

☞ chapter seven ☞

## A Yid's Travel Guide — Selected Halachos Regarding Traveling

### The Halachos of Traveling

**C**hazal tell us that when a person travels, he should discuss words of Torah during his journey. Chazal remind us that one is required to learn Torah even in situations where it may not be that pleasurable, such as when one is traveling on a road and his mind is preoccupied with other things.<sup>1</sup> The fact that one must be cognizant of the plethora of halachic questions that may arise during one's trip is not mentioned by Chazal, for this is just one of the basic challenges that every Yid is faced with, wherever he may be and whatever he may be doing. The only way to successfully deal with these questions and challenges is to study the halachos that are applicable to one who is traveling. However, dealing with all the complex halachic questions that may arise, requires one to be well versed in not just one area of halacha, but in many different areas of halacha. In addition to the variety of shailos that one may have to deal with, there are many 'modern' shailos that have come up in more recent years due to the advent of modern technology and transportation

methods, and are thus not discussed in the *Shulchan Aruch* and other *Acharonim*. These shailos were left for our contemporary *poskim* to deal with. Therefore, it is imperative for one who is traveling to be completely aware of any shailos that may come up, and consult his *Rov* for the correct method in dealing with these most complex halachic questions. This chapter contains a brief selection of the many halachos that may be applicable along one's trip.

### Davening On The Road

#### Planning a Trip According to Halacha

It is very important for one who is planning a vacation or trip, to plan his itinerary in such a way that it will not interfere with his davening at the proper times for each respective *tefilah*. Moreover, it is very questionable whether one is permitted to go on a trip to a place where there will not be a *minyan* for davening, if the trip is only for one's enjoyment.<sup>2</sup> There are many agencies that supply travelers with a detailed list of all the shuls that are near the route that one is traveling. It is very important to obtain such a

1. עי' מסי' תענית י'. ועי' מהרש"א שם, ועי' משנה מס' אבות פ"ג מ"ד ומ"ז, ועי' אהלך באמיתך דף קפ"א.

2. עי' שו"ת שבט הלוי סי' בא"ג, ועי' ספר שולחן שלמה.

list with the times that each *shul* will be *davening*, and plan one's itinerary in a way that it can coincide with the respective *minyanim* nearby.<sup>3</sup>

It is advisable for one to take along his *talis* and *tefillin* if he is traveling outside his city, and a delay may cause him to stay there overnight and thereby prevent him from having his *talis* and *tefillin* for *davening* the next morning.<sup>4</sup>

## The Proper Position and Place for *Davening*

### *Davening* on a Plane or in a Car

If one is traveling on a plane or in a car, and there is no place for him to *daven shemona esrai*, he may *daven* while sitting in his seat. This *heter* of *davening* while sitting down is considered by the *poskim* to be an extreme *bedieved*. Obviously, this should only be done if one does not expect an opportunity to arise for him to *daven* in the regular manner before the *z'man tefilah* passes. However, if one did *daven* while sitting, he need not repeat *shemona esrai*, even if an opportunity does arise for him to *daven* in the regular manner. Furthermore, one who foresees that he may be placed in such a predicament, should arise much earlier and *daven*, even if it is *biyechidus*, since *davening* while sitting is an extreme *bedieved*. One who does *daven* while he is sitting, should stand up and bow, if possible, when it is required.<sup>5</sup>

### *Davening* in a *Shul* Where There Is a Designated *Nusach*

One who is *davening* in a *shul* as a *shliach tzibbur* where there is a designated *nusach* to *daven* (e.g. *ashkenaz* or *sefard*) must *daven* that *nusach* even if he arranges his own

separate *minyan*. This applies even if he is not standing at the *chazzan's shtender*, but *davens* with his *minyan* in a corner of the room.<sup>6</sup>

### *Davening* in a Field

One should avoid *davening* in an open field or in an outdoor park, unless the area is enclosed with a wall, a fence, or bushes.<sup>7</sup>

### *Davening* In a Inter-faith Chapel

One is forbidden to *daven* in an inter-faith chapel (i.e. a public chapel that is available to be used by various religions). If a person is in an airport and must *daven*, he should go into a corner of the airport to *daven* (rather than *daven* in the airport chapel).<sup>8</sup>

