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## THE WAYFARER'S PRAYER

Prayer constitutes a most obvious expression of our relationship with God. Indeed, prayer contains the power to comfort and soothe, elevate and ennoble. In addition to the tradition of three daily services that are ascribed to the practices of our Patriarchs, an appreciation of God's involvement in our everyday life is maintained by a variety of other blessings and prayers. These were instituted to provide an awareness of the Almighty's role in affecting the nature and life of mankind.

Blessings are recited in connection with a wide array of mundane activities such as eating, sleeping, deriving sensory pleasures and discharging bodily functions. Therefore, it is hardly surprising that the rabbis formulated a prayer to be recited when one undertakes a journey. It is most appropriate to petition God to vouchsafe one's journey, as traveling can, at times, be fraught with danger. Yet as simple and obvious the need for such prayer may be, we shall see that there is ample room for halakhic discussion.

*Tefillat ha-Derekh* finds its origins in the Talmud:

Eliyahu said to Rav Yehudah, the brother of Rav Sala the Pious: "Do not become angry and you will not sin; do not become drunk and you will not sin; when you set forth on a journey, consult your Maker and then embark." What is meant by "consult your Maker and then embark"? Rabbi Ya'akov said in the name of Rav Hisda: "This is the wayfarer's prayer [*Tefillat ha-Derekh*]." And Rabbi Ya'akov said in the name of Rav Hisda: "One must recite the wayfarer's prayer prior to embarking upon a journey." What is the wayfarer's prayer? "May it be Your will, Lord, my God, that You lead me toward peace, direct my footsteps toward peace and uphold me in peace. May You rescue me from the hand of every foe and ambush along the way. May You send blessing in my every handiwork, and grant me grace, kindness and mercy in Your eyes and in the eyes of all who see me. Blessed are You, Lord, Who hears prayer."<sup>1</sup>

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A precedent for *Tefillat ha-Derekh* is alluded to earlier in the tractate.<sup>2</sup> We are informed that King David's soldiers would "consult the Sanhedrin (*nimlakhin ba-Sanhedrin*)" prior to engaging in war. Rashi<sup>3</sup> comments that the purpose of appearing before the Sanhedrin was to request that the sages of this august institution pray on behalf of the army for victory in war.

Thus, when Rabbi Hanina declares all road travel to be dangerous,<sup>4</sup> we can better understand the appropriateness of the wayfarer's prayer. (In fact, Rabbi Yonah was wont to prepare a will before undertaking a journey.<sup>5</sup>) It is this prayer which we wish to examine.

While the Talmud's original rendition of the prayer is in the singular, Abbayeï suggests that an individual should always include himself within the context of the *tsibbur*, community. Thus, the Talmud concludes that *Tefillat ha-Derekh* should be recited in the plural form.<sup>6</sup> This is our practice today.<sup>7</sup> (However, Meiri suggests an alternative means of accomplishing Abbayeï's objective. One may recite *Tefillat ha-Derekh* in the singular form if one concludes the prayer with the expression *ani ve-kol ammekha Beit Yisra'el*, "I and all Your people, the House of Israel."<sup>8</sup>)

Abbayei seems to follow in the great tradition set forth by Hillel<sup>9</sup> and Rabbi Tsadok,<sup>10</sup> who instructed, "Do not separate yourself from the community." It is not coincidental that Jews generally pray in the plural, even when praying alone. The individual always intertwines his fate and needs with those of the community. One should therefore recite the prayer in the plural form; nevertheless, one fulfills the obligation *post facto* even if the prayer is recited in the singular.<sup>11</sup>

The opening of our prayer has also generated considerable discussion. Most *berakhot* begin with the words "*barukh atah*." One of the exceptions to this rule is when there are a series of *berakhot* directly following one another, such as the blessings that precede *Keriat Shema* or the *berakhot* of the *Shemoneh Esreh*. Rashba<sup>12</sup> questions why *Tefillat ha-Derekh*, not being adjacent to a preceding *berakhah*, opens without the customary *barukh atah*. He explains that this form is similar to that of the Talmud's formulation of the *tefillah ketsarah*, the "short prayer" said when one cannot recite even the drastically abridged *Havineinu* form of the *Amidah*.<sup>13</sup>

Rabbi Yehoshua says: If one is travelling in a dangerous place, he says a short prayer (*tefillah ketsarah*), saying, "Save, O God, Your people, the remnant of Israel; in every time of crisis may their requirements be before You. Blessed are You, O God, who hearkens to prayer."<sup>14</sup>

*Kol Bo*<sup>15</sup> maintains that *Tefillat ha-Derekh* must always be appended to a preceding blessing, thus obviating the need to begin with *barukh atah*.<sup>16</sup> As a practical matter, *Kol Bo*'s opinion is not followed, leaving us with Rashba's question.

