Zmanim קבלת שבת London 6:06 Manchester 6:16 חוצאי שרח

London 7:14 (7:37) Manchester 7:23 (7:46 <u>)</u>

פרשת שמיני / פרה כ"ג אדר-ב תשפ"ב







ואת החזיר כי מפריס פרסה היא ושסע שסע (ויקרא יא:ז)

Many wonder why the חזיר in particular is the one animal that has a סימן כשרות of split hooves and what lesson can be learned from this strange fact? This question is even more important in light of the מלפנו מבהמות which says: מלפנו מבהמות, teaching us that we can learn something valuable from all the animals.

The זר זהב זיע"א provides a fascinating answer. The חזיר is the most detested animal. Everybody despises the P-I-G. It makes people turn their noses up and push it away. Yet, it keeps coming back! That's why it's called a חזיר, which means to return, because no matter how many times it is pushed out and rejected, it finds its way back somehow.

This is something we can all learn from! Obviously, nobody will ever be as spurned as that repugnant animal. But at times a person may feel as though they have been pushed away by הקב"ה, perhaps because of עבירות they may have done. But the חזיר says: If I can do it, you can do it! Keep coming back!

And that's why it's feet especially are cloven with סימני כשרות, because it is his feet that continually return him home.

This is the all important message: לבל ידח חמנו נדח, no Yied is ever pushed away so far that he cannot return. There's always a way back...



Over 2,000 years ago a piece of parchment was seen falling from the sky. Inscribed on it were the eighty-seven words of ברוך שאמר. After this incident, the אנשי should start with the holy words of ברוך שאמר.

The אריז"ל writes that when one recites ברוך שאמר, he should hold the two front טלית of his טלית in his right hand. After completing this ברכה he should kiss these ציצית. Perhaps this is because we begin שחרית by reciting אחרית, paralleling the בית in the בית and ברוך שאמר marks the transition into the next section

of our davening. Rav Munk explains that lifting up ציצית represents elevating ourselves from the section of קרבנות to that of פסוקי דזמרה. In fact some have the ויברך דוד from the start of ציצית יוברך דוד until the conclusion of פסוקי דזמרה in order to mark the transition to ברכת ק"ש.

Regardless of one's מנהג it is important to remember that our תפילה is like a ladder, and with every stage we rise another rung until we are standing in front of when we reach שמונה עשרה.

A: HOW SHOULD WE
PROCESS THE
DEVASTATING LOSS OF
RAY CHAIM KANIEVSKY
7"YI?

A: CHAZAL SAY 'HE PROTECTION THAT RAY

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חזובני



EMUNOH IN OUR CHACHOMIM



This past Friday, we lost our מנהיג and מנהיג, Rav Chaim Kanievsky זצ"ל. Many books could and will be written about the amazing miracles that people witnessed in the small room of Rechov Rashbam 23. However, his life and essence could be summed up in just these words: He toiled in תורה day and night.

Shmaryahu Yosef Chaim was born in Pinsk, Poland, in 1928 to the Steipler, Rav Yaakov Yisroel זצ"ל, and Rebbetzen Miriam, sister of the Chazon Ish זצ"ל. At the age of 6 his family emigrated to ארץ ישראל and settled in בני ברק. He learned in תפארת ציון, and then in Lomza Yeshiva in Petach Tikva.

At the age of 24 he married Rebbetzen Batsheva, daughter of the eventual פוסק, Rav Yosef Sholom Elyashiv זצ"ל. For the next 7 decades Rav Chaim kept a rigorous daily learning schedule, primarily in כולל חזון איש. He had his daily 'חובות' in learning, famously finishing the entire Torah, תנ"ך, שולחן ערוך and בבלי, ירושלמי, ספרא, ספרי, מכילתא each year. The entire תורה was at his fingertips and when asked how many times a word was mentioned in the תורה, he was able to do a quick mental tabulation and arrive at the correct answer. His and תורה in תורה were legendary. When he finished a meal, he would sometimes ask those around him what ברכה אחרונה to make as he hadn't noticed what he had eaten, such was the nonimportance he gave to everything else besides for

He was deeply connected to and tenaciously upheld the מסורה from his maternal uncle, the תסורה. After his father, the Steipler, was נפטר, Rav Chaim became the address for thousands of Yieden to flock to each year, to pour their hearts out, ask him for guidance or to get a ברכה. Despite the fact that Rav Chaim just wanted to learn תורה all day, he would graciously give up hours of his time to the לכלי.

Despite never giving any formal שיעורים at the behest of his father, he published multitudes of ספרים, including שונה הלכות, a summary of the ברורה, and הלכות זרעים on פירוש of the הלכות.

וכל ישראל יבכו את השריפה אשר שרף ה'

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There are many stories told about the רוח הקודש that Rav Chaim Kanievsky זצ"ל occasionally expressed.

One such story involves a young couple who were living in the מעלות דפנה. The wife was in her 5th month of pregnancy when the doctors told her that they had discovered a serious heart defect in the child and there was no chance that he would live. The distraught couple consulted with the biggest expert in Israel who told them that there was an operation that could only be done in Boston, USA, but even then, the chances of recovery were very slim.

They went to Rav Chaim and relayed the prognosis. Rav Chaim responded, 'there is no defect, the child is healthy'. They came again with the X-rays. Rav Chaim looked at them and once again said, 'the child is whole and healthy'. When the baby was born, the doctors were sure that the baby's life was in danger and he was rushed to the ICU. The doctors said they would need to transport the baby to Boston so they sent the X-ray images to the expert there. The expert responded, 'I don't know what you want from me. There is nothing wrong with the baby, he is whole and healthy'. The Israeli doctors rechecked the X-rays and to their astonishment realised that the expert was correct, and more importantly that Rav Chaim 7" had been right all along...