### *Davening* or Reciting *Brachos* in a Foul Smelling Area

When *davening* or reciting *brachos* on the road, one should avoid doing so in a foul smelling area (e.g. near garbage or a sewer). If the foul odor is not due to manure or spoiled food, but is a natural foul smell (e.g. gas or pollution), it is permitted to *daven* nearby as long as one can concentrate on *davening* despite the odor.<sup>9</sup>

### *Davening* and Learning In Front Of Women Who Are Dressed Improperly

One who is *davening* on a bus or in an area where there are women who are not properly dressed passing in front of him, should go *daven* in another location. If this is not possible, he should turn his body and his head away from that direction. If this too is not possible, one should lift his *siddur* up to his eyes to cover them. If none of these options

6. בענין תפלת לחש של הש"ץ, עיי' אג"מ אור"ח ח"ב סי' כ"ט וחד"ד סי' ל"ג שיתפלל נוסח הציבור, אכן עיי' שערים מצויינים בהלכה, וע"ע אג"מ ח"ב סי' כ"ג וק"ד, וכך שמעתי מהגרי"י בעלסקי שליט"א.  
7. שו"ע סי' צ', ובמ"ב ס"ק י"א.  
8. כן הוא הסכמת הפוסקים.  
9. עיי' שו"ע סי' ע"ט סעי' ד', ובמ"ב שם ס"ק כ"ג.

3. כגון האגודת ישראל וה"א.  
4. עיי' מ"ב סי' ק"י סק"ב, וכך שמעתי מהגרי"י בעלסקי שליט"א.  
5. עיי' שו"ע סי' צ"ג סעי' ה', ומ"ב שם, ועיי' סעי' ט' ומ"ב ס"ק כ"ז, ועיי' אג"מ אור"ח ח"ד סי' כ', ועיי' מס' ברכות דף ל', וב"י בטור שם שיש בו מח' אם עדיף למתפלל מיושב במקום לסמוך גאולה לתפלה.

are possible, some *poskim* permit one to *daven* while closing his eyes. However, this option is only *bedieved* and is not universally accepted. Some *poskim* permit one to rely on this last option if there is a window or glass separating one from the women. However, the separation of a window would not permit one to *daven* there with his eyes open; he would have to close his eyes as well. Also, eyeglasses are not considered a separation between one's eyes and the women.<sup>10</sup>

If one is *davening* on a plane facing a video screen that may display improperly dressed women, and there is no place else to *daven*, closing one's eyes would be sufficient.<sup>11</sup>

With regard to learning in front of a woman who is not properly attired, the *halachos* are much more permissive. One is permitted to learn in such a situation, provided that he does not pronounce the words of *Torah*, but just thinks them in his mind. One is, however, required to close his eyes in such a case. Therefore, one cannot be *maveir sedra* in such a situation.<sup>12</sup>

## Davening in the Proper Manner

It is very important to stress that one may not compromise with regard to the *halachos* of *davening* because one is pressed for time on a trip. There are people who are under the false impression that one who is pressed for time to *daven Mincha* during the day and is *davening* with a *minyan*, may *daven* a short *chazaras hashatz* (commonly known as a *hoicha kedusha*). They believe that this is somewhat *halachically* acceptable since it is done in many *Yeshivos*. They therefore believe that just as it is performed in *Yeshivos* to avoid *bitul Torah*, one may do so in a case of *extreme necessity* when one is pressed for

10. עי' שו"ע סי' ע"ה סעי' ו' ומ"ב שם. ועי' אג"מ או"ח ח"ד סי' ט"ו:א. בענין הפסק המפורסם של הערוה"ש בענין להתפלל במקום ערות שער נשים.  
11. כך שמעתי מהגר"י בעלסקי שליט"א, ולכאורה הסברה הוא מפני שהערוה הוא ברשות אחר לגמרי והוא כ"ש מזכוכית שמפסיק דשרי.  
12. עי' מ"ב שם ס"ק כ"ט, ושמעתי מהגר"י בעלסקי שליט"א דפשוט שעכ"פ צריך לעצם עינו מלראתו.