Ra'avad<sup>17</sup> posits that there is no need for the customary *barukh atah* opening for *Tefillat ha-Derekh* because the prayer is not recited for every journey that a person undertakes. As we shall see later, there is an opinion<sup>18</sup> that *Tefillat ha-Derekh* should not be recited for a journey that is less than a *parsah*, approximately two and two-thirds miles. Similarly, the *tefillah ketsarah* is only recited when one senses that one is engaged in a dangerous journey. Thus, he argues, neither blessing requires the traditional opening of *barukh atah*.

Ramban,<sup>19</sup> however, disagrees. According to Ra'avad's contention, many *berakhot* would not begin with *barukh atah*. For example, *Birkat ha-Mazon* is not warranted if a person eats less than a *ke-zayit* of bread;<sup>20</sup> thus, reasons Ramban, Ra'avad's logic would result in the omission of *barukh atah* at the beginning of *Birkat ha-Mazon*. Rather, suggests Ramban, *Tefillat ha-Derekh* does not begin with *barukh atah* because it is a prayer of petition (*tefillah be-alma*) rather than a technical *berakhah*, such as *birkhot ha-nehenin*, *birkhot ha-mitsvot* or *berakhot* occasioned by a particular situation. *Tefillat ha-Derekh* does conclude with *barukh atah* because of the length of this petition. Tosafot<sup>21</sup> concurs with Ramban.<sup>22</sup>

*Kesef Mishneh*<sup>23</sup> notes that the Talmud<sup>24</sup> allows for circumstances when the second *berakhah* of *Keriat Shema*, *Ahavah Rabbah*, is recited alone, outside of its normal context. This *berakhah* does not open with *barukh atah* because it is normally preceded by another blessing. But given that a *berakhah* without the customary opening of *barukh atah* is not technically a *berakhah*,<sup>25</sup> one should not be *yotse* with the recitation of such an *Ahavah Rabbah*. Therefore, he suggests that a *berakhah* that is preceded by another *berakhah* is considered as if it too contains the requisite opening of *barukh atah*, even when this *berakhah* is occasionally recited alone, without the preceding blessing. *Tefillat ha-Derekh* concludes with the blessing *shome'a tefillah*, which are also the concluding words of the sixteenth blessing of the *Shemoneh Esreh*. There *shome'a tefillah* is a *berakhah* that is adjacent to a preceding blessing. Thus it is considered to contain the proper opening even when it stands alone here in the form of *Tefillat ha-Derekh*.<sup>26</sup>

It comes as no surprise that there is rabbinic discourse regarding the correct stance for one who is reciting *Tefillat ha-Derekh*. Proper posture is an integral part of prayer. For example, the centerpiece of our daily prayers, the *Shemoneh Esreh*, requires a standing posture

that displays one's utmost respect for God, the recipient of our prayers. On the other hand, *Birkat ha-Mazon*, the blessing recited after meals, should be recited while one is sitting. It concludes the meal, and proper etiquette requires that one be seated while eating.

The rabbinic discussion regarding one's posture for *Tefillat ha-Derekh* might reveal how one should regard this prayer. Is it akin to the *Shemoneh Esreh* and thus recited while standing, or is it to be viewed as a facet of one's travels and thus also recited while sitting?

The Talmud<sup>27</sup> relates a discussion between two *Amora'im* regarding one's posture for certain prayers:

How should one pray [this unspecified prayer]? Rav Hisda said one should be standing still and Rav Sheshet said that one may pray [this prayer] even while [sitting and] proceeding onward. Rav Hisda and Rav Sheshet were once travelling together and Rav Hisda arose and began to pray. Rav Sheshet inquired of his attendant about Rav Hisda's behavior. The attendant responded that Rav Hisda was praying [this particular prayer]. Rav Sheshet declared that he would rise as well for the prayer, for "If thou can be good, do not be called bad."<sup>28</sup>

Rambam,<sup>29</sup> as understood by Rav Yosef Karo in *Kesef Mishneh*,<sup>30</sup> assumes that the prayer referred to by Rav Hisda and Rav Sheshet is the *tefillah ketsarah* that is recited when traveling on a dangerous road. This conclusion is based upon the Talmud's discussion of the appropriate posture for that prayer immediately after its reference to Rav Hisda and Rav Sheshet.<sup>31</sup>

