

Kaarah – Volume twenty-nine.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Tefilla

A person should not interrupt the Amida for a Jewish king. But for a non-Jewish king he may interrupt. One may not interrupt his Amida for a snake. Only if that snake is coiled and calm. If it is hissing, he should run away and try to resume his prayers. He interrupts his Amida for a scorpion crawling on him. A person should not say Amida on a thoroughfare. If he finds himself in midst of prayer on a thoroughfare then he should move but not interrupt his prayers.

We mention rain and dew (in their proper seasons) in the resurrection of the dead brocha, and ask for rain in the brocha for sustenance. Havdalah is said in the brocha for knowledge. If one mentions dew instead of rain then he continues. If he mentions rain instead of dew he goes back. If one did not mention rain (in the proper season) in the sustenance brocha then he returns. He can continue, in either case, and mention it in the brocha of Who hears prayer. *Editor's note: One only goes back if he is certain he will then so mention. If he may forget again or not have concentration on all the remaining Amida then he should mention rain in Who hears prayer brocha. If he passed that brocha then he should go back, mention rain in the proper brocha and then skip back to where he is up to. Concentration on Amida is more important than order. The order was, in any event, said correctly. He is now just adding a new portion of mentioning rain. Additionally, as long as he has not moved his feet, he can recite the prayers, mention rain, and any additions, in the Elokai Nitzor – My Lord guard addendum. That is an addendum and any prayer can be added there.*

Any added prayer can be added in Who hears prayer.

Torah

When writing Hashem's name in a Torah one should not interrupt for anyone, even a Jewish king. However, if writing multiples of the name (elokim or kel) then he finishes one name and can greet the king (or anyone out of fear).

Shabbos

Havdalah is said in Amida, brocha for knowledge, and over a cup of wine. Either one suffices, certainly the one in prayer suffices, but both should be done. *Editor's note: this is even if one lives alone. He makes Havdalah even after he said it in maariv.*

Havdalah must mention at least three separations (i.e., between holy and mundane, between light and dark, and between Yisroel and the gentiles). One can rely on if he just mentioned between holy and mundane.

One cannot do *melacha* (work and acts forbidden on Shabbos and Yom Tov) until he mentions Havdalah. That is why he mentions it in the brocha for knowledge because he cannot ask for anything not allowed on Shabbos until he makes Havdalah. One has until Tuesday evening to recite Havdalah. But he must make the brocha of "separation of fire" that post-Shabbos evening.