

Spring		Summer			
<i>Nisan</i> 1	<i>Iyyar</i> 2	<i>Sivan</i> 3	<i>Tammuz</i> 4	<i>Av</i> 5	<i>Elul</i> 6
ניסן	אייר	סיון	תמוז	אב	אלול
Mar/Apr	Apr/May	May/Jun	Jun/Jul	Jul/Aug	Aug/Sept
Pesach (15) Matzah (16-22) Bikurim (18) HaShoah (27)	Ha'atmaut (5) HaZikaron (14) Lag B'Omer (18) Yerushalyim (28)	Shavu'ot (6)	Three weeks of Sorrow Fast of Tammuz (17) Tish'a B'Av (9) Tu B'Av (15)		Selichot repentance
Fall		Winter			
<i>Tishri</i> 7	<i>Cheshvan</i> 8	<i>Kislev</i> 9	<i>Tevet</i> 10	<i>Shevat</i> 11	<i>Adar</i> 12/13
תשרי	חשוון	כסלו	טבת	שבט	אדר
Sept/Oct	Oct/Nov	Nov/Dec	Dec/Jan	Jan/Feb	Feb/Mar
Rosh Hashanah (1) Fast Gedaliah (3) Yom Kippur (10) Sukkot (15-22) Simchat Torah (22)		Chanukah (25) to Tevet (4)	Asarah B'Tevet (10)	Tu B'Shevat (15)	Fast Ester (13) Purim (14) Adar II leap year

The Jewish Calendar:

1. The signs of the zodiac were positioned at the time of Creation, and their influence is intimated in the Torah. Thus our Talmudic Sages describe in great detail the dynamic between the progression of the creation of the zodiac signs and their corresponding influence on Mankind (Pesikta, ch. 4)
2. The entire wisdom of the Torah, including the knowledge of the zodiac, was taught by G-d to Adam and his descendants. Even though it was eventually perverted and incorporated by most of humanity into idol worship, a select few such as Abraham retained its true meaning.
3. **Rambam, Laws of Idol Worship 1,1:** "Their mistaken reasoning was that since G-d created the skies and spheres as part of nature, and placed them high up and gave them dignity, as servants who serve Him, it would be appropriate to laud, glorify and honor them as well. Once this matter was decided upon, they proceeded to build temples to the stars, to bring sacrifices to them, to laud and glorify them verbally and to bow down to them. But as for the Creator, only certain individuals recognized Him, such as Hanoah, Mesushelach, Noach, Shem and Ever. Things continued in this manner until Abraham was born."
4. **Talmud Shabbos 156a:** "And Avraham said, Lord G-d, what will you give me, seeing I go childless? And He brought him outside and said, Look toward the heaven and count the stars if you are able to number them, and He said to him, So shall thy seed be" (Bereishis 15:5-8). Avraham saw in the stars that the astrological influence under which he was born dictated that he would have no children. G-d replied, I will intervene such that your offspring will be as numerous as the very stars in which you see you will have no children.
5. The **Zohar** correlates the 12 signs of the zodiac to the 12 Hebrew months and the 12 tribes of Israel (I:173). Since the essence of each tribe is essential to the nature of the Jewish People, which is inextricably bound with the purpose of Creation and its future fruition, this supports the ideas mentioned above that the influence of the zodiac was fixed from Creation and known to the Jewish People from the time of their inception.
6. The Hebrew months literally correspond to the moon, each month begins and ends with the new moon, and the full moon is in the middle of the month. Therefore, unlike the common, incorrect

