

The Lecture Series With Reb T (Biweekly): "Friends 'Til The End: A Real Grip on True Friendship"  
Sources from Sefaria (unless noted otherwise); Lookout for the **Points To Carryover (PTC's)**  
All Shirum on shiurenjoyment.com/shiurim/shiurim-reb-t/ -Shoutout to Jake W.!

Email: [Rebt@shiurenjoyment.com](mailto:Rebt@shiurenjoyment.com)

-Dedicated for the refuah sheleimah of all those sick with corona or other ailments as well as  
liluy nishmas R' Adin Steinsaltz who is quoted in the Shiur

---

Who is your "Best" friend? Why is this so? What does the term "Friend" really mean and what is the essence of the idea of "Friendship"? The dictionary defines friendship as "the emotions or conduct of being friends or the state of being friends." But what really does it mean to be a friend? What defines this term to really spell out to us what a true good friend encompasses? A friend is defined by the dictionary as *"a person whom one knows and with whom one has a bond of mutual affection usually to exclusion of family."*

Think about what "Friendship" really means to you. Who are you a true friend to and who is a true friend to you and what does that mean?

The true friend shows up to your house without you even asking, knowing exactly what you need. The friend is always helping you, but especially comes when life is difficult, with just the right food and words (or lack thereof purposefully) especially if dealing with loss, tragedy, difficulty, or obstacles in your life, but also in wonderful times of joy, celebration, and happiness, really feeling true elation FOR you.

I remember hearing the quote when I was growing up that **"A true friend is the one you can go months without talking to and when you reconnect nothing has changed."**

I find this quote to be very true. Sometimes I pick up and connect with people on the phone or messages as if nothing has changed even after not talking to the really good friend for months or even years, and that's an indication to me that I know they are a true and good friend.

Woodrow Wilson is noted to have said, *"Friendship is the only cement that will ever hold the world together."* The world as a whole is lacking in good friends, and people in general are lacking in them. Maybe if the world had better friends, countries had better friendships, and those dealing with terrible circumstance could find some real good friends, the circumstances and the world over could be a much better and loving place.

Some of the greatest quotes about friendship actually come from "Winnie the Pooh" I havdil, such as "Good Friends Will Help You Until You're Unstuck" and *"A day without a friend is like a pot without a single drop of honey left inside"* and *"A friend is someone who helps you up when you're down and if they can't, they lay down beside you and listen."* And Christopher Robin said, *"That's what friends are for, They help you to be more of who you are."*

Real friends are the true anchors beside you who stay with you no matter what, through thick and thin, and if we should be zoche to find such friends in our spouses and families as well.

There is a story of a "Half a friend" which is quoted from "Simple Words" By Rabbi Adin Steinsaltz, found on thejewishmiracle.wordpress.com:

*It is a story that deals with the nature of friendship. In this story, a father complains that his son spends too much money and time on his friends. The father inquires of the son how many friends he has, and the son estimates them to be about one hundred. The amazed father replies, "I have lived much longer than you, and in my entire life I have accumulated only one and a half friends."*

*They devise a plan to test the friends, whereby the son goes to one of his friends at midnight, carrying a loaded sack, saying that he has just killed the Crown Prince in a duel, and asking for help in burying the body and a place to hide. One friend after another throws him out immediately upon hearing the story, and none of them is willing to risk giving him help. The son returns to the father and says, "I understand now what you said about my friends, but are yours better?" The father then sends him first to his half-friend. The son knocks on the door at midnight, and upon hearing the story, the half-friend says, "You behaved very badly, but you are my friend's son, so come in. I will bury the body and hide you as best I can."*

*Although the quote ends here, I believe the story continues as follows: The son goes back to the father and asks him why this person is called a "half-friend" if he helped him with the "Body"? The father asked what the man said and the son told him. The father replied that he only helped him "as you are my friends son", he only did it because he was his son. If he was a real friend he would have done it without having to mention he was the friends son, just because of the fact that the man was friends with the father, without ulterior motive or speaking telling the son.*

A Real friend would help, no questions asked, no strings attached, without asking or mentioned and not just because he happened to be "the son of my friend."

(From Times of Israel), Ben Sirach in his extra-Biblical book (Apocrypha) Ecclesiasticus 6:5 (not to be confused with the Biblical text Ecclesiastes) wrote: "He who finds a faithful friend finds a treasure". This is the type of friend we need to find and hold on too and make sure to keep with us throughout our life.

The popular song by Uncle Moishy (originally written by a French author Albert Camus minus the Hashem part) and sang in ncsy and yachad goes "Don't walk in front of me, I may not follow. Don't walk behind me, I may not lead. Just walk beside me and be my friend, and together we will walk in the way of Hashem."

→ True friends walk arm in arm, side by side, marching together battling whatever comes their way in life.

Jewishaction.com (OU magazine) brings to light a well known Jewish legend about the meaning of brotherhood that should be applied to friendship:

**The Legend:** *The story relates that long before the Beit Hamikdash was built, two brothers lived and farmed on that site. One was married and had a large family, while the other was single. They lived in close proximity to each other, and each worked his land growing wheat. When harvest time arrived, each was blessed with a bountiful crop and piled up his grain for long-term storage. The unmarried brother, observing his good fortune, thought to himself that God had blessed him with more than he needed, whereas his brother, who was blessed with a large family, could surely use more. He arose in the middle of the night and secretly took from his grain and put it in his brother's pile. Similarly, the married brother thought to himself that he was fortunate to have children who will care for him in his old age, while his brother will depend on what he saved. He, too, arose in the middle of the night and quietly transferred grain from his pile to his brother's. In the morning, each pondered why there was no noticeable decrease in his own pile, and so they repeated the transfer the next night. These nocturnal activities went on for several nights, until one night the brothers bumped into each other. In that instant, in the dark of night, the glow of brotherly love lit up the mountain sky; they each understood what the other had been doing and fell into each other's arms in a loving embrace. According to the legend, when God saw that display of brotherly love, He selected the site for His Temple. In other versions, it was the Jews who, based on the story, chose the site for building a House for God.*

If we each utilized friendship as the legendary characters did for one another, we would all have such beautiful love and harmony in all our lives!

