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Tu B’Ab (Tu B’[Av](feasts.html)) - טו באב

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[I. Introduction 1](#_Toc459041509)

[II. Intertribal marriage permitted 5](#_Toc459041510)

[III. Benjamin re-enters the nation 6](#_Toc459041511)

[IV. Death decree ended 7](#_Toc459041512)

[V. Barriers removed 7](#_Toc459041513)

[VI. Burial at Betar 8](#_Toc459041514)

[VII. Firewood brought 9](#_Toc459041515)

[VIII. Other Tu B’Ab Events 9](#_Toc459041516)

[IX. A Day of Love 10](#_Toc459041517)

[X. Ascent and Descent 11](#_Toc459041518)

[XI. Names given to Tu B’Ab 12](#_Toc459041519)

[XII. The Tu B’Ab dance 14](#_Toc459041520)

[XIII. Customs 14](#_Toc459041521)

[XIV. In The Midrash 15](#_Toc459041522)

[XV. Comfort 16](#_Toc459041523)

[XVI. Tu B’Ab and Tu B’Shebat 16](#_Toc459041524)

[XVII. Timing 21](#_Toc459041525)

[XVIII. In Other Religions 21](#_Toc459041526)

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# I. Introduction[[1]](#footnote-1)

Tu B’Ab[[2]](#footnote-2) (Tu B’[Av](feasts.html)) is surely the [festival](festival.html) which formed the basis for the [Gentile](gen-jew.html) celebration of Valentine’s Day. Never the less, the [two](two.html) dates are rooted very differently. Tu B’Ab is focused on the love between Husband and wife, between Israel and [HaShem](hashem.html).[[3]](#footnote-3) Valentine’s Day is focused on pagan ideas and values which are foreign to Torah.

Tu B’Ab - טו באב is a date. The [Hebrew](hebrew.html) [letters](letters.html) are used to form a date: Tet - ט = 9, Vav - ו = 6; 9+6=15. Thus the date for Tu B’Ab is the 15th day of the [Hebrew](hebrew.html) month of Ab. The [fifteenth](fifteen.html) of the month of Ab (the [fifth](five.html) month), has the character of a minor [festival](festival.html). Brides and grooms who marry on this day do not fast. Tu B’Ab is also called Chamishah-Asar B’Ab, which is how we pronounce the [number](nchart.html) 15, in the month of Ab.

So, when is Tu B’[Av](feasts.html)? Here are the dates for Tu B’[Av](feasts.html) in the near term:

[Av](feasts.html) 15, 5776 begin the evening of August 8 and end the evening of **August 19, 2016**

Tu B’Ab occurs on a full [moon](chodesh.html), as the [Hebrew](hebrew.html) [calendar](calendar.html) is both lunar in its months and solar in its years. Ancient cultures which link the full [moon](chodesh.html) with love, fertility, and romance are derived from [HaShem](hashem.html)’s meaning for *this* day.

Tu B’Ab is [one](one.html) of the more obscure and yet deeply profound holidays in the [Jewish](gen-jew.html) [calendar](calendar.html). To emphasize this, our Sages point out that virtually every major [holiday](festival.html) will pale away after the [Mashiach](mashiach.html) arrives and Tu B’Ab will come to the forefront.

This festive day comes [six](six.html) days after [Tisha B’Ab](tishabav.html), the 9th of Ab, which culminates a [three](three.html) week period of sadness and repentance. It also comes only [two](two.html) weeks before [Elul](elul.html) which begins a [forty](forty.html) day period of repentance. As such, Tu B’Ab is a festive [time](time.html) sandwiched between [two](two.html) periods of great repentance. This positioning gives us a clue as to the real nature of this minor [festival](festival.html).

When we look at the structure of Pesach, we see that the first and last days are Yamim Tovim, with a bridge of Chol Hamoed. In the future, Tisha B’Av will become a moed. The seventh day after Tishah B’Ab will be the culmination of that festival of redemption — Tu B’Ab. Just as the seventh day     marks the height of Pesach, so, too, Tu B’Ab will be the peak of the festival of redemption.

On a conceptual level, the 15th of Ab is the end, or correction, of the 9th of Ab.

We spiral forward in [time](time.html). Each place on the spiral has its own holiness and its own [events](feasts.html). We look for [events](feasts.html) of [freedom](freedom.html) on [Passover](passover.html) because that is the season for [freedom](freedom.html). In the same way we look for tragedies on the seventeenth of [Tammuz](feasts.html)[[4]](#footnote-4) and the [three](three.html) weeks culminating in the [ninth](nine.html) of Ab[[5]](#footnote-5), because that is the [time](time.html) now [appointed](settimes.html) for tragedy. As we spiral towards Tu B’Ab, we should expect to see the [spiritual](physical.html) energy of this day bring out [events](feasts.html) that have the character of [events](feasts.html) that occurred in the past, on this date.

The theme of Tu B’Ab is love and the unity that love brings.

It is worth noting that only the Biblical [calendar](calendar.html) has this effect. We will not see this in the Gregorian or any other [calendar](calendar.html) system. It is for this reason that we need to learn [HaShem](hashem.html)’s [calendar](calendar.html) and pay close attention to it.

Let’s begin to understand this special day by examining a major aspect of this day as noted in the [Talmud](orallaw.html):

***Taanit 26b*** *R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE* [*FIFTEENTH*](fifteen.html) *OF AB AND THE DAY OF* [*ATONEMENT*](kippur.html)*. ON THESE DAYS THE DAUGHTERS OF* [*JERUSALEM*](city.html) *USED TO* [*WALK*](walking.html) *OUT IN WHITE GARMENTS WHICH THEY BORROWED IN ORDER NOT TO PUT TO SHAME ANY* [*ONE*](one.html) *WHO HAD NONE. ALL THESE GARMENTS REQUIRED RITUAL DIPPING. THE DAUGHTERS OF* [*JERUSALEM*](city.html) *CAME OUT AND DANCED IN THE VINEYARDS EXCLAIMING AT THE SAME* [*TIME*](time.html)*, YOUNG MAN, LIFT UP THINE* [*EYES*](body.html) *AND SEE WHAT THOU CHOOSEST FOR THYSELF. DO NOT SET THINE* [*EYES*](body.html) *ON BEAUTY BUT SET THINE* [*EYES*](body.html) *ON [GOOD] FAMILY.* [*GRACE*](grace.html) *IS DECEITFUL, AND BEAUTY IS VAIN; BUT A WOMAN THAT FEARETH THE LORD, SHE SHALL BE PRAISED. AND IT FURTHER SAYS, GIVE HER OF THE FRUIT OF HER* [*HANDS*](fourteen.html)*; AND LET HER WORKS PRAISE HER IN THE GATES.*

In the wake of this famous [Mishna](orallaw.html) at the end of Tractate Taanit, there are many who call Tu B’[Av](feasts.html), the “Love [Festival](festival.html).” Yet, it would be more appropriate to call it the “Matchmaking [Festival](festival.html),” or perhaps “Choose-Day,” because the girls approach the young men so that they pick the wife of their choice. Obviously, love lurks somewhere in the background; not promiscuous, unrestrained “free-love”, but a pure love that develops between a young man and his single and unique [heart](body.html)’s choice. So, let’s go out on a [journey](stages.html) of choice.

Although the Mishnah does not make a clear distinction between Tu B’[Av](feasts.html) and [Yom Kippur](kippur.html), nonetheless, it goes without saying that these [two](two.html) days are significantly different, and allude to [two](two.html) different types of match or “choice”. In familiar terms, matches made on [Yom Kippur](kippur.html) are more inclined to the traditional “Charedi” standards, a match that is founded primarily on a similarity between the families and their social status, made mainly by the parents, while the young (sometimes very young) couple just has to confirm it at the final [stages](stages.html). Such matches are usually announced on the [wedding](wedding.html) invitation with the phrase, “the [marriage](mashal.html) of so-and-so with the girl of his age, so-and-so.” “A girl of his age” refers to his soulmate, who is suited to him and destined to him from [Heaven](heaven.html), “Grapes of a vine with grapes of a vine.”

By contrast, the matches of Tu B’[Av](feasts.html) are a “modern match” (or even “secular”), the young couple find [one](one.html) another, with mutual attraction being a primary incentive for their relationship. This is an attraction that often results from the dissimilarity and difference between the [two](two.html); “opposites attract”, as the saying goes. On the invitation of a couple such as this, the custom is to write, “So-and-so with his [heart](body.html)’s choice, so-and-so”.[[6]](#footnote-6)

This difference is reflected in the Talmudic interpretation of the above mentioned [Mishna](orallaw.html).[[7]](#footnote-7) The [Talmud](orallaw.html) begins by explaining that with reference to [Yom Kippur](kippur.html)im, the festivities are clear, “Because it has [forgiveness](forgive.html) and excusing and it is the day on which the second set of Tablets was given”, this is the epitome of the relationship between the Almighty and the [Jewish](gen-jew.html) People, all our [sins](sin.html) are excused and instead of the [first](one.html) set of Tablets, which were broken, we were presented with a second set. The emphasis in this case is not on our choice, so it is evident that matches made on this day are under the impression of “everything is in the [hands](fourteen.html) of [Heaven](heaven.html)”[[8]](#footnote-8) and “From God is a woman to a man”.[[9]](#footnote-9)

By contrast, the [Talmud](orallaw.html) asks, “But what about Tu B’[Av](feasts.html)”? What is the reason here for the festivities? And it offers a [number](nchart.html) of good reasons why. Of these, we will mention just the [first](one.html) [two](two.html), which are directly connected to matches and [marriage](mashal.html).

The [first](one.html) reason is, “The day on which the [tribes](tribes.html) were permitted to intermarry”, since during the [first](one.html) [generation](toldot.html) after the [Land of Israel](city.html) had been conquered, every girl who had no brothers inherited an estate but could only marry someone from her own [tribe](tribes.html). However, in the following [generation](toldot.html) tribal intermarriage was permitted with no limitations. Until then, [marriage](mashal.html) had been “dictated”, but from now onwards, anyone could marry whoever they chose.

The second reason is, “The day that the [Tribe](tribes.html) of [Benjamin](benyamin.html) was permitted to reenter the congregation”. After the war against the [Tribe](tribes.html) of [Benjamin](benyamin.html) (following the episode of the “Concubine in Giv’ah”) the [Jewish](gen-jew.html) People all swore that, “No man should give his daughter to [the [tribe](tribes.html) of] [Benjamin](benyamin.html) as a wife”.[[10]](#footnote-10) Indeed, the custom described in the [Mishna](orallaw.html) is an extension to what is described by the Prophet in this regard, where it states that the solution to the oath would be that the young men of the [Tribe](tribes.html) of [Benjamin](benyamin.html) would “snatch” themselves wives from the girls of Shilo when the latter went out to dance in the vineyards on the [festival](festival.html) of G-d (and it’s reasonable to suggest that this [festival](festival.html) was Tu B’[Av](feasts.html)).[[11]](#footnote-11) This means that although the parents were prevented from making matches between their daughters and men from the [Tribe](tribes.html) of [Benjamin](benyamin.html), these same men could jump in and choose a wife for themselves.

Now, lets note the reference to the ultimate in Human love, the love between husband and wife.

***Taanit 30b*** *R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE* [*FIFTEENTH*](fifteen.html) *OF AB AND THE DAY OF* [*ATONEMENT*](kippur.html)*.*

*I can understand the Day of* [*Atonement*](kippur.html)*, because it is a day of* [*forgiveness*](forgive.html) *and pardon and on it the second Tables of the* [*Law*](law.html) *were given, but what happened on the* [*fifteenth*](fifteen.html) *of Ab? — Rab Judah said in the* [*name*](name.html) *of Samuel: It is the day on which permission was granted to the* [*tribes*](tribes.html) *to inter-marry. Whence may this be adduced? — Scripture says, This is the thing which the Lord hath commanded concerning the daughters of Zelophehad etc., [meaning] ‘this thing’ shall hold good for this* [*generation*](toldot.html) *only. R.* [*Joseph*](joseph.html) *said in the* [*name*](name.html) *of R. Nahman: It is the day on which the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html) *was permitted to re-enter the congregation [of Israel], as it is said, Now the men of Israel had sworn in Mizpah, saying: There shall not any of us give his daughter unto* [*Benjamin*](benyamin.html) *to wife. From what was their exposition? — Rab said: From the phrase ‘any of us’ which was interpreted to mean, ‘but not from any of our children’.*

The [Talmud](orallaw.html), above, notes:

“… It is the day in which the [tribes](tribes.html) were permitted to marry [one](one.html) another.”

Note, again, the reference to the ultimate in Human love – The love between husband and wife.