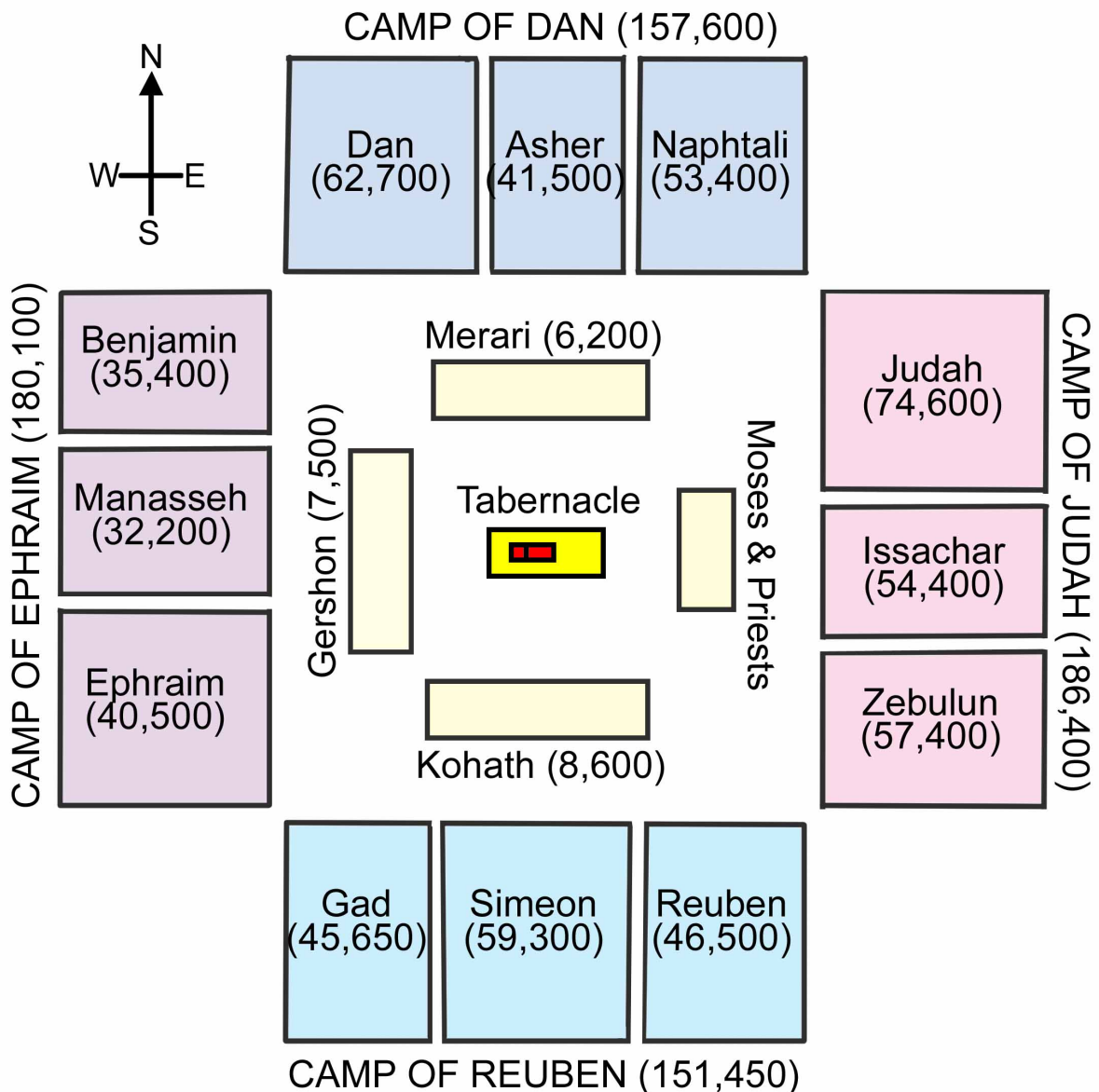
version of the zodiac based on the Gregorian calendar, each sign is in harmony with one month, with its greatest influence during the full moon of that month.