Jewishaction.com further explains that The main message of this “midrash” is one of brotherly love and *ahavat chinam*. The *pasuk* in Tehillim (Psalm 133:1) states: “*Hinei matov u'mah naim, shevet achim gam yachad*,<sup>13</sup> Behold, how good and how pleasant it is for brothers to dwell together in unity.” How appropriate that so many assume that the site of the Temple, which was destroyed because of *sinat chinam*, among other reasons, should have been chosen because of brotherly love. Despite this tale having no basis in Jewish sources, the notion that the Temple will be rebuilt only after we all get along and show respect and compassion for each other is deeply rooted in Jewish tradition.

The gemara in Shevuos 39a talks about [וכשלו \(ויקרא כג, לז\)](#) וכל עבירות שבתורה מכל העולם לא והכתיב

איש באחיו איש בעון אחיו מלמד שכל ישראל ערבים זה בזה

The Gemara asks: **And with regard to all of the other transgressions in the Torah, is punishment not exacted from the entire world? But isn't it written: “And they shall stumble one upon another” (Leviticus 26:37)?** This verse is homiletically interpreted to mean that they shall stumble spiritually, **one due to the iniquity of another, which teaches that the entire Jewish people are considered guarantors for one another.** Apparently, any transgression makes the entire world liable to be punished.

If we look at our fellow Jews, especially ones in whom we have friendship and our friends as our brothers and sisters with the proper friendship ideals, we can truly make the world ready for the third beis hamikdash.

We should do what we can to be real friends to others actually emphasizing how to help others, especially our friends. If we did so the whole world would be a better place.

---

Let's Look at Some Sources on Friendship of what it means to be a "True Friend":

#### [משלי יג:כ-כא Proverbs 13:20](#)

He who keeps company with the wise becomes wise, But he who consorts with dullards comes to grief.

#### [משלי יד:כ-כא Proverbs 14:20-21](#)

A pauper is despised even by his peers, But a rich man has many friends. He who despises his fellow is wrong; He who shows pity for the lowly is happy.

#### [Mishlei 15:17-18](#)

Better a meal of vegetables where there is love Than a fattened ox where there is hate. A hot-tempered man provokes a quarrel; A patient man calms strife.

#### [Mishlei 17:17](#)

A friend is devoted at all times; A brother is born to share adversity.

#### [Mishlei 18:22/24](#)

He who finds a wife has found happiness And has won the favor of the LORD.

....

There are companions to keep one company, And there is a friend more devoted than a brother.

#### [משלי יט:ו-ז Proverbs 19:6-7](#)

רבים יחלו פגיינגיב וכל־הרע לאיש מתו: כל אחי־רש | שגא־הו אף כי מרעהו רחוקו ממנו מרדף אמרים לא־[לו־]  
:רפיה Many court the favor of a great man, And all are the friends of a dispenser of gifts. All the  
brothers of a poor man despise him; How much more is he shunned by his friends! He who  
pursues words—they are of no avail.

**PTC. The true friend is then the one who you love and loves you as a close brother, always by your side, ready to help and spring to your side whenever needed, this we should find in our spouses and families as well**

### Mishlei 27:9-10

שמן וקטרת ישמח־לב ומתק רעהו מעצת־נפש:  
Oil and incense gladden the heart, And the sweetness of a friend is better than  
one's own counsel.

10

רעה ורעה [ורע] אב־י אל־מעזב ובית אחיך אל־תבוא ביום איך טוב שכן קרוב מאח רחוק:  
Do not desert your friend and your father's friend; Do not enter your brother's  
house in your time of misfortune; A close neighbor is better than a distant  
brother.

### Mishlei 27:17

ברזל בברזל יחד ואיש יחד פגיי־רעהו:  
As iron sharpens iron So a man sharpens the wit of his friend.

### Mishlei 27:19

במים הפנים לפנים גו לבה־אדם לאדם:  
As face answers to face in water, So does one man's heart to another.

### Bereshit Rabbah 69:2

Rabbi Chama Bar Chanina opened with the following verse: Iron sharpens iron (Proverbs 27:17).  
Rabbi Chama Bar Chanina said: A knife will only become sharpened only at the side of another.  
So too, a Torah scholar can only become sharpened by a friend. "Iron sharpens iron and a  
person sharpens the face of his neighbor." This is referring to Jacob. When our father Jacob  
stood together (play on sharpened) with his friend, the Shekinah attached itself (or sharpened)  
to him.

### Taanit 7a

אמר רבי חמא (אמר רבי) חנינא מאי דכתיב (משלי כז, יז) ברזל בברזל יחד לומר לך מה ברזל זה אחד מחדד את חברו  
אף שני תלמידי חכמים מחדדין זה את זה בהלכה אמר רבה בר בר חנה למה נמשלו דברי תורה כאש שנאמר (ירמיהו  
The כג, כט) הלא כה דברי כאש נאם ה' לומר לך מה אש אינו דולק יחידי אף דברי תורה אין מתקיימין ביחידי

Gemara cites other expositions that deal with Torah study. **Rabbi Hama, son of Rabbi Hanina, said: What is the meaning of that which is written: “Iron sharpens iron, so a man sharpens the countenance of his friend” (Proverbs 27:17)? This verse comes to tell you that just as with these iron implements, one sharpens the other when they are rubbed against each other, so too, when Torah scholars study together, they sharpen one another in halakha....**

**PTC. A true friend challenges you but sticks close to you, guides you, but propels you forward**

[משלי כז:19 כז:19](#)

As face answers to face in water, So does one man's heart to another.