The commentary of Tosafot adds: “‘the day in which the [tribes](tribes.html) were permitted to marry [one](one.html) another’, this constitutes a Yom Tov ([holiday](festival.html))”. This seems very strange. Tu B’Ab is not [one](one.html) of our major holidays, certainly not of the likes of Yom [HaKippurim](kippur.html)!

Reb [Yaakov](israelja.html) [Yitzchak](isaac.html) of Preshischa, called the Yehudi HaKodesh, the Holy [Jew](gen-jew.html), explained: Tosafot was troubled. What is the comparison between Tu B’Ab and Yom [HaKippurim](kippur.html)? Yom [HaKippurim](kippur.html) is a [holiday](festival.html) because of the forgiving of transgression; Tu B’Ab is for another reason -- the day in which the [tribes](tribes.html) were permitted to marry [one](one.html) another. Rather, it must be that the meaning behind the [two](two.html) days is the same, and this is the intention of Tosafot in its statement, “this constitutes a Yom Tov ([holiday](festival.html)).” Tu B’Ab is also a Yom Tov just like Yom [HaKippurim](kippur.html), because “[one](one.html) who marries is forgiven all his transgressions”. Therefore, the day in which the [tribes](tribes.html) were permitted to marry [one](one.html) another was considered comparable to Yom [HaKippurim](kippur.html).[[12]](#footnote-12) We shall explore the relationship of [marriage](mashal.html) and [atonement](atonemen.html) a little later.

Tu B’Ab is mentioned in the Tanach[[13]](#footnote-13), in Shoftim. Nowhere does the Torah introduce this feast. Without an understanding of the [Oral Torah](orallaw.html), [one](one.html) would be hard pressed to explain the origins of this feast. Let’s examine the pasuk which speaks of this feast:

***Shoftim (Judges) 21:19*** *Then they said, Behold, [there is] a feast* (chag) *of* [*HaShem*](hashem.html) *in Shiloh yearly [in a place] which [is] on the north side of Beth-el, on the* [*east*](east.html) *side of the highway that goeth up from Beth-el to* [*Shechem*](city.html)*, and on the south of Lebonah.*

In order to understand the significance of the feast of the 15th of Ab, we will consult the [Gemara](orallaw.html), in Taanit 30b-31a, where we will find the explanations of exactly why this feast day is a day of happiness.

The [Gemara](orallaw.html)[[14]](#footnote-14) quotes [six](six.html) reasons why Tu B’Ab was made a [holiday](festival.html):

1. [Marriage](mashal.html) between different [tribes](tribes.html) of Israel was permitted that day. In the desert, a ban on inter-tribal [marriage](mashal.html) insured that land would not pass out of the [hands](fourteen.html) of the [tribe](tribes.html) it originally belonged to.[[15]](#footnote-15)

* **Love between husband and wife.-**

1. Intermarriage with the [tribe](tribes.html) of [Benjamin](benyamin.html) was once again permitted after the *Pilegesh B’giva* civil war.[[16]](#footnote-16) [[17]](#footnote-17)

* **Love between husband and wife.-**

1. The [generation](toldot.html) that left Egypt ceased to die in the wilderness. Consequently, Moses returned to his previous high level of prophecy.[[18]](#footnote-18)

* **Love between** [**HaShem**](hashem.html) **and His bride.-**

1. King Hosea permitted residents of the Northern Kingdom to make the pilgrimage to [Jerusalem](city.html), once again.[[19]](#footnote-19)

* **Love between** [**HaShem**](hashem.html) **and His bride.-**

1. The dead of the great fallen [city](city.html) of Betar were granted burial by the Roman government.

**- Love between Israel and those who could never repay.-**

1. Starting on the [fifteenth](fifteen.html) of Ab the sharp heat of the [sun](hachama.html) begins to wane. Wood cut after that date was thus unfit for use on the Altar; it was feared to be wormy.

**- Love between** [**HaShem**](hashem.html) **and His bride (the wood was used for the** [**fire**](fire.html) **on the altar, which was used to draw us near to** [**HaShem**](hashem.html)**.)**

The reason for the [exile](galuyot.html), and the destruction of the [Temple](temple.html) was: Baseless hatred between [HaShem](hashem.html)’s people. It is becoming clear that the [holiday](festival.html) of Tu B’Ab is the [tikkun](tikkun.html), the rectification of this great tragedy. The descent of [Tisha B’Ab](tishabav.html) and its tragedies has as its [tikkun](tikkun.html) the ascent of Tu B’Ab.

The [Temple](temple.html) was a manifestation of the unity of the sons of Israel. The primary [tribes](tribes.html) were Judah (the son of Leah who would be king), and the [tribe](tribes.html) of [Joseph](joseph.html) (the favorite son, the [first](one.html) son of Rachel). It may be argued that had the sons of [Jacob](israelja.html) all been united, the [Temple](temple.html) would have stood in the portion of [Joseph](joseph.html) ([Jerusalem](city.html)) and kingship would have been the realm of Judah. With the sons of Rachel and Leah united, this [Temple](temple.html) would never have fallen.

Unfortunately, the brothers were never able to resolve their differences with [Joseph](joseph.html). The son of Rachel who became the unifying symbol of the people was [Benjamin](benyamin.html), and the [Temple](temple.html) stood in his portion. This explains the [tears](mashal.html) of [Joseph](joseph.html) and [Benjamin](benyamin.html) at the moment when [Joseph](joseph.html) reveals himself to his brothers:

***Bereshit (Genesis) 45:14*** *And he fell upon his brother* [*Benjamin*](benyamin.html)*’s* [*neck*](body.html)*, and wept; and* [*Benjamin*](benyamin.html) *wept upon his* [*neck*](body.html)*.*

***Megillah 16b; Rashi - Genesis 45:14*** *Rabbi Eleazar said: “[*[*Joseph*](joseph.html)*] wept for the* [*two*](two.html) *Temples which were destined to be in the territory of* [*Benjamin*](benyamin.html) *and to be destroyed... [*[*Benjamin*](benyamin.html)*] wept for the* [*Tabernacle*](mikdash.html) *of Shiloh which was destined to be in the territory of* [*Joseph*](joseph.html) *and to be destroyed.*

On [Tisha B’Ab](tishabav.html), the 9th of Ab, in the days of Moshe, the [tribes](tribes.html) of [Joseph](joseph.html) and Judah were united: When the spies returned only Joshua and Caleb, from the [tribes](tribes.html) of [Joseph](joseph.html) and Judah respectively, remained steadfast in their [desire](needs.html) to enter Israel. They serve as the prototypes for the [Messiah](mashiach.html) from [Joseph](joseph.html), and the [Messiah](mashiach.html) from David (Judah), who usher in the Messianic Era.[[20]](#footnote-20) Watch this theme of the interplay between the sons of Leah and the sons of Rachel as we [study](study.html).

Let’s look at each of these [six](six.html) reasons, given by Chazal, in greater detail:

# II. Intertribal [marriage](mashal.html) permitted

***Taanit 30b*** *R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE* [*FIFTEENTH*](fifteen.html) *OF AB AND THE DAY OF* [*ATONEMENT*](kippur.html)*. I can understand the Day of* [*Atonement*](kippur.html)*, because it is a day of* [*forgiveness*](forgive.html) *and pardon and on it the second Tables of the* [*Law*](law.html) *were given, but what happened on the* [*fifteenth*](fifteen.html) *of Ab? — Rab Judah said in the* [*name*](name.html) *of Samuel: It is the day on which permission was granted to the* [*tribes*](tribes.html) *to inter-marry. Whence may this be adduced? — Scripture says, This is the thing which the Lord hath commanded concerning the daughters of Zelophehad etc., [meaning] ‘this thing’ shall hold good for this* [*generation*](toldot.html) *only.*

The Torah tells us in Bamidbar:

***Bamidbar (***[***Numbers***](nchart.html)***) 36:8-9*** *“any unmarried woman who inherits property... shall marry* [*one*](one.html) *from a family of the* [*tribe*](tribes.html) *of her father’s, so that...an* [*inheritance*](inherit.html) *will not pass from* [*one*](one.html)[*tribe*](tribes.html) *to another.”*

The theme of division and reunion may be the key to the reasons offered by the [Talmud](orallaw.html). Significantly, the prohibition of inter-tribal [marriage](mashal.html) began with the daughters of **Tzelafchad**, who were from the [**tribe**](tribes.html) **of** [**Joseph**](joseph.html). Surely this [law](law.html), which maintained each [tribe](tribes.html) as insulated and separate, also had a negative impact on interpersonal relationships between [Jews](gen-jew.html).

This restriction prevented the transfer of the [inheritance](inherit.html) a woman received from her father to her husband’s [tribe](tribes.html) permanently upon her death. On the 15th of Ab, the Sages arrived at the conclusion, based on an understanding of a verse, that this restriction only applied to the [generation](toldot.html) that entered the [land of Israel](city.html) with Joshua. The lifting of this restriction was a cause of great joy, especially among women. Previously, if a woman was an heiress, she could only marry someone from within her [tribe](tribes.html). Now, all women were free to marry any man from any [tribe](tribes.html). Because of the joy that was experienced in that [time](time.html), this date, the anniversary of that lifting of the restriction, is also a day of great joy.

Tu B’Ab marks reunifications with the sons of Rachel who had become estranged from the [community](community.html).

In earlier times Tu B’Ab was a [festival](festival.html) dedicated to young [Jewish](gen-jew.html) men and women finding their mates. Even today, the wall posters of [Jerusalem](city.html) announce special Tu B’Ab [prayers](prayer.html) for finding a match.

# III. [Benjamin](benyamin.html) re-enters the [nation](nations.html)

***Taanit 30b*** *R.* [*Joseph*](joseph.html) *said in the* [*name*](name.html) *of R. Nahman: It is the day on which the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html) *was permitted to re-enter the congregation [of Israel], as it is said, Now the men of Israel had sworn in Mizpah, saying: There shall not any of us give his daughter unto* [*Benjamin*](benyamin.html) *to wife. From what was their exposition? — Rab said: From the phrase ‘any of us’ which was interpreted to mean, ‘but not from any of our children’.*

The next reason the [Gemara](orallaw.html) offers is that of Rav [Yosef](joseph.html) in the [name](name.html) of Rav Nachman. In Shoftim (Judges), chapters 19-20, we find the incident of the *Pilegesh B’giva.* A man was [traveling](mashal.html) with his concubine, Pilegesh, and servant back to his home. As evening approached, the group of travelers arrived in the [city](city.html) of Giv’ah, in the territory of the [tribe](tribes.html) of [Benjamin](benyamin.html), hoping to find a place to stay. Only [one](one.html) old man offered to put the group up.

He brought them to his home, and offered them and their donkeys [food](food.html) and drink. As the guests were refreshing themselves, [wicked](wicked.html) people from the [city](city.html) began banging on the door of the house, demanding that the old man send out the [male](male+female.html) guests from his house. The old man went out to the crowd, and tried to appease them by [offering](korbanot.html) his own daughter and the man’s concubine. He pleaded with them not to do anything disgraceful. The crowd took away the concubine. When she returned the next morning, after being assaulted, she collapsed and died on the old man’s doorstep. In the morning, the man discovered his concubine was dead. He took her [body](body.html) with him back home. He then cut her [body](body.html) into [twelve](twelve.html) pieces, sending each [tribe](tribes.html) of Israel a piece, to inform them of the abomination that occurred.

The whole [nation](nations.html) was in an uproar and disgusted by what had happened. Over 400,000 warriors from all [tribes](tribes.html) [gathered](gather.html) to eradicate this evil. The group demanded from the [tribe](tribes.html) of [Benjamin](benyamin.html) that the evil men of Giv’ah be turned over, but the [tribe](tribes.html) refused and joined with the inhabitants of Giv’ah to battle against the rest of the [nation](nations.html). On the [first](one.html) [two](two.html) days of the battle, the unified [tribes](tribes.html) suffered severe casualties. The [tribes](tribes.html) then offered sacrifices, [prayed](prayer.html), cried, and fasted, asking [HaShem](hashem.html) for His assistance. They asked the [Kohen](kohen.html) Gadol, the [High Priest](priests.html), what should be done. He responded that on the next day, the [tribe](tribes.html) of [Benjamin](benyamin.html) would be delivered into the [hands](fourteen.html) of the rest of the [nation](nations.html). That is what happened.

