

## Rabbi's Article II

### *A Day of Love, Virtues and Unity*

This Friday, August 12, 2022, coincides with the Jewish calendar date of "TU ('**טו**-15<sup>th</sup> of) B'Av," of which the Talmud (-conclusion of *Ta'anit*) states: (On the 15<sup>th</sup> of Av) *the daughters of the Jewish people would go out and dance in the vineyards.* (A *tanna* (-[Link](#)) taught: *One who did not have a wife (would) turn to there (to find one). Those (women) of distinguished lineage among them would say: Young man, please lift up your eyes and see what you choose for a wife. The Sages taught (this in greater detail in a *baraita* (-[Link](#)): What would the beautiful women among them say? Set your eyes toward beauty, as a wife is only for her beauty. What would those of distinguished lineage among them say? Set your eyes toward family, as a wife is only for children(, and the children of a wife from a distinguished family will inherit her lineage). What would the ugly ones among them say? Acquire your purchase for the sake of Heaven, provided that you adorn us with golden jewelry (after our marriage to beautify us).*

After which the tractate concludes with: *The Holy One, Blessed be He, will arrange a dance of the righteous, and He will be sitting among them in the Garden of Eden, and each and every one of the righteous will point to G-d with his finger, as it is stated (Isaiah 25:9): "And it shall be said on that day: Behold, this is our G-d, for whom we waited, that He might save us. This is the L-rd; for whom we waited. We will be glad and rejoice in His salvation."*

So, we have (i) the *mishna* (-[Link](#)) describing and, (ii) in more detail the *braita* describing, the practice of the *Daughters of Jerusalem* on the 15<sup>th</sup> of Av, and (iii) the conclusion concerning the dance that G-d will arrange for the righteous in the Garden of Eden when *Moshiach* (-[Link](#)) comes. Let us therefore understand the inner-depths of the difference between the *mishna* and the *braita*, and with the this, the deeper connection between the 'dance' of the *Daughters of Jerusalem* and the 'dance' of the *Righteous in the World to Come*.

The *mishna* --("The daughters of Jerusalem would go out in white clothes, borrowed, so as not to embarrass one who did not (have her own white garments)... And the daughters of Jerusalem would go out and dance in the vineyards. And what would they say? Young man, please lift up your eyes and see what you choose for yourself (for a wife). Do not set your eyes toward beauty, but set your eyes toward a good family(, as the verse states (-Proverbs 31:30)): 'Grace is deceitful and beauty is vain, but a woman who fears the L-rd, she shall be praised,' and it (further) says (-ibid 31:31): 'Give her the fruit of her hands, and let her works praise her in the gates.'")-- is speaking of the common *general* and *intrinsic virtue* of all the daughters of Sarah, Rachel, Rebecca and Leah, while the *braita* (see above) is speaking of the *detailed individual revealed* virtues of each Jewish woman.

To understand this, it is understood that on this day, in this practice, the *Daughters of Jerusalem* are speaking of the *lineage* and the *beauty* virtues of holiness. And in this *Dance of the Daughters of Jerusalem* (in which they are all equally wearing borrowed white clothes) there are: (i) The unity of the *Inner-Essence*, in which every *single Jewish daughter* has the spiritual virtue that makes her of the, "a woman who fears the L-rd, she shall be praised," which includes *her* virtue of educating her children, "Give her the fruit (children) of her hands, and let her works praise her in the gates," passing on this intrinsic virtue, which *each and every Jewish daughter has*. (ii) And there is the unity of even how this spiritual beauty expresses itself within each and every (category: *beauty, lineage* and *ugly*) Jewish daughter. The *mishna*, which speaks of the *Inner Essence* virtue of all Jewish daughters, has them starting with, "Please lift up your eyes and see," the *essence* and *source* of each and every Jewish woman. And in the *mishna* the *family* refers not to the individual family, but the all encompassing Jewish family, offspring of our matriarchs. And then the *braita* takes it further, speaking of even the unity of the *revealed expressed different* virtues of each Jewish woman, the categories of *beauty*, in which her spirituality is openly apparent. Then there is the category of *family*, in which, if her spiritual beauty is not so apparent, she says to look at the *family* of Torah-study and mitzvah-observance with which she is imbued. And then there is the category, which if on a spiritual level of *emotions* to G-d she is *ugly*, she says, "for the sake of Heaven," meaning that she nevertheless is a *Daughter of Jerusalem* and hence, she serves G-d with the dryness of *obedience*. Even more so, her bitterness of lacking in passion breaks her ego, and ultimately allows for, "provided that you adorn us with golden jewelry (after our marriage to beautify us with spiritual love, awe and passion)."

And now the tractate continues (and concludes with) the "dance" of the *Righteous*, taking the unity of a *m'chol*, circular dance, of each and every righteous person being with a different service to G-d, developing different strengths of virtue, that "on that day," G-d will sit among them, and they will all enter into a unity in which they each, "will point to G-d with his finger," meaning that they will each tangibly see the *one* and *all-encompassing* G-d. Now, this *m'chol* unity of different revealed virtues can be of two fashions: (i) Through, "He (G-d) will be sitting among them," to whom all differences of righteousness are all co-existing, hence, uniting them all (like the *mishna's* approach to the *dance* of the *Daughters of Jerusalem*), or (ii) through the righteous each giving and receiving from each other (circular dance) they are all now unified as one in their individuality (like the *braita's* approach to the *dance* of the *Daughters of Jerusalem*).

Hence, we find a difference that Rashi (-[Link](#)), comments that all the righteous will (not only see and point, but also) say --meaning, *giving and receiving* from each other, bringing unity even in their difference. However, Tosafot (-[Link](#)) has all the righteous only seeing and pointing, but not *saying*, for Tosafot sees the unity of the *expressed difference* of the righteous, not from the *giving and receiving* unity among them, but only from the revelation of their *essence*, through, "He (G-d) will be sitting among them." While Rashi sees the *first stage* of the *Messianic Era* having the unity of *expressed differences* of the righteous through their *giving and receiving* of each other, which then allows for the unity of the *Second Era*, of the revelation of the *Essence* to also encompass and express itself in the *differences*, where they are each having their own individual, "saying."