

And this to Yehudah, and he said, “Listen, O’ Hashem to Yehudah’s voice, and return him to his people; may his hands fight his grievance and may You be a helper against his enemies.” (33:7)

The *Talmud Sotah* 7b, teaches that, during all of the years that the Jewish People sojourned in the wilderness, the bones of Yehudah were rolling around in his coffin. Moshe *Rabbeinu* then prayed on his soul’s behalf. He entreated Hashem, saying, “Who caused Reuven to confess – if not Yehudah?” Immediately, Hashem listened. Yehudah’s bones came to rest, but they were not permitted to enter into the *Yeshivah Shel Maalah*, Heavenly Academy. Moshe prayed again, requesting, “And return him to his people.” Hashem listened, and Yehudah’s *neshamah* entered the *Yeshivah*. He was unable, however, to establish a Torah dialogue with the souls of the other scholars who were there. Once again, Moshe prayed and beseeched Hashem, “May his honor fight his grievance.” Hashem listened, but Yehudah’s novellae were still not acceptable. Moshe offered one more prayer to Hashem: “May You be a Helper against his enemies.” Yehudah was finally “in.”

Horav Chaim Shmuelewitz, zl, derives from *Chazal* that *zikui ha’rabim*, crediting/endowing the multitude with merit, catalyzing merit for others, is even greater than the actual activity. Moshe prayed for Yehudah for one reason: Yehudah caused Reuven to confess his error. What about the fact that Yehudah had also confessed to his own error? Are we to disregard that? No. but it is not as great a meritorious factor as creating an opportunity for others to do good.

The members of a small village near Radin, Poland, approached the saintly **Chafetz Chaim** with what they thought was a simple request. Could the venerable sage dispatch one of his *bachurim*, students, to serve as their *chazzan* for the *Yamim Noraaim*, High Holy Days? The *Chafetz Chaim* immediately called over one of his students and asked him to lead the services in that *shul*. The student replied that he would much rather remain in the *yeshivah* for the holidays, so that he could *daven* in unison with the other students. In addition, he wanted to pray in the proximity of his revered *Rebbe*. The *Chafetz Chaim* told him that man was not created to serve only himself, but also to serve others. His purpose in life now was to lead the services in the small village.

In closing, the **Chovas HaLevavos**, *Shaar Ahavas Hashem* writes: “My brother, you should know that if a man has reached a sublime spiritual level with regard to the repair of his *neshamah* before Hashem – even if he becomes as great as a *Navi*, Prophet, and has gained their character traits and has devoted himself to Hashem, as they did – his merits will still not reach the merits of he who turns the multitude to righteousness. Reaching out to the wicked and bringing them ‘home’ is the most wonderful merit, for, in this way, his own personal merits increase with the *mitzvah* performance generated by those whom he has inspired.”

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Moshe *Rabbeinu* taught us Torah. Thus, thousands of years after he has departed from the face of the earth, the Torah is referred to as *Toras Moshe*. It is his Torah because he taught it to us. It is not what you do, but what you catalyze others to do.