

The Jewish Calendar - Summer Months:

JEWISH MONTH	Secular Months	ZODIAC	MAZAL	SECULAR	TRIBE	SENSE	HOLIDAY	LETTER
TAMUZ תמוז	JUNE - JULY	SARTAN סרטן	CRAB	CANCER	REUVEN ראובן	SIGHT	17TH OF TAMUZ	CHES ח
AV אב	JULY-AUG.	ARI אריה	LION	LEO	SHIMON שמעון	HEARING	9 & 15TH OF AV	TES ט
ELUL אלול	AUG.-SEPT.	BESULA בתולה	VIRGIN	VIRGO	GAD גד	ACTION		YUD י

PARSHIYOS READ IN THE SUMMER:

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>Vayeilech</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.
- There are 10 Haftoros: 3 of punishment read before Tisha B'av & 7 of comfort read after Tisha B'av.
- Parshas Devorim is always read before Tisha B'av, which is called "Shabbos Chazon".
- Parshas Va'Eschanan is always read after Tisha B'av, which is called "Shabbos Nachamu".
- Parshas Netzavim /Vayeilech is always read before Rosh Hashana
- Themes in Sefer Bamidbar: Traveling, & Errors in the Desert (mostly in the last of the 40 years) , Miraculous salvation from our enemies, Daily & Musaf offerings, summary of the travels
- Themes in Sefer Devarim: Moshe's final address to the Jewish people, rebuke, review, and more mitzvos that will apply when the Jews enter the land of Israel.

SUMMER MONTHS:

1. The summer months have the most light, i.e. the potential to receive the most gifts from Hashem. Conversely, the forces of evil provide the greatest opposition to this. We can rise to the greatest heights or fall to the greatest depths in these months. We can see with the greatest amount of illumination or be destroyed from the intense heat.
2. These months contain the 3 saddest weeks of the year and also 30 days of spiritual analysis prior to the High Holidays.
3. The Tribes of the second encampment — Reuven, Shimon and Gad — correspond to Tammuz, Av and Elul; Reuven to Tammuz, Shimon to Av, and Gad to Elul.
4. The month of Tammuz corresponds to the Hebrew letter 'ches' (נ), the Tribe of Reuven and the sense of sight. The month of Av corresponds to the Hebrew letter 'tes' (ו), the Tribe of Shimon and the sense of hearing. The month of Elul corresponds to the Hebrew letter 'yud' (י), the Tribe of Gad and the sense of action.
5. When Leah gave birth to Reuven, she so named him because she said, "G-d has *seen* my affliction" (Gen. 29:32). Regarding the birth of Shimon she proclaimed, "Since G-d has *heard*...He gave me this one too. So she named him Shimon" (ibid. 33). Regarding the birth of Gad she said, "Luck has come."
6. The letters influencing the first two months, 'ches' and 'tes', are alluded to in the Scroll of Eicha, lamenting the destruction of the Temple which occurred in these months, "Jerusalem has sinned (חטא חטא)" (Lamentations 1:8).
7. **Ba'al HaTurim (Gen. 49:1)** cites the Midrash which teaches that when Jacob gathered his sons to his deathbed, intending to reveal to them the time of the Final Redemption, his prophetic vision was occluded. He said to his sons, "Perhaps there is sin ('chet') among you?" They replied, "Look and see that there are no letters 'ches' and 'tes' in our names". This demonstrates that the letters 'ches' and 'tes' occlude redemption.
8. **Talmud Berachos 4a:** "It would have been fitting for G-d to perform miracles for Israel in the days of Ezra (upon returning from exile into the Land of Israel) as in the days of Joshua, except for the influence of sin ('ches')".
9. **Ezra 7:8** Ezra returned to the Land of Israel in the fourth Hebrew month, which is Tammuz, influenced by the letter 'ches'.
10. The spies departing for the Land of Israel on the eve of Tammuz, such that their journey of forty days spanned from Tammuz to Tisha b'Av. About their departure in Tammuz, the month of sight, the Torah relates, "They...**saw** the Land, and they discouraged the children of Israel from crossing" (Num. 32:9). This spiritually damaged the faculty of sight.
11. Similarly, about their return in Av, the month of hearing, the Torah relates that after making *heard* their evil report (ibid. 13:25-26), the entire community **heard**, raised their voices and shouted, and wept on that night (ibid. 14:1). This spiritually damaged the faculty of hearing.
12. 15th of Av is the conclusion of this difficult period and the turning point toward the repentance, rectification and pardon of Elul, Rosh Hashana and Yom Kippur.
13. **Talmud Taanis 26a:** On the 15th of Av the daughters of Jerusalem would dress in white and go out and dance among the vineyards, saying: "Young man, lift up your eyes to **see**, and don't set your sight on physical beauty".
14. Allegorically, "the daughters of Jerusalem" refers to the *Shechina*, the Divine Presence. As a result of our abusing our sight and hearing in spiritually harmful ways, causing the destruction associated with Tammuz and Av, the *Shechina* has been dislocated from its abode, the Beis Hamikdash, and wanders afield.
15. After Tisha b'Av, the *Shechina* mercifully courts "the young man", referring to the People of Israel, beckoning us to elevate our senses — to set our sights on G-d, and turn our ears towards hearing His word.