time on a trip. Furthermore, this entire fallacy is partially based on the fact that some people do not know the true reason why *Yeshivos* are lenient. Rav Yaakov Kamenetzky *zt"l* maintained that the reason why *Yeshivos* are lenient has very little to do with *bitul Torah*; even for *bitul Torah* one may not do away with a *halachic* requirement to repeat a complete *chazaras hashatz*. Rather, Rav Yaakov maintained that this practice in the *Yeshivos* is due to the fact that the original reason why *chazaras hashatz* was instituted, was to be *motzie* the *amei ha'aratzos*, who, during the times of *Chazal*, were not capable of reciting *shemonah esrai* on their own. (Although this may not necessarily apply nowadays, nonetheless, once *Chazal* made an enactment, it cannot be altered.) However, says Rav Yaakov, the *Yeshivos* were never part of the original enactment of *chazaras hashatz*, since the *amei ha'aratzos* *davened* in the regular *shuls* and not in the *Yeshivos*. This is the reason why *Yeshivos* have the liberty to shorten *chazaras hashatz*. It follows that there is no *halachically* acceptable excuse to be lax with regard to *davening* on a trip.<sup>13</sup>

## One Who Does Not Have a Siddur

One who does not know *shemonah esrai* by heart and does not have a *siddur* from which to *daven*, should wait until *chazaras hashatz* (i.e. during *Shacharis* or *Mincha*), and then say *shemona esrai*, word for word, along with the *chazzan*. If this is not an option, or if one is *davening Maariv*, he should *not daven shemonah esrai* with the rest of the *tzibbur* by saying as much as he knows by heart, but he should wait until the next *tefilah* and *daven shemona esrai* twice at that time.<sup>14</sup>

13. כן מפורסם מהגר"י קמנצקי זצוק"ל, ועי' בסוף ספר דיוני הלכה מר' דניאל נוסדאט שליט"א שהאריך בביאור דבריו.  
14. כך שמעתי מהגר"י בעלסקי שליט"א, ועי' מ"ב בס"י תקצ"ב מש"כ בשם המג"א ויכול לומר הברכות שיוודע בע"פ אבל מ"מ צריך לחזור להתפלל כדיני תשלומין שבס"י ק"ח, ושמעתי מהגר"י בעלסקי שליט"א דאם לא יודע כלום (ואף הבינינו לא ידע) וידע התפילה של צרכי עמך מרובה אפשר יל אותה אבל מ"מ צריך לחזור ולהתפלל. וצ"ע איזה עדיף לומר הברכות שיוודע או צרכי עמך מרובה.

## The Halachos of Sifrei Torah and Tefilin While Traveling

One who is traveling with a *sefer Torah* or *tefilin*, should take extreme care so that they are treated with utmost respect. Prior to placing the *sefer Torah* or *tefilin* to rest on the ground, one must place it within two covers (e.g. a box within a box). One of the coverings must be something that is not normally used to cover the *sefer Torah* or *tefilin*. Therefore, if one is taking a *sefer Torah* on a plane, it should be placed in a box within a box. Preferably, one should not place a *sefer Torah* in a box or trunk, but should wrap it in a *talis* and place it on a seat next to him. With regard to *tefilin*, the *tefilin* case itself is considered one covering. However, one is required to add one additional covering that is not usually designated for it (e.g. a shopping bag).<sup>15</sup>

One who must enter a bathroom while holding his *tefilin* and has no place to put it down or is afraid that it might get stolen, may bring it inside the bathroom if the *tefilin* case is in a shopping bag. One who has a *siddur* in his pocket and has to enter a bathroom, should preferably remove his *siddur* from his pocket and leave it outside. If this is not possible, some *poskim* permit one to enter the bathroom with the *siddur* in a pants or jacket pocket, since the pockets are double lined and they are therefore considered two separate covers even though they are sewn together. However, since at least one cover must be a non-designated cover, one may not keep the *siddur* in the pocket in which it is usually kept, since that pocket is considered a designated covering. Instead, some *poskim* suggest that one should transfer the *siddur* into another pocket that is doubly lined.<sup>16</sup>

When *davening* in a place where there is no *sefer Torah*, one does not put his head down for *tachnun*.<sup>17</sup> Regarding one who is

*davening* in a room containing *seforim* where no *sefer Torah* present, there is a difference of opinion among the *poskim* whether he should put his head down for *tachnun*.<sup>18</sup> If one is *davening* with a *minyan* and there is no *sefer Torah* for *krias haTorah*, the *tzibbur* should appoint someone to recite the *krias haTorah* from a *chumash*. However, this is unnecessary if one is *davening* by himself.<sup>19</sup> If one will have an opportunity later on during that day to hear *krias haTorah*, it is questionable whether one is required to be *matriach* himself to go hear it. Nonetheless, it is considered praiseworthy for one to go hear it, provided that it will not be at the expense of *bitul Torah* or the like.<sup>20</sup>

