

"Let Reuven live and not die, and let his men be numbered." (33:6)

Rashi interprets this *posuk* to mean that let him "live" in this world, and not "die" in the World-to-Come, and that he should be counted among his brothers without any form of disgrace. We may also learn from this *posuk* that man's responsibility does not end with the performance and fulfillment of his own personal *mitzvos*. He is charged to see to it that his children and all those whom he encounters in his daily endeavors also follow the correct path. If he fulfills this mandate, then even when he must take leave of this world, he does not really die, but rather it is reckoned as if he is still alive. The actions of the other people who were directly influenced by him serve as merits to be added to his "account". However, one who has chosen only to better himself, then at the moment of his demise he is truly considered dead, for the deeds which he presents before Hashem's tribunal are only of those which have already transpired. Moshe's blessing therefore serves as guide to man, to strive to "live on" even after his demise. He should influence others to follow in the path of Hashem, so that their deeds will not only serve in their behalf, but will also be a beacon of merit for him in the world-to-come.