

Kaarah – Volume twenty-one.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

General Obligations

One may fulfill the obligation of others so long as he was obligated himself, even if he currently fulfill his obligation. An exception is Benching and Tefillah. All should pray for themselves.

Editor's Note: the Yerushalmi does not make a distinction between physical and verbal mitzvahs. It appears that by this statement one may fulfill even physical obligations for others. Verbal obligations are brochos and kiddush. Physical obligations are shaking lulav and listening to the Shofar. However, logic would dictate that even the Yerushalmi would only allow verbal obligations to be fulfilled, as it only differentiates benching and Tefillah (verbal obligations). Physical obligations come under a different category and cannot be fulfilled for others, just as one cannot eat and satiate the stomach of his friend. It remains questionable if a person can fulfill the verbal aspect of a physical mitzvah for another, i.e. make a bracha on lulav and the other answers amen and shakes it. The practice is that this is allowed and used for "skill" mitzvahs (reading the Megillah and blowing the shofar) and group mitzvahs (eating in a succah or breaking bread).

Succos

One need only sit in the succah the first night and make the bracha. All other times are optional. *Editor's note: woman do not have this obligation. They are, however, obligated to sit in the succah on Yom Tov if they desire to eat or sleep.*

Lulav, however, must be shaken and blessed all seven days. Lulav is only taken by day.

Tumeh / Teharah

One who is Tumeh Keri (semen) does not recite any rabbinically ordained brochos. *Editor's Note: In our days when we are unskilled in determining different tumeh states, we do not concern ourselves with holding off from even Rabbinical brochos. However, one should be careful not to verbalize brochos to tefilla when he or she has the substance on their person. It is preferable to wash ones' hands after touching the substance and prior to verbalizing Torah, brochos, or tefilla. Nine kav (5 gallons) of water poured on a person is like a mikveh for most minor tumeh cleansing. Editor's Note: a shower fulfills this obligation. The Yerushalmi does not state whether the water has to fulfill the same requirements of a mikveh, i.e. running natural water. Given that the Yerushalmi uses the word "pour" and not "a person goes under running water" it implies the water is in a bucket not from a natural waterfall.*