Parshas Emor - פרקי אבות ד' - Olam Haba

All of the Jewish people have a share in the World-to-Come	כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא (סנהדרין י,א)
How great is the good that You have in store for those who fear You, that You do have planned for those who follow You. עולם הבא is so great! Hashem has it prepared for צדיקים.	מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם: (תהילים לא, כ)

Instructions For Teaching This Lesson:
Present to your class the beauty of עולם הבא.

Step 1:
Explain to the students that we cannot fathom the beauty and enjoyment in עולם הבא. Impress upon them the meaning of eternity.

Step 2:
Teach the students that בטחון in Hashem acquires עולם הבא.

Step 3:
Discuss with the students the idea of suffering and how suffering gives us reward in עולם הבא.

Step 4:
Tell the story of the business man and Rabbi Avrohom Yehoshua Heschel of Apta. There very nice music video on this topic that can be shown after sefira. It is a thank you video to mothers by Yeshiva Ohr Yehuda (of course, only show it if it will not cause pain to any child in the class)
https://drive.google.com/file/d/19yyWU8sKymWkgDfm1gHxLFjU2GfP17J4/view?ts=679ff34d

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אבות ד, כא

רַבִּי יַעֲקֹב אוֹמֵר, הָעוֹלָם הַזֶּה דּוֹמֶה לִפְרוֹזְדוֹר בִּפְנֵי הָעוֹלָם הַבָּא. הַתְקֵן עַצְמְךָ בַּפְּרוֹזְדוֹר, כְּדֵי שֶׁתִּכָּנֵס לַטְּרַקְלִין:

Rebbi Yaakov said: this world is like an entrance hall before the world to come; prepare yourself in the hallway, so that you may enter the banquet-hall.

A person needs to go through the entrance hall in order to get to the banquet-hall. There are mirrors in the entrance hall for a person to make sure that he is ready for the main room. The main room is the place to eat, dance and enjoy. In this world, we do מצוות and follow the תורה in preparation for the next world. The תורה and מצוות make us ready and worthy of עולם הבא. In עולם הבא is where we have the real pleasure, greater than the greatest pleasure in the world.

Imagine all the pleasure that you had this year. Now imagine all the pleasure that the whole class had this year. Now imagine all the pleasure that the whole community had this year. Now imagine all the pleasure that the whole world had this year. Now imagine all the pleasure that everyone in the world had from the beginning of time. Compile it all together. That is not even close to the pleasure that a person gets in עולם הבא!

מדרש לקח טוב (אסתר א, ה)

אמר להם אחשורוש לישראל יכול אלקיכם לעשות לכם סעודה כזו לעתיד לבוא, אמרו לו הרי הוא אומר עין לא ראתה אלקים זולתך יעשה למחכה לו (ישעיה סד ג), ואם עושה לנו כזה אנו אומרים לו הרי אכלנו כמותה בשלחנו של אחשורוש:

At the amazing party that אחשורוש made, the Jews were sitting in a garden separate from the גוים. There were beautiful trees, birds singing, many delicious aromas, and fantastic delicacies. אחשורוש came to them and said, “Can your Hashem make a סעודה as great as this one in עולם הבא?”

The Jews answered, “Hashem promised us that the סעודה that the צדיקים will get in עולם הבא is one that no one has ever seen the likes of. If He would give us a סעודה like this one, we would complain that we already saw one like it by the table of אחשורוש.” עולם הבא is greater than anything that anyone has ever seen!

Parshas Emor - פרקי אבות ד' - Olam Haba

A man was traveling and came to visit the חפץ חיים. He was aghast when he saw the little furniture and possessions that were in the house. He asked the חפץ חיים about it. The חפץ חיים asked the man, "You are traveling. What does your hotel room look like? Is it full of furniture and possessions?"
"Of course not," the man replied. "It is a hotel room and is just temporary."
The חפץ חיים answered, "this home is also temporary. My permanent home is in עולם הבא."

<u>אבות ד, כב</u>
הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. **וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:**

Rebbi Yaakov used to say: more precious is one hour in תשובה and good deeds in this world, than all the life of the world to come; **And more precious is one hour of the tranquility of the world to come, than all the life of this world.**

<u>Story:</u>
The story is told of the Vilna Gaon who on his deathbed began to cry. His students, each one a Torah giant in his own right, asked the Gaon why he was crying. The Gaon of Vilna picked up his ציצית and held them close to his heart. He explained that in this world he purchased his ציצית for a few kopecks and every moment he wore them he willfully served his Master. However, in עולם הבא no matter how much money he would spend he would never be able to willfully serve Hashem through תורה and מצוות! That is why the Gaon cried.