MONTH OF TAMUZ:

1. The letter ches (נ), as it appears in a Torah scroll is composed of the letter vav to the right, and a letter zayin to the left, connected by a thin line, like a roof or hump, as shown:



2. The month of Iyar was created with the letter vav (ו), which is referred to as “The connecting line,” and the month of Sivan was created with the letter zayin (ז), which is “the Torah’s crown” – from here we see that the month of Tamuz unites the two preceding months of the year. An allusion to this idea is in the word “Tamuz” (תמוז), which can be alternately read as “the vav-zayin is complete” (ו-ז תם), i.e., the connection between the letters vav and zayin is complete and whole.
3. According to the original plan, the seventeenth of Tamuz was a very joyful day! Following the Revelation at Sinai (the engagement between Hashem & the Jews), Moses ascended the mountain to receive the Torah for a period of forty days that ended on the seventeenth of Tamuz. On this day we were supposed to receive the Two Tablets of the Covenant (completion of the marriage, giving of the Ketuba). Tamuz was definitely the pinnacle of the two months that precede it.
4. How we see our Tamuz depends on whether we wait patiently for Moses to descend from the mountain with the Two Tablets in his hand, or if we prefer to find a glittery superficial replacement for him in the form of a Golden Calf whose end is more bitter than bitter aloes.
5. Will we choose the letter ches of “life” (חיים) and “loving-kindness” (חֶסֶד), or God forbid, of “sin” (חטא) and “transgression” (חטא).
6. **Devarim 30,19:** “Life and death have I given before you, blessing and curse; and you shall choose life so that you will live, you and your offspring.”
7. Choosing life means understanding that everything has an inner core of life and goodness, together with an outer husk that represents death, and instead of grasping the seductive casing, we need to always tip the scales towards the side of life, by following God’s will as it is written in the Torah.
8. **Shir Hashirim 3,11:** “On the day of his wedding, and on the day his heart rejoiced.” The Giving of the Torah was like a joyful betrothal. Since God is the Groom, then we, the Jewish People, are the bride and the Tablets of the Covenant are the ketubah (marriage contract).
9. The wedding takes place beneath the chupah (wedding canopy), above the heads of the couple; the form of the letter chet (ח) is a perfect chupah beneath which the bride and groom stand.
10. We can even identify the bride and groom themselves in the letter chet. The letter vav is a relatively “male” letter, which represents influx that permeates mundane reality from above, while the letter zayin is “female,” representing reality’s reaction, as if it were growing from below to the height that concludes with the crown, like the petals of a beautiful flower, or, in Kabbalistic terminology: the returning light that rises in response to direct light.
11. Our wedding canopy, therefore, is made of the groom on the right and the bride on the left and above them rises a tall fragile roof that connects everything into one letter, the letter of life that alludes to new life that begins to be formed from that moment.
12. The Ches is formed from a Vav and a Zion with a little fragile karet house holding them together. Vav with a gematria of 6 + Zion with a gematria of 7 = 13 the number of unity. Yet the letter Ches also is the name of the Hebrew word for sin implying “missing the mark”.
13. There is a dual quality of energy in the month of Tamuz. One can achieve unity and completion of the Vav and Zion which is the light of freedom and redemption manifested within the Torah or one can miss the mark and cause separation and lack of completion.
14. The gematria of the Ches and Taf (חת) is 408. There are two aspects of this number. One is the word Ahavas which means Love in the feminine form (אהבת). And the other is the word Ches (חת) which means broken. When we add the Colel for each letter to bring the gematria to 410 the word for Kadosh (קדוש) which means Holiness during this month.
15. **Constellation:** Sartan (English: Cancer), in Aramaic is made up of two parts: Sar - to remove and clean all the negativity, and Tan - chaos, hatred, animosity and any aspect of negativity. The power of the month of Cancer is to remove any problems or negative situations that might cause this disease to come to our lives.
16. **Constellation: Sartan:** Sartan means Crab but also Cancer. The Crab is a non kosher animal that lives in water. The crab is an animal that can not walk straight ahead. It must zig zag to its destination. One must be careful not to fall to that aspect of the energy during the month of Tammuz.
17. **Mishlei:** “Make straight what is crooked.”
18. The sign of the Crab (*Sartan/Cancer*) denotes a time of the year when the most extreme aspects of the physical world are most attractive. The crab symbolizes being given over to the pleasures of the flesh. The crab is most at home in water. And water flows at it desires.
19. Just as the crab hides, so we should refrain from the distractions of this summer month and direct our sights toward spiritual pursuits.
20. Kabbalah: The disease cancer always starts in the month of Tammuz. The prevention of the disease from manifesting is “Simcha” and “Chedva”, Joy and Happiness.

