

Kaarah – Volume thirty-eight.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Birchas Hamazon

When there are three the leader says, “Let us bless of Whose we have eaten.” When there are ten, the leader says, “Let us bless, our Lord...” When there is a hundred the leader says, “Let us bless Hashem, our Lord...” When there are a thousand the leader says, “Let us bless Hashem, our Lord, the Lord of Yisroel...” When there are myriads, the leader says, “Let us bless Hashem, our Lord, Lord of Yisroel, Lord of hosts, who dwells in the cheruvim, on the food we have eaten.”

Three to six cannot separate. Then they can break into two. Six to nine the same thing. Ten to twenty diners cannot separate, but more can separate into groups of ten.

People walking on the road and eating from the same loaf they do not combine. *Editor’s note: they are not the in same group as they are sharing bread but all traveling separately.*

On days with mussaf offering (i.e., Shabbos, Yom Tov, Rosh Chodesh, Chal Hamoed) he must return if he forgets to mention them in birchas hamazon. On days without it, (i.e. Chanukah and Purim) he does not go back. *Editor’s note: Like in the Amida, he only goes back if he will not forget the second time. He merely returns to the place where he needs to say the Ritzei or Yala Vayavo and continues onward.*

Tefilla

If there is a minyan or even if a myriad, the chazzan and one called to the Torah, says, *barachu es HaShem Hamivorach*, “Bless is Hashem the Blessed.” In this way, too, the one reciter is blessing Hashem by saying “the Blessed.”

Rosh Hashana

One who blows shofar without thought does not fulfil the obligation. One who hears from such a blowing does not fulfil the obligation.

Minyan

A minyan is ten adult males. This is learned from the term “Bnei Yisroel” used in Vayikra 22:32 regarding sanctifying Hashem, and “Beni Yisroel” who went down to Mitzrayim to buy provisions in Bereishis 42:5. *Editor’s note: this halacha seems to be more asmachta than actual Torah derivative. Needing a minyan is a Rabanan halacha. Since the Rabanan set up Tefillah, they can set up the rules of Tefillah. However, should an individual want to daven and bless Hashem, he need not the permission of being part of a minyan to do so. An individual may*

*read from the Torah, Megillah, and say tefillos without a minyan. He just does not fulfill his obligation – per the Rabanan.*