[Zechariah 7:9](#)

deal loyally and compassionately with one another.

[Zechariah 8: 16-17](#)

Speak the truth to one another, render true and perfect justice in your gates. And do not contrive evil against one another, and do not love perjury

[אבות דרבי נתן כ"ט:א'29:1](#)

If you have **friends**, some of whom challenge you and some of whom praise you, love the ones who challenge you and hate the ones who praise you.

**PTC. It's easy to flatter a friend, but the true worth is when you help them move upward**

[Vayikra 19:18](#)

לֹא-תִקֵּם וְלֹא-תִטּוֹר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ

[שבת לא א:6:31a](#)

שוב מעשה בגוי אחד שבא לפני שמאי. אמר לו: גיירני על מנת שתלמדני כל התורה פולה בשאני עומד על רגל אחת! דחקו באמת הבנין שפידו. בא לפני הלל, גייריה. אמר לו: דעלך סני לחברך לא תעביד — זו היא כל התורה פולה, There was **another incident involving one gentile who came before Shammai and said to Shammai: Convert me on condition that you teach me the entire Torah while I am standing on one foot. Shammai pushed him away with the builder's cubit in his hand.** This was a common measuring stick and Shammai was a builder by trade. The same gentile came before Hillel. He converted him and said to him: That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study.

**PTC. The whole basis of the Torah is to love another like oneself; if we love all those around us like dear friends, the whole world would change**

[Pirkei Avot 1:6](#)

יהושע בן פרחיה ונמאי הארבל' קבלו מהם. יהושע בן פרחיה אומר, עשה לה רב, וקנה לה חבר, והגוי דן את כל האדם לכהן זכות:

Joshua ben Perahiah and Nittai the Arbelite received [the oral tradition] from them. Joshua ben Perahiah used to say: appoint for thyself a teacher, and acquire for thyself a companion and judge all men with the scale weighted in his favor.

[Avot D'Rabbi Nossan 8:3](#)

*And acquire for yourself a friend.* How so? This teaches that a person should acquire a friend for himself who will eat with him, and drink with him, and study Scripture and Mishnah with him, and go to sleep with him, and tell him all his secrets, both secrets of the Torah and secrets of the ways of the world. For when they sit and engage in Torah together, and one of them makes a mistake in the law, or the division of chapters, or declares an impure thing pure, or a pure thing impure, [or a forbidden thing permitted or a permitted thing forbidden, then his friend will correct him...

[Rambam on Pirkei Avot 1:6](#)

**"Make for yourself a mentor":** He means to say even if he is not fit to be your mentor; still place him upon you as a mentor, so that you can give and take (discuss and argue) with him, and as a result of this the study of wisdom will come to your hand. As the study of a man on his own is good, but his study from someone else will be better established in his hand and it will be more clear - and even if he is like him in wisdom or below him. And so did they elucidate the explanation of this commandment. And he said, **"acquire for yourself a friend". He said it with an expression of acquisition and he did not say, "Make for yourself a friend," or "Befriend others." The intention of this is that a person must acquire a friend for himself, so that all of his deeds and all of his matters be refined through him,** as they said ([Taanit 23a](#)), "Either a friend or death." And if he does not find him, he must make efforts for it with all his heart, and even if he must lead him to his friendship, until he becomes a friend. And [then] he must never let off from following [his friend's] will, until his friendship is firmed up. [It is] as the masters of ethics say, "When you love, do not love according to your traits; but rather love according to the trait of your friend." And when each of the friends has the intention to fulfill the will of his friend, the intention of both of them will be one without a doubt. And how good is the statement of Aristotle, "The friend is one." And there are three types of friends: a friend for benefit, a friend for enjoyment and a friend for virtue.... **And a friend for virtue is when the desire of both of them and their intention is for one thing, and that is the good. And each one wants to be helped by his friend in reaching this good for both of them together. And this is**

**the friend which he commanded to acquire; and it is like the love of the master for the student and of the student for the master.**

**PTC. We should make sure to have and be the RIGHT kind of friend, one for virtue to bring out good in one another**

### Pirkei Avot 1:14 אבות א:יד

He [also] used to say: If I am not for myself, who is for me? But if I am for my own self [only], what am I? And if not now, when?

### Pirkei Avot 2:9-10

אמר להם, צאו וראו איזוהי דרך ישרה שיצדק בה האדם. רבי אליעזר אומר, עין טובה. רבי יהושע אומר, חבר טוב. רבי יוסי אומר, שכן טוב. רבי שמעון אומר, הרוצה את הנולד. רבי אלעזר אומר, לב טוב. אמר להם, רוצה אני את דברי אלעזר בן ערוך מדבריכם, שבכלל דבריו דבריכם. אמר להם צאו וראו איזוהי דרך רעה שיתרחק ממנה האדם. רבי אלעזר אומר, עין רעה. רבי יהושע אומר, חבר רע. רבי יוסי אומר, שכן רע. רבי שמעון אומר, הלוח ואינו משלם. אהד הלוח מן האדם, כלוח מן המקום ברוך הוא, שנגאמר (תהלים לו) לוח רשע ולא ישלם, וצדיק חונן וגומן. רבי אלעזר אומר, לב רע. אמר להם, רוצה אני את דברי אלעזר בן ערוך מדבריכם, שבכלל דבריו דבריכם

He [Rabban Yohanan] said unto them: go forth and observe which is the right way to which a man should cleave? Rabbi Eliezer said, a good eye; Rabbi Joshua said, a good companion; Rabbi Yose said, a good neighbor; Rabbi Shimon said, foresight. Rabbi Elazar said, a good heart. He [Rabban Yohanan] said to them: I prefer the words of Elazar ben Arach, for in his words your words are included. He [Rabban Yohanan] said unto them: go forth and observe which is the evil way which a man should shun? Rabbi Eliezer said, an evil eye; Rabbi Joshua said, an evil companion; Rabbi Yose said, an evil neighbor; Rabbi Shimon said, one who borrows and does not repay for he that borrows from man is as one who borrows from God, blessed be He, as it is said, "the wicked borrow and do not repay, but the righteous deal graciously and give" (Psalms 37:21). Rabbi Elazar said, an evil heart. He [Rabban Yohanan] said to them: I prefer the words of Elazar ben Arach, for in his words your words are included.

