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כל ישראל יש להם חלק לעו- לם הבא שנאמר ועמך כולם צדי- קים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר

(סנהדרין צ עמוד א)



Every Jew has a share in the world-to-come, as it states, "And your people are all tzadikim, they shall inherit the land forever. They are the branch of My planting, the work of my hands, in which I take great pride.

(SANHEDRIN 90A)

LIVING LESSON 1

Feel Proud

LIVING LESSON 2

Everlasting Connection

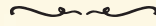
LIVING LESSON 3

Our Place in Olam Habah

LIVING LESSON 4

Teshuvah and Moshiach

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שְׁנֵאָמַר: וְעַמּוּךָ כָּל־מִצְדִּיקִים, לְעוֹלָם יִירְשׁוּ אֶרֶץ; נִצְרָר מִטְעִי, מַעֲשֵׂה יָדַי לְהַתְּפָאֵר



Every Jew has a share in the world-to-come, as it states, "And your people are all tzadikim, they shall inherit the land forever. They are the branch of My planting, the work of my hands, in which I take great pride.

Feel Proud

When a parent tells their child how happy they are with them, it fills the child with pride; they feel special and know they mean a lot to their parents. Bringing joy to our parents brings us joy.

The same is true for our Father, Hashem. When Hashem looks at B'nei Yisroel, He is filled with pride. Hashem takes tremendous nachas from our actions, feeling proud to call us "the work of His hands." Just as a parent might look

at their successful child with delight, bragging to others about their child's achievements, Hashem is happy to call us His children.

Knowing how happy we make Hashem fills us with joy. Of course, we are proud to be Jews. Even Hashem is proud of us!

CHALLENGE YOURSELF

Why does Hashem want us to feel proud to be Jewish?



Our Sages Say

Bold

הוי עז כנמר – Be bold like a leopard.¹

The Mishnah teaches us to serve Hashem with boldness. This means we do things without feeling embarrassed.² When we take pride in being Jewish, we will follow Hashem’s wishes and remain unconcerned about what other people think.



Did You Know?

His People

Hashem refers to B’nei Yisrael as “Am Hashem,” the nation of Hashem. You only call someone by your name if you are truly proud of them and wish to be associated with them.³ Hashem is proud to be associated with us, His nation. We should also be proud to carry His name.

Purim Miracle

One reason B’nei Yisrael were saved from Haman during the Purim story is Mordechai’s Jewish pride. Mordechai and his followers did not bow or acknowledge anything that contradicted their identity as Jews.

When we take pride in being Jewish and stand strong in our beliefs, nothing can destroy us.⁴



Pearls of Wisdom

Humble Mountain

The Torah was given on Har Sinai because it was the smallest and most humble mountain, teaching that the Torah must be learned with humility.⁵

However, if the message is humility, why deliver the Torah on a mountain at all? Shouldn’t it be given in a valley? Isn’t that much lower and humbler than a small mountain?

In reality, when serving Hashem, we need to balance two opposing ideas: we must feel humble while also feeling proud and strong that we are Jews. This message is represented by a low mountain—proud yet humble.⁶

