



Halachos of
TRAVELING



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Please note that the material presented is not meant to be a comprehensive guide to the halachos of Traveling. In any case of question or doubt a Rabbi should be consulted.

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Day 1

This month we will discuss halachos related to traveling. For most of the month (days 1-18) we will focus on the halachos of *tefillas haderech*, after which (days 19-30) we will turn our attention to other halachos pertinent to the traveler.

One who is a **יוצא לדרך** (traveler) is required to recite *tefillas haderech*. Women are included in this obligation.

שו"ע ס' קי"ג, שו"ת לבושי מרדכי יו"ד ס' לה



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Day 2

Generally speaking, *tefillas haderech* is not recited more than once a day.* Even if one broke up their trip and stopped somewhere for an extended period of time, *tefillas haderech* is not recited on the second leg of the journey.

To illustrate: The Katz family is driving from Monsey to Silver Spring. Instead of driving straight, they decide to stop off for a number of hours at a rural farm along the way. When they eventually resume their trip, *tefillas haderech* is not recited again (to be continued).

* Note: In regards to *tefillas haderech*, a "day" is defined as sunrise to sunrise. See below.

שׁוֹעֵסִי קִיֵּסִי



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Day 3

It was previously mentioned that generally speaking, the recitation of *tefillas haderech* covers all trips one makes over the course of a day. This applies even if the second journey of the day was not a continuation of the first trip but rather an entirely different trip.

For example: Reuven lives in Edison and commutes to New York City for work. In the morning, on the way to work, he recites *tefillas haderech*. Later that afternoon, after coming home from work, Reuven heads off to Baltimore for a wedding. Reuven does not recite *tefillas haderech* on this drive, because he already recited it earlier in the day on the way to work (to be continued).

שו"ע ס' קי ס"ה



Day 4

It has been discussed that one recitation of *tefillas haderech* covers multiple trips taken over the course of a day. However, this halacha only applies if at the time the beracha was said one was planning on taking the subsequent trips. If however, when the beracha was said one did not plan on taking the second trip, and only later on decided to make the additional trip, then *tefillas haderech* must be recited on the second trip.

To illustrate: Sarah drove from Far Rockaway to Lakewood for a wedding and was planning on staying over for the night. During the wedding she changed her mind, and ended up driving back home after the wedding was over. In such an instance Sarah must recite *tefillas haderech* on her drive back home.

שו"ע ס' קי ס"ה



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Day 5

It has been mentioned that if one is traveling somewhere and intends on returning home that day, *tefillas haderech* is only recited on the first trip. In such an instance, some have the custom to insert the words ותחזרנו לשלום, *and may You return us in peace* into the text of the beracha. If one forgot to insert these words, they do not need to repeat *tefillas haderech* on the way home.

אשי ישראל פ"נ סק"א, הערה ג'



Day 6

It has been discussed that the recitation of *tefillas haderech* covers all trips taken on one day (see above for details). The recitation of *tefillas haderech* however, does not cover a trip taken the following day. Even if on the following day one is merely continuing their trip from the previous day, *tefillas haderech* must be recited anew.

To illustrate: The Cohen family is driving from Chicago to Toronto for Pesach. In order to break up the trip, they stay overnight in Detroit. In the morning, *tefillas haderech* is recited once again (to be continued).

מ"ב ס' קי סקכ"ו



Day 7

It was previously mentioned that *tefillas haderech* must be recited anew every day, and as such, one who stops overnight must recite *tefillas haderech* again the next morning. If one traveled straight through the night, it is questionable if *tefillas haderech* should be recited again in the morning. In such an instance, one should recite *tefillas haderech* after sunrise without a beracha (to be continued).

מ"ב ס' קי סקכ"ו



Day 8

We have learned that if one travels through the night, *tefillas haderech* should be recited following sunrise, without a beracha. In such an instance, some poskim suggest that if one is davening shemoneh esrei while traveling (as is common on an international flight), they should insert the supplication of *tefillas haderech* into the beracha of שמע קולינו (before the words כי אתה שומע).

הליכות שלמה פכ"א דבר הלכה סק"ו



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Day 9

One may recite *tefillas haderech* on behalf of another person. Nonetheless, it is ideal that each individual recite *tefillas haderech* themselves if possible. One may recite *tefillas haderech* on behalf of another individual even in the event that they themselves are not obligated to recite the beracha.

For example: Yisrael commuted from Waterbury to New York City and recited *tefillas haderech* along the way. Later that evening, Yisrael and his family will be driving from Waterbury to Cleveland to spend Yom Tov. Yisrael himself is exempt from reciting *tefillas haderech*, because he already said it earlier in the day (see above). Nonetheless, he may now recite it on behalf of his family who is obligated to recite *tefillas haderech*.

