

# 1. The Jewish Year

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## (1) The Year

The Jewish calendar is a lunar calendar, based on the cycle of the moon around the earth. This cycle takes twenty-nine and a half days, so the months are alternately twenty-nine or thirty days, except for Cheshvan and Kislev, which can be either twenty-nine or thirty days.<sup>1</sup> There are twelve months in a regular year and thirteen months in a leap year.

The Torah requires that the Jewish festivals fall not only on the

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1. The exact length of each month is 29 days, 12 hours, and 44 minutes. Thus, the months are alternately 29 or 30 days.

same date each year but also at the same season. Thus, the lunar cycle needs to be maintained in line with the solar cycle, which determines the seasons. However, the solar year of 365 days is eleven days longer than twelve lunar cycles. Accordingly, an extra month, Adar II, is added to the year, making a leap year seven times every nineteen years. In this way, the co-incidence between the two cycles is maintained.<sup>2</sup>

## (2) The Week

The days of the week are called *yom rishon*, *yom sheini*, *yom shelishi*, *yom revi'i*, *yom chamishi*, *yom shishi*, and *Shabbos Kodesh*. Thus, the days of the week lead up to and revolve around Shabbos.<sup>3</sup>

## (3) The Day

The day begins at *alos hashachar*, when the first rays of light appear on the horizon in the morning. This is followed by *neitz hachamah*, the moment when the crescent of the sun appears on the horizon. The sun moves up from the horizon and when the sun reaches halfway across the sky it is called *chatzos hayom*, or midday. The sun continues to move across the sky, eventually setting in the west. The moment the sun has entirely submerged below the horizon is called *shekias hachamah*, or “sunset.” As the sun continues to sink further below the horizon, the sky continues to darken and it becomes night, the start of a new halachic day.

## *Sha'os Zemaniyos*

The period of daytime is divided into twelve equal parts, called *sha'os zemaniyos* (seasonal hours). During the summer months, when daylight lasts for more than twelve hours, a “seasonal hour” will be more than one actual hour. During the winter months, when daylight lasts less than twelve hours, a “seasonal hour” will be less

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2. In each nineteen year cycle, the leap years are the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th year.
  3. We count each day of the week in the *Shir Shel Yom* at the end of *Shacharis* every day, leading up to Shabbos Kodesh.

than one actual hour.<sup>4</sup>

According to the Vilna Gaon<sup>5</sup> the period of the day is calculated between *neitz hachamah* and *shekias hachamah*. However, according to the Magen Avraham,<sup>6</sup> the period of day is calculated between *alos hashachar* and *tzeis hakochavim* (when three small stars can be seen in the night sky).

See chart: The Jewish Day, page 154.

#### (4) The Halachic Times of Day and Year

- » *Alos hashachar* — “the coming up of the morning.” Also called *amud hashachar* — “the pillar of the morning,” dawn or daybreak.
- » *Techilas zeman tzitzis, tefillin, v'kerias Shema* — “the earliest time to put on *tzitzis* and *tefillin* with a *berachah* and to say *Shema* in the morning.” Also called the “Distinguishing Consistency of Light.”
- » *Neitz hachamah* (“*neitz*”) — “sunrise.” The moment the crescent of the sun appears on the horizon in the morning. This time follows *alos hashachar* by about 85 minutes, depending on place and time of year.<sup>7</sup>
- » *Sof zeman kerias Shema shel shacharis* — “the latest time for saying *Shema* in the morning,” which is at the end of three

4. Thus, if *neitz hachamah* is at 6:00 A.M., and *shekias hachamah* is at 6:00 P.M., daylight will last for 12 hours, and a seasonal hour will also be one hour long.

If *neitz* is at 8:00 A.M. and *shekiah* at 4:00 P.M., daylight will last for 8 hours, and thus one seasonal hour will be 40 minutes long.

If *neitz* is at 4:00 A.M. and *shekiah* is at 8:00 P.M., daylight will last for 16 hours, making one seasonal hour 80 minutes long.