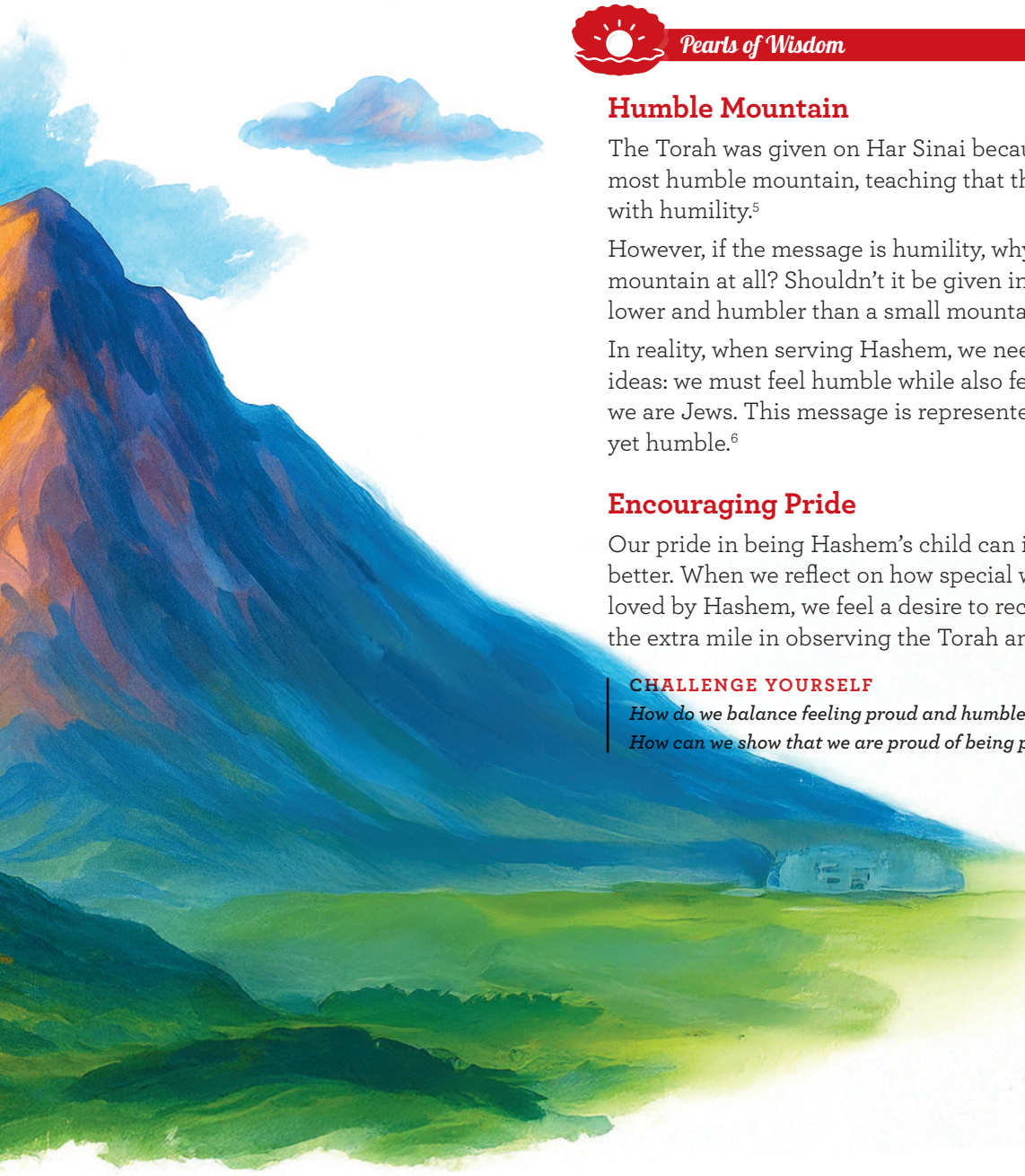
Encouraging Pride

Our pride in being Hashem’s child can inspire us to serve Hashem better. When we reflect on how special we are, being chosen and loved by Hashem, we feel a desire to reciprocate His love by going the extra mile in observing the Torah and performing mitzvos.

CHALLENGE YOURSELF

How do we balance feeling proud and humble at the same time?

How can we show that we are proud of being part of Hashem’s nation?





Useful Pride

Although pride can sometimes be misused, when harnessed to serve Hashem, it can become a powerful tool. R' Mordechai Liepler was a devoted chossid of the Alter Rebbe.

Whenever he felt an urge to commit aveirah, he would channel his pride to silence the yetzer harah. “Do you really think,” he would challenge his yetzer harah, “that such a great chossid of the Alter Rebbe, who is both wealthy and wise, would commit an aveirah? It isn’t appropriate for someone of my stature!”⁹



Word Power

Don't Bow

The words לעג (to make fun) and עגל (calf) consist of the same letters. Just as you would never bow to a golden calf, you should never “bow” or change your ways because of bad people who laugh at you.⁷

Humility at Home

מה תצעק אלי—before the splitting of the sea, Hashem asked Moshe, “Why does B’nei Yisrael call out to me?”

