



Halachipedia

Halachah meets wiki



Practical Guide for Traveling



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Preface

With Hakadosh Baruch Hu's kindness we succeeded in compiling an interesting and extensive collection of articles on the halachos of Traveling. In an effort to spread Torah and understand the complex topics of Traveling in a new light, we have chosen to share this packet with you. As we reach this milestone, it is without doubt due to certain individuals who deserve proper recognition. Firstly, we would like to thank Rosh Yeshiva, Rabbi Mordechai Willig for reviewing the Halachos of this packet. We would like to thank the editors who spent a lot of time researching the topics and working on the articles. Our editors include: David Mandelbaum, Jordana Maged, Ariel Schreier, Dubbin Hanon, Josh Fagin Ahuva Motechin, Russell Spiewak, Ike Sultan, and Jeremy Perlow. Ben Sultan designed the cover. The printing was thanks to SOY and its prestigious board members including: Tuvya Miller, President, Shua Brick, VP, Jonah Sieger, MYP VP, Ben Barel, JSS VP, Michael Levy, BMP VP, Gavriel Rudansky, IBC VP.

Path of Life (Charlotte Bassalian)

Halacha provides us with the necessary guidelines to assist us in our mission to follow the path of the Torah in our day to day lives. Halacha comes from three sources: the Torah, the laws instituted by the rabbis, and the long-standing customs. Halacha from any of these sources can be referred to as a mitzvah.¹ The word "mitzvah" is also commonly used in a casual way to refer to any good deed. Because of this imprecise usage, sophisticated halachic discussions are careful to identify mitzvot as being mitzvot d'oraita (an Aramaic word meaning "from the Torah") or mitzvot d'rabbanan (Aramaic for "from the rabbis"). A mitzvah that stems from custom is

¹ Divineinformation.com (Rabbi Mizrachi)

referred to as a minhag. Mitzvot from all three of these sources are binding, though there are differences in the way they are applied.

The word halacha does not literally translate as "law," for it comes from the root "halach," which means "to go" or "to walk."² Halacha therefore means "a path." Halacha is not about do's and don'ts; rather, halacha is about movement. When one learns the laws and applies them within a Jewish lifestyle, halacha is not a restriction, but a direction that opens up a world without limitations, full of infinite depth and opportunity. As we travel down our path in life, we must look to the Torah to guide us in every step we take. It is important for us to delve into this Travel Packet, guiding us on how to fulfill our Torah obligations even when abroad. We must always remember that G-d is everywhere and our duty to follow halacha doesn't stop when we travel or go on vacation. Rather, we must pray to Hashem specifically when we are traveling so that He will protect us from any unknown danger or harm we might encounter on our journey.

Tefillat Haderech (Dubbin Hanon)

1. Tefillat Haderech, the prayer recited for travel, should be recited regardless of the mode of travel.³
2. According to Ashkenazim, one who is traveling only recites Tefillat HaDerech when he is traveling to another city at least 16,000 amot away. If on the way there are constantly other cities within 8,000 amot of the road, one should say Tefillat HaDerech without reciting Hashem's name in the bracha.⁴ According to some poskim, one should recite Tefillat HaDerech only if one is nervous about the trip.⁵ According to Sephardim, if one travels 72 minutes from his origin city then one says Tefillat HaDerech,⁶ even if there are cities or pit stops along the way.⁷
3. One should not recite Tefillat HaDerech until one leaves the city and is a bit more than 70 amot out of the city.⁸ Although it is not ideal to make the bracha while still in the city, if one did, one has fulfilled his obligation.⁹
4. One should preferably recite Tefillat HaDerech within the first 8,000 amot of the trip.¹⁰ However, if one did not, as long as there are still 8,000 amot left in the trip Tefillat

² Ibid.

³ The Gemara Berachot 29b records the text of the beracha that should be recited upon traveling. Mishna Berura 110:30 and Kaf Hachaim 110:14 write that one should recite Tefillat Haderech no matter what the mode of transportation is.

⁴ Beiur Halacha 110:7 "VeEin" says that if there is a city with 8000 amot along the way one should not say Tefillat HaDerech. Halichot Shlomo (Tefillah 21:7) writes that one is only obligated in Tefillat HaDerech if one travels in an area in which there is no city for 16,000 amot. He adds that we calculate the trip by distance and not time. Tefillah KeHilchata 27:26 rules that in order to make the bracha at the conclusion it must be a trip the distance of 4.7 km (based on the Chazon Ish's measure of the amah). Piskei Teshuvot 110:8 writes that according to Rav Chaim Noeh the measurement is 3.84 km and according to the Chazon Ish 4.6km. Sh"t Yabia

Omer 1:13 writes that Sephardim follow the time it takes to walk a mil which is established to be 72 minutes.