5. The Vilna Gaon, Rabbi Eliyahu of Vilna. Biography p. 185.

6. The Magen Avraham, Rabbi Avraham Gombiner. Biography p. 184.

7. *Neitz* is the moment when the crescent of the sun first appears on the horizon in the morning. According to a second opinion, *neitz* is the moment when, from where one is situated, one can first see the crescent of the sun. This second opinion of *neitz* is called *neitz hachamah hanireh* (the sun's crescent which is seen) and may give a different time for *neitz* if, for example, one is in a valley or on top of a mountain.

seasonal hours, or one-quarter of the day.<sup>8</sup>

- » *Sof zeman tefillah* — “the latest time for davening the morning Shemoneh Esrei,” which is at the end of four seasonal hours, or one-third of the day.<sup>9</sup>
- » *Chatzos hayom v’halailah* — “midday” or “midnight.” This is six seasonal hours or “halfway through the day or night.”
- » *Minchah gedolah* — This is half an hour after *chatzos hayom*, which is six and a half seasonal hours into the day. *Minchah gedolah* is the earliest time to daven *Minchah* in the afternoon.
- » *Minchah ketanah* — This is nine and a half seasonal hours into the day, after which is the preferred time to daven *Minchah*.
- » *Plag haminchah* — “half way through that time of *Minchah*.” *Plag haminchah* is halfway between the time of *Minchah ketanah* and *shekias hachamah*, that is,  $10\frac{3}{4}$  seasonal hours into the day. This is the earliest time to bring in Shabbos on Friday afternoon.
- » *Shekias hachamah* — “sunset.” This is the moment the entire sun has disappeared below the horizon in the evening. The period from *shekias hachamah* until night is called *bein hashmashos* — “between the suns” or twilight.
- » *Zeman hadlakas haneiros b’erev Shabbos Kodesh* — “the time for candle lighting *erev Shabbos*.” Although Shabbos begins at *shekias hachamah*, we do not wait until this time before refraining from weekday activities. Rather, we add a period to the start of Shabbos, called *tosefos Shabbos*, which sets the time for lighting the Shabbos candles and the latest time for *melachos* before Shabbos. The period of *tosefos Shabbos* varies from place to place and can be up to forty minutes before *shekias hachamah*.

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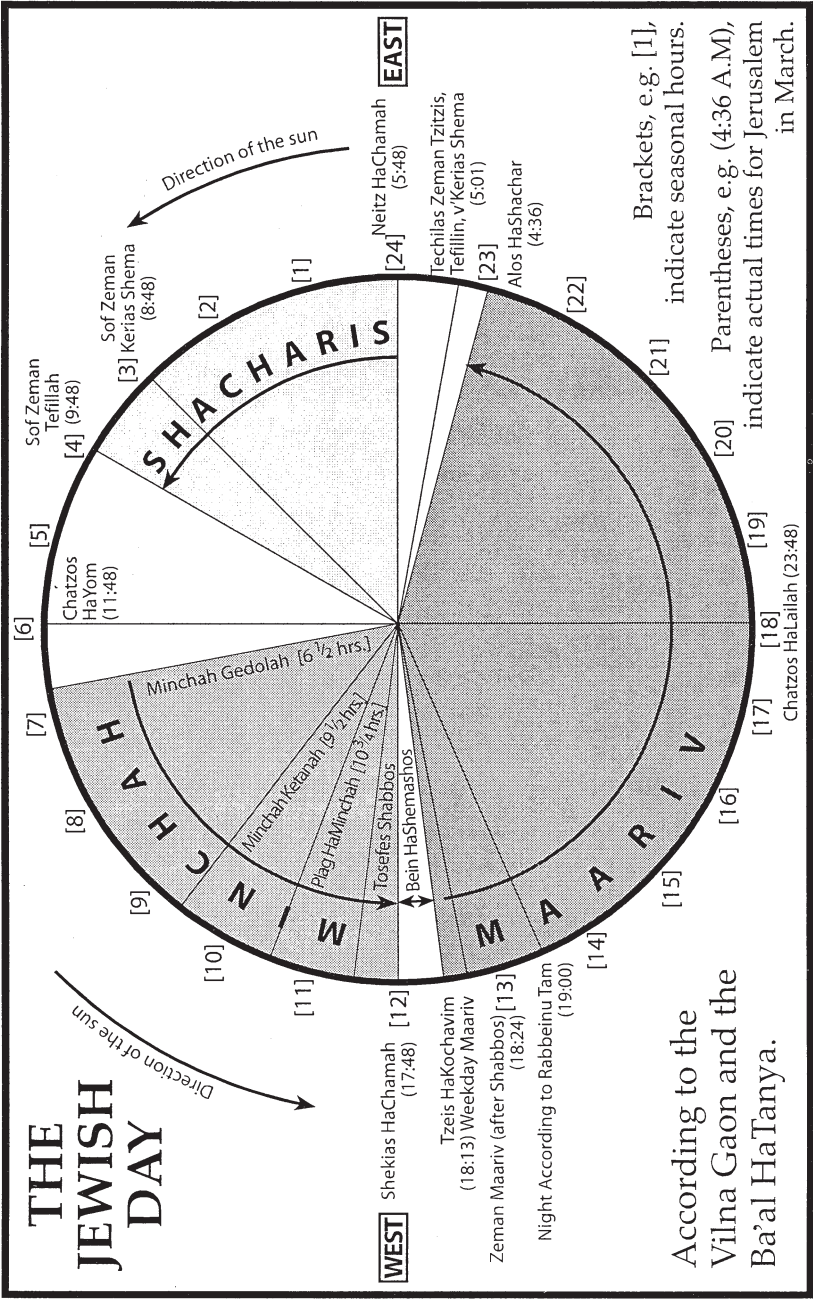
8. Thus, if *neitz hachamah* is at 8:00 A.M. and *shekias hachamah* at 4:00 P.M., a seasonal hour will be 40 minutes, and *sof zeman kerias Shema* will be at 10:00 A.M.

