D_H biyun 2-3-7

Abstract

Rabbi Shulman continues learning Ramchal (Derech Hashem, Chelek II, Perek 3), developing the idea that Divine providence over an individual is interwoven with family lineage, future descendants, and one's generation/community. He explains that these factors shape a person's "obstacle course" in this world (the conditions of avodah and nisayon), while reward in the next world is judged only by one's deeds relative to those conditions. Rabbi Shulman then introduces a major chesed: a person who may not merit Olam HaBa fully on his own can nevertheless be "attached" to a greater person (especially a talmid chacham) and thereby share in that spiritual destiny, as framed by a Gemara in Ketubot and explained by the Maharal.

I

Hashgachah pratit is interconnected across generations and social groupings

A. *Reading the Ramchal: providence over each "detail" includes what is linked to it*

- Rabbi Shulman quotes the Ramchal's language that **השגחה העליונה** supervises each פרט while also considering what is connected to it—earlier and later links in the chain.
- Core claim: the circumstances allotted to a person (which define his avodah) are shaped by:
  - what came **before** him (parents/forefathers),
  - what comes **after** him (children/descendants),
  - and what is **with** him (generation, city, friend-group).

B. *Intuitive analogy: we are not isolated individuals*

- Rabbi Shulman notes that socially/economically we already understand identity as layered:
  - individual, family member, community member, cultural/generational member.
- So too spiritually: a person does not exist "in a bubble"; one is the child of one's parents biologically **and spiritually**.

C. *"Assignments come in bundles":* תיקון *as shared missions*

- Building on prior discussion of מזל and "assignments," Rabbi Shulman explains:
  - Roles in life are often distributed to **clusters** (family/region/friendships).
  - Individuals may get different "slices" (some easier, some harder), but within a connected תיקון.

D. *Venn-diagram model: unique role, yet colored by multiple relationships*

- One's mission is absolutely unique, yet shaped by overlapping circles:
  - family,

  - peer group,
  - city/community,
  - generation.

E. *Ramchal's categories explicitly*

- Rabbi Shulman spells out the Ramchal's terms:
  - **אבות** (forefathers/lineage/ייחוס),
  - **בנים** (children; what will emerge from a person),
  - **בני דורו / בני העיר / בני החברה** (generation, city, and social circle).

II

"Group hashgachah" and shared responsibility: the Ramchal's chaburah model

2:01

A. *The Ramchal's own practice: forming a "חבורה קדישא"*

- Rabbi Shulman describes how the Ramchal formed a committed group of friends with shared spiritual obligations.
- The group saw itself as receiving a kind of **hashgachah as a unit**.

B. *Practical implication: deeds affect more than the self*

- Positive actions can elevate the group; negative actions can damage the group.
- Members take responsibility for one another because providence and outcomes are interlinked.

III

Decreeing a person's burden in this world vs. judgment in the next

10:00

A. *What is decreed: "portion in avodah and nisayon"*

- Rabbi Shulman explains the Ramchal's line:
  - A person is assigned his **portion of עבודה ובניסיון**—the "burden" and setup through which he must serve Hashem.

B. *Repeated disclaimer: this is about Olam HaZeh conditions, not Olam HaBa grading*

- Rabbi Shulman emphasizes fairness:
  - Differences in life conditions are about the **difficulty settings** of the treadmill/obstacle course.
  - Olam HaBa is not "graded" by external outcomes but by what one did within one's conditions.

C. *The key rule*

- Rabbi Shulman quotes/paraphrases the Ramchal:
  - **אך עולם הבא אין האדם נידון אלא לפי מעשיו** (in the World to Come, a person is judged only according to his actions).

- Application:
  - If someone has "lighter burdens" (money, comfort, stability), expectations rise accordingly:
    - more learning,
    - more כוונה in tefillah,
    - more chesed and outward focus.

D. *Chazal's measure of value under hardship*

- Rabbi Shulman cites the idea:
  - **אחד בצער גדול ממאה שלא בצער** (one unit done with great hardship can outweigh a hundred done without hardship).

IV

Nature, nurture, and the "obstacle course" framing

13:30

A. *Rabbi Shulman's answer: it's both*

- The discussion is framed as "nature vs. nurture."
- Rabbi Shulman: **both are true**—multiple predetermined and acquired factors shape one's scenario.

B. *The decisive point: Olam HaBa evaluates effort, not course difficulty*

- Predetermined factors (mazal, family, generation, etc.) choose the course.
- Choice/avodah is how hard one tries on the course.
- There is "no such thing as taking it easy":
  - Hashem knows the person's potential; expectation is to push further.

C. *Coaching analogy: why the coach yells at the stronger athlete*

- Rabbi Shulman illustrates:
  - The one with greater potential may be pushed harder despite outperforming others.
  - Competition is with oneself, not with classmates/peers.

D. *Critique of grading systems*

- Rabbi Shulman argues many modern grading models are backwards:
  - they compare children to the class rather than evaluate effort relative to ability and circumstances.
  - Ideal assessment would be effort-based, but teachers often lack enough information.

