

Chabura 36 – Bereishis Rabbah, Parsha 79-5 – “Completion” Chabura

Summary of the Five Parts learned in the Chabura, Baruch Hashem: We have learned 1) that the Intent of The Creator of the World in creating the world was *to Give Good* to the created beings; 2) the reason we come to this world is to become “givers” to Hashem, so that we can be as similar to Him as possible, and thus *build the closest Relationship possible* with Him to be able to receive the Good. 3) In the Positive, Mutual Relationship we build with Hashem, what Hashem gives us are the *physical permissible pleasures* of this world; 4) what we give to Hashem – on the greatest level – is the *actualization of our own selves*, our inborn traits that are an expression of our respective Shoresh Neshamos. 5) What we need to “work on” when we are here in this world, is to consistently perform those *acts that are balanced* according to the reality around us, because that reveals the Presence of Hashem in the greatest way.

In today’s Chabura we examine a Torah Source regarding “Completeness”. When a person is zoche to have invested himself in fulfilling all the parameters mentioned above (e.g. he has acquired a positive perspective on creation, he yearns to build the greatest Positive and Mutual Relationship with the Creator of the World that he can, he thinks about his connection to Hashem when he partakes of the physical permissible pleasures of this world, he strives to use all his innate talents and abilities in a way that others can benefit from, he is constantly focused on doing only such acts that are balanced according to the reality of each situation that comes his way) then he can merit to reach a level of “Completeness”.

Source: Breishis Rabbah, Vayishlach, Parsha 79-5

When Yaakov Avinu arrived back in Eretz Yisrael, he is described in the Torah as coming “Shalem”. The Amoraim in the Midrash darshan four different types of “completeness” from this word. This indicates to us, that the absolute meaning of the term “Completeness”, for example when it is used in the Torah, implies completeness in *all* the varying areas of life. Therefore, the Midrash points out Yaakov was “complete” in his physical health, family interaction, financial stability and spiritual growth simultaneously.

This teaches us, that as Torah’dike Yidden we need to strive throughout our lives to strike a Balance – not only in regard to our middos and personal acts, but also – in regard to *all the different parts of our life* being able to Balance with one another – not that we excel in one area, while totally ignoring the balance in another area of our life.

Once we merit to strike Balance in *all the varying parts of our life together*, the door becomes open for us to *Balance with other personalities* among the Yidden/*with other communities/with other [kosher] paths* as well, and, ultimately, to radiate Hashem’s Positivity to everyone in the entire world.