After this incident, the [tribes](tribes.html) swore that they would not let any man from the [tribe](tribes.html) of [Benjamin](benyamin.html) marry their daughters. The people who made the oath felt much remorse over having to take such an action, as they were in essence cutting off a [tribe](tribes.html) from Israel. On the 15th of Ab, it was established that the oath-takers had only intended for the oath to apply to themselves, and not to their children. Hence, on the 15th of Ab, the [tribe](tribes.html) of [Benjamin](benyamin.html) was permitted to “re-enter” the [nation](nations.html) of Israel, and to have their sons marry the daughters of any [tribe](tribes.html). This was a cause for great happiness:

***Shoftim (Judges) 21:19-21*** *Then they said, Behold, [there is] a feast (Chag) of* [*HaShem*](hashem.html) *in Shiloh yearly [in a place] which [is] on the north side of Beth-el, on the* [*east*](east.html) *side of the highway that goeth up from Beth-el to* [*Shechem*](city.html)*, and on the south of Lebonah. Therefore they commanded the children of* [*Benjamin*](benyamin.html)*, saying, Go and lie in wait in the vineyards; And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of* [*Benjamin*](benyamin.html)*.*

The isolation of the members of the [tribe](tribes.html) of [Benjamin](benyamin.html) (second son of Rachel) can be seen in a different light. Their role in the episode of the concubine of Givah was certainly an outrage, but the isolation of an entire [tribe](tribes.html) was even more significant in light of the ongoing division between the sons of Rachel and the sons of Leah.

Tu B’Ab marks reunifications with the sons of Rachel who had become estranged from the [community](community.html).

# IV. Death decree ended

***Taanit 30b*** *Rabbah b. Bar Hanah said in the* [*name*](name.html) *of R. Johanan: It is the day on which the* [*generation*](toldot.html) *of the wilderness ceased to die out. For a Master said: So long as the* [*generation*](toldot.html) *of the wilderness continued to die out there was no divine communication to Moses, as it is said, So it came to pass, when all the men of war were consumed and dead . . . that the Lord spake unto me. [Only then] came the divine communication ‘unto me’.*

The [third](three.html) reason the [Gemara](orallaw.html) gives is that of Rabbi bar Chana in the [name](name.html) of Rabbi Yochanan, said that the adult [Jews](gen-jew.html) who departed [from Egypt](thebirth.html) had a decree placed on them that they were to die before their children entered the [land of Israel](city.html). The [nation](nations.html) [knew](daat.html) that the deaths related to this decree occurred annually on the 9th of Ab.

On the 9th of Ab, when the Children of Israel sent spies to search the land, the [tribes](tribes.html) of [Joseph](joseph.html) and Judah were united: When the spies returned only Joshua and Caleb, from the [tribes](tribes.html) of [Joseph](joseph.html) and Judah respectively, remained steadfast in their [desire](needs.html) to enter Israel. They serve as the prototypes for the [Mashiach](mashiach.html) ben [Yosef](joseph.html), and the [Mashiach](mashiach.html) ben David (Judah), who usher in the Messianic Era.[[21]](#footnote-21)

Each year, every man in the age group destined to die would dig a grave for himself and lie down in it on the eve on the 9th of Ab. 15,000 men were destined to die each year on [Tisha B’Ab](tishabav.html). All those who remained alive come the close of the 9th of Ab would get up, and repeat the same actions the next year. In the fortieth year, everyone arose. Seeing that no [one](one.html) had died, they thought that they might have erred in their calculation of the date, so they returned to their graves every night until the night of the 15th. On the 15th, they saw the full [moon](chodesh.html) which indicated that their calculations were correct, and still no [one](one.html) had died. The decree was over, and there was cause for celebration. This meant that [HaShem](hashem.html) had spared the last 15,000 men. This was truly a day for rejoicing!

Furthermore, the [Gemara](orallaw.html) tells us that as long as those destined to die were still alive, the Divine Communication between [HaShem](hashem.html) and Moshe was on a lower and less personal level, to the extent that the [Gemara](orallaw.html) considers it “no Divine Communication”. Once the 15th of Ab passed and it was confirmed that the decree was no longer, [HaShem](hashem.html) resumed [speaking](mashal.html) to Moshe as he had before the enactment of the decree. As this communication was for the benefit of Israel, the day it returned was a day of rejoicing and celebration.

# V. Barriers removed

***Taanit 30b*** *‘Ulla said: It is the day on which Hosea the son of Elah removed the guards which Jeroboam the son of Nebat had placed on the roads to prevent Israel from going [up to* [*Jerusalem*](city.html)*] on pilgrimage, and he proclaimed, Let them go up to whichever shrine they* [*desire*](needs.html)*.*

The [fourth](four.html) reason the [Gemara](orallaw.html) mentions is that of Ulla. He said that the [wicked](wicked.html) king Jeroboam ben Nevat[[22]](#footnote-22) had placed sentries on the road leading to the [Temple](temple.html), to prevent the [Jews](gen-jew.html) from going to the [Temple](temple.html) on the holidays. This was an attempt to get the [Jews](gen-jew.html) to worship idols. On the 15th of Ab, king Hoshea ben Elah,[[23]](#footnote-23) removed these sentries, allowing the [Jews](gen-jew.html) to once again have access to the [Temple](temple.html) and to serve [HaShem](hashem.html), hence, a cause for celebration.

Hoshea did not lead people toward [Jerusalem](city.html), toward the service of [HaShem](hashem.html); rather he displayed remarkably liberal thinking and was not particular whether his constituents served [HaShem](hashem.html) in the [Temple](temple.html) or foreign deities! Why would this be a cause for celebration? Because Hoshea’s decree reversed the nefarious deeds of his predecessor on the throne, Jeroboam.

Yet even this reversal seems insufficient cause for celebration: Hoshea merely removed the guards charged with preventing pilgrimage to [Jerusalem](city.html). Furthermore, during Hoshea’s reign the [Ten](ten.html) [Tribes](tribes.html) were carried into captivity. In order to understand the significance of Hoshea’s decree, we must [first](one.html) understand the implications of Jeroboam’s actions.

Due to the [spiritual](physical.html) failings of King Solomon, [HaShem](hashem.html) wrested part of the monarchy from the Davidic family.

***1 Melachim (Kings) 11:29-32*** *And it came to pass at that* [*time*](time.html) *when Jeroboam went from* [*Jerusalem*](city.html)*, that the prophet Ahiya the Shilonite found him in the way; and he had clad himself with a* [*new*](new.html) *garment; and the* [*two*](two.html) *were alone in the field. And Ahiya caught the* [*new*](new.html) *garment that was on him, and tore it in* [*twelve*](twelve.html) *pieces. And he said to Jeroboam, “Take your* [*ten*](ten.html) *pieces; for thus said the Lord, the God of Israel, ‘Behold, I will tear the kingdom from the* [*hand*](fourteen.html) *of Solomon, and will give* [*ten*](ten.html)[*tribes*](tribes.html) *to you. But he shall have* [*one*](one.html)[*tribe*](tribes.html) *for my servant David’s sake, and for* [*Jerusalem*](city.html)*’s sake, the* [*city*](city.html) *which I have chosen from all the* [*tribes*](tribes.html) *of Israel.’”*

Jeroboam ignored [HaShem](hashem.html)’s plan and built an alternative place of worship in an attempt to deter the people from [Jerusalem](city.html), and, perhaps, allegiance to the House of David. Motivated by jealousy, totally misdirected and self-centered, Jeroboam did the unthinkable: he built places of worship replete with golden calves:

***1 Melachim (Kings) 12:25-27*** *Then Jeroboam built* [*Shechem*](city.html) *in Mount Ephraim, and lived there; and went out from there, and built Penuel. And Jeroboam said in his* [*heart*](body.html)*, ‘Now shall the kingdom return to the house of David; If this people go up to do* [*sacrifice*](korbanot.html) *in the House of the Lord at* [*Jerusalem*](city.html)*, then shall the* [*heart*](body.html) *of this people turn back to their Lord, to Rehoboam King of Yehuda, and they shall kill me, and go back to Rehoboam King of Yehuda.*

***1 Melachim (Kings) 12:28-29*** *And the king took counsel, and made* [*two*](two.html) *calves of gold, and said to them, “It is too much for you to go up to* [*Jerusalem*](city.html)*; behold your gods, O Israel, which brought you out of the land of Egypt.” And he set* [*one*](one.html) *in Beit-El, and the other he placed in Dan.*

Now we gain some [insight](insights.html) into the actions of Hoshea. Unlike Jeroboam, Hoshea was not afraid or jealous of [Jerusalem](city.html) or David’s family. He may have been an idolater, but he was not filled with [spiritually](physical.html) self-destructive venom and hatred. Thus, his removal of the guards stationed by Jeroboam, indicated healing from the hatred and jealousy and a possibility for reconciliation.

# VI. Burial at Betar

***Taanit 31a*** *R. Mattenah said: It is the day when permission was granted for those killed at Betar to be buried. R. Mattenah further said: On the day when permission was granted for those killed at Betar to be buried [the Rabbis] at Yabneh instituted [the recitation of] the benediction, ‘Who art kind and dealest kindly etc.’; ‘Who art kind’: Because their dead* [*bodies*](body.html) *did not become putrid; ‘And dealest kindly’: Because permission was granted for their burial.*

The [fifth](five.html) reason is that offered by Rav Masnah. On the 9th of Ab, the inhabitants of the [city](city.html) of Betar were killed, during the Bar Kochba revolution. Throughout the entire reign of Hadrian, the burial of these people was forbidden. The corpses, although they all lay exposed, miraculously did not decompose. Finally, years later on the 15th of Ab, the [bodies](body.html) were buried, and given the proper respect due to them

# VII. Firewood brought

***Taanit 31a*** *Rabbah and R.* [*Joseph*](joseph.html) *both said: It is the day on which [every year] they discontinued to fell trees for the altar. It has been* [*taught*](teacher.html)*: R. Eliezer the elder says: From the* [*fifteenth*](fifteen.html) *of Ab onwards the strength of the* [*sun*](hachama.html) *grows less and they no longer felled trees for the altar, because they would not dry [sufficiently]. R. Menashya said: And they called it the Day of the Breaking of the Axe. From this day onwards, he who increases [his* [*knowledge*](knowledge.html) *through* [*study*](study.html)*] will have his life prolonged, but he who does not increase [his* [*knowledge*](knowledge.html)*] will have his life taken away. What is meant by ‘taken away’? — R.* [*Joseph*](joseph.html) *learnt: Him his mother will bury.*

The final reason mentioned is that of Rabba and Rav [Yosef](joseph.html). In the [time](time.html) of the [Temple](temple.html), wood was collected throughout the year for use on the altar. The wood used had to be free of worms. [One](one.html) way of ensuring that the wood was “worm-free” was to let the wood dry out, and worms only inhabit moist wood. The wood that was collected for the altar was [sun](hachama.html) dried, to assure that it would be fit for use. On the 15th of Ab each year, they stopped gathering wood. This is because as of this date, the heat of the [sun](hachama.html) is inadequate to sufficiently dry out freshly cut wood, and therefore it would be difficult to assure that the wood would be fit for use on the altar. As the 15th of Ab marked the completion of the performance of this [mitzva](cmds613.html), it was proclaimed a festive occasion.

