



Publication HEVRAT PINTO
Under Aegis of RABBI DAVID HANANIA PINTO SHLITA
32, rue du Plateau - 75019 PARIS - FRANCE
Tel: +331 48 03 53 89 - Fax +331 42 06 00 33
www.hevratpinto.org - hevratpinto@aol.com
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347

PINCHAS

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LA VOIE
A SUIVRE

AIDED BY THE MERIT OF HIS FATHERS (BY RABBI DAVID PINTO SHLITA)

It is written, “Pinchas the son of Elazar, the son of Aaron the kohen, turned away My wrath from the Children of Israel” (Bamidbar 25:11). Rashi cites the Sages in explaining why the verse describes Pinchas’ lineage: “Since the tribes were disparaging him, saying, ‘Have you seen the son of Puti, whose mother’s father pitem [fattened] calves for idols, and who killed a leader of an Israelite tribe,’ Scripture traces his lineage to Aaron” (Sanhedrin 82b). We are familiar with the Sages’ statement that everything Pinchas did was solely for the sake of Heaven, and that he devoted himself entirely to the glory of the Holy One, blessed be He, and to the sanctity of Israel’s camp (Yerushalmi, Sanhedrin 10:2). Another comment appears in a halachic discussion that we find in the Shulchan Aruch concerning the name “Pinchas,” namely whether to write it with a yud or not (see Responsa Even HaEzer 129). The letter yud in Pinchas’ name testifies to the fact that everything he did was for the sake of Heaven.

He Taught the Halachah Before His Teacher

We should still be surprised, however, for Moshe was also present at the time, as were Aaron and the 70 elders of the people, since the Sages have said: “One does not teach the Halachah before his teacher” (Yerushalmi, Gittin 1:2). That being the case, how could Pinchas have killed a tribal leader on his own initiative?

There is something else even more surprising, for the Sages said that Pinchas “saw what was happening and remembered the Halachah” (Sanhedrin 82a). Therefore why did Pinchas not mention this Halachah before Moshe? Had he done so, he would have received Moshe’s permission to kill the transgressor and he would not have needed to act like one who “teaches the Halachah,” the transgression of which is death.

Furthermore, it seems that Pinchas could have used the same expression that his father Elazar employed when Moshe became angry with the soldiers returning from battle and had forgotten the Halachah. Elazar said, “This is the decree of the Torah, which Hashem commanded Moshe” (Bamidbar 31:21). In other words, he said this in

Moshe’s name. Therefore his son Pinchas could have done the same, saying what he needed to say in Moshe’s name.

Let us explain the statement of the Sages concerning Pinchas: “He saw what was happening and remembered the Halachah.” This means that Pinchas saw what happened to the first man and remembered the Halachah. He remembered that the Holy One, blessed be He, told Adam not to eat from the Tree of Knowledge (Bereshith 2:17). However Adam thought that he should eat from it because he was clever, knowing that he could serve Hashem with greater vigor and strength if he ate from it.

This means that the pride of a strange fire – a fire that Hashem had not commanded – entered Adam, which is why he sinned. In fact instead of thinking of Hashem and His commandments, Adam only thought of himself, of how he could augment his own glory, with the result being that he transgressed Hashem’s word. All this resulted from the fact that Adam could not benefit from the merit of his fathers. He had been fashioned by the Holy One, blessed be He, and he thought that everything was permissible for him to do, which is how he came to sin. From here we see the greatness of the merit of the fathers. Adam did not have such merit to protect him, whereas Pinchas did, since the verse links him to Aaron. It was precisely that merit which helped him to overcome this trial.

Overcoming Trials

To understand the nature of the difference between Pinchas and Adam, let us first cite a statement from the Mishnah: “Reflect upon three things and you will not come to sin: Know from where you came, where you are going, and before Whom you are destined to give an accounting” (Pirkei Avoth 3:1). The commentators say that the first part (“from where you came”) was lacking with Adam, for he had been fashioned directly by the Holy One, blessed be He.

Such was not the case with Pinchas. We are told that he was “the son of Elazar, the son of Aaron the kohen,” proving that he was born from a woman and originated from a putrid

drop. This led him to humility and prevented him from growing proud, for he could relate to everything mentioned by the Mishnah, including “from where you came.” Adam, to whom Hashem said, “on the day you eat of it, you shall surely die,” believed the very opposite, namely that he should eat of it in order to overcome the trials of this world, to be strengthened by them, and to receive a great reward. As for Pinchas, he risked his life knowing full well that he was in tremendous danger, all in order to increase the glory of Heaven.

