



Adapted from the sefer **חמין במוצאי שבת** and **חדוותא דזעיר אנפין** collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Seuda Shlishis Parshas Bereishis
(חדוותא דזעיר אנפין עמוד ח)

In this week's *Parsha*, we find the *pasuk*:

וַיֹּאמֶר ה' אֱלֹקִים לֹא טוֹב הָיִית הָאָדָם לְבִדּוֹ אַעֲשֶׂה לוֹ עֶזֶר כְּנֶגְדּוֹ - (בראשית ב:י"ח)
Hashem Elokim said It is not good for man to be alone; I will make him a helpmate opposite him.

In *Avos D'Rabi Nosson* (פרק ל"ו) this *pasuk* appears as part of a list.

”בַּעֲשָׂרָה מֵאֲמֹרוֹת נִבְרָא הָעוֹלָם, וְאֵלוּ הֵן”:
The world was created with ten utterances and these are...

וַיֹּאמֶר ה' אֱלֹקִים לֹא טוֹב הָיִית הָאָדָם לְבִדּוֹ - And Hashem Elokim said it is not good for man to be alone.”

We must understand how that statement is included in the ten *maamaros* of creation. Nothing seems to be created by those words. They appear to simply introduce the second half of the *pasuk*, **אֶעֱשֶׂה לוֹ עֶזֶר כְּנֶגְדּוֹ** which describes the creation of *Chava*.

Nonetheless, the *Avos D'Rabi Nosson* includes both parts of the *pasuk* in the list of utterances with which Hashem created the world.

I believe that the *Sfas Emes'* commentary on *Pirkei Avos* (א:י) sheds light on this inclusion.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

יהושע בן פרחיה אומר: עשה לך רב, וקנה לך חבר - Yehoshua ben Prachia says, 'Provide for yourself a *Rav*, and acquire for yourself a friend'.

"The simple explanation would seem to be that (the stronger verb *קנה* for a friend, as opposed to *עשה* for a *Rav*) is because a person must put more effort into acquiring a friend, for he can be *mekabel* (receive) more from his friend"

In other words, the *Sfas Emes*, who was one of *Gedolei Yisrael* in a generation of giants, understood that a person can derive more benefit from a friend than he can from a *Rebbe*. Therefore, the *Mishna* instructs us to try as hard as we can to acquire a friend. The word *קנה* implies that we must do so even if it requires us to spend large sums of money.

When it comes to a *Rav* however, the obligation is only *לעשות* - to provide himself with a *Rav*. One is not obligated to spend money and make a *קנין* in order to "acquire" a *Rav*.

We should note that this same principle is expressed in the statement of R. Chanina in *Maseches Taanis* (ז.) אמר רבי חנינא: הרבה למדתי מרבותי, (ז.) - I learned much from my *Rabbeim*, but from my friends I learned more than I did from my *Rabbeim*.

The vital importance of acquiring a good friend is demonstrated in *Chazal's* description of the one who founded Christianity. He used to separate himself from others and go to meditate on his own. He wasn't *mevatel* himself to *Am Yisrael* as a whole by becoming part of a *chabura*. The result was that he became a heretic. The hatred and murder of Jews that we have witnessed for centuries can be traced back to someone who isolated himself.

The *tzibur* has the power to both prevent its members from falling, and to elevate them to the highest levels. One who separates himself is likely to descend to the depths of depravity *rachman litzlan*.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

The author of that *Mishna*, R. Yehoshua ben Prachya may be referring to this same individual, who was once his *talmid*, and learned much from him. He saw that the Torah that his *talmid* had learned from him, didn't prevent his downfall, because he lacked the vital support of a good friend.

We can now explain why *Avos D'Rabi Nosson* includes **לֹא טוֹב הָיִוֹת הָאָדָם לְבִדּוֹ** in the *maamarim* of Creation. The negativity of being alone is an integral part of the *adam* that Hashem created. It is so essential that the lack of a friend may cause one to lose his life. As *Rava* says (תענית כ"ג) (commenting on the story of *Choni Hame'agel*) **הֵינּוּ דְאָמְרֵי אֵינָשִׁי: אוֹ חֲבֵרוֹתָא אוֹ מִיתוּתָא** - this is what people say, 'Either a *chavrusa* or death.'

The need for true companionship is part of Creation, for without it, the *adam* created by Hashem lacks an essential part of his existence.

Throughout the generations, the *Baal Shem Tov* and his *talmidim* emphasized the importance of uniting with other Jews. They understood that one who isolates himself may develop delusions of grandeur and look down on everyone else. Someone who is part of a *chabura* encounters others who surpass him in many areas. They also understood that a lone individual is likely to become addicted to all the *taavos* of *Olam Ha'zeh*.

This is why *Chasidim* always tried to be part of, and to spend time with their *chabura*. There, each person helps and guides his friend to follow the good and straight path. In this unified group, they learn to acquire good *midos* and behaviors from each other.

Chasidim often quoted the *Mishna* (אבות ה"ד):

אַרְבַּע מִדּוֹת בְּהוֹלֵכִי לְבֵית הַמְדָּרֶשׁ ... - There are four types of people who go to the *Beis Medrash*.



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

The first is...

הולך ואינו עושה — שֶׁכֶּר הַלִּיכָה בִּידּוֹ - One who goes and doesn't perform is still rewarded for going.

They would ask, "Why should he be rewarded for going to the *beis medrash* if he does nothing while he is there?"

They explain that a Jew who leaves his house, and goes to sit together with a *chabura* of other Jews in the *beis medrash*, deserves reward.

This is a lesson which we must internalize. A life without friends is negative and is likely to lead a person to the most negative behaviors *rachman litzlan*. Therefore, each of us should constantly strive to be part of a *chabura*, uniting with others in love and brotherhood. A person must not rely on himself, not on his wisdom, strength or talent. He must understand that everyone needs someone who helps and lends him support, in *gashmiyus* and in *ruchniyus*, in *Torah*, *avoda*, and everything our Creator wants us to do.

By joining the unique *kochos* of each individual, and by aspiring to be of one heart and one mind, we will be *zoche* to fulfil the *pasuk*

אִישׁ אֶת רֵעֵהוּ יַעֲזְרוּ וְלֹאֲחָיו יֹאמַר חֲזַק אַכִּי"ר



[4]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com