⁵ R' Joseph B. Soloveitchik, R' Hershel Schachter in Daily Halacha Chabura #21 (5:25). However, Rav Schachter also quotes that Rav Yaakov Kamenetsky (see Emes LiYaakov page 65 footnote 138) disagrees. See Nefesh Harav pg. 149.

⁶ Halacha Berurah 110:16 based on Sh"t Yabia Omer 1:13, 6:48(9)

⁷ Yalkut Yosef (Tefilla vol 2, 110:2, pg 3)

⁸ Shulchan Aruch 110:7 writes that one should not say Tefillat HaDerech until one is on the way. Mishna Brurah 110:29 adds that one should not say while one is in the extension of the city, which is a bit more than 70 amot.

⁹ Mishna Brurah 110:29

¹⁰ Rama 110:7, Ishei Yisrael 50:7, Kitzur Shulchan Aruch 68:1

HaDerech may be said.¹¹ There is a machloket about when the ideal time is to recite Tefillat HaDerech when flying.¹²

5. If one is on a bus or train (or public transportation) and one is able to stand to say Tefillat HaDerech, or one who is driving and can stop the car, one should do so. Otherwise, one may say it seated.¹³

Davening on Airplanes (Natie Elkaim)

1. When determining the correct times for davening on an airplane, most poskim hold that one should use the zmanim of the location directly below him at sea level.¹⁴
2. When one is davening on a plane, it is permissible to remain seated for the silent Amidah if one finds it difficult to concentrate while standing or if standing will disturb other passengers.¹⁵ One should still put his feet together for the duration of the silent Amidah as he would if he was standing upright.¹⁶
3. If the aircraft is not oriented to face Jerusalem and one is unable to turn towards Jerusalem, one should instead direct his heart toward his Father in Heaven.¹⁷
4. Some say that if the airline allows one to assemble a minyan and it will not disturb other passengers, the assembly of such a minyan would not be prohibited. However, many others say for practical reasons that such minyanim are still inadvisable.¹⁸

¹¹ Shulchan Aruch 110:7, Ishei Yisrael 50:7

¹² Halichos Shlomo Tefilla 21:4 footnote 8, and Rivevos Ephraim 5:174:2-4, 6:109 write that the ideal time is when the plane is high enough that if it would fall there would be a danger. Emes L'Yaakov page 65 footnote 140 says to recite it while speeding up on the runway. Rabbi Aryeh Lebowitz (Ten Minute Halacha - Tefilas Haderech) writes that this seems to be the consensus.

¹³ In Gemara Brachot 30a Rav Sheshet says that one may say it while walking, and Rav Chisda says one should say it only standing still. The Rif (Brachot 20b) rules that it is preferable to follow Rav Chisda. This is also the ruling of Rosh 4:18, Tur and Shulchan Aruch 110:4. Halichos Shlomo Tefilla 21 footnote 11, Teshuvot Vihanhagot 3:76 and Ishei Yisroel 50:2 write that one who is driving and can safely stop the car should do so. Yalkut Yosef Kitzur S"A 110:4 however writes that this is not necessary. Mishna Brurah 110:22 writes that if standing still will cause one not to be able to have concentration one may say it while walking or seated. Halacha Brurah 110:11, Ishei Yisrael 50:2, Kitzur Shulchan Aruch 68:4. Tefillah KeHilchata 27:27 rule similarly. On an airplane where it is difficult to stand, Toras Haderech page 286:20 writes that one should recite it seated. Rabbi Aryeh Lebowitz (Ten Minute Halacha - Tefilas Haderech) agrees.

¹⁴ Rabbi Hershel Schachter (oral conversation) based on the Gemara Shabbos 118b (R' Moshe

Feinstein in the Igros Moshe OC 1:97 also says that one goes based on sea level for zmanim in general. However, he does not specifically discuss airplanes). This is also the position of Nachum Adler of MyZmanim.com. Rabbi Moshe Sternbuch (Teshuvos Vihanhagos 4:25) disagrees and says that in regards to sunrise one would definitely act based on when one sees the sunrise (based on "ייראוך עם שמש"). However, in regards to sunset he agreed that if the plane is flying over an inhabited area one would act based on the time of the population below, but if the plane was not flying over an inhabited area one would continue to act based on what one sees for sunset as well.

¹⁵ Igros Moshe OC 4:20. See S"A OC 94:4 that one should try to stand for the bracha of Avos.