Personal Interests

It follows that from the time Pinchas sensed the great danger that threatened the Children of Israel because of Shimon’s tribal leader, he did not have time to seek Moshe’s advice in order to learn the Halachah. If Pinchas had addressed Moshe to learn the Halachah, thousands of Jews would have died in the meantime. He therefore took the initiative, despite the great danger that it posed to his life and even to his place in the World to Come, just to save the Children of Israel and proclaim Hashem’s Name, which had been profaned.

Thus Pinchas arose from the midst of the congregation, took a spear in his hand, and killed the transgressors in order to halt the epidemic. It was for this reason that he received the reward of long life, and henceforth he was considered a kohen (Zevachim 101b). The Holy One, blessed be He, gave Pinchas a great blessing and reward. Which one? “I give him My covenant of peace, and it shall be for him and his offspring after him a covenant of eternal priesthood” (Bamidbar 25:12-13), for everything that Pinchas did was for the sake of Heaven. On the other hand, since Adam had not risked his life in order to observe Hashem’s word, but was instead concerned with personal interests, Hashem gave him death instead of life, as it is written: “For on the day you eat of it, you shall surely die.” How did Adam reach such a point? As we have said, it was because he was infused with pride and lacked the merit of his fathers.

MUSSAR FROM THE PARSHA

Pinchas is Eliyahu

It is written, "Pinchas the son of Elazar, the son of Aaron the kohen, turned away My wrath from the Children of Israel when he zealously avenged Me among them, so that I did not consume the Children of Israel in My vengeance" (Bamidbar 25:11).

According to tradition and Kabbalah, Pinchas is Eliyahu (as the poet writes, "He is priest of the Most High, Pinchas is Eliyahu, he is called the prophet, the Giladi, the Tishbi"). Pinchas was rewarded by becoming an angel of G-d, the prophet Eliyahu who ascended to Heaven in a whirlwind and who lives forever.

Many arguments have been raised against such an assertion, along with proofs and sources from the words of the Sages. We shall examine a few of these.

The Gemara states that 48 prophets have arisen in Israel (Megillah 14a). Rashi cites the work Seder Olam in explaining this number: "Abraham, Isaac, Jacob...Pinchas...and Eliyahu."

From here it seems that 48 includes both Pinchas and Eliyahu separately. If "Pinchas is Eliyahu," then a prophet is missing from this count.

We find another objection in the words of Sefer HaPardes: "With regards to the ancestry of Eliyahu, the Sages are divided as to his tribe. Some say that he was from the tribe of Gad, others say that he was from the tribe of Benjamin, while others say that Pinchas is Eliyahu, and all these opinions are supported by Scriptural verses. Some say that he descended from Rachel, and identified himself with different places from time to time. Some kabbalists have tried to explain everything with the concept of an ibur [a soul that "carries" another], while others say that Eliyahu was Methuselah" (Sefer HaPardes, Sha'ar Halichot 14).

An Angel at First

The assertion that "Pinchas is Eliyahu" has its source in the words of the Zohar and in Pirkei D'Rabbi Eliezer (ch. 29): The Holy One, blessed be He, revealed Himself to him and said, "What are doing you here, Eliyahu?" He replied, "I am zealous for You!" Hashem said to him, "Will you always be zealous? You were zealous at Shittim, as is it said: 'Pinchas the son of Elazar,' and now you are zealous. By your life, the Children of Israel will no longer perform circumcision unless you see it with your own eyes."

Rabbeinu Bechaye cites a similar source in this week's parsha:

It is the view of our Sages that Pinchas is Eliyahu. We learn this from what is stated in tractate Bava Metzia: "Rabba bar Abuha met Eliyahu standing in a non-Jewish cemetery. ... He asked him, 'Are you not a kohen? Then why are you standing in a cemetery?' " (Bava Metzia 114ab). In other words, he was surprised that Eliyahu was not careful in regards to the impurity imparted by being under the same roof with the dead. Eliyahu replied that non-Jewish bodies do not render Jews impure simply by being under the same roof. Only Jewish bodies do. We in fact find that Eliyahu prayed next to the son of the woman from Zarephath, even though he was dead, because he was the son of an idolater. (Opinions vary regarding this incident, for Tosaphot [Bava Metzia 104a] say that her son was Mashiach ben Yosef, and in Pirkei D'Rabbi Eliezer [ch. 33], it is said that the woman from Zarephath was the mother of the prophet Jonah.)

