The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Jun 11, 2026 ■ כ"ו סיון, תשפ"ו
סימן צ' סעיף י"ג-י"ח

Overview

Siman 90 Seif 13:

It is permitted to spit in the *Bais HaKnesses* but one must step on it or cover it with reed.

- It is prohibited to spit while saying *shemone esrei*. (M.B. 42)
- Shulchan Aruch means that if there is a pile of reeds or straw in the *Bais HaKnesses* one should spit into that pile. (M.B. 46)

Siman 90 Seif 14:

A person should arrive early in the Bais HaKnesses so that he could be counted amongst the first ten who arrived.

Siman 90 Seif 15:

If a person is left alone *davening* in a *Bais HaKnesses* in a field or even in a *Bais HaKnesses* in the city if he is *davening ma'ariv* (at night) his friend is obligated to wait for him to finish his *tefila* so that he should not become distracted while *davening* (Some are stringent about this during the day and in our *Bais HaKnesses* that is in the city).

- This *halacha* is limited to where everyone walked in together but if he entered late in a way that he knew he would not finish with everyone else one is not obligated to wait for him but it is pious to do so. (M.B. 48)

Siman 90 Seif 16:

If someone is travelling and he reaches a city and would like to sleep there if there is a place to *daven* with a *minyan* in the next four *mil*, he is obligated to travel there. If the *minyan* is behind him he must go back a *mil* to be able to *daven* with them.

- In the morning if one could reach a *minyan* that will *daven* on time that is within four *mil*, one should travel there to *daven*. (M.B. 49)
- Travelling to the side is the same as travelling backwards. (M.B. 50)
- This *halacha* assumes that one will not have to travel by himself and that he will still be able to reach his destination while it is day. (M.B. 51)
- Regarding one's house any direction is comparable to a traveler going out of his way, therefore, he is not required to travel more than a *mil* to *daven* with a *minyan* but at night he is not required to travel at all. This *seif* is a strong rebuke against those who don't bother to *daven* with a *minyan*. (M.B. 52)

Siman 90 Seif 17:

There is an opinion who maintains that one may not rise early to travel from a city that has a *minyan* [and miss *davening* with a *minyan* ed.] **if he will be able to reach his destination while it is yet day and so that he should not have to travel by himself.**

- Shulchan Aruch refers to someone who travels for personal needs. (M.B. 53)
- If there is a caravan leaving now and one does not want to miss it he may leave with them. (M.B. 54)

Siman 90 Seif 18:

A permanent *Bais HaMidrash* is more sanctified than a *Bais HaKnesses* and it is a *mitzvah* to *daven* there more than in a *Bais HaKnesses* assuming that he will *daven* with a *minyan*. Some say that even if one will not *daven* with a *minyan* it is preferable to *daven* in a *Bais HaMidrash* which is permanent but this is limited to those for whom Torah is their profession and they do not engage in any other activity. Nevertheless, one should not accustom himself to follow this practice so that the unlearned should not learn from his behavior and stop coming to the *Bais HaKnesses*. Certainly one should not engage in Torah study in the *Bais HaKnesses* while the *tzibbur* is reading *selichos* or supplications.

- Even if there are more people davening in the *Bais HaKnesses* the *Bais HaMidrash* is a better place to *daven*. This, however, is limited to one who learns there and does not want to lose time walking to the *Bais HaKnesses*. In the event that it is a public *Bais HaMidrash* its sanctity is certainly greater than the sanctity of a *Bais HaKnesses* and one should *daven* there with a *minyan* even if he does not study Torah there. (M.B. 55)
- Shulchan Aruch refers to a person who does not interrupt his Torah study except for his essential needs. Certainly one who teaches students should not lose time to go the *Bais HaKnesses*. (M.B. 56)
- If someone already *davened* and is there just to answer *kaddish* and *borchu* he is permitted to study Torah. (M.B. 57)

Halacha Highlight

Travelling to reach a *minyan*

Shulchan Aruch Siman 90 Seif 16

אם לפניו עד ארבעה מילין מקום שמתפללים בעשרה וכו'

If ahead within the next four *mil* there is a place that *davens* with a *minyan* etc.

Shulchan Aruch (סעי' ט"ז) discusses a person who is travelling and he reaches a city in which he is interested in taking up lodging for the night. In that city there is no *minyan* but in another city there is a *minyan*. He rules that if the city with the *minyan* is four more *mil* in the direction that he is travelling he must continue to travel that additional distance in order to be able to reach the city with the *minyan*. In the event that the closest *minyan* would require him to go backwards or out of his way to the side (מ"ב סק"נ) he is only required to travel one *mil* to reach a *minyan*.

Poskim note that although this *halacha* is framed with measurements of distance the *halacha* is that it is time related. The time it takes to walk four *mil* is 72 minutes and the time it takes walk one *mil* is 18 minutes. Accordingly, if someone is driving and is ready to find a place to sleep for the night but knows that if he were to drive another 72 minutes he would reach a place that has a *minyan* he is required to do so. Mishnah Berurah (ס"ק נ"א) mentions that the additional travel is required only if it will be done during the day but one is not required to travel an additional distance if that would mean that he would not reach his destination until after nightfall. Nowadays that there are lights on the highways and streets, Rav Chaim Kanievski (אשי ישראל פ"ח הע' ע"ח) entertains the possibility that one would be required to continue travelling to reach a *minyan* that is 72 minutes ahead even though some of that travel would occur at night.

Mishnah Berurah (ס"ק נ"ב) writes that one who is in his home is only required to travel one *mil* or 18 minutes in order to get to a *minyan*. Kaf HaChaim (אות ק"ז) disagrees and maintains that in one's city one is required to travel whatever the distance is to reach a *minyan* as long as it is within the city limits. Rav Moshe Feinstein (אג"מ ח"ב סי' כ"ז) writes that within one's city it is logical that one would have to travel more than a *mil* but since no other measurement was given one need not travel more than a *mil*.

Stories to Share

The Song of Torah

מ"ב ס' צ', ס"ק נ"ה: "מכל מקום בית המדרש

A certain man learned the entire day in a beis midrash. There was a minyan where he learned all day, but there was also a huge minyan in his city. Although we find on today's amud that one should daven where he learns even if more people daven in the local synagogue, this man chose to pray in shul. When asked why, he gave an interesting explanation.

"I am not certain that this applies to me. After all, a beis midrash is superior because one learns in it. But I always learn at least one daf before davening. Who is to say that davening where I learn all day is preferable to davening in a shul with more people where I also learn?"

But when this question reached the Kaf Hachaim, zt"l, he ruled that this person should pray in the beis midrash. "Even if one will learn in the shul, it is still preferable to daven where one learns more. One should daven in the place of rinah, the song of Torah—the place where he learns the most."

כף החיים, ס' צ', ס"ק פ"א

A certain man lived very close to the shul in town. The windows of his home looked into the windows of the shul and he could see and hear the minyan davening. This man wondered whether he should go to shul and daven with a minyan or pray "with the minyan" while remaining in his home where he learned all day. Davening in another domain with a minyan one can see allows one to join with them, but only b'dieved. Then again, davening at home is also more ideal since one should pray where he learns.

The Kaf Hachaim ruled that he should indeed daven in his home. "It is obvious that davening at home in such a case is preferable."

שם,ס"ק פ"ג