

Kaarah – Volume nineteen.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Tuma / Tehara

A Kohen, and a chol, become Tammeh (impure) from contact with a corpse, even one of a non-Jew.

A Kohen may leave Eretz Yisroel (and defile himself, because in the world at large graves and catalysts for tummeah are not marked) for civil and criminal court, Kiddush Hachodesh, and establishing the extra-month. *Editor's Note: This is to be a messenger and let those outside the Land know about Rosh Chodesh and if a month is added to the year. This only when there is no calendar for those in the diaspora to know this information.* Also, to save a field, to study Torah under a specific teacher, and to get married. A Kohen may *duchan* in shul even in a state of tummeah. *Editor's note: this is a minority opinion only. However, in our days when most do not know their status and it is impracticable to remain tahor, Kohanim may duchar without prior immersion in a mikveh.*

A kohen may also become tummeah for *kiyud av v'eim* (to help a parent).

Burial

One may not discuss Torah in front of a bier.

Burial should not take place during the time to say Shema unless there is time before or after. *Editor's note: this should only apply in the wintertime near the winter solstice. During the remainder of the year there is time to do both.*

Tefillah

Those attending a funeral and the deceased is buried, should say Shema if they have time before the mourners walk between them. If not, say it after they console the mourners.

Shema may be interrupted to give a eulogy. Amidah is not interrupted.

If one is late and the minyan is saying the Amidah, he may join if he will finish before it is time to say Amen to *Hakel Hakadosh* on Shabbos or *Shomeiah Tefillah* during the week. *Editor's Note: Clearly the implication is that Kedusha may be said during one's own Amidah.*