

Kaarah – Volume eight.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Tefillah

During Shema in the morning, *shachris*, we mention the *geulas* Mitzrayim, Hashem's kingship, the crossing of the Yam Suf, and slaying of the firstborn. He ends with צור ישראל וגואלו "Rock of Yisroel and Redeemer."

If the time of Shema came and he was learning Torah, then if he recited the Shema with intention from the Torah, he fulfilled his obligation. The brachos before and after are not binding on obligation.

*Editor's Note: the Shema recital is a Torah obligation. The brachos are Rabbinical.*

One need only have intention on the first paragraph. Both are similar but both need to be said because the first is for the individual and for learning, while the second is for the community and for practice.

When reciting Shema: Between sections one may greet out of respect and respond to all. In middle of a section, one may greet out of fear and respond out of respect.

*Editor's note: These days, when it is known the law of Shema, it is not disrespectful to nod instead of verbally greet or respond out of respect.*

Meals

In the second birchas hamazon (benediction after meals) we must mention Torah. He must also mention the bris.

In the third birchas hamazon he must mention Dovid's kingship. Merely mentioning "He who consoles Jerusalem" suffices.

General Obligations

One must refer to Avraham as such. One can refer to him as Avram only if they are referring to the time *before* his name was changed. Same with Sarah and Sara (or Sarai).

Once a day one must stand and accept the yoke of the Kingdom of Heaven.