Why was this a festive occasion? Rabbenu Gershom explains that once the wood harvest was over, there was more [time](time.html) for learning Torah. Adds Rav Chaim Pinchas Scheinberg shlita: Look how the sages valued Torah [study](study.html)! Consider how little [time](time.html) and how few people were involved in this wood chopping, yet for the small amount of additional Torah which could be [studied](study.html) after this day, Chazal, our Sages, ordained a [holiday](festival.html). Chazal say, “[One](one.html) who studies more Torah after the 15th of Ab, and especially at night, will have reward added. [One](one.html) who does not will be buried”. Why such a stringent punishment? Rav Scheinberg explains (based upon the writings of the Vilna Gaon) that man’s mission on earth is not only to [study](study.html) Torah and to do [mitzvot](cmds613.html), but to do so in a way which overcomes his natural urges and tendencies. As the summer winds down and darkness comes earlier, [one](one.html) would tend to go [sleep](mashal.html) earlier, especially before the advent of electric lights. Thus, man’s responsibility, his mission, is to make an extra effort to stay awake at night and to [study](study.html) Torah.[[24]](#footnote-24)

# VIII. Other Tu B’Ab [Events](feasts.html)

1. Moshe goes up on [Sinai](stages.html), a second [time](time.html), to plead for mercy after the golden calf - day 26. ***Shemot (***[***Exodus***](exodus.html)***) 32:30-35***, [Gemara](orallaw.html) 28b.
2. Israelites [camp](stages.html) at [Divon Gad](stages.html) (sorrowing overcomers), 2488 AM. This is [camp](stages.html) 38. [Study](study.html) on Bamidbar ([Numbers](nchart.html)) 33 Taanith 30b.
3. The [appointed](settimes.html) [time](time.html) for the family of Zattu ([tribe](tribes.html) of Judah) and with them were the [priests](priests.html) and Levites and all those who were not certain of their [tribes](tribes.html) and the bene Gonbe’ali and the bene Koze Kezi’oth to bring firewood for the [Temple](temple.html). ***Nehemiah 10:34***, **Taanit 26a**
4. The last of the [exodus](exodus.html) [generation](toldot.html) died. *Bava Batra 121a*
5. Inter-tribal [marriage](mashal.html) permitted, after the parcelization of the land.
6. Reconciliation between of [Benyamin](benyamin.html) and the other [tribes](tribes.html). ***Judges 21:14***
7. Hoshea ben Elah, King of Israel, removed the blockades set by Yavrovam ben Nevat had constructed to prevent the people from ascending to [Jerusalem](city.html) for the pilgrimage [festivals](festivals.html). *The Book of Our Heritage*, Eliyahu Kitov

# IX. A Day of Love

Tu B’Ab is the day of love between man and wife. When [HaShem](hashem.html) created [Adam](adam.html) he was very different from us:

***Bereshit (Genesis) 1:27*** *So God created* [*Adam*](adam.html) *in his [own] image, in the image of God created he him;* [*male*](male+female.html) *and* [*female*](male+female.html) *created he them.*

When [HaShem](hashem.html) created [Adam](adam.html), he was [male](male+female.html) and [female](male+female.html) together. The Sages [teach](teacher.html) that at this [time](time.html) [Adam](adam.html) did not have a backside because the [female](male+female.html) side was there instead. This was true oneness. This was true harmony.

Tu B’Ab is the opposite of [Tisha B’Ab](tishabav.html). The baseless hatred that drove our destruction is completely transformed into the ideal love. A love that transcends all petty things and gives freely. That is why all of the [events](feasts.html) that Chazal [speak](mashal.html) about with reference to this day, all concern *ahavat Israel,* love for the people of Israel.

Because of the meaning of this day, many [Jews](gen-jew.html) marry on this day, whilst Yom [HaKippurim](kippur.html) is the “[Wedding](wedding.html) day of Israel“. Thus we can understand why Chazal [taught](teacher.html) that there were no more joyous days than Yom [HaKippurim](kippur.html) and Tu B’Ab:

***Taanit 26b*** *R. Simeon B. Gamaliel said: There never were in Israel greater days of joy than the* [*fifteenth*](fifteen.html) *of Ab and the Day of* [*Atonement*](kippur.html)*.*

**Why on Tu B’Ab?**

The [Talmud](orallaw.html) states: [Forty](forty.html) days before the formation of the embryo the [heavens](heaven.html) declare that this soul will be wed to this soul:

***Mo’ed Katan 18b*** *Surely Rab Judah, as citing Samuel, said: [‘*[*Forty*](forty.html) *days before the embryo is formed an echo issues forth [on high] announcing, “The daughter of So-and-so is [to be a wife] to So-and-so”.’*

[Forty](forty.html) days before the 25th of [Elul](elul.html) (the day of [creation](bara.html) according to Rebbe Eliezer) is Tu B’Ab. That is, since the 1st of [Tishri](feasts.html) is the day of the [creation](bara.html) of [Adam](adam.html), by counting backward we find that 25th of [Elul](elul.html) is the day of [creation](bara.html) of the universe.

Thus, it was on the Tu B’Ab before [creation](bara.html) that Israel became a thought in the divine Mind and Israel was [first](one.html) destined to receive the Torah, the Second Tablets, on Yom [HaKippurim](kippur.html). This is the reason that the day was designated for marital union.

***1 Yochanan (John) 3:14-19*** *“We* [*know*](daat.html) *that we have passed out of death into life, because we love the brethren. He that loves not abides in death. Whosoever hates his brother is a murderer: and you* [*know*](daat.html) *that no murderer has* [*eternal life*](eternal.html) *abiding in him. Hereby* [*know*](daat.html) *we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But, whosoever has this* [*world*](worlds.html)*’s goods, and beholds his brother having, need, and shuts up his tender affections from him, how, is, the love of G-d, abiding in him? Dear children! Let us not be loving in word, nor yet with the* [*tongue*](spirit.html)*, but in deed and truth. An by this, shall we get to* [*know*](daat.html)*, that, of the truth (Torah), we are, and, before Him, shall persuade our* [*heart*](body.html)*”*

**Tu B’Ab is the Transformation**

Tu B’Ab is the seventh day from the 9th of Ab, corresponding to the completion of the shiva days of [mourning](mourning.html). It marks the transformation from the days of [mourning](mourning.html) to the days of joy. In the [future](future.html), when the 9th of Ab will become a [holiday](festival.html), Tu B’Ab will be the culmination of festivities, the complete rejoicing of the bride and groom. It is not appreciated as such a great [holiday](festival.html) as yet, because its real impact will be in the [future](future.html).

The Ari HaKadosh ([Isaac](isaac.html) Luria) explained that the reason for the greatness of Tu B’Ab is that it falls on the [fifteenth](fifteen.html) day of the [Hebrew](hebrew.html) month. The [Hebrew](hebrew.html) [calendar](calendar.html) is a lunar [calendar](calendar.html), and the [fifteenth](fifteen.html) of the month is the ***night of the full*** [***moon***](chodesh.html). The [moon](chodesh.html) represents the [Jewish](gen-jew.html) people, and the rise of the [moon](chodesh.html) represents the rise of the [Jewish](gen-jew.html) people. Although every month has a full [moon](chodesh.html), the rise of the [moon](chodesh.html) in Ab has a special significance. Since the [ninth](nine.html) of Ab ([Tisha B’Ab](tishabav.html)) is the most tragic day of the year, the full [moon](chodesh.html) of Ab represents the transformation of tragedy into joy.

# X. Ascent and Descent

Although Torah [Study](study.html) is forbidden on the 9th of Ab, we are told to increase Torah learning from Tu B’Ab and on.

As a [seed](flower.html) must undergo decay and destruction in order to reproduce and bear many more [seeds](flower.html), so too must our soul descend in order to ascend. The darkness of the tragedies of [Tisha B’Ab](tishabav.html) was the descent that led to the ascent of Tu B’Ab. “Descent is for the purpose of ascent”. It is after the serious descent of [Tisha B’Ab](tishabav.html) that we can ascend the heights of Tu B’Ab, heights that would otherwise be unachievable.

We sing on Friday nights, in *Lecha Dodi,* the phrase “the last [event](feasts.html) was the original intent.” In [Jewish](gen-jew.html) teachings, this concept is linked with the idea that the thing which goes wrong [first](one.html) is the source of everything that [needs](needs.html) fixing:

|  |  |
| --- | --- |
| [Tisha B’Ab](tishabav.html) - Descent | Tu B’Ab - Ascent |
| During the [time](time.html) of Moses, [Jews](gen-jew.html) in the desert accepted the slanderous report of the [twelve](twelve.html) Spies, and the decree was issued forbidding them from entering the [Land of Israel](city.html). For the next [forty](forty.html) years this [generation](toldot.html) was decreed death on [Tisha B’Ab](tishabav.html). | The dying of the [generation](toldot.html) of the [Exodus](exodus.html) ceased on Ab 15, this also marked the beginnings of the “ascent” of Ab. A [new](new.html) [generation](toldot.html) stood poised to enter the land and lay the foundations for renewal. |
| The [First](one.html) [Temple](temple.html) was destroyed by the [Babylonian](bavel.html)’s [fire](fire.html), led by Nebuchadnezzar. 100,000 [Jews](gen-jew.html) were slaughtered and millions more [exiled](galuyot.html). | King Hosea permitted residents of the Northern Kingdom to make the pilgrimage to [Jerusalem](city.html), once again. |
| The Romans, led by Titus destroyed the Second [Temple](temple.html). Some [two](two.html) million [Jews](gen-jew.html) died, and another [one](one.html) million were [exiled](galuyot.html) | The manner in which the conclusion of the wood-cutting for the [Temple](temple.html) service was celebrated on Ab 15 is yet another manifestation of the significance of the day. For the breaking of axes expresses the ultimate purpose of the Holy [Temple](temple.html), whose destruction we [mourn](mourning.html) on the 9th of Ab and whose rebuilding will herald the harmonious [world](worlds.html) of [Mashiach](mashiach.html). Why break the axes? Why not store them for next year’s cutting? Because the ax represents the very antithesis of what the altar, and the [Temple](temple.html) as a whole, stood for. |
| The Bar Kochba revolt was crushed by Roman Emperor Hadrian. The [city](city.html) of Betar, the [Jews](gen-jew.html)’ last stand against the Romans, was captured and liquidated. Over 100,000 [Jews](gen-jew.html) were slaughtered | Throughout the entire reign of Hadrian, the burial of these people was forbidden. The corpses, although they all lay exposed, miraculously did not decompose. Finally, years later on the 15th of Ab, the [bodies](body.html) were buried, and given the proper respect due to them |
| The Roman general Turnus Rufus plowed under the [Temple](temple.html) area and its surroundings. [Jerusalem](city.html) was rebuilt as a pagan [city](city.html), renamed Aelia Capitolina, and access was forbidden to [Jews](gen-jew.html). | [Marriage](mashal.html) between different [tribes](tribes.html) of Israel was permitted that day. In the desert, a ban on inter-tribal [marriage](mashal.html) insured that land would not pass out of the [hands](fourteen.html) of the [tribe](tribes.html) it originally belonged to. |

In a lengthy discourse regarding the destruction of the [Temple](temple.html), [Yeshua](yeshua.html) and His talmid also reveals that descent is for the purpose of ascent:

***Marqos (Mark) 13:24-27*** *But in those days, after that tribulation, the* [*sun*](hachama.html) *shall be darkened, and the* [*moon*](chodesh.html) *shall not give her light, And the* [*stars*](mazaroth.html) *of* [*heaven*](heaven.html) *shall fall, and the powers that are in* [*heaven*](heaven.html) *shall be shaken. And then shall they see the Son of man* [*coming*](coming.html) *in the clouds with great power and glory. And then shall he send his* [*angels*](angels.html)*, and shall* [*gather*](gather.html) *together his elect from the* [*four*](four.html) *winds, from the uttermost part of the earth to the uttermost part of* [*heaven*](heaven.html)*.*

Hakham Shaul also revealed this mystical concept of descent for the purposes of ascent:

[***Ephesians***](ephesians.html) ***4:7-10*** *But unto every* [*one*](one.html) *of us is given* [*grace*](grace.html) *according to the measure of the gift of* [*Mashiach*](mashiach.html)*. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended* [*first*](one.html) *into the lower parts of the earth? He that descended is the same also that ascended up far above all* [*heavens*](heaven.html)*, that he might fill all things.)*

So, when we see tragedies in our live on [Tisha B’Ab](tishabav.html), take [heart](body.html) and [know](daat.html) that this descent will not last forever. In fact, [seven](seven.html) days after [Tisha B’Ab](tishabav.html) our ascent reaches its culmination in Tu B’Ab.

# XI. Names given to Tu B’Ab

For most of us, Tu B’Ab ([Fifteenth](fifteen.html) Ab) is a minor [festival](festival.html) that is eclipsed by the intensity of [Tisha B’Ab](tishabav.html). Without any special [commandments](cmds613.html), prohibitions or rituals, it seems to pale next to the other holidays.

Tu B’Ab may be a minor [festival](festival.html), yet it has been blessed with several scintillating names that belie its relative insignificance. These names give us a clue as to the positive thrust of the day:

**The** [**Holiday**](festival.html) **of the Grape Harvest**

The 15th Ab is the last day of planting for the year with reference to the [Sabbatical](shmita.html) Year and *orlah*, the status of trees during their [first](one.html) [three](three.html) years.

Trees are not planted within the [forty](forty.html)-[four](four.html) days preceding [Rosh HaShana](teruah.html)h of the seventh year, in order to allow the tree to take root before the [New](new.html) Year. Regarding *orlah*, if a tree is planted before 16th Ab, then the remaining days before [Rosh HaShana](teruah.html)h are considered as [one](one.html) of the [three](three.html) years. The fruit is thus prohibited for only [two](two.html) more years.

This is the day when the grape harvest begins in Israel.

**The** [**Holiday**](festival.html) **of Unity**

[Marriage](mashal.html) only within [one](one.html)’s own [tribe](tribes.html), though crucial for establishing tribal identity in that [first](one.html) [generation](toldot.html), would have left Israel a loose confederation of states and not a unified [nation](nations.html).