In his book Midbar Kedeimot (1:27), the Chida cites the Yalkut Reuveni in quoting the statement found in Sefer HaPardes that Eliyahu HaNavi was an angel at first. When the Holy One, blessed be He, wanted to create the world, He told Eliyahu and the other angels: "Let us make man." Eliyahu replied, "If it is good in Your eyes, how much more in ours! If it is good in Your eyes, I will descend to serve him." After a certain time, Eliyahu descended and acted so that people would believe that "Hashem is G-d." Within a few days, the world believed, and then he ascended to Heaven. The Holy One, blessed be He, said to him: "You will always watch over My children."

Thus the Chida answers the astonishment expressed by certain commenta-

tors (the Maggid Mesharim and others) that if such is the case, we should not say "Pinchas is Eliyahu," but rather "Eliyahu is Pinchas." In fact he was first called Eliyahu, and only then Pinchas. When he later ascended to Heaven, he was once again called the angel Eliyahu.

Teiku

The book Tishbi contains a wonderful allusion to the fact that Pinchas is Eliyahu. Eliyahu the Tishbite was an inhabitant of Gilad. Now in regards to the incident involving the concubine at Gibeah (Judges 20:28), it is said that Pinchas the son of Elazar was still alive at the time.

Another allusion, found in the book Pa'aneach Razah, states that the numerical value of the name "Pinchas" is four times that of "Eliyahu," since Eliyahu accomplished his mission in four parts.

Finally, we shall cite another interesting opinion found in Responsa Radbaz (1:201). He states that according to kabbalists, everything that the Sages said about Pinchas being Eliyahu should not be taken literally. It only means that their souls emanated from the same root. On the other hand, the Chida often cites Rabbeinu Betzalel's opinion that there were two Eliyahus, something that he proves through the use of several sources.

As for ourselves, we have but the words of the Chatam Sofer (on Chullin 5a), who sums up this complex issue by awaiting the approaching deliverance, when Eliyahu will come and explain all these issues to us. As the Sages have said regarding such issues: Teiku –Tishbi yitaretz kushiyot v'abayot ("Elijah will resolve problems and difficulties").

IN THE LIGHT OF THE PARSHA FROM THE TEACHINGS OF THE TSADDIK RABBI DAVID PINTO SHLITA

Pinchas is Eliyahu

It is written, "Therefore say: Behold, I give him My covenant of shalom [peace]" (Bamidbar 25:12).

We are familiar with what the commentators have said in the name of the Sages (see Sforno on this verse, as well as Bnei Issachar for the months of Kislev and Tevet, Article 3:6), namely that Pinchas is Eliyahu. He proclaimed the coming deliverance to the Children of Israel, and he lives eternally (see Targum Yonatan: "Swearing by My Name, I say to him, 'Behold, I decree to him My covenant of peace, and I will make him an angel of the covenant, that he may live forever, to announce the redemption at the end of days'").

We must say that Pinchas merited eternal life, for the writings of the Arizal explain that he atoned for the sin of the first man. Through the sin of the first man, humans have been condemned to die, but Pinchas lives eternally because he atoned for this sin.

There is something else that may be explained by allusion. The term shalom ("peace") has the same numerical value as the name "Esau." This means that Pinchas, who is Eliyahu, announced the coming deliverance, in which Esau and Amalek his descendant will be killed (see Bnei Issachar for the months of Kislev and Tevet, Article 4:32). In the Midrash the Sages say that on the very day Eliyahu (who is Pinchas) ascended to Heaven, the ministering angel of Esau, who hates shalom, arose. It follows that on the day when Pinchas (who is Eliyahu) will come to proclaim peace, meaning the final deliverance, the kingdom of Esau will be completely destroyed.

AT THE SOURCE

Merit that Cannot Save

It is written, "But the sons of Korach did not die" (Bamidbar 26:11).

Rabbi Eliyahu Lopian Zatzal asked the following question: The Sages have said that "the son confers merit to the father" through his good deeds. That being the case, why were Korach's sons unable to save their father through the merit of their good deeds?

