

The Ultimate Gabbai Guide

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September 8, 2023

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Part I

Perpetual Luach

Chapter 1

Kevi'ot for Specific Years

The following is a list of kevi'ot for years until 6000. Years in **bold** are shemitta years. Years in *italics* are leap years. The number code works as follows:

- The first digit is the day of the week of Rosh Hashana (1=Sunday, 7=Shabbat, etc)
- The second digit is the number of days. 0 for a short year with either 353 or 383 days, 1 for a regular year with 354 or 384 days, and 2 for a long year of 355 or 385 days.
- The third digit is the day of the week of Pesah (1=Sunday, 7=Shabbat, etc)

Each year has its own lual in subsequent chapters.

Decade	...0	...1	...2	...3	...4	...5	...6	...7	...8	...9
5780	225	701	317	225	703	521	315	725	723	506
5790	115	723	517	205	723	523	506	113	523	517
5800	225	703	517	227	203	521	317	225	701	317
5810	225	723	501	315	725	723	506	115	723	517
5820	205	723	523	517	203	523	517	225	703	517
5830	225	703	521	317	225	701	317	225	723	501
5840	315	725	723	517	205	723	517	205	723	517
5850	227	203	523	517	225	703	517	225	725	701
5860	317	225	723	501	315	723	523	506	113	523
5870	517	205	723	517	216	113	517	227	225	703
5880	517	225	703	521	315	725	723	506	115	723
5890	501	315	723	523	506	113	523	517	205	723
5900	517	227	203	521	317	225	701	317	225	703
5910	521	315	725	723	517	205	723	501	315	723
5920	523	517	203	523	517	225	703	517	227	203
5930	521	317	225	701	317	225	725	701	315	725
5940	723	517	205	723	517	216	113	523	517	225
5950	703	517	225	703	517	227	225	701	317	225
5960	723	501	315	723	523	506	115	723	517	205
5970	723	517	227	203	523	517	225	703	517	225
5980	703	521	315	725	701	317	225	723	501	315
5990	723	523	517	205	723	517	205	723	517	227

Chapter 2

Moladot for Specific Months

Below is a table of the molad for every month until 5900. To save space, months are “stacked” on each other. Nisan, Iyyar, etc are below Tishrei, Marḥeshvan, etc. The three numbers are the days, hours, and ḥalakim of the molad. In this reckoning days start at 6pm the previous night, as in the normal Jewish way of reckoning dates. Often this is expressed using the am/pm system. To convert from these numbers to a time:

1. If the hour number (second number) is less than 6, subtract 1 from the day
2. If the hour is less than 6, add 6 to the hours. The time is pm.
3. If the hour is between 6 and 18, subtract 6 from the hours. The time is am.
4. If the hour is above 18, subtract 18 from the hours. The time is pm.
5. Divide the ḥalakim by 18 and round down. This is the number of minutes
6. The remainder of ḥalakim divided by 18 is the number of ḥalakim

For example, 2 - 5 - 204 works out to Sunday (since 5 is less than 6, so it’s Sunday evening) 11pm, 11 minutes, and 6 ḥalakim. Or more concisely, Sunday, 11:11pm and 6 ḥalakim. For simplicity and to match the molad as given in traditional Jewish texts, and to avoid the impression that the molad for any given month on the standard clock time has any astronomical meaning, it may be desirable to use days - hours - ḥalakim as in the table.

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5784	6 - 11 - 882 3 - 4 - 1033	1 - 0 - 595 4 - 17 - 746	2 - 13 - 308 6 - 6 - 459	4 - 2 - 21 7 - 19 - 172	5 - 14 - 814 2 - 7 - 965	7 - 3 - 527 3 - 20 - 678	1 - 16 - 240
5785	5 - 9 - 391 7 - 13 - 829	6 - 22 - 104 2 - 2 - 542	1 - 10 - 897 3 - 15 - 255	2 - 23 - 610 5 - 3 - 1048	4 - 12 - 323 6 - 16 - 761	6 - 1 - 36 1 - 5 - 474	
5786	2 - 18 - 187 4 - 22 - 625	4 - 6 - 980 6 - 11 - 338	5 - 19 - 693 1 - 0 - 51	7 - 8 - 406 2 - 12 - 844	1 - 21 - 119 4 - 1 - 557	3 - 9 - 912 5 - 14 - 270	
5787	7 - 2 - 1063 3 - 20 - 134	1 - 15 - 776 5 - 8 - 927	3 - 4 - 489 6 - 21 - 640	4 - 17 - 202 1 - 10 - 353	6 - 5 - 995 2 - 23 - 66	7 - 18 - 708 4 - 11 - 859	2 - 7 - 421
5788	6 - 0 - 572 1 - 4 - 1010	7 - 13 - 285 2 - 17 - 723	2 - 1 - 1078 4 - 6 - 436	3 - 14 - 791 5 - 19 - 149	5 - 3 - 504 7 - 7 - 942	6 - 16 - 217 1 - 20 - 655	
5789	3 - 9 - 368 5 - 13 - 806	4 - 22 - 81 7 - 2 - 519	6 - 10 - 874 1 - 15 - 232	7 - 23 - 587 3 - 3 - 1025	2 - 12 - 300 4 - 16 - 738	4 - 1 - 13 6 - 5 - 451	
5790	7 - 18 - 164 4 - 11 - 315	2 - 6 - 957 6 - 0 - 28	3 - 19 - 670 7 - 12 - 821	5 - 8 - 383 2 - 1 - 534	6 - 21 - 96 3 - 14 - 247	1 - 9 - 889 5 - 2 - 1040	2 - 22 - 602
5791	6 - 15 - 753 1 - 20 - 111	1 - 4 - 466 3 - 8 - 904	2 - 17 - 179 4 - 21 - 617	4 - 5 - 972 6 - 10 - 330	5 - 18 - 685 7 - 23 - 43	7 - 7 - 398 2 - 11 - 836	

