

Hashem G-d, said, “It is not good that man is alone; I will make him a helper corresponding to him.” (2:18)

Interestingly, the creation of Man is the only creation in which the word *tov*, “good”, is not mentioned. Regarding every other creation, the Torah writes, “Hashem saw that it was good.” Concerning man, however, the Torah writes, “It is not good that man be alone.” This indicates that man in his “single” state is not good. He is not yet complete. Every creation was complete and, thus, good – except for man, the apex of Creation. He needed a mate, a partner in life, before Hashem would put His seal of approval on him. This is why in the Talmud Yevamos 63a, Chazal say, “Any man who does not have a wife is not an adam.” His *shleimus*, completion, is not in effect until he marries. What seems troubling, is if the purpose of the creation of the woman was to complete man, why then do Chazal say that *zachah*, “If man merits, then she is a helper; if he does not merit, she is *k’negdo*, against him.” How could something whose sole purpose is to bring about “good” and to complete the structure of man suddenly be transformed into an opposing force?

Horav Tuvia Lisitzin, zl, derives from this that the greater the creation, the more sublime the handiwork, the more essential it is for one to be deserving to merit this gift. Man is the crown of Creation, the culmination of Hashem’s handiwork. In order for him to achieve the *tov* inherent in his creation, he must be *zocheh*, deserving. There is no compromise.

Why did Hashem create man in such a manner that his perfection could not be achieved until much later, when he marries and takes a partner in life? Apparently, something is valued more when one senses what he is missing. Man is created in conjunction with his mate. He searches through life for his missing component. When he succeeds in finding his *bashert*, predestined mate, he achieves perfection. He begins to understand the essence of perfection, since he has had the opportunity to sense the void in his life.

Rav Lisitzin presents a parallel concerning Torah. Torah is the reason for Creation. It is the apogee, the pinnacle of Creation. Yet, Chazal remark that if one is *zocheh*, merits, it is a life-sustaining, therapeutic elixir. To one who is not *zocheh*, however, the Torah is a *som ha’mavess*, poison.

The concept of zachah pertains to a level of perception which goes beyond performing good deeds. It is something that it is within the grasp of prayer. Only through supplication can one achieve the level of zachah, meriting, through which the inherent good which Torah catalyzes becomes his. Likewise, tefillah generates the opportunity by which he merits to receive his eizer, helpmate, in life. Concerning both of these tovs, however, if one does not merit, he will not be able to sustain them. The woman who should change his life and bring an overwhelming good will do so only if he is zocheh. The Torah that can sustain him and cause him to enjoy unparalleled good will do so only if he is zocheh. It is all up to him. If he wants it enough, he will pray that he is worthy of receiving it, as the really “good” things in life are catalyzed only through prayer.