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<u>דברים ז, יא</u>
וְשָׁמַרְתָּ֞ אֶת־הַמִּצְוָ֣ה וְאֶת־הַחֻקִּ֗ים וְאֶת־הַמִּשְׁפָּטִים֙ אֲשֶׁ֣ר אָנֹכִ֔י מְצַוְּךָ֖ הַיּ֑וֹם לַעֲשׂוֹתָֽם׃
Therefore, observe faithfully the laws and the rules—with which I command you today.

רשי: היום לעשותם. וּלְמָחָר, לָעוֹלָם הַבָּא, לִטֹּל שְׂכָרָם (עירובין כ"ב):
Today is the time to do the מצוות, and in the future — in עולם הבא — is the time to receive the reward for them

<u>משל:</u>
One day in the town square, there was an announcement that the following Tuesday from 7 am to 7 pm the king's treasure houses will be open for all the residents to come and take. Everyone could take as much as he would physically be able to take. Everyone was so excited.
At 5 am, all the people were out waiting on line right outside the palace gates. When the gates opened at 7 am, they ran in! They were surprised to see that there were delicacies and activities and enjoyments on the grounds surrounding the treasure house. All the people began enjoying themselves and eating.
One man ignored the enticements and ran straight to the treasure house. He spent his time sweating and working hard loading gold and jewels onto his wagon. His friends called out to him, "Come! Join us! You are missing out on all the good stuff."
At 7 pm, the lights went out and the guards came to kick everyone out. The people were terribly distraught. They had wasted all their time on the food and attractions and had not taken any treasures. The man who kept his mind focused on the purpose that he was there for had enough money to support himself and his family for the rest of their lives.

היום לעשותם ולמחר ליטל שכרם

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ברכות ד:
אֵיזֶהוּ בֶּן הָעוֹלָם הַבָּא — זֶה הַסּוֹמֵךְ גְּאוּלָה לִתְפִלָּה שֶׁל עַרְבִית.

Who is assured of a place in עולם הבא? It is one who says the blessing of redemption - גאל ישראל and it's extention השכיבנו etc.-, right next to שמונה עשרה of מעריב. (And of course of שחרית)

רבינו יונה:
מפני שכשמזכיר גאולת מצרים ומתפלל מיד הוא מראה שבוטח בה' בתפלה.... וכיון שמזכיר עכשיו אותה הגאולה שבטחו אבותינו בה' והצילם ומתפלל מיד נמצא שגם הוא בוטח בו שיענה אותו כמו שענה לישראל בעבור שבטחו בו

Does it make sense that simply juxtaposing the bracha of redemption to the שמונה עשרה, one should receive the great reward of עולם הבא?
The answer is that when we mention יציאת מצרים and immediately daven שמונה עשרה, asking Hashem for all of our requests, we demonstrate our בטחון in Hashem. By mentioning יציאת מצרים, where כלל ישראל had בטחון and He saved them, we show that we too have בטחון that Hashem will answer us, just as He answered כלל ישראל because they trusted in Him.

תענית כב.
אַדְּהָכִי וְהָכִי אֲתוֹ הָנָךְ תְּרֵי אַחֵי. אֲמַר לֵיהּ: הָנָךְ נָמֵי בְּנֵי עָלְמָא דְּאָתֵי נִינְהוּ. אֲזַל לְגַבַּיְיהוּ, אֲמַר לְהוּ: מַאי עוֹבָדַיְיכוּ? אֲמַרוּ לֵיהּ: אִינָשֵׁי בָּדוֹחֵי אֲנַן, מְבַדְּחִינַן עֲצִיבֵי.

Two brothers came to the marketplace. אליהו said to Rabbi Beroka: These two also have a share in the World-to-Come. Rabbi Beroka went over to the men and said to them: What is your occupation? They said to him: We are jesters, and we cheer up the depressed.

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שבט מוסר פרק יד
אמר אליהו לרבי ברוקא על שני אנשים בדחנין ומשמחים לדאוגים שמזומנים לעולם הבא, כדאיתא במסכת תענית, וכי בדבר זה קונה אדם עולם הבא – אלא שהיו בעלי הבטחה ומכניסים לאחרים למדה זו, ובעל הבטחה לעולם שמח

Can one earn עולם הבא with this alone? Rather, they were בעלי בטחון and would instill into others this trait! These jesters used their job to make other people happy and hopeful for the future by giving them בטחון in Hashem. When one has true בטחון in Hashem, he will be happy no matter what he is going though.