## Traveling On the Day of a Yahrzeit

If one is traveling on a day on which he has a *Yahrzeit* and there is no *minyan* nearby, one should recite *kaddish* as soon there is an available *minyan*, even if the day of the *Yahrzeit* has already passed.<sup>21</sup>

## Miscellaneous Halachos Pertaining to Traveling

### Passing by a Funeral

If one is traveling and notices a funeral procession passing by, he should escort the *niftar* for at least four *amos*. One who is in a car or bus where this is not possible, is exempt from doing so.<sup>22</sup>

### Entering a Church

One is forbidden to enter a church, even if it is for the purpose of sightseeing. However, adjacent buildings that are open for the public

18. ע"מ"ב שם ס"ק י"א, ושמעתי מהגר"י בעלסקי שליט"א דאם המקום שבו נמצא הספרים הוא כנגד הבהכ"נ ואין בו טינוף דמפסיק בין ביתו לבהכ"נ יכול לומר נפילת אפים כדמבואר במ"ב ס"ק י"ד ואף ששם מדבר בשעה שהציבור מתפללים מ"מ בצירוף מעלת הספרים ומעלת שהוא כנגד הבהכ"נ יש לנפול.

19. ע"מ"ב ס"ק קמ"ג סק"ט.

20. יש ספק אם קריאת התורה הוא חובת הציבור או חובת היחיד ואכמ"ל.

21. מטה אפרים דיני קדיש יתום שער ג-ד.

22. ע"י שר"ע י"ד סי' שס"א סעי' ג'.

15. ע"י שר"ע סי' מ' סעי' ב', ומ"ב שם, וע"י שו"ת בצל החכמה ח"ד סי' קמ"ב.

16. כך שמעתי מהגר"י בעלסקי שליט"א.

17. ע"י רמ"א בסי' קל"א סעי' ב'.

(e.g. washrooms) may be entered, even if they are owned by the church. One may not enter the courtyard or parking lot of a church while services are being held inside. Moreover, it is proper that one not enter the courtyard or parking lot of a church at any time. However, if one intends to use it merely as a shortcut, one may *lechatchila* do so, as long it is not during the time of the services.<sup>23</sup> There is a *machlokes haposkim* whether the same prohibition applies to entering a mosque.<sup>24</sup>

### Walking and Sitting Next to Women

One should be careful not to walk behind a woman, whether she is Jewish or not. However, if it is a necessity (e.g. one is waiting on line behind a woman in an airport terminal), one need not be stringent.<sup>25</sup> If there is no other seat on a bus, train, or plane, one is permitted to sit next to a woman.<sup>26</sup> Furthermore, although one is supposed to refrain from walking in between two women (and vice versa, i.e. one woman walking between two men), or having two women pass him on both sides, nevertheless, many *poskim* maintain that this only applies while one is standing. Therefore, if there are two women sitting parallel to each other alongside the center isle of a bus, one is permitted to pass in between them. If there is no other seat available, one is permitted to sit down between two women.<sup>27</sup> One who has to pass in between two women should hold on to someone else while passing through. Some suggest that in a case where there is no one else with which to pass through, it would be permitted if one holds an object in his hand while passing through.<sup>28</sup>

23. עי' שו"ע יו"ד סי' קמ"ט, ועי' ברכי יוסף שם סי' א', ועי' רמ"א בסעי' ג', ועי' אג"מ יו"ד ח"ג סי' קכ"ט; ועי' אור"ח ח"ד סעי' מ"ב, ועי' אור"ח ח"א סי' מ"ז.  
24. עי' שו"ת ציץ אליעזר ח"ד סי' צ"א, אבן עזר אבני ישפה סי' קנ"ז בשם הגר"ש אלישיב שליט"א.  
25. עי' שו"ת מנחת שלמה סי' צ"א.ג.  
26. עי' אג"מ אה"ע ח"ב סי' י"ד.  
27. עי' מס' פסחים דף ק"א, ועי' בחי רע"א אור"ח סי' קנ"ז, ובקצו"ע סי' ג', ועי' ובלכתך בדרך פ"ג בשם הגר"ח קניבסקי שליט"א ועי' שו"ת שלמת חיים סי' תקד"ת-ק"ו.  
28. בענין אחיזת אדם אחר שמעתי מהגר"י בעלסקי שליט"א ומכמה

