Dvar Torah Outline

Rabbi Shulman: *Adam Le'amal Yulad*, the Role of the Nations, and Torah as the Highest "Toil"

Abstract

Rabbi Shulman explains that while this world is defined by amal (toil) and the next world by menuchah (rest), the deeper purpose of human labor is not mere survival but tikkun ha'olam—creating a stable, functional world in which avodat Hashem can flourish. He reframes the idea of chasidei umot ha'olam as earning Olam Haba specifically by facilitating the spiritual mission of Klal Yisrael, not simply by being "good people." The dvar Torah culminates in Rav Tzadok's teaching that Torah-learning is the highest form of "toil," paralleling Hashem's own act of creation through speech, and forming the greatest of the three pillars on which the world stands.

I

The question: If non-Jews don't keep Shabbat, what's the point of their weekday "toil"?

A. *Background from prior discussion: "six days of toil"*

- Rabbi Shulman references an earlier idea: even the *lowest* level of toil—**עמל מלאכה**—has a place in Hashem's plan.
- He notes (briefly) a link to *Parashat Noach* and the theme of כנען as "עבד עבדים," but sets it aside.

B. *The practical challenge*

- Rabbi Shulman raises the issue: since a non-Jew doesn't keep Shabbat (and "a גוי ששבת" is prohibited), how does weekday work relate to anything spiritually meaningful?
- The implied tension: if Shabbat is not their framework, what value does "preparing for Shabbat" via work even mean for them?

II

This world vs. the next: toil and rest as the cosmic structure

0:30

A. עולם הזה *and* עולם הבא

- Rabbi Shulman frames a basic relationship:
  - **עולם הזה** = arena of work/toil
  - **עולם הבא** = arena of rest/menuchah

B. *The chiddush: Jews can access "Olam Haba-mode" already here*

- Rabbi Shulman emphasizes:
  - *Klal Yisrael* has an ability to connect to aspects of **עולם הבא** even while living in **עולם הזה**.

C. *Even without that: there is still "tikkun ha'olam" via building civilization*

- Rabbi Shulman argues that labor in this world can be meaningful because it helps "fix up" and stabilize the world, creating a livable society.

III

Chasidei umot ha'olam: Why do they merit a portion in Olam Haba?

1:30

A. *Defining the category*

- Rabbi Shulman explains:
  - **חסידי אומות העולם** are non-Jews who keep **שבע מצוות בני נח**.
  - They therefore have **a חלק in עולם הבא**.

B. *Correcting a common misconception*

- Rabbi Shulman challenges the simplistic assumption:
  - It's not merely that they did "some mitzvot" and are rewarded as "good people."
- He asserts (based on the Gemara and Rambam, though not developed fully here):
  - Their merit is specifically tied to enabling the mission of *Klal Yisrael*.

C. *The core thesis: their Olam Haba is earned by facilitating Jewish avodah*

- Rabbi Shulman explains what that facilitation looks like:
  - building a **ישוב העולם** (a functioning society)
  - producing goods and infrastructure: fabric, clothing, cars, roads, science, governance, etc.
- Their "work" becomes spiritually significant when it makes Torah life possible for Jews (a minority of the global population).

IV

What does it mean practically for a non-Jew to "earn" Olam Haba?

4:00

A. *The Torah-based motivation matters*

- Rabbi Shulman's formulation:
  - Non-Jews should keep the **שבע מצוות בני נח because the Torah says so**.

B. *Being a stable, constructive citizen becomes part of the spiritual calculus*

- Examples Rabbi Shulman lists:
  - working honestly

- paying taxes
- raising/educating children
- contributing to a healthy, functioning human society

C. *The big picture*

· The global economy and civilized order—largely maintained by the nations—creates space for Jews to focus on serving Hashem.

V

A striking Gemara: "2,800 servants for each Jew" and a modern-day analogy

5:00

A. *The calculation from the Gemara*

· Rabbi Shulman cites the Gemara in Shabbat: לעתיד לבוא, each Jew will have **2,800 עבדים**.

· How the Gemara arrives at it:

- 10 men from each nation × 70 nations = 700
- 700 × 4 corners of a garment = **2,800**

B. *Rabbi Shulman's initial reaction and reframing*

· He notes the "daunting" image (managing thousands of workers), then reframes it:

- they can be distributed, coordinated, and organized.

C. *The "mind-blowing" observation*

· Rabbi Shulman suggests a provocative parallel:

- even now, the ratio may approximate **2,800 non-Jews per Shabbat-observant Jew** working in the broader world to make civilized life possible.

· The punchline: the world already functions in a way that resembles the messianic description—yet we don't notice it.

D. *Illustrating dependence through mundane examples*

· Rabbi Shulman highlights how difficult it would be to produce basics independently:

- weaving clothing, producing food, securing water, etc.

· His point: modern life hides how much toil others perform so Jews can have "lev panui" for avodat Hashem.

VI

Rav Tzadok and Ben Zoma: realizing one's spiritual "position" in the world

8:00

A. *Ben Zoma's statement as interpreted by Rav Tzadok*

- Rabbi Shulman quotes Rav Tzadok's explanation of Ben Zoma standing on an elevated platform at Har HaBayit:
  - it symbolizes gaining perspective on one's elevated role.

B. *The inner realization*

- Rav Tzadok (as presented by Rabbi Shulman):
  - Ben Zoma recognized his place as "מעולה שבמעלה"
  - he grasped that "the whole world was created to serve him" in the sense that the world supports the Jew's avodah.

