

# Orchos HaAmud

Weekly Presentation Highlighting an Amud of the Week



## AMUD HAYOMI PROGRAM DETAILS



**Daily Amud**  
7 Amudim weekly



Completion of Shas  
within 15 years



Online shiurim  
platform with  
video and audio



Optional monthly  
bechinos with  
stipends



Daily live shiurim  
and chaburo  
worldwide



4 unique levels



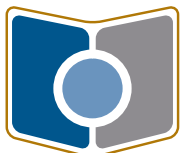
Supplemental  
resource material



Convenient  
pocket luach



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## BERACHOS 29B

BY RABBI AVIGDOR BERENSTEIN

Eliyahu [the Navi] said to Rav Yehuda, brother of Rav Solo the Chassid, “Do not get angry and you will not sin, do not get drunk and you will not sin, and when you travel, discuss with your Creator and then travel.” What is [meant by] “discuss with your Creator and then travel”? Rabi Yaakov said in the name of Rav Chisda, “This refers to *Tefilas Haderech*.” (Brochois 29b)

Why does the Gemara call *Tefilas Haderech* “discussing with one’s Creator”? *Rashi* says it means to ask permission, meaning that one should consult with *HaKadosh Boruch Hu* and ask permission. This is puzzling. Where in *Tefilas Haderech* is there a hint of a consultation or seeking advice as to whether we should travel or not? It is just a request for protection and success. Furthermore, even if one does intend to consult with *Hashem* about traveling, how does he receive an answer?

We should also mention the *Meiri*’s comments on this subject. The *Gemara* later (30a) explains that *Tefilas Haderech* is said when one has begun traveling, and clarifies, “Until when? Until a *parsha*.” *Rashi* interprets the question and answer; the question is until how far into one’s journey may he say *Tefilas Haderech*, and the answer is until he has traveled a *parsha*, but after that he may not say *Tefilas Haderech*. The *Rishonim* (*Shita Mekubetzes*, *Rabeinu Yonah*, *Rosh*) ask on *Rashi*’s explanation that since he is still in danger and needs protection, why can’t he say *Tefilas Haderech*?

The *Meiri* justifies *Rashi*’s explanation. Since the *Gemara* describes *Tefilas Haderech* as consulting *Hashem* and defines it as asking permission, it is appropriate only at the beginning of one’s journey. Once he is well on his way, there is no point in asking permission. We see from the *Meiri* that not only is asking permission an aspect of *Tefilas Haderech*, but it is also indispensable; when asking permission is inappropriate, this *tefila* cannot be said. This makes understanding the concept of asking permission even more important.

The *Elya Raba* (110:8) cites the *Sheila Hakadosh* who explains this *Gemara*

based on the *Gemara* further (34b), where Rabi Chanina ben Dosa said after *davening* for a sick person, whether the person would live or die. When he was asked how he knew, he replied that if his *tefila* flowed smoothly, he knew that it was accepted and the person would live, but if not, then he knew that it had been decreed that the sick person would die, and that was why he was unable to *daven* for him. The *Shela* says that, similarly, if one’s *Tefilas Haderech* flows well and he can concentrate, he may be sure that his *tefila* was accepted, but if he cannot concentrate, he must suspect that his *tefila* was not accepted, and he should not travel. This is the asking permission to which the *Gemara* refers. The *Maharam Shif*, in his *drushim* printed at the end of his commentary on *Chulin*, also alludes to this explanation.

The *Tzlach* on this *Gemara* says the same idea but adds that not everyone can rely on this. Only someone of the caliber of Rabi Chanina ben Dosa can accurately assess the flow of his *tefila*. If so, the question remains, how can ordinary people consult with *Hashem* before traveling?

Rav Shimshon Pincus *ztz”l* (*She’arim Bitfila* p. 108) offers an amazing answer to this question. He relates that one of the outstanding students of the Yeshiva of Mir in Poland wanted to travel to

Warsaw, but since the custom in the Yeshiva was that before leaving, one would first take leave of the *Mashgiach*, Rav Yeruchom Levovitz *ztz”l* and receive his blessing, before leaving, he walked up the steps to the *Mashgiach*’s room. On the stairs, he thought about what he would say if the *Mashgiach* were to ask him the reason for his trip. Somehow, the reason for the trip did not seem sufficient. He thought of mentioning another factor that had motivated him to make the trip, but it also did not seem to justify his trip. He continued thinking in this way until he decided that he really had no valid reason to travel to Warsaw. He returned to his room, unpacked his valises, and stayed in the yeshiva. Although his initial thought was that he needed to travel to Warsaw, when he had to face a great man with a critical lens and explain to him why he was traveling, he rethought the matter and concluded that the trip was unnecessary.

This is how Rav Pincus *ztz”l* explains our *Gemara*. When one says *Tefilas Haderech*, asking *Hashem* to grant him success and thinking about his trip, he realizes that he must justify his asking *Hashem* to lead him to safety. Thus, he is likely to reconsider whether or not his trip is worthwhile, and whether or not it is appropriate for him to travel.

*Amud HaYomi recently began its 1st cycle through Shas with Masechta Brachos! This historic initiative will enable deeper comprehension of Shas. Additionally, there are optional monthly bechinos with stipends, which affords one a much greater opportunity to be koneh Shas through Dirshu’s proven retention and accountability methods.*

### UPCOMING AMUD HAYOMI LIMUD SCHEDULE

DAF HAYOMI	AMUD HAYOMI	DATE	תאריך	יום
בבא קמא לח	ברכות כט:	12/10/23	כז כסלו	א
בבא קמא לט	ברכות ל.	12/11/23	כח כסלו	ב
בבא קמא מ	ברכות לו:	12/12/23	כט כסלו	ג
בבא קמא מא	ברכות לא.	12/13/23	א טבת	ד
בבא קמא מב	ברכות לב:	12/14/23	ב טבת	ה
בבא קמא מג	ברכות לד.	12/15/23	ג טבת	ו
בבא קמא מד	ברכות לו:	12/16/23	ד טבת	שבת
בבא קמא מה	ברכות לז.	12/17/23	ה טבת	א
בבא קמא מו	ברכות לח:	12/18/23	ו טבת	ב
בבא קמא מז	ברכות לט.	12/19/23	ז טבת	ג
בבא קמא מח	ברכות לו:	12/20/23	ח טבת	ד
בבא קמא מט	ברכות לז.	12/21/23	ט טבת	ה
בבא קמא נ	ברכות לח:	12/22/23	י טבת	ו
בבא קמא נא	ברכות לו:	12/23/23	יא טבת	שבת