### Changing Locations in Middle of Eating

One who recites a *bracha*, eats in one location, and then continues to eat in another location, may, in certain circumstances, be required to repeat the *bracha* in the new location. These *halachos* are a bit complicated and are beyond the scope of this publication. Nevertheless, we will discuss one *heter* that is applicable to travelers. A traveler who starts his meal in one location (e.g. in a cafeteria), but has in mind to continue eating in a car or in a bus, need not repeat the *bracha*. However, if at the time he recited the *bracha* he intended to eat his food *only* in that location, and then changed his mind and continue eating it at another location, he is required to repeat the *bracha* prior to eating in the new location.<sup>29</sup> Some *poskim* maintain that with regard to bread or *mezonos* items, one is not required to repeat the *bracha* if he changes locations, in all situations. However, one must eat some more of the food in the new location, and then recite the appropriate *bracha achrona* in that location.<sup>30</sup>

### Problems of Ribbis When Interchanging International Currency

One may not borrow money if he intends to pay back the loan with money from a different country, if the currency with which one is paying back is worth more than that which one borrowed. For example, one who borrowed Canadian money may not repay the loan with American money. However, if one pays back the amount of American money that is equivalent to the value of the borrowed money at the time of payment (and not at the time of the loan), it is permitted. Furthermore,

פוסקים אחרים שמועיל. ועי' ובלכתך בדרך פ"ג בענין אחיזת חפץ, אבל שמעתי מהגר"י בעלסקי שליט"א שכך אומרים העולם אבל אין בו ראי' גמורות לזה.  
29. עי' שו"ע אור"ח סי' קע"ח, ומ"ב ס"ב כ"ו וכ"ח ומ"ב, ועי' אג"מ אור"ח ח"ב סי' נ"ז.  
30. עי"ש ועי' שו"ע סעי' ה', ורמ"א שם, ומ"ב שם, ועי' מש"כ שם בשם הגר"א.

there may be a problem of *ribbis* even to borrow money using foreign currency and repay it using the same currency, if the transaction took place in a different country. For example, there may be a problem of *ribbis* with borrowing Israeli currency and paying it back using Israeli currency, while one is in America. These *halachos* are quite complicated, and one should therefore try to avoid paying loans using a different currency, prior to consulting a *Rov*.<sup>31</sup>

### Sleeping With Food Under One's Bed

One should avoid placing food under one's bed if it will remain there while he is sleeping, even if it is wrapped and sealed. However, *bedieved*, one is permitted to eat the food even if it was not wrapped.<sup>32</sup> Some contemporary *poskim* feel that this *halacha* is only applicable to food under one's bed, and does not apply to placing food under a chair that one will be sleeping on. Therefore, one need not be stringent with regard to placing food under the seat in a coach bus or in the attached compartment behind the seat.<sup>33</sup>

### The Parsah: Seventy Two Minutes vs. Three Miles

There are numerous areas in *halacha* where *Chazal* determined a certain *halacha* to be dependent on the *shiur* of a *parsah*. A *parsah* is approximately three miles. However, when *Chazal* ruled that it is dependent on this amount, it is questionable whether *Chazal* intended for it to be measured by its distance, or by the amount of time it takes one who is walking to travel a *parsah*, which *Chazal* estimate to be seventy two minutes. In modern times, determining this question is of major relevance and importance. With the advent of

31. כך שמעתי מהגר"י בעלסקי שליט"א ומהר"י ישראל רייזמן שליט"א, ועי' בספרו הליכת ישראל על הל' ריבית פי"ד, וע"ע בברית יהודה על הל' ריבית.

32. עי' חי' רע"א ביו"ד סי' קט"ז, ועי' יד אפרים ופתחי תשובה שם.

33. עי' שו"ת והנהגות סי' ד', וכן שמעתי משאר פוסקים.

cars, trains, and planes, traveling three miles may take an extremely short period of time.<sup>34</sup> The general consensus of most *poskim* is as follows.

### Nitilas Yodayim

*Chazal* require one to travel a *parsah* in the direction that one is traveling to obtain water for *nitilas yodayim*. In this case, it is clear that *Chazal* are referring to the amount of effort that is expected from a person in order to fulfill the *mitzvah*. Therefore, irrespective of the mode of transportation, one is required to travel seventy-two minutes in the direction that one is traveling or eighteen minutes out of the way. One who is not traveling is similarly required to travel for eighteen minutes to obtain water for *nitilas yodayim*.