21. By being Happy and Joyful during each and every day of Tammuz (Every waking minute) we prevent the manifestation of the disease cancer within our bodies.
22. Science teaches that we have cancer cells always in our bodies but for reasons unknown to science sometimes these cells start to grow without restraint. That is what science calls the disease Cancer. Kabbalah teaches that the cause of the growing without restraint is lack of joy during this month of Tammuz.
23. **Tribe: Reuven:** the first-born son of Yaakov and Leah, is the tribal ruler of Tammuz. Reuven is concerned with his mother's fertility (in the incident of the mandrakes) and her honor (in the incident of moving his father's bed). His sincere but unsuccessful efforts to save his brother Joseph in the pit and to sacrifice his own sons to redeem his brother Benyamin from Egypt reflect Cancerian concerns with family identity, responsibility and status.
24. However, Yaakov rebuked him, explaining why he lost the privileges of being the first born: "[You have] the restlessness of water; [therefore,] you shall not have superiority, for you ascended upon your father's couch; then you profaned [Him Who] ascended upon my bed."
25. Moshe also rebuked Reuven (together with Gad) when he asked for a portion of land east of the Jordan river, which was also requested in haste.
26. The Aramaic translation of *Tammuz* is 'heating', which suggests the heat of physical desire. However, this same heat can be used to fire the spiritual side of a person and bring him to return to G-d. Heat can be turned into light.
27. Reuven who was the first person to return to G-d purely out of love, turning the 'heat' of his personality into light.
28. **Sense: Sight:** The summer (the period of Tamuz) is the "holiday" of the eyes. It is the time that one must "guard" his eyes to see only that which is good (in the world in general and in his fellow man in particular) and modest. The ability to guard and focus one's eyesight correctly is the rectified "sense" of sight.
29. The spiritual sense of sight of Tamuz is the ability to "see through" physical reality to behold its Divine source. The word sartan is understood as being composed of two words—sar tan—which literally reads: "remove the body" (in order to reveal the soul), i.e. remove the outer "shell" of reality (by means of the power of concentrated sight) in order to reveal reality's inner "fruit" and life force.
30. The story of the spies primarily occurred in the month of Tamuz. The spies failed by only looking at the physical aspects of Israel and not the spiritual aspects of the land. That is why the Jews were not permitted entrance into the land. Once we improve our vision, will we merit Moshiach and to live in Israel.