The word מה is also a way to refer to something small and insignificant. Accordingly, Hashem call to me they can be humble (מה) they have to go with pride and confi



Extra Food for Thought

How can Jewish pride help us in our daily lives?

Can you share a story of someone who showed Jewish pride, even when it was difficult?



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Everlasting Connection

The Mishnah teaches that every Jew has a portion in Olam Habah, the World to Come. How can every Jew merit Olam Habah? There are many Jews who do not behave as they should.

In truth, every Jew is full of mitzvos as a pomegranate is full of seeds. Even someone who doesn't regularly observe Torah and mitzvos fulfills hundreds of mitzvos in their lifetime. Even if someone does something wrong after doing a mitzvah, the mitzvah they did remains good forever. Hashem is beyond

time and space and is not limited by anything. When a person connects to Hashem through a mitzvah, they connect to something that has no limitations. Therefore, no matter how far a Jew has strayed from Hashem, the mitzvos they've collected in the past earn them a place in Olam Habah.

The mitzvos we perform are not limited by anything. Since Hashem is unlimited, the mitzvos He commands us are also limitless. Therefore, a mitzvah can never be taken away—once the mitzvah is completed, it remains pure forever. No aveirah, no matter how severe, can diminish the limitless power of a mitzvah.

The power of mitzvos is tremendous! Even the smallest mitzvah retains its effect forever and can never be undone.

CHALLENGE YOURSELF

Why does the Torah say that all B'nai Yisroel are considered righteous?

Even if someone makes a mistake after doing a mitzvah, why does the mitzvah still matter?



Word Power

In the Words

The word אנכי stands for אָנָה, נִפְשֵׁי כְּתוּבֵי יְהוּדֵי, which can be translated as, "I [Hashem] wrote myself into the Torah." This means that Hashem's essence is found in the words of the Torah and the mitzvos. Just as Hashem is everlasting, so too is even the smallest mitzvah and any bit of Torah that we learn everlasting.¹³

Principle of Faith

One of the thirteen principles of faith is, "הַתּוֹרָה לֹא תֵהֵא מַחֲלֶפֶת—The Torah will never change." On a basic level, this means that no one can add to the words of the Torah or the number of mitzvos. More deeply, it can be understood that the Torah and mitzvos will never change because each mitzvah we do lasts forever.¹⁴

Did You Know?

Four Steps

Nevuchadnezzar walked four steps in honor of Hashem's words to the Navi. For this small act of respect, Hashem rewarded him by making his family kings for the next three generations.¹⁵

If such a small act by such a wicked person can generate such a reward, how great must the reward be for the constant mitzvos B'nei Yisrael perform?¹⁶

Pearls of Wisdom

One Mitzvah

Even a single mitzvah creates a connection with Hashem that transcends limitations and lasts forever. Therefore, helping and encouraging a fellow Jew to perform even one mitzvah is immensely powerful. Even if they may never engage in another mitzvah and you may never see them again, that one action is incredibly valuable and connects that person to Hashem forever!¹²

CHALLENGE YOURSELF

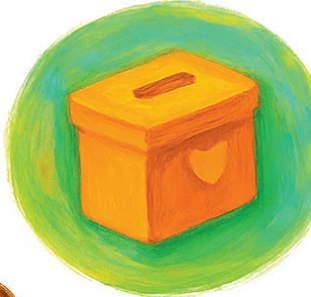
How does doing a mitzvah connect us to something that lasts forever?

Our Sages Say

The Best Reward

הַמַּצְוָה הַשְּׂכָר מִצְוָה, מצוה - The reward for a mitzva, is a mitzva.¹⁰

The reward for doing a mitzvah is the mitzvah itself, because when we perform mitzvos, they become connected to Hashem and unlimited. The power to infuse a small action with the unlimited power of Hashem is a reward in itself.¹¹





Seeing the Future

When R' Gershon Kitover lived in Tzfas, he became friends with the Sefardi Rov of the city. One Friday, R' Gershon confided in the Rov that he didn't have money for Shabbos and needed to borrow some.

