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A TRAIL OF TWO CITIES

Tefilas Haderech in Suburban Driving

Adapted from a shiur by Rabbi Ari Stauber

When the lonely road gets crowded. *Chazal* instituted a prayer, *Tefilas Haderech*, to be recited by travelers for protection from the dangerous conditions inherent in travel.

To say it, one must first be a traveler. A traveler is one who has departed his city. A person traveling within his city never says *Tefilas Haderech*.

Even if he is leaving the city and thus qualifies as a traveler, only one who is exposed to the dangers of the road says *Tefilas Haderech*. The twin dangers to which *Chazal* addressed the *tefila* are bandits and wild animals. Because both types of creatures fear large groupings of people, they tend to avoid population centers. *Chazal*, explains the Rosh, identified the distance from cities at which *listim* and *chayos ra'os* become an issue as one *parsa*, which R' Moshe Feinstein converts to 2.7 miles.

Because the *parsa* is only a measure of danger, a place that is *huchzak b'sakana* has no distance requirement. For example, soldiers on patrol outside city gates in wartime are vulnerable travelers the moment they step outside the gates, and they must say *Tefilas Haderech*. Traveling in a heavy snowstorm qualifies as well.

The Biur Halacha considers the question of one who is traveling the requisite *parsa* from his city, but the road to his destination is dotted with other settlements. Because the entire stretch of road is within a *parsa* of one town or another, none of it is suitable for *listim* or *chaya ra'a* infestation, so there is no danger that would mandate the *tefila*. But perhaps we ought to apply *lo plug*, the general principle that *Chazal* don't differentiate in the application of their enactments among situations, even where the underlying reason doesn't pertain.

The picture the Biur Halacha paints is representative of most metropolitan areas today. In the New York suburbs, one would be hard-pressed to find a spot that isn't within a 2.7-mile radius of any settled area, so a jaunt from Monsey or Brooklyn to Lakewood, for example, would be subject to the Biur Halacha's dilemma. So why do people say *Tefilas Haderech* on these trips? Given that *safek brachos l'hakel*, shouldn't we refrain?

R' Yaakov Kamenetsky answered that *brachos* of *tefila* are unlike other *brachos*.

In *tefila*, it is preferable that one pray by himself rather than listen to the *chazzan* and employ *shomaya k'oneh*. If he has the ability, he doesn't even have a choice: *Chazaras Hashatz* was established for people unable to daven on their own, because everyone should develop a personal relationship with his Creator. Not so with other *brachos*, which anyone can hear from another.

Therefore, in the case of a *tefila* we don't say *safek brachos l'hakel*. One who is unsure if he said *ya'aleh v'yavo* in his Yom Tov davening, davens again. As Rabbi Yochanan says (Brachos 21a), "Would that man would pray all day long."

Like with *shemoneh esrai*, if one knows how to say *Tefilas Haderech*, he shouldn't be *yotzai* with someone else's recitation. And there is no problem saying it *misafek*.

According to the Chazon Ish, this is not an issue: The *shiur parsa*

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The Bais Hava'ad on the Parsha
Bring the Parsha to Life!

Highlights of a shiur by Rabbi Moshe Zev Granek

MOTHER, IN LAW: EISAV'S KIBUD AIM

Definitely not a Mama's boy.

וַיִּשְׂטֹם עֵשָׂו אֶת יַעֲקֹב עַל הַבְּרָכָה אֲשֶׁר בֵּרֲכוֹ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יְמֵי אֵבֶל אָבִי וְאַהַרְגָה אֶת יַעֲקֹב אָחִי

Eisav despised Yaakov for the blessing that his father had blessed him. And Eisav said in his heart, "Let the days of my father's mourning approach, and I will kill Yaakov my brother." (Bereishis 27:41)

Rashi explains that Eisav didn't want to cause pain to his father by killing Yaakov while Yitzchok lived. Rabban Shimon ben Gamliel famously declared (Beraishis Rabbah 65:16) that his own attainments in the mitzva of *kibud av* didn't reach 1% of Eisav's.

Strangely, though, we don't find that Eisav similarly honored his mother. Indeed, here he displays no compunctions about murdering his brother in *her* lifetime.

For whatever reason Eisav, a murderer, observed the mitzvah of *kibud av* so scrupulously, why didn't

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spotlight

Did you know that the Bais HaVaad Kehilla Division has an active center in the Midwest? Under the leadership of Rabbi Dovid Aron Gross, shlit'a, a prominent community rav in Cleveland, the Midwest division fills a gaping void in the area of business halacha and halachic conflict resolution.

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doesn't apply at all to automobile travel, because it is *huchzak b'sakana* due to the risk of collision. As long as one is driving outside the city, he must say *Tefilas Haderech*. He is challenged by the Brisker Rav and R' Shlomo Zalman Auerbach, who argue that only dangers that existed in *Chazal's* time can create a *makom she'huchzak b'sakana* and set aside the *parsa* requirement.

May we always reach our destinations *l'chayim, l'simcha, ul'shalom*.

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The Bais Havaad on the Parsha — Bring the Parsha to Life!

he feel similarly obliged with regard to his mother?

When a *pasuk* in the Torah includes multiple commands, the Ramban, in contradistinction to the Rambam, maintains they they are counted as different mitzvos—unless they share a theme. He also appears to write that *kibud av v'eim* is a single mitzva. Presumably, he reasons that honoring one's father and honoring one's mother share the theme of *hakaras hatov*.

Birkei Yosef (Y.D. 240:13) quotes Imrei Noam that a parent cannot waive a child's *kibud av v'aim* obligation. He disagrees.

R' Berel Povarsky (*shiurim*, Sanhedrin 5b) explains their *machlokes* to be about another debate among *Acharonim*: The Birkei Yosef's view, he says, is that *kibud av v'aim* is a *mitzva bain adam l'chaveiro*, a debt owed the parent by the child as *hakaras hatov*, so the parent can forgive it. The Imrei Noam, however, holds it to be *bain adam laMakom*, because it's simply a Divine decree, so the parent has no standing to set aside the obligation.

Now we can understand Eisav. According to the Imrei Noam's approach, there is no reason to assume that honoring fathers and honoring mothers have a common basis. For this reason, Eisav—following the Ramban's methodology—considered them to be separate mitzvos. And he only kept the one.

The Daf in Halacha

Bring the Daf to Life!

מסכת מנחות

This Week's Topics

RAV ARYEH FINKEL

דף צ"א	Libations in Limbo
דף צ"ב	Semicha Studies
דף צ"ג	Confessing the Sins of Others
דף צ"ד	The Shulchan & It's Accessories
דף צ"ה	Desert Departure Time
דף צ"ו	The Shulchan on Display
דף צ"ז	Assembly Required: the Shulchan on Shabbos

FROM THE HOTLINE

Interesting questions* from our halacha hotline

Our father passed away recently leaving a valuable gold seder plate for all five of us. It is sold in the stores as a seder plate for approximately $12,000, but the gold dealers will only pay us around $7,000 for the value in gold. One of our brothers wants to buy it off the rest of us for $7,000 and he will give the money now. However, another brother wants to pay $12,000 but he will pay it in installments.

What should we do?

* identifying details changed

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