¹⁶ Be'er Heitiv 95:3, Chesed L'alafim 91:2, Mishnah Brurah 91:2, Shoneh Halachos 95:2

¹⁷ S"A OC 94:3, Brachot 30. Be'er Heitev writes that it is appropriate for one to turn his face towards Jerusalem if possible.

¹⁸ When traveling, chazal treat safety with the utmost import. As such, compliance with all safety regulations upon the aircraft is halachically required. Consequently, the poskim generally prohibit the assembly of a minyan upon an aircraft as the obstruction of aisle space and redistribution of weight can present hazards. Additional reasons brought for prohibiting are the following: the violation of the biblical prohibition of desecrating G-d's name in public by disturbing other passengers, and practical

Mezonot Rolls (Ike Sultan)

1. For Ashkenazim, if a person eats a "Mezonot roll", which is made with a majority of fruit juice and doesn't have a significantly different taste than bread, outside of a meal, as is common, most poskim hold that the bracha is Hamotzei in America since they are commonly used for meals.¹⁹

issues with making a minyan on a plane such as the ability to hear the chazzan being severely impaired.

See the following for further discussion of the topic: torahweb.org, kof-k.org, and hirhurim.blogspot.com.

¹⁹ Brachot 42a establishes that the bracha on *pat haba bekisnin* is Mezonot unless one establishes it as a meal in which case the bracha is Hamotzi. Rashi (41b s.v. pat) explains *pat haba bekisnin* as bread which was made from dough that had nuts and *tavlin* mixed into the dough. The Rambam (Brachot 3:9) agrees to Rashi's definition but adds that if honey, oil, milk or *tavlin* is mixed into the dough the resulting cake would also be *pat haba bekisnin*. This approach is quoted in Shulchan Aruch 168:7 as one of the definitions of *pat haba bekisnin*. Parenthetically, *tavlin* usually is translated as spices (e.g. Jastrow), however, here it means a sweetener such as nuts, as Rashi mentions, or honey, as the Rambam and Shulchan Aruch mention. To support this point, see Kaf Hachaim 168:57 who cites the Misgeret Zahav as saying that dough mixed with meat gravy isn't considered *pat haba bekisnin*.

How sweet does the cake have to be so that the bracha is Mezonot? The Bet Yosef 168:7 opines that as long as there is some sweetener added to the dough and its taste is recognized in the dough the bracha is Mezonot. The Darkei Moshe 168:2, however, points out that according to this opinion, the bracha on sweet challah would be Mezonot and the Ashkenazic minhag was to recite Hamotzi on Shabbos and Yom Tov. Rather, it is only considered cake if the primary ingredient in the dough is sweet ingredients. According to the Rama, what makes the sweet ingredients primary?

1. The Taz 168:7 explains that if you primarily taste the sweeteners as opposed to the dough the bracha is Mezonot.
2. The Shulchan Aruch HaRav 168:11 precisely defines the Rama's opinion to where the cake is made with a majority of liquid ingredients that are sweet in

comparison to the water that was added and thereby the cake will have a strong taste of the sweet ingredients. This is also the opinion of the Even HaOzer 168:7, Shlah (Shaar HaOtiyot 2:2), and Daat Torah. Though Mishna Brurah 168:33 could be understood similarly, Vezot Habracha (Birur Halacha n. 2, p. 222) understands the Mishna Brurah in line with the Taz.

3. The Aruch Hashulchan 168:22-23 explains that the dough needs to have a majority of sweet ingredient compared to the water and it needs to be visibly recognizable that fruit juice or *tavlin* was added.

Often the Mezonot rolls are made with a majority of fruit juice and don't have a significantly different taste than bread. Accordingly, Rav Belsky (Mesorah v. 1) writes that this would be a practical application for the above dispute. However, Rav Belsky doesn't like the idea of relying on the second definition of having majority of sweeteners unless the taste is recognizable. However, the Vezot HaBracha (Birur Halacha 2:3, p. 224) writes that since the majority of the achronim, including Rav Shlomo Zalman Auerbach, Minchat Yitzchak 9:17, and Shevet Halevi 9:44, side with the Shulchan Aruch HaRav there is a lot to rely on to make Mezonot if not eaten in a meal.

