

Kaarah – Volume five.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Tefillah

Shema in the morning is an obligation. It can be said from when there is enough light to differentiate between blue and green. The reason is because then it is day. If he does not have different colors, then if he can differentiate between a wolf and a dog, or domesticated and wild donkey. Certainly, if he can judge based on recognizing a casual acquaintance at four amos' distance. Sunrise is the optimal time so that he can say the Amidah right after (and join mention of *geula* to the Amidah).

It can be said up until the fourth hour of the day.

*Editor's Note: The reason for the three hours of the day is specifically given – because the sons of kings rise at that point of the day. There seems to be an understanding that the sons of kings – who lead leisurely lives – rise as late as the end of the third hour. Thus, the Gemara qualifies that the first three hours of the day are “when you awaken” time. The fact that a reason is given is so that when other legitimate reasons come to the fore they can be considered. Otherwise, the Gemara would just say “three hours” and not qualify it. It comes to reason then, that these days when schedules differ based on work-hours and are bound by the clock – not the sun – shema can be said when one actually does awaken. If his schedule is that he works late and therefore sleeps through the morning, then when he rises, he can say shema and fulfill his obligation, even after the first three hours passed. The Torah says “when you rise.” It does not say “the time of rising.” Therefore, to a reasonable extent (not if a person is a late sleeper because he wastes away the night) if a person's schedule has him waking up later, he can still say it later and fulfill his obligation.*

If said after the beginning of the fourth hour, then a person gets credit as if he is learning Torah. The three hours are only given if one forgets to say it soon after awakening.

Saying shema twice daily is a Torah obligation. Amidah (and the bulk of tefillah and its halochos) is a Rabanan obligation. Shema only needs concentration of the first three pesukim. Amida needs concentration.

Those writing tefillin, mezuzos, and Torahs interrupt for shema but not for tefillah. One interrupts Torah study and these writings for shema and all Torah obligations.