One who does not have a place to wash *nitilas yodayim* within this distance, may eat without washing, provided that he wraps his hands with a towel or glove and is careful not to touch the food he is eating.<sup>35</sup> If there is a bathroom nearby that has a sink inside, he is permitted to use that sink to wash *nitilas yodayim*, but should wipe his hands outside the bathroom. This should only be relied upon if it is a *tircha* to obtain water otherwise.<sup>36</sup> If there is a lake or river nearby, one should dip his hands inside. This option may be better than using a disposable plastic cup.<sup>37</sup> When relying upon this last option, one should recite the *bracha* of *al nitilas yodayim*, provided that the water which he is dipping his hands into is drinkable. However, if the water is not considered drinkable even for a dog (e.g. salty

34. עי' בה"ל בסי' קס"ג שצורך לרכוב זמן של ע"ב מינוט, ועי' מ"ב סי' צ"ב ס"ק י"ז, ושמעתי מהגר"י בעלסקי שליט"א דאין כאן סתירה דהתם מיירי דיש לו כל דינים כהולך דהיינו זמן הלכיתו.

35. עי' כף החיים סי' קס"ג אות ו'.

36. עי' אג"מ אה"ע ח"א סי' קי"ד, ועי' שו"ת הר צבי או"ח ח"א סי' נ/ו, ועי' חו"א סי' כ"ד ס"ק כ"ו.

37. עי' סוף סי' קנ"ט, ועי' מ"ב ס"ק פ', ועי' לשון קצשו"ע רמשמע שנטילה הוא יותר טוב מטבילת ידיים. ושמעתי מכמה פוסקים דטבילת ידיים הוא יותר טוב מנטילה בכלי ניר, אבל שמעתי מהגר"י בעלסקי שליט"א דכשר לכתחילה להשתמש בכוס ניר לנטילת ידיים ואינו כמו קידוש דהתם בעינן כוס יפה, ואמר ששמע זה מהגר"מ פיינשטיין ומהגר"י קמנצקי זצוק"ל, והוי כלי לנט"י ואינו דומה לכלי אלומינם שמשתמשין רק לפעם אחת שפטור מטבילה מטעם זה, ואכמ"ל בענין זה.

ocean water), one recites *al tevilas yodayim* instead.<sup>38</sup>

One who slept on a plane or a bus overnight should be careful not to touch himself or any food until he washes *negel vasser*. If a flight attendant serves him food, he may only touch the tray prior to washing *negel vasser*, but he may not touch the food.<sup>39</sup> One who must wash *negel vasser* and does not have water within the proscribed distance, should wipe his hands on a piece of stone or wood, recite "*al nikius yodayim*", and he is then permitted to *daven* and *learn* until he obtains water.<sup>40</sup>

### Tefilah

*Chazal* expect one to place the same amount of effort, as explained above with regard to *nitilas yodayim*, to *daven* with a *minyan*. Additionally, *Chazal* viewed travelling a long distance to *daven* as a major *mitzvah*, and one is rewarded for traveling this entire distance.<sup>41</sup> However, *Chazal* did not require one to travel at night in order to *daven* with a *minyan*, since it is a *sakana* to do so. Nevertheless, one who does so is praiseworthy, provided that he does not place himself in definite danger.<sup>42</sup> Some *poskim* rule that one who will be delayed by more than thirty-six minutes if he davens with a *minyan* (e.g. he will miss a bus or train and will have to find another more time consuming means of transportation) is not required to *daven* with a *minyan*.<sup>43</sup> Nevertheless, one should try his utmost to plan his schedule in a way that will enable him to *daven* with a *minyan*, and one who is stringent in these areas will truly be rewarded generously for his efforts.

38. עי' מ"ב שם ס"ק צ"ו, ועי' ס"י ק"ס סעי' ט'.

39. עי' שר"ע ס"י ד', סעי' ג', ובמ"ב שם.

40. עי' ס"י א' במ"ב שם ס"ב, ועי' ס"י ד' סעי' כ"ב, ובמ"ב ס"ק נ"ח.