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5792	4-0-549 6-4-987	5-13-262 7-17-700	7-1-1055 2-6-413	1-14-768 3-19-126	3-3-481 5-7-919	4-16-194 6-20-632	
5793	1-9-345 5-2-496	2-22-58 6-15-209	4-10-851 1-3-1002	5-23-564 2-16-715	7-12-277 4-5-428	2-0-1070 5-18-141	3-13-783
5794	7-6-934 2-11-292	1-19-647 4-0-5	3-8-360 5-12-798	4-21-73 7-1-511	6-9-866 1-14-224	7-22-579 3-2-1017	
5795	4-15-730 1-8-881	6-4-443 2-21-594	7-17-156 4-10-307	2-5-949 5-23-20	3-18-662 7-11-813	5-7-375 2-0-526	6-20-88
5796	3-13-239 5-17-677	5-1-1032 7-6-390	6-14-745 1-19-103	1-3-458 3-7-896	2-16-171 4-20-609	4-4-964 6-9-322	
5797	7-22-35 3-2-473	2-10-828 4-15-186	3-23-541 6-3-979	5-12-254 7-16-692	7-0-1047 2-5-405	1-13-760 3-18-118	
5798	5-6-911 1-23-1062	6-19-624 3-12-775	1-8-337 5-1-488	2-21-50 6-14-201	4-9-843 1-2-994	5-22-556 2-15-707	7-11-269
5799	4-4-420 6-8-858	5-17-133 7-21-571	7-5-926 2-10-284	1-18-639 3-22-1077	3-7-352 5-11-790	4-20-65 7-0-503	
5800	1-13-216 3-17-654	3-1-1009 5-6-367	4-14-722 6-19-80	6-3-435 1-7-873	7-16-148 2-20-586	2-4-941 4-9-299	
5801	5-22-12 2-15-163	7-10-805 4-3-956	1-23-518 5-16-669	3-12-231 7-5-382	5-0-1024 1-18-95	6-13-737 3-6-888	1-2-450
5802	4-19-601 6-23-1039	6-8-314 1-12-752	7-21-27 3-1-465	2-9-820 4-14-178	3-22-533 6-2-971	5-11-246 7-15-684	
5803	2-4-397 5-21-548	3-17-110 7-10-261	5-5-903 1-22-1054	6-18-616 3-11-767	1-7-329 5-0-480	2-20-42 6-13-193	4-8-835
5804	1-1-986 3-6-344	2-14-699 4-19-57	4-3-412 6-7-850	5-16-125 7-20-563	7-4-918 2-9-276	1-17-631 3-21-1069	
5805	5-10-782 7-15-140	6-23-495 2-3-933	1-12-208 3-16-646	3-0-1001 5-5-359	4-13-714 6-18-72	6-2-427 1-6-865	
5806	2-19-578 6-12-729	4-8-291 1-1-442	5-21-4 2-14-155	7-9-797 4-2-948	1-22-510 5-15-661	3-11-223 7-4-374	4-23-1016
5807	1-17-87 3-21-525	3-5-880 5-10-238	4-18-593 6-22-1031	6-7-306 1-11-744	7-20-19 3-0-457	2-8-812 4-13-170	
5808	6-1-963 1-6-321	7-14-676 2-19-34	2-3-389 4-7-827	3-16-102 5-20-540	5-4-895 7-9-253	6-17-608 1-21-1046	
5809	3-10-759 7-3-910	4-23-472 1-16-623	6-12-185 3-5-336	1-0-978 4-18-49	2-13-691 6-6-842	4-2-404 7-19-555	5-15-117
5810	2-8-268 4-12-706	3-20-1061 6-1-419	5-9-774 7-14-132	6-22-487 2-2-925	1-11-200 3-15-638	2-23-993 5-4-351	
5811	6-17-64 1-21-502	1-5-857 3-10-215	2-18-570 4-22-1008	4-7-283 6-11-721	5-19-1076 1-0-434	7-8-789 2-13-147	
5812	4-1-940 7-19-11	5-14-653 2-7-804	7-3-366 3-20-517	1-16-79 5-9-230	3-4-872 6-21-1023	4-17-585 1-10-736	6-6-298
5813	2-23-449 5-3-887	4-12-162 6-16-600	6-0-955 1-5-313	7-13-668 2-18-26	2-2-381 4-6-819	3-15-94 5-19-532	
5814	7-8-245 4-1-396	1-20-1038 5-14-109	3-9-751 7-2-902	4-22-464 1-15-615	6-11-177 3-4-328	7-23-970 4-17-41	2-12-683
5815	6-5-834 1-10-192	7-18-547 2-22-985	2-7-260 4-11-698	3-19-1053 6-0-411	5-8-766 7-13-124	6-21-479 2-1-917	
5816	3-14-630 5-18-1068	5-3-343 7-7-781	6-16-56 1-20-494	1-4-849 3-9-207	2-17-562 4-21-1000	4-6-275 6-10-713	

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5817	7-23-426 4-16-577	2-12-139 6-5-290	4-0-932 7-18-3	5-13-645 2-6-796	7-2-358 3-19-509	1-15-71 5-8-222	3-3-864
5818	6-20-1015 2-1-373	1-9-728 3-14-86	2-22-441 5-2-879	4-11-154 6-15-592	5-23-947 1-4-305	7-12-660 2-17-18	
5819	4-5-811 6-10-169	5-18-524 7-22-962	7-7-237 2-11-675	1-19-1030 4-0-388	3-8-743 5-13-101	4-21-456 7-1-894	
5820	1-14-607 5-7-758	3-3-320 6-20-471	4-16-33 1-9-184	6-4-826 2-21-977	7-17-539 4-10-690	2-6-252 5-23-403	3-18-1045
5821	7-12-116 2-16-554	2-0-909 4-5-267	3-13-622 5-17-1060	5-2-335 7-6-773	6-15-48 1-19-486	1-3-841 3-8-199	
5822	4-20-992 1-14-63	6-9-705 3-2-856	7-22-418 4-15-569	2-11-131 6-4-282	3-23-924 7-16-1075	5-12-637 2-5-788	7-1-350
5823	3-18-501 5-22-939	5-7-214 7-11-652	6-19-1007 2-0-365	1-8-720 3-13-78	2-21-433 5-1-871	4-10-146 6-14-584	
5824	1-3-297 3-7-735	2-16-10 4-20-448	4-4-803 6-9-161	5-17-516 7-21-954	7-6-229 2-10-667	1-18-1022 3-23-380	
5825	5-12-93 2-5-244	7-0-886 3-17-1037	1-13-599 5-6-750	3-2-312 6-19-463	4-15-25 1-8-176	6-3-818 2-20-969	7-16-531
5826	4-9-682 6-14-40	5-22-395 1-2-833	7-11-108 2-15-546	1-23-901 4-4-259	3-12-614 5-16-1052	5-1-327 7-5-765	
5827	1-18-478 3-22-916	3-7-191 5-11-629	4-19-984 7-0-342	6-8-697 1-13-55	7-21-410 3-1-848	2-10-123 4-14-561	
5828	6-3-274 2-20-425	7-15-1067 4-9-138	2-4-780 5-21-931	3-17-493 7-10-644	5-6-206 1-23-357	6-18-999 3-12-70	1-7-712
5829	5-0-863 7-5-221	6-13-576 1-17-1014	1-2-289 3-6-727	2-15-2 4-19-440	4-3-795 6-8-153	5-16-508 7-20-946	
5830	2-9-659 4-14-17	3-22-372 6-2-810	5-11-85 7-15-523	6-23-878 2-4-236	1-12-591 3-16-1029	3-1-304 5-5-742	
5831	6-18-455 3-11-606	1-7-168 5-0-319	2-19-961 6-13-32	4-8-674 1-1-825	5-21-387 2-14-538	7-10-100 4-3-251	1-22-893
5832	5-15-1044 7-20-402	7-4-757 2-9-115	1-17-470 3-21-908	3-6-183 5-10-621	4-18-976 6-23-334	6-7-689 1-12-47	
5833	3-0-840 6-17-991	4-13-553 1-6-704	6-2-266 2-19-417	7-14-1059 4-8-130	2-3-772 5-20-923	3-16-485 7-9-636	5-5-198
5834	1-22-349 4-2-787	3-11-62 5-15-500	4-23-855 7-4-213	6-12-568 1-16-1006	1-1-281 3-5-719	2-13-1074 4-18-432	
5835	6-7-145 1-11-583	7-19-938 3-0-296	2-8-651 4-13-9	3-21-364 6-1-802	5-10-77 7-14-515	6-22-870 2-3-228	
5836	3-15-1021 7-9-92	5-4-734 1-21-885	6-17-447 3-10-598	1-6-160 4-23-311	2-18-953 6-12-24	4-7-666 1-0-817	5-20-379
5837	2-13-530 4-17-968	4-2-243 6-6-681	5-14-1036 7-19-394	7-3-749 2-8-107	1-16-462 3-20-900	3-5-175 5-9-613	
5838	6-22-326 2-2-764	1-11-39 3-15-477	2-23-832 5-4-190	4-12-545 6-16-983	6-1-258 1-5-696	7-13-1051 2-18-409	
5839	4-7-122 1-0-273	5-19-915 2-12-1066	7-8-628 4-1-779	1-21-341 5-14-492	3-10-54 7-3-205	4-22-847 1-15-998	6-11-560
5840	3-4-711 5-9-69	4-17-424 6-21-862	6-6-137 1-10-575	7-18-930 2-23-288	2-7-643 4-12-1	3-20-356 6-0-794	
5841	7-13-507 4-6-658	2-2-220 5-19-371	3-14-1013 7-8-84	5-3-726 1-20-877	6-16-439 3-9-590	1-5-152 4-22-303	2-17-945