A cease-[fire](fire.html) that would have left [Benjamin](benyamin.html) politically associated with the rest of the [tribes](tribes.html) but still forbade marrying them would have, in effect, still cut off [one](one.html) [tribe](tribes.html) from the rest of Israel. The ability for all of the [tribes](tribes.html) to marry each other, necessary to facilitate a deep, fundamental sense of [Jewish](gen-jew.html) oneness, is worth celebrating. Likewise, Hoshea ben Elah, the last of the kings of the Northern Kingdom, took a step away from a total break-off by allowing the pilgrimages that Jeroboam, his predecessor, forbade. He thereby tacitly recognized [Jerusalem](city.html) as the [spiritual](physical.html) center of a unified Israel.

Unity after rivalry

The daughters of Tzelafchad were from the [tribe](tribes.html) of [Yosef](joseph.html). Their separation from the [inheritance](inherit.html) of the [tribes](tribes.html) is additional fallout from the rivalry of the [ten](ten.html) brothers and [Yosef](joseph.html). The incident with the concubine in Giv’ah was against the [tribe](tribes.html) of [Benjamin](benyamin.html). Now [Yosef](joseph.html) and [Benjamin](benyamin.html) were both the sons of Rachel. These sons had a constant rivalry with the sons of Leah. At stake was the love of [Yaaqov](israelja.html). This rivalry separated the sons of Rachel from the sons of Leah. This was true disunity.

Tu B’Ab marks reunifications with the sons of Rachel who had become estranged from the [community](community.html).

The emphasis of Tu B’Ab is, therefore, an emphasis on unity. On Tu B’Ab, the rivalry between the brothers was ended and true unity of the [tribes](tribes.html) was established. This unity is a requirement for the [Temple](temple.html) to be built. This unity of the [tribes](tribes.html), which is the hallmark of Tu B’Ab, is why the [Talmud](orallaw.html) calls Tu B’Ab *the day of the gladness of his* [*heart*](body.html):

***Ta’anit 26b*** *On the day of his* [*espousals*](betroth.html)*, this refers to the day of the giving of the* [*law*](law.html)*. And on the day of the gladness of his* [*heart*](body.html)*, this refers to the building of the* [*Temple*](temple.html)*; may it be rebuilt speedily in our days.*

After describing the unique celebration of Yom [HaKippurim](kippur.html) and Tu B’Ab, the [Talmud](orallaw.html) intertwines the giving of the [law](law.html) and building of the [Temple](temple.html). As we have seen, the giving of the [law](law.html) refers to Yom [HaKippurim](kippur.html). Now we understand why the reference to the building of the [Temple](temple.html) refers to *Tu b’Ab*. The [Temple](temple.html) can only be rebuilt with tribal unity and Tu B’Ab is when the unity was restored. This suggests that Tu B’Ab is the day that the [Temple](temple.html) will be rebuilt!

Rav Zadok Hakohen from Lublin [taught](teacher.html) that the 9th of Ab will indeed become a [holiday](festival.html), a [seven](seven.html)-day [festival](festival.html). The [first](one.html) day, the 9th of Ab, will commemorate the [coming](coming.html) of the [Mashiach](mashiach.html)[[25]](#footnote-25). Then there will be Chol HaMoed, and on the seventh day, Tu B’Ab, the [Temple](temple.html) will be rebuilt!

Tu B’Ab allows us to breathe easy after [Tisha B’Ab](tishabav.html), the worst has passed and it starts to get better. It comes with a message, though, we must counteract the national fragmentation that brought about the destruction of our [Temple](temple.html) by celebrating the unity of the [Jewish](gen-jew.html) people.

**Day of courtship**[[26]](#footnote-26)

This [name](name.html) comes from the fact that this was the day that the young women were courted in vineyards as they danced. They danced and were courted because this was a day of [purity](purity.html); [purity](purity.html) from [sin](sin.html) and [purity](purity.html) for [marriage](mashal.html).

**The** [**Festival**](festival.html) **of the Lord**

Just as Yom [HaKippurim](kippur.html) is a day of [forgiveness](forgive.html), so is Tu B’Ab. Just as the [Jewish](gen-jew.html) people are delivered from [sin](sin.html) on [Yom Kippur](kippur.html) and the second tablets of [law](law.html) given on that date, so were the people forgiven on Tu B’Ab for the [sin](sin.html) of the Golden Calf.

Consequently, these days were also regarded as days of festivity during which the daughters of the [city](city.html) would go out to dance in the vineyards without any fear of their breaching the fences of modesty. The day was [known](daat.html) also as the “[Festival](festival.html) of the Lord,” a day on which all was done solely for the sake of [Heaven](heaven.html).

**The “Day of the Breaking of the Hatchets”**

The contribution of wood for the [Temple](temple.html) Altar in the [time](time.html) of the return from [exile](galuyot.html) was a particularly exemplary deed. The land was desolate and Israel’s enemies were notorious for preventing any found wood from arriving in [Jerusalem](city.html). Among other things they would set up road blocks on the way to [Jerusalem](city.html). And without wood, the [Temple](temple.html) service could not proceed. So, anyone bringing wood to the [Temple](temple.html) performed a courageous and righteous deed. Those that did were [known](daat.html) to sing and play as they did.

The last day for cutting the wood for the Altar was 15th Ab each year, since only dry wood not attacked by worms was suitable. After this date, the waning strength of the [sun](hachama.html)’s rays failed to dry the wood quickly enough before the worms entered and rendered the wood unfit for the Altar.

The last day of the summer, when preparation of altar wood was completed, was therefore a festive day. It came to be called “the day of the hatchets,” since, after that day, there was no need for the hatchets that year.

# XII. The Tu B’Ab dance

***Taanit 26b*** *R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE* [*FIFTEENTH*](fifteen.html) *OF AB AND THE DAY OF* [*ATONEMENT*](kippur.html)*. ON THESE DAYS THE DAUGHTERS OF* [*JERUSALEM*](city.html) *USED TO* [*WALK*](walking.html) *OUT IN WHITE GARMENTS WHICH THEY BORROWED IN ORDER NOT TO PUT TO SHAME ANY* [*ONE*](one.html) *WHO HAD NONE. ALL THESE GARMENTS REQUIRED RITUAL DIPPING. THE DAUGHTERS OF* [*JERUSALEM*](city.html) *CAME OUT AND DANCED IN THE VINEYARDS EXCLAIMING AT THE SAME* [*TIME*](time.html)*, YOUNG MAN, LIFT UP THINE* [*EYES*](body.html) *AND SEE WHAT THOU CHOOSEST FOR THYSELF. DO NOT SET THINE* [*EYES*](body.html) *ON BEAUTY BUT SET THINE* [*EYES*](body.html) *ON [GOOD] FAMILY.* [*GRACE*](grace.html) *IS DECEITFUL, AND BEAUTY IS VAIN; BUT A WOMAN THAT FEARETH THE LORD, SHE SHALL BE PRAISED. AND IT FURTHER SAYS, GIVE HER OF THE FRUIT OF HER* [*HANDS*](fourteen.html)*; AND LET HER WORKS PRAISE HER IN THE GATES.*

***Taanit 31a*** *ON THESE DAYS THE DAUGHTERS OF* [*JERUSALEM*](city.html) *etc. Our Rabbis have* [*taught*](teacher.html)*: The daughter of the king borrows [the garments] from the daughter of the* [*High Priest*](priests.html)*, the daughter of the* [*High Priest*](priests.html) *from the daughter of the deputy* [*High Priest*](priests.html)*, and the daughter of the deputy* [*High Priest*](priests.html) *from the daughter of the Anointed for Battle, and the daughter of the Anointed for Battle from the daughter of an ordinary* [*priest*](priests.html)*, and all Israel borrow from* [*one*](one.html) *another, so as not to put to shame any* [*one*](one.html) *who may not possess [white garments].*

*ALL THE GARMENTS REQUIRE RITUAL DIPPING: R. Eleazar said: Even though they lay folded in a box.*

*THE DAUGHTERS OF ISRAEL CAME OUT AND DANCED IN THE VINEYARDS. A Tanna* [*taught*](teacher.html)*: Whoever was unmarried repaired thither.*

*THOSE OF THEM WHO CAME OF NOBLE FAMILIES EXCLAIMED, ‘YOUNG MAN etc.’ Our Rabbis have* [*taught*](teacher.html)*: The beautiful amongst them called out, Set your* [*eyes*](body.html) *on beauty for the quality most to be prized in woman is beauty; those of them who came of noble families called out, Look for [a good] family for woman has been created to bring up a family; the ugly ones amongst them called out, Carry off your purchase in the* [*name*](name.html) *of* [*Heaven*](heaven.html)*, only on* [*one*](one.html) *condition that you adorn us with jewels of gold.*

In earlier times Tu B’Ab was a [festival](festival.html) dedicated to young [Jewish](gen-jew.html) men and women finding their mates. Even today, the wall posters of [Jerusalem](city.html) announce special Tu B’Ab [prayers](prayer.html) for finding a match.

These days were also regarded as days of festivity during which the daughters of the [city](city.html) would go out to dance in the vineyards without any fear of their breaching the fences of modesty. The day was [known](daat.html) also as the “[Festival](festival.html) of the Lord,” a day on which all was done solely for the sake of [Heaven](heaven.html).

# XIII. Customs

Since the character of Tu B’Ab is the character of a minor [festival](festival.html), we follow the customs set for all minor [festivals](festivals.html).

**1.** The custom is not to recite *tachanun* on that day as well as at mincha on the preceding day.

**2.** Brides and grooms who marry on this day do not fast.

**3.** It is customary to add periods of Torah [study](study.html) to the nights as well as the days, through the end of winter.

**4.** It is written in our ethical literature that the [fifteenth](fifteen.html) of Ab is a preface and a beginning to [Elul](elul.html), the month of preparation for judgment, and it is therefore proper for a person to begin to review his actions during the year.[[27]](#footnote-27)

In previous [generations](toldot.html), Tu B’Ab was celebrated as a complete [festival](festival.html).

The 15th of Ab is considered as a precursor of the upcoming month of [Elul](elul.html), the month of preparation for judgment. Some people, therefore, when writing [letters](letters.html) to friends, add the phrase:

***ketivah vechatimah tova***

‘May you be inscribed

and sealed for a

good year’

from Tu B’Ab, even though the custom is to do so from the beginning of [Elul](elul.html).

# XIV. In The [Midrash](orallaw.html)

Tu B’Ab marks the change from summer to the hot season:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXXIV:11*** *R. Simeon b. Gamaliel said in R. Meir’s* [*name*](name.html)*, and R. Dosa too said thus: [The latter] half of* [*Tishri*](feasts.html)*, Marheshwan and the* [*first*](one.html) *half of Kislew is seedtime; the second half of Kislew, Tebeth and half of Shebat are the winter months; the second half of Shebat,* [*Adar*](feasts.html) *and the* [*first*](one.html) *half of* [*Nisan*](feasts.html) *are the cold season; the second half of* [*Nisan*](feasts.html)*,* [*Iyar*](feasts.html) *and the* [*first*](one.html) *half of Siwan is harvest* [*time*](time.html)*; the second half of Siwan,* [*Tammuz*](feasts.html) *and the* [*first*](one.html) *half of Ab is summer; the second half of Ab,* [*Elul*](elul.html) *and the* [*first*](one.html) *half of* [*Tishri*](feasts.html) *are the hot season.*

The [Midrash](orallaw.html) also lends its wisdom to this [holiday](festival.html):

[***Midrash***](orallaw.html) ***Rabbah - Lamentations Prologue XXXIII*** *R. Zera opened his discourse with the text, Therefore is my harp turned to* [*mourning*](mourning.html)*, and my pipe into the voice of them that* [*weep*](mashal.html) *(Job XXX, 31). Elsewhere we have learnt: R. Simeon b. Gamaliel said: The Israelites had no greater holidays than the* [*fifteenth*](fifteen.html) *of Ab and the Day of* [*Atonement*](kippur.html)*, on which occasions the maidens of Israel used to go out in white garments, borrowed for the* [*event*](feasts.html) *in order not to put to shame them who possessed none of their own. All these garments required to be dipped; and in them the maidens of Israel used to go out to dance in the vineyards. It was* [*taught*](teacher.html)*: The unmarried man would repair there, and what used the maidens to say? ‘Young man, lift up your eves and see whom you will select. Pay no regard to beauty but to family descent.’ Similarly it states, Go forth, O ye daughters of Zion, and gaze upon king Solomon, even upon the crown wherewith his mother hath crowned him in the day of his* [*espousals*](betroth.html)*, and in the day of the gladness of his* [*heart*](body.html) *(S.S. III, 11). ‘In the day of his* [*espousals*](betroth.html)*‘ alludes to the giving of the Torah; ‘and in the day of the gladness of his* [*heart*](body.html)*’ alludes to the building of the* [*Temple*](temple.html)*, may it be rebuilt speedily in our days! (here we have a clear link between the restoration of the* [*Bet HaMikdash*](mikdash.html)*, the* [*Temple*](temple.html)*, and the* [*birth*](thebirth.html) *of* [*Mashiach*](mashiach.html) *which was to occur on* [*Tisha B’Ab*](tishabav.html)*).*