41. עי' ס"י צ', ומ"ב שם ס"ק ל"ז ושור"ע שם סעי' י"ב, ומ"ב שם, ועי' שר"ע

סעי' ט"ז, ומ"ב שם, ועי' ס"י צ"ב במ"ב ס"ק י"ז.

42. עי' מ"ב ס"י צ' ס"ק נ"ב.

43. עי' תפלה כהלכתה דף קל"ח בשם הגר"ש אלישב שליט"א.

### Shabbos

*Chazal* forbade one to travel more than three *parsaos* away from one's house on *Erev Shabbos*, so that one should not get stuck travelling into *Shabbos* and be left with many *halachic* difficulties and a very unpleasant *Shabbos*. This too is measured in time as opposed to distance, and therefore, one should avoid traveling more than three and a half hours on *Erev Shabbos*. Even though one can argue that one who is traveling by car can easily estimate the time that it will take to travel, nevertheless, it is all too often that there are unexpected delays due to traffic, weather changes, etc. Therefore, it is extremely important to leave more than enough time to travel comfortably without speeding, arrive early for *Shabbos*, and thus, have enough time to prepare for *Shabbos* normally, without rushing. It is beyond the scope of this publication to delve into all the *halachic* complexities that apply to one who unfortunately did not make it to his destination in time for *Shabbos*.<sup>44</sup>

### Tefilas Haderech

*Chazal* require one to recite *tefilas haderech* when leaving a city and traveling more than a *parsah*. *Chazal* require one to say *tefilas haderech* after one has left a distance of seventy *amos* (approximately 125 feet) past the last house of the city. It should preferably be said within the first *parsah* of his trip. One may say *tefilas haderech* as long as he has not reached within the distance of a *parsah* of his destination. If he is within a *parsah* of his destination, he should recite it without the concluding *bracha*. *Chazal* estimated that one who travels this distance away from civilization is placed in *sakana* of bandits and other casualties that may befall one along the way.<sup>45</sup> The consensus of most *poskim* is that with regard to *tefilas haderech*, the *parsah* is measured in distance rather than time. The

44. עי' שר"ע ס"י רמ"ט סעי' א', ומ"ב שם.

45. עי' שר"ע ס"י קי סעי' ז' ומ"ב שם.

reason for this is because this is the distance away from a city that Chazal estimated and suspected that a person would be placed in *sakana*.<sup>46</sup> One who travels by plane should preferably say *tefilas haderech* once the plane starts driving down the runway. If the airport is seventy *amos* out of the city, it should preferably be said while one is driving in the car towards the airport.<sup>47</sup> A person is similarly required to recite *tefilas haderech* when traveling on a boat, whether in an ocean or a lake. Therefore, one who goes motor boating, fishing, or sightseeing on a boat, is required to recite *tefilas haderech* if he intends to travel a distance of approximately three miles away from the city. One who is traveling less than a *parsah* should recite it without the concluding *bracha*.<sup>48</sup> One who travels through a bad and dangerous neighborhood should recite *tefilas haderech*, even though he is in the city.<sup>49</sup>

### General Halachos of Tefilas Haderech

There are some people who do not recite *tefilas haderech* when traveling to Monsey or Lakewood from Brooklyn, since there are houses along the way. However, the *minhag ha'olom* is to recite *tefilas haderech* with a *bracha* when traveling to and from these locations. The reason is because although there are houses along the way, nevertheless, these houses are not considered to be part of the city. Many of the people living in these houses, chose to do so for this specific reason; to live out there away from everyone else. The existence of a *sakana* which was the fear of Chazal, would be applicable to these areas since they are far away from the multitudes of people living in the actual city.<sup>50</sup> Rav Yaakov

Kamenetzky *zt"l* used to say *tefilas haderech* even when he was just traveling on the highway from one camp to another in upstate New York. It is questionable why the *minhag ha'olom* is not to recite it in the mountains, and perhaps one should at least say it without the concluding *bracha*.<sup>51</sup>

Nowadays, the *minhag ha'olom* is not to recite *tefilas haderech* when traveling between Manhattan and Brooklyn. However, it is interesting to point out that when Rav Yechezkel Levenstein *zt"l*, the *Mirrer mashgiach*, was in America in the late 1940's, he recited *tefilas haderech* when traveling from Manhattan to Brooklyn across the bridge.<sup>52</sup>