Most *Rishonim*, however, presume that Rav Hisda and Rav Sheshet were discussing *Tefillat ha-Derekh*. Tosafot,<sup>32</sup> Mordekhai,<sup>33</sup> Meiri,<sup>34</sup> Rashba<sup>35</sup> and Rabbanei Tsorfat<sup>36</sup> state that the halakhah is in accord with Rav Sheshet's ruling that one may recite *Tefillat ha-Derekh* even while sitting. The Talmud's depiction of Rav Sheshet standing still for the prayer does not imply that he agreed *la-halakhah* with Rav Hisda. Rav Sheshet was merely trying to act *bemiddat hasidut* in this instance.<sup>37</sup> Rif,<sup>38</sup> Rosh<sup>39</sup> and ha-Rav Yosef<sup>40</sup> view the account of Rav Sheshet standing still as an acquiescence to Rav Hisda's opinion *la-halakhah*. Thus, they rule in accord with Rav Hisda.

Beit Yosef<sup>41</sup> maintains that even Rif and Rosh are in accord with Rav Sheshet, with Rav Hisda's opinion to be followed only when feasible. This is indicated by their words, "It is *better* to follow the opinion of Rav Hisda, who maintained that one should be standing still."

*Ma'adanei Yom Tov*<sup>42</sup> disagrees with Beit Yosef because Rif does not mention the Talmud's story of Rav Hisda's and Rav Sheshet's joint journey. The story is quite relevant to the *pesak halakhah* according to Beit Yosef's understanding that the trip's

unique circumstances caused Rav Sheshet to stand still for *Tefillat ha-Derekh*. Furthermore, Tosafot<sup>43</sup> states unequivocally that Rif is in accord *la-halakhah* with Rav Hisda.

However, it is difficult to understand how one could decide in accord with Rav Hisda on the basis of the unique circumstances that led Rav Sheshet to stand still for *Tefillat ha-Derekh*. *Ma'adanei Yom Tov* notes that Rif and Rosh had a different Talmudic text for Rav Sheshet's opinion. Our text reads: *Rav Sheshet amar afilu mehalekh*, "Rav Sheshet says [one may recite *Tefillat ha-Derekh*] even while [sitting and] proceeding onwards." The texts of Rif and Rosh read: *Rav Sheshet amar mehalekh*, Rav Sheshet says [one should recite *Tefillat ha-Derekh*] while [sitting and] proceeding onward." Had the Talmud not related the story of Rav Sheshet standing for *Tefillat ha-Derekh* when he travelled with Rav Hisda, we would have assumed that Rav Sheshet requires one to sit while reciting *Tefillat ha-Derekh*. Rif and Rosh would still have sided with Rav Sheshet.<sup>44</sup> The story shows that Rav Sheshet does not *insist* that one sit for *Tefillat ha-Derekh*; rather, he *allows* such a posture when one is unable to stand still for the prayer. So reasons *Ma'adanei Yom Tov*.<sup>45</sup>

Why would we have originally thought that Rav Sheshet insists upon being seated for *Tefillat ha-Derekh*? Rabbeinu Yonah,<sup>46</sup> in discussing the *tefillah ketsarah*, rejects the opinion of some that the prayer is akin to the *Shemoneh Esreh* (*me-ein Shemoneh Esreh*), which would have required one to stand still during its recitation. It is conceivable that Rav Sheshet was attempting to counter a notion that *Tefillat ha-Derekh* is likewise akin to the *Shemoneh Esreh*. Thus, Rav Sheshet might have required one to be seated when reciting this prayer. The Talmud's story subsequently demonstrates that such was not Rav Sheshet's concern.<sup>47</sup>

The *halakhah* suggests that one should stand still for *Tefillat ha-Derekh*. When this is not feasible, one may proceed on his journey while reciting this prayer.<sup>48</sup>

At what point should one pray [*Tefillat ha-Derekh*]? Rabbi Ya'akov said in the name of Rav Hisda, "From the time that one is traveling upon the road." Until when? Rabbi Ya'akov said in the name of Rav Hisda, "Until a *parsah*."<sup>49</sup>

The Talmud's language is somewhat ambiguous, resulting in different interpretations among *Rishonim*. Rashi<sup>50</sup> maintains that one should recite the prayer at the beginning of his trip. The prayer may no longer be recited once one has journeyed the distance of a *parsah*. Rashi also cites the opinion of *Halakhot Gedolot* (Bahag) that *Tefillat ha-Derekh* is only recited at the beginning of a journey whose duration is of a *parsah* or more.<sup>51</sup>

