The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ק"י סעיף ז'-ח'

Overview

Siman 110 Seif 7:

***Tefilas haderech* should be recited after one begins travelling. It should not be recited unless one will travel and *parsah* and if one is travelling less than a *parsah* one should not conclude the *tefila* with ברוך**. (*L'chatchila* it should be recited in the first *parsah* that one travels.) **If one forgot to recite this *tefila* it may be recited as long as one is still traveling as long as he has not reached the last *parsah* before his destination. Once one is within the last *parsah* it should be said without the *beracha*.**

- There is a dispute whether *tefilas haderech* may be recited when one begins travelling and is still in town. *L'chatchila* it should not be recited at that time but *b'dieved* one may rely upon the opinion that permit it. The dispute applies when one is leaving his home but when he is leaving in the morning for the next leg of his journey he may say *tefilas haderech* even in town. (M.B. 29)
- There is no difference regarding one's means of travel, therefore, one who travels by train should recite *tefilas haderech* if he will travel a *parsah*. (M.B. 30)

Siman 110 Seif 8:

Upon entering the Bais HaMidrash one should say יהי רצון מלפניך וכו' and when he leaves he should say מודה אני לפניך וכו'.

- Arizal would say this tefila every morning as well as the pasukim, גל עיני ואביטה וגו' and כי יתן ה' וגו'. (M.B. 34)
- Taz writes that this tefila should also be recited by an individual who will learn by himself and certainly if he is studying *halacha* he must *daven* that he should not err. When learning with a group one must also *daven* that he should not rejoice when others err and others should not rejoice at his error. (M.B. 35)
- Rambam writes that these *tefilos* are obligatory. The *tefilos* may be recited standing or sitting and one need not face a particular direction or bow while reciting these *tefilos*. (M.B. 36)
- One who studies Torah for the entire day should say this *tefila* when he is finished learning for the day. (M.B. 37)

Halacha Highlight

Calculating a *parsah* for *tefilas haderech*

Shulchan Aruch Siman 110 Seif 7

ואין לאמרה אלא אם כן יש לו לילך פרסה

It should not be recited unless one will travel a *parsah*.

Shulchan Aruch (סעי' ז') writes that *tefilas haderech* is not recited unless one will travel more than a *parsah*. A *parsah* is 8000 *amos*. According to R' Avrohom Chaim No'eh, this comes to 3.84 kilometers (2.39 miles) and according to Chazon Ish it is 4.608 kilometers (2.86 miles). If one travels a shorter distance he should recite *tefilas haderech* but without the concluding *beracha*. Chaye Moshe (דינים שונים הנוגעים לחישוב שיעור פרסה אות ב') presents a dispute related to calculating a *parsah*. It happens sometimes that the distance between two cities is less than a *parsah* but due to geographical conditions the road between the two cities curves and the traveling distance between the two cities is therefore greater than a *parsah*. According to one opinion, if the distance between the two cities is less than a *parsah tefilas haderech* is not recited. Teshuvas B'Tzeil HaChochmah (ח"ה סי' ס"ח) disagrees and contends that it is the travel time that determines whether *tefilas haderech* should be recited and if the conditions of the road make the trip more than a *parsah tefilas haderech* should be recited.

Another question whether the measurement of a *parsah* is a measure of distance or a measure of time. The practical difference is a person who travels by car or train. In a car or train one will travel more than a *parsah* in just a few minutes. Teshuvas Zichron Yehudah (סי' מ"ב) rules that a *parsah* is a measure of time. Therefore, if one travels for 72 minutes or more, regardless of the mode of transportation, *tefilas haderech* should be recited. Similarly, regarding the obligation to continue travelling to obtain water to wash before eating bread, Biur Halacha (סי' קס"ג ד"ה ברחוק) indicates that a *parsah* is a measure of time. On the other hand, regarding *tefilas haderech* he indicates that it is a measure of distance (ע' מ"ב סק"ל). Teshuvas Avnei Yashpeh (סי' ט"ו) explains that *tefilas haderech* is said because of the danger involved with travelling and that danger arises when one is a distance from the city regardless of the time it takes to travel that distance. The obligation to obtain water for washing is a function of how much Chazal wanted to burden people and that burden is measured in time rather than distance.

Stories to Share

All Manner of Dangers

מ"ב ס' ק"י, ס"ק ל": "ואין חלוק בין הולך בספינה להולך ביבשה..."

On today's amud we find that one must say תפילת הדרך even while travelling by sea.

Modern technology certainly makes for interesting halachic questions. For example, should we say תפילת הדרך when flying on an airplane? Some authorities rule that one should not say תפילת הדרך. Others hold that the halachah is that one should say תפילת הדרך. Still others wrote an additional nusach of tefilas haderech to be said on an airplane, enumerating various dangers specifically relevant to air travel.

When the author of Doleh Umashkeh asked Rav Chaim Kanievsky, zt"l, about this, he ruled that although one should say תפילת הדרך on a plane, he should not say the new nusach. "There is no point in authoring an additional nusach which mentions the many unusual dangers specific to a plane. Clearly when one travels he could also be facing dangers not mentioned in tefilas haderech. Although he can certainly ask Hashem for anything, there is no obligation to ask Him about dangers not explicitly mentioned in tefilas haderech, since these are included when we ask Hashem to save us from: 'ומכל מיני פורעניות המתרגשות לבוא לעולם'—all types of suffering that may occur in the world.' This phrase also includes any unusual dangers applicable to one who is on an airplane."

דולה ומשקה, ע' ע"ג