7. **Ramban:** when assigning a number to each month, it is a mitzvah to count beginning with Nissan, to increase our awareness of the miracles that led to our liberation. From his perspective, it's better, when possible, to refer to the secular months by their names -- January, February, etc. Assigning numbers would dull our sensitivity that "month number one" is number one is reserved for that month which leads us toward national self-definition.
8. Sefer Yetzira correlates the zodiac signs with the months, tribes and 12 faculties as follows:

JEWISH MONTH	Secular Months	ZODIAC	MAZAL	SECULAR	TRIBE	SENSE	HOLIDAY	LETTER
NISAN ניסן	MAR. - APR.	TLEH טלה	SHEEP	ARIES	YEHUDA יהודה	SPEECH	PESACH	Heh ה
IYAR אייר	APR. - MAY	SHOR שור	BULL	TAURUS	YISACHAR יששכר	THOUGHT	Pesach Sheni Lag Ba'omer	Vav ו
SIVAN סיון	MAY - JUNE	TEUMIM תאומים	TWINS	GEMINI	ZEVULUN זבולון	MOTION	SHAVUOS	Zayin ז

Dates about the first year for the Jewish people :

1. 1st of Nisan 2448 Commandment of Sanctifying the Moon
2. 10th of Nisan 2448 Shabbos Hagadol
3. 15th of Nisan 2448 Exodus from Egypt (Passover) ; first counting of people.
4. 21st of Nisan 2448 Splitting of the Sea of Reeds / Song of the Sea
5. 7th of Sivan 2448 Revelation at Sinai (Shavuot)
6. 17th of Tamuz 2448 Golden Calf
7. 1st of Elul 2448 Moshe's Third ascent to Sinai
8. 10th of Tishrei 2448 Moshe returns with second tablets (Yom Kippur)
9. 15th of Tishrei 2448 Construction of Mishkan begins(Sukkot); second counting
10. 25th of Kislev 2448 Construction of Mishkan completed (Chanuka)
11. 1st of Nisan 2449 Erection / Dedication of Mishkan
12. 15th of Nisan 2449 First Pesach Celebration
13. 1st of Iyar 2449 Third Counting of the Jewish people.
14. 14th of Iyar 2449 Pesach Sheni
15. 9th of Av 2449 Sin of the Spies



Arrangement of the Camp of Israel

Numbers 2:1-3:39

THE JEWISH CALENDAR:

1. The Jewish calendar is based on lunar cycles.
2. The Talmud says that the Jews count the year by the lunar cycle while the nations of the world count by the solar cycle. The Jews are compared to the moon, which has no light of its own, but merely reflects the light of the sun; and like the moon that waxes and wanes.
3. Towards the beginning of the moon's cycle, it appears as a thin crescent. That is the signal for a new Jewish month. The moon grows until it is full, the middle of the month, and then it begins to wane until it cannot be seen. It remains invisible for approximately two days—and then the thin crescent reappears, and the cycle begins again.
4. The entire cycle takes approximately 29½ days. (29.5306 days - which is called synodic month) Since a month needs to consist of complete days, a month is sometimes twenty-nine days long (such a month is known as *chaser*, "missing"), and sometimes thirty (*malei*, "full").