He replied: This principle of the Sages, according to which the son confers merit to the father, pertains only to cases in which the father did not sin or destroy the foundations of faith in Hashem. If a person has sinned and renounced faith in Hashem, in that case all the merit of his sons and their good deeds will not help him.

Thus measure for measure, just as Korach ignored the fact that he was the son of his Father in Heaven, and just as he denied individual providence and the fulfillment of Torah and mitzvot, likewise the merit of his sons and their good deeds were not accounted to him, meaning that they could not save him from the abyss and Gehinnom.

This is what happened with the sons of Korach. Since Korach and his followers denied the foundations of faith and rebelled against G-d, he did not merit to be saved from the abyss, even on account of the merit of his righteous sons.

Each According to His Number

It is written, "For the numerous you shall increase the inheritance, and for the fewer you shall lessen the inheritance" (Bamidbar 26:54).

In his book Machaneh Dan, Rabbi David Nachmias Zatzal explains this verse according to a statement of the Sages: "If you have studied much Torah, much reward will be given to you" (Pirkei Avoth 2:16). This idea is alluded to by the expression "for the numerous" – meaning that one who possesses much Torah and mitzvot in this world will have a great inheritance in the World to Come, a reward that increases in relation to his effort.

The expression, "for the fewer" refers to those who study little Torah and perform few mitzvot. Their reward in the World to Come will be small, "each according to his number shall his inheritance be."

The Land Itself

It is written, "For the numerous you shall increase the inheritance, and for the fewer you shall lessen the inheritance" (Bamidbar 26:54).

It is surprising that this Torah command was given to Moshe, for he was not present when the land was distributed. Therefore how could he ensure that everything was being done as Hashem had commanded?

The Rav of Pano Zatzal explained that this command ("For the numerous you shall increase the inheritance, and for the fewer you shall lessen the inheritance") was not given to Moshe. Rather, it was a kind of proclamation, as if to say: "This is to whom the land will be distributed," according to their number, and the land itself, guided by Heaven, will know how to be distributed.

It is the land itself that will give the greatest territory to the greatest number, as well as the smallest territory to the smallest number.

Say to Others

It is written, "Moshe spoke to Hashem, leimor [saying]" (Bamidbar 27:15).

In the following verse we read, "May Hashem, G-d of the spirits of all flesh, appoint a man over the assembly."

This is truly surprising, for wherever we find the term leimor, it signifies "say to others." Yet what could this mean here, when Moshe was speaking to Hashem? How could he tell Hashem to "say to others"?

The book Shnei Luchot HaBrit cites the Arizal in explaining that the Gemara teaches that Hashem Himself proclaims three things, one of which is a good leader (Berachot 55a). Hence Moshe asked Hashem Himself to leimor – say to others – to proclaim the man who will lead the assembly.

IN THE LIGHT OF THE TORAH

Reciting Vidui by the Grave of Rabbi Meir Baal Hanes

The Gemara states, "How does one make vidui [confession]: Aviti [I have committed iniquity], pashati [I have transgressed], chatati [I have sinned]." Similarly, in connection with the he-goat sent away [on Yom Kippur], Scripture states: 'He shall confess upon it all the iniquities of the Children of Israel, and all their transgressions with all their sins' [Vayikra 16:21]. Likewise with Moshe we read, 'Forgiving iniquity and transgression and sin' [Shemot 34:7]. Such are the words of Rabbi Meir. The Sages say, however, that avonot are deliberate sins, as it is written: 'That soul shall be utterly cut off. His iniquity [avona] is upon him' [Bamidbar 15:31]. Peshaim are rebellious deeds, as it is written: 'The king of Moab has rebelled [pasha] against me' [II Kings 3:7]. ... Chataim are inadvertent omissions, as it is written: 'A soul that sins [techeta] unwittingly' [Vayikra 4:2]. Should one therefore, after having confessed his deliberate sins and rebellious deeds, turn back and confess inadvertent omissions? Rather, one makes vidui as follows: Chatati [I have sinned], aviti [I have committed iniquity], pashati [I have transgressed] before You, I and my house" (Yoma 36b).

The book Chashukei Chemed raises an interesting question in this regard: How should a minyan proceed when praying by the grave of Rabbi Meir Baal Hanes in the holy city of Tiberius? Should it adopt the method of the Sages (chatati, aviti, pashati) rather than the method of Rabbi Meir, since the Sages' version has been adopted in all prayer books? That is, should one pray in this way by the grave of the one who opposed it? Or perhaps, when coming to vidui, those praying should proceed outside the boundaries of Rabbi Meir's grave, and there they should pray according to the standard text of the Sages?