9. Thus, if *neitz hachamah* is at 8:00 A.M. and *shekias hachamah* at 4:00 P.M., a seasonal hour will be 40 minutes, and *sof zeman tefillah* will be at 10:40 A.M.

- » *Zeman ma'ariv u'zeman motza'ei Shabbos Kodesh* — “the time for davening *Maariv* on a weekday and the time for davening *Maariv* after Shabbos.” The earliest time for davening *Maariv* on a weekday is normally at least twenty-five minutes after *shekias hachamah*, when three small stars appear in the night sky (*tzeis hakochavim*). However, after Shabbos we wait an additional period after *shekias hachamah* before davening *Maariv* so that *Maariv* after Shabbos will be about ten minutes later than *Maariv* on a weekday. According to Rabbeinu Tam,<sup>10</sup> *Maariv* is davened on *motza'ei Shabbos* even later, seventy-two minutes after *shekias hachamah*.<sup>11</sup>
- » *Zeman molad halevanah* — “the birth of the new moon.” The moon renews itself every twenty-nine days, twelve hours, and forty-four minutes. The specific time of the “*molad*” is announced on the Shabbos morning preceding Rosh Chodesh.<sup>12</sup>
- » *Sof zeman kiddush levanah* — “the latest time to sanctify the new moon.” The latest time to sanctify the new moon is halfway through the month, after which time the moon begins to wane.
- » *Tekufos* — “seasons.” The cycle of the earth around the sun is divided into four parts called “*tekufos*” or “seasons”: autumn, winter, spring, and summer. Certain changes in *tefillah* depend on the season.<sup>13</sup>

The halachic times of day which are most required in practice are *alos hashachar*; *neitz hachamah*; *sof zeman kerias Shema*; *sof zeman tefillah*; *chatzos hayom*; *shekias hachamah*; and *zeman ma'ariv u'zeman motza'ei Shabbos kodesh*.

10. Rabbi Yaakov ben Meir, “Rabbeinu Tam.” Biography p. 177.
11. Although the time for davening *Maariv* continues until *alos hashachar* (daybreak), it is preferred to daven before *chatzos halailah* (midnight).
12. This announcement is followed by the announcement of the actual day of the week on which Rosh Chodesh falls.
13. For example, the prayer for rain in the Shemoneh Esrei (“*tal u'matar*”) is recited from the sixtieth day of the autumn *tekufah* until Pesach.





