

Kaarah – Volume six.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Tefillah

Shema should be said in any comfortable position.

*Editor's Note: Bais Shammai say that the Torah by "when you lie down and get up" means specifically to be in those positions. Bais Hillel say it means time of day. That would mean Bais Shammai is not particular on time of day, but how it is said. When a person gets up – regardless of the time – it is read standing. When he lies down – whenever that is – he reads it, lying down.*

The morning shema has two preceding brochos and one following. The evening shema has two preceding and two following brochos.

The formulation of brochos are either short – ending with praise, or long – starts and ends with a blessing. Some paragraphs end with a blessing (are sealed) and others do not. One cannot change to make it long to short, or end sealed to unsealed, and vice versa.

Mesorah

The Sophrim (Ezra and his Sanhedrin) and then Chazal had the purpose to build a gate around Torah practice. That is why by nature they are more restrictive than the actual Torah. The rebellious leader who contradicts the Torah is not criminally liable. Every child can read the Torah and know what the Law is. However, if he adds to what the Sanhedrin enacted, (e.g. five sections in Tefillin) then he is liable.

The words of Chazal are more potent than that of a navi because a navi must give a sign or wonder. Chazal set down their teaching.

Bais Hillel is followed generally, not Bais Shammai. A voice from heaven can give binding edicts.