בטחון in Hashem is a ticket to עולם הבא.

ברכות ה.
רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: שָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וְכוּלָּן לֹא נִתָּנָן אֶלָּא עַל יְדֵי יִסּוּרִין, אֵלּוּ הֵן: תּוֹרָה וְאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא.

Rabbi Shimon ben Yochai says: Hashem gave כלל ישראל three precious gifts, all of which were given only by means of suffering. These gifts are: Torah, Eretz Yisrael, and the World-to-Come.

Suffering is a ticket to עולם הבא.

קדושין מ:
הַקָּדוֹשׁ בָּרוּךְ הוּא מֵבִיא יִסּוּרִים עַל צַדִּיקִים בָּעוֹלָם הַזֶּה, כְּדֵי שֶׁיִּירְשׁוּ הָעוֹלָם הַבָּא

Hashem brings יסורים on צדיקים so that they inherit עולם הבא.

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תענית כה.

אֲמַרָה לֵיהּ דְּבֵיתְהוּ: עַד אֵימַת נֵיזִיל וְנִצְטַעַר כּוּלֵּי הַאי? אֲמַר לַהּ: מַאי נַעֲבֵיד? בְּעִי רַחֲמֵי דְּנִיתְּבוּ לָךְ מִידֵּי. בְּעָא רַחֲמֵי, יָצְתָה כְּמִין פִּיסַּת יָד וְיהַבוּ לֵיהּ חַד כַּרְעָא דְּפָתוֹרָא דְּדַהֲבָא. חָזְיָא בְּחֶלְמָא, עֲתִידִי צַדִּיקֵי דְּאָכְלִי אַפָּתוֹרָא דְּדַהֲבָא דְּאִית לֵיהּ תְּלָת כַּרְעֵי, וְאִיהוּ — אַפָּתוֹרָא דִּתְרֵי כַּרְעֵי. אֲמַר לַהּ: נִיחָא לָךְ דְּמֵיכָל אָכְלִי עָלְמָא אַפָּתוֹרָא דְּמַשְׁלַם וַאֲנַן אַפָּתוֹרָא דְּמְחַסַּר. אֲמַרָה לֵיהּ: וּמַאי נַעֲבֵיד? בְּעִי רַחֲמֵי דְּנִשְׁקְלִינְהוּ מִינָּךְ. בָּעֵי רַחֲמֵי וְשַׁקְלוּהוּ. תָּנָא: גָּדוֹל הָיָה נֵס אַחֲרוֹן יוֹתֵר מִן הָרִאשׁוֹן. דִּגְמִירִי, דְּמֵיהָב יָהֲבִי מִישְׁקָל לָא שָׁקְלִי.

Rabbi Chanina ben Dosa and his wife were extremely poor. His wife said to him: Until when will we continue to suffer this poverty? He said to her: What can we do? She responded: Pray for mercy that something will be given to you from Heaven to relieve this poverty. He prayed for mercy and suddenly through the ceiling a palm of a hand emerged and gave him one leg of a golden table. They now had a solid block of gold that they could exchange for all the food and necessities that they needed. That night, his wife had a dream. In it, all the צדיקים were sitting at golden tables in עולם הבא. She noticed that the table that she and Rabbi Chanina were sitting at was shakey. She looked and noticed that their table was the only one with two legs instead of three.

When she told her husband this story, he said to her: Are you content that everyone will eat at a complete table and we will eat at a defective table? She said to him: No! Pray for mercy, that the leg of the golden table should be taken back. He prayed for mercy, and a hand appeared again and took the leg back. Now they would continue to suffer poverty in this world, but their עולם הבא would be complete.

A תנא taught in a ברייתא: The last miracle was greater than the first, as it is learned as a tradition that Heaven gives but does not take back.

Parshas Emor - פרקי אבות ד' - Olam Haba

Story:

A man was going through many יסורים and suffering. He went to the Rebbe to understand why this was happening to him and to ask the Rebbe to daven for him. As he waited for his turn to speak with the Rebbe, the man fell asleep. He dreamed of a large scale. מלאכים loaded black bags on one side of the scale. When the man asked about them, the מלאכים replied, "these are your עבירות."

The עבירות side weighed heavily down. Then the מלאכים began loading white bags on the other side of the scale. "These are your מצוות," they said.

When all the מצוות were loaded on, the עבירה side was still weighing down. Then the מלאכים brought other white bags and began loading them onto the מצוה side.

"What are those?" the man asked.

