The Chicago Center
Digest
Mishna Berura
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סימן ק"י סעיף ד'-ו'

Halacha Highlight

Tefilas haderech

Shulchan Aruch Siman 110 Seif 4

היוצא לדרך

One who travels

Shulchan Aruch (סעי' ד') writes that one who travels must recite *tefilas haderech*, a *tefila* for a safe journey. Sefer אהלך באמיתך cites the Rogotchover Gaon who asserted that one who travels by airplane is not obligated to recite *tefilas haderech*. The basis of his position is the Gemara in Chullin (קל"ט:) that teaches that the sky is referred to as the "path of the *Nesher*" but it is not referred to as simply "a path." The author of אהלך באמיתך disagrees with this ruling as do other authorities (ע' יביע אומר ח"ב בהוספות סי' קי"ד). Teshuvas Mishnah Halachos (ח"ב סי' ע"ז) writes that when one travels by plane the appropriate time to recite *tefilas haderech* is when the place begins to taxi down the runway even before it lifts off since that is already a dangerous circumstance.

Some *Poskim* maintain that one who travels to perform a *mitzvah* is not obligated to recite *tefilas haderech* (ע' חיי משה בשם שו"ת לב אריה). Others contend that even those who travel to perform a *mitzvah* are obligated to recite *tefilas haderech*. Although Chazal (Pesachim 8b) teach that those who are sent to perform a *mitzvah* are not harmed and the pasuk states (Koheles 8:5) someone who observes a *mitzvah* will not know of anything evil, nevertheless, danger while travelling is considered so common that merely being an agent to fulfill a *mitzvah* is not enough to protect one from harm (פסקי תשובות אות ג').

Poskim note that since *tefilas haderech* is primarily a request for mercy, it is appropriate for each person travelling to recite the *tefila* for himself. One who finds it difficult to read the *tefila* for himself should make an effort to say each word with someone else who will read the *tefila* out loud. In the event that even that option is not viable it is acceptable for one to listen to another person's reading of the *tefila* to discharge their obligation (פסקי תשובות שם).

Stories to Share

Genuine Fear of Heaven

מ"ב ס' ק"י, ס"ק כ": "ונכון לכל ירא שמים בעת יציאתו לדרך שיקח עמו טלית ותפילין"

Someone came to the Chazon Ish late in the day with his tallis and tefillin tucked under his arm. "Did you daven late today?" the Chazon Ish asked.

The visitor explained that he was fulfilling the words of the Mishnah Berurah on today's amud. "One who travels out of his city should bring his tallis and tefillin just in case he gets stuck out of town. I am from Yerushalayim and am fulfilling the halachah."

The Chazon Ish was very pleased with this reply. "That is genuine fear of heaven!"

The Chazon Ish would also bring his tallis and tefillin whenever he travelled out of town (מעשה איש, ח"א ע' קל"ג) and this is the custom of Rav Chaim Kanievsky, zt"l, as well. The author of Doleh Umashkeh however, Rav Chaim the following question.

He asked, "The Chazon Ish used to travel out of town only with his tefillin, and so do you. But the very same Mishnah Berurah says that one should bring bread with him just in case there won't be food available. If the Chazon Ish was careful with one part of the Mishnah Berurah, why wasn't he particular about the rest?"

Rav Chaim's answered "He was careful to fulfill what is מדינא דגמרא. Taking food is not."

דולה ומשקה, ע' ע"ב

Overview

Siman 110 Seif 4:

One who begins travelling should say יהי רצון מלפניך וכו'. The *tefila* should be said in plural and if possible it should be said while standing. If one was riding it is unnecessary for him to dismount.

- One who takes leave of his friend should say לך לשלום and one who takes leave of the deceased should say לך בשלום. (M.B. 17)
- *B'dieved* if one said tefilas haderech in the singular he has fulfilled his obligation. (M.B. 18)
- In the name of Sefer Kaneh it is written that the word ותנני לחן should be said in the singular. (M.B. 19)
- Established tefilos are said in plural but private requests are said in singular. (M.B. 20)
- One should study Torah while travelling but one should not become engaged in a halacha lest one become distracted. If someone is sitting and someone else is driving it may be permitted. (M.B. 20)
- A person must be careful to bring bread when he travels and those who are G-d fearing bring their talis and tefillin even if they are travelling a short distance and plan to return the same day. (M.B. 20)
- If stopping to stand still will prove distracting it may be recited walking or sitting. (M.B. 22)

Siman 110 Seif 5:

It is only necessary to recite the *tefila* once a day even if one rests in town in the middle of the day. If one plans on staying in town for the night and then changes his mind to travel to another town or to return home he must recite this *tefila* a second time.

- Even if one rests for a few hours during the day, as long as he intends to continue travelling he is not required to repeat tefilas haderech. (M.B. 25)
- Certainly one who sleeps somewhere overnight is required to recite tefilas *haderech* when he resumes his journey in the morning. If one travels through the night and rests for only a short period of time he should recite *tefilas haderech* in the morning without the concluding *beracha*. (M.B. 26)

Siman 110 Seif 6:

When Maharam M'Rottenberg would travel in the morning he would recite this *tefila* after יהי רצון in order to connect it to the *beracha* of גומל חסדים and *tefilas haderech* would thereby be connected to another *beracha*.

- Shulchan Aruch refers to where he was forced to begin travelling before *davening* and he would recite *birchos hashachar* as he travelled so he would say *tefilas haderech* after the יהי רצון. (M.B. 27)
- If one travels in the middle of the day he should connect *tefilas haderech* to another *beracha*, e.g. *beracha achrona* or *asher yatzar*. If these options are not possible one may say *tefilas haderech* without connecting it to another *beracha*. (M.B. 28)
- There is a custom to ask permission and receive a *beracha* from *gedolim* before one travels. One should leave in the morning when there is light and finish travelling towards the evening while it is yet light. If one is near his city and there is no danger he may travel at night. (M.B. 28)