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5842	6 - 11 - 16 1 - 15 - 454	7 - 23 - 809 3 - 4 - 167	2 - 12 - 522 4 - 16 - 960	4 - 1 - 235 6 - 5 - 673	5 - 13 - 1028 7 - 18 - 386	7 - 2 - 741 2 - 7 - 99	
5843	3 - 19 - 892 6 - 0 - 250	5 - 8 - 605 7 - 12 - 1043	6 - 21 - 318 2 - 1 - 756	1 - 10 - 31 3 - 14 - 469	2 - 22 - 824 5 - 3 - 182	4 - 11 - 537 6 - 15 - 975	
5844	1 - 4 - 688 4 - 21 - 839	2 - 17 - 401 6 - 10 - 552	4 - 6 - 114 7 - 23 - 265	5 - 18 - 907 2 - 11 - 1058	7 - 7 - 620 4 - 0 - 771	1 - 20 - 333 5 - 13 - 484	3 - 9 - 46
5845	7 - 2 - 197 2 - 6 - 635	1 - 14 - 990 3 - 19 - 348	3 - 3 - 703 5 - 8 - 61	4 - 16 - 416 6 - 20 - 854	6 - 5 - 129 1 - 9 - 567	7 - 17 - 922 2 - 22 - 280	
5846	4 - 10 - 1073 6 - 15 - 431	5 - 23 - 786 1 - 4 - 144	7 - 12 - 499 2 - 16 - 937	2 - 1 - 212 4 - 5 - 650	3 - 13 - 1005 5 - 18 - 363	5 - 2 - 718 7 - 7 - 76	
5847	1 - 19 - 869 5 - 12 - 1020	3 - 8 - 582 7 - 1 - 733	4 - 21 - 295 1 - 14 - 446	6 - 10 - 8 3 - 3 - 159	7 - 22 - 801 4 - 15 - 952	2 - 11 - 514 6 - 4 - 665	4 - 0 - 227
5848	7 - 17 - 378 2 - 21 - 816	2 - 6 - 91 4 - 10 - 529	3 - 18 - 884 5 - 23 - 242	5 - 7 - 597 7 - 11 - 1035	6 - 20 - 310 2 - 0 - 748	1 - 9 - 23 3 - 13 - 461	
5849	5 - 2 - 174 7 - 6 - 612	6 - 14 - 967 1 - 19 - 325	1 - 3 - 680 3 - 8 - 38	2 - 16 - 393 4 - 20 - 831	4 - 5 - 106 6 - 9 - 544	5 - 17 - 899 7 - 22 - 257	
5850	2 - 10 - 1050 6 - 4 - 121	3 - 23 - 763 7 - 16 - 914	5 - 12 - 476 2 - 5 - 627	7 - 1 - 189 3 - 18 - 340	1 - 13 - 982 5 - 7 - 53	3 - 2 - 695 6 - 19 - 846	4 - 15 - 408
5851	1 - 8 - 559 3 - 12 - 997	2 - 21 - 272 5 - 1 - 710	4 - 9 - 1065 6 - 14 - 423	5 - 22 - 778 1 - 3 - 136	7 - 11 - 491 2 - 15 - 929	2 - 0 - 204 4 - 4 - 642	
5852	5 - 17 - 355 2 - 10 - 506	7 - 6 - 68 3 - 23 - 219	1 - 18 - 861 5 - 11 - 1012	3 - 7 - 574 7 - 0 - 725	4 - 20 - 287 1 - 13 - 438	6 - 9 - 0 3 - 2 - 151	7 - 21 - 793
5853	4 - 14 - 944 6 - 19 - 302	6 - 3 - 657 1 - 8 - 15	7 - 16 - 370 2 - 20 - 808	2 - 5 - 83 4 - 9 - 521	3 - 17 - 876 5 - 22 - 234	5 - 6 - 589 7 - 10 - 1027	
5854	1 - 23 - 740 4 - 4 - 98	3 - 12 - 453 5 - 16 - 891	5 - 1 - 166 7 - 5 - 604	6 - 13 - 959 1 - 18 - 317	1 - 2 - 672 3 - 7 - 30	2 - 15 - 385 4 - 19 - 823	
5855	6 - 8 - 536 3 - 1 - 687	7 - 21 - 249 4 - 14 - 400	2 - 9 - 1042 6 - 3 - 113	3 - 22 - 755 7 - 15 - 906	5 - 11 - 468 2 - 4 - 619	7 - 0 - 181 3 - 17 - 332	1 - 12 - 974
5856	5 - 6 - 45 7 - 10 - 483	6 - 18 - 838 1 - 23 - 196	1 - 7 - 551 3 - 11 - 989	2 - 20 - 264 5 - 0 - 702	4 - 8 - 1057 6 - 13 - 415	5 - 21 - 770 1 - 2 - 128	
5857	2 - 14 - 921 4 - 19 - 279	4 - 3 - 634 6 - 7 - 1072	5 - 16 - 347 7 - 20 - 785	7 - 5 - 60 2 - 9 - 498	1 - 17 - 853 3 - 22 - 211	3 - 6 - 566 5 - 10 - 1004	
5858	6 - 23 - 717 3 - 16 - 868	1 - 12 - 430 5 - 5 - 581	3 - 1 - 143 6 - 18 - 294	4 - 13 - 936 1 - 7 - 7	6 - 2 - 649 2 - 19 - 800	7 - 15 - 362 4 - 8 - 513	2 - 4 - 75
5859	5 - 21 - 226 1 - 1 - 664	7 - 9 - 1019 2 - 14 - 377	1 - 22 - 732 4 - 3 - 90	3 - 11 - 445 5 - 15 - 883	5 - 0 - 158 7 - 4 - 596	6 - 12 - 951 1 - 17 - 309	
5860	3 - 6 - 22 6 - 23 - 173	4 - 18 - 815 1 - 11 - 966	6 - 7 - 528 3 - 0 - 679	7 - 20 - 241 4 - 13 - 392	2 - 8 - 1034 6 - 2 - 105	3 - 21 - 747 7 - 14 - 898	5 - 10 - 460
5861	2 - 3 - 611 4 - 7 - 1049	3 - 16 - 324 5 - 20 - 762	5 - 5 - 37 7 - 9 - 475	6 - 17 - 830 1 - 22 - 188	1 - 6 - 543 3 - 10 - 981	2 - 19 - 256 4 - 23 - 694	
5862	6 - 12 - 407 1 - 16 - 845	1 - 1 - 120 3 - 5 - 558	2 - 13 - 913 4 - 18 - 271	4 - 2 - 626 6 - 6 - 1064	5 - 15 - 339 7 - 19 - 777	7 - 4 - 52 2 - 8 - 490	
5863	3 - 21 - 203 7 - 14 - 354	5 - 9 - 996 2 - 3 - 67	6 - 22 - 709 3 - 15 - 860	1 - 11 - 422 5 - 4 - 573	3 - 0 - 135 6 - 17 - 286	4 - 12 - 928 1 - 5 - 1079	6 - 1 - 641
5864	2 - 18 - 792 4 - 23 - 150	4 - 7 - 505 6 - 11 - 943	5 - 20 - 218 1 - 0 - 656	7 - 8 - 1011 2 - 13 - 369	1 - 21 - 724 4 - 2 - 82	3 - 10 - 437 5 - 14 - 875	
5865	7 - 3 - 588 2 - 7 - 1026	1 - 16 - 301 3 - 20 - 739	3 - 5 - 14 5 - 9 - 452	4 - 17 - 807 6 - 22 - 165	6 - 6 - 520 1 - 10 - 958	7 - 19 - 233 2 - 23 - 671	
5866	4 - 12 - 384 1 - 5 - 535	6 - 1 - 97 2 - 18 - 248	7 - 13 - 890 4 - 6 - 1041	2 - 2 - 603 5 - 19 - 754	3 - 15 - 316 7 - 8 - 467	5 - 4 - 29 1 - 21 - 180	6 - 16 - 822