MONTH OF AV:

1. The name Av literally means "father." It derives from the root which means "to will" or "to desire."
2. It is the month of the "low point" of the Jewish calendar : 1) the 9th of Av, 2) the day of the sin of the spies and the destruction of both the 3) first and 4) second Temples in Jerusalem; as well as the month of the "high point" of the Jewish calendar: the 15th of Av
3. **Mishneh Taanis 26:** "When Av enters we diminish in joy."

4. **Mishneh Taanis 26:** “there are no happier days for Israel than the 15th of Av and Yom HaKippurim” (the day of finding one’s predestined soul-mate).
5. **Chazal:** “the Mashiach is born on the 9th of Av.” The soul of Mashiach, who comes to redeem Israel from her state of (spiritual as well as physical) exile, is like a groom to his bride. After his birth on the 9th of Av he reveals himself to his bride and betroths her on the 15th of Av.
6. **Letter - Tes:** which resembles a womb, equals 9, corresponding to the 9 months of pregnancy. In the month of Av the 9 months are condensed and concentrated into 9 days, from Rosh Chodesh Av (the yahrtzeit of Aaron the high priest, whose name comes from the word “pregnant”) to the 9th of Av, the day, which as mentioned above is the birthday of Mashiach.
7. **Zodiac Sign (mazal): Leo – Aryeh:** The aryeh symbolizes the super rational power of Divine will (the meaning of the name Av, as mentioned above). The initial manifestation of G-d’s will to destroy (the Temple) was in truth purely for the sake of reconstructing (the Temple with all of its spiritual meaning and significance for Israel and the entire world) for eternity.
8. **Yalkut Shimoni, Yermiyahu, 259 :** “The lion [Nevudchanetzar, who is referred to in the Bible as a lion–Yermiyahu 4:7] came on the month of the lion [Av] and destroyed the lion [the Temple, which is referred to in the Bible, especially with regard to the alter, as a lion], in order that the lion [G-d, of Whom is said ‘the lion roars, who shall not fear’–Amos 3:8] come on the month of the lion and rebuild the lion.”
9. Aryeh אריה in gematria = 216 = gevurah (“might”). Gevurah is the Divine power responsible for tzimtzum (contraction and diminution of Divine light and energy, as is said with regard to the beginning of Av: “When Av enters we diminish in joy” [Mishnah Ta’anit 26:]) and destruction.
10. But 216 = 3 X 72. 72 = chesed (“lovingkindness”), the Divine power which “builds” all of reality, as is said (Psalms 89:3): “the world is built with [by the power of] chesed.”
11. Three times chesed corresponds to the building of all three Temples, who are all contained and find their eternal consummation in the third Temple, to be built speedily in our days by Mashiach. For this reason the aryeh appears to the right, in the place of chesed, in the Divine Chariot (Ezekiel 1:10).
12. **Tribe of Israel: Shimon:** The name Shimon comes from the word “to hear.”
13. The sin of the spies on the 9th of Av entailed their speaking evil of the land of Israel and the people’s accepting–“hearing”–the evil tongue.
14. The general rectification of the month of Av is the rectification of hearing.
15. Shimon is the only tribe that Moses did not explicitly bless at the end of the Torah.
16. This was due to his “frustration” with the tribe of Shimon because of their involvement (more than all the other tribes) in the sin of Pe’or (prostitution with foreign women, which resulted in idolatry).
17. The name Shimon divides into two words which spell “sham avon” שם עון, “there is iniquity.”
18. In a certain sense, Moshe (from the tribe of Levi) was most closely related (in spirit) to Shimon than to any other tribe. “Shimon and Levi are brothers” (Genesis 49:5) said our father Jacob in blessing his sons. The two together (Shimon leading his younger brother Levi) took revenge for the rape of their sister Dinah, and destroyed the entire city of Shechem.
19. The “degeneration” of the power of Shimon leads to the destruction of the Temple.
20. The rectification and elevation of that very power brings about the eternal reconstruction of the Temple. The rectification of Shimon (the rectification of the sins and iniquities of Israel which brought to the destruction of the Temple in the month of Av, the month of Shimon) is by his clinging to the most essential attribute of Moshe – humility.
21. The word avon עון (“sin”) permutes to spell anav ענו (“humble”) the unique term by which the Torah praises Moshe (Numbers 12:3): “And the man Moses was very humble [anav], more than any other man on the face of the earth.”
22. The name Shimon transforms (in the month of Av) from “there is iniquity” (sham avon) to “there is the humble one” (sham anav).
23. The ability of Shimon to so “metamorphasize” depends upon his inner sense of hearing.
24. Moses addresses Israel with the most all-inclusive statement of the Torah (Deuteronomy 6:4) : “Hear [shemah] O’ Israel....”
25. Moses speaks to Israel through the soul-root of Shimon. Inner hearing (derher in Yiddish) comes with the deep sense of humility in the soul.
26. Even though Moshe did not explicitly bless Shimon, our sages teach us that he alluded to him in the first word of his blessing to Yehudah (Deuteronomy 33:7): “Hear [shemah] G-d the voice of Yehudah....”
27. In the division of the land of Israel to the twelve tribes, Shimon inherited his portion within the larger portion of Yehudah (this is the only instance that one tribe inherited its portion within another).
28. When the two names Shimon and Yehudah are added together: 466 plus 30 = 496 = malchus (“kingdom”) Thus we learn that the malchus of Judah depends upon the “presence” and “partnership” of Shimon.