Nonetheless, being that the Mezonot rolls are usually eaten as a meal, some poskim consider them Hamotzi irrelevant of whether they fit the above criteria of *pat haba bekisnin*. Vezot Habracha (ch. 3, p. 18) quotes Rav Shlomo Zalman Auerbach as holding that they would be Mezonot, whereas Rav Elyashiv and Rav Nissim Karelitz held they are Hamotzi. Veten Bracha (Halachos of Brochos by Rabbi Bodner pg 498-9, chapter 27) quotes Rav Shlomo Zalman Auerbach as holding that Mezonot rolls are Hamotzi in American since they are usually used for a meal. Vezot Habracha (p. 386) reproduced a public letter signed by Rav Reuven Feinstein, Rav Moshe Heineman, and Rav Yisrael Belsky which stated that the advertised "Mezonot" rolls were in fact

- a. If a person eats them together with a regular meal, they are certainly Hamotzi.²⁰
2. According to Sephardim, the “Mezonot rolls” are Mezonot only if they have a recognizable taste because of the sweet ingredients added to the dough. If they are Mezonot, they remain so even if eaten in a meal.²¹

Netilat Yadayim on an Airplane (Ariel Schreier)

1. There is a *machlokes* as to why we are required to wash Netilat Yadayim in the morning. The three primary reasons for this mitzvah are the following²²:
 - a. *Yadayim Askaniyos Hein* - People unintentionally touch parts of their body that are normally covered, or places that obligate washing hands. This often occurs when people are sleeping, as they may move their hands around in their sleep.²³
 - b. *Briya Chadasha* - When people wake up in the morning, they are considered as a new creation. Therefore, *Chazal* instituted an obligatory morning routine, including the washing of our hands with a vessel, just as a *Kohen* would do before he would perform his *avoda* in the *Mishkan*.²⁴
 - c. *Ruach Ra* - The Zohar holds that in order to remove any evil spirits that come upon people while they sleep, they should do Netilat Yadayim upon arising.²⁵
2. If one does not have a vessel specific for Netilat Yadayim, one may use a paper/plastic cup to wash.²⁶ One may wash inside the bathroom.²⁷ However, one should be careful to dry his/her hands outside of the bathroom. If one is unable to get water (for instance, if the individual is unable to get up from his/her seat for an extended period of time and as a result may miss the opportunity for davening at the proper time), then one should use a *midi diminaki* (cleaning material, like the wall or a dry cloth) to clean his/her hands.²⁸

Hamotzi since they were commonly eaten as a meal. He also cites Rav Shmuel Vosner in agreement. This is also the position of the [OU](#), [Star-K](#), Be'er Moshe 8:37:6, Beis Avi 5:7, and Rav Dovid Feinstein in Vedibarta Bam page 81. ²⁰ All of the above is if they are eaten completely separate from the rest of the foods and the rolls themselves are too small to be considered a meal; then there is a dispute whether one should recite Mezonot or Hamotzi. However, if they are eaten together with the meal and as a bread substitute, even if the Mezonot rolls fulfill these requirements, nonetheless, the bracha would still be Hamotzi. According to the Magen Avraham 168:13 and Mishna Brurah 168:24 all other meal type foods combine with *pat haba bekisnin* to constitute a complete meal. Therefore, if they are eaten together with the other foods served at mealtimes on the airplane, they would certainly be considered a meal and the bracha would be Hamotzi. ²¹ For Sephardim, the halacha follows Shulchan Aruch and as long as the taste of the sweeteners is recognizable the bracha is Mezonot. Yet, in a [letter](#) (אב תשע"ה) signed by Rav Yitzchak Yosef, Rav Dovid Yosef, and Rav Shlomo Amar they note that some advertised "Mezonot" breads are in fact inaccurate and are

only Mezonot if they truly have a recognizable taste because of the sweeteners. ²² There are a number of *nafka minos* between these *shitos*. For example, the requirement to use clean water, a vessel, have human strength pouring the water (*koach gavra*), a *rivi'is* of water, and the amount of the hand that must be washed, all depend on which basis one is performing the mitzva of *Netilat Yadayim*. ²³ Rosh (*Brachot* 9:23) ²⁴ Rashba (*Teshuvat HaRashba* 1:191). Mishna Brura 4:1 writes that both a. and b. are required to recite a beracha on washing in the morning. ²⁵ *Beit Yosef* (4:13) quoting the Zohar ²⁶ *Shmiras Shabbos K'hilchoso* 47:51 footnote 51. See Igros Moshe Orach Chaim 3:39 for a discussion about the use of paper/plastic to wash one's hands in general ²⁷ See *Shu"t Minchas Yitzchak* Vol. 1 *Siman* 60. However, R' Shmuel Vosner (quoted in *Kobetz M'Beis Levi* Vol. 7) only allows this if the bathroom is clean of excrement etc. and does not have a bad smell. ²⁸ [Rabbi Aryeh Lebowitz on Issues of Airplane of Travel](#) (YUTorah.org). However, a *midi diminaki* is only sufficient to allow one to daven, not to remove *ruach ra*. Therefore, one should wash with water later in the day.