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5867	3 - 9 - 973 5 - 14 - 331	4 - 22 - 686 7 - 3 - 44	6 - 11 - 399 1 - 15 - 837	1 - 0 - 112 3 - 4 - 550	2 - 12 - 905 4 - 17 - 263	4 - 1 - 618 6 - 5 - 1056	
5868	7 - 18 - 769 2 - 23 - 127	2 - 7 - 482 4 - 11 - 920	3 - 20 - 195 6 - 0 - 633	5 - 8 - 988 7 - 13 - 346	6 - 21 - 701 2 - 2 - 59	1 - 10 - 414 3 - 14 - 852	
5869	5 - 3 - 565 1 - 20 - 716	6 - 16 - 278 3 - 9 - 429	1 - 4 - 1071 4 - 22 - 142	2 - 17 - 784 6 - 10 - 935	4 - 6 - 497 7 - 23 - 648	5 - 19 - 210 2 - 12 - 361	7 - 7 - 1003
5870	4 - 1 - 74 6 - 5 - 512	5 - 13 - 867 7 - 18 - 225	7 - 2 - 580 2 - 6 - 1018	1 - 15 - 293 3 - 19 - 731	3 - 4 - 6 5 - 8 - 444	4 - 16 - 799 6 - 21 - 157	
5871	1 - 9 - 950 5 - 3 - 21	2 - 22 - 663 6 - 15 - 814	4 - 11 - 376 1 - 4 - 527	6 - 0 - 89 2 - 17 - 240	7 - 12 - 882 4 - 5 - 1033	2 - 1 - 595 5 - 18 - 746	3 - 14 - 308
5872	7 - 7 - 459 2 - 11 - 897	1 - 20 - 172 4 - 0 - 610	3 - 8 - 965 5 - 13 - 323	4 - 21 - 678 7 - 2 - 36	6 - 10 - 391 1 - 14 - 829	7 - 23 - 104 3 - 3 - 542	
5873	4 - 16 - 255 6 - 20 - 693	6 - 4 - 1048 1 - 9 - 406	7 - 17 - 761 2 - 22 - 119	2 - 6 - 474 4 - 10 - 912	3 - 19 - 187 5 - 23 - 625	5 - 7 - 980 7 - 12 - 338	
5874	2 - 1 - 51 5 - 18 - 202	3 - 13 - 844 7 - 6 - 995	5 - 2 - 557 1 - 19 - 708	6 - 15 - 270 3 - 8 - 421	1 - 3 - 1063 4 - 21 - 134	2 - 16 - 776 6 - 9 - 927	4 - 5 - 489
5875	7 - 22 - 640 3 - 2 - 1078	2 - 11 - 353 4 - 15 - 791	4 - 0 - 66 6 - 4 - 504	5 - 12 - 859 7 - 17 - 217	7 - 1 - 572 2 - 5 - 1010	1 - 14 - 285 3 - 18 - 723	
5876	5 - 7 - 436 7 - 11 - 874	6 - 20 - 149 2 - 0 - 587	1 - 8 - 942 3 - 13 - 300	2 - 21 - 655 5 - 2 - 13	4 - 10 - 368 6 - 14 - 806	5 - 23 - 81 1 - 3 - 519	
5877	2 - 16 - 232 6 - 9 - 383	4 - 4 - 1025 7 - 22 - 96	5 - 17 - 738 2 - 10 - 889	7 - 6 - 451 3 - 23 - 602	1 - 19 - 164 5 - 12 - 315	3 - 7 - 957 7 - 1 - 28	4 - 20 - 670
5878	1 - 13 - 821 3 - 18 - 179	3 - 2 - 534 5 - 6 - 972	4 - 15 - 247 6 - 19 - 685	6 - 3 - 1040 1 - 8 - 398	7 - 16 - 753 2 - 21 - 111	2 - 5 - 466 4 - 9 - 904	
5879	5 - 22 - 617 2 - 15 - 768	7 - 11 - 330 4 - 4 - 481	2 - 0 - 43 5 - 17 - 194	3 - 12 - 836 7 - 5 - 987	5 - 1 - 549 1 - 18 - 700	6 - 14 - 262 3 - 7 - 413	1 - 2 - 1055
5880	4 - 20 - 126 7 - 0 - 564	6 - 8 - 919 1 - 13 - 277	7 - 21 - 632 3 - 1 - 1070	2 - 10 - 345 4 - 14 - 783	3 - 23 - 58 6 - 3 - 496	5 - 11 - 851 7 - 16 - 209	
5881	2 - 4 - 1002 4 - 9 - 360	3 - 17 - 715 5 - 22 - 73	5 - 6 - 428 7 - 10 - 866	6 - 19 - 141 1 - 23 - 579	1 - 7 - 934 3 - 12 - 292	2 - 20 - 647 5 - 1 - 5	
5882	6 - 13 - 798 3 - 6 - 949	1 - 2 - 511 4 - 19 - 662	2 - 15 - 224 6 - 8 - 375	4 - 3 - 1017 7 - 21 - 88	5 - 16 - 730 2 - 9 - 881	7 - 5 - 443 3 - 22 - 594	1 - 18 - 156
5883	5 - 11 - 307 7 - 15 - 745	7 - 0 - 20 2 - 4 - 458	1 - 12 - 813 3 - 17 - 171	3 - 1 - 526 5 - 5 - 964	4 - 14 - 239 6 - 18 - 677	6 - 2 - 1032 1 - 7 - 390	
5884	2 - 20 - 103 5 - 0 - 541	4 - 8 - 896 6 - 13 - 254	5 - 21 - 609 1 - 1 - 1047	7 - 10 - 322 2 - 14 - 760	1 - 23 - 35 4 - 3 - 473	3 - 11 - 828 5 - 16 - 186	
5885	7 - 4 - 979 3 - 22 - 50	1 - 17 - 692 5 - 10 - 843	3 - 6 - 405 6 - 23 - 556	4 - 19 - 118 1 - 12 - 269	6 - 7 - 911 3 - 0 - 1062	7 - 20 - 624 4 - 13 - 775	2 - 9 - 337
5886	6 - 2 - 488 1 - 6 - 926	7 - 15 - 201 2 - 19 - 639	2 - 3 - 994 4 - 8 - 352	3 - 16 - 707 5 - 21 - 65	5 - 5 - 420 7 - 9 - 858	6 - 18 - 133 1 - 22 - 571	
5887	3 - 11 - 284 5 - 15 - 722	4 - 23 - 1077 7 - 4 - 435	6 - 12 - 790 1 - 17 - 148	1 - 1 - 503 3 - 5 - 941	2 - 14 - 216 4 - 18 - 654	4 - 2 - 1009 6 - 7 - 367	
5888	7 - 20 - 80 4 - 13 - 231	2 - 8 - 873 6 - 1 - 1024	3 - 21 - 586 7 - 14 - 737	5 - 10 - 299 2 - 3 - 450	6 - 23 - 12 3 - 16 - 163	1 - 11 - 805 5 - 4 - 956	3 - 0 - 518
5889	6 - 17 - 669 1 - 22 - 27	1 - 6 - 382 3 - 10 - 820	2 - 19 - 95 4 - 23 - 533	4 - 7 - 888 6 - 12 - 246	5 - 20 - 601 1 - 0 - 1039	7 - 9 - 314 2 - 13 - 752	
5890	4 - 2 - 465 7 - 19 - 616	5 - 15 - 178 2 - 8 - 329	7 - 3 - 971 3 - 21 - 42	1 - 16 - 684 5 - 9 - 835	3 - 5 - 397 6 - 22 - 548	4 - 18 - 110 1 - 11 - 261	6 - 6 - 903
5891	2 - 23 - 1054 5 - 4 - 412	4 - 12 - 767 6 - 17 - 125	6 - 1 - 480 1 - 5 - 918	7 - 14 - 193 2 - 18 - 631	2 - 2 - 986 4 - 7 - 344	3 - 15 - 699 5 - 20 - 57	

