The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jul 5, 2026 ■ כ' תמוז, תשפ"ו
סימן ק"ז סעיף א'-ב'

Overview

Siman 107 Seif 1:

If one is uncertain whether he *davened* he should *daven* again but is not required to add something to the second *tefila*. If he knows that he *davened* he may not *daven* again unless he adds something to his *tefila* and by adding something to his *tefila* he may voluntarily *daven* as many times as he wants. One may not repeat *mussaf* since *mussaf* may not be said on a voluntary basis. On Shabbos and Yom Tov one does not *daven* on a voluntary basis. If one began *davening* thinking that he had not yet *davened* and then realized that he *davened* he should stop immediately, even if he is in the middle of a *beracha* and even if he can add something to the second *tefila*.

- One should stipulate, "If I did not *daven* this will count towards my obligation and if I did *daven* this should count as a voluntary *tefila*." (M.B. 2)
- There is a disagreement whether one who is uncertain whether he davened ma'ariv should daven again and the preferred approach is to add something to the tefila when he davens the second tefila. (M.B. 2)
- The second tefila may not be recited with the intent to fulfill an obligation. The reason it is necessary to add something in the voluntary tefila is to make it clear that one is davening in a manner of supplication rather than to fulfill an obligation. (M.B. 4)
- Later authorities write that regarding mussaf and the tefilos on Shabbos and Yom Tov if one is uncertain whether he davened he may not repeat the tefila since these tefilos may not be said on a voluntary basis. (M.B. 5)
- The reason is that voluntary *korbanos* are not offered on these days. (M.B. 6)
- Shulchan Aruch's ruling applies when one began *davening* thinking that he had not yet *davened* but if he began *davening* because he was uncertain whether he already *davened* and in the middle realized that he had already *davened* there is an opinion who maintains that one need not add something to the *tefila* and one may conclude that *tefila* as a voluntary *tefila*. Levush indicates that in this case he should conclude the *tefila* by adding something new. (M.B. 7)

Siman 107 Seif 2:

When the concept of adding something to the *tefila* is referenced, the intent is to add something that is consistent with the theme of the *berachos* to each of the *berachos* in the middle set of *berachos*. If one added something to even one of the *berachos* it is sufficient to indicate that the *tefila* is voluntary rather than obligatory. Some maintain that it is not considered as though one added something to the *tefila* unless he adds something that he did not need beforehand.

Halacha Highight

One who is uncertain whether he *davened*

Shulchan Aruch Siman 107 Seif 1

אם הוא מסופק אם התפלל

If one is uncertain whether he *davened* etc.

Shulchan Aruch (סעי' א') discusses the case of one who is uncertain whether he *davened* and he rules that he should *daven* again and it is unnecessary for him to add something to the second *shemone esrei*. Mishnah Berurah (סק"ב) explains that when he *davens* the second *shemone esrei* he must stipulate the following. "If I have not yet *davened* this *tefila* should apply towards my obligation and if I have *davened* this *tefila* should be considered a voluntary *tefila*." Although the general rule regarding *berachos* is ספק ברכות להקל—if one is uncertain about whether to recite a *beracha* he is lenient and does not repeat the *beracha*, regarding *shemone esrei* he *davens* again since it is a wonderful thing if one could *daven* voluntarily all day long.

Shulchan Aruch notes that since *mussaf* is not *davened* voluntarily, one who is uncertain whether he *davened mussaf* would not be able to repeat the *tefila* with this stipulation. Tur also notes that since the basis that one who is uncertain whether he *davened* may *daven* again is that he could stipulate that if necessary the *tefila* should be considered a voluntary *tefila*, on Shabbos and Yom Tov since one may not *daven* a voluntary *amidah* there is no option to repeat a *tefila* if one is uncertain whether it was already recited. Mishnah Berurah (סק"ה) also references this idea. If one finds himself in a circumstance in which he does not know whether he *davened* his options are to serve as *shaliach tzibbur* so that he could recite that *tefila* or at least pay close attention to the *shaliach tzibbur* as he says *chazaras hashatz* (פסקי תשובות אות א'). Sefer Chaye Moshe cites authorities who maintain that even on Shabbos one may repeat the *tefila*. One rationale for this position is that there are opinions that maintain that one is permitted to *daven* a voluntary *tefila* on Shabbos.

Stories to Share

The Empty Prayer

מ"ב ס' ק"ד,ס"ק א': "אם מספק אם התפלל וזר ומתפלל..."

On today's amud we find a sad case: one who forgot whether he davened.

We know that a mitzvah that is done without kavanah is like a body without a neshamah, as the Shulchan Aruch writes. Yet many people have such a hard time directing their thoughts that the situation discussed on today's amud is becoming less and less rare. Rav Wolbe, illustrated this failing with a true story,

"Once, a certain man was in the grocery, looking for various items required at home. He put aside one item after another. Strangely, just as he was reaching for the eggs, he felt a curious pain in his chest. After a moment he felt another pain and suddenly found himself...in shul davening shemonah esrei. The pains had been nothing more the obligatory rap on the chest during selach lanu!"

עלי שור

Although prayer without kavanah is very precious since it reaches the highest heights as the Nefesh Hachaim explicitly writes, it is also dead in a certain respect, like a body without a neshamah.

Rav Aharon of Karlin, zt"l, explains that such a tefilah is redeemable since it can be imbued with kavanah later. "Even when a person cannot daven with kavanah he must never refrain from davening in whatever way he can. Although for the present the tefillah without kavanah cannot ascend on high, when he will say a tefillah with kavanah he will revive all the 'empty' tefillos, enabling them to ascend on high on the 'coattails' of the prayer said with kavanah."

בית אהרן