for any issur to rest on it. However, if one cooks milk in a meat pot, the milk is prohibited even though the meat taste might be thought to have traveled twice. The difference is, by the vegetable, the taste traveled two full journeys and rested before meeting meat. In the second case, the milk taste met the meat on its second journey and does indeed become basar becholov.

ראש כולל עטרת חיים ברוך, קליבלנד הייטס Nat-bar-Nat Fried or Cooked: Ashkenazim and Sefardim, In the above example of the vegetable it had a hot "touch" or entry into the milky bowl. What if it was cooked or fried in a milky utensil or bowl? The **Mechaber** (2) and *Sephardim* hold that it is still the same and one can eat the vegetables with meat. However, the RM'A (3) brings those that hold that cooking brings out a stronger taste and doesn't have the leniency of nat-bar-nat. The RM'A concludes that one should be strict not to eat it with meat, but if it was mixed with meat, one may eat it and rely on the

lenient opinion. Before going to examples we have to mention one more rule (4). All the above is when the *parve* food already had the contact with milk the utensil and then we have the leniency of *nat-bar-nat*. However, one is not allowed to plan out a *nat-bar-nat* and thus should not place that hot vegetable in the milk bowl if he plans to eat it with meat.

Examples. Water boiled in a meat pot should not be used for coffee with milk, according to Ashkenazim. If the coffee with milk was already made, it may be eaten. Margarine should not be melted in a milky pot for use in a *challah* which is usually served in a meat meal. If the *challah* was already made, an *Ashkenazi* is not permitted to serve it with meat. However, if pieces of that challah were already put into chicken soup, it may be eaten.

ביו הריחיים – תבליו מדף היומי – יבמות דף מח:

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

that was purchased from a מַילַרָּה עָבַר בּן הַעָּבַר בּן העבר "ב" says ווֹ מו עבד asys ווֹ א עבר א that was purchased from a מילה we try to convince him (מגלגל עמו), up to 12 months. After that, if he still refuses it's assur to keep him & we must sell him back to the goy. The מיא says if they stipulated (תנאי) at the time of purchase not to do a *milah*, it is מותר. This *Din* is only regarding an "עבד". A *Ger* must be given a *milah* otherwise the מיל.

relates that he was in Berlin & a child that was born from a *Yisroel* but his mother was a נכרית, had 2 brothers who were כתו מחסת מילה. so he wasn't given a *Bris* at his גירות. R' Chaim Ozer said that this third brother is a full fledged נכרי. He explains that there is absolutely no heter for a Ger not to be given a Bris for his גירות process. Even if the reason is medical & it's a סיכנה there is no heter for a goy & the גירות cannot be completed. R' Chaim Ozer once showed ר' זלמן סורוצקין וצ"ל a sefer that was giving a heter to גירות said that this is a blatant error. There is no מינה on a אגר להתגייר on a הגרח"ע. מתני אחיו בארח"ע. מתני אחיו therefore there is no אמנייר. R' Zalman brought a proof from יתרו. The Gemara savs that מגייר אמניער ברומנא פטריה. A had a *milah* done in the מדבר adidn't do *milah* until later. So, if it was so dangerous, why did בני ישראל, We know that because of סכנה do it? Must be like R' Chaim Ozer is saying, if Yisro wanted to convert he had no choice. It is reported that R' Chaim Ozer liked the proof.

The אין רשב"א as to the status of a Ger that was מל ולא טבל. He concludes that since he hasn't completed the entire conversion process yet, we consider him as if he has entered "כבר התחיל ונכנס קצת בדת יהודית". In "כבר התחיל ונכנס קצת בדת יהודית" a story is brought that a Bais Din in Yerushalayim was מל a Ger on Erev Shabbos & he wasn't healthy enough to be or Shabbos. One of the & מחלל שבת so he made the Ger would keep Shabbos he would be oiver עכו"ם ששבת חייב מיתה. so he made the Ger be מרולל שבת write 2 letters. Some Rabbanim were not happy with this decision because based on the above Rashba although his conversion isn't complete, he has entered partially into Yahadus.