	Tishrei Nisan	Marḥeshvan Iyyar	Kislev Sivan	Tevet Tammuz	Shevat Av	Adar Elul	Adar II
5892	7 - 8 - 850 2 - 13 - 208	1 - 21 - 563 4 - 1 - 1001	3 - 10 - 276 5 - 14 - 714	4 - 22 - 1069 7 - 3 - 427	6 - 11 - 782 1 - 16 - 140	1 - 0 - 495 3 - 4 - 933	
5893	4 - 17 - 646 1 - 10 - 797	6 - 6 - 359 2 - 23 - 510	7 - 19 - 72 4 - 12 - 223	2 - 7 - 865 6 - 0 - 1016	3 - 20 - 578 7 - 13 - 729	5 - 9 - 291 2 - 2 - 442	6 - 22 - 4
5894	3 - 15 - 155 5 - 19 - 593	5 - 3 - 948 7 - 8 - 306	6 - 16 - 661 1 - 21 - 19	1 - 5 - 374 3 - 9 - 812	2 - 18 - 87 4 - 22 - 525	4 - 6 - 880 6 - 11 - 238	
5895	7 - 23 - 1031 3 - 4 - 389	2 - 12 - 744 4 - 17 - 102	4 - 1 - 457 6 - 5 - 895	5 - 14 - 170 7 - 18 - 608	7 - 2 - 963 2 - 7 - 321	1 - 15 - 676 3 - 20 - 34	
5896	5 - 8 - 827 2 - 1 - 978	6 - 21 - 540 3 - 14 - 691	1 - 10 - 253 5 - 3 - 404	2 - 22 - 1046 6 - 16 - 117	4 - 11 - 759 1 - 4 - 910	6 - 0 - 472 2 - 17 - 623	7 - 13 - 185
5897	4 - 6 - 336 6 - 10 - 774	5 - 19 - 49 7 - 23 - 487	7 - 7 - 842 2 - 12 - 200	1 - 20 - 555 4 - 0 - 993	3 - 9 - 268 5 - 13 - 706	4 - 21 - 1061 7 - 2 - 419	
5898	1 - 15 - 132 5 - 8 - 283	3 - 3 - 925 6 - 20 - 1076	4 - 16 - 638 1 - 9 - 789	6 - 5 - 351 2 - 22 - 502	7 - 18 - 64 4 - 11 - 215	2 - 6 - 857 5 - 23 - 1008	3 - 19 - 570
5899	7 - 12 - 721 2 - 17 - 79	2 - 1 - 434 4 - 5 - 872	3 - 14 - 147 5 - 18 - 585	5 - 2 - 940 7 - 7 - 298	6 - 15 - 653 1 - 20 - 11	1 - 4 - 366 3 - 8 - 804	

Chapter 3

Computing Moladot and Determining Kevi'ot

Chapter 4

Selected Holiday's Gregorian Dates

Chapter 5

Luachs for Each Year

5.1 701 Shabbat-Short-Sunday (non-leap)

On Erev Rosh HaShana the Selihot for the day are recited, ideally before sunrise. Taḥanun is omitted in shaḥarit and minḥa. LeDavid is recited at Shaḥarit, but the Shofar is not sounded. Some fast on this day.

For Erev Yomtov, Kabbalat Shabbat is abbreviated, beginning with מזמור שיר ליום השבת. The chapter במה מדליקין is omitted. Arvit is chanted in the appropriate tune for Rosh Hashana. Le'eila le'eila is included in Kaddish. Both Veshameru and tik'u bahodesh shofar are recited before Ḥatzi Kaddish. The Amidah is recited with המלך הקדוש and עושה השלום. These are continued through Yom Kippur. ויכול and the Berakha Eḥad Me'ein Shalosh is chanted in the Shabbat tune, with המלך הקדוש.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by שהחיינו. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. אל אדון is recited in shaḥarit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot.

Kohen	Genesis 21:1-4	4 pesukim
Levi	Genesis 21:5-8	4 pesukim
Shelishi	Genesis 21:9-12	4 pesukim
Revi'i	Genesis 21:13-17	5 pesukim
Ḥamishi	Genesis 21:18-21	4 pesukim
Shishi	Genesis 21:22-27	6 pesukim
Shevi'i	Genesis 21:28-34	7 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah, Numbers 29:1-6. The Haftarah is the story of Ḥanna, I Samuel 1:1-2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is not blown. Musaf includes the additions for Shabbat. וביום השבת and ישמחו should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu. After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. צדקתך צדק is omitted.

5.2 723 Shabbat-Regular-Tuesday (non-leap)

On Erev Rosh HaShana the Seliḥot for the day are recited, ideally before sunrise. Taḥanun is omitted in shaḥarit and minḥa. LeDavid is recited at Shaḥarit, but the Shofar is not sounded. Some fast on this day.

For Erev Yomtov, Kabbalat Shabbat is abbreviated, beginning with מזמור שיר ליום השבת. The chapter במה מדליקין is omitted. Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. Both *Veshameru* and *tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with המלך הקדוש and עושה השלום. These are continued through Yom Kippur. ויכולו and the Berakha Eḥad Me'ein Shalosh is chanted in the Shabbat tune, with המלך הקדוש.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by שהחיינו. LeDavid is recited at the end of Arvit.

Shaḥarit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. אל אדון is recited in shaḥarit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot.

Kohen	Genesis 21:1-4	4 pesukim
Levi	Genesis 21:5-8	4 pesukim
Shelishi	Genesis 21:9-12	4 pesukim
Revi'i	Genesis 21:13-17	5 pesukim
Ḥamishi	Genesis 21:18-21	4 pesukim
Shishi	Genesis 21:22-27	6 pesukim
Shevi'i	Genesis 21:28-34	7 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah, Numbers 29:1-6. The Haftarah is the story of Ḥanna, I Samuel 1:1-2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is not blown. Musaf includes the additions for Shabbat. וביום השבת and ישמחו should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu. After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. צדקתך צדק is omitted.