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Outline of the Jewish Year				
Month	Yom Tov	Other Important Days	Special Shabbosos	Other Fast Days (Other than Yom Kippur)
<b>Tishrei</b> - תשרי 30 days	•Rosh HaShanah •Yom Kippur •Sukkos •Shemini Atzeres	•Aseres Yemei Teshuvah—the 10 days of Repentance  •Chol HaMoed Sukkos/ •Hoshana Rabbah	•Shabbos Shuvah  •Shabbos Chol HaMoed Sukkos	•Tzom Gedalyah 3 Tishrei
<b>Cheshvan</b> - חשוון (Marcheshvan - מרחשוון) 29 or 30 days				
<b>Kislev</b> - כסלו 29 or 30 days	•Chanukah		•Shabbos Chanukah	
<b>Teves</b> - טבת 29 days				•Asarah B'Teves 10 Teves
<b>Shevat</b> - שבט 30 days		•Tu B'Shevat (15 Shevat)	•Shabbos Shirah •Shabbos Shekalim	
<b>Adar</b> - אדר 29 days	•Purim		•Shabbos Zachor •Shabbos Parah •Shabbos HaChodesh	•Taanis Esther (Fast of Esther) 13 Adar
<b>Nissan</b> - ניסן 30 days	•Pesach	•Chol HaMoed Pesach	•Shabbos HaGadol •Shabbos Chol HaMoed Pesach	
<b>Iyar</b> - אייר 29 days		•Pesach Sheini •Lag BaOmer		
<b>Sivan</b> - סיון 30 days	•Shavuot			
<b>Tammuz</b> - תמוז 29 days				•Shivah Asar B'Tammuz 17 Tammuz
<b>Av</b> - אב (Menachem Av) (מנחם אב) 30 days		•Tu B'Av: (15 Av)	•Shabbos Chazon •Shabbos Nachamu	•Tishah B'Av 9 Av
<b>Ellul</b> - אלול 29 days		•Selichos		

## The Jewish Year

*The notes which follow refer to the chart "The Jewish Year"  
found at the end of the book.*

1. *Tishrei – Tishrei* is the first month of the year in the counting of the years; with the beginning of *Tishrei* we start each new year. However, in the cycle of the months, *Nissan* is the first month, *Iyar* the second, and so on (Talmud: *Rosh HaShanah* 2a).
2. *Rosh HaShanah* – The first and second of *Tishrei*. *Rosh HaShanah* is *Yom HaDin*, the Day of Judgment, when each Jew is judged. For many, judgment is not sealed until Yom Kippur. *Rosh HaShanah* and Yom Kippur are known together as the *Yamim Noraim*, the "Days of Awe." The period between *Rosh HaShanah* and Yom Kippur is called the *Aseres Yemei Teshuvah*, the "Ten Days of Repentance."
3. *Tzom Gedalyah* – The Fast of Gedalyah, third of *Tishrei*. This fast marks the murder of Gedalyah, son of Achikam, governor of the Land of Israel appointed by Nevuchadnezzar, King of Babylon, after the destruction of the First Beis HaMikdash. With the murder of Gedalyah, any possibility of renewed Jewish life in the Land of Israel came to an end.
4. *Shabbos Shuvah* – *Shabbos Shuvah* is the Shabbos between *Rosh HaShanah* and Yom Kippur, so called because of the first word of the *haftarah* for that week: *Shuvah Yisrael ad Hashem Elokeichah* ("Return, Israel, to Hashem your God") (*Hoshea* 14:2).
5. Yom Kippur – The Day of Atonement, tenth of *Tishrei*, the holiest day in the Jewish year. Judgment not sealed on *Rosh Hashanah* is sealed on Yom Kippur. On Yom Kippur, in addition to the prohibition on eating and drinking, it is forbidden to wash oneself, to anoint oneself, or to wear leather shoes (Talmud: *Yoma* 73b).
6. *Sukkos* – In the Land of Israel, *Sukkos* (Tabernacles) falls from 15–21 *Tishrei* — one day of Yom Tov followed by six days of *Chol HaMoed*, which are days of semi-Yom Tov. The last day of *Chol HaMoed* is called *Hoshana Rabbah*, on which we recite extra prayers and supplications. *Shemini Atzeres* is a separate Yom Tov, which falls on 22 *Tishrei*, immediately following *Sukkos*. In the Land of Israel, *Simchas Torah*, which is a joyous *siyum* (conclusion) of the cyclical reading of the Torah each year, is celebrated on the same day as *Shemini Atzeres*.
7. *Sukkos* – Outside of the Land of Israel, *Sukkos* falls from 15–21 *Tishrei* — two days of Yom Tov followed by five days of *Chol HaMoed*. The last day of *Chol HaMoed* is *Hoshana Rabbah*. Immediately following *Sukkos* is *Shemini Atzeres*, a two day Yom Tov falling on 22 and 23 *Tishrei*. *Simchas Torah* is celebrated on the second day of *Shemini Atzeres*.
8. *Isru Chag* – *Isru Chag* is the day after *Sukkos*, Pesach, and Shavuot, a type of extension of the Yom Tov. Its name is derived from the verse, *Isru chag ba'avosim* ("Bind the festival-offering with cords") (*Tehilim* 118:27). On *Isru Chag* we do not say *tachanun*, and it is the custom to celebrate it to some extent with special food.
9. *Cheshvan* – *Cheshvan* is the second month in the year, also known as *Marcheshvan*, *mar* meaning bitter, because no festivals occur during it. Another reason it is called *Marcheshvan* is because the rainy season begins during it, *mar* meaning a drop of water.