הם אמרו שלשה דברים. רבי אליעזר אומר, יהי כבוד חברך חביב עליך כשלך.  
Rabbi Eliezer said: Let the honor of your friend be as dear to you as your own

### Avot D'Rabbi Nosson 15:1

*Your friend's honor should be as dear to you as your own.* How so? This teaches us that one should regard his friends honor just as he regards his own. Just as no one wants to have a bad reputation, likewise one should not want anyone to tarnish his friend's reputation.

### Sukkah 56b:8 סוכה נו ב:ח

ומשום אבונה ואימיה קנסינן לכולה משמרה אמר אביי אוי לרשע אוי לשכינו טוב לצדיק טוב לשכינו שנאמר (ישעיהו ג, The Gemara asks: **And due to Miriam's father and mother,**) אמרו צדיק כי טוב כי פרי מעלליהם יאכלו

do we penalize an entire watch? Abaye said: Woe unto the wicked, woe unto his neighbor. To conclude the tractate on a positive note, the Gemara says: **Good for the righteous, good for his neighbor, as it is stated: “Say you of the righteous that it shall be good for him, for they shall eat the fruit of their doings”** (Isaiah 3:10); the neighbors of a righteous man who witness and acknowledge the good that befalls him will benefit from their proximity to him.

**PTC. We should want to have and be a good friend with a good heart, while being a good neighbor with a good eye and with good insights seeking out the best for others; stand up for their honor as you would your own**

#### [Pirkei Avot 2:12](#)

רבי יוסי אומר, יהי ממון חבֵרְךָ חֵבִיב עֲלֶיךָ כְּשֵׁלְךָ

Rabbi Yose said: Let the property of your fellow be as precious unto you as your own;

#### [Pirkei Avot 4:18](#)

רבי שמעון בן אֶלְעָזָר אומר, אל תרצה את חֵבֵרְךָ בְּשַׁעַת כַּעַסוֹ, וְאל תנחמונו בְּשַׁעַת שְׂמֵתוֹ מִטַּל לְפָנָיו, וְאל תשאַל לוֹ בְּשַׁעַת נִדְרוֹ, וְאל תשַׁתְּדֵל לְרֵאוֹתוֹ בְּשַׁעַת קִלְקֵלָתוֹ

Rabbi Shimon ben Elazar said: Do not try to appease your friend during his hour of anger; Nor comfort him at the hour while his dead still lies before him; Nor question him at the hour of his vow; Nor strive to see him in the hour of his disgrace.

#### [Pirkei Avot 5:5](#)

וְלֹא אָמַר אָדָם לְחֵבֵרוֹ צַר לִי הַמָּקוֹם שְׂאֵלִין בִּירוּשָׁלַיִם:

Ten wonders were wrought for our ancestors in the ...[10] and no man said to his fellow: the place is too congested for me to lodge overnight in Jerusalem.

**PTC. True empathy for another is understanding the timing and emotions involved and seeing the thoughts and surroundings of another**

#### [Pirkei Avot 5:10](#)

אַרְבַּע מִדּוֹת בְּאָדָם.

שְׁלֵי שְׁלָה וְשְׁלָה שְׁלָה, חֲסִיד

There are four types of character in human beings... [One that says:] “mine is yours and yours is yours” is a pious person.

#### [Pirkei Avot 5:16](#)

כָּל אֲהָבָה שֶׁהִיא תְלוּיָה בְּדָבָר, בְּטֵל דָּבָר, בְּטֵלָה אֲהָבָה. וְשֶׁאִינָה תְלוּיָה בְּדָבָר, אִינָה בְטֵלָה לְעוֹלָם. אִיזוֹ הִיא אֲהָבָה הַתְלוּיָה בְּדָבָר, זוֹ אֲהָבַת אֲמִנוֹן וְתָמָר. וְשֶׁאִינָה תְלוּיָה בְּדָבָר, זוֹ אֲהָבַת דָּוִד וְיִהוֹנָתָן

All love that depends on a something, [when the] thing ceases, [the] love ceases; and [all love] that does not depend on anything, will never cease. What is an example of love that depended on a something? Such was the love of Amnon for Tamar. And what is an example of love that did not depend on anything? Such was the love of David and Jonathan.

## [שמואל א יח:3ג | Samuel 18:3g](#)

ויכרת יהונתן ודוד ברית באהבתו אתו כנפשו:

Jonathan and David made a pact, because [Jonathan] loved him as himself.

**PTC. Have true friendship and love like David and Jonathan—giving completely to the other even when there could have been so much rivalry (as with those two could have been)**