Rashi's contention that the prayer may not be recited after one has traveled the distance of a *parsah* is puzzling. Thus, Rosh,<sup>52</sup> Ra'avad<sup>53</sup> and *Tur*<sup>54</sup> all concur with Bahag's opinion. *Penei Yehoshua*<sup>55</sup> endeavors to defend Rashi on the basis of the Talmudic principle, "One should not pray upon one's return from a journey [when one is exhausted]"<sup>56</sup> and Rav's teaching, "One whose mind is not settled should not pray."<sup>57</sup> If we bear in mind the dictum that all road travel is dangerous,<sup>58</sup> a person should certainly not pray when he is in the midst of a rigorous trip. This law is in effect once the trip is underway in earnest, after the first *parsah* has been traversed. While Rashi does not discriminate between "prayer" (*Shemoneh Esreh*) and *Tefillat ha-Derekh*, Bahag would make such a distinction, particularly since the essence of *Tefillat ha-Derekh* is related to the travel at hand. Such is not the case with the *Shemoneh Esreh*.

Rabbeinu Yonah<sup>59</sup> opines that Rashi would allow the recitation of *Tefillat ha-Derekh* even after one has journeyed a *parsah*. Normally, the optimal time for reciting a blessing is *over la-asiyyatan*, that is, prior to the performance of the *mitsvah* act. Rashi considers *Tefillat ha-Derekh* recited during the first *parsah* of travel as *over la-asiyyatan*. The initial *parsah* is not considered true "travel" inasmuch as many fellow townspeople are coming and going; the rigors of travel are not yet present. Rabbeinu Yonah believes that Rashi would allow the recitation of *Tefillat ha-Derekh* as long as the individual is still in the midst of his journey. In fact, *Tur*<sup>60</sup> rules that one may recite *Tefillat ha-Derekh* at any point of the journey as long as one is not within a *parsah* of one's destination.<sup>61</sup>

Meiri<sup>62</sup> recalls that *Tefillat ha-Derekh* is the fulfillment of the call to "consult your Maker" prior to a journey.<sup>63</sup> Therefore, Rashi requires the recitation of this prayer within the first *parsah*, before the journey is truly underway. Perhaps this is akin to Rabbeinu Yonah's understanding of Rashi.

Bahag's opinion that a trip which is shorter than a *parsah* does not warrant the recitation of *Tefillat ha-Derekh* is difficult to comprehend in light of the teaching that all road travel is dangerous.<sup>64</sup> Accordingly, Ramban<sup>65</sup> and Rashba<sup>66</sup> concur with Rashi. Rabbeinu Yonah<sup>67</sup> defends Bahag on the premise that the aforementioned teaching does not apply to roads that are very close to cities. This obviates the need to recite the wayfarer's prayer for journeys that take one less than a *parsah* away from the city.

*Tur*<sup>68</sup> and *Shulhan Arukh*<sup>69</sup> suggest the recitation of *Tefillat ha-Derekh* without mention of God's name in the concluding blessing when undertaking a journey that is less than a *parsah*. The mention of God's name would be called for if the traveler presumed that this trip were dangerous, despite its short duration.<sup>70</sup>

*Posekim* discuss the meaning of the Talmud's statement, "From the time that one is traveling upon the road." R. Abraham Gombiner, in *Magen Avraham*,<sup>71</sup> states that "traveling upon the road" occurs when one has left one's town. Thus, one should recite *Tefillat ha-Derekh* only when one has traversed seventy and two-thirds cubits (approximately 125 feet) beyond the town limits.<sup>72</sup> R. David Halevi (*Taz*) permits a person to recite the wayfarer's prayer even if he is still in town, prior to commencing his journey.<sup>73</sup> Rif's text supports *Taz*'s contention, as it reads "*mi-sha'ah she-yohez ba-derekh*" instead of "*mi-sha'ah she-mehalekh ba-derekh*." "*Ohez ba-derekh*" suggests a definite commitment to the journey. *Taz* draws upon Maharam of Rothenberg's practice of appending *Tefillat ha-Derekh* to the morning prayers<sup>74</sup> and suggests that once one is definitely committed to, and on the verge of, one's journey, one is considered an *ohez ba-derekh*. *Ateret Zekenim*<sup>75</sup> cites a statement by Rava elsewhere in the Talmud<sup>76</sup> that seems to support *Taz*'s assertion that one can be considered an *ohez ba-derekh* even prior to one's actual travel.<sup>77</sup> *Taz* recognizes that the prevalent practice is to recite the wayfarer's prayer en route. This is to comply with Abbaye's dictum<sup>78</sup> of identifying with the public in general and one's fellow travelers in particular. Support for *Taz* may be forthcoming from the depiction of King David's soldiers "consulting the Sanhedrin," to request that they pray, *prior* to their setting out upon their mission.<sup>79</sup> Thus, if one wants to recite *Tefillat ha-Derekh* prior to one's journey, *Taz* requires him to do so publicly in the synagogue.