*It is quite right that the Day of* [*Atonement*](kippur.html) *[should be an occasion for dancing] since it was a day of* [*forgiveness*](forgive.html) *and* [*atonement*](atonemen.html) *for Israel, and the day upon which the second Tables were given. But what is the reason of the* [*fifteenth*](fifteen.html) *of Ab? R.* [*Jacob*](israelja.html) *b. Aha said in the* [*name*](name.html) *of R. Assi: On that day begins the favourable season for cutting down trees [for the fuel required in the* [*Temple*](temple.html)*], because all timber cut down then does not become grub-*[*eaten*](eating.html)*, while it has been taught1: Any wood in which a worm or grub is found is unfit for use upon the altar. R. Abba b. Kahana and R. Assi said in the* [*name*](name.html) *of ‘Ulla who derived it from Rabbi [Judah the Prince]: On that day Hosea the son of Elah abolished the guards whom Jeroboam the son of Nebat had set upon the roads.*

*R. Kahana asked Rab: Is it possible that [Hosea] can have accomplished so much good, and yet it is reported of him, Against him came up Shalmaneser king of Assyria, etc. (II Kings XVII, 3)? But this happened to him because he removed the chain from off his own* [*neck*](body.html) *and set it round the necks of the masses, and he did not say, ‘Let all the people go up and* [*pray*](prayer.html)*,’ but ‘ Let whoever* [*wants*](needs.html) *to go up do so’.*

*R. Samuel b. Nahmani (others state this in the* [*name*](name.html) *of R. Samuel b.* [*Isaac*](isaac.html)*): It was the day on which the* [*tribes*](tribes.html) *were permitted to intermarry, for it is said, And every daughter, that possesseth an* [*inheritance*](inherit.html) *in the* [*tribes*](tribes.html) *of the children of Israel, etc. (Num. XXXVI, 8), and it is written, So shall no* [*inheritance*](inherit.html) *remove from* [*one*](one.html)[*tribe*](tribes.html) *to another* [*tribe*](tribes.html)*, etc. (ib. 9). Is it then possible for a daughter to* [*inherit*](inherit.html) *land belonging to* [*two*](two.html)[*tribes*](tribes.html)*? Deduce from this statement that her father was of* [*one*](one.html)[*tribe*](tribes.html) *and her mother of another.*

*The Rabbis say: It was the day when the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html) *was allowed to re-enter the* [*Community*](community.html)*; for it is written, Cursed be he that giveth a wife to* [*Benjamin*](benyamin.html) *(Judg. XXI, 18). R. Johanan said: They cited a text in virtue of which they brought the* [*tribe*](tribes.html) *near, and they cited a text in virtue of which they repelled it. They cited a text in virtue of which they brought it near, viz. A* [*nation*](nations.html) *and a company of* [*nations*](nations.html) *shall be of thee (Gen. XXXV, II) and they cited a text in virtue of which they repelled it, viz. Ephraim and Manasseh, even as Reuben and Simeon, shall be mine (ib. XLVIII, 5), showing that the Benjamites were not to be reckoned with their brethren. R. Judah said in the* [*name*](name.html) *of Samuel: It was the day when permission was given to the* [*tribes*](tribes.html) *to intermarry. R. Mathna said: It was the day when they allowed the slain of Betar to be buried.*

*R. Eliezer the Great said: It is quite right [to cut the wood for the altar] on the* [*fifteenth*](fifteen.html) *of Ab; but from then onward the power of the* [*sun*](hachama.html) *declines and they do not cut wood for the altar. R. Menasia remarked: The day was called ‘ the day of breaking the axe’. From the day onward, whoever increases [his years], and whoever does not increase* [*study*](study.html) *decreases [the duration of his life].*

*R. Abin and R. Johanan said: It was the day when the grave-digging ceased for those who died in the wilderness. R. Levi said: On every eve of the* [*ninth*](nine.html) *of Ab Moses used to send a herald throughout the* [*camp*](stages.html) *and announce, ‘Go out to dig graves’; and they used to go out and dig graves in which they slept. On the morrow he sent out a herald to announce, ‘Arise and separate the dead from the living.’ They would then stand up and find themselves in round figures 15,000 short of 600,000. In the last of the* [*forty*](forty.html) *years, they acted similarly and found themselves in undiminished numerical strength. They said, ‘It appears that we erred in our calculation’; so they acted similarly on the nights of the 10th, 11th, 12th, 13th, and 14th. When the* [*moon*](chodesh.html) *was full they said, ‘It seems that the Holy* [*One*](one.html)*, blessed be He, has annulled that decree from us all’; so they proceeded to make [the* [*fifteenth*](fifteen.html)*] a* [*holiday*](festival.html)*. Their* [*sins*](sin.html) *subsequently caused it to become a day of* [*mourning*](mourning.html) *in this* [*world*](worlds.html)*, in the twofold destruction of the* [*Temple*](temple.html)*. That is what is written, ‘Therefore is my harp turned to* [*mourning*](mourning.html)*, and my pipe into the voice of them that* [*weep*](mashal.html)*.’ Hence and the people wept that night (Num. XIV, 1). Since they sinned they were* [*exiled*](galuyot.html)*; and since they were* [*exiled*](galuyot.html)*, Jeremiah began to lament over them, ‘How sitteth solitary.’*

# XV. Comfort

***Yeremyahu (Jeremiah) 31:13*** *Then shall the* [*virgin*](virgin.html) *rejoice in the dance, both young men and old together: for I will turn their* [*mourning*](mourning.html) *into joy, and will comfort them, and make them rejoice from their sorrow.*

# XVI. Tu B’Ab and [Tu B’Shebat](tubshevt.html)

According to the [Talmud](orallaw.html),[[28]](#footnote-28) the [Jewish](gen-jew.html) people used to read through the Torah in [three](three.html) and a half years. They read it through twice in a [seven](seven.html) year [Shmita](shmita.html), or [Sabbatical](shmita.html) [cycle](cycles.html). Using this reading schedule caused the congregation to read Bamidbar 32:1-42 on the [Shabbat](sabbath.html) before Tu B’Ab and on the [Shabbat](sabbath.html) before [Tu B’Shebat](tubshevt.html). Thus they always read Bamidbar 33:1-56 on the [Shabbat](sabbath.html) after Tu B’Ab and on the [Shabbat](sabbath.html) after [Tu B’Shebat](tubshevt.html). This reading caused these [two](two.html) minor [festivals](festivals.html) to be linked.[[29]](#footnote-29)

[Tu B’Shebat](tubshevt.html) is the masculine [festival](festival.html) that is paired with the feminine [festival](festival.html) of Tu B’Ab. We can see from the following table that the year can be divided into the spring months and the fall months, as we have seen previously in my [study](study.html) titled [rains](rains.html). When divided this way, we can see that Ab is paired with Shebat. And middle of each month is also a special [time](time.html) on the [calendar](calendar.html), as well as being a full [moon](chodesh.html).

The [Midrash](orallaw.html) states, in [Midrash](orallaw.html) Rabba VaEthanan 31, “Said the Holy [One](one.html) to Israel, ‘My children, all that I have created I created in paired units (zugot). [Heaven](heaven.html) and earth are a paired unit. The [sun](hachama.html) and the [moon](chodesh.html) are a paired unit. [Adam](adam.html) and Chava (Eve) are a paired unit. This [world](worlds.html) and the incoming [world](worlds.html) (haba) are a paired unit...’”. Likewise, the [Talmud](orallaw.html) states, in Baba Bathra 74b, “All that the Holy [One](one.html) created in His [world](worlds.html) He created [male](male+female.html) and [female](male+female.html), even the Leviathan...”.

[***Rosh HaShana***](teruah.html) ***2a C H A P T E R I MISHNAH****. THERE ARE* [*FOUR*](four.html)[*NEW*](new.html) *YEARS. ON THE* [*FIRST*](one.html) *OF* [*NISAN*](feasts.html) *IS* [*NEW*](new.html) *YEAR FOR KINGS AND FOR*[*FESTIVALS*](festivals.html)*. ON THE* [*FIRST*](one.html) *OF* [*ELUL*](elul.html) *IS* [*NEW*](new.html) *YEAR FOR THE TITHE OF CATTLE. R. ELEAZAR AND R. SIMEON, HOWEVER, PLACE THIS ON THE* [*FIRST*](one.html) *OF* [*TISHRI*](feasts.html)*. ON* ***THE*** [***FIRST***](one.html) ***OF*** [***TISHRI***](feasts.html) ***IS*** [***NEW***](new.html) ***YEAR FOR YEARS, FOR RELEASE AND*** [***JUBILEE***](yovel.html) ***YEARS FOR PLANTATION AND FOR [TITHE OF] VEGETABLES.*** *ON THE* [*FIRST*](one.html) *OF SHEBAT IS* [*NEW*](new.html) *YEAR FOR TREES, ACCORDING TO THE RULING OF BETH SHAMMAI; BETH HILLEL, HOWEVER, PLACE IT ON THE* [*FIFTEENTH*](fifteen.html) *OF THAT MONTH.*

|  |  |
| --- | --- |
| **Masculine** | **Feminine** |
| [Tishri](feasts.html)  [Heshvan](feasts.html)  [Kislev](feasts.html)  Tevet  **Shebat**  [Adar](feasts.html) | [Nisan](feasts.html)  [Iyar](feasts.html)  [Sivan](feasts.html)  [Tammuz](feasts.html)  **Ab**  [Elul](elul.html) |
| [**Tu B’Shebat**](tubshevt.html) | **Tu B’Ab** |
|  |  |
| 25th of [Adar](feasts.html), [Adam](adam.html) was conceived.  [Tu B’Shebat](tubshevt.html) is [forty](forty.html) days earlier. | 25th of [Elul](elul.html), [Adam](adam.html) was created.  Tu B’Ab is [forty](forty.html) days earlier. |
|  |  |

|  |  |  |
| --- | --- | --- |
| **Soul mate is chosen by** [**Heaven**](heaven.html)**.**  The [Talmud](orallaw.html)[[30]](#footnote-30) states: [Forty](forty.html) days before the formation of the embryo the [heavens](heaven.html) declare that this soul will be wed to this soul.  [Forty](forty.html) days before the 25th of [Elul](elul.html) is Tu B'Ab. [That is, since the 1st of [Tishri](feasts.html) is the day of the [creation](bara.html) of Humanity / [Adam](adam.html), by counting backward we find that 25th of [Elul](elul.html) is the day of [creation](bara.html) of the universe.][[31]](#footnote-31) | **40 days** | Embryo is formed |
|  |  |  |
| Ab 15  Tu B’Ab  **Women choose husbands.**  The day of [creation](bara.html) according to Rebbe Eliezer.  It was on the Tu B'[Av](feasts.html) before [creation](bara.html) that Israel became a thought in the divine Mind and Israel was [first](one.html) destined to receive the Torah (the Second Tablets) on Yom [HaKippurim](kippur.html).\* This is the reason that the [tribes](tribes.html) were permitted to intermarry on that day and the day was designated for marital union. | **40 days** | [Elul](elul.html) 25  ([Creation](bara.html) of the [heavens](heaven.html) and earth.  [First](one.html) opinion) |
|  |  |  |
| Shebat 15  [Tu B’Shebat](tubshevt.html)  [**New**](new.html) **Year for Trees[[32]](#footnote-32)**  The day of [creation](bara.html) according to Rebbe Yehoshua.  We already [know](daat.html) that ***man*** is likened to a tree.[[33]](#footnote-33)  Therefore, even though we don't hold that [Nisan](feasts.html) is the month of [creation](bara.html), we designate [Tu B’Shebat](tubshevt.html) as the [New](new.html) Year for the Trees in that the [first](one.html) blossom is the embryonic stage of what will blossom into fruit and [flower](flower.html) and fill the [world](worlds.html) with beauty. | **40 days** | [Adar](feasts.html) 25  ([Creation](bara.html) of the [heavens](heaven.html) and earth.  Second opinion) |
| \* Rabbi Arthur Waskow's comment: Although I see that Reb Zvi Elimelekh wishes to connect the [two](two.html) [wedding](wedding.html) days and thus connect the "pre-[creation](bara.html) [creation](bara.html)" with the Torah of Israel, it seems to me that the [connection](connection.html) between Tu B'[Av](feasts.html) and 25th of [Elul](elul.html) ([creation](bara.html) of the universe) makes it more apt to the text and the dating to say that [forty](forty.html) days before the [Creation](bara.html), [HaShem](hashem.html) decreed the joining of [HaShem](hashem.html)’s Own Self to the Universe. Thus TU B’[Av](feasts.html), which is really Y"H B'[Av](feasts.html), celebrated the very [first](one.html) [covenant](covenant.html) of all, and that is why we celebrate covenantings on that day.  Now -- WHY does the spark of the [Creation](bara.html) began on that day?  BECAUSE THAT IS "WHEN" Y"H (the real way of spelling [fifteen](fifteen.html)) ENTERS (the month of) [AV](feasts.html) -- "ALEPH-BET."  THAT IS, THE ENTIRE CREATIVE PROCESS BEGINS, THE GREAT TZIMTZUM HAPPENS, WHEN YAH ENTERS THE ALEPH-BET. THAT'S WHY [CREATION](bara.html) BEGINS WITH A "BET", BERESHIT: BECAUSE YAH GOES FAR ENOUGH INTO THE ALEPH-BET TO GET TO "BET," (WHICH UNLIKE Aleph HAS A SOUND, AND ALSO AS THE 2nd IN THE SERIES IS NECESSARY TO MAKE IT A SERIES; BOTH ARE CRUCIAL ASPECTS OF THE EMERGENCE OF A UNIVERSE), AND THAT'S WHEN THE SPARK IS STRUCK. | | |