R' Arveh Leib Tzintz zt"l (Melo Haomer) would say:

"והיתה זאת לכם לחקת עולם - Since Aharon Hakohen did the avodah the way Hashem commanded and didn't change a thing. the impression and strength of the avodah lasted forever. Even after the Bais HaMikdash was destroyed, Yom Kippur is still mechaper till this day Thus, 'כפר על נפשתיכם' - the kapara will last forever - because he did it the way Hashem commanded."

R' Yehuda Arveh Leib Alter zt"l (Sefas Emes) would sav:

"כמעשה ארץ מצרים ... וכמעשה ארץ כנען ... לא תעשו" - This is not referring to the *aveiros* that they do because we already stated that earlier. Rather, this refers to the things they do that are permitted to us, although we do them differently from the way they do them (i.e. we don't eat, sleep, talk the way they eat, sleep, or talk, etc)."

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Mazel Toy to Tzvi & Nechama Hoffman on the birth of their daughter Henny, and to the entire Hoffman, Davis, kvodshomayim.org Blonder & Steinberg families

מעשה אבות סימן

וכפר את מקדש הקדש ואת אהל מועד ואת המזבח יכפר ועל הכהגים ועל כל עם הקהל יכפר ... (מז-לג)

The avodah of Yom HaKippurim is long and intricate, and although today we do not have a Bais HaMikdash in which to perform the lofty service, we have tefillah in its place, which serves to remind us of what once was and to allow us to attain atonement through our prayers. This applies not only to Yom Kippur, but to tefillah all-year round.

In the structure of our *davening*, there are a variety of customs, not all of which are truly substantive, and in many cases. they are merely a matter of local practice. Yet, those people who subscribe to any particular opinion often become overly defensive if anyone wishes to introduce another format, as though the latter was some sort of cardinal sin.

It is told that in one synagogue in Eastern Europe, on the Shabbos on which we bless the new month of Iyar, a dispute arose among the worshipers as to whether the prayer "Av Harachamim" (Merciful Father) is recited or omitted. Each side had its proponents, and no one seemed to remember what the established practice had been from years past. After loud arguments that ruined the tranquil spirit of the day, it was finally decided to consult the oldest citizen of the community, who, being one of the synagogue's original founders, would certainly know which was the accepted practice. This elderly man was too weak to attend *Shabbos* services, so someone was dispatched to his home to ask him.

When the messenger placed the question before him, the elderly man quickly sized up the situation, and assumed the role of halachic arbiter. He wiped off his silver-rimmed glasses, took a sip of hot tea, and relished the anxious anticipation of his reply. Then, he announced, "As I recall, my child, the established practice in our synagogue since its founding is that on Shabbos Mevorchim, the Shabbos that we bless the new month of lvar, there is always a machlokes as to whether or not to say 'Av Harachamim!' That practice shall remain in place!" And then the old fellow broke into hearty laughter.

Often though, a practical joke or words spoken in jest without thought, can lead to misunderstandings which have the potential to do harm. For example, one year, late in the day on Yom Kippur, the Kedushas Yom Tov, R' Chananya Yom Toy Lipa Teitelbaum zt", of Sighet, went into his private room a few minutes before Neilah, and remained there for quite some time. People began wondering what had happened to the Rebbe and what was taking him so long. One man even approached the *Rebbe's* young son, Yoelish, who was still a child at the time, and asked him if he knew where his father was.

Yoelish smiled and answered the man, tongue firmly planted in cheek, "He probably went inside to take a bite to eat before Neilah!" No sooner had the words left his mouth, did the young boy regret saying them to some random man whom he did not know. Maybe the man actually believed him and thought that his father, the Tzaddik, was really eating on Yom Kippur! Search as he might, the boy could not locate the man, and this caused him no small amount of distress.