One is only required to recite *tefilas haderech* once a day, provided that one had the intentions of traveling throughout the day. However, if one initially intended to stop at an inn to rest until the next day, and then after resting for a while changed his mind and decided to continue traveling, he is required to repeat *tefilas haderech*. One who takes a trip for several days should recite *tefilas haderech* on each subsequent morning, provided that he has stopped along the way and has slept for a standard amount of time. However, if he only took brief stops along the way, or he slept along the way (e.g. on an overnight train or coach bus), he should recite *tefilas haderech* each subsequent morning, without the concluding *bracha*.<sup>53</sup>

We mentioned earlier, that *tefilas haderech* should not be said until one has traveled seventy *amos* past the last house of the city. However, this is only true with regard to the first day of one's trip. On each

שלימה בלי בתים בצידו, ועי' בה"ל שם ואכמ"ל.

51. כך העירו הגר"י בעלסקי שליט"א, והר"י זאב סמיט שליט"א, והר"י ליפא געלדערט שליט"א.

52. כך שמעתי מהגר"י בעלסקי שליט"א וצ"ע למה אין אומרים אותו בזמן הזה, ושמעתי מהגר"י בעלסקי שליט"א כיון שאנשים הולכים ביניהם הרבה, שניהם נחשבים כעיר אחת, אבל זה צ"ע דלמה נחשב נוי גערוי כעיר אחרת, ויותר מזה למה שאני משני שכונות בני גערוי עצמו דיאומרים ביניהם תה"ד, ואפשר הטעם שאין אומרים אותו כשהולך למנהאטין מברוקלין הוא מפני דאין שם פרסה בין מקום שכלו בתי ברוקלין למנהאטין, וצ"ע אם נוסע לנוי גערוי אפשר יכול לאמרן אותו על הברוקלין ברידש שהוא יותר מפרסה ממקום שרוצה ללון.

53. עי' שר"ע שם סעי' ה', ומ"ב שם.

46. עי' מ"ב שם סק"ל.

47. עי' קונטרס ובלכתך בדרך, ועי' שו"ת והנהגות ח"א סי' קצ"ט.

48. עי' שר"ע שם.

49. ע"פ מ"ב סק"ל ועי' ספר צלותא דחיי שאר א' פ"ד, ואולי יש לפקפק בזה שדוקא כשהולך על דרך חוץ לעיר צריך לאומרו אבל בעיר לא, מ"מ עי' אורחות רבינו מש"כ בשם החזו"א בענין סכנת אוטו ויש לצרף לזה, ועי' אמת ליעקב על מס' ברכות דף כט: דתפילת הדרך "כשמו כן הוא" והוי תפילה ולא ברכה, וא"כ בספק צריך לאומרו, ע"ש.

50. כך הוא סברת מנהג העולם, ויותר נראה דאם הלך יותר משבעים אמה אחר שכבר כלו כל בתי העיר יש לאומרו אף אם לא ילך פרסה



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subsequent day, one may already recite it prior to departing from the town, since it is considered as if his trip has already begun.<sup>54</sup>

Some *poskim* maintain that being that *tefilas haderech* does not begin with a bracha, one should try to say it after reciting a different bracha (e.g. a bracha acharona or asher yatzer). However, other *poskim* feel that this is not necessary.<sup>55</sup>

Many *poskim* maintain that although the *minhag ha'olom* is for one person to recite *tefilas haderech* and be *motzie* whoever is listening, nevertheless, it is preferable that each person recite it on his own, with the concluding *bracha*, just as is done with regard to every other *tefilah*.<sup>56</sup>

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אמת ליעקב על גמ' ברכות דף כט, וכך שמעתי בשם הגר"מ פיינשטיין זצוק"ל דאין צריכים לסמוך אותה לברכה אחרית.

<sup>56</sup>. עי' אמת ליעקב על גמ' ברכות דף כט, וכך שמעתי בשם הגר"ט גאלדשטיין שליט"א ומשאר פוסקי זמנינו, אכן שמעתי בשם הגרי"ש אלישב שליט"א שאחד יכול להוציא את חבירו שכן הוא מנהג העולם.

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<sup>54</sup>. עי' מ"ב שם ס"ק כ"ט.

<sup>55</sup>. עי' שו"ע סעי' ו', ועי' מ"ב שם, אכן אין זה שיטת הטור ותוס' בפסחים ושאר ראשונים שסוברים שתפילת הדרך הוא תפלה ולא ברכה, ועי'