V

"בן לא ישא בעון האב" AND THE MAHARAL ON "נקה... יפקד עון אבות" AS MERCY

17:00

A. *The prophetic principle*

- Rabbi Shulman references:
  - **"בן לא ישא בעון האב"** (a son does not bear the sin of the father—i.e., is not punished for it in Olam HaBa).
- Clarification:
  - In this world, a child can certainly suffer consequences (poverty, hardship) caused by a parent's wrongdoing.
  - That suffering is reframed as the child's assigned avodah scenario, not "punishment" in Olam HaBa for the father's sins.

B. *The 13 Middot: why "visiting sins across generations" is* רחמים

- Rabbi Shulman cites the idea (Maharal) that the clause:
  - **"נקה לא ינקה פקד עון אבות על בנים ועל בני בנים על שלשים ועל רבעים"**
  - can be understood as an attribute of mercy.
- Explanation:
  - Concentrated punishment might "break" the father.
  - Hashem distributes consequences across generations, making it bearable.
  - For descendants, bearing some hardship can be a זכות—helping spare the ancestor.

VI

FIVE PATHWAYS: WHY PEOPLE RECEIVE WORLDLY GOOD NOT STRICTLY FROM THEIR OWN MERITS

20:00

A. *Example: wealth and status can "default transfer" to children*

- If someone is decreed **גדולה ועושר**, his children may be born into it automatically.
- That does not mean the children "earned" it—rather, it defines *their* obstacle course and raises *their* expectations.

B. *Situations can change with overriding factors*

- Rabbi Shulman notes the Ramchal allows for changes:
  - a child's own merits might increase success,
  - or sins might trigger reversals and hardship.

C. *The Ramchal's framing of "five things" (from Chazal)*

- Rabbi Shulman notes a referenced list (Masechet Eduyot) of **five ways** a person can receive certain השגחה/טוב in this world not strictly due to personal merit.
- He flags that the specific five are not enumerated in the text at this moment, but are sourced in **עדיות**.

VII

A new chesed: being helped into Olam HaBa through attachment to others

27:00

A. *Transition: beyond individual vs. collective governance*

- Rabbi Shulman introduces Ramchal's next idea: something emerging from both:
  - **הנהגה האישית** (individual),
  - **הנהגה הכללית** (general/collective).

B. *The Divine plan: a "kibbutz of the perfected" and mutual benefit*

- Hashem structured humanity so there would be a "gathering of perfected ones" in the next world.
- Part of what is "very good" is that:
  - some people can be empowered **to help others** spiritually.

C. *The radical implication*

- Rabbi Shulman highlights the Ramchal's claim:
  - It is not only those who reach perfection entirely by themselves who enter Olam HaBa.
  - Someone can reach "far enough" that by **depending on** a more meritorious person, he can be drawn in.

D. *Hierarchy in Olam HaBa*

- Those who both benefit and **enable others** are "heads" of the group.
- Those who enter through dependency are "ground floor," subordinate/attached to those greater.

VIII

The Gemara in Ketubot: "clinging to Hashem" means clinging to talmidei chachamim

34:30

A. *The conversation: R. Elazar alarms, R. Yochanan grieves*

- Rabbi Shulman recounts the Gemara (Ketubot 111b):
  - R. Elazar finds a verse implying non–talmidei chachamim may not merit Olam HaBa.
  - R. Yochanan is pained—too many Jews would be excluded.

B. *The "salvation verse"*

- Rabbi Shulman quotes:
  - **"וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם"** *("But you who cling to Hashem your God—you are all alive today.")*
- Question:
  - How can a human "cling" to Hashem, Who is described as consuming fire?
- Answer:
  - The verse is interpreted as clinging to **תלמידי חכמים**.

C. *Three practical forms of "clinging"*

- Rabbi Shulman lists the three ways from the Gemara:
  - Marry one's daughter to a talmid chacham.
  - Conduct business benefiting a talmid chacham (e.g., partnership/support enabling livelihood).
  - Provide material support from one's assets (sustaining him with possessions/food/etc.).

IX

Maharal's model: the Jewish people as one "body" with differentiated spiritual organs

37:00

A. *Maharal (Tiferet Yisrael ch. 57): three components of a person*

- Rabbi Shulman presents the Maharal's structure:
  - intellect (שכל),
  - emotions,
  - body.

B. *Why the body can enter Olam HaBa*

- Even the physical body participates in mitzvot alongside the soul.
- Therefore, in תחיית המתים, the body is included because of its **association and partnership** with the נשמה/שכל.

C. *National analogy: the Jewish people as one collective "person"*

- תלמידי חכמים function like the **head/intellect** of the collective.
- Those engaged in business/worldly turbulence correspond to the **emotional/active** dimension.
- Giving one's daughter to a talmid chacham is framed as linking the "body" dimension into the system.
- When these components are properly attached, the "whole person" (the collective) rises—illustrating how attachment to Torah leadership can grant a share in Olam HaBa.

X

In Summary

- Rabbi Shulman explains the Ramchal's principle that hashgachah over an individual is intertwined with forebears, descendants, and one's generation/community, creating bundled missions of תיקון.
- These interconnections define the *conditions* of avodah in Olam HaZeh, but Olam HaBa is judged by actions and effort relative to one's assigned "obstacle course."
- Rabbi Shulman presents the Maharal's reading of intergenerational consequences as רחמים, distributing burdens in a bearable way.
- A major added chesed is that one can merit entry into Olam HaBa through attachment to greater Jews —especially by "clinging" to talmidei chachamim as described in Ketubot and developed by the Maharal's "one collective body" model.