Later that day, as they were learning together, R' Gershon's wallet fell out of his pocket. The Rov bent down, picked up the wallet, and was about to return it to R' Gershon when he noticed it was full of coins.

The Rov became very upset. "Why did you lie to me?" he asked R' Gershon. "You told me that you didn't have any money."

"I did not lie to you," protested R' Gershon.

"Yes, you did," retorted the Rov.

As their argument escalated, the Rov went up to the Aron Kodesh and swore that R' Gershon lied.

When R' Gershon heard this, he pronounced a Cherem on the Rov. The Rov went home and recounted what had happened. People then came to R' Gershon, and he showed them that there were coins in his wallet, but they were Russian coins that were worthless in Eretz Yisroel.

Some time later, R' Gershon Kitover received a letter from the Baal Shem Tov. "I saw," it read, "that in a certain Hechal in Shamyim, they were judging you; they wanted to sentence you to death, Chas Vishalom, because of your disrespect to the Rov. I wanted to enter the Hechal to defend you, but they closed the doors, and I wasn't able to get in. However, they ended up acquitting you, because you were defending Hashem's honor. Therefore, I'm asking that you don't be so tough in the future."

When R' Gershon looked at the date on the letter, he realized that the Baal Shem Tov wrote it before the story even happened!¹⁷

R' Gershon was judged before the story happened because Shamayim, is a limitless place not bound by time.¹⁸

CHALLENGE YOURSELF

What does the story of R' Gershon Kitover teach us about how Hashem sees things, even before they happen?





The Simple Bookbinder

R' Elimelech of Lizhensk was once very ill and fell unconscious. After he recovered, he held a grand Seudas Hoda'ah.

At the Seudah, one of the older chassidim asked R' Mailich, "Surely while the Rebbe was unconscious his neshamah was in Gan Eden. Can the Rebbe share what he saw there?"

The Rebbe replied that he couldn't share everything, but he would reveal one important thing he had seen. He said:

"I was walking in Gan Eden and guess who I saw? I saw Mottel the book binder. I thought to myself, what is Mottel doing here, so high in Gan Eden? Mottel was most certainly a Yerei Shamaim and an honest Jew, but he was a very simple man and didn't learn a lot of Torah.

I walked up to him and asked, 'R' Mottel how did you end up in such a special place in Gan Eden?' 'Let me tell you what happened,' R' Mottel began. 'When I came up to Heaven, they began to ask me questions.'

"Did you learn Torah?"

"I had to tell them that I never really got a chance to learn, since we were poor, I had to help support my family. Besides, I was not all that smart to begin with. As soon as I was old enough, I learned how to bind books.

"They then began to weigh all of my mitzvos, and the malachim pushed the scale down, saying that this was because I did all the mitzvos with so much kavana. But then, other malachim began to place all of my aveiros on the other side of the scale. They were not very big; most of them I committed because I didn't know any better. However, they kept bringing more and more until they outweighed the mitzvos. "I became very scared, and two angry malachim came to my side to take me to the place where they wash away a neshama's aveiros. "Then suddenly, a malach came in leading a line of wagons, and began to speak:

"I am the sheimos malach. I go around to all the shuls and yeshivos to see what the sefarim look like. When I see that a sefer has a crumpled page or a tattered cover, it makes me happy because I know that the B'nei Yisrael are using the sefarim. However, if I see a sefer that is so worn out that it can't be used anymore, it makes me very sad, because a sefer has to be treated with respect."

"Over the years, I got to know Mottel very well. When Mottel became a bookbinder, not only would he make sure that any sefer brought to him was fixed in the best way, but sometimes he would even go to the shul and fix the sefarim without telling anyone. Therefore, I think it is only right that we put all the sefarim he fixed on the scale."

"The Bais Din Shel Malah agreed and ordered the two malachim to unload the wagons onto the scale. All the sefarim far outweighed the aveiros, and they sent me straight here.