R. Baruch Halevi Epstein, in his *Arukh ha-Shulhan*,<sup>80</sup> challenges *Taz* by citing Rashi's<sup>81</sup> view that *ohez/mahazik ba-derekh* is defined as one who has actually begun his journey. Our practice follows *Magen Avraham*, although one may rely *post facto* on *Taz*.<sup>82</sup>

Both *Mishnah Berurah*<sup>83</sup> and *Arukh ha-Shulhan*<sup>84</sup> require the recitation of *Tefillat ha-Derekh* even when one utilizes modern means of travel such as the railroad or steamship. At first glance, one could well argue that these modern conveyances have removed much of the danger of road travel, thereby obviating the need for the wayfarer's prayer. Yet, modern travel is still fraught with its sources of potential danger, be it the dangerous neighborhood, vehicular malfunctioning, human error or drunken drivers. Rabbi Moshe Feinstein<sup>85</sup> suggests that even were this not true, *Tefillat ha-Derekh* would still be required. One must bear in mind that the wayfarer's prayer is based on the concept of "consult your Maker." In all fields of endeavor, people consult experts when they are uncertain about a specific situation. Individuals do not necessarily wait until they are certain

that they are facing a crisis. Thus, consultation with God (*Tefillat ha-Derekh*) is called for even when there is but minimal potential of danger ahead.

Yet, must one recite this prayer for a trip of a mere *parsah*? In talmudic times, such a journey was an hour's duration or more. In contemporary times, it takes only a few minutes to traverse this distance. A similar question arises in regard to the laws of *netillat yadayim*. If one is on a journey and has no water with which to wash his hands before eating bread, one may opt to wrap his hands in a cloth upon estimating that there are no sources of water within the next *parsah* ahead.<sup>86</sup> Jewish law requires one to inconvenience oneself up to a *parsah*'s travel in order to procure water. *Be'ur Halakhah* rules that one must compute the *parsah* in terms of time rather than distance. The Talmud calculates that an average person could travel a *parsah* in seventy-two minutes. Thus, in order to opt for wrapping one's hands, a person must calculate that no water would be found were he to travel onward for seventy-two minutes.<sup>87</sup> Similarly, only a journey of seventy-two minutes would require the recitation of *Tefillat ha-Derekh*.

Hazal understood that road travel can entail even more than physical danger to the wayfarer. Accordingly, one should engage in Torah study en route,<sup>88</sup> for one who turns one's heart to idleness while traveling bears guilt for his soul.<sup>89</sup> In a similar vein, one is urged to do *teshuvah* prior to a journey in order to be spiritually strengthened when encountering the temptations of spiritual evil that present themselves whilst one is engaged in travel.<sup>90</sup>

*Tefillat ha-Derekh* is one way by which the Jew displays his constant awareness of, and dependence upon, the Almighty. *Tefillat ha-Derekh* is closely associated with the *Shemoneh Esreh*, in which our daily needs are outlined and, as we saw, is identified with its *shome'a tefillah* blessing. Life is filled with uncertainties that confront every individual. Turning to God at the onset of a journey in petition for his protection demonstrates our concord with the words of the Psalmist: "I will fear no evil, for You are with me" (Psalms 23:4).

## NOTES

1. B. *Berakhot* 29b.
2. *Ibid.*, 3b.
3. *Ibid.*, s.v. *ve-nimlakhin*.
4. J. *Berakhot* 4:4. There is much discussion amongst *Rishonim* regarding the halakhic implications of Rabbi Hanina's statement. On the basis of Rabbi Hanina's teaching, *Tur* (*Orah Hayyim* 219) cites Rambam's (*Yad ha-Hazakah, Hilkhot Berakhot* 10:8) requirement that *Birkat ha-Gomel* be recited upon the safe completion of any journey. *Shulhan*



*Arukh* (*Orah Hayyim* 219:7) records this as the practice in Sefarad. On the other hand, Rosh (B. *Berakhot* 54b) indicates that those living in Tsorfat and Ashkenaz applied Rabbi Hanina's teaching to *Tefillat ha-Derekh* rather than to *Birkat ha-Gomel*.