The Kedushas Yom Tov passed away in 5664 (1904) and his son, R' Yoel Teitelbaum zt"l, went on to become the famous Satmar Rebbe. On one occasion, the Satmar Rebbe traveled to Chicago in 1953, to raise funds for the Satmar Mosdos, and many people came out to greet the renowned Tzaddik, and receive a blessing from him. One elderly man sat before R' Yoelish and reminisced how many years previously, he had been in Sighet and spent Yom Kippur with the Kedushas Yom Tov. He could not seem to recall the precise year but he did remember that right before Neilah, the holy Rebbe went into his private room and a young child who was there told him that the *Rebbe* was hungry and took a bite to eat!

R' Yoelish jumped up and cried, "That young child was me, and chas v'sholom that my holy father should eat on Yom Kippur!" With a reassuring smile, the Satmar Rebbe explained to the witless old man that all those years previous, he had made a joke and regretted it immediately. He could not contain his excitement and relief at having been afforded the opportunity to make amends for a humorless jest that had left his mouth close to sixty years ago. R' Yoelish would always warn people to be ultra-careful to watch what they say because not everyone is given the same chance like he was for *teshuvah*!

ויאמר לו יהונתן מחר חדש ... (שמואל א' כ-יח)

A PENETRATING ANALYSIS OF THE WEEKLY DIABON TO THE

surrounding the Rosh Chodesh seudah in the palace of Shaul Hamelech, and how Dovid Hamelech - who was on the run from Shaul - used it to determine Shaul's attitude towards him.

The Navi states, "And Yonason said to him (Dovid), tomorrow will be the new moon..." Interestingly, Yonason was already speaking to Dovid prior to this statement, so why does the *Navi* reiterate that "Yonason said to Dovid"?

R' Shaul Brach zt"l. (Ray of Kasho, Hungary) explains that Chazal note that these seudos were of mandatory attendance and it was quite significant for Dovid to choose not to attend. In a way, Dovid was rebelling against the crown and could have been sentenced to death for his action.

The Haftorah of Machar Chodesh depicts the events So, what was it that made these seudos so significant?

He explains that there is a well-known *Medrash* depicting a feud between the sun and the moon at the dawn of creation. The moon was jealous that it would have to share the "spotlight" with the sun, and it complained to *Hashem* who in turn reduced its size and strength considerably.

Says R' Shaul, since the Rosh Chodesh seudos were held to celebrate the new month, Dovid understood that it was the appropriate time to test the trait of jealousy. He understood that the evil spirit which was upon Shaul's head caused him to be jealous of Dovid's success, and as such Dovid saw the Rosh Chodesh seudah as the perfect time and place to see how far that trait of jealousy would go.

ובא אהרו אל אהל מועד ופשט את בגדי הבד אשר לבש'בבאו אל הקדש והניחם שם ... (מז-כג) CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

At the conclusion of the awe-filled Yom Kippur avodah performed by the Kohen Gadol, the garments he wore while doing the avodah, were to be removed. The posuk says 'המאחם שם', and he shall place them there. **Rashi** explains that those bigdet kehuna must be buried never to be used again. The obvious question is, why not? The Kohen Gadol, no doubt, attained such an exalted spiritual level - wouldn't it behoove them to recycle those very special clothes yearly and use them again?

The machshava that the Torah may be conveying is, that each year's avodah is different. A person must always strive to reach new heights; never remaining stationary. So, what worked one year, may not work the next year and as a result, might have to be adjusted therewith. The efforts one invested last year may have to be increased this year. But the point is, in ruchniyus, there is no chazakah that what was, what spiritual level that was attained through however much effort was infused. will continue to be for the coming year, and even further. Rather, each year must bring one to new spiritual heights.

There is an additional thought here too. On *Yom Kippur*, we commit ourselves anew. We fast and *daven* with great *kavana* and beg the Almighty for forgiveness so we may be zoche to a good year. But as we leave that lofty level and get busy with our mundane lives, we tend to regress a bit. Says the posuk 'והניחם שם' - leave it there, a zeicher, a reminder, of what we have just achieved, and what we committed to for the future. This serves as a compass to help us keep our bearings.