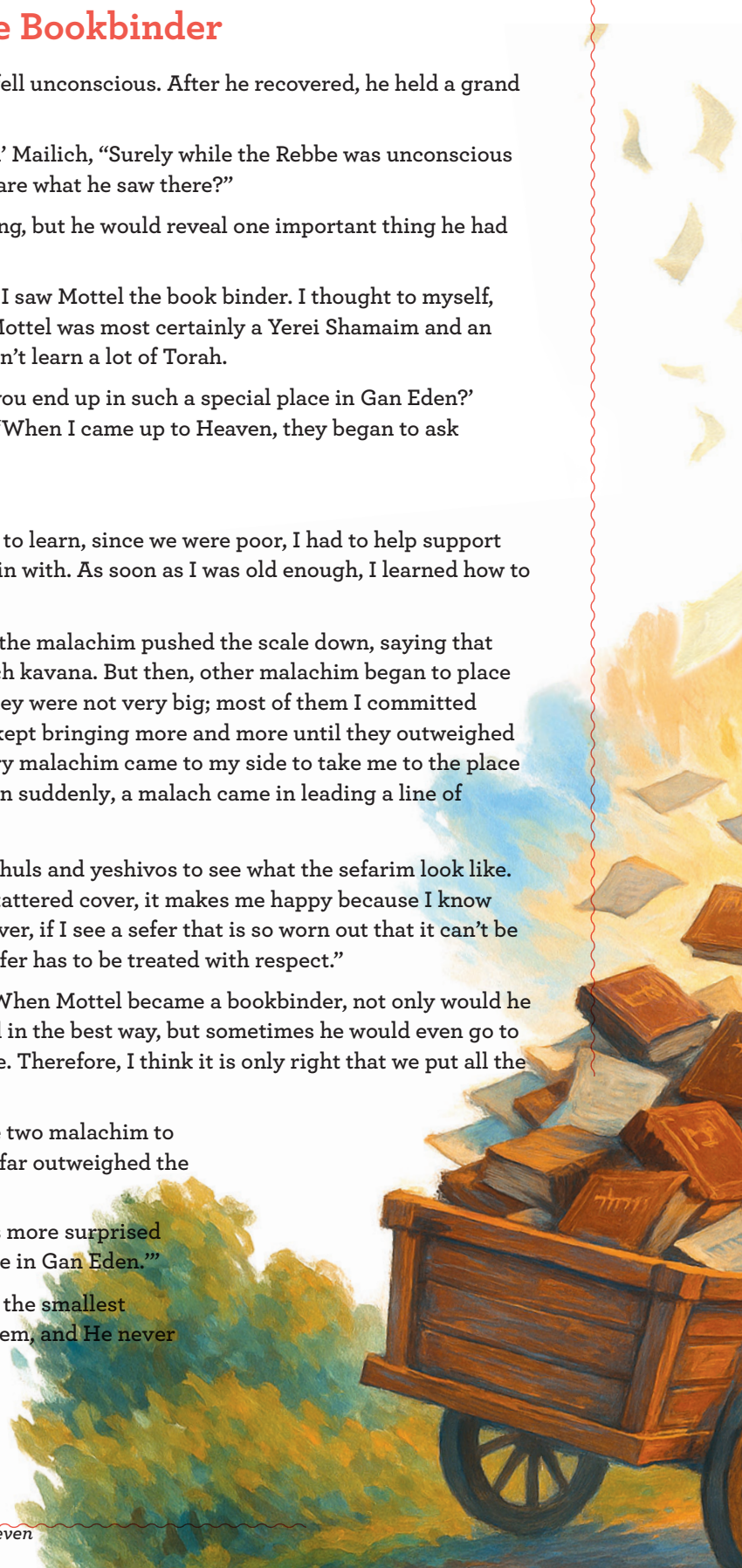
"Believe me, Rebbe,' Reb Mottel concluded, 'I was more surprised than you are that they sent me to such a high place in Gan Eden.'"