3. One must also be careful when drying his/her hands to not dry them on a garment, as doing so causes forgetfulness of one's Torah knowledge.²⁹

Traveling Close to Shabbat (Judah Kerbel)

1. When traveling on Erev Shabbat, if the traveler or his/her host will have to make preparations for Shabbat, he/she should arrive at his/her destination as early as possible. If no preparations will be necessary, he/she need not be concerned with this.³⁰
2. Nevertheless, one should avoid traveling as Shabbat approaches in order to minimize the possibility of desecrating Shabbat.³¹
3. If Shabbat arrives and one is still in a car, one should turn off the car before Shabbat begins and walk to his/her destination or to the closest Jewish neighborhood.³²
4. If one is driving in a dangerous area when Shabbat arrives, or getting out at that particular moment may pose a danger, one may drive until reaching a safe place to stop.³³
5. If there is a great need, it is permitted to have a non-Jew drive the car during *bein hashemashot*, which is up until 40 minutes after sunset.³⁴

Halachic International Date Line

1. If one is traveling to East Asia, Japan, Australia, or the Pacific Islands, one should consult a Rav regarding the halachic international dateline as to when Shabbat is observed and with regards to how one should view that day of the week. Some consider the international dateline to be 90 degrees East of Yerushalayim,³⁵ while others consider it to be 180 degrees east of Yerushalayim.³⁶

Reciting Hagomel for Travel (Dubbin Hanon)

1. Sephardim hold that any travel from city to city which takes approximately 72 minutes requires the recitation of Birkat Hagomel, Ashkenazim hold that it is only recited on travel which is considered to be dangerous.³⁷

²⁹ Mishna Berura 158:45, Kitzur S"A 40:5, Aruch HaShulchan 158:17 and Kaf HaChaim 158:87.

see also Rivevos Efraim 1:126 at length

³⁰ Shulchan Arukh Orach Chayim 249:1.

Rambam (Mishneh Torah Hilkhos Shabbat 30:11) writes that there is a concern that those hosting the individual might not realize he or she is coming and will then have to prepare more food, and this will come to embarrass the hosts for not having prepared properly.

³¹ Mishna Berurah 249:3. A person should avoid the temptations of the evil inclination, saying "there's plenty of time, I will still make it." This applies whether or not one is traveling to one's own home or to be hosted elsewhere.

Regarding buses and airplanes, while one may technically travel up until the last minute, one should be concerned about possible delays that might lead to the desecration of Shabbat.

³² Rabbi Aryeh Lebowitz on "Issues of Traveling on Erev Shabbos" on YUTorah.org.

³³ Ibid.

³⁴ Rav Moshe Feinstein zt"l defines *bein hashemashot* as 40 minutes after sunset in New York - see Igrot Moshe Orach Chayim 62:4. Mishnah Berurah (261:16) writes that instructing a non-Jew to perform labor during *bein hashemashot* is not preferable when there is not a great need for it.

³⁵ Chazon Ish (O.C. Kuntres Yud Chet Shaot) and Rav Schachter ([Zevachim Shiur #11](#)) in their interpretation of Baal Hama'or Rosh Hashana 20b

³⁶ Rav Yechiel Michel Tukachinsky in Sefer Hayomam BeKadur Haaretz

³⁷ The Gemara (Berachot 54b) lists four types of experiences for which one should recite Birkat Hagomel upon emerging in good health from these situations. The four cases are: "those who

2. Some say not to make Birkat Hagomel for traveling on an airplane since it's considered safe, but many hold that Hagomel is required. There seem to be four main approaches:
 - a. Hagomel is recited after every airplane trip.³⁸
 - b. Hagomel is recited on any flight longer than 72 minutes.³⁹
 - c. Hagomel is recited only on flights which travel over an ocean or desert.⁴⁰
 - d. Hagomel is only recited if a potentially dangerous situation arose during the flight.⁴¹
3. According to Ashkenazim, somebody who survives any life-threatening experience should recite Birkat Hagomel. However, according to Sephardim the beracha should only be recited without mentioning Hashem's name.⁴²

have traveled on the sea, those who have traveled in the desert, those who have recovered from illness, and those who were released from prison." Shulchan Aruch 219:1 writes an acronym based on the phrase,
 וכל החיים יודוך סלה,
 חבוש יסורים ים מדבר.