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10. Chanukah – Chanukah marks the miracles in the victory over the Greeks in the Land of Israel during the period of the Second Beis HaMikdash, over 2,000 years ago. When *Kislev* is 30 days long, Chanukah ends on 2 *Teves*. When *Kislev* is 29 days long, Chanukah ends on 3 *Teves*. The eighth and final day of Chanukah is referred to as *Zos Chanukah* (“This is Chanukah”), the Torah reading for that day concluding with *Zos chanukas haMizbe’ach*, referring to the inauguration of the *Mizbe’ach* (Altar) of the *Mishkan* (*Bamidbar* 7:84).
11. *Asarah b’Teves* – The fast of the Tenth of *Teves*. This fast marks the beginning of the siege of Jerusalem by Nevuchadnetzar, king of Babylon, which eventually led to the destruction of the First Beis HaMikdash. This is the only fast in the Jewish year that can fall on a Friday.
12. *Shabbos Shirah* – “Shabbos of Song.” This is the Shabbos of *Parshas Beshalach*, which includes the “Song at the Sea” (*Shemos* 15:1–19).
13. *Tu b’Shevat* – The fifteenth of *Shevat*. This is the new year for trees, meaning that it is the “cut-off point” for taking tithes from produce of the tree. Produce which blossomed before *Tu b’Shevat* is grouped together as pertaining to the previous year; produce which blossomed after *Tu b’Shevat* is grouped together as pertaining to the following year (Talmud: *Rosh HaShanah* 2a). On *Tu b’Shevat* there is a custom to eat different types of fruit, especially the seven species for which the Torah praises the Land of Israel (*Devarim* 8:8).
14. *Shabbos Shekalim* – This is the Shabbos before or on *Rosh Chodesh Adar*, when a special reading from the Torah is made for *maftir*, concerning the donation of half-shekels to the Beis HaMikdash (*Shemos* 30:11–16). This donation was used to pay for the communal offerings of the Beis HaMikdash. At the time of the Beis HaMikdash, the announcement to make this donation was made at the beginning of *Adar*; thus, we read this portion at this time.  
*Shabbos Shekalim* is the first of four special Shabbosos — *Shabbos Shekalim*, *Shabbos Zachor*, *Shabbos Parah* and *Shabbos HaChodesh* — the first two falling before Purim and the last two after Purim, on each of which, in addition to the usual weekly *parshah*, a special Torah portion is read as *maftir*.
15. *Adar* – In a leap year, which occurs seven times every nineteen years, an extra month is added to the year so that there are two months of *Adar*: *Adar I* and *Adar II*. In such a case, the special days of *Adar* fall in *Adar II*, and *Shabbos Shekalim* will be the Shabbos before or on *Rosh Chodesh Adar II*.
16. *Shabbos Zachor* – *Zachor* means “remember.” This is the Shabbos before Purim when we remember what Amalek did to *Am Yisrael* after we came out of Egypt. The reading of this special portion (*Devarim* 25:17–19) for *maftir* falls on the Shabbos before Purim, because on Purim the enemy was Haman, who was a descendant of Amalek.
17. *Taanis Esther* — The Fast of Esther. This fast falls on 13 *Adar*, the day before Purim, and commemorates the fast of three days called by Esther before going to King Achashveirosh to ask for favor to save the Jewish People. Originally, at the time of the events of Purim, it was called for 14–16 *Nissan*, during Pesach 3404, after Haman’s decree became