C. *The brachah emerges from that awareness*

- Rabbi Shulman explains the meaning of Ben Zoma's blessing:
  - **ברוך שברא כל אלה לשמשוני**
  - (Blessed is the One Who created all these to serve me)

D. *"If we had to do everything ourselves, Torah would disappear"*

- Rabbi Shulman connects to the classic idea:
  - **אם אין קמח אין תורה**
- If one must plow/sow/reap constantly:
  - **תורה מה תהא עליה** (what would become of Torah?)

VII

When Israel does Hashem's will, "their work is done by others"

12:00

A. רבי שמעון בר יוחאי*'s model*

- Rabbi Shulman references the famous Gemara debate (R. Yishmael vs. R. Shimon bar Yochai).
- He emphasizes R. Shimon's view:
  - When Israel truly does Hashem's will (Torah, tefillah, mitzvot), **מלאכתן נעשית על ידי אחרים**.

B. *"Foreigners will stand and pasture..."*

- Rabbi Shulman alludes to the prophetic vision:
  - outsiders doing the labor so Israel's focus can be Torah.

C. *Present reality vs. ideal reality*

- Rabbi Shulman concedes:
  - in גלות and שיעבוד, this is not fully manifest for every individual.
- But he stresses:
  - it remains true as a *conceptual* structure, and ultimately will be universal in the future.

VIII

Torah learning as the highest form of world-perfection: "co-creating" with Hashem

14:30

A. *Yaakov,* אמת*, and* תורה

- Rabbi Shulman explains Rav Tzadok's linkage:
  - Yaakov represents **אמת**
  - **אין אמת אלא תורה**
- Torah is contrasted with "transient truths" of daily life.

B. *Union with Torah as union with Hashem*

- Rabbi Shulman cites the idea:
  - **ישראל ואורייתא וקודשא בריך הוא חד**
  - holding onto Torah is "as if" holding onto Hashem.

C. *Hashem created via speech; Torah-learning mirrors that*

- Rabbi Shulman explains:
  - Hashem created with **בעשרה מאמרות**, not with physical exertion.
  - So too, Jews sustain/complete creation through רוח הפה—Torah speech.
- He invokes the principle:
  - **אסתכל באורייתא וברא עלמא**
  - Hashem "looked into the Torah and created the world."

D. *Key takeaway*

- Rabbi Shulman clarifies that Torah learning is not an escape from *tikkun ha'olam*:
  - it is *tikkun ha'olam* at a deeper level—perfecting the world through the blueprint of Torah.

IX

Connecting "three toils" to "three pillars" of the world

18:30

A. *The three pillars*

- Rabbi Shulman reviews the Mishnah's three foundations:
  - **תורה**
  - **עבודה**
  - **גמילות חסדים**
- He identifies Torah as "the greatest" pillar in Rav Tzadok's framing.

B. *The Gemara in Sanhedrin: "Adam le'amal yulad"*

- Rabbi Shulman introduces the verse:
  - **אָדָם לְעָמָל יוּלָּד** (Man is born for toil)
- He notes the Gemara's three candidate meanings of "toil":
  - **עמל מלאכה**
  - **עמל שיחה**
  - **עמל תורה**

C. *Rav Tzadok's mapping*

- Rabbi Shulman states Rav Tzadok's claim:
  - these three "toils" align with the three pillars (with Torah as the highest).

X

Why "amal" cannot mean physical labor as man's ultimate purpose

19:30

A. *Rabbi Shulman rejects the "hava amina" as untenable for Jews*

- Rav Tzadok's logic as Rabbi Shulman explains it:
  - It's inconceivable that the *purpose* of אדם (in the Jewish sense) is physical production.

B. *The "circular argument"*

- Rabbi Shulman argues:
  - If you work to get food/clothing/shelter, it's only so you can live.
  - If you live merely to keep working to keep living, the system is purposeless and circular.

C. *The contrast: whose purpose can be "amal melachah"?*

- Rabbi Shulman states Rav Tzadok's conclusion:
  - Physical toil is appropriate as a *takhit* for **עכו"ם ועבדים כנענים** insofar as they exist to facilitate the Jewish mission.

- That facilitation, when aligned with Torah's framework (Noahide obedience), becomes their path to Olam Haba.

D. *A practical clarification*

- Rabbi Shulman notes that Jews do work—but:
  - compared to a world without the nations' infrastructure, Jewish labor today is minimal.
  - the larger point is the system: the nations provide the bulk of material civilization so Jews can prioritize Torah.

XI

Cliffhanger: "amal sichah" as tefillah

29:00

- Rabbi Shulman ends by previewing next week:
  - **שיחה** will be developed as an allusion to **תפילה**
  - suggesting the next stage: perhaps man was created primarily for *davening*.

XII

In Summary

- Rabbi Shulman argues that the nations' labor is spiritually meaningful when it creates a stable civilization that enables *Klal Yisrael* to serve Hashem.
- *Chasidei umot ha'olam* merit Olam Haba not merely for being "nice," but for aligning with Torah (Noahide law) and facilitating Jewish avodah.
- The messianic image of 2,800 attendants per Jew is presented as a model that may already be reflected in today's global economic reality.
- Rav Tzadok (as taught by Rabbi Shulman) identifies Torah-learning as the highest "toil," through which Jews participate in sustaining and perfecting creation—mirroring Hashem's creation through divine speech.
- Physical labor cannot be the ultimate purpose of אדם in a Jewish sense; it is instrumental, while Torah (and, next week, tefillah) expresses the true telos of human life.