"You see," R' Elimelech told the Chassidim, "even the smallest Mitzva, like kissing a Siddur, connects us to Hashem, and He never

fails to reward us for it."¹⁹

CHALLENGE YOURSELF

What can we learn from the stories about the importance of even the seemingly smallest mitzvos?



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Our Place in Olam Habah

All neshamos will merit Olam Habah. However, the place in Olam Habah that each neshamah earns depends on the Torah and mitzvos performed by that neshamah in this world. The neshamos of all the greatest tzaddikim, such as the Avos and Moshe Rabeinu, will be present in Olam Habah.

A neshamah that dedicates time to serving Hashem will have the privilege of sitting with these tzaddikim. Imagine the incredible opportunity to be near the greatest tzaddikim!

Olam Habah is the ultimate reward for the Torah and mitzvos we perform in this world. It is an eternal reward that never ends. Therefore, during our time on Earth, let us seize every moment to serve Hashem whenever we have the opportunity to observe Torah and mitzvot. It is only here and now that we can fulfill Torah and mitzvos—after the neshamah passes away, it is too late to make changes. Don't miss this incredible opportunity!



Our Sages Say

Gan Eden Tour

The midrash teaches that before a neshamah descends to this world, a malach takes it on a tour of the tzadikim in Gan Eden. The malach shows the neshamah the tzadikim sitting there with crowns on their heads and explains to the neshamah that these neshamos spent their time on Earth learning Torah and observing the mitzvos. It is for this reason that they received such a reward in Gan Eden.²⁰

Here and Now

יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא – One moment of Teshuva and good deeds in this world is better than all of Olam Haba.²¹

Chazal teach that this world is better than all of Olam Habah. Only in this world do your actions make a difference and earn you a place in Olam Habah. After the neshamah passes away, no teshuvah or good deed can help improve its reward.²²

Don't mess up your one chance!

CHALLENGE YOURSELF

Why is doing good now so important?



Extra Food for Thought

Once our soul leaves, we can't change what we did. How can remembering this help us make better choices in the present?





See Hashem

The reward of tzadikim in Olam Habah is to “enjoy the light of the Shechinah.”²³ This means that the tzadikim will be very refined and able to understand the deepest parts of Hashem in the highest way possible.²⁴ Understanding Hashem is the ultimate pleasure one can experience.

CHALLENGE YOURSELF

What does “enjoying the light of the Shechinah” mean?



Soul Clothes

After a neshamah leaves the body, the actions it performed while on Earth become its clothing. Mitzvos serve as beautiful garments for the neshamah, while aveiros become dirty and soiled clothes for it.²⁵

Eisav’s Taalis

When Moshiach comes, Eisav will put on a tallis and try to sit with the tzaddikim in Gan Eden, but Hashem will remove him from there.²⁶

Only those who truly deserve it will be able to sit with all the Tzaddikim.



להנחיל אהבי יש ואצרתיהם אמלא – I have what to give those who love Me, and I will fill their storehouses.²⁷

The gematria of the word יש is 310. The pasuk can be understood as, “I will give those who love Me a reward 310 times greater than all the pleasures of the world.”²⁸

שובע שמחות את־פניך – I am satisfied with happiness in Your presence.²⁹

שובע (satisfied) can also be interpreted as שבע, meaning seven. Therefore, the pasuk can be translated as, “There are seven groups in your presence.”³⁰ Based on the actions of the neshamah in this world, it earns a place in one of the seven groups before Hashem.



The Tailor's Gan Eden

Once, the Chozeh of Lublin needed funds to marry off a poor orphan. He promised that anyone who contributed could request any brochah they desired. A humble tailor immediately reached into his wallet and gave the Chozeh all the money he had.

“What do you want to ask for?” the Chozeh asked him.

The man replied, “I want to be next to you in Gan Eden.”

The Chozeh was surprised. “I didn’t mean something so great,” he said.

“But you promised anything I want,” the man protested. “This is what I want.”

The Chozeh responded, “You are right; I will grant your request, but on the condition that you go into Golus for ten years and then return to me.”