5.3 203 Monday-Short-Tuesday (non-leap)

5.4 225 Monday-Long-Thursday (non-leap)

5.5 315 Tuesday-Regular-Thursday (non-leap)

5.6 517 Thursday-Regular-Shabbat (non-leap)

5.7 521 Thursday-Long-Sunday (non-leap)

5.8 703 Shabbat-Short-Tuesday (leap)

On Erev Rosh HaShana the Seliḥot for the day are recited, ideally before sunrise. Taḥanun is omitted in shaḥarit and minḥa. LeDavid is recited at Shaḥarit, but the Shofar is not sounded. Some fast on this day.

For Erev Yomtov, Kabbalat Shabbat is abbreviated, beginning with מזמור שיר ליום השבת. The chapter במה מדליקין is omitted. Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish.

Both *Veshameru* and *tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with המלך הקדוש and עושה השלום. These are continued through Yom Kippur. ויכול and the Berakha Eḥad Me'e'in Shalosh is chanted in the Shabbat tune, with המלך הקדוש.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by שהחיינו. LeDavid is recited at the end of Arvit.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. אל אדון is recited in shaharit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot.

Kohen	Genesis 21:1-4	4 pesukim
Levi	Genesis 21:5-8	4 pesukim
Shelishi	Genesis 21:9-12	4 pesukim
Revi'i	Genesis 21:13-17	5 pesukim
Ḥamishi	Genesis 21:18-21	4 pesukim
Shishi	Genesis 21:22-27	6 pesukim
Shevi'i	Genesis 21:28-34	7 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah, Numbers 29:1-6. The Haftarah is the story of Ḥanna, I Samuel 1:1-2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is not blown. Musaf includes the additions for Shabbat. וביום השבת and ישמחו should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu. After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. צדקתך צדק is omitted.

5.9 725 Shabbat-Long-Thursday (leap)

On Erev Rosh HaShana the Selihot for the day are recited, ideally before sunrise. Taḥanun is omitted in shaharit and minḥa. LeDavid is recited at Shaharit, but the Shofar is not sounded. Some fast on this day.

For Erev Yomtov, Kabbalat Shabbat is abbreviated, beginning with מזמור שיר ליום השבת. The chapter במה מדליקין is omitted. Arvit is chanted in the appropriate tune for Rosh Hashana. *Le'eila le'eila* is included in Kaddish. Both *Veshameru* and *tik'u bahodesh shofar* are recited before Ḥatzi Kaddish. The Amidah is recited with המלך הקדוש and עושה השלום. These are continued through Yom Kippur. ויכול and the Berakha Eḥad Me'e'in Shalosh is chanted in the Shabbat tune, with המלך הקדוש.

Kiddush is the text for Rosh Hashana, with additions for Shabbat, followed by שהחיינו. LeDavid is recited at the end of Arvit.

Shaharit is recited according to the text in the maḥzor, with piyyutim according to local communal custom. אל אדון is recited in shaharit. The Shir Shel Yom is for Shabbat, along with LeDavid. Many communities recite Anim Zemirot (either because it is Rosh Hashana or because it is Shabbat). Two Sifrei Torah are taken from the Ark. The Torah reading is the story of Isaac's birth and Ishma'el being expelled from Abraham's household, divided into seven aliyot.

Kohen	Genesis 21:1-4	4 pesukim
Levi	Genesis 21:5-8	4 pesukim
Shelishi	Genesis 21:9-12	4 pesukim
Revi'i	Genesis 21:13-17	5 pesukim
Ḥamishi	Genesis 21:18-21	4 pesukim
Shishi	Genesis 21:22-27	6 pesukim
Shevi'i	Genesis 21:28-34	7 pesukim

Ḥatzi Kaddish is recited, and the first Sefer Torah is lifted and wrapped. Maftir is read from the second Sefer Torah, Numbers 29:1-6. The Haftarah is the story of Ḥanna, I Samuel 1:1-2:10. The berakha after the haftara uses the text for Rosh Hashana.

Shofar is not blown. Musaf includes the additions for Shabbat. **וּבַיּוֹם הַשַּׁבָּת** and **יִשְׁמְחוּ** should be chanted in the tune for Shabbat.

Afternoon kiddush includes the verses for both Shabbat and Rosh Hashana.

Minḥa begins with Ashrei, Uva Letzion, Ḥatzi Kaddish, and the Torah reading for Ha'azinu. After the Torah is returned, Ḥatzi Kaddish is said, and the Amida for Rosh Hashana is recited. **צִדְקָתְךָ צִדְקָה** is omitted.

5.10 205 Tuesday-Short-Thursday (leap)

5.11 227 Tuesday-Long-Shabbat (leap)

5.12 317 Wednesday-Regular-Shabbat

5.13 501 Thursday-Short-Sunday

5.14 523 Thursday-Long-Tuesday

Part II

Selected Halakhot of Prayer

5.15 Introduction

This guide is intended as a quick-reference for liturgical questions that come up frequently and require an immediate answer, and are more in-depth than siddur instructions typically have. It therefore omits discussion of the obligation of prayer, times for the different liturgies, attire for prayer, and other more regularly-occurring matters of ritual law. It also omits significant amounts of halakhic discussion and relevant details for the sake of conciseness.

Given that this guide is a summary of summaries, it should not be used as an authoritative halakhic guide. When possible a more comprehensive text should be consulted. This text is designed for when doing so would cause undue interruption or a burden on the congregation.

The guide is primarily based on the English translation of Peninei Halakha. When it cites major codes, the citations are referenced here. This has been supplemented by references to the *Kitzur Shulḥan Arukh* and other sources as noted. Citations to the *Shulḥan Arukh* are abbreviated to the section (“OC” or “YD”) and *Siman*.

5.16 Situations where Prayer is Forbidden

It is forbidden to pray near uncovered excrement, smelly garbage, or other foul smells. A person must be four cubits (approximately 2 meters or $6\frac{1}{2}$ feet) from the source of the smell or where they cannot smell it, whichever is further, even if they themselves cannot smell it (*PH Prayer*, 3:9 citing OC 79).

The above does not apply to feces of babies who do not eat much solid food, since it does not smell as bad as that of adults or animals (*ibid.*, 4:3 citing OC 81). Diapers, catheters, and the like are considered “covered” (*ibid.*, 4:4).

One may not hold an item they are afraid will fall during prayer, unless they would be afraid the item would be stolen and that would interfere with proper attention to praying (*ibid.*, 5:7 citing OC 96).

One may not pray when they need to use the toilet (*ibid.*, 5:8 citing Berakhot 15a).

A person who is tipsy should not pray, but if they do so their obligation is fulfilled. A person who is inebriated may not pray (*ibid.*, 5:11 citing OC 99).

5.17 A Diminished Minyan

If a portion of the minyan leaves during any prayer requiring a minyan, the prayer may be completed as long as the majority of the minyan remains (*ibid.*, 2:10 citing OC 55).

The repetition of the Amidah is considered the same prayer, but Birkat Kohanim and the Torah service are not. In Ashkenazi practice, kaddishes after the Amidah up to and including the following Full Kaddish are considered the same prayer. The blessings of Shema and the Amidah that follows are considered different prayers (*ibid.*).