Rabbi Yitzchak Zilberstein Shlita cites the Ritba, who wrote that there are places where some Ashkenazim and Sephardim pray according to the order established by Rabbi Meir, since an anonymous Mishnah reflects his opinion. Furthermore, the Gemara states that Rabbi Meir's reasons are logical. Therefore it may also be permitted to adopt his version when praying by his grave.

Be that as it may, we should recite the standard version of the Sages, for in the Gemara we read: "One may not prepare wine and oil for the sick on Shabbat. Rabbi Shimon ben Eleazar said in Rabbi Meir's name: 'One may indeed prepare wine and oil.' Rabbi Shimon ben Eleazar related: 'Rabbi Meir was once suffering internally, and we wished to prepare wine and oil for him, but he would not permit us. We said to him, "Your words shall be made void in your own lifetime!" He replied, "Although I rule as such, my colleagues rule otherwise. I have never presumed to disregard the words of my colleagues" ' ' (Shabbat 134a). Hence it is possible that Rabbi Meir himself would have recited the Sages' version of vidui.

GUARD YOUR TONGUE

Ridiculing the Speaker

I have seen many people with this habit. When someone gives a lecture in the Beit HaMidrash, it is forbidden by the din to ridicule him, to claim that he has nothing special to say, or to say that there is nothing worth listening to. Yet because of our many sins, we see numerous people paying absolutely no attention to this, for they do not consider such ridicule as being prohibited. Now according to the din, this is complete Lashon Harah, for by saying such things we cause others financial loss, and sometimes even pain and humiliation.

– Chafetz Chaim

YOUR EYES SHALL BEHOLD YOUR TEACHER

RABBI BEN TZION ABA SHAUL

The gaon and tzaddik Rabbi Ben Tzion ABA Shaul Zatzal, the Rosh Yeshiva of Porat Yosef, passed away in Jerusalem on Tammuz 19. Much can be written about this tzaddik, about his customs, his piety, his Torah, his sanctity, the numerous trials that he faced, the miracles that he accomplished, and so on. We have chosen to concentrate on the chesed that characterized his personality, chesed that shined like a diamond in the crown of his superb virtues.

I Will Glorify Hashem

A youngster once found a folded £50 bill lying in a yeshiva corridor. This was a large sum of money at the time, and so he went to Rabbi Ben Tzion and said to him: “I found £50, and it seems that the din explicitly states that if one finds money in a synagogue or Beit HaMidrash, he can keep it.”

The youngster was indeed correct. However Rabbi Ben Tzion said to him. “Wait a moment.” He searched his pocket and handed him another £50 bill. “Here, take this. It’s a gift on my behalf. Now go to the Beit HaMidrash and mention the fact that you found some money.” The youngster went to the Beit HaMidrash and saw an avrech who was looking for a bill that he had lost, a £50 bill in fact. He was a poor avrech, and he had many children. Financially speaking, it was a difficult time for the yeshiva, which for three months had not given any grants to the avrechim. This avrech had therefore borrowed the £50, and now he had lost it. “I see,” Rabbi Ben Tzion said to the youngster, “that you have shown chesed to a Jew! Even if you were right in terms of the din, we must conduct ourselves over and above its requirements. The Sages have said, ‘Jerusalem was destroyed only because people did not act beyond the strict requirement of the law.’”

Deducing One Thing From Another

One day, as Rabbi Ben Tzion was starting a class at the Porat Yosef yeshiva, attentively focusing on the issue at hand, there was a knock at the door. A little girl appeared with a chicken in her hand, and she said: “Mommy sent me to ask you a question.” He immediately stopped the lecture and moved his chair out of the way. He then put on his glasses and examined the chicken that was handed to him. “Tell your mommy that it is better not to eat it,” he said to the child. When she left the room, he did not resume the lecture. Instead, Rabbi Ben Tzion remained seated in silence for a moment. He then suddenly got up, took a large bill from his pocket, and said to one of his students: “Hurry, perhaps you can find that little girl. Give her this money!”

The class was surprised by what he said. The student in question got up and left, but Rabbi Ben Tzion did not resume the lecture. He once again took his seat by the Gemara, looked at it, but waited for the student to return. It was not right that he should miss the lecture because he had been sent on this task.