As the glorious Yom Tov of Pesach is receding in our rear-view mirror, and we resume our normal routines, many of us have little more than expanded waistline to serve as that reminder. This should not be. Those who don't must do their utmost to try to remember, on their own, the magnificent heights reached last week and to strive higher and higher B'ezras Hashem.

משל למה הדבר דומה

את משפמי תעשו ואת חקתי תשמרו ללכת בהם ... (יה-ד) משל: The house is famous. 23 Rechov Rashbam was the address that anyone in need of assistance - a beracha, advice or the Rebbetzin's food - could turn to. It was clear to one and all that no matter whether it was understanding a difficult passage in *Torah* or some other mundane matter, **R' Chaim Kanievsky** *zt*" and his *Rebbetzin* where always there to help.

As huge as the apartment may have been in relevance, the actual square footage was tiny. And yet they managed to raise their eight beautiful children in harmony. The Rebbetzin famously allowed R' Chaim to sit and learn Torah undisturbed while she attended to all of the household needs. Indeed, he was out of the house and not with the kids much of the time, however, when he was available, he enjoyed interacting with them very much. For the *Torah* and even if you feel like you wish to learn other many years he would recall the following incident.

One day, as he was at home and learning from a particular sefer, his small children were running around the little apartment. Suddenly, one of the voungest children came over to his father, took the *sefer* on the desk and ripped the page he was learning right out of the *sefer*!

R' Chaim stood up and scolded the youngster. "What are doing?" he asked. The little child, however, didn't miss a beat and replied, "Tatte, I'm taking off maaser (tithe)."

Years later, R' Chaim would repeat this story with amusement. Although the child was obviously wrong, he surely appreciated the child's wit and wisdom.

במסל: The *Torah* is filled with so much wisdom and value, but a Jew must understand how to apply right from wrong. We are enjoined to study the Torah "וללכת בהם" - and follow in its ways. In other words, continue to follow the wisdom of wisdom, do not leave the *Torah* for it is your entire life.

דם יחשב לאיש ההוא דם שפד ונכרת האיש ההוא מקרב עמו ... (יי-ד)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

The Torah teaches that if a person sacrifices an animal outside the Ohel Moed - "דם שפך" - he has spilled blood. Whose blood has he spilled? The animal's blood? Well, of course he has! That is no *chiddush*! So whose blood are we talking about?

R' Avigdor Miller zt''l describes what it was like to go up to the Bais HaMikdash and bring a korban. It was a life-altering experience! Just entering the holiest place and seeing the Kohanim in their special clothing doing their special avodah was absolutely awe-inspiring! And then, as the korban is being brought on the Mizbeach, one has in mind that it is really HIM that is being sacrificed! It touches him to the very core of his being! Then he would go home and tell his family all about the experience, describing it all in explicit detail, showing how affected he was. No doubt, he becomes a changed man! Not at all the same person he was before. And thus, one who forfeits this opportunity and brings his korban elsewhere ... spills blood. He has murdered the person he COULD have become. The blood he has spilled was his very own blood! He committed suicide!

This idea can be applied to any opportunity in life where one can *shteig*, grow, and be inspired - and he doesn't seize the moment! When a person is too lazy to get off the couch to hear a great shiur or do a wonderful chessed. Killing time is first degree murder! "דם שפד" means that one has spilled the blood of time, and once time is gone, it never comes back.

The root of the word "האדמנות" - opportunity, is ZMAN. "אמץ" means time and the message is that every single moment of time that one is given in this world is a glorious opportunity to grow, to change and to come closer to *Hashem*. Some people wait for opportunities to fall into their lap, but they don't realize that if you are alive and breathing at this very moment then the greatest "האדמנות" has fallen into YOUR lap and it is YOUR choice to use it or lose it! In fact, the word "האדמנות" also carries in it the word "To" - blood. Let us stop spilling our own blood and utilize every moment to become who we really can be!