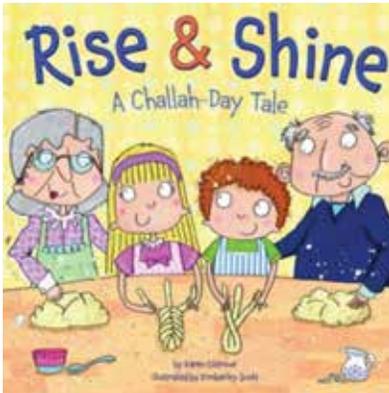


Global Day of Jewish Learning

Curriculum: Creating Together



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www.theglobalday.com

A Project of the Aleph Society



Creating Friendship: Acquire for Yourself a Friend

Written by: Erica Brown

Facilitator's Note:

This class can be taught in either a 60-minute or 90-minute session, depending on your time limitations. For a 60-minute class, omit Part 1. For a 90-minute class, include Part 1 and allow more time for discussion.

Introduction (10 minutes)

Welcome to the Global Day of Jewish Learning. This year our theme is “Creating Together.” Today we’re going to be exploring the idea of creating friendship.

We do not often think of friendships as relationships we create, but most of our rewarding relationships are the result of creative effort. We invest in people, change and improve ourselves to be worthy of good friends and learn to adapt over time to the changing conditions of friendship that arise when individuals within friendships move, change jobs, get married, begin families, and age. Certain challenges may force us to re-think or re-evaluate the friends we have or force us to make new friends.

If you have never thought of friendship as a creative act, listen to The Bard, William Shakespeare: “A friend is one that knows you as you are, understands where you have been, accepts what you have become, and still, gently allows you to grow.”

➤ Ask these opening questions:

1. What are the three most important qualities you look for in a friend?
2. What are three qualities you bring to relationships as a friend?
3. If you have lost a friend, what was the reason for the “break-up”?
4. How have your notions of friendship changed as you’ve gotten older?

What is the nature of friendship?

Text #1: Rabbi Adin Even-Israel Steinsaltz: *Simple Words*

What...is the essence of friendship? It is the voluntary sharing with another of things that are important for me, whether it is sharing my possessions or my persona, my time or my secrets. In fact, this sharing does not always mean giving, but rather it is the will to allow somebody else to participate in something that is dear to me.

➤ Ask:

1. What do you consider to be the essence of friendship?

Part 1: Biblical Sources: Can There Ever Be “Even” Friendships? (15 minutes)

Compare these two famous Jewish Biblical texts on friendship from the books of Ruth and Samuel.

The first is a passage from the book of Ruth that expresses Ruth's friendship for her mother-in-law, Naomi. Note that Naomi does not even respond to Ruth's beautiful call for companionship.

Text #2: Ruth 1:16–19

רות א, טז יח

וּתְאָמַר רוּת אֶל תִּפְגַּעֵי בִי לְעִזְבוֹת לְשׁוּב מֵאַחֲרַיָּךְ כִּי אֵל אֲשֶׁר תִּלְכִי אֱלֹהֵי וּבְאִשְׁרֵי תִלְיִנִי אֲלִין עִמָּךְ עַמִּי וְאֶלְקֶיךָ אֶלְקָי:

בְּאִשְׁרֵי תְמוֹתַי אָמוֹת וְשֵׁם אֶקְבֹּר כֹּה יַעֲשֶׂה ה' לִי וְכֹה יִסִּיף כִּי הִמּוֹת יִפְרִיד בֵּינִי וּבֵינָךְ:
וּתְרָא כִּי מִתְאַמְצָת הִיא לְלָקֶת אֶתְּךָ וּתְחַדְדֵל לְדַבֵּר אֵלַיָּךְ:
וּתִלְכְּנָה שְׁתֵּיֶהֱם עַד בִּאֲנָה בֵּית לְחֵם...

Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge. Your people will be my people, and your God, my God. Where you die, I die, and there I will be buried. Thus and more may the Lord do to me if anything but death parts me from you. When [Naomi] saw how determined she was to go with her, she ceased to argue with her; and the two went on until they reached Bethlehem.

➤ Discuss:

1. What does Ruth consider true friendship?
2. What is Naomi's response?
3. What should we make of this lopsided exchange?