Ramban Berachot 54b says that one has to say Hagomel for traveling the minimum distance of a parsah (approximately 72 minutes), regardless of the extent of the danger involved because the Yerushalmi in Berachot 4:4 says "all roads are assumed to be dangerous." This is the opinion of the Shulchan Aruch 219:7 and Yalkut Yosef 219:16-17. M.B. (219:22) explains that this view requires Birkat Hagomel whenever Tefillat Haderech is recited. The S.A. there also quotes the Talmidei Rabbeinu Yona on the Dapei HaRif 43a on Berachot quote the custom of the French and German rabbis saying that one should only recite it when they travel on a dangerous road (even if they didn't encounter any trouble). Rav Eliezer Melamed (Peninei Halacha Berachot 16:9) writes that this is the practice of the Ashkenazim today.

Shulchan Aruch 219:7 writes that if one is in a dangerous area, he/she should make the beracha even when traveling less than a parsah. Accordingly, Yalkut Yosef 219:18 writes that if one drives in a dangerous area such as areas where terrorists regularly throw rocks, he/she should recite Hagomel even if traveling for less than 72 minutes. For example, Chacham Benzion Abba Shaul (Or Litzion 2:14:42) writes that driving to Chevron is considered dangerous and would require Hagomel even if the journey was less than 72 minutes for both Ashkenazim and Sephardim. On the other hand, Peninei Halacha Berachot 16:9 writes that driving through Yehuda and Shomron is not considered dangerous as statistically, very few cars are attacked and therefore, only somebody who is actually attacked should recite Hagomel.

³⁸ Rav Moshe Feinstein (Igrot Moshe O.C. 2:59), Rav Avraham Chaim Na'eh (Ketzot Hashulchan 65:1), Rav Shlomo Zalman Auerbach (Halichot Shelomo 1:23-5), Rav Moshe Stern (Be'er Moshe 7:69).

³⁹ Chacham Ovadia Yosef (Yechaveh Da'at 2:26 and Yabea Omer OC 1:13) says that Hagomel is required on air travel as long as the journey is at least 72 minutes (see note 1 above). He writes that the distance of 72 minutes is measured relative to one's current mode of transportation, i.e. if one is traveling from city to city by foot he/she must be walking for 72 minutes to necessitate a HaGomel blessing upon returning, and if one is traveling by car or airplane he/she must be on the road or in the air for no less than 72 minutes to require a HaGomel upon returning.

⁴⁰ Rav Eliezer Waldenberg (Tzitz Eliezer 11:14) writes that this should be no different from the traveling through the desert or ocean to which the Gemara referred, in which case one recites Hagomel even if he/she didn't encounter any specific danger. This is also the opinion of the Chazon Ish and Steipler (quoted in Orchos Rabbeinu vol. 1, pg. 91), Rav Yitzchak Yaakov Weiss (Minchat Yitzchak 2:47), and Rav Moshe Shternbuch (Teshuvot Vihanhagot 1:193). Piskei Teshuvot 219:4 thinks that this is the minhag haolam. see also V'lechticha Baderech page 50 footnote 92

⁴¹ Rav Moshe Shternbuch in Teshuvot V'hanhagot 1:193 writes that this was the opinion of the Tchebiner Rav and the Brisker Rav. Rabbi Chaim Jachter ([Reciting Birkat Hagomel on Airplane Travel](#)) quotes that Rabbi Soloveitchik's practice was only to recite it after airplane travel if a serious incident occurred. He added, however, that whoever perceives airplane travel as dangerous should recite Hagomel even if nothing happened.

⁴² According to the Rivash 337, any person who is saved from danger (such as a wall collapsed on him/her or he/she was attacked by a wild

Traveling Before Davening (Matt Lubin)

1. Generally speaking, it is forbidden to travel before davening.⁴³ This is true even if one knows that he/she will be able to daven upon arrival.⁴⁴
2. Traveling is usually defined by being on the road for a minimum of approximately 72 minutes, and some say that this is true here as well. Accordingly, only a trip that would take 72 minutes or more would be prohibited before davening.⁴⁵ Others, however, say that even a shorter trip is considered “traveling” and would be prohibited (unless the trip is to get to one’s usual place of davening).⁴⁶
3. Some say that traveling before davening for the purposes of doing a mitzvah is prohibited,⁴⁷ although most disagree and say that it would be permissible to travel before davening to perform a mitzvah.⁴⁸ Some extend this to traveling in order to daven better,⁴⁹ or to daven at the Kosel Hamaaravi.⁵⁰
4. If traveling will be sufficiently easier if done before davening (for example, in a case where if one were to wait until after davening, there would be much more traffic on the roads and the trip will take significantly more time), some permit traveling before davening,⁵¹ especially if waiting would cause someone to miss a bus or to otherwise not be able to travel at all.⁵²
5. In all of the cases in which traveling before davening is permissible, it is still better to say Birkos Hashachar before one embarks on his or her travels.⁵³