5. J. *Berakhot* 4:4. There are other prayers associated with entering and leaving a city:

Our rabbis taught: What does one say upon entering? "May it be Your will, O Lord, my God, to bring me into this city in peace." When one is inside he says: "I give thanks to you, O Lord, my God, that you have brought me into this city in peace." When one is about to leave he says: "May it be Your will, O Lord, my God and God of my fathers, to bring me out of this city in peace." When one is outside he says: "I give thanks to You, O Lord, my God, that you have brought me out of this city in peace, and just as You have brought me out in peace, so may You guide me in peace and support me in peace and enable me to proceed in peace and deliver me from the hands of all enemies and liars-in-wait along the way." (B. *Berakhot* 60a)

The Talmud debates whether these prayers were always recited, or whether they were necessary only upon entering or leaving a city where the government represented the antithesis of law and justice. *Arukh ha-Shulhan* (*Orah Hayyim* 230:4) explains that in our times these prayers are generally not recited because most locales are, in fact, governed by an orderly judicial system. Rambam mentions these prayers in *Yad ha-Hazakah*, *Hilkhot Berakhot* 10:25. *Beit Yosef* (*Orah Hayyim* 110, s.v. *ve-ha-Rambam*) wonders why Rambam fails to mention several halakhot relevant to *Tefillat ha-Derekh*, such as the closing *berakhah* and at what point of the journey the prayer is to be recited.

6. B. *Berakhot* 30a.
7. See *Shulhan Arukh Orah Hayyim* 110:4.
8. Meiri's position may be more readily comprehended in light of *Magen Avraham's* understanding of Rashba regarding the laws of a *ta'anit yahid*, a personal fast-day. Rema (*Shulhan Arukh Orah Hayyim* 565:1) rules that an individual observing a personal day of fasting should nevertheless recite the fast-day prayer of *Aneinu* in its usual, plural, form. This is on the basis of Abbaye's opinion of identifying with the community (*Teshuvot Rashba* no. 25). *Taz* (*Orah Hayyim* 565:1) objects, because *Aneinu* (with its phraseology of "on this day of our fast") suggests the observance of a communal fast. This would be a false statement in the case of a *ta'anit yahid*. Rashba's license for the individual to recite *Aneinu* does not extend to the phrase "on this day of *our* fast," according to *Taz*. *Magen Avraham* (*ibid.*, note 1) defends Rema, claiming that Rashba sanctions the retention of the plural form, since it is inevitable that another Jew, somewhere in the world, will also be observing a personal day of fasting. Yet, *Bah* (*Orah Hayyim*, 665 s.v. *u-mah she-katav ve-tov*) and *Taz* suggest that *Aneinu* be modified to read "on this day of *my* fast" to reflect the fact that this is only a personal fast day. See also *Teshuvot ha-Ramban* no. 151. Thus, Meiri might prefer that *Tefillat ha-Derekh* be recited in the singular when an individual is traveling alone. Abbaye's requirement of identifying with the community could be fulfilled by the addition of the phrase, "I and all Your people, the House of Israel."
9. *Avot* 2:5.
10. *Ibid.*, 4:7.
11. *Shulhan Arukh Orah Hayyim* 110:4, *Mishnah Berurah* note 18. Notwithstanding our practice of reciting *Tefillat ha-Derekh* in the plural, *Magen Avraham* (110:10) cites *Sefer ha-Kanah* that the phrase *ve-titteneinu le-hen le-hesed u-le-rahamim*, "and grant us grace, kindness and mercy," should be recited in the singular form *ve-titteneini*, "and grant *me*." This practice has an unrevealed spiritual significance (*al pi sod*). However, there are those who disagree with this opinion (See *Arukh ha-Shulhan Orah Hayyim* 110:10). While some *siddurim* follow *Sefer ha-Kanah*, the majority retain the plural form, "and grant *us*."
12. B. *Berakhot* 29b.
13. Rashba is satisfied with this comparison and does not explore the issue further. See footnote 22 for a possible explanation of Rashba's reasoning.
14. B. *Berakhot* 28b. The Talmud (*ibid.*, 29b) offers five different renditions of this prayer, which is to be recited when one is traveling on a route so dangerous that it deprives him of even the minimal peace of mind required to recite *Havineinu*. It does not require the