When we turn to the relationship of Jonathan and David, we find Jonathan making more overt gestures of friendship than David. When Jonathan's father Saul tried to kill David, Jonathan put his own life in danger to protect him and re-affirmed the commitment of these two men to each other.

Text #3: I Samuel 20:17, 23

שְׁמוּאֵל א, כ, יז; כג

וַיֹּסֵף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי אֶהְבֵּת נַפְשׁוֹ אֶהְבּוּ... וְהִדְבָּר אֲשֶׁר דִּבְרַנּוּ אֲנִי וְאַתָּה הִנֵּה ה' בֵּינִי וּבֵינְךָ עַד עוֹלָם.

Jonathan, out of his love for David, persuaded him again, for he loved him as himself...As for the promise we made to each other, may the Lord be witness between you and me forever.

Creating Friendship: Acquire for Yourself a Friend

➤ Ask:

1. What kinds of conflicts arise when your parents don't like your friends? Or, as parents, what if you don't like your child's friends? Why does this matter?
2. Why do friends need to state their friendship in times of crisis?
3. Does friendship always mean comparable levels of commitment and devotion? Can a consistently one-sided relationship be a true friendship?

Text #4: Rabbi Steinsaltz: *Simple Words*

Although the exchanges in friendship are not measured, friendship is mutual. Friends have to maintain a sense of equity. A parasite is not a friend. One party may be stronger, or the friends may rely on each other for different things, but there must be mutuality in the relationship; friends have to be able to lean on each other.

➤ Ask:

1. How does this passage illuminate the passages from Ruth and Samuel?

Part 2: Friendship in the Talmud (15 minutes)

➤ Ask the group to read texts 5 and 6 and then discuss.

Text #5: Babylonian Talmud Ta'anit 23a

תלמוד בבלי מסכת תענית, דף כג עמוד א
או חברותא או מיתותא.

Either friendship or death.

Text #6: Ecclesiastes 4:9–10

קהלת ד, ט י
טובים השנים מן האחד אשר יש להם שכר טוב בעמלם:
כי אם יפלו האחד יקים את חברו ואילו האחד שיפול ואין שני להקימו:

Two are better than one because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falls, for he has not another to help him up.

➤ Ask:

1. The Talmudic quote sounds very harsh. How do you understand it?
2. How might the quote from the Bible help explain the quote from Talmud?

Creating Friendship: Acquire for Yourself a Friend

► Continue by reading texts #7 and #8, either with a partner or as a group.

Text #7: Babylonian Talmud Berakhot 31a

תלמוד בבלי מסכת ברכות דף לא עמוד א
אל יפטר אדם מחבירו אלא מתוך דבר הלכה.

One should not part from a friend without exchanging words of *halakha* (Jewish law).

Text #8: Babylonian Talmud Ta'anit 7a

תלמוד בבלי מסכת תענית דף ז עמוד א
הרבה למדתי מרבתי ומחבירי יותר מרבתי, ומתלמידי יותר מכולן.

I have learned much from my teachers, but from my friends I have learned more than from my teachers, and from my students most of all.

► Ask:

1. What is the relationship between friendship and study that is captured in these two Talmudic statements?
2. Why should you part with a friend through words of study? How does that change the friendship or the act of study?

Part 3: What to Seek in a Friend: Cicero and Maimonides (25 minutes)

Note: If you are limited in time, skip text #9 and move straight to text #10.

The Role of Loyalty in Friendship: The View of a Roman Statesman

Marcus Tullius Cicero (106 BCE– 43 BCE) was a Roman philosopher and statesman whose works have had an enduring influence on Western civilization. His political career was influential, but he picked the wrong side of history and was considered an enemy of The State when political power shifted to Mark Anthony. He was murdered. He wrote widely on many important subjects, including friendship. The following excerpt is from *De Amicitia* (On Friendship):

Text #9: Marcus Tullius Cicero: *De Amicitia* (On Friendship)

Now the support and stay of that unswerving constancy which we look for in friendship, is loyalty; for nothing is constant that is disloyal. Moreover, the right course is to choose for a friend one who is frank, sociable, and sympathetic—that is, one who is likely to be influenced by the same motives as yourself—since all these qualities conduce to loyalty; for it is impossible for a man to be loyal whose nature is full of twists and twinings; and, indeed, one who is untouched by the same influences as yourself and is naturally unsympathetic cannot be either loyal or steadfast. To this observation should be added a requirement tending to produce that steadfastness, which I have been discussing for some time: a friend must neither take pleasure in bringing charges against you nor believe them when made by others. And so, the truth of what I said in the beginning is established: “Friendship cannot exist except among good men.”