אשי ישראל פ"נ הערה א', פסקי
תשובות ס' קי סק"ג



Day 10

One who began reciting *tefillas haderech* by heart and in the middle got mixed up with the text, may jump to the conclusion of the beracha and simply say **ברוך אתה ה' שומע תפלה**, as long as they know they mentioned some supplication for success and protection from misfortune on their journey.

אשי ישראל פ"נ סקי"ב



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Day 11

Tefillas haderech begins with the words יהי רצון etc. Ideally, a beracha which does not open with the words ברוך אתה ה' should be "attached to" another beracha in order to make it into what is called a ברכה הסמוכה לחברתה. Practically speaking, this means that if possible, one should try to recite a beracha immediately prior to reciting *tefillas haderech* (i.e. *al hamichya* or *borei nefashos*).

מ"ב ס' קי סקכ"ח



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Day 12

Ideally, *tefillas haderech* should be recited while one is stationary (i.e. the vehicle is stopped). If stopping will cause one to be distracted while reciting the beracha, one may recite *tefillas haderech* while traveling.

מ"ב ס' קי סקכ"ג



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Day 13

If possible, *tefillas haderech* should be recited standing as opposed to sitting. If one will be distracted by doing so, they may recite *tefillas haderech* while sitting.

For example: Shira is taking the bus from Yerushalayim to Bnei Brak. If she can, she should recite *tefillas haderech* standing in her place. If she will be distracted doing so, she should recite the beracha while sitting.

ערוה"ש ס' קי סי"א



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Day 14

The classic scenario of *tefillas haderech* deals with one who leaves an inhabited city, travels along an uninhabited route, and eventually arrives at their destination. In such an instance, *tefillas haderech* is recited after one is considered to have left the city. Thus, *tefillas haderech* is not recited until one has passed at least approximately 150 feet from the last house of the city they are exiting. B'dieved, if one recited *tefillas haderech* even before leaving the city, as long as one is about to leave, it is a valid beracha (to be continued).

שו"ע ס' קי ס"ז, מ"ב סקכ"ט



Day 15

Although it was previously mentioned that generally *tefillas haderech* is not recited until one leaves the city, an exception to this halacha exists. One who began traveling and stayed overnight to break up their trip, may recite *tefillas haderech* in the morning even before setting out on the next leg of their journey (once they are ready to leave).

To illustrate: We previously met the Cohen family who was driving from Chicago to Toronto and stayed overnight along the way in Detroit. Even before getting back on the road to resume their trip, they may recite *tefillas haderech*.

מ"ב ס' קי סקכ"ט



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Day 16

We have previously discussed the appropriate time to recite *tefillas haderech* when one is traveling along an uninhabited road. Nowadays, it can be quite common for one to drive a great distance without ever passing through an uninhabited area. In such an instance, there is a difference of opinion among the poskim whether or not *tefillas haderech* should be recited. It should also be noted that sometimes it may be difficult to determine whether or not the route one is traveling is considered inhabited. Before setting out on such a trip, one should consult with a Rov.

ראה פסקי תשובות ס' קי סק"ח



Day 17

When traveling by plane, it is questionable when *tefillas haderech* should be recited. The opinion of many poskim is that one should recite *tefillas haderech* as close as possible to when the plane takes off into the air, i.e. when the plane is taxiing. Others say that *tefillas haderech* should only be recited after the plane has taken off and reached a minimal altitude. The minhag is in accordance with the first opinion.

אמת ליעקב סי' קי,
הלכיות שלמה פכ"א סק"ד



Day 18

We have learned that *tefillas haderech* should be recited after one has left the city they are exiting (see above for details). One who did not recite it at that time may still recite the beracha when they remember, until they are within roughly 2.5 miles of the city of their destination.

To illustrate: Shua and Shaindy are traveling from Newark to their apartment in Yerushalayim. Unfortunately, they forgot to recite *tefillas haderech* on the plane. While on the highway from Ben Gurion to Yerushalayim, they suddenly realized that they did not recite *tefillas haderech*. As long as they are 2.5 miles outside of the city limits of Yerushalayim, *tefillas haderech* should be recited

שׁוֹעֵר ס' קי ס"ז



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Day 19

Thus far we have learned about the halachos of *tefillas haderech*. We will now move on and turn our attention to various halachos relevant to the traveler. For the next few days we will discuss halachos relevant to davening while traveling, after which we will discuss halachos relevant to eating while traveling.

Generally speaking, the earliest time that one may daven shemoneh esrei is הַנֶּץ הַחֲמָה, *neitz*, or sunrise. One who will be traveling is permitted to daven shemoneh esrei from the time of מְשִׁיכִיר (40) minutes before *neitz* according to some, 50 minutes according to others), in order to avoid having to daven en route. If absolutely necessary, one may even daven shemoneh esrei from *alos hashachar* (72 minutes before *neitz*).

