

The holy Or Hachayim commentary to the Torah explains that someone who brings merit to many, showing another Jew the right path, comes to the level of the angel "Metat," the most praiseworthy level that can be. Avos D'Rabbi Nosson and Menoras Hamo'or (by Rabbi Yitzchak Abuhav, one of the great luminaries of medieval Spanish Jewry) state that when one brings merit to many, then G-d Himself watches over him and his children, and he merits that his children are righteous. Sefer Chassidim, by Rabbi Yehuda HaChossid, states that when one brings merit to many, then even when his pre-ordained number of years are up, his life is continued for the benefit of his generation. The tractate S'mochos states that one who brings merit to many will experience the World to Come.

The Tur (Yoreh Deioh, ch. 247) states: "One for whom it is impossible to study Torah himself because his time is so occupied, should support others who study and he is considered as if he studies himself."

The holy Zohar (Parshas Vayechi) says about the partnership of Yissochor and Zevulun that Zevulun's name is mentioned before Yissochor's because he would take bread designated for his own mouth and give it to Yissochor to eat - "one supports those who study Torah receives blessings Above and below and merits to sit at two 'tables,' which no one else besides him merits..." How much more is this true for someone who brings merit to many, which causes thousands of Jews to return to G-d, which is why he thereby merits to receive all these blessings both Above and below.

Finally, the sage and Kabbalist Rabbi Elazar Shmuel ibn Senior brings the following acronym on the verse "V'AiLe

HaMiShPaTIM ASheR TaSIM LiFNeiHeM" (Shmos 21:1): "V'chayev Adam L'zakos Horabim, Has'char Meruba [or: Ham'zakeh Muvtach] Sheyolid Peri Tov Yireh Mizaro, Orech Shonim Rabim, Tefiloso Shomeia Y... [G-d's Name] M'heira, L'olom Parn'soso N'chona, Y'malei Hashem Mishaloso" - "And one has the duty to

bring merit to many others; the reward is great [or: the one who gives merit is assured] that he will have children, seeing fine descendants from his children [as the Zohar, Parshat Truma, states that he will have the privilege to see his grandchildren], many long years, G-d will heed his prayer quickly, his livelihood will be readily available, G-d will fulfill his requests."

This can be explained based on the Zohar's comment on the same verse: "This is the mystical secret of reincarnations." In the verse's context, this comment seems difficult to understand. It can be explained, however, according to the theme of the above acronym: Sometimes, when a soul descends into this world, it must suffer here to correct its sins in previous incarnations. But when that person brings merit to many, "one who brings merit to many, no sin shall come about through him" (Avos 5:18). As a result, he sins no more in this incarnation, thereby correcting the spiritual damage of his sins in previous incarnations. This liberates him from any suffering he should receive in this world, and instead of a life of suffering, he lives a comfortable and happy life, with all the blessings mentioned by our holy Torah, and as the Kabbalist concludes: "He will have... fine descendants from his children, many long years... his livelihood will be readily available, [and] G-d will fulfill his [heart's] requests" for life and blessing.