29. Yehudah corresponds to the month of Nissan and the sense of speech. Shimon corresponds to the month of Av (the first two letters and “sub-root” in Hebrew of the word aviv, the name in Torah for the month of Nissan) and the sense of hearing.
30. Av is the 5th month from Nissan, whose letter is hei = 5. The two senses of speaking and hearing are obviously a pair, just as in the sin of the people’s hearing (accepting) the “evil tongue” spoken by the spies, the sin of the 9th of Av.
31. The power of the month of Av (the month of [apparent] destruction) is to “hear” the message “spoken” by the month of Nissan (the month of redemption), and integrate the first and foremost power of Israel and leadership into the consciousness of the Jewish people.
32. This is the secret of the “pregnancy” and “birth” of Mashiach (the quintessential leader of Israel) from the 1st of Av (the beginning of his 9 day pregnancy) to the 9th of Av (his birth). He then fully unites with the consciousness of the people, “in matrimony,” on the 15th of Av.
33. **Sense: Hearing:** “To hear” in Hebrew means “to understand,” to fully integrate into one’s consciousness (into one’s heart, not only to understand intellectually in one’s mind).
34. To hear another is to fully understand his dilemma and emphasize with him. Hearing is receiving–kabbalah. The sense of hearing is the sense of inner balance, the foundation of rectified existence. (Imbalance is the source of all fall and destruction). A well balanced ear, a well oriented sense of hearing, possesses the ability to discern and distinguish in everything one hears truth from falseness.

