The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jun 21, 2026 ■ ו' תמוז, תשפ"ו
סימן צ"ד סעיף ט'-סימן צ"ה סעיף ד'

Halacha Highlight

Standing with one's feet together

Shulchan Aruch Siman 95 Seif 1
יכוין רגליו זה אצל זה בכיון
One should align his feet one next to the other

Shulchan Aruch (סי' צ"ה סע' א') writes that one should place his feet next to one another when *davening* the *amidah* so that they appear as one in order to resemble the angels. Bais Yosef cites Rabbeinu Yonah who writes that there are those who assert that one should leave a space between the front of his two feet (i.e. by his toes). Since a *pasuk* describes the feet of angels as resembling the feet of calves it follows that there should be space between the front of one's two feet similar to the appearance of a calf's foot. Rabbeinu Yonah disagrees and notes that the Gemara only mentions placing one's feet next to one another. Olas Tamid (סק"ב), however, writes that it is a pious practice for one to leave space between the front of his two feet. Elya Rabba (סק"א) disagrees with Olas Tamid and contends that according to Rabbeinu Yonah it is a practice that one should not follow.

Nimukei Orach Chaim (סי' ע"ד) writes that someone who is old or sick and would find it difficult to stand with his feet together is allowed to *daven* with his feet apart. This is especially true for those people for whom it would diminish their ability to concentrate on their *tefila* if they stood with their feet together. Aruch HaShulchan (סע' ב') asserts that in such a circumstance if it is easier for the elderly or ill person to stand with one foot directly in front of the other he should stand in that manner. His reasoning is that even if one cannot stand in the manner that resembles angels he should at least stand in a manner that is reminiscent of the *kohanim* who walked heel-toe and according to some authorities (טור בשם הירושלמי) one should stand in prayer in a manner reminiscent of the *kohanim*. Rav Moshe Feinstein (חי"ח סי' ל"ח אות ו'), however, opposes the practice based on the principle that one should not do something that will be strange to others; rather one should stand with his feet as close together as he can.

Stories to Share

Time Management

ש"ע ס' צ"ד, ט': "מי שהוכרח להתפלל מיושב כשיוכל צריך לחזור ולהתפלל מעומד..."

Many women have a hard time finding time to daven. At a certain time during life, it seems as though the house is filled with small children who must be made ready and sent off to school in a happy and efficient way. And often the wife must then rush to work. Even if the husband helps in the home this can still be very taxing, leaving neither parent a minute to themselves before they must move on with their duties for the day.

One mother had a demanding schedule. She woke up fairly early to see her children off and then rushed off herself to catch the bus to work in a local public school. Her bus ride was just long enough for her to daven—sitting down, of course. Although she had a break in midmorning, this was often after the zeman tefillah. During her break she had a free classroom and could daven standing up. Although she knew that the best solution was to wake up earlier and daven before rousing the kids, she did not think she could manage this extra obligation. It is not surprising that she wondered which option was better. Should she daven on the bus, sitting down but on time, or standing but after the zeman tefillah? Her local Rabbi was unsure since davening sitting down is a special b'dieved which should require one to repeat his or her tefillah. Although the Mishnah Berurah rules that one should not repeat his tefillah, perhaps davening late is better, especially for a woman?

When this question was brought to Rav Chaim Kanievsky, zt"l, he quickly got to the point: "She should daven while traveling."

דולה ומשקה, ע' ס"ח

Overview

Siman 94 Seif 9:

Someone who is forced to *daven* while sitting, when he is able he must *daven* again while standing and is not required to add anything to that *tefila*. Someone who was travelling and is near a motel, if he is able to turn off the road to *daven* in a place where he won't be interrupted by travelers he should do so rather than *daven* in a motel of idolaters so that they should not distract him. If he is not able to turn off the road where he won't be interrupted he should *daven* in a corner of the motel.

- Authorities agree that according to halacha one who davened sitting is not required to daven a second time and this is the practice of travelers. (M.B. 27)
- A hotel of idolaters will certainly contain abominations and it is improper to bring sacred items there. (M.B. 29)
- Rema means that when forced to daven in a motel of idolaters one should find a quiet corner where one will not be interrupted without regard for the presence of idols. If an idol hangs on the eastern wall one should daven facing a different direction. (M.B. 30)

Siman 95 Seif 1:

One's feet should be next to one another as though they are one so that one should resemble angels, about whom it is written ורגליהם רגל ישרה, meaning their feet appear as one. (Some say that when one *davens* he should take three steps forward in the manner in which draws close and approaches a task one is obligated to perform.)

- B'dieved if one did not align his feet he fulfilled his obligation. (M.B. 1)
- Even one davening while sitting in a wagon should have his feet next to one another. Additionally, one should not lean back, stretch out his feet, or place one leg on another since these are haughty postures; rather one should sit with his head bent over. (M.B. 2)
- It is unnecessary to take steps back in order to take three steps forward but the common custom is to step backwards. (M.B. 3)
- Darkei Moshe in the name of Maharil writes that during shacharis he would stand up for *shemone esrei* at the phrase תהלות לק-ל עליון, during *mincha* when the *shaliach tzibbur* would take his place and during *maariv* when the *shaliach tzibbur* begins *kaddish*. (M.B. 3)

Siman 95 Seif 2:

One must bow his head so that his eyes face the ground and he should imagine as though he is standing in the Bais HaMikdash and his heart should be directed towards Heaven.

- Bach writes that before davening one should look out the window towards Heaven to subdue his heart. (M.B. 4)
- Later authorities write that one who does not close his eyes during shemone esrei will not merit seeing the Divine Presence when he dies but if his eyes are open to look in the siddur there is no issue. (M.B. 5)

Siman 95 Seif 3:

One should place his hands over his heart with his right hand over his left and stand as a slave before his master in awe, fear and trepidation One should not place his hands on his legs since this is a haughty posture.

- Proper posture depends upon local customs. Kabbalists write that one's arms should be over his heart with his right arm over his left and his thumb should be bent into his palm. (M.B. 6)
- One should sway while he *davens*. (M.B. 7)

Siman 95 Seif 4:

One should also stand with his feet together when saying *kedusha* with the *shaliach tzibbur*.