

Standing for Chazarat Hashatz

1. There are differing opinions on whether one should stand during Chazarat Hashatz.¹ Most Ashkenaz poskim encourage one to stand.² The common practice among Sepharadim is to sit, although it is praiseworthy to stand.³ The practice of Rav Soloveitchik was to stand throughout Chazarat Hashatz with his feet together. Rav Schachter and other talmidim of Rav Soloveitchik follow this practice.⁴
2. Many poskim say that you should stand with your feet together until the conclusion of Hakeil Hakadosh.⁵ One must also be standing when the chazan reaches Modim Derabanan, because one cannot halachically bow from a seated position.⁶
3. If someone who normally sits finds himself in a congregation where the practice is to stand, he must stand with them.⁷

¹ The Rama OC 124:4 quotes from the Sefer Haminhagim that one should stand during Chazarat Hashatz. Mishna Berura 124:20 explains based on earlier acharonim (Gra 124:4 and S"A Harav 124:7) that, since the people in the congregation are fulfilling their obligation through Shomea Ke'oneh when the chazan recites it, it is as if they themselves are praying and should therefore stand. He also cites Pri Megadim (Mishbetzot Zahav 124:2) that, unfortunately, many people have neglected this old custom of standing and instead sit and talk.

On the other hand, Rabbi Yaakov Chagiz (Halachot Ketanot 2:80), attempts to prove that one may sit from the Gemara's comment in Yoma 87b that Shmuel would rise for the recitation of Viduy on Yom Kippur. If Shmuel had to rise for the Viduy, then he must have been sitting during the chazara, thus proving that one need not stand during the repetition. However, it could be that Shmuel wasn't feeling well enough to stand. He concludes that the prevalent custom in Sephardic communities was to stand and he sees that some people from Ashkenazic communities sit.

At first glance, the Rambam (Tefilla 9:3) seems to hold that one should stand, as he says that during chazarat hashatz "all are standing (עומדים) and listening." However, Chacham Ovadia Yosef (Shu"t Yechave Daat 5:11) and others point out that from the fact that the Rama did not bring this as a source, it is apparent that one can understand the Rambam as referring to being silent and still, not necessarily standing on one's feet.

² Kitzur S"A 20:1 writes that someone who can easily stand should do so. Aruch Hashulchan 124:9 writes that the practice of God-fearing Jews is to stand if they are healthy. See Piskei Teshuvot 124:10 who cites poskim on both sides of this issue.

³ Interestingly, although many Sephardic Acharonim included the Chida (Keshet Godel 18:12), Kaf Hachaim Palacci 15:53, Ben Ish Chai Year 1 Teruma 10 and Kaf Hachaim Sofer 124:24 strongly encourage standing, Chacham Ovadia Yosef (Shu"t Yechave Daat 5:11) writes that the common practice among Sepharadim is to sit and that this practice has what to rely on. Nevertheless, he adds that *Hamachmir tavo alav beracha*.

⁴ Rav Schachter (Nefesh Harav pg. 123-124) quotes from Rav Soloveitchik that chazarat hashatz is offered as a Tefillat

Hatzibbur. Tefilla **Betzibbur** is when ten people get together to offer individual prayers. Tefillat **HaTzibbur** is the prayer of the tzibbur, which is fulfilled through the repetition of the shemoneh esrei, with the chazan offering a prayer on everyone's behalf, like a Kohen offering a korban on behalf of the congregation. To fulfill the second part, the Rav would stand with his feet together for the entire chazara. See there for other ramifications of this distinction. Rav Willig stands with his feet together, but mostly because it makes it easier to focus, as per the comment of the Pri Megadim (above note 1).

⁵ Yechave Daat 5:11 writes that even if one sits for the rest of Chazarat Hashatz, he should stand with his feet together until the conclusion of Hakeil Hakadosh based on Darkei Moshe 125:2 citing the practice of the Maharil. Aruch Hashulchan 95:5, Eliya Rabba 95:7, Kaf Hachaim Palacci 15:58 write similarly. Shevet Halevi OC 3:15:6 explains that the entire beracha has the status of kedusha itself, and the amen afterwards includes the kedusha and the beracha. This is reflected by Magen Avraham 66:6. The Dirshu Mishna Berura 125:12 cites Rav Chaim Kanievsky in She'elat Rav p. 196 that one may move after Yimloch, and Tefilla Kehilchata writes that the majority of poskim rule likewise. Rav Shlomo Zalman Auerbach (Halichot Shlomo Tefillah 8:60) maintains that on Rosh Hashana and Yom Kippur when there is a long time between Kedusha and Hamelech Hakadosh, it isn't necessary to stand until Hamelech Hakadosh.

⁶ Shu"t Yechave Daat 5:11, Yalkut Yosef 127:1, Ishei Yisrael 24:38, Halichot Shlomo Tefillah 9: note 35

⁷ Chacham David Yosef (Halacha Berura 124:15). He cites Derech Eretz Zuta Perek 5, which states that a person should not be sitting among those who stand, or standing among those who sit, as a general rule: one shouldn't differ from the custom of the people. לא יהיה אדם יושב בין העומדים, ולא עומד בין היושבים וכו', כללו של דבר אל ישנה אדם ממנהג הבריות. Rav Schachter agrees. However, Rav Schachter adds that if the rabbi of the congregation is sitting (for reasons other than health), one should not