

כל ישראל יש להם חלק לעולם הבא, שנאמר (ישעיה ס) ועמך כלם צדיקים לעולם יירשו ארץ

נצר מטעי מעשה ידי להתפאר

Pirkei Avot is introduced to us by these powerful words given over to us from the Mishna!

We are told that each one of us has a special portion in the World to Come, in Olam Habba!

We are a nation of righteous tzaddikim, who will always have a portion in Olam Habba available to us; we are the handiwork of Hashem, planted and cultivated by He Himself, and we, Am Yisroel, bring Hashem great glory through our righteous deeds!!

This sounds incredibly special, though... what exactly is Olam Habba?! How do we get there??

In order to put this into perspective, let's focus for a few moments on as many things as we can think of that bring us great pleasure, whether it be physical or emotional pleasures or even spiritual pleasures. What brings you pleasure and happiness?

(Hand out lined paper.)

Ask for volunteers to read what they wrote down.

Let's contrast all of these things with one tiny moment of Olam Habba. That tiny moment of Olam Habba is immeasurably greater than all of the amazing enjoyments of this world!!

And we all have a cheilek, a portion, in that pleasure!!

QUESTION: The Mishna could have said "Kol Yisroel Yesh Lahem Olam Habba"? Why "cheilek"?

ANSWER: The word "cheilek" is from the word "chelkahn" — "a field" or "plot." Some may own a piece of land and leave it uncultivated, while others develop it and plant fruit and vegetables. Others are more entrepreneurially inclined and build a house on it, and some build a palace or a skyscraper.

Every Jew has a “cheilek” — “share” — but it is like a piece of **uncultivated land**, and it is up to the individual to develop it. What he does with his share and what it will look like when he comes to claim it are totally dependent on his deeds in this world.

Pirkei Avot teaches a person how to make the best of his share.

GIVE A MASHAL: Imagine years ago, when a wedding was made in a small village or city, all the residents of the area would attend. The participants were divided into three categories: the FAMILY of the celebrants, GUESTS, and the POOR of the city who were supported by tzeddakah.

All were indeed present at the wedding and participated in the simcha. However, one could easily notice the differences among those present. The family members sat up front, wore new clothing, and danced happily the entire night. The friends sat in the middle of the hall and danced much less than the family members, and in the corner of the room there was a special table at which the poor people would sit.

The same is with Olam Habba. All Bnei Yisrael have a *cheilek*, a portion. We will all be there, but some of us will be like those who sit in a corner like the poor at a wedding, and others will be there as b’nei Olam Habba and enjoy it like immediate members of the family at a wedding.

It all depends on how well we prepare ourselves for the simchah. Pirkei Avot is going to help us prepare!

Let's imagine a deaf person who never heard music before. Try to describe to him what he's missing out on. We can't! But we have a gift from Hashem in that all of us at one moment or another, have felt an elevation in ruchniyut, maybe a tefilla in shul, or something special your teacher said, or the sounding of the Shofar after Yom Kippur after a long fast. We can get a glimpse into the special aura that will greet us in Olam Habbah.

Activity: Hand out papers that say: **יפה שעה אחת של קורת רוח בעולם הבא מכל חיי העולם הזה. פרק ד משנה יז**

DOESN'T COMPARE TO ONE MOMENT OF **עולם הבא!**

Students draw pictures of what they wrote down depicting pleasures of Olam Hazeh