Loeb Classical Library (London: Harvard University Press: 1953) pp.175–177

► Ask:

1. What do you think Cicero looked for in a friend?
2. How does Cicero define loyalty?
3. What do you think the expression "Friendship cannot exist except among good men" means?

Texts #10 and #11

Contrast Cicero's understanding of friendship to that of Maimonides in his commentary to *Mishna Pirkei Avot* (Ethics of the Fathers) 1:6. Maimonides, the famous physician and philosopher (12th Century, Spain), was a staunch advocate of many Aristotelian values. Here he is intrigued by the verbs used in this mishna: *to make* and *to acquire*. These are active verbs and for Maimonides, they denote commitment to craft friendship with intention rather than assume it. Note: in Cicero's view, the highest level of friendship comes between those who have similar values. With similar values in place, loyalty presents little challenge, since the person you love is like you. In Maimonides' view, friendship becomes a creative endeavor precisely because you should seek out people to befriend who are not like you but better than you and earn their friendship.

Text #10: Ethics of Our Fathers 1:6

משנה אבות פרק א משנה ו

יהושע בן פרחיה ונתאי הארבלי קבלו מהם יהושע בן פרחיה אומר עשה לך רב וקנה לך חבר והוי דן את כל האדם לכף זכות:

Joshua ben Perahyah taught: Make for yourself a teacher; acquire for yourself a friend; judge everyone with the scale weighted in his favor.

Text #11: Maimonides, commentary on Ethics of Our Fathers 1:16

פירוש המשנה לרמב"ם מסכת אבות פרק א משנה ו

עשה לך רב - ואפילו לא היה ראוי להיות לך לרב, אבל שימהו לרב עד שתמסור לו הלימוד ותושג לך החכמה, לפי שאין לימוד האדם מעצמו כלימודו מזולתו, אלא לימודו מזולתו יותר קיים אצלו ויותר מבואר, ואפילו היה כמותו בחכמה או למטה הימנו. וכך בארו בפירוש זה הציווי.

ואמרו וקנה לך חבר - הוציאו בלשון קנייה, ולא אמרו: עשה לך חבר, או: התחבר לחברים, וכיוצא בזה, והכוונה שראוי לאדם שיקנה לעצמו חבר על כל פנים, כדי שיתקנו בו כל עניניו, כמו שאמרו: "אי חברא אי מיתותא", ואם לא מצאו - צריך להשתדל בו, ואפילו ימשכהו לחברות תחילה עד שיהיה חבר, ולא יסור מלכת אחר רצונו, עד שיחזק חברותו, כמו שיאמרו אנשי המוסר: כאשר תתחבר, אל תתחבר לפי מידותיך, אלא התחבר לפי מידות חברך. וכאשר יסמוך כל אחד משני החברים על זה הציווי, תהיה כוונת כל אחד מהם להשלים רצון חברו, ותהיה כוונת שניהם דבר אחד בלא ספק. ומה טוב מאמר אריסטו: "החבר - אחר שהוא אתה".

והחברים - שלושה מינים: חבר תועלת, וחבר נחת, וחבר מעלה. אמנם חבר התועלת, הרי הוא כחברות שני השותפים, וחברות המלך וחיליו. ואמנם חבר הנחת, הרי הוא שני מינים: חבר הנאה, וחבר בטחון. אמנם חבר הנאה, הרי הוא כחברות הזכרים לנקבות וכיוצא בה. ואמנם חבר הבטחון, הרי הוא שיהיה לאדם חבר שתבטח נפשו בו, לא ישמר ממנו לא במעשה ולא בדיבור, ויגלה לו כל עניניו, הנאה מהם והמגונה, מבלי חשש ממנו שישגיחו בכל זה חסרון, לא אצלו ולא אצל זולתו. כי אם יגיע לנפש בטחון באיש עד לזה השעור - תמצא רוב נחת בשיחתו ובחברותו. ואוהב המעלה, הוא שתהיה תאות שניהם וכוונתם למטרה אחת, והיא: הטוב, וירצה כל אחד להעזר בחברו בהגיע הטוב ההוא לשניהם יחד. וזה הוא החבר אשר ציוה לקנותו, והוא כחברות הרב לתלמיד והתלמיד לרב.