5. The first day of the month, as well as the thirtieth day of a *malei* month, is called Rosh Chodesh, the "Head of the Month," and has semi-festive status. (originally in honor of each of the 12 tribes)
6. Nissan is the first month on the Jewish calendar. Before the Jews left Egypt, on the first day of the month of Nissan, G-d told Moses and Aaron: "This *chodesh* (new moon, or month) shall be to you the head of months." Thus the peculiarity of the Jewish calendar: the year begins on Rosh Hashanah, the first day of the month of Tishrei (the anniversary of the creation of Adam and Eve), but Tishrei is not the first month. Rosh Hashanah is actually referred to in the Torah as "the first day of the seventh month.
7. "The L-rd spoke to Moses and to Aaron in the land of Egypt, saying, 'This chodesh shall be to you the head of months.'" (Exodus 12:1-2)
8. From the wording of this verse, "shall be to you," the sages deduced that the responsibility of pinpointing and consecrating the *chodesh*, the crescent new moon, was entrusted to the leaders of our nation, the Sanhedrin, the rabbinical supreme court of every generation.
9. Originally, there was no fixed calendar. There was no way to determine in advance the exact day of a coming holiday or bar mitzvah, because there was no way to determine in advance when the month would begin. Each month anew, the Sanhedrin would determine whether the month would be 29 or 30 days long—depending on when the following month's new moon was first sighted—and would sanctify the new month.
10. In the 4th century CE, the sage Hillel II foresaw the disbandment of the Sanhedrin, and understood that we would no longer be able to follow a Sanhedrin-based calendar. So Hillel and his rabbinical court established the perpetual calendar which is followed today.
11. According to this calendar, every month of the year, except for three, has a set number of days:
 - Nissan—30
 - Iyar—29
 - Sivan—30
 - Tamuz—29
 - Menachem Av—30
 - Elul—29
 - Tishrei—30
 - Mar Cheshvan—29 or 30
 - Kislev—29 or 30
 - Tevet—29
 - Shevat—30
 - Adar—29 (in leap years, Adar I has 30 days)
12. The problem with strictly lunar calendars is that there are approximately 12.4 lunar months in every solar year, so a 12-month lunar calendar loses about 11 days every year and a 13-month lunar gains about 19 days every year. The months on such a calendar "drift" relative to the solar year. On a 12 month calendar, the month of Nissan, which is supposed to occur in the Spring, occurs 11 days earlier each year, eventually occurring in the Winter, the Fall, the Summer, and then the Spring again.
13. However, the Torah does want there to be an alignment between the lunar and solar calendars, as the Torah mentions that Pesach must be in the spring; Shavuot during the harvest; and Sukkot after the storage of the harvest.
14. To compensate for this drift, an extra month was occasionally added: a second month of Adar. The month of Nissan would occur 11 days earlier for two or three years, and then would jump forward 29 or 30 days, balancing out the drift. (as opposed to Muslims who have a strictly lunar calendar; therefore, their holidays will never be consistently at a particular time of year.)
15. Part of Hillel II's perpetual calendar was the addition of months over the course of a 19 year cycle, so that the lunar calendar realigns with the solar years. Adar II is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle. (7 times every 19 years)
16. The year number on the Jewish calendar represents the number of years since the creation of Adam, as calculated by adding up the ages of people in the Bible back to the time of creation. The "first month" of the Jewish calendar is the month of Nissan, in the spring, when Passover occurs.

However, the Jewish New Year is in Tishri, the seventh month, and that is when the year number is increased.

17. In conclusion, Jews view a particular date in the calendar in terms of the following:
- Day of the week in relation to Shabbos (e.g. **Yom Sheni Le'Shabbos**)
 - Parsha of the week (e.g. **Parshas Beha'alosecha**)
 - Date of Month (**14 day**)
 - Name of Month (**Chodesh Sivan**)
 - Year (**5779**)

MONTH OF NISAN:

1. The month of Nisan begins, in particular, the period (tekufah) of the spring. The three months of this period—Nisan, Iyar, Sivan—correspond to the three tribes of the camp of Yehudah – Yehudah, Yissachar, Zevulun—who were situated to the east of the Tabernacle. In the Torah, Nisan is referred to as “the month of the spring” (חודש האביב).
2. The Torah portions that are read in the spring usually begin with Sefer & Parshas Vayikra. In a leap year it begins with either Tazria or Metzora. The spring usually ends with Parshas Shelach; sometimes, Korach, and rarely Chukas.
3. The spring months are considered to be in the domain of Yaakov (as opposed to Eisav).
4. In addition, Nisan is the first of the six summer months, which correspond to the six levels of direct light (in Divine service—“arousal from above”). This is alluded to in its synonym “the month of spring” (אביב), whose first two letters, alef (א) and beis (ב), are in the direct or straight order of the Hebrew alphabet. Nisan is also referred to as “the month of the redemption.” According to the accepted opinion of our sages: “In Nisan our forefathers were redeemed from Egypt and in Nisan we will be redeemed” (Rosh Hashanah 11a).
5. Nisan is a month of miracles, as its name stems from the Hebrew word for “miracles” (ניסים). The fact that the name Nisan (ניסן) possesses two nuns (נ and ן) implies, according to the sages, to “miracles of miracles” (ניסי ניסים). Of the future redemption, it is said: “As the days of your exodus from Egypt, I shall reveal to him wonders.” In Chassidus this verse is explained to mean that the wonders of the redemption of the future will be wondrous and miraculous even relative to the miracles of the Exodus from Egypt—hence “miracles of miracles.”
6. **Letter:** for this month is Heh. The Talmud says that “with the letter hei God created this world.” Thus, the month of Nisan signifies the annual renewal of the creation of this world.
7. **Mazal:** The **lamb** symbolizes the Pesach sacrifice, the first sacrifice of the Jewish people to God just before their redemption. The Jewish people itself is symbolized by a lamb (surrounded by seventy wolves). Of all of God’s creations, the lamb possesses the innate ability to arouse mercy by its voice (the origin of the sense of speech of the month of Nisan).
8. **Tribe: Yehudah** is the king (the “first”) of the tribes of Israel. His name means to give thanks in speech (the sense of Nisan). The king rules his people by the power of his speech, an idea found in the verse, “For the king’s word is his sovereign power.” The month of Nisan is “the new year for kings.”
9. **Sense:** The sense of **speech** implies one’s ability to express one’s deepest feelings and insights. Therefore, conceptually, all forms of expression are referred to generically as “speech.” “This world” (created by the letter hei of Nisan) is one that is founded upon (verbal) communication. Personifying the sefirah of kingdom, our present reality is often referred to as “the world of speech” (or “the revealed world”)
10. The central mitzvah of the month of Nisan, which occurs on the Seder night (the eve of the 15th of Nisan), is the telling of the story of the Exodus. This is the foremost mitzvah requiring speech of the entire year. Of the 15 stages of the seder, magid—the telling of the story of the Exodus—is the 5th stage (again, 5 is the value of the letter hei, which, as noted is the phonetic source of all speech). Even the telling of the story of the Exodus, the magid, begins with the word “hei” (ha lachma anya,

“this is the poor-mans bread”). Thus, the redemption from Egypt (the existential state of “confinement,” the inability to truly express oneself—“all exiles are referred to as Egypt”) symbolizes freedom of speech.

11. Nissan is referred to in the Torah by three names:

- "The First Month" -- The month of redemption is considered even greater than Tishrei, the month of that the universe came into being. The world was created with a purpose, which is that we humans imbue it with purpose, in order to rectify ourselves individually and the world at large. Nissan is the month in which our people emerged with this goal as their national definition. Tishrei is the first month for the entire world; Nissan is the first month for the Jewish nation.
- "Aviv" -- This name means spring, the time when the physical and spiritual messages of rebirth meet and blossom.
- "Nissan" -- Although this name is technically of Babylonian origin, the Aramaic word *Nissan* is related to the Hebrew word, *nitzan*, meaning bud. Redemption is symbolically referred to as "the time that the buds were seen in our land," which means that the inarticulate earth gave birth to a people who soon would flower.
- Nissan also is cognate with the word “Neis” (miracle) - as this is a month that is filled with continuous miracles.

12. Special Events That Happened in Nissan:

- 1st Commandment of the Torah - sanctifying the months (2448)
- Exodus from Egypt
- Splitting of the Sea of reeds
- Inauguration of the Mishkan (2449)
- Jews crossed the Jordan river entering the land of Israel. (2488)
- This month is dominated by a festival and we do not recite tachanun the entire month.

13. Avraham observed Pesach. Maharal: The Nissan season ‘spoke to him.’ The more Abraham saw physical evidence of God's love and creativity, the more humble he felt. So during the Passover season, Abraham chose to eliminate everything from his life that was puffed up -- a semblance of the over inflated ego.