animal) must recite Hagomel, even if the danger is not listed by the Gemara. However, others dispute this position, and rule that the Talmudic list is exclusive. The Shulchan Aruch 219:9 mentions both opinions, and rules that the matter remains disputed, and therefore, the beracha should be recited without mentioning the Name of Hashem. In this manner one gives thanks to Hashem, but one avoids the possible transgression of a beracha levatala. This is the common custom of Sephardic Jews (Kaf Hachaim 219:52 and [Rabbi Eli Mansour on Dailyhalacha.com](http://www.dailyhalacha.com)). However, the Mishna Berura (219:32) writes that the custom is that anybody who is rescued from danger recites the full Birkat Hagomel. Based on this ruling, anybody who is saved from life-threatening danger must recite Hagomel. For instance, somebody who narrowly survived a car accident, somebody who was mugged, or who was shot at, fell off a ladder, or saved from fire — and so on — must recite Hagomel (Peninei halacha berachot 16:8). Rav Shlomo Zalman Auerbach (Halichot Shlomo 23:2) defines a “severe car accident” as an accident in which the passengers get knocked hard in a potentially life-threatening way. Even if the car was “totaled” but the passengers came out unscathed, their life was not threatened, and therefore they do not recite Birchat Hagomel. Rav Moshe Feinstein (Igrot Moshe 2:59) writes that one who almost got into a car accident and avoided it does not recite Hagomel.

⁴³ Brachos 14a as understood by Rosh Brachos 1:7, Rif 8a, and Beis Yosef 89

⁴⁴ Mishnah Berurah 89:20, see also Mishnah Berurah 90:53

⁴⁵ Shut Ohr Letzion 2:32

⁴⁶ See Halichos Shlomo Tefillah 2:11:14 who writes that even taking a short and easy trip before davening is prohibited.

⁴⁷ Shut Divrei Yatziv O.C. #8

⁴⁸ Pri Chadash 89:6, Pri Megadim (Eishel Avraham) 89:15, Aruch Hashulchan 89:22, Mishnah Berurah 90:53

⁴⁹ Piskei Teshuvot 89:16

⁵⁰ Or Letzion vol 2, Yalkut Yosef 89:29 (pg 94 in ed. 5764)

⁵¹ Shut Shevet Halevi 8:19, although Shut Divrei Yatziv O.C. 8 would likely disagree with this leniency

⁵² Magen Avraham 89:10, Aruch Hashulchan 89:22, Leket Hakemach 89:37 quoted in Dirshu edition of the Mishnah Berurah, Siman 89 note 24. Needless to say, one must still make sure to daven and say Keriyas Shema before it becomes too late in the morning.

⁵³ Rama 89:3 quotes an opinion to the effect that traveling is always permitted after making brachos, although Aruch Hashulchan 89:21 points out that there is in fact no such legitimate opinion. Nonetheless, Mishnah Berurah 89:17 and 89:37 writes that making the brachos beforehand is preferable.

6. The prohibition of traveling before Shacharis applies from Alos Hashachar and on,⁵⁴ although some say that it begins from half an hour beforehand.⁵⁵
7. Most poskim assume that this prohibition also applies to traveling before one davens Mincha or Maariv,⁵⁶ although the custom is to be more lenient regarding Mincha and Maariv for someone who would anyway be waiting for the regularly scheduled minyan or for Mincha Ketana.⁵⁷

General Laws of Traveling (Matt Lubin)

Types of Trips

1. Before traveling, one should be sure these travels will not cause a concession of halacha. Under most circumstances, it would seem as though one cannot travel to a place where he or she will not be able to fulfill one's halakhic obligations.⁵⁸ Some poskim, however, assume that if the only mitzvah that will be missed is Tefillah Betzibur, one can still make such a trip,⁵⁹ especially for the purpose of doing a mitzvah or business.⁶⁰
2. Normally, one is not allowed to place oneself in a dangerous situation.⁶¹ Therefore, traveling to a dangerous place or using a dangerous method of transportation should not be allowed as well. However, since it is very hard to determine what type of place is considered dangerous enough to be prohibited, activities or places that normal people do not avoid due to the possible danger are considered permissible.⁶² A certain amount of personal risk is also allowed to be incurred for the purpose of making a parnassa.⁶³
3. One is not allowed to leave Eretz Yisrael.⁶⁴ Exceptions to this rule include leaving Eretz Yisrael (with intent to return) for the purposes of marriage, learning or teaching Torah,⁶⁵ making a living,⁶⁶ and honoring one's parents.⁶⁷ The same exceptions are applied for the performance of a mitzvah, and perhaps even visiting friends.⁶⁸

⁵⁴ Shulchan Aruch 89:3, Aruch Hashulchan 89:22

⁵⁵ Ishei Yisrael 13:23 footnote 61; cf. Biur Halacha 70:5 s.v. Hayah and Mishnah Berurah 89:17, 89:37 regarding working during the half hour before Alos Hashacher.