If a minyan was absent for Pesukei DeZimra and Yishtabaḥ was recited, and then a minyan was formed, a few verses should be read before Half Kaddish is recited (*Kitzur SA*, 15:1)

5.18 Interruptions in Liturgy

5.18.1 During Pesukei DeZimra

Pesukei DeZimra is the portion of the service between Barukh She’amar and Yishtabaḥ. Needless interruptions are forbidden during that period, with the following exceptions (based on *Koren Siddur*, “Table of Permitted Responses” and *PH Prayer*, 16:5):

- Answering “amen” to a blessing
- The congregational response to kedusha and barekhu
- Reciting modim derabbanan
- Answering אמן יהי שמיה רבא וכו' in kaddish

- Reciting the first verse of shema with the congregation
- Reciting the blessing after using the toilet, on thunder, or on lightening
- Respond to a respected person's greeting, or greet a person out of fear
- Between paragraphs: greet a respected person, or respond to anyone's greeting
- Receive an aliya (though such a person shouldn't be given an aliya unless they're the only Kohen or Levi)

In all these cases it is preferable to interrupt between paragraphs if possible, and the interruption should be between verses.

Between Pesukei DeZimra and Shaḥarit it is permitted to make communal announcements that cannot wait until after Full Kaddish (ibid., 16:2). Otherwise, any interruption at this point is forbidden, besides those permitted during Pesukei DeZimra.

5.18.2 During the Shema and its Blessings

During the Shema and its blessings, interruptions are forbidden with the following exceptions (based on *Koren Siddur*, "Table of Permitted Responses" and *PH Prayer*, 16:5):

- The congregational response to kedusha (but only the lines beginning קדוש and ברוך) and barekhu
- Reciting only the words מודים אנחנו לך from modim derabbanan
- Answering אמן יהי שמיה רבא וכי in kaddish
- Receive an aliya (but not in the middle of the first verse of the Shema)
- Respond to a respected person's greeting, or greet a person out of fear
- Between paragraphs, greet a respected person, or respond to anyone's greeting
- Between paragraphs, recite the blessing on thunder and lighting
- Between paragraphs, answer אמן to a blessing

5.18.3 During the Amidah

Interruptions during the Amidah are forbidden, even congregational responses to Kaddish and Kedusha. It is considered an interruption to put on a tallit if it has fallen off (though it may be adjusted, OC 97:4). It is permitted to walk to somewhere else if there is a distraction preventing prayer in the original location (ibid., 17:15).

If an interruption is long enough that one could have finished the Amidah in the length of the interruption, the Amidah must be started again (*PH Prayer* 18:1).

5.19 Time-Related Errors in Liturgy

In all these cases, if the shaliḥ tzibbur makes a mistake in their silent Amidah they need not repeat it even if it would normally be required if this would cause undo delay for the community (*Kitzur SA*, 19:13)

5.19.1 Requests for Rain

Mashiv HaRuah Mashiv haRuah is recited beginning at Musaf on the first day of Pesah until Musaf on Shemini Atzeret. If it is omitted in winter or recited in summer, one must begin the Amidah again (unless the berakha has not been completed, in which case resume from the point of the error). But if "Morid HaTal" was recited in summer, the Amidah may be continued as normal (*PH Prayer*, 18:4-5 citing OC 114).

If Mashiv haRuah was recited during Arvitor shaḥarit on Shemini Atzeret, or omitted on Pesah, the Amidah need not be repeated (*Kitzur SA*, 19:2, 4).

Tal uMatar The request for rain in the weekday Amidah is recited during the rainy season. In the Land of Israel it is begun on the 7th of Marḥeshvan at Arvit (i.e. the beginning of the 7th) (*PH Prayer*, 18:5 citing OC 117).

Elsewhere it is begun 60 days after the Autumnal Equinox, which for this purpose is reckoned according to the Julian calendar (Tekufat Shemuel). In the 21st century this works out to 'Arvit on December 4th, or December 5th in years immediately before a civil leap year. It moves one day on the Gregorian calendar later every time there is a Julian leap year that is not a Gregorian leap year, which occurs every Gregorian year that is divisible by 100 but not by 400. When such a year occurs, treat the year before as the year before a leap year. Then in the non-leap year the request for rain moves one year later. For example, in the year 2099 the request will begin December 5th, and on December 5th (or 6th, in years before a leap year) thereafter until 2198.

In both locations it is said until Passover. If it was forgotten and the blessing was concluded, it should be inserted in the blessing of **שמוע קולינו** (before **עננו** if on a fast). If that blessing was concluded, return to the blessing of “mevarekh hashanim”. If the Amidah was completed, it must be recited again (ibid.).

5.19.2 Shabbat and Festival Liturgical Texts

On Shabbat and Festivals, the blessing of Hashkiveinu is concluded with **הפורס סכת שלום וכו'** instead of the weekday text, **שומר עמו ישראל לעד**. If the weekday text was said by mistake and the error was not caught immediately, one need not repeat the blessing.

If the weekday Amidah was mistakenly said on Shabbat or a Festival and the mistake was realized during the middle portion of the Amidah, the blessing currently being said is completed, and the middle blessing for Shabbat or Festivals should be recited and the Amidah continued as usual (*Kitzur SA*, 76:16). This does not apply to Musaf, where one should not complete the blessing currently being recited (ibid., 76:19). If the mistake was realized during the concluding three blessings, stop and return to the middle blessing for Shabbat or Festivals and continue as usual. If the Amidah was already completed, recite the Amidah from the beginning with the correct text (ibid., 76:18).

If the Shabbat Amidah was recited on a Festival or the reverse, if the central blessing was recited incorrectly one must return to the beginning of the central blessing of the Amidah. If the Amidah was completed it must be recited over again. The same applies to erroneously including or omitting reference to Shabbat in the concluding berakha, and to mentioning the wrong holiday (*PH Festivals*, 2:3:4)

If the text of the Amidah was substituted on Shabbat between Arvit, Shaḥarit, and Minhā, and the mistake was not realized until after concluding the blessing **מקדש השבת**, the Amidah need not be repeated. This does not apply to Musaf, where reciting Musaf instead of another prayer, or another prayer in place of Musaf, requires reciting the correct Amidah (*Kitzur SA*, 76:21-22).

5.19.3 Holiday Liturgical Additions

Havdalah in the Amidah is recited at the end of Shabbat and Festivals. If forgotten the Amidah is not repeated, since Havdalah will also be said separately (*PH Prayer*, 18:2 citing OC 422).

Ya'aleh veYavo is recited on festivals and Rosh Ḥodesh. If omitted, the Amidah must be repeated, except at Arvit on Rosh Ḥodesh. If the omission is realized before the Amidah is complete, return to Retzei and continue from there (ibid.).

Al Hanisim is recited on Ḥanukkah and Purim. If omitted the Amidah is not repeated (ibid., citing OC 682).

If Aneinu, recited on fast days, is forgotten, the Amidah is not repeated (ibid., citing OC 565). It may be inserted in **שמוע קולינו**, or if it is forgotten there, during the paragraph following the Amidah before taking three steps backwards.

During the Ten Days of Repentance, if **ה' הקדוש** is forgotten and the error is not fixed within a moment, return to the beginning of the Amidah. Other additions do not require repeating the Amidah.

If a holiday addition was mistakenly recited on a weekday, return to the beginning of the berakha if the berakha has not been concluded. If the berakha has been completed, continue as usual without returning or repeating.