[Forty](forty.html) is a special value throughout Torah but here it has an additional significance. The [Talmud](orallaw.html) [teaches](teacher.html) that [forty](forty.html) days before [physical](physical.html) conception takes place it is “announced in [heaven](heaven.html)“ the basic characteristics of the soul that is about to come into the [world](worlds.html). What the gender of the soul will be is also determined [forty](forty.html) days before:

[***Sotah***](hair.html) ***2a*** *Rab Judah has said in the* [*name*](name.html) *of Rab:* [*Forty*](forty.html) *days before the* [*creation*](bara.html) *of a child, a Bath Kol issues forth and proclaims, The daughter of A is for B; the house of C is for D; the field of E is for F!*

Thus, [forty](forty.html) days before the [female](male+female.html) side of the [world](worlds.html) comes into existence (the process is always recurring as it states “He renews the [creation](bara.html) everyday”) the erect, expanding energy of the masculine tree is releasing its sap and the [seed](flower.html) essence of the tree begins rising. [Forty](forty.html) days before the [male](male+female.html) side of the [world](worlds.html) comes into existence the containing, curved energy of the feminine dance is generating its circle. [**Tu B’Shebat**](tubshevt.html) and **Tu B’Ab** are the vortex of the cosmic yesod of the [world](worlds.html). [Forty](forty.html) days before the [birth](thebirth.html) of the [world](worlds.html), the divine hormones are released into [time](time.html) to orchestrate [HaShem](hashem.html)’s [calendar](calendar.html).

[Tu B’Shebat](tubshevt.html) is mystically parallel to Tu B'[Av](feasts.html), the [fifteenth](fifteen.html) day of the Summer month of [Av](feasts.html). Tu B'[Av](feasts.html) is [forty](forty.html) days before the [twenty](twenty.html)-[fifth](five.html) of [Elul](elul.html), the date of the beginning of the [creation](bara.html) of the [world](worlds.html) (which is [five](five.html) days prior to [Rosh HaShana](teruah.html)h). The [Talmud](orallaw.html), at the end of tractate Taanit, suggests that Tu B’[Av](feasts.html) represents the 'subconscious' glimmer of love that led to the act of [creation](bara.html). The Baalei HaTosefot, in tractate [Rosh HaShana](teruah.html)h 27b, say that on [Rosh HaShana](teruah.html)h, the 'thought' of creating humanity entered the Creator's consciousness. The actual [Creation](bara.html) of humanity took place [six](six.html) months later, on the [first](one.html) of the month of [Nisan](feasts.html).

[Tu B’Shebat](tubshevt.html) is [forty](forty.html) days before the [twenty](twenty.html)-[fifth](five.html) of [Adar](feasts.html). According to the Baalei HaTosefot, the [twenty](twenty.html)-[fifth](five.html) of [Adar](feasts.html) would be the [first](one.html) day of [creation](bara.html) of the [world](worlds.html), as it is [five](five.html) days before the [first](one.html) of [Nisan](feasts.html). [Tu B’Shebat](tubshevt.html) would thus be the [first](one.html) glimmer of love before the act of [creation](bara.html). According to [Jewish](gen-jew.html) [law](law.html), it is the day that [new](new.html) sap begins to stir and flow within the fruit trees of the [land of Israel](city.html). It is the [first](one.html) glimmer of the [new](new.html) fruits that will blossom in [Nisan](feasts.html). It is the [first](one.html) glimmer of the chesed that will nourish us in the [coming](coming.html) year.

The [first](one.html) [Mishna](orallaw.html) of [Rosh HaShana](teruah.html) states that [Tu B’Shebat](tubshevt.html) is the [Rosh HaShana](teruah.html) for trees with regard to orlah (that which is cut off). The [new](new.html) year of [Tu B’Shebat](tubshevt.html) significantly affects the status of the trees’ fruit. The Torah does not permit fruits from a tree during its [first](one.html) [three](three.html) years of growth. [Tu B’Shebat](tubshevt.html) will terminate the [third](three.html) year as it ushers in the [fourth](four.html), the year the fruits may be [eaten](eating.html). (The produce of the [fourth](four.html) year must be [redeemed](redemption.html) by transferring the holiness onto a coin before it is [eaten](eating.html).) This takes effect even though [three](three.html) full years ([thirty-six](thirtysix.html) months) have not elapsed. Once the tree has lived past [three](three.html) [Tu B’Shebat](tubshevt.html)s, the tree is considered to be starting its forth year.

It is not sufficient to plant the tree [one](one.html) day before [Tu B’Shebat](tubshevt.html) to qualify for the tree’s transformation to it’s second year with the [coming](coming.html) of [Tu B’Shebat](tubshevt.html). Rather the tree must be planted by the end of the 15th of Ab, Tu B’Ab, to [first](one.html) utilize the [RoshHaShana](teruah.html) of Tishreiand only later utilize the [new](new.html) year of [Tu B’Shebat](tubshevt.html). This is, because during its [first](one.html) few months this young sapling is not yet considered a “tree”. By planting [forty](forty.html)-[four](four.html) days before [RoshHaShana](teruah.html) (Tishrei) the young sapling enters its second year as a sapling at [RoshHaShana](teruah.html) (Tishrei). Only as a “tree” is it affected by[Tu B’Shebat](tubshevt.html)*.* which allows the tree toenter a [new](new.html) year as soon as [Tu B’Shebat](tubshevt.html) commences. By the [third](three.html) [Tu B’Shebat](tubshevt.html) the tree’s produce which subsequently begins to form, is no longer orlah, and by the [fourth](four.html) it is no longer the fruit that must be [redeemed](redemption.html).

Kabbalists connect the sefirot with the [festivals](festivals.html) such that [Tu B’Shebat](tubshevt.html) and Tu B’Ab are both associated with Yesod. The Arizal writes that the sefira of Yesod is revealed on that day:[[34]](#footnote-34)

|  |  |  |
| --- | --- | --- |
|  | **Keter**  (Crown)  Skull |  |
| **Binah**  (Understanding)  Left [Brain](brain.html) | [Daat](daat.html)  Mid [Brain](brain.html) & Spine | **Chachmah**  (Wisdom)  Right [Brain](brain.html) |
| **Gevurah**  (Strength)  [**Rosh HaShana**](teruah.html)  [**Yom Kippur**](kippur.html)**im**  [**Succoth**](succoth.html)  Left Arm & [Hand](fourteen.html) | **Chessed**  (Mercy)  [**Pesach**](passover.html)  Right Arm & [Hand](fourteen.html) |
|  | **Tiferet**  (Beauty)  [**Shavuot**](shavuot.html)  Torso |  |
| Biblical [Festivals](festivals.html) (Above the Diaphragm) | | |
| Rabbinic [Festivals](festivals.html) (Below the Diaphragm) | | |
| **Hod**  (Glory)  [**Chanukah**](chanukah.html)  Left Kidney, Gonad, Leg |  | **Netzach**  (Victory)  [**Purim**](purim.html)  **right**  Right Kidney, Gonad, Leg |
|  | **Yesod**  (Foundation)  **Tu B’Ab**  [**Tu B’Shebat**](tubshevt.html)  Reproductive [organs](body.html) |  |
|  | **Malkhut**  (Presence)  To be revealed  in the  **Messianic era**  [Mouth](body.html) of reproductive channel |  |

Notice that Tu B'[Av](feasts.html) and [Tu B’Shebat](tubshevt.html) correspond to the reproductive center of the “[Festival](festival.html) Man” keeping in mind that the "[festival](festival.html)” structure of [time](time.html) is both [male](male+female.html) and [female](male+female.html) as that is the original divine form (see our [study](study.html) on [Adam](adam.html)).

The [fifteenth](fifteen.html) of the month is a very important [time](time.html). The [number](nchart.html) of prominent [events](feasts.html) on that date is remarkable and not coincidental. [Pesach](passover.html), [Succoth](succoth.html), [Purim](purim.html), [Tu B’Shebat](tubshevt.html), and Tu B’Ab all fall on the [fifteenth](fifteen.html). The [fifteenth](fifteen.html) of the [Hebrew](hebrew.html) month is, of course, the **full** [**moon**](chodesh.html), whose waxing and waning is compared to [Jewish](gen-jew.html) fortunes throughout history. This idea is expressed during the Kiddush HaLavanah (sanctification of the [new](new.html) [moon](chodesh.html)) ceremony. These are days of joy, victory, and completion, times of optimism.

There are [seven](seven.html) days between [Tisha B’Ab](tishabav.html) and Tu B’Ab. Precisely [seven](seven.html) days. [Tisha B’Ab](tishabav.html), the saddest day of the year, is joined with Tu B’Ab, [one](one.html) of the most joyful days of the year, by [Shabbat](sabbath.html) Nachamu, the [Sabbath](sabbath.html) of comfort:

|  |  |  |
| --- | --- | --- |
| [**Tisha B’Ab**](tishabav.html) | [**Shabbat**](sabbath.html) **Nachamu** | **Tu B’Ab** |
| Destruction of the [Temple](temple.html) | *Comfort* | [Temple](temple.html) is rebuilt |

The greater the descent, the greater the ascent.

The Mystical sources[[35]](#footnote-35) state that the [festival](festival.html) of Tu B’Ab marks the middle of the month, the [time](time.html) when the [moon](chodesh.html) is completely full, and all the other [events](feasts.html) associated with this day are only outcomes of this occurrence. The symbolism communicates that Am Israel, who are compared to the [moon](chodesh.html), are at full strength.

This is based on a principle that rising after a fall is not simply a recovery but guaranteed to reach a higher level than before. In other words, the greater the decent, into darkness, the greater will be the subsequent ascent and ensuing revelation. Plugging this back into the above symbolism, Am Israel suffered a tremendous blow during the month of Ab, and the full [moon](chodesh.html) of Tu B’Ab signifies the luminous repair that follows this intense period of darkness, an increased ascent.

More concretely, the festivity of Tu B’Ab is directly related to the sadness of the [Tisha B’Ab](tishabav.html). While the [ninth](nine.html) of [Av](feasts.html) marks the onset of a disease and destruction, the 15th of [Av](feasts.html) serves as the cure, the recovery, and furthermore a [sign](signs.html) of reaching greater heights.

Our Hakhamim tell us that there will be a [redemption](redemption.html) that will make the [exodus](exodus.html) [from Egypt](thebirth.html) secondary. When [Mashiach](mashiach.html) comes it will be so great that the [exodus](exodus.html) will all but be forgotten. It makes sense that there will be a [new](new.html) [seven](seven.html) day [holiday](festival.html) similar to, but grander than [Pesach](passover.html). If you count [seven](seven.html) days from [Tisha B'Ab](tishabav.html) it culminates with the [holiday](festival.html) of Tu B'Ab (just as [Pesach](passover.html) culminates with the splitting of the sea). This is perhaps the true, the deeper, the [secret](sod.html) meaning of Tu B'[Av](feasts.html).