⁵⁶ Rabbeinu Manoach quoted by Kesef Mishnah on Rambam Hilchos Tefillah 6:4, Mishnah Berurah 89:19-20. However, Halichos Shlomo 2:11 footnote 50 points out that the formulations of the Shulchan Aruch and especially Shulchan Aruch Harav indicate that the prohibition applies solely to Shacharis. See also Siach Halacha 19:17

⁵⁷ Halichos Shlomo 2:11:16, Piskei Teshuvot 232:3

⁵⁸ Cf. Pri Megadim, Eishel Avraham 640:15 and Shut Igros Moshe O.C. 3:93 regarding the mitzvah of Sukkah, and Avnei Nezer O.C. 321 regarding escaping one's obligation in general

⁵⁹ Chavos Yair 115. Halichos Shelomo Tefillah 5:4 (pg. 61) writes that R. Shlomo Zalman Auerbach thought that it was not permitted to

travel for pleasure to a place without a minyan, as does R. Moshe Feinstein in Igros Moshe O.C. 2:27. R. Zalman Nechemiah Goldberg's comment in Halichos Shlomo on Tefillah pg. 358 discusses this issue.

⁶⁰ Halichos Shlomo ibid. Shevet Ha'Levi 6:21:3, Ishei Yisroel 12:2

⁶¹ Shabbos 32b, Rambam Hilchos Rotzeach Chapter 11, Shulchan Aruch C.M. 427:8 and Y.D. 116, see also Mesilas Yesharim Ch. 9

⁶² Shut Minchas Shelomo 2:37, see also Shut Binyan Tzion 137 and Shut Chasam Sofer Y.D. 338

⁶³ Shut Igros Moshe Choshen Mishpat 104

⁶⁴ Rambam Hilchos Melachim 5:9, Chochmas Adam Shaar Mishpetei HaAretz 11:14

⁶⁵ Rambam ibid. Shulchan Aruch Y.D. 342:1, Pe'as Hashulchan 1:11

⁶⁶ ibid.

⁶⁷ Tashbetz 3:288

⁶⁸ Shut Tzitz Eliezer 10:42, Mishnah Berurah 531:14 and Magen Avraham 531:7

4. There is a prohibition to move to Egypt,⁶⁹ but most assume that this does not apply to visiting Egypt.⁷⁰
5. A wife has a right to demand that her husband does not undertake a particular trip, even if he says he must do so for business.⁷¹
6. A student should ask permission from his teacher before embarking on a trip,⁷² even if traveling for the purpose of a mitzvah.⁷³

Preparing for a Trip

1. One should not travel without his tefillin.⁷⁴
2. Before traveling, one must make sure that he or she has enough food and water for possible delays, as well as water for the purpose of hand washing.⁷⁵
3. It is a good practice to give charity both before embarking on a journey and once one arrives.⁷⁶
4. One should ensure that his or her travel plans will not involve violations of halakha. Most poskim, however, say that a kohen does not need to check if a plane's path will be flying over gravesites.⁷⁷

While Traveling

1. It is important to learn Torah while traveling.⁷⁸
2. When traveling through an area that is considered to be more dangerous for Jews than non-Jews, one may dress as a non-Jew, provided that one is not violating a prohibition (of kilayim, etc.) by doing so.⁷⁹ Some say that this is true even when traveling in an area that is not known to be specifically more dangerous for Jews.⁸⁰

⁶⁹ Rambam Hilchos Melachim 5:8

⁷⁰ Sanhedrin Yerushalmi 10:8, Shut Radvaz 4:73

⁷¹ Shulchan Aruch E.H. 76:5

⁷² Rama Y.D. 242:16

⁷³ Kaf Hachayim O.C. 110:17

⁷⁴ Aruch Hashulchan O.C. 110:5, Mishnah Berurah O.C. 110:20

⁷⁵ Kaf Hachayim 110:23

⁷⁶ Sefer Chassidim 1056, Kaf Hachayim 110:27

⁷⁷ Shut Betzel Hachochmah 2:82, Tzitz Eliezer 12:62:10, Mishneh Halachos 9:226

⁷⁸ Eliyah Rabbah 110:8, Aruch Hashulchan O.C. 110:15, Kaf Hachayim 110:24

⁷⁹ Bach Y.D. 147

⁸⁰ Shach Y.D. 147