MONTH OF ELUL:

1. It is called “the month of repentance,” “the month of mercy,” and “the month of forgiveness.” Elul follows the two previous months of Tamuz and Av, the months of the two great sins of Israel, the sin of the Golden Calf and the sin of the spies.
2. The four letters of the name Elul אלול are an acronym for the initial letters of the phrase in the Song of Songs (6:3): “I am to my beloved and my beloved is to me.” “I am to my beloved” in repentance and consummate desire to return to my soul-root in God. “And my beloved is to me” with Divine expression of mercy of forgiveness.
3. This is the month that “the King is in the field.” All can approach Him, and He shines His countenance to all.
4. Elul is the month of preparation for the high holy days of Tishrei. It is the month that Moshe ascended to Mount Sinai a third time for a period of forty days from Rosh Chodesh Elul to Yom Kippur, when he descended with the second tablets of the covenant. These days were days when God revealed to the Jewish people great mercy.
5. In “small numbering,” Elul = 13, alluding to the 13 principles of Divine mercy that are revealed in the month of Elul.
6. **Letter: Yud (י):**
7. The yud is the first letter of G-d’s essential Name Havayah י-ה-ו-ה , the Name of mercy. It is also the final letter of the Name Adnus א-ד-נ-י , the Name which enclothes the Name Havayah to reveal and express it to the world. Thus, the yud is the beginning (of the essence of Divine mercy, Havayah) and the yud is the end (of the manifestation of Divine mercy, Adnut).
8. All created form begins with an essential “point,” of energy and life force, the point of the letter yud. The end of the creative process is as well a “point” of consummation and satisfaction, a yud. “In the beginning G-d created...” is the initial point; “and G-d concluded on the seventh day...” is the final point.
9. The word yud means יד “hand.” Our sages interpret the verse: “Even My hand has founded the earth, and My right hand has developed the heavens,” that “G-d stretched out His right hand to create the heavens and stretched out His left hand to create the earth.” The right hand is the point of beginning; the left hand is the point of end.
10. In the above quoted verse, the left hand (referred to as “My hand” without any definite designation of right or left) appears before the right hand. This accords with the opinion of Hillel that “the earth preceded [the heavens].” The earth represents the consummation of Creation–“the end of action is first in thought.”
11. The yud of Elul is, in particular, the left hand, the controller of the month’s sense, the sense of action and rectification. This is the final point of Creation reaching its ultimate purpose and end, the yud of Adnut perfectly reflecting in created reality the yud of Havayah.
12. י-ה-ו-ה represents Hashem’s kindness in the creation of the world and the Mitzvah of Tzedakah: Yud symbolizes that initial energy (or coin), that is taken by the Heh (gematriya of 5 - 5 fingers in a hand). and the extends his arm - symbolic of the Vav, and then receives it in his hand, symbolic of the Heh.
13. **Mazal: Virgo (besulah, the virgin)**
14. The besulah symbolizes God’s beloved bride, Israel, the bride of the Song of Songs who says to her groom “I am to my beloved and my beloved is to me.”
15. The mazal (מזל) of Elul is Virgo (בתולה), the virgin, and Parshas Ki Teitzei, which is always read during the month of Elul, contains the greatest concentration of the word “virgin” in the Bible.

