

Bsd

### **Chaburah 35 – Rambam Shmoneh Perakim 4, Psukim Devorim, Zohar Hakadosh 3- 53b**

It has become clear that reaching Balance within one's self (=Tikun Hamidos) and constantly doing Balanced acts (=the hidden goal behind Torah U'Mitzvos) is a major focal point in Torah. Ultimately, the entire Tikun of our lives in this world is dependent on Balance (Sifrah D'Tzniusa, Pirka Kama).

Question: Although the Torah does not say explicitly in any mitzva that we should "Be Balanced", if it's true that this is really the goal of all Torah and Mitzvos, why wouldn't the Torah inform us that this is really the goal of our Avodah – at least in one place?

Answer: The Torah DOES inform many times that reaching Balance is the goal of all our Torah and Mitzvos. Just that since a different word is used in the Torah to describe Balance, we learn the psukim but not always do we hear that message.

Source: Rambam Shmoneh Perakim, Perek 4.

What we need is the Objective definition of two words: "Good" and "Bad". The Rambam defines "Good" as what is Balanced and in the middle. "Bad" is whatever is Extreme.

Source: Mishlei 4-2. Zohar Hakadosh, Chelek 3, 53b

The Torah is defined as a "Lesson in 'Good'". The word "Torah" means: to Show us what we don't know. The Torah Shows us how to consistently reach the point of "Good" i.e. how to reach Balance.

Sources: Devorim 5 -29, 30; 6 -17, 18; 6-24, 25; 10-12, 13; 12-28; 30-15, 16.

This point is reiterated in many Psukim throughout Sefer Devorim. Moshe Rabbeinu repeats again and again that the resulted gain from keeping the Torah and Mitzvos is that you will be able to live in a balanced way and thus you will experience the most blessed and successful life possible.

Conclusion: Since the Goal in a life of Torah and Mitzvos is to consistently reach the point of Balance according to the reality of each arising situation, acting in an Extreme fashion could NEVER be according to the Torah - even when seemingly fulfilling a Mitzva in this way. The only reason to ever act Extreme in a Torah lifestyle would be to use as a tool - to go to an opposite Extreme, as the Rambam describes – *in order to come back* to the Middle. Even then, the Extreme behavior is only to use for a *limited* amount of time.

Whenever in a doubtful situation, the "Torah way" will always be whatever is the Balance according to reality of that situation. That is, the "Halacha" (trans. "the way to go), is based on a Psak (=cutting decision) by the Rov (=who is knowledgeable in all the Torah Psakim) based upon his "Shikul Ha'Da'as" (= "weighted" i.e. "balanced" decision).