“Make for yourself a teacher”: That is to say, even if he is not suited to be your teacher put him in the position of being your teacher until it seems to you that he is indeed teaching. Thus you shall acquire wisdom, for learning from another is of a different quality from learning on one’s own. Learning on one’s own is good but learning from another endures longer and is more clearly understood. This holds true if he is your equal or even your inferior in wisdom.

“Acquire for yourself a friend”: Note the language of acquisition. It does not say, “Make for yourself a friend”, or, “Become friendly with others”. The point is, a person must acquire someone who will love him, who will correct his deeds and all of his matters. As the saying goes, “Either friendship or death” (BT Ta’anit 23a). And if he does not find a friend, he must persevere with all his heart, even to the point of seducing the other person to love him until he wins his love. He should not cease from bowing to his will until his love is strong. As the teachers have said: When you love, do not love on your own terms but rather on the terms of your beloved.

And when both friends act according to this principle, each will seek to fulfill the will of the other and they will share a single intention. How fitting are Aristotle’s words in this regard: “A friend is a second self.”

There are three types of friends: 1) a useful friend; 2) a pleasant friend; 3) a friend who ethically inspires and instructs.

Useful friends are like two partners; theirs is like the friendship between a king and his army.

There are two kinds of pleasant friends: the delightful friend and the trusted friend. The love of men for women is characteristic of the relationship with the delightful friend. A trusted friend inspires full confidence so that you feel it unnecessary to be reserved with him in action or in speech. Rather you will be able to reveal to him all your concerns, the good and the ugly, without fear that you will be hurt either by him or anyone else. When one achieves this level of confidence in another person he will discover deep pleasure in speaking with him and loving him.

When both friends yearn for and are directed toward one goal, namely, the good, they are to each other ethically inspiring friends. Each one will want to be helped by his friend in achieving that good for both of them together. And this is the kind of friend that we are commanded to acquire. This kind of friendship is similar to the friendship that a teacher feels for a student and a student feels for a teacher.

Creating Friendship: Acquire for Yourself a Friend

➤ Ask:

1. Restate in your own words the three levels of friendship presented here.
2. Think to yourself of your own friends and place them within these three categories: the useful friend, the delightful friend and the ethically instructive friend. Do you think that these categories overlap?
3. There are two levels of delightful friends in this passage. What are they?
4. How would you move a friend from one type to another? Can you?
5. How does Maimonides use this framework to understand his original dilemma about the word “acquire” when it comes to friendship?
6. How do we learn to trust another person?

Conclusion (5 minutes)

➤ Ask:

1. How has this Jewish view of friendship helped shape or challenge your own thinking on friendship?
2. What must we do to earn friendship?
3. How can you identify and create more meaning in your friendships?
4. What can you do to be a better friend to others?

Opening and Introductions

Text #1: Rabbi Adin Even-Israel Steinsaltz: *Simple Words*

What...is the essence of friendship? It is the voluntary sharing with another of things that are important for me, whether it is sharing my possessions or my persona, my time or my secrets. In fact, this sharing does not always mean giving, but rather it is the will to allow somebody else to participate in something that is dear to me.

Part 1: Biblical Sources: Can There Ever Be “Even” Friendships?

Text #2: Ruth 1:16–19

רות א, טז יח

וַתֹּאמֶר רוּת אֶל תִּפְגְּעִי בִי לְעִזְבוֹתִי לְשׁוּב מֵאַחֲרַיִךְ כִּי אֵל אֲשֶׁר תִּלְכִּי אֵלָּהּ וּבְאֲשֶׁר תִּלְיִנִי אֶלֶיךָ עִמִּי וְאֶלְקֵיֶיךָ אֶלְקָי:

בְּאֲשֶׁר תִּמְוִתִי אָמוֹת וְשֵׁם אֲקַבֵּר כֹּה יַעֲשֶׂה ה' לִי וְכֹה יִסִּיף כִּי הִמְנֹת יִפְרִיד בֵּינִי וּבֵינֶיךָ:
וַתֵּרָא כִּי מִתְאַמְצֶת הִיא לְלַכֵּת אִתָּהּ וַתִּתְחַדֵּל לְדַבֵּר אֵלֶיהָ:
וַתִּלְכְּנָה שְׁתֵּיהֶם עַד בִּאְנָה בֵּית לְחָם...

Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge. Your people will be my people, and your God, my God. Where you die, I die, and there I will be buried. Thus and more may the Lord do to me if anything but death parts me from you. When [Naomi] saw how determined she was to go with her, she ceased to argue with her; and the two went on until they reached Bethlehem.

Text #3: I Samuel 20:17, 23

שמואל א, כ, יז; כג

וַיֹּסֵף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי אֶהְבֵּת נַפְשׁוֹ אֶהְבֹּ... וְהִדְבָּר אֲשֶׁר דִּבְרַנּוּ אֵינִי וְאַתָּה הִנֵּה ה' בֵּינִי וּבֵינֶיךָ עַד עוֹלָם.

Jonathan, out of his love for David, persuaded him again, for he loved him as himself...As for the promise we made to each other, may the Lord be witness between you and me forever.

Text #4: Rabbi Steinsaltz: *Simple Words*

Although the exchanges in friendship are not measured, friendship is mutual. Friends have to maintain a sense of equity. A parasite is not a friend. One party may be stronger, or the friends may rely on each other for different things, but there must be mutuality in the relationship; friends have to be able to lean on each other.



Creating Friendship: Acquire for Yourself a Friend

Part 2: Friendship in the Talmud

Text #5: Babylonian Talmud Ta'anit 23a

תלמוד בבלי מסכת תענית, דף כג עמוד א
או חברותא או מיתותא.

Either friendship or death.

Text #6: Ecclesiastes 4:9–10

קהלת ד, ט י
טובים השנים מן האחד אשר יש להם שכר טוב בעמלם:
כי אם יפלו האחד יקים את חברו ואילו האחד שיפול אין שני להקומו:

Two are better than one because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falls, for he has not another to help him up.

Text #7: Babylonian Talmud Berakhot 31a

תלמוד בבלי מסכת ברכות דף לא עמוד א
אל יפטר אדם מחבירו אלא מתוך דבר הלכה.

One should not part from a friend without exchanging words of *halakha* (Jewish law).

Text #8: Babylonian Talmud Ta'anit 7a

תלמוד בבלי מסכת תענית דף ז עמוד א
הרבה למדתי מרבותי ומחבירי יותר מרבותי, ומתלמידי יותר מכולן.

I have learned much from my teachers, but from my friends I have learned more than from my teachers, and from my students most of all.

Part 3: What to Seek in a Friend: Cicero and Maimonides

Text #9: Marcus Tullius Cicero: *De Amicitia* (On Friendship)

Now the support and stay of that unswerving constancy which we look for in friendship, is loyalty; for nothing is constant that is disloyal. Moreover, the right course is to choose for a friend one who is frank, sociable, and sympathetic—that is, one who is likely to be influenced by the same motives as yourself—since all these qualities conduce to loyalty; for it is impossible for a man to be loyal whose nature is full of twists and twinings; and, indeed, one who is untouched by the same influences as yourself and is naturally unsympathetic cannot be either loyal or steadfast. To this observation should be added a requirement tending to produce that steadfastness, which I have been discussing for some time: a friend must neither take pleasure in bringing charges against you nor believe them when made by others. And so, the truth of what I said in the beginning is established: “Friendship cannot exist except among good men.”

Loeb Classical Library (London: Harvard University Press: 1953) pp.175–177

Text #10: Ethics of Our Fathers 1:6

משנה אבות פרק א משנה ו

יהושע בן פרחיה ונתאי הארבלי קבלו מהם יהושע בן פרחיה אומר עשה לך רב וקנה לך חבר והוי דן את כל האדם לכף זכות:

Joshua ben Perahyah taught: *Make* for yourself a teacher; *acquire* for yourself a friend; judge everyone with the scale weighted in his favor.

Text #11: Maimonides, commentary on Ethics of Our Fathers 1:16

פירוש המשנה לרמב"ם מסכת אבות פרק א משנה ו

עשה לך רב - ואפילו לא היה ראוי להיות לך לרב, אבל שימהו לרב עד שתמסור לו הלימוד ותושג לך החכמה, לפי שאין לימוד האדם מעצמו מזולתו, אלא לימודו מזולתו יותר קיים אצלו ויותר מבואר, ואפילו היה כמותו בחכמה או למטה הימנו. וכך בארו בפירוש זה הציווי.