- recitation of the three opening and three closing *berakhot* of the *Shemoneh Esreh*, and does not satisfy one's obligation of prayer, even *post facto*. On the other hand, *Havineinu* does require the accompaniment of the six blessings of the *Shemoneh Esreh* and can, *post facto*, fulfill one's requirement of *tefillah*. See *Arukh ha-Shulhan Orah Hayyim* 110:4 for a discussion of this short prayer. *Havineinu*, taken from B. *Berakhot* 29a, is discussed in *Shulhan Arukh Orah Hayyim* 110:1 and *Mishnah Berurah*, *ibid.*, notes 1–2. Generally, *Havineinu* is rarely used, but, interestingly, it is a needed option noted in the contemporary *siddur* of the Israeli Defense Forces.
15. Cited by *Beit Yosef*, *Orah Hayyim* 110, s.v. *ve-ha-Ram*.
  16. This is partially based on *Tur's* (*ibid.*) citation of Maharam of Rothenberg's practice of reciting *Tefillat ha-Derekh* immediately after the blessing, "*gomel hasadim tovim le-amot Yisra'el*."
  17. Cited by Ramban, *Sefer Torat ha-Adam*, at the end of B. *Berakhot*.
  18. Bahag, as understood by many commentators. See Rashi (B. *Berakhot* 30a, s.v. *ad parsah*), Meiri (*ibid.*, 29b), Rabbeinu Yonah (*ibid.*, 30a, s.v. *mi-sha'ah*), Rosh (*ibid.*, 4:18), Ra'avad (cited by Ramban, *Sefer Torat ha-Adam*, at the end of B. *Berakhot*) and *Tur Orah Hayyim* 110.
  19. *Sefer Torat ha-Adam* at the end of B. *Berakhot*.
  20. *Shulhan Arukh Orah Hayyim* 184:6.
  21. B. *Pesahim* 104b, s.v. *kol ha-berakhot*.
  22. This may explain Rashba's position as well. Perhaps he meant to compare *Tefillat ha-Derekh* to the *tefillah ketsarah*, the latter being an obvious example of a petitionary prayer rather than a *berakhah*.
  23. *Hilkhot Keriat Shema* 1:8, s.v. *hikdim*.
  24. B. *Berakhot* 11b.
  25. B. *Berakhot* 40b.
  26. See *Beit Yosef*, *Orah Hayyim* 110, s.v. *ve-ha-Ram*. The Talmudic text of *Tefillat ha-Derekh* does not contain the phrase "*ve-tahazireinu le-beiteinu le-shalom* (and return us to our homes peacefully)" (B. *Berakhot* 29b). Likewise, the texts of Rif (*ibid.*) and *Tur* (*Orah Hayyim* 110) omit this phrase. Gra (B. *Berakhot* 29b), Rosh (*ibid.*), Rashba (*ibid.*) and Meiri (*ibid.*) all include this phrase in their text of *Tefillat ha-Derekh*. As a rule, it is an accepted practice to recite this phrase only when one anticipates returning home on that very day. Otherwise, the phrase is usually omitted.
  27. B. *Berakhot* 30a.
  28. The Talmud (B. *Bava Kamma* 81b) derives this principle from Proverbs 3:27.
  29. *Yad ha-Hazakah*, *Hilkhot Tefillah* 4:19.
  30. *Ibid.*, s.v. *u-mitpallel*.
  31. This position is consistent with Rav Karo's opinion, stated in his *Beit Yosef* (see footnote 5), that Rambam did not discuss *Tefillat ha-Derekh* in *Yad ha-Hazakah*.
  32. B. *Berakhot* 30a, s.v. *ve-heikhi*.
  33. B. *Berakhot* 30a.
  34. *Ibid.*, 29b.
  35. *Ibid.*, 30a.
  36. Cited by Rabbeinu Yonah, B. *Berakhot* 30a, s.v. *Rav Hisda*.
  37. In general, *halakhah ke-Rav Sheshet be-issurei*. See *Ma'adanei Yom Tov*, note 200 to Rosh, B. *Berakhot* 4:18. Also see Rosh, B. *Sukah* 4:1.
  38. B. *Berakhot* 30a.
  39. B. *Berakhot* 4:18.
  40. Cited by Tosafot, B. *Berakhot* 30a, s.v. *ve-heikhi*.
  41. *Tur Orah Hayyim* 110, s.v. *u-mah she-katav u-me'umad*.
  42. Note 200 to Rosh, B. *Berakhot* 4:18.
  43. B. *Berakhot* 30a, s.v. *ve-heikhi*.
  44. *Halakhah ke-Rav Sheshet be-issurei*, as indicated in footnote 37.
  45. Note 200 to Rosh, B. *Berakhot* 4:18.
  46. B. *Berakhot* 28b.
  47. Similarly, B. *Berakhot* 11a relates that R. Yishma'el straightened up from his reclining position in order to recite *Keriat Shema*. He was trying to demonstrate that the *halakhah* is not in accord with Beit Shammai (who maintain that one should recline during the