14. The astral sign of Nissan is the lamb. Lambs graze in a flock, faithfully following the shepherd. Being a follower is sometimes a mature choice, not a passive failure. The Jewish people made the choice to follow God, and not our own inflated egos as people. In Egypt, as we seesawed between the twin forces of assimilation and oppression, we came to realize that relying on transient humans for our self-definition was national suicide. We chose to follow God.

15. Nissan is the time when Jews make a special blessing over new blossoms. Upon the first sighting of the new blossoms of fruit trees at the start of spring, the following blessing is recited: “Blessed are You, God, our Lord, King of the Universe, for nothing is lacking in His universe and He created within it good creatures and trees, with which to provide pleasure to mankind.”

MONTH OF IYAR:

1. The month of *Iyar* is called the month of “Ziv” (radiance). *Iyar* is also cognate to light. The month of *Iyar* is commonly referred to as the month of (natural) healing, for its name is an acronym for “I am G-d your Healer” (Exodus 15:26).
2. **Letter:** “Vav” is a link. *Iyar* links together the two months of *Nissan* and *Sivan* (by the power of “sefirat haomer,” which begins in *Nissan*, continues throughout *Iyar*, and concludes in *Sivan*), the month of redemption and the month of the giving of the Torah. Only these three months are referred to in the Torah as the first, the second, and the third month of “the Exodus of Israel from Egypt.”
3. **Mazal:** The “*shor*” (the left face of the Divine Chariot) represents the spiritual origin of the “animal soul” of man. The month of *Iyar* is the month that man rectifies his animal soul, refines his innate character traits (each day of “*sefiras haomer*”), as he prepares to receive the Torah in *Sivan*. In

Hebrew, the root “*shor*” also means to look or observe. *Iyar* is the month of introspection for the sake of self improvement.

4. **Tribe: Yisaachar** is the scholarly tribe of Israel. The *Sanhedren* was mostly composed from the tribe of Yisaachar. In particular, Yisaachar was the master of the “secret” of the Jewish calendar, as is said of him: “knowers of understanding the times.” His basic nature is contemplative and he serves as the “advisor” to his brothers, the tribes of Israel (in particular to the king, Judah)
5. **Sense: Thought** here implies contemplation and introspection. It also signifies the power of calculation (as in the calculation of the calendar). This is the month of counting (“*sefiras haomer*”). The root “to think” in Hebrew “*chashav*” means “numerical calculation,” “*cheshbon*.”
6. In contrast to Nisan, Iyar has large number of both physical and spiritual workdays.
7. The symbol of this month, the ox, reinforces this idea. The ox is the animal created to work in the field.
8. The month of Iyar is the only month in which the Omer is counted every day. These days are disposed to and appropriate for working on one’s character.
9. Zohar: this month symbolizes the attribute of truth. Rav Tzadok (Pri Tzadok Bamidbar, Rosh Chodesh Iyar) explains that through one’s dedication to truth, one achieves deliverance from evil thoughts.
10. **Melachim I 6:3:** refers to this month as the month of “Ziv,” brightness, due to the increased sunlight that makes itself more evident during this month.
11. Special Events That Happened in Iyar:
 - was the first complete month that the Israelites spent in the desert - starting by entering ‘Mara’.
 - the Levites began to bear the Tabernacle’s vessels on their shoulder.
 - the cornerstone of the Sanctuary was laid during the days of King Solomon.
 - Pesach Sheni
 - Lag Ba’omer

MONTH OF SIVAN:

1. Talmud: Blessed is the Merciful one who gave a threefold Torah to a threefold people, by the third, on the third day, in the third month.
2. In this quote, God is referred to as the “Merciful one.” God’s attribute of mercy is itself related to the number 3, for it is the third of the seven emotive attributes of the soul .
3. **Letter:** associated with this month is the letter zayin (ז), whose numerical value is 7.
4. Both numbers, 3 and 7, are referred to by the sages as “beloved.” The numbers 3 and 7 are strongly related to one another in Kabbalah, as 3 represents the intellectual realm and 7 the lower, emotive realm.
5. The connection between 3 and 7 is especially seen in regard to the giving of the Torah. The Torah, given in Sivan (the third month), was given on Shabbas, the seventh day of the week. According to Rabbi Yossi, that Shabbas was also the seventh day of Sivan.
6. **Tribe:** of *Zevulun* corresponds to the month of Sivan. The name Zevulun (זְבוּלֹן) begins with the letter zayin (ז). It is the only zayin in the names of the twelve tribes of Israel.
7. **Shape:** of the letter zayin is made up of a letter vav with a crown attached to its head. This represents the crown that every Jewish soul received at the giving of the Torah. The value of the word “crown” (קֶטֶר) is 620, and the text of the Ten Commandments given at Sinai contains exactly 620 letters.
8. The sages associate the letter zayin with the word “this” (זֶה). This word alludes to the unique nature of Moses’ prophecy.
9. Moshe was born and passed away on the 7th day of the month of Adar, the 12th month of the year, where 12 is the gematria of “this” (זֶה).

10. The number 7 is also connected with the Torah readings of the month of Sivan. Every year during Sivan we read parshas Beha'alozecha, the third portion of the Book of Bamidbar.
11. The division of the Torah into 5 books alludes to the letter hei (ה) and the division into 7 books alludes to the letter zayin (ז). And, together, these two letters spell the word "this" (זה), as above.
12. **Mazal:** The Zodiac sign of the *twins* first and foremost alludes to the two identical Tablets of the Covenant given to Moshe at Mt. Sinai.
13. When a bride and groom attain the highest degree of connection, they are described as twins. The day on which God gave the Torah to the Jewish people is described as a wedding between the two. In the Song of Songs, God refers to His bride, the Jewish people, as perfect (תמתי). The sages read this word as "twin" (תאומתי).
14. The archetypal twins in the Torah are Yaakov and Esau. In every Jew, Jacob represents the good inclination while Esau represents the evil inclination. Nonetheless, through the power of the Torah, given on the month of Sivan, even the relationship between these diametrically opposed twins can be rectified and the two can unite. For this reason, the Torah commands us, "You shall love God with all of your heart." The sages explain that "all of your heart" refers to both inclinations. Likewise, between the two Tablets of the Covenant, the right tablet—which contains the first 5 commandments—primarily addresses the good inclination (symbolized by Yaakov) and the left tablet—containing the final 5 commandments, beginning with "You shall not murder," "You shall not commit adultery," "You shall not steal"—primarily addresses the evil inclination (symbolized by Esau).
15. The tribe of Zevulun shared a special bond with the tribe of Yisaachar. Yisaachar was a tribe of scholars who excelled in Torah study. Zevulun was a tribe of successful merchants and seafarers. They agreed to split their material and spiritual wealth equally. Zevulun's material sacrifices are what sustain the Torah and therefore, in the end, the Torah is in their merit.
16. **Sense: Walking** is the sense of the month of Sivan. It is referring not only to physical walking but to the spiritual sense of progress or development. An individual who possesses a sense of walking has a particular keenness in moving forward and always striving for more. The Torah was given so that mankind could progress, and as such the Torah is the ultimate instrument of progress. Without it, we would be relegated to walking around in circles, unable to discern progress from merely passing time.
17. Each of the many laws that are learnt from the 613 commandments of the Torah is called a halachah (הלכה) in Hebrew, a word that stems from the same root as "walking" (הילוך).
18. Shem Mishmuel summarizes this 3 month cycle as follows:
- Nissan is the lamb. Sheep bleat as one and stick together. This indicates that Nissan is month of focusing on the community as a whole. In this month, the whole community was redeemed from Egypt, regardless of individual worth.
 - Iyar is the bull, a more solitary animal, representing a complete change of focus to the worth of the individual.
 - Sivan is represented by twins. This indicates the most ideal form of Divine service, blending the two opposite foci of the previous months; focusing on the entire community, but not losing sight of the individuals.