ואמרו וקנה לך חבר - הוציאו בלשון קנייה, ולא אמר: עשה לך חבר, או: התחבר לחברים, וכיוצא בזה, והכוונה שראוי לאדם שיקנה לעצמו חבר על כל פנים, כדי שייתקנו בו כל עניניו, כמו שאמרו: "אי חבא אי מיתותא", ואם לא מצאו - צריך להשתדל בו, ואפילו ימשכהו לחברות תחילה עד שיהיה חבר, ולא יסור מלכת אחר רצונו, עד שיחזק חברותו, כמו שיאמרו אנשי המוסר: כאשר תתחבר, אל תתחבר לפי מידותיך, אלא התחבר לפי מידות חברך. וכאשר יסמוך כל אחד משני החברים על זה הציווי, תהיה כוונת כל אחד מהם להשלים רצון חברו, ותהיה כוונת שניהם דבר אחד בלא ספק. ומה טוב מאמר אריסטו: "החבר - אחר שהוא אתה".

והחברים - שלושה מינים: חבר תועלת, וחבר נחת, וחבר מעלה. אמנם חבר התועלת, הרי הוא כחברות שני השותפים, וחברות המלך וחייליו. ואמנם חבר הנחת, הרי הוא שני מינים: חבר הנאה, וחבר בטחון. אמנם חבר הנאה, הרי הוא כחברות הזכרים לנקבות וכיוצא בה. ואמנם חבר הבטחון, הרי הוא שיהיה לאדם חבר שתבטח נפשו בו, לא ישמר ממנו לא במעשה ולא בדיבור, ויגלה לו כל עניניו, הנאה מהם והמגונה, מבלי חשש ממנו שישגיגהו בכל זה חסרון, לא אצלו ולא אצל זולתו. כי אם יגיע לנפש בטחון באיש עד לזה השעור - תמצא רוב נחת בשיחתו ובחברותו. ואוהב המעלה, הוא שתהיה תאות שניהם וכוונתם למטרה אחת, והיא: הטוב, וירצה כל אחד להעזר בחברו בהגיע הטוב ההוא לשניהם יחד. וזה הוא החבר אשר ציוה לקנותו, והוא כחברות הרב לתלמיד והתלמיד לרב.

"Make for yourself a teacher": That is to say, even if he is not suited to be your teacher put him in the position of being your teacher until it seems to you that he is indeed teaching. Thus you shall acquire wisdom, for learning from another is of a different quality from learning on one's own. Learning on one's own is good but learning from another endures longer and is more clearly understood. This holds true if he is your equal or even your inferior in wisdom.

"Acquire for yourself a friend": Note the language of acquisition. It does not say, "Make for yourself a friend", or, "Become friendly with others". The point is, a person must acquire someone who will love him, who will correct his deeds and all of his matters. As the saying goes, "Either friendship or death" (BT Ta'anit 23a). And if he does not find a friend, he must persevere with all his heart, even to the point of seducing the other person to love him until he wins his love. He should not cease from bowing to his will until his love is strong. As the teachers have said: When you love, do not love on your own terms but rather on the terms of your beloved.



Creating Friendship: Acquire for Yourself a Friend

And when both friends act according to this principle, each will seek to fulfill the will of the other and they will share a single intention. How fitting are Aristotle's words in this regard: "A friend is a second self."

There are three types of friends: 1) a useful friend; 2) a pleasant friend; 3) a friend who ethically inspires and instructs.

Useful friends are like two partners; theirs is like the friendship between a king and his army.

There are two kinds of pleasant friends: the delightful friend and the trusted friend. The love of men for women is characteristic of the relationship with the delightful friend. A trusted friend inspires full confidence so that you feel it unnecessary to be reserved with him in action or in speech. Rather you will be able to reveal to him all your concerns, the good and the ugly, without fear that you will be hurt either by him or anyone else. When one achieves this level of confidence in another person he will discover deep pleasure in speaking with him and loving him.

When both friends yearn for and are directed toward one goal, namely, the good, they are to each other ethically inspiring friends. Each one will want to be helped by his friend in achieving that good for both of them together. And this is the kind of friend that we are commanded to acquire. This kind of friendship is similar to the friendship that a teacher feels for a student and a student feels for a teacher.



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