- nocturnal recitation of *Shema*). This, despite the fact that Beit Hillel allow the reclining position as an option for *Keriat Shema*.
48. *Shulhan Arukh Orah Hayyim* 110:4 and *Mishnah Berurah*, notes 21–22.
  49. B. *Berakhot* 30a.
  50. B. *Berakhot* 30a, s.v. *ad parsah*.
  51. Bahag's position does not correlate with the text as easily as Rashi's. Thus, Meiri (B. *Berakhot* 29b) suggests that Bahag had the following text: "*Eimat matsli, ad parsah* (When does one pray [*Tefillat ha-Derekh*]?) [When taking a trip whose duration is as short as] a *parsah*)." Rashi assumes that Bahag had the text as it appears in our Talmud.
  52. B. *Berakhot* 4:18.
  53. Cited by Ramban, *Sefer Torat ha-Adam* at the end of B. *Berakhot*.
  54. *Orah Hayyim* 110.
  55. B. *Berakhot* 30a.
  56. B. *Eruvin* 65a.
  57. *Ibid.*
  58. J. *Berakhot* 4:4.
  59. B. *Berakhot* 30a.
  60. *Orah Hayyim* 110.
  61. Maharshak (*Tiferet Shemu'el* note 20 to Rosh, B. *Berakhot* 4:18) questions the logic of excluding even the final *parsah* of the journey. While presuming Taz's reasoning to be that the final *parsah* of the journey is akin to the initial *parsah*, Maharshak disagrees and suggests that *Tefillat ha-Derekh* should be recited even during the final *parsah* of one's expedition. Maharshak distinguishes between the initial *parsah* and the final one.
  62. B. *Berakhot* 29b.
  63. *Ibid.*
  64. J. *Berakhot* 4:4.
  65. *Sefer Torat ha-Adam* at the end of B. *Berakhot*.
  66. B. *Berakhot* 30a.
  67. *Ibid.*, s.v. *mi-sha'ah*.
  68. *Orah Hayyim* 110.
  69. *Orah Hayyim* 110:7.
  70. Taz, *ibid.*, note 6. Meiri (B. *Berakhot* 30a) has a novel interpretation of our talmudic text. He maintains that *Tefillat ha-Derekh* should be recited at the outset of one's journey if it is less than a day's duration. For a day-long excursion, the prayer should only be recited after one's having traveled a *parsah*.
  71. *Shulhan Arukh Orah Hayyim* 110:7, note 14.
  72. The Talmud (B. *Nedarim* 56b) considers the outskirts of a town as part of the town itself.
  73. *Shulhan Arukh Orah Hayyim* 110:7, note 7.
  74. *Tur Orah Hayyim* 110. Taz assumes that Maharam recited the morning prayers at home, prior to his journey. Ba'er Heitev (*Shulhan Arukh Orah Hayyim* 110:6, note 9), *Magen Avraham* (*ibid.*, note 12) and *Perishah* (*Tur Orah Hayyim* 110, note 8) contend that Maharam recited the morning prayers en route to his destination.
  75. *Shulhan Arukh Orah Hayyim* 110:7.
  76. B. *Horayot* 4a.
  77. *Arukh ha-Shulhan* (*Orah Hayyim* 110:13) differs with *Ateret Zekenim* inasmuch as a person's preoccupation with his travel preparations is a critical element of the discussion in B. *Horayot*. One may very well have to be en route in order to be considered *ohez ba-derekh* with regard to *Tefillat ha-Derekh*.
  78. B. *Berakhot* 29b.
  79. B. *Berakhot* 3b.
  80. *Orah Hayyim* 110:13.
  81. B. *Eruvin* 52a, s.v. *nehit darga*.
  82. See *Shulhan Arukh Orah Hayyim* 110:7, *Mishnah Berurah* note 29. Such *post facto* reliance upon Taz is easily understood in our times when drunken drivers and/or the high volume of vehicular traffic within large cities can inject an element of danger even prior to one's leaving the city limits.
  83. *Ibid.*, note 30.
  84. *Orah Hayyim* 110:11.
  85. *Iggerot Moshe*, *Orah Hayyim* II:59.

- 86. *Shulhan Arukh Orah Hayyim* 163:1.
- 87. *Ibid.*
- 88. *Shulhan Arukh Orah Hayyim* 110:4, *Magen Avraham* note 10.
- 89. *Avot* 3:5.
- 90. *Siddur Otsar ha-Tefillot*, vol. I, p. 263a, quoting *Besamim Rosh*.