## [Pirkei Avot 6:3](#)

הלומד מתברו פּרַק אַחַד או הַלְכָה אַחַת או פְּסוּק אַחַד או דְבוּר אַחַד או אֶפְלוּ אוֹת אַחַת, צָרִיף לְנִהוּג בּו כְּבוֹד, שְׂכֵן מְצִינּוּ בְדוּד מְלֵךְ יִשְׂרָאֵל, שְׁלֵא לְמַד מֵאַחִיתֶפֶל אֶלָּא שְׁנֵי דְבָרִים בְּלִבְד, קָרָאוּ רַבּוּ אֵלּוּפּוּ וּמִיַּדְעוּ, שְׁנַאָמֵר (תְּהֵלִים נָה) וְאַתָּה אֲנוֹשׁ כְּעָרְפִי אֵלּוּפִי וּמִיַּדְעִי. וְהֵלֵא דְבָרִים קַל וְחֹמֶר, וּמֵה דְוֹד מְלֵךְ יִשְׂרָאֵל, שְׁלֵא לְמַד מֵאַחִיתֶפֶל אֶלָּא שְׁנֵי דְבָרִים בְּלִבְד קָרָאוּ רַבּוּ אֵלּוּפּוּ וּמִיַּדְעוּ, הַלּוֹמֵד מִתְּבָרּוּ פְּרַק אַחַד או הַלְכָה אַחַת או פְּסוּק אַחַד או דְבוּר אַחַד או אֶפְלוּ אוֹת אַחַת, עַל אַחַת פְּמָה וְכַמָּה שְׁצָרִיף לְנִהוּג בּו כְּבוֹד. וְאִין כְּבוֹד אֶלָּא תוֹרָה, שְׁנַאָמֵר (מִשְׁלֵי ג) כְּבוֹד חֻקִּים יִנְחֵלוּ, (מִשְׁלֵי כַח) וּתְמִימִים יִנְחֵלוּ טוֹב, וְאִין טוֹב אֶלָּא תוֹרָה, שְׁנַאָמֵר (מִשְׁלֵי ד) כִּי לְקַח טוֹב נִתְתִּי לְכֶם תוֹרָתִי אֵל תַּעֲזוּבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, “But it was you, a man mine equal, my guide and my beloved friend” (Psalms 55:14). Is this not [an instance of the argument] “from the less to the greater” (kal vehomer)? If David, king of Israel who learned from Ahitophel no more than two things, nevertheless called him his master, his guide and his beloved friend; then in the case of one who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, all the more so he is under obligation to treat him with honor. And “honor” means nothing but Torah, as it is said, “It is honor that sages inherit” (Proverbs 3:35). “And the perfect shall inherit good” (Proverbs 28:10), and “good” means nothing but Torah, as it is said, “For I give you good instruction; do not forsake my Torah” (Proverbs 4:2).

## [Chapter 3 Mishneh Torah, הלכות תשובה, Repentance](#)

Each and every one of the enumerated twenty-four different categories of persons, Israelites though they be, have no share in the World to Come... They are: he who gives an alias name to his friend; he who calls his friend by his aliases; he who shames his friend publicly; he who glorifies himself by disgracing his friend...;

**PTC. We should make sure to honor our friends just for being there and much more so if they taught us good ways or Torah matters**

## [Pirkei Avot 6:6](#)

גְּדוּלָה תוֹרָה יוֹתֵר מִן הַכֹּהֲנָה וּמִן הַמְּלָכוּת, שֶׁהַמְּלָכוּת נִקְנִית בְּשָׁלֹשִׁים מַעְלוֹת, וְהַכֹּהֲנָה בְּעֶשְׂרִים וָאַרְבַּע, וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמֹנֶה דְבָרִים. וְאֵלּוּ הֵן

בְּדִקְדוּקַת הַבְּרִיּוֹת

Greater is learning Torah than the priesthood and than royalty, for royalty is acquired by thirty stages, and the priesthood by twenty-four, but the Torah by forty-eight things. By ... critical give and take with friends,

### Taanit 23a

אמר ר' יוחנן כל ימיו של אותו צדיק היה מצטער על מקרא זה (תהלים קכ"ו, א) שיר המעלות בשוב ה' את שיבת ציון

היינו כחולמים אמר מי איכא דניים שבעין שנין בחלמא

§ The Gemara relates another story about Ḥoni HaMe'aggel. **Rabbi Yoḥanan said: All the days of the life of that righteous man, Ḥoni, he was distressed over the meaning of this verse: "A song of Ascents: When the Lord brought back those who returned to Zion, we were like those who dream" (Psalms 126:1). He said to himself: Is there really a person who can sleep and dream for seventy years? How is it possible to compare the seventy-year exile in Babylonia to a dream?**

יומא חד הוה אזל באורחא חזייה להווא גברא דהוה נטע חרובא אמר ליה האי עד כמה שנין טעין אמר ליה עד שבעין שנין אמר ליה פשיטא לך דחיית שבעין שנין אמר ליה האי [גברא] עלמא בחרובא אשכחתייה כי היכי דשתלי לי אבהתי שתלי גמי לבראי

**One day, he was walking along the road when he saw a certain man planting a carob tree.**

**Ḥoni said to him: This tree, after how many years will it bear fruit? The man said to him: It will not produce fruit until seventy years have passed. Ḥoni said to him: Is it obvious to you that you will live seventy years, that you expect to benefit from this tree? He said to him: That man himself found a world full of carob trees. Just as my ancestors planted for me, I too am planting for my descendants.**

יתיב קא כריך ריפתא אתא ליה שינתא נים אהדרא ליה משוניתא איכסי מעינא ונים שבעין שנין כי קם חזייה להווא גברא דהוה קא מלקט מינייהו אמר ליה את הוא דשתלתיה א"ל בר בריה אנא אמר ליה שמע מינה דניימי שבעין שנין חזא לחמריה דאתיילידא ליה רמכי רמכי

**Ḥoni sat and ate bread. Sleep overcame him and he slept. A cliff formed around him, and he disappeared from sight and slept for seventy years. When he awoke, he saw a certain man gathering carobs from that tree. Ḥoni said to him: Are you the one who planted this tree? The man said to him: I am his son's son. Ḥoni said to him: I can learn from this that I have slept for seventy years, and indeed he saw that his donkey had sired several herds during those many years.**

אזל לביתיה אמר להו בריה דחוני המעגל מי קיים אמרו ליה בריה ליתא בר בריה איתא אמר להו אנא חוני המעגל לא הימנוהו אזל לבית המדרש שמעינהו לרבנן דקאמרי נהירן שמעתתין כבשני חוני המעגל דכי הוי עייל לבית מדרשא כל קושיא דהו להו לרבנן הוה מפרק להו אמר להו אנא ניהו לא הימנוהו ולא עבדי ליה יקרא כדמבעי ליה חלש דעתיה בעי רחמי ומית אמר רבא היינו דאמרי אינשי או חברותא או מיתותא