- known. However, since this fast could not be permanently fixed for *Nissan*, as fasting is not normally permitted during *Nissan*, it was fixed for 13 *Adar*, which was a fast day eleven months later, in 3405, when the Jews gathered to wage war against their enemies.
18. Purim – 14 *Adar*. Purim marks the victory of the Jews of Persia in the year 3405, over 2,300 years ago, through Mordechai and Esther. In cities that were walled at the time of Yehoshua, son of Nun, Purim falls on 15 *Adar* and is called *Shushan Purim*. In a leap year, Purim falls on 14 *Adar* II, and 14 *Adar* I is called “Purim *Katan*,” on which *tachanun* is not said.
  19. *Shabbos Parah* – This is the Shabbos before *Shabbos HaChodesh* when, in addition to the weekly *parshah*, a special Torah reading is made for *maftir* concerning the *Parah Adumah*, the Red Heifer (*Bamidbar* 19:1–22). The ashes of the *Parah Adumah* were mixed with spring water and used to purify a person who was *tamei meis* (impure through contact with a corpse) before he could offer the *Korban Pesach* in the Beis HaMikdash. Although at present, we are not able to bring the *Korban Pesach*, we read this portion, *zecher l'mikdash*, in remembrance of the time of the Beis HaMikdash.
  20. *Shabbos HaChodesh* – This is the Shabbos before or on *Rosh Chodesh Nissan*, when a special reading is made for *maftir*, proclaiming *Nissan* as the first month of the year and alerting people to prepare for Pesach (*Shemos* 12:1–20). *Shabbos HaChodesh* is the last of the four special Shabbosos — *Shabbos Shekalim*, *Shabbos Zachor*, *Shabbos Parah* and *Shabbos HaChodesh*.
  21. *Shabbos HaGadol* – This is the Shabbos before Pesach, so called because of the miracle that happened on it: Four days before the Exodus from Egypt, which was a Shabbos, the Children of Israel took a lamb in order to slaughter it as the *Korban Pesach*. The lamb was a holy animal to the Egyptians, and it was a miracle that they were able to take it and slaughter it.
  22. Pesach – In the Land of Israel, Pesach (Passover) falls from 15–21 *Nissan* — one day of Yom Tov, followed by five days of *Chol HaMoed*, and then one further day of Yom Tov. Outside the Land of Israel, Pesach falls from 15–22 *Nissan* — two days of Yom Tov followed by four days of *Chol HaMoed*, and then two days of Yom Tov. The prohibition of eating and owning *chametz* begins during the morning of the day before, on 14 *Nissan*.
  23. *Sefiras HaOmer* – The Counting of the *Omer*. During the seven weeks from Pesach to Shavuot we count the *Omer* each day, to fulfill the mitzvah that from the second day of Pesach — the day the *Omer* offering of the new barley crop was brought in the Beis HaMikdash — forty-nine days are to be counted until Shavuot (*Vayikra* 23:15). The *Sefirah* period became a period of semi-mourning because of different tragedies that occurred during it. However, the thirty-third day of the *Omer* is a day of rejoicing, called *Lag b'Omer*, the Hebrew word *Lag* (ל"ג) having the numerical value of thirty-three. *Lag b'Omer* always falls on 18 *Iyar*. The three days before Shavuot are called the *Shloshes Yemei Hagbalah* (“Three Days of Demarcation”), the preparatory days before *Matan Torah*.

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24. *Pesach Sheini* – “The Second Pesach.” *Pesach Sheini* falls on 14 *Iyar*, exactly one month after the *Korban Pesach* was brought in the Beis HaMikdash. At the time of the Beis HaMikdash, a person who was unable to bring the *Korban Pesach* on 14 *Nissan* could bring it on *Pesach Sheini*. There is a common custom to eat matzah on *Pesach Sheini*.
25. *Shavuot* – *Shavuot* (Pentecost) is the Yom Tov which marks the giving of the Torah, called *Zeman Matan Toraseinu*, “The Time of the Giving of the Torah.” In the Land of Israel, *Shavuot* falls on 6 *Sivan*; outside the Land of Israel it falls on 6 and 7 *Sivan*. We do not commence the *Maariv* prayer at the onset of *Shavuot* until it is definitely night, in order to have completed seven full weeks since the beginning of the *Omer* count.
26. *Shivah Asar b'Tammuz* – The fast of the Seventeenth of *Tammuz*. This fast marks several events, particularly the breaching of the walls of Jerusalem by the Romans, leading to the destruction of the Second Beis HaMikdash. With the fast of *Shivah Asar b'Tammuz* we begin a period of mourning called “The Three Weeks,” which ends on *Tishah b'Av*, the day of the destruction of the Beis HaMikdash.
27. *Shabbos Chazon* – This is the Shabbos before *Tishah b'Av*, so called after the first word of the *haftarah*, *Chazon Yeshayahu ben Amotz* (“The vision of Isaiah, son of Amoz”) (*Yeshayah* 1:1).
28. *Tishah b'Av* – The fast of the Ninth of Av, the day of the destruction of the First and Second Beis HaMikdash. On *Tishah b'Av*, in addition to the prohibition of eating and drinking, it is prohibited to wash oneself, to anoint oneself, and to wear leather shoes. *Tishah b'Av* and Yom Kippur are the only fasts in the Jewish year that last from nightfall to nightfall, the other fasts being from day-break until nightfall. The month of *Av* is also called *Menachem Av*, *menachem* meaning “consoler,” in anticipation of the consolation we hope for after the tragedies of this month.
29. *Shabbos Nachamu* – This is the Shabbos after *Tishah b'Av*, so called after the first words of the *haftarah*, *Nachamu, nachamu ami* (“Comfort, comfort My people”) (*Yeshayah* 40:1).  
The *haftarah* of *Shabbos Nachamu* is the first of seven *haftaros*, called *Shiva d'Nechemta* – the “Seven of Consolation” – which are read during the seven weeks between *Tishah b'Av* and Rosh HaShanah, all from the book of *Yeshayah* (Isaiah).
30. *Tu b'Av* – The fifteenth of Av. This is the day when the cutting of the wood for the Beis HaMikdash was completed each year. It was also the day of forgiveness for the generation of the *Midbar* (Wilderness), and a time of rejoicing for *Am Yisrael*.
31. *Ellul* – *Ellul* is the last month of the year, before Rosh HaShanah. It is an auspicious time for *teshuvah* (repentance), for although Hashem is close to His people at all times, during *Ellul* He is particularly close. This is hinted at in the words: *Ani l'dodi v'dodi li* – אני לדודי ודודי לי (“I am to My beloved and My beloved is to Me”) (*Shir HaShirim* 6:3), the first letters of which spell *Ellul* (אָלול).



# Weekday Shemoneh Esrei

showing additions and changes during the year

## First Berachos:

7 <i>Mashiv HaRuach u'Morid HaGeshem/ Morid HaTal</i>	1	Avos/Patriarchs	During the Ten Days of Repentance add "Zachreinu l'Chaim..." 1
	2	Gevuros/Hashem's Might	During the Ten Days of Repentance add "Mi Chamocha..." 2
	3	Kedushas Hashem/ Holiness of Hashem's Name	During the Ten Days of Repentance conclude instead "HaMelech HaKadosh" 3

## Middle Berachos:

8 <i>Atah Chonantanu</i>	4	Binah/Insight	
	5	Teshuvah/Repentance	
	6	Selichah/Forgiveness	
9 <i>v'Sein Berachah/ v'Sein Tal u'Matar Livrachah</i>	7	Geulah/Redemption	
	8	Refuah/Health and Healing	
	9	Birkas HaShanim/Year of Prosperity	
10 <i>Nachem Hashem Elokeinu</i>	10	Kibbutz Galuyos/Ingathering of the Exiles	
	11	Din/Restoration of Justice	During the Ten Days of Repentance conclude instead "HaMelech HaMishpat" 4
	12	Birkas HaMinim/Against Heretics	
11 <i>Aneinu</i>	13	Tzaddikim/For the Righteous	
	14	Binyan Yerushalayim/ Rebuilding of Jerusalem	
	15	Malchus Beis Dovid/ Restoration of the Davidic Line	
	16	Kabbalas Tefillah/Acceptance of Prayer	

## Final Berachos:

12 <i>Ya'aleh v'Yavo</i>	17	Avodah/Restoration of Temple Service	
13 <i>Al HaNisim</i>	18	Hoda'ah/Thanksgiving	During the Ten Days of Repentance add "u'Chsov l'Chaim" 5
	19	Shalom/Peace	During the Ten Days of Repentance add "b'Sefer Chaim..." 6
		14 <i>Elokai N'tzor</i>	
		15 <i>Yehi Ratzon</i>	