מ"ב ס' פט סק"מ-מ"ב, אג"מ או"ח ח"ד ס' ו',
אשי ישראל פי"ג ס"ב



Day 20

If one can avoid it, it is always preferable not to daven while traveling. One who will be able to daven after their journey is completed should wait to daven until then and not daven while traveling.

מ"ב ס' פט סקמ"ב



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Day 21

One who has no choice but to daven while traveling may recite shemoneh esrei while sitting. If one has the option to daven standing (i.e. on a plane) but will be able to concentrate better if they daven sitting, they should daven sitting. Additionally, one must be mindful that at times standing to daven on a plane can be disturbing to others and may even generate a chilul Hashem. Under such conditions, one should certainly daven sitting in their seat. (To be continued.)

אגרו"מ או"ח ח"ד ס' כ



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Day 22

One who is davening shemoneh esrei sitting should keep their legs together in the same manner that they would when davening standing. If possible, one should at least try to stand for the parts of shemoneh esrei in which one a) bows b) takes three steps back. If this is not possible, one should bow in their seat.

שו"ע ורמ"א ס' צד ס"ה, פסקי תשובות ס' צד סק"ט



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Day 23

Walking while in the middle of davening shemoneh esrei is not considered a *hefsek*, interruption, in the event that one has a **need** to change their place. Therefore, if one who is standing in the back of the plane davening shemoneh esrei is told to move, they are permitted to walk to their seat and continue davening shemoneh esrei from there.

Under no circumstances should one talk in the middle of shemoneh esrei.

מ"ב ס' קד סק"י



Day 24

One who is traveling and can obtain water within the next 72 minutes of travel (along their intended route) or by traveling within 18 minutes out of the way, is required to do so in order to be able to wash *netilas yadayim* before eating bread. If these options are not available, one may wrap their hand in a cloth/shirt/napkin etc. and eat the bread.

שו"ע ס' קסג, שעה"צ ס' קס סקס"ט



Day 25

It is questionable if a disposable cup (i.e. plastic or Styrofoam, etc.) may be used for *netilas yadayim*. One who does not have access to a regular cup may wash *netilas yadayim* with a disposable cup and recite a beracha.

פסקי תשובות ס' קפג סק"ה עפ"י מ"ב שם סקל"ו



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Day 26

One who ate their meal while driving is permitted to bentsch while traveling along the road and is not obligated to pull over and stop the car in order to bentsch.

However, if one ate while the car was stopped, they must also bentsch stationary, and may not bentsch while traveling (to be continued).

פסקי תשובות ס' קפג סק"ה עפ"י מ"ב שם סקל"ו



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Day 27

It is prohibited to engage in any activity while bentching. This includes even minor activities, such as clearing the table or looking at one's phone. Thus, one should not bentch while driving a car.

שו"ע ס' קפג סי"ב, ערוה"ש ס"ח



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Day 28

Oftentimes, the halacha requires that one who makes a beracha in one location must make a new beracha if they move to a totally different location. This idea is known as *shinui makom*, change of place. One who begins eating while traveling never established their eating in a defined location and are thus not subject to the concept of *shinui makom*. This means that a beracha recited while in the midst of traveling is effective no matter how far one travels from the location where the beracha was recited. This applies even if during the course of one's travel they pulled over and went in and out of a rest stop, etc.

אגרו"מ או"ח ח"ב ס' נז



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Day 29

It was previously mentioned that a beracha recited while traveling is effective the entire duration of one's journey, regardless of distance traveled. Additionally, one who recited a beracha at home with the intention of setting out immediately after, may continue eating on the road without making a new beracha.

To illustrate: Avigayil is getting ready to get on the road to travel to Teaneck to visit a friend. Before setting out, she makes herself a coffee and makes a beracha in her home. Avigayil may continue drinking her coffee while driving without making a new beracha.

אגרו"מ או"ח ח"ב ס' נז

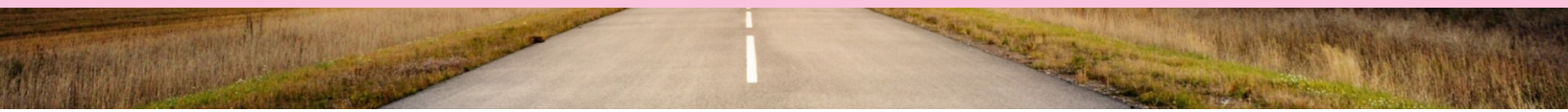


Day 30

Oftentimes, an airline may serve a dairy meal/snack within six hours of a meat meal. One must be mindful of this and take care to note when they finished eating meat so they can ensure that the proper amount of time between meat and milk has been waited.



Halachos of TRAVELING



Mazel Tov
on completing a month
of Halacha Yomi!