As the years of wandering took their toll, the man became weaker and weaker. By the end of ten years, he found himself unable to walk. He sat down by the side of the road and begged people for a ride to Lublin. Finally, the Sar Sholom, the first Rebbe of Belz, who was on his way to the Chozeh, brought him into his wagon and took him to Lublin. The Chozeh gave the man a lesson in Kabbalah. The man had come with him. The Chozeh gave the man the opportunity to learn it with the simple Jew.

The Sar Sholom began to study with the man on the basics. He made significant progress and became proficient not only in the revealed part of Kabbalah, but also in the revealed part of Kabbalah.

When the tailor passed away, the Chevra Kadisha buried him at the Chozeh’s house. The Chozeh came out to see him, and said: “Don’t worry, you’re my part of Gan Eden.”³¹

CHALLENGE YOURSELF

What does the story of the tailor teach us about t



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Teshuvah and Moshiach

Olam Habah refers to the world of techias hameisim—the resurrection of the dead when Moshiach comes. At that time, the world will be entirely elevated and holy, and Hashem’s presence will be revealed everywhere.

Every single Jew will merit techias hameisim and will be able to experience the world of Moshiach. This is because every Jew has a neshamah, which is a part of Hashem that lasts forever. Furthermore, we are מעשי ידי Hashem’s handiwork. Everything Hashem creates lasts forever.



Even individuals who commit the gravest aveiros cannot change or ruin their neshamah. The neshamah remains pure, regardless of the circumstances. Occasionally, a person’s aveiros may cover the purity of the neshamah, but the neshamah itself cannot be destroyed. When Moshiach arrives and the neshamah is unveiled, the neshamah of every Jew will be instantly revealed, freeing everyone from aveiros. Therefore, every Jew will merit the reward of techias hameisim.

Even today, we can reveal our aveiros through the process of teshuvah. Teshuvah is the return of the neshamah to Hashem, as it was before the aveirah, by uncovering the neshamah and removing the layers of aveiros that conceal it.

When we recognize how holy and pure every Jew is, we will regard all of B’nei Yisrael with love and respect, helping everyone uncover this special connection they have with Hashem.

CHALLENGE YOURSELF

How do aveiros cover up our neshamah?

How does doing teshuvah help our neshamah shine?

Word Power

Return Hashem

The word תשובה can be read as תשוב ה, meaning “to return the letter Hay of Hashem’s name to Him.” The neshamah is a part of Hashem. Therefore, whenever a person commits an aveirah, they pull a part of Hashem down with them. Teshuvah not only helps fix the individual who committed the aveirah but also “fixes” Hashem by freeing the neshamah from its captivity in the kelipos of the world.³⁴

Never Too Late

ידוח מִמְנוּ נָדַח – this means that the banished one shouldn’t be pushed away from Hashem. This passuk conveys a message to those who have committed aveiros: no one is pushed away from Hashem, regardless of how far they may have strayed from Him. Anyone, at any time, can return to Hashem by revealing their neshamah.³⁵

CHALLENGE YOURSELF

Even if we make mistakes, why does Hashem never push us away?



Our Sages Say

Good Smelling

אלו ואלו עתידין שיתנו ריח – [Tzadikim and Reshaim] will both give off a nice smell [when Moshiach comes].³⁷

When Moshiach comes, even those who were once reshaim will become holy and good like tzadikim. This is because, when Moshiach arrives, everyone’s pure connection with Hashem will be revealed.

Teshuvah Brings Geulah

גדולה תשובה שמקרבת את הגאולה – Great is teshuvah which brings the geulah closer.³⁸

Helping someone do teshuvah brings Moshiach closer. When we assist another Jew in connecting to Hashem, we are not only helping them but also every Jew, as this act hastens the arrival of Moshiach.

CHALLENGE YOURSELF

What does it mean that in the future, everyone will be holy and good?



Did You Know?

In One Moment

Teshuvah is the act of revealing the neshamah by choosing to do only what Hashem desires. This decision can happen in an instant. Teshuvah doesn’t have to be challenging; it can be accomplished in a single moment and is possible for everyone.³⁶



Pearls of Wisdom

Hashem’s Promise

Hashem guarantees that before Moshiach comes, every Jew will do teshuvah.³² This is possible because a neshamah is eternal and always remains pure. This aspect of the neshamah can be accessed by every Jew, motivating them to do teshuvah.