The student returned a few minutes later, out of breath. He said that he had managed to find the little girl and had given her the money. When he heard this, Rabbi Ben Tzion was overjoyed. He said to his students, “You must understand that since the mother sent her little girl here, it means that she knew I was giving a class. Since she still sent the little girl, knowing full well that I was in the middle of a lecture, it means that she had nothing else but that chicken to feed her family with. And if that chicken proved to be treif, what was she going to cook now? That’s why I sent her the money, so she could buy another chicken.”

A “Torah of Chesed”

Even when Rabbi Ben Tzion taught Torah, he would answer questions with tremendous chesed, immersed in spirituality. As the Sages say on the expression, “A Torah of chesed is on her tongue” (Mishlei 31:26): “Is there a Torah of chesed and a Torah that is not of chesed? The fact is that Torah [studied] for its own sake is a ‘Torah of chesed,’ but Torah [studied] for an ulterior motive is a Torah that is not of chesed” (Sukkah 49b).

Not only that, but when he studied on his own, chesed did not leave his

mind for an instant. In fact this is how he began his book *Ohr LeTzion, Chochma U’Mussar*: Torah is the oxygen of the world, as it is written: “If not for My covenant [the Torah], I would not have appointed days and nights, the decrees of heaven and earth” (Jeremiah 33:25), and “The world cannot endure without Torah.” He would say, “Not only does the study of Torah sustain the world, but the greater the extent of that study, the stronger the world becomes, with even greater abundance.... Therefore how greatly should a ben Torah rejoice! Imagine that a man sees someone who has lost consciousness, has stopped breathing, and is close to death. He will rush to blow air into his lungs and resuscitate him. How greatly should he rejoice in this great mitzvah that Hashem has placed on his path! How great would his joy be if he were to save a group of people, and how much more were he to save the entire world?”

This viewpoint helps us to understand a statement made by the Sages: “The study of the Torah is superior to the saving of life” (Megillah 16b). Rabbi Ben Tzion infused this vision into his students, pushing them to greater and greater diligence in Torah study. Not only within the confines of the yeshiva, but also on their way there: “Imagine a doctor who is on his way to heal a gravely ill person. On the way, however, he lingers by a public notice in order to read it carefully from top to bottom and right to left. If this delay harms the sick person in any way, the doctor will be considered a murderer! Now Torah is one of the pillars of the world, and therefore how can we delay in going to study it, since at each instant we can enable the world to endure, and we can save countless lives!”

Greeting Everyone

Just as Rabbi Ben Tzion rejoiced in making a child happy, he was extremely careful not to cause harm to anyone. A long-time teacher at the Magen David Talmud Torah recounted the following story:

“At the time, we invited Rabbi Ben Tzion to examine the students. Many of his habits are still engraved in our minds. He never addressed a question to an individual student, who might not know the answer and would therefore be ashamed before his friends. Woe to the person who shames another in public, even a child. He would phrase a question clearly, choosing one that was not difficult or contain a logical trap. After he put a question forward, he would look at the faces of the children in class. If he saw the look of understanding in the eyes of a student, he was sure that he knew it, in which case he would ask him.”

Rabbi Ben Tzion had immense love for young children. He once told a close friend, “When I see children from the Talmud Torah in the streets, I cannot understand how anyone could dislike them! When I see them, I truly have to restrain myself from giving them a kiss on the forehead!” The Sages say, “Beloved is man, for he was created in the image [of G-d]. ... Beloved are the people of Israel, for they are called the children of G-d” (Pirkei Avoth 3:14). Rabbi Ben Tzion would normally pray with the elderly who were living alone, asking each one about their health, while encouraging and motivating them all. He once found himself in a certain place, and when he heard that a widow with her two sons lived nearby, he went to sit with these orphans every day.

He showed respect to non-Jews as well. One day, although he was confined to a wheelchair at the time, a group of non-Jews helped him up some stairs. When he insisted on paying them for their efforts, they absolutely refused, saying that it was enough for them to have helped an angel!

Rabbi Ben Tzion’s love and generosity towards those who addressed him, or those in his personal circle, were without limit. Even in the middle of a lecture, when he was entirely immersed in thought, if he heard the sound of an ambulance, he would stop for a moment to say a prayer for a sick person that he did not even know!

May his merit protect both us and the entire Jewish people.