

Bsd

Chaburah 33 – Daas T’vunos, oisiyos 34, 40, 50

Up till now we’ve learned the importance of “Balance” in regard to our Avodah and in regard to our Kiyum of Torah and Mitzvos. It’s the “hardest” part of what we need to do for Hashem in this world (“Avodah”), and it’s also the hidden intent behind the all the Mitzvos: that we train ourselves to do acts that are opposite to the natural pull we have toward extreme, so that we come internally to strengthen our Nefashos, to specifically desire most those acts that are done with equilibrium and Balance.

It comes out: that Hashem has created each of us slightly (or, sometimes, more than “slightly”) with tendencies that are off center, and every one of us have to work throughout our lives to train ourselves to always connect to the middlemost-point of each situation – even though that is not how we were initially created.

Question: Why would Hashem make *that* the main criteria for our worship of Him? After all, Hashem could have created any construct for us to be able to “do something for Him” – from an Infinite number of possibilities (since He’s Infinite); why did He create that all our Shleimus be dependent on our reaching the place of the Balance in our Middos?

Answer: “Balance” is the point experientially that relates to the quality of “Achdus”. Hashem’s Quality of Achdus – “Yichud Hashem” – is the only aspect that we, as created beings, can fully grasp of Hashem.

Source: Daas Tvunos, 34, 40, 50

The Ramchal declares that the only one of the Infinite Qualities of Hashem that we can grasp fully, is His Quality of Achdus. The Ramchal continues and points out, that the Quality of Achdus is the one Quality that really “includes” all of the others, since in regard to all the Qualities of Hashem – that each is “Infinite” – He is the Only One Who fully *controls* that Quality, and no one can prevent Him or be or do something different to His Quality.

Based on this we can say, that the reason Hashem has Given us the “point of Balance” to strive toward throughout our lives, is because that point is the place where the unity and Achdus of all the Middos together are revealed. By training ourselves throughout life to come closer and closer to the middlemost-point of Achdus in everything we do, we essentially are patterning ourselves to be more “like Hashem”, and we can then connect to Him on the Greatest Level possible for us and then receive from that Greatest Level of Good that He has to Give us.

The Ramchal continues to explain how all of man’s relationship to Hashem throughout history, really revolves around the grasp of this Quality of Hashem’s Achdus. Throughout history, we see that Hashem leads all the events through His *Quality of Mishpat*: that man “has to” experience the reality of “bad” and “lackings”, in order to eventually recognize that Hashem’s *Quality of Achdus* – that is sourced in His Desire to Give Good - is really behind everything and Greater than everything else that takes place. Had man on his own, recognized from the beginning and beyond any doubt, that that is the Reality, it would not have been necessary to go through any of the actual “bad” in this world, since that recognition is the goal of man’s Avodah for Hashem.