Because Hashem promises that every Jew will do teshuvah, we are encouraged to perform mitzvos even if our intentions aren’t entirely pure. Although the mitzvah may not be perfect at the moment, when we eventually do teshuvah, the mitzvos we’ve previously performed will be elevated as if we had done them correctly.³³

CHALLENGE YOURSELF

Why is it important to do mitzvos even if we don’t feel perfect?



Instant Portion

Elazar Ben Durdaya engaged in every aveirah he could possibly commit. One day, feeling overwhelmed by how far he had fallen, he experienced a deep urge to return to Hashem.

Elazar Ben Durdaya sat and cried out, “Mountains and hills, plead for mercy on my behalf.”

The mountains replied, “Plead for mercy on your behalf? We must plead for ourselves.”

Elazar then pleaded, “Heaven and earth, beg for mercy on my behalf.”

Heaven and Earth responded, “Plead for mercy on your behalf? We must plead for ourselves.”

Elazar then asked, “Sun and moon, plead for mercy on my behalf.”

To this, they replied, “Plead for mercy on your behalf? We must plead for ourselves.”

Finally, Elazar Ben Durdaya realized that he was the only one who could do teshuvah for himself. He placed his head between his knees and cried until his neshamah departed from his body, and he passed away.

A voice emerged from Heaven and declared, ‘Rabbi Elazar Ben Durdaya is destined for life in the World to Come.’ When Rabbi Yehuda HaNasi heard the story of Elazar Ben Durdaya, he wept and said, ‘Some only acquire their share in the World to Come after many years of hard work. Others, however, can obtain a portion in the World to Come in a single moment.’ Rabbi Yehuda HaNasi further remarked: Not only are ba’alei teshuvah accepted in Heaven, but they are even referred to as “Rabbi.”



1 אבות ה', כ'	13 שבת ק"ה עמוד א' עפ"י מהרש"א,	25 של"ה תענית תורה אור ד'
2 טור אורח חיים א, א	דגל מחנה אפרים כי תשא, לקותי	26 ירושלמי נדרים ג, ח
3 רד"ק ישעיה ס', כ"א	תורה שלח מ"ה, ד'	27 משלי ח, כ"א
4 English letter of the Rebbe 4	14 נוסח התפילה נוסח אשכנז וספרד	28 עוקצין ג, י"ב, ברטנורא
Adar II 5744	15 סנהדרין צ"ו עמוד א'	29 תהלים ט"ז, י"א
5 תרגום יונתן בן עוזיאל שופטים	16 תורה אור ל"א, ג'	30 ירושלמי חולין ב, א
ה', ה'	17 Shivchai Baal Shem 49 (5777	31 Hachozeh Milublin
6 לקותי תורה במדבר ט"ז, ב'	(.ed	(Klapholtz) p. 161-162
7 פרושי ר' חיים פלטיאל על התורה	18 Derech Mitzviosecha 59:a	32 משנה תורה הלכות תשובה ז, ה
(מתלמידי המהר"ם מרוטנבורג), קרח	19 Based on Talks and Tales	33 הלכות תלמוד תורה ד, ג
8 שארית מנחם (ויזניץ) בשלח	#572	34 זהר ג, קכ"ב, א'
9 התוועדות שבת פרשת ויקרא	20 מדרש תנחומא פקודי ג'	35 שמואל ב', י"ד, י"ד
תשמ"ג ובכ"מ	21 אבות ד, י"ז	36 זהר א, קכ"ט, א'
10 אבות ד', ב'	22 ברטנורא	37 עירובין כ"א עמוד ב'
11 קדושת לוי עקב	23 ברכות י"ז עמוד א	38 'ומא פ"ו עמוד ב'
12 אגרות קודש חלק ז' עמוד 323	24 זהר א, קל"ח, ב'	
ובכ"מ		

Endnotes

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