The [Talmud](orallaw.html) tells us that in every [generation](toldot.html) when the [Temple](temple.html) is not rebuilt, it is as if we have destroyed it. This refers not merely to the [physical](physical.html) structure of the [Temple](temple.html), but rather to the embodiment of the [spiritual](physical.html) essence, what the [Temple](temple.html) represents – the [body](body.html) of [Mashiach](mashiach.html). The Divine intention in [creation](bara.html) and the yearning of our souls is to have a [dwelling](dwelling.html) place in [physical](physical.html) reality. We can each, in our own [bodies](body.html), build holy sanctuaries for the indwelling of the Shechinah.

Tu B’Ab is the highest day kabbalistically.

# XVII. Timing

A baby conceived on [Chanukah](chanukah.html) would be born on [Succoth](succoth.html). (see [BIRTH](birth.html))

# XVIII. In Other Religions

[Avraham](avraham.html) sent Hagar and Ishmael to the [east](east.html) and he sent them with ‘gifts’. [Avraham](avraham.html) also kept the whole Torah. Because of these [two](two.html) things, I would expect to find hints of Tu B’Ab in the [festivals](festivals.html) of the children of the [east](east.html).

Tu B’[Av](feasts.html) is [HaShem](hashem.html)’s [festival](festival.html) that is mirrored in other religions that understand the meaning and purpose of this [time](time.html) of year. In this section I would like to show how other religions have picked up this [festival](festival.html) and attempt to make it something that the [Gentiles](gen-jew.html) use to celebrate.

Celtic and modern Wiccans celebrate the [holiday](festival.html) of Lammas on August 1, in the northern hemisphere. This solar date always falls very close to Tu B’Ab. For example, I am writing this portion on Ab 11, 5772. Tu B’Ab, in 5772, begins on August 3, 2012.

Lammas celebrates the Goddess as harvester, and in Scotland the [first](one.html) cut of the harvest was made on Lammas. Interestingly, like Tu B’[Av](feasts.html), Lammas was a [holiday](festival.html) of weddings—according top some accounts, in Ireland and Britain, “handfastings” or weddings that were binding for a year and a day took place at “Lammas Fairs” each year.

Christian celebrate this as a harvest [holiday](festival.html) as well, celebrating the [offering](korbanot.html) of [new](new.html) loaves of bread from harvested grain on the [church](church.html) altar.

**Chinese Valentine’s Day - August 23, 2012**

Another special day for lovers, Chinese Valentine’ Day falls on the seventh day of the seventh Chinese lunar month. It is also called [Seven](seven.html) Sisters [festival](festival.html) or the [Festival](festival.html) of the Double Sevens, due to a charming legend surrounding its origins. Today, the [festival](festival.html) goes by without much in the way of traditional celebrations, as young people generally prefer to celebrate their love on February 14th.

**Zamling Chisang** - Universal [Prayer](prayer.html) Day. In central Tibet, on the 15th day of the [fifth](five.html) month in the Tibetan [calendar](calendar.html), Tibetans go to the tops of local mountains to burn [incense](ketoret.html) and hang [prayer](prayer.html) flags.

In Tibet, according to tradition, The 15th day of the [fifth](five.html) month of the Tibetan [calendar](calendar.html) is the Lingka [Festival](festival.html), or the [World](worlds.html) Happiness Day, when people dress in their best and go picnicking in parks.

Popa Nat (Spirit) [festival](festival.html) is held on full [moon](chodesh.html) day of Tagu, the [first](one.html) month in **Myanmar** [calendar](calendar.html) during summer (April). Large [numbers](nchart.html) of worshippers, who believe in spirits pay respect to the Nats at their shrines on the top of Mt.Popa. Visitors will have a chance to witness the Nat (Spirit) dances, which are very crowded with the audience. In addition to this main [festival](festival.html), there are also [festivals](festivals.html) held on full [moon](chodesh.html) day of Warkhaung, the [fifth](five.html) month of Myanmar [calendar](calendar.html) (July-August) and full [moon](chodesh.html) day of Nadaw, the [ninth](nine.html) month in Myanmar [calendar](calendar.html) (November ~ December).

In **Thailand**, the Mid-[Fifth](five.html) Month [Festival](festival.html) starts from the full [moon](chodesh.html) day to the second day of the waning [moon](chodesh.html), totaling [three](three.html) days and nights. It is held to mark the movement of Luangpho Sothon from the river to be enshrined at the [temple](temple.html).

Vesak is the commemoration of the [three](three.html) main [events](feasts.html) in the life of the **Buddha** Gotama, all of which fell on the full [moon](chodesh.html) day of the [fifth](five.html) month: his [birth](birth.html), enlightenment, and his final passing away. Buddhists assemble for this commemoration on or near the full [moon](chodesh.html) day in May to observe the precepts, listen to dhamma, and offer Dana to the Sangha. It is a national [holiday](festival.html) in some Buddhist countries.

Raksha Bandhan, also [known](daat.html) as ‘Rakhi,’ is a traditional **Indian** [**festival**](festival.html) that celebrates the sacred bond of love between brothers and sisters. Every year, this [festival](festival.html) is celebrated throughout India on the full [moon](chodesh.html) day in the [fifth](five.html) month of Hindu [calendar](calendar.html), Shraavana. The sister ties a rakhi (which could be a thread, a band, a metal clip, or even a piece of cloth) on the wrist of her brother’s right [hand](mashal.html); the rakhi is a symbol of the protection that the sister’s love bestows upon the brother. Raksha Bandhan is [one](one.html) the oldest [festivals](festivals.html) of India. It celebrates the love between a brother and a sister. The [festival](festival.html) has evolved with [time](time.html), and the way it is celebrated has changed over the course of years. However, the spirit of the [festival](festival.html) remains untouched.

So too, through Tu B’[Av](feasts.html), we re-enact the [cycle](cycles.html) of death and rebirth, as the grain and vegetation around us is beginning to die in order to be reborn in spring. We honor the harvest of our hearts: the gifts of love we have been given, and our will to share them with others.

\* \* \*

**Origins of Valentine's Day: A Pagan** [**Festival**](festival.html) **in February**

While some believe that Valentine's Day is celebrated in the middle of February to commemorate the anniversary of Valentine's death or burial--which probably occurred around A.D. 270--others claim that the Christian [church](church.html) may have decided to place St. Valentine's feast day in the middle of February in an effort to "Christianize" the pagan celebration of Lupercalia. Celebrated at the ides of February, or February 15, Lupercalia was a fertility [festival](festival.html) dedicated to Faunus, the Roman god of agriculture, as well as to the Roman founders Romulus and Remus.   
  
To begin the [festival](festival.html), members of the Luperci, an order of Roman [priests](priests.html), would [gather](gather.html) at a sacred cave where the infants Romulus and Remus, the founders of Rome, were believed to have been cared for by a she-wolf or lupa. The [priests](priests.html) would [sacrifice](korbanot.html) a goat, for fertility, and a dog, for purification. They would then strip the goat's hide into strips, dip them into the sacrificial [blood](body.html) and take to the streets, gently slapping both women and crop fields with the goat hide. Far from being fearful, Roman women welcomed the touch of the hides because it was believed to make them more fertile in the [coming](coming.html) year. Later in the day, according to legend, all the young women in the [city](city.html) would place their names in a big urn. The [city](city.html)'s bachelors would each choose a [name](name.html) and become paired for the year with his chosen woman. These matches often ended in [marriage](mashal.html).

\* \* \*

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1. Many of the ideas of this study were learned from: Yom Tov, Vol. I, # 32. Tu B’Ab: Rejoicing in a Month of Misfortune - Part 1+2, by Rabbi Yehudah Prero. [↑](#footnote-ref-1)
2. Tu B’Ab is how Sephardic Jews pronounce this date. Tu B’Av is how Ashkenazi Jews pronounce this date. [↑](#footnote-ref-2)
3. In modern times it has become a popular day for weddings, proposals and romantic dates. [↑](#footnote-ref-3)
4. “Tammuz” is the Babylonian name of this month, as are all of the “official” names of the months in the Hebrew Calendar. In the Bible, however, the month is referred to as “the Fourth Month,” with reference to Nisan, the First Month. [↑](#footnote-ref-4)
5. “Ab” is the Babylonian name of this month, as are all of the “official” names of the months in the Hebrew Calendar. In the Bible, however, the month is referred to as “the Fifth Month,” with reference to Nisan, the First Month. The name Ab literally means “father.” It derives from the root which means “to will” or “to desire.” it is customary to add the name Menachem (“comforter,” “consoler”; the name of [Mashiach](mashiach.html)) -- Menachem Ab. [↑](#footnote-ref-5)
6. This idea is discussed at length in the book in Hebrew, *Machol Hakeramim*, by Rabbi Yitzchak Ginsburgh [↑](#footnote-ref-6)
7. Taanit 30b [↑](#footnote-ref-7)
8. Berachot33b [↑](#footnote-ref-8)
9. Moed Katan 18b [↑](#footnote-ref-9)
10. Judges 21:1 [↑](#footnote-ref-10)
11. See the Talmudic Encyclopedia, “Tu B’Av”, note 80. Otzar Hageonim at the end of Taanit; Pri Tzadik on Tu B’Av, 1 and various other sources mentioned in the Book of Our Heritage. [↑](#footnote-ref-11)
12. Nifla’os Hayehudi, p. 85 [↑](#footnote-ref-12)
13. Old Testament [↑](#footnote-ref-13)
14. Taanit 30b-31a [↑](#footnote-ref-14)
15. See Numbers 36 [↑](#footnote-ref-15)
16. See Judges 21 [↑](#footnote-ref-16)
17. R. Yosef in the name of R. Nachman [↑](#footnote-ref-17)
18. Rabba bar Channa in the name of R. Yochanan [↑](#footnote-ref-18)
19. Ulla [↑](#footnote-ref-19)
20. Sukkah 52a [↑](#footnote-ref-20)
21. Sukkah 52a [↑](#footnote-ref-21)
22. The first king of the Kingdom of Israel, [as opposed to the kingdom of Judah,] after King Shlomo [↑](#footnote-ref-22)
23. A king from the Kingdom of Israel, approximately the eighteenth after Jeroboam [↑](#footnote-ref-23)
24. Derech Emunah U’bitachon [↑](#footnote-ref-24)
25. On the 9th of Ab the [tribes](tribes.html) of Joseph and Judah were united: When the spies returned only Joshua and Caleb, from the tribes of [Joseph](joseph.html) and Judah respectively, remained steadfast in their desire to enter Israel. They serve as the prototypes for the [Messiah](mashiach.html) from Joseph, and the Messiah from David (Judah), who usher in the Messianic Era. See Sukkah 52a [↑](#footnote-ref-25)
26. Gateway to Judaism, Pg.341 [↑](#footnote-ref-26)
27. The Book of Our Heritage, Eliyahu Kitov [↑](#footnote-ref-27)
28. Megillah 29b [↑](#footnote-ref-28)
29. The [Jewish Encyclopedia](http://www.jewishencyclopedia.com/), under the heading “[Triennial Cycle](http://www.betemunah.org/half.html)“, speaks about the number of sedarim: *“The Masoretic divisions known as “sedarim” and variously indicated in the text, number 154 in the Pentateuch, and probably correspond, therefore, to the*[*Sabbath*](http://www.betemunah.org/sabbath.html)*lessons of the triennial system, as was first surmised by Rapoport (“Halikot Ḳedem,” p. 11). The number varies, however, so that Menahem Me’iri reckoned 161 divisions, corresponding to the greatest number of Sabbaths possible in three years; the Yemen grammars and scrolls of the Pentateuch enumerate 167 and the tractate Soferim (xvi. 10) gives the number as 175 (comp. Yer. Shab. i. 1). It is possible that this last division corresponds to a further development by which the whole of the Pentateuch was read twice in*[*seven*](http://www.betemunah.org/seven.html)*years, or once in*[*three*](http://www.betemunah.org/three.html)*and a half years.”* [↑](#footnote-ref-29)
30. Sotah 2a, Sanhedrin 22a [↑](#footnote-ref-30)
31. According to Bnei Yesakhar, a Hassidic teaching by R. Zvi Elimelekh Shapira of Dinov, p. 112d, translated by Ivan Ickovits [↑](#footnote-ref-31)
32. [Mishna](orallaw.html): Seder Moed: Tractate Rosh HaShanah: 1:1 [↑](#footnote-ref-32)
33. Devarim 20:19, Yeshayahu 65:22, and Yeremyahu 17:8 [↑](#footnote-ref-33)
34. Pri Eitz Chaim, Mikrah Kodesh, Chapter 4, Sha'ar Chag Hashavuot, Chapter 1 [↑](#footnote-ref-34)
35. Pri Eitz Chaim [↑](#footnote-ref-35)