"These are your יסורים, your suffering," the מלאכים answered.

As the new white bags were loaded on, the scale began to slowly tilt towards the מצוות side. The man began to shout, "More יסורים!! More suffering!!"

And then he woke up. He now understood the purpose of all his suffering and went home.

Suffering in this world gives us a כפרה or forgiveness for our עבירות.

Suffering is a ticket to עולם הבא.

Parshas Emor - פרקי אבות ד' - Olam Haba

We know the story of Rabbi Akiva who left his wife with her encouragement for 24 years to go learn and become a great תלמיד חכם. His wife who had grown up wealthy was now spending 24 years in poverty and loneliness without her husband to support her. She chose this and was very happy to do it because she knew that there is nothing greater than learning תורה.

After hearing this story, a student commented to her teacher, "But I feel so bad for Rabbi Akiva's wife! She suffered alone for so many years."
Another student responded, "Yes, but how long did she suffer? 24 years? And how long has it been since then? How long has she been reaping the reward in עולם הבא? Almost 2000 years?"

We know that when Rabbi Akiva came home with 24,000 students, all the greatest people came out to greet him. His wife tried to come close and she was pushed aside by the crowd of men. Rabbi Akiva noticed and said to his תלמידים, "Let her be. She gets the most שכר for all of this. שלי ושלכם שלה היא - all of my תורה and your תורה is all hers."
Meaning, she's the one who got Rabbi Akiva to learn and she gets all the שכר for his תורה and for the תורה of everyone who learned from him. She has been receiving this tremendous and most enjoyable reward in עולם הבא for almost 2000 years and will continue receiving it for all eternity.
WASN'T IT WORTH IT?

Not only is עולם הבא greater than anything anyone has ever seen, but it also lasts forever!
Imagine that there is a bird that sits at the beach. He takes one grain of sand every 1,000 years away from the beach. Picture how long it would take him to clean up the entire beach:
Eternity is even longer than that! עולם הבא is for eternity!

Parshas Emor - פרקי אבות ד' - Olam Haba

Story:
A businessman, whose affairs had gone downhill, came to see his rebbe, Rabbi Avraham Yehoshua Heshel of Apta. His daughter was of marriageable age, he explained, and he could not see how he would come up with the dowry needed to marry her off.
The rebbe asked him how much money he had on him.
"My pockets are practically empty," the man replied. "I only have one coin left."
"Go home," the rebbe advised, "and accept the first business proposition which presents itself to you. Through it, you will obtain the means to marry off your daughter."
The man headed home, wondering how he would possibly procure such a sum with only a single coin to invest. On his way, he stopped at an inn where he happened to observe a group of diamond merchants discussing business. One turned to him and asked, "Why are you looking at us? Would you like to buy a diamond?"
Remembering that the rebbe had told him to accept the first business proposal he received, he said yes. When the merchant asked how much the man was able to spend, he proffered his single coin, which was all he had. The diamond merchant began to laugh. "With one coin, he thinks he can buy a diamond!"
"You know what," the merchant said, "I do have something I can sell you for that amount. I can sell you my עולם הבא—my place in the World to Come—for a ruble."
A contract was written up, and all the assembled merchants had a good laugh.
When the diamond merchant arrived home and told his wife the humorous story his wife was less than pleased. "Why would I remain married to someone without a place in the World to Come?!" she fumed. "Who will I be with there? If you have no עולם הבא, divorce me," she said. "If you wish to remain married, go right back to that man and reclaim your עולם הבא."
So he went back to the inn where he found the destitute chassid.
"I'll give you back your coin if you give me back the contract," he offered. "Let's arrange a refund."
The chassid refused.
"OK, I'll give you more than what you paid, just give me back my portion in the World to Come!" Still the chassid refused.
"How much do you want?"
"One thousand coins," the man finally replied, based on the rebbe's promise that this transaction would procure the funds he needed for his daughter's wedding. He explained as much to the desperate merchant standing in front of him.
The merchant tried bargaining, but to no avail. The chassid stuck to his guns. The sum was delivered and the contract annulled, restoring the merchant's share in the World to Come.
A while later, the merchant's wife came to see the Rebbe of Apta.
"Is it true that my husband's עולם הבא was worth one thousand coins?! Was such a great share of עולם הבא awaiting him? Or was it worth the single coin it was originally bought for?"
The rebbe responded using her phrasing: "When your husband sold it, his עולם הבא was truly only worth one coin. But, when he bought it back through giving the other man the money he needed to marry off his daughter, his עולם הבא absolutely became worth one thousand coins—if not more."