16. Elul arrives right after the year's lowest point— Tisha B'av, which commemorates the destruction of the Temple. Yet, even while still in the month of Av, we immediately began to rise up until we reached a high point six days later on the 15th of Av, one of the most joyful days of the year. The Mishnah describes that on that day, maidens would dance in the vineyards. Still, following the trauma of the Temple's destruction, we remain with the feeling that things will never be the same. This is usually the case, that following a traumatic experience it is very difficult for a person to return to wholeness and we need to learn how to rehabilitate ourselves to retrieve our virgin state of purity.
17. This rectification process takes place in Elul, when we regain our purity like the virgin who is the symbol of this month. The virgin of Elul is "the virgin of Israel," i.e., the innate, untouched purity of the Jewish people that can never be defiled. The phrase "the virgin of Israel" (בתולת ישראל) appears once in parashat Ki Teitzei in the context of a man who defames his bride with the claim that she was not a virgin.
18. The Talmud tells us that when a person does sincere Teshuva out of love, Hashem considers the not only has the person not sinned, but that all his sins turn into merits.
19. The word besulah appears for the first time in the Torah (and the only time in description of a specific woman) in praise of our matriarch Rivkah before her marriage to Yitzchak.
20. In Kabbalah the union of Yitzchak and Rivkah symbolizes the spiritual service of prayer and devotion to G-d. Yitzchak, (208) plus Rivka, (307) = 515 = tefilah, "prayer."
21. In Chassidus the verse "I am to my beloved and my beloved is to me" refers, in particular, to the service of prayer of the month of Elul.
22. The "virgin" of Elul (Rivkah) gives birth (retroactively, with respect to the order of the months of the year) to the "twins" of Sivan (Jacob and Esau, the sons of Rivkah, as explained above). The first tablets, given in Sivan, were broken (because of sin). The second tablets, given to Moses in Elul (the month of repentance) are whole. Repentance is identified in Kabbalah with "mother" (in general, and Rivkah in particular). "Mother" is binah = 67 = Elul.
23. In Kabbalah, the "mother" remains forever (on the spiritual plane) a "virgin." In a continual state of teshuvah and tefilah her "ever-new" union with "father" never ceases—"two companions that never part." With the coming of Mashiach such will be the state of the lower groom and bride. ("Father" and "mother" correspond to the first two letters of Havayah—"the higher union"; "groom" and "bride" or "son" and "daughter" correspond to the second two letters of Havayah—"the lower union").
24. The besulah symbolizes as well the "virgin earth," the land of Israel destined to be married to the people of Israel, as the prophet declares: "As a young man marries a virgin so will your children marry you [the land of Israel]" (Isaiah 62:5). Here we see that the children marry "mother earth" who remains "virgin earth."
25. The earth represents the rectification of action, the sense of the month of Elul, as described above.
- 26. Tribe: Gad**
27. Gad means "camp," as in the verse (the blessing of our father Jacob to his son Gad): "Gad shall organize [lit. camp] camps [army camps], and he shall return with all his camps" (Genesis 49:19). The special talent of Gad is to organize a "company." **גָּד יְגִדְנוּ וְהָאָזָר יִגְדָּם**
28. The name Gad means as well "good fortune." It is truly the "good fortune" of Israel to be G-d's beloved bride, and this "good fortune" reveals itself through the means of our good deeds, especially those which are intended to rectify our blemishes and beautify ourselves, as a bride for her groom.
29. The "good fortune" of Gad relates, in Kabbalah, to the thirteen principles of mercy that are revealed in the month of Elul, in order to arouse the soul from its root (its "good fortune") to return to God.
30. Gad = 7 = גַּד Gad was the 7th son to be born to Yaakov. Mazal, **מָזָל** the more common word for "good fortune" = 77. The middle letter of mazal is zayin = 7. When the two letters gimmel dalet that form the name Gad (= 7) are substituted for the zayin (= 7) of mazal, the word **מִגְדָּל** migdal, "tower," is formed. The verse states: "A tower [migdal = 77] of might [oz = 77] is the Name of G-d, into it shall run the tzadik and become exalted." In Kabbalah, the "tower of might" represents the bride, the besulah of Elul, the soul-root and mazal of the Jewish People. The tzadik, the groom, runs, with all of his might, to enter the "tower of might."
- 31. Sense: Action**
32. The sense of action is the "sense" and inner "knowledge" that through devoted deeds of goodness one is always able to rectify any blemished or broken state of the soul. This is the sense necessary for the spiritual service of Elul, the service of repentance and true teshuvah to G-d. The sense of action is thus the sense never to despair. This is the "point," the yud (of Elul), of Divine service. Without it one can neither begin (an act) or end.
33. The sense of action is the inclination to fix a broken object (to "save" a situation) rather than to throw it away.
34. In addition, the sense of action is the sense of organization and the sense of management of complex systems (as Gad, the tribe of Elul signifies "camps" and "company").

35. Gad, together with the tribe of Reuven, led the Jews into battle during the conquest of Israel, thus rectifying their sinful request to a portion of land on the east bank of Israel.