PARSHIYOS READ IN THE SPRING:

BEREISHIS - 12	SHEMOS -11	VAYIKRA -10	BAMIDBAR - 10	DEVARIM - 11
Bereishis	Shmos	Vayikra	Bamidbar	Devarim
Noach	Va'eira	Tzav	Naso	Va'Eschanan
Lech Lecha	Bo	Shmini	Beha'alosecha	Erev
Vayeira	Beshalach	<i>Tazria</i>	Shelach	Re'ah
Chayei Sarah	Yisro	<i>Metzora</i>	Korach	Shoftim
Toldos	Mishmaptim	<i>Acharei Mos</i>	<i>Chukas</i>	Ki Setze
Vayeitze	Terumah	<i>Kedoshim</i>	<i>Balak</i>	Ki Savo
Vayishlach	Tetzaveh	Emor	Pinchos	<i>Netzavim</i>
Vayeishev	Ki Sisa	<i>Behar</i>	<i>Matos</i>	<i>Valeilech</i>
Vayigash	<i>VaYakhel</i>	<i>Bechukosai</i>	<i>Masei</i>	Ha'Azinu
Miketz	<i>Pekudei</i>			V'zos Haberacha
Vayechi				

- Parshiyos in italics can be read as double portions when required
- Parshas Bamidbar is almost always read before Shavuot & Naso is almost always read after.
- Themes of Vayikra: Korbanos, Holiness in Thought, Speech & Action, Holidays, Consequences
- Themes of Bamidbar: Counting the Jews, Preparing, Traveling, & Errors in the Desert .

5 TORAH BOOKS OR 7 ??

BEREISHIS - 12	SHEMOS -11	VAYIKRA -10	BAMIDBAR - 10	DEVARIM - 11
Bereishis	Shmos	Vayikra	Bamidbar	Devarim
Noach	Va'eira	Tzav	Naso	Va'Eschanan
Lech Lecha	Bo	Shmini	Beha'alosecha	Erev
Vayeira	Beshalach	<i>Tazria</i>	Shelach	Re'ah
Chayei Sarah	Yisro	<i>Metzora</i>	Korach	Shoftim
Toldos	Mishmaptim	<i>Acharei Mos</i>	<i>Chukas</i>	Ki Setze
Vayeitze	Terumah	<i>Kedoshim</i>	<i>Balak</i>	Ki Savo
Vayishlach	Tetzaveh	Emor	Pinchos	<i>Netzavim</i>
Vayeishev	Ki Sisa	<i>Behar</i>	<i>Matos</i>	<i>Valeilech</i>
Vayigash	<i>VaYakhel</i>	<i>Bechukosai</i>	<i>Masei</i>	Ha'Azinu
Miketz	<i>Pekudei</i>			V'zos Haberacha
Vayechi				

5 TORAH BOOKS OR 7 ??-1

BEREISHIS - 12	SHEMOS -11	VAYIKRA -10	BAMIDBAR - 2	VAYESHI BINSOA HA'ARON -1	BAMIDBAR - 7	DEVARIM - 11
Bereishis	Shmos	Vayikra	Bamidbar			Devarim
Noach	Va'eira	Tzav	Naso			Va'Eschanan
Lech Lecha	Bo	Shmini	Beha'alosecha	VAYESHI BINSOA HA'ARON	Beha'alosecha	Erev
Vayeira	Beshalach	Tazria	Shelach		Shelach	Re'ah
Chayei Sarah	Yisro	Metzora	Korach		Korach	Shoftim
Toldos	Mishmaptim	Acharei Mos	Chukas		Chukas	Ki Setze
Vayeitze	Terumah	Kedoshim	Balak		Balak	Ki Savo
Vayishlach	Tetzaveh	Emor	Pinchos		Pinchos	Netzavim
Vayeishev	Ki Sisa	Behar	Matos		Matos	Valeilech
Vayigash	VaYakhel	Bechukosai	Masei		Masei	Ha'Azinu
Miketz	Pekudei			V'zos Haberacha		
Vayeichi						