5.19.4 Cases of Doubt

If one is unsure whether they included a special insertion to the Amidah that is required, they must assume they omitted it and repeat the Amidah. The same is true for the requests for rain (or lack thereof) within 30 days of beginning / ending including the request. In such a case, one should have in mind that if they did recite the correct text, the repeated text should be considered a voluntary extra prayer (ibid., 18:6).

5.20 Birkat Hamazon

5.20.1 When to Recite Birkat Hamazon

Birkat Hamazon is recited after a meal where an olive's size of bread is eaten. It should be recited within 72 minutes of the end of the meal. If this time already elapsed, it may be recited as long as one is not yet hungry (*Kitzur SA*, 44:8).

Birkat Hamazon should be recited at the same location as the meal. If a person forgot and went somewhere else, they may eat some bread at the new location and recite Birkat Hamazon there. If not, they must return to the location of the meal if possible. If that is impossible or the time to recite Birkat Hamazon would pass, it is recited at the new location (ibid., 44:9).

5.20.2 Errors in Additions to Birkat Hamazon

In all below cases, if a berakha has been partially said, if only **ברוך אתה ה'** has been said, conclude the line **למְדִי אֱהִינּוּ**, which forms a complete verse (Psalms 119:12), and proceed as though the berakha had not been begun. If **אֱהִינּוּ** was said, the berakha cannot be un-said, and either continue with the berakha or return to the beginning, depending on the rule for the specific case.

Retzei and Ya'aleh veYavo Retzei is added on Shabbat, and Ya'aleh veYavo is added on Festivals and Rosh Hodesh. If forgotten and the berakha of **בּוֹנֵה יְרוּשָׁלַיִם** has not been said, return and say Retzei or Ya'aleh veYavo and continue as usual from there. If forgotten and the next berakha has already been begun (the one that begins **ברוך אתה ה' אֱהִינּוּ** (מֶלֶךְ הָעוֹלָם הָאֵל אֲבִינוּ וכו')):

- On Shabbat and festivals at the evening or first daytime meal, repeat Birkat Hamazon
- On Shabbat and festivals at the third meal, do not repeat Birkat Hamazon
- On Rosh Hodesh, do not repeat Birkat Hamazon
- On Holi HaMo'ed, do not repeat Birkat Hamazon

If the berakha of **בּוֹנֵה יְרוּשָׁלַיִם** has been completed but the next berakha has not begun, add a compensatory blessing. The texts are as follows:

בְּרוּךְ אַתָּה יי אֱהִינּוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן...

- If Retzei was forgotten on Shabbat:
שְׁבֻתוֹת לְמַנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית (בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשָּׁבֹת):
- If Ya'aleh veYavo was forgotten on Festivals. On Shabbat if Retzei was forgotten as well, add the words in parentheses.
(שְׁבֻתוֹת לְמַנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית (י) יָמִים טוֹבִים לְשָׁשׂוֹן וּלְשִׂמְחָה אֶת-יּוֹם חַג ... הַזֶּה: בְּרוּךְ אַתָּה יי מְקַדֵּשׁ (הַשָּׁבֹת (י) יִשְׂרָאֵל וְהַיּוֹמִים):
- If Ya'aleh veYavo was forgotten on Rosh Hodesh. On Shabbat if Retzei was forgotten as well, add the words in parentheses.
(שְׁבֻתוֹת לְמַנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית (י) רָאשֵׁי חֳדָשִׁים לְזִכְרוֹן: (בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשָּׁבֹת וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים):

A Kohen receives the first aliya, and a Levi the second. If there is no Kohen, a Levi need not be called first (or second). If there is no Levi, the same Kohen is called for the first two aliyot. In a case of great need the Kohen may be asked to leave so a Yisrael can be called instead.

1. A person getting married that day
2. A
3. A child reaching Bar-Mitzva, either on a weekday or on the following Shabbat
4. A new parent
5. On Shabbat, a person who got married the previous week on Wednesday or later
6. Someone observing a Yortzeit
7. On Shabbat, a parent whose son will get a Brit Mila in the following week
8. Someone who needs to recite Gomel or is leaving on a journey

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Chapter 6

Problems in Sifrei Torah

The following are considered errors in the Sefer Torah (ibid., 24:1):

- A missing letter that changes the meaning of the word, including grammatical gender. A change of spelling that does not affect the meaning does not invalidate the Torah, though it should be fixed ¹
- An extra letter (unless the mistake is between a *haser* and *malei* spelling)
- One letter split such that it looks like two letters
- Two letters joined together to look like one letter
- One letter substituted for another
- An incorrect paragraph division, either missing or superfluous
- The majority of the seam between two sheets is torn (though if no other Torah is available it may be used if the tear is in a different book of the Torah. If it is in that book, it may be used if there is no other Torah if five seams remain)
- Wax or a similar substance obscures the words of the portion being read

In a case of doubt, a child is shown the doubtful letter. If they read it correctly, the Torah may be used, if not it is invalid.

6.1 When an Invalidation is Found

When a problem in a Sefer Torah is discovered between aliyot, the reading is continued with the next aliya from a kosher Sefer Torah from the point the previous aliya ended. If a problem is discovered in the middle of an aliya, a kosher Torah is taken out and the reading is resumed without interruption. If the error occurred in the middle of a sentence, the reading in the kosher Torah should resume from the beginning of that sentence. No new initial berakha on the aliya should be recited (so long as the oleh does not do any unnecessary conversation while the scrolls are swapped), and the concluding blessing should be recited as usual on the kosher Sefer Torah. If there are less than three verses remaining in the aliya, the reader should go back and repeat verses from the kosher Sefer Torah so that three verses are read from the kosher Sefer Torah (ibid., 24:8).

The following are exceptions to the above:

- If the mistake is in a place where the aliya may be ended (three or more verses from a paragraph break and not in the curses), customs vary. Some end the aliya there, the oleh recites the blessing, and the next aliya begins from the kosher Sefer Torah. This is the recommendation of the Rema (*PH Prayer*, 22:2 citing OC 146).

¹Note that ם can be part of the root even if it does not have an independent vowel associated with it, in which case it missing the letter would invalidate the Torah. For example, if in the phrase אל תירא דגור it was spelled תרא the Torah is invalid (*Kitzur SA*, 24:1)

- If the problem is discovered in Maftir, a new Torah need not be brought out. Instead, the Maftir is completed as usual, but no concluding berakha on the aliya is recited. This applies only when the Maftir is a portion repeated from the last aliya. If the Maftir is from a second Torah, the rules as on other occasions apply (*Kitzur SA*, 78:8).
- On a Shabbat Mincha, Monday, or Thursday, if the problem is found in the final aliya and in a location where the aliya can be ended (not within 3 verses of a paragraph break and after 3 verses), the reading can be concluded at that spot. The concluding blessing is recited and the service continues as usual.

On Shabbat, if possible, Hosafot should be added to make the remaining reading into 7 aliyot (*ibid.*, 24:7).

On a day when multiple Sifrei Torah are used, the other scrolls already used or planned to be used should not be used to replace the invalid scroll. Instead a third or fourth Torah should be used, if available (*ibid.*, 78:10).

If no kosher Sefer Torah is available, the readings may proceed from an invalid one, but without the blessings on the aliyot. In such a case the berakhot on the Haftarah are not recited either (*ibid.*, 79:10)

If no other Torah is available, an invalid Sefer Torah may be used if the error is not in the book currently being read. This leniency does not apply to Shabbat afternoon (*ibid.*, 24:10).