**Ḥoni went home and said to the members of the household: Is the son of Ḥoni HaMe'aggel alive? They said to him: His son is no longer with us, but his son's son is alive. He said to them: I am Ḥoni HaMe'aggel. They did not believe him. He went to the study hall, where he heard the Sages say about one scholar: His halakhot are as enlightening and as clear as in the years of Ḥoni HaMe'aggel, for when Ḥoni HaMe'aggel would enter the study hall he would resolve**

for the Sages any difficulty they had. Honi said to them: I am he, but they did not believe him and did not pay him proper respect. Honi became very upset, prayed for mercy, and died. Rava said: This explains the folk saying that people say: Either friendship or death, as one who has no friends is better off dead.

**PTC. After a whole lifetime gone of 70 years asleep, the main thing that aggrieved the sage was the loss of friendship; friendship is the glue that binds humanity together outside of family**

### Berachot 5b

Another of Abba Binyamin's statements with regard to the laws of prayer **was taught** in a *baraita*: **Abba Binyamin says: If two people enter a synagogue outside of the city in order to pray, and one began praying before the other and did not wait for the other person to complete his prayer, and left him alone in the synagogue, his prayer is thrown back in his face.** Because he left the other person alone and caused him to be distracted during his prayer, his own prayer is thrown back in his face...

**As a side note,** וְכַנְיָם לָא?! הִיכֵי דְמִי, אֵילִימָא דְהוּוּ לְהוּ וּמִתּוּ, וְהָא אָמַר רַבִּי יוֹחָנָן, דִּין גְּרָמָא דְעִשְׂרָאָה בִּיר? אֶלָּא, הָא — דְלָא הָוּוּ לִיהּ כָּלֵל. וְהָא — דְהוּוּ לִיהּ וּמִתּוּ.

The Gemara continues to object: **And suffering due to children is not an affliction of love?** The Gemara clarifies: **What are the circumstances? If you say that he had children and they died, didn't Rabbi Yoḥanan himself say,** while consoling the victim of a catastrophe: **This is the bone of my tenth son?** Rabbi Yoḥanan experienced the death of ten of his children, and he kept a small bone from his tenth child as a painful memorial. He would show that bone to others in order to console them, and since he showed it to them, the deaths of his children must certainly have been affliction of love. He consoled others by displaying that there is an element of intimacy with God that exists in that suffering (*Tosafot*).

### Bava Metzia 84b

נח נפשיה דר' שמעון בן לקיש והוה קא מצטער ר' יוחנן בתריה טובא אמרו רבנן מאן ליזיל ליתביה לדעתיה גזיל רבי אלעזר בן פדת דמחזדין שמעתתיה

Ultimately, **Rabbi Shimon ben Lakish, Reish Lakish, died. Rabbi Yoḥanan was sorely pained over losing him. The Rabbis said: Who will go to calm Rabbi Yoḥanan's mind and comfort him over his loss?** They said: **Let Rabbi Elazar ben Pedat go, as his statements are sharp,** i.e., he is clever and will be able to serve as a substitute for Reish Lakish.

אזל יתיב קמיה כל מילתא דהוה אמר רבי יוחנן אמר ליה תניא דמסייעא לך אמר את כבר לקישא בר לקישא כי הוה אמרתי תניא דמסייעא לך אטו לא ידענא דשפיר קאמינא

Rabbi Elazar ben Pedat **went and sat before** Rabbi Yoḥanan. With regard to **every matter that Rabbi Yoḥanan would say,** Rabbi Elazar ben Pedat would **say to him:** There is a ruling which is **taught in a baraita that supports your** opinion. Rabbi Yoḥanan **said to him: Are you comparable to the son of Lakish?** In my discussions with **the son of Lakish, when I would state a matter, he would raise twenty-four difficulties against me** in an attempt to disprove my claim, **and I would answer him with twenty-four answers, and the halakha by itself would become broadened**

and clarified. **And yet you say** to me: There is a ruling which **is taught** in a *baraita* **that supports your opinion. Do I not know that what I say is good?** Being rebutted by Reish Lakish served a purpose; your bringing proof to my statements does not.

הוה קא אזיל וקרע מאניה וקא בכי ואמר היכא את בר לקישא היכא את בר לקישא והוה קא צוח עד דשף דעתיה [מיניה] בעו רבנן רחמי עליה ונח נפשיה

Rabbi Yoḥanan **went around, rending his clothing, weeping and saying: Where are you, son of Lakish? Where are you, son of Lakish?** Rabbi Yoḥanan **screamed until his mind was taken from him, i.e., he went insane. The Rabbis** prayed and **requested** for God to have mercy on him and take his soul, **and Rabbi Yoḥanan died**

**PTC. The great sage led a very tragic life and much loss involved, but the one thing he could never live with was the loss of the friend, as the friend is the key to a liveable life outside of family**

### [Bava Kamma 92a](#)

א"ל רבא לרבה בר מרי מנא הא מילתא דאמור רבנן כל המבקש רחמים על חבירו והוא צריך לאותו דבר הוא נענה תחילה א"ל דכתיב (איוב מב. י) וה' שב את שבות איוב בהתפללו בעד רעהו

§ The Gemara cites a series of questions that Rava asked Rabba bar Mari, the first one being related to the previous topic of discussion. **Rava said to Rabba bar Mari: From where is this matter derived whereby the Sages stated: Anyone who asks for compassion from Heaven on behalf of another, and he requires compassion from Heaven concerning that same matter, he is answered first?** Rabba bar Mari **said to him** that the source for this is **as it is written: "And the Lord changed the fortune of Job, when he prayed for his friends" (Job 42:10).**

אמר ליה את אמרת מהתם ואנא אמינא מהכא (בראשית כ. יז) ויתפלל אברהם אל האלהים וירפא אלהים את אבימלך ואת אשתו ואמהותיו [וגו'] וכתיב (בראשית כא. א) וה' פקד את שרה כאשר אמר וגו' כאשר אמר אברהם אל אבימלך **Rava said to him: You said the proof from there, from a verse in the Writings, and I say the proof from here, from a verse in the Torah. As it is written: "And Abraham prayed to God; and God healed Abimelech, and his wife, and his maidservants, and they bore children" (Genesis 20:17), and it is written immediately following that: "And the Lord remembered Sarah, as He had said" (Genesis 21:1), with the pronoun interpreted homiletically: As Abraham said with regard to Abimelech. Because Abraham prayed for Abimelech that the women of his household should give birth, Abraham himself was answered concerning that matter.**

### [Bamidbar Rabbah 19:23ג"ט:כ"ג](#)

And so does it say , "The Lord restored Job's fortunes when he prayed on behalf of his **friends.**"

### [Berakhot 12b:6-7ז-ו:ב](#)

ואמר רבה בר חיננא סבא משמיה דרב: כל שאפשר לו לבקש רחמים על חבירו ואינו מבקש — נקרא "חוטא". שנאמר: **And גם אנכי חלילה לי מחטא לה' מקדל להתפלל בעדכם".** אמר רבא: אם תלמיד חכם הוא, צריך שיחלה עצמו עליו **Rabba bar Hinna Sava said in the name of Rav: Anyone who can ask for mercy on behalf of**

another, and does not ask is called a sinner, as it is stated following Samuel's rebuke of the people: "As for me, far be it from me that I should transgress against the Lord in ceasing to pray for you, but I will teach you the good and the right way" (I Samuel 12:23). Had Samuel refrained from prayer, he would have committed a sin.

**PTC. When you pray on behalf of someone else, especially a friend for something you yourself need you will be answered first maybe because you have learned real empathy for your friend**

#### [Koheles 4:9-10](#)

טובים השנים מן האחד אשר יש להם שכר טוב בעמלם: כי אם יפלו האחד יקים את חברו ואילו האחד שיפול ואין שני  
:Two are better off than one, in that they have greater benefit from their earnings. For should they fall, one can raise the other; but woe betide him who is alone and falls with no companion to raise him!

#### [Berachot 43b](#)

And Rav Zutra bar Toviya said that Rav said; and some say Rav Hana bar Bizna said that Rabbi Shimon Hāsida said; and some say Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai: It is preferable, from an ethical perspective, for one to throw himself into a fiery furnace rather than humiliate another in public. From where do we derive this? From Tamar, the daughter-in-law of Judah, when she was taken out to be burned, as it is stated: "As she was brought forth, she sent to her father-in-law, saying I am pregnant by the man to whom these belong...

#### [Berachot 58b](#)

Rabbi Yehoshua ben Levi said: One who sees his friend after thirty days have passed since last seeing him recites: Blessed...Who has given us life, sustained us and brought us to this time. One who sees his friend after twelve months recites: Blessed...Who revives the dead. As Rav said: A dead person is only forgotten from the heart after twelve months have elapsed...

**PTC. We should make sure to regularly keep in touch with our friends as they are important and should be involved with our lives**

#### [Berachot 63a](#)

Several ethical tenets and guidelines for life were taught in a *baraita*. Rabbi Yehuda HaNasi says: One should never have too many friends in his house, i.e., people should not become accustomed to being overly intimate in his house, as it is stated: "There are friends that one has to his own hurt" (Proverbs 18:24); one with friends of that kind will ultimately come to quarrel.



The Gemara asks: But the court **ostracizes one** who says this to another, **as it is taught** in a *baraita*: **One who calls another a slave shall be ostracized**. One who calls another a *mamzer* **incurs the punishment of forty lashes**. If one calls another a **wicked person** then the insulted person may **harass him** in all aspects of **his life**.

### [Bava Kamma 92b](#)

**Rava said to Rabba bar Mari: From where is this matter derived whereby people say: A bad palm tree strolls and goes to be among a grove of barren trees, i.e., bad people seek out other bad people? Rabba bar Mari said to him: This matter is written in the Torah, repeated in the Prophets, and triplicated in the Writings, and we learned it in a mishna, and we learned it in a baraita.** Rabba bar Mari explains each of the sources. **It is written in the Torah, as it is written: "And so Esau went to Ishmael" (Genesis 28:9)...** **Rava said to Rabba bar Mari: From where is this matter derived whereby people say: If you lift the load with me I will lift it, and if you will not lift it with me I won't lift it? Rabba bar Mari said to him that the source is as it is written with regard to Barak and Deborah concerning the war of Sisera: "And Barak said to her: If you will go with me, then I will go; but if you will not go with me, I will not go" (Judges 4:8).**

### [Kings I: 12](#)

King Rehoboam took counsel with the elders who had served his father Solomon during his lifetime. He said, "What answer do you advise [me] to give to this people?" They answered him, "If you will be a servant to those people today and serve them, and if you respond to them with kind words, they will be your servants always." **But he ignored the advice that the elders gave him, and took counsel with the young men who had grown up with him and were serving him.** "What," he asked, "do you advise that we reply to the people who said to me, 'Lighten the yoke that your father placed upon us'?" And the young men who had grown up with him answered, "Speak thus to the people who said to you, 'Your father made our yoke heavy, now you make it lighter for us.' Say to them, 'My little finger is thicker than my father's loins. My father imposed a heavy yoke on you, and I will add to your yoke; my father flogged you with whips, but I will flog you with scorpions.'" Jeroboam and all the people came to Rehoboam on the third day, since the king had told them: "Come back on the third day."**The king answered the people harshly, ignoring the advice that the elders had given him. He spoke to them in accordance with the advice of the young men,** and said, "My father made your yoke heavy, but I will add to your yoke; my father flogged you with whips, but I will flog you with scorpions." (The king did not listen to the people; for the LORD had brought it about in order to fulfill the promise that the LORD had made through Ahijah the Shilonite to Jeroboam son of Nebat.) When all Israel saw that the king had not listened to them, the people answered the king: "We have no portion in David, No share in Jesse's son! To your tents, O Israel! Now look to your own House, O David." So the Israelites returned to their homes. But Rehoboam continued to reign over the Israelites who lived in the towns of Judah.



But scripture does not prohibit crying, as nature arouses one to cry when **friends** part and wander [away], even when alive.

#### [Rashi on Leviticus Chapter 19:16 על ויקרא](#)

THOU SHALT NOT GO ABOUT AS A TALE BEARER — I say that because all those who sow discord between people and all who speak slander go into their friends' houses in order to spy out what evil they can see there, or what evil they can hear there so that they may tell it in the streets — they are called הולכי רכיל which is the same as הולכי רגילה, "people who go about spying"; espionage in O. F. A proof of my statement is the fact that we do not find anywhere the term רגיל used in Scripture except in connection with the expression הלך "to go".

**PTC. Use your friendships to sow harmony, peace, and goodness throughout the communities and the world and not to be used as an excuse for "loshon hora hour"**

#### [Rabbeinu Bahya, Vayikra 6:2:2'ב'ב' ויקרא](#)

On the one hand, a person should endeavor to acquire **friends** and strive to socialize with them. On occasion he should take his leave before he becomes a burden or intrusion to his **friends**....When **friends** and companions meet at a central location such meetings are apt to increase mutual friendship and comradeship....

#### [Or HaChaim on Exodus 19:3:7'ז'ט'ג'ג'ז' שמות](#)

The reason one feels that way is because this is the way one treats one's **friends** and wants to be treated by them.

**PTC. Treat others, especially friends, the way you want to be treated, the golden rule**

#### [Rabbeinu Bahya, Shemot 38:21:2'ב'א'כ"א' שמות](#)

Food is enjoyed best in the company of **friends** and well wishers, whereas even the fanciest food when not eaten in a relaxed atmosphere loses its appeal for the person consuming it.

#### [Bartenura on Mishnah Sanhedrin 2:1:9'ט'א'ט' משנה סנהדרין](#)

ותו וכשמברין אותו – for a mourner is forbidden to eat the first meal of his own [possessions], but his relatives and loved ones/**friends** feed him.

#### [Mishneh Torah, Repentance תשובה הלכות תורה, Chapter 3](#)

One who committed a sin against a friend, and the friend died before he asked his forgiveness, should bring ten adults at his grave and there say: "I have sinned against the Lord God of Israel and against this man (naming him), and I have done against him thus and such (naming the sins). If he was indebted to him he should return the money to the heirs; if he knew not of his heirs he should leave the amount with the tribunal, whenafter his confession should be delivered.

### [Yoma 87a:11א"י"א](#)

§ Rabbi Yitzhak said: One who angers his **friend**, even only verbally, must appease him, as it is stated: “My son, if you have become a guarantor for your neighbor,...

### [Bartenura on Pirkei Avot על משנה אבות Chapter 1:12](#)

It was explained in Avot D'Rabbi Natan, how was Aaron one who loves peace? When he would see two people quarreling, he would go to each one of them, without the knowledge of his fellow, and say to him: “See your friend, how he regrets and beats himself on the fact he sinned against you and he says to me, when I come to you, you should forgive him.” And as a result of this, when they would meet each other, they would kiss each other.

### **PTC. It's never too late for forgiveness with our friends; our friends are always with us**

#### **Points To Carryover (PTC.'s):**

- The true friend is the one who you love and loves you as a close brother, always by your side, ready to help and spring to your side whenever needed, this we should find in our spouses and families as well
- A true friend challenges you but sticks close to you, guides you, but propels you forward
- It's easy to flatter a friend, but the true worth is when you help them move upward
- The whole basis of the Torah is to love another like oneself; if we love all those around us like dear friends, the whole world would change
- We should make sure to have and be the RIGHT kind of friend, one for virtue to bring out good in one another
- We should want to have and be a good friend with a good heart, while being a good neighbor with a good eye and with good insights seeking out the best for others; stand up for their honor as you would your own
- True empathy for another is understanding the timing and emotions involved and seeing the thoughts and surroundings of another
- Have true friendship and love like David and Jonathan—giving completely to the other even when there could have been so much rivalry (as with those two could have been)
- We should make sure to honor our friends just for being there and much more so if they taught us good ways or Torah matters
- After a whole lifetime gone of 70 years asleep, the main thing that aggrieved the sage was the loss of friendship; friendship is the glue that binds humanity together outside of family
- The great sage led a very tragic life and much loss involved, but the one thing he could never live with was the loss of the friend, as the friend is the key to a liveable life outside of family
- When you pray on behalf of someone else, especially a friend for something you yourself need you will be answered first maybe because you have learned real empathy for your friend
- We should make sure to regularly keep in touch with our friends as they are important and should be involved with our lives

- It's important to have friends but not "Facebook" type of friends; they need to be finite and the real type of friend; Make sure to focus on friends and not have too many at once so as not to lose focus or attention on them
- We should have proper respect for others in their lives and reap from the wisdom from their own lives
- Make sure to seek out good people as friends as their influence can purify you and uplift you or toxify you and bring you down
- We should be so in tune with our friends that we get the feeling and know when something is wrong or something great happened as a vibe in our own lives
- Use your friendships to sow harmony, peace, and goodness throughout the communities and the world and not to be used as an excuse chas for "loshon hora hour"
- Treat others, especially friends, the way you want to be treated, the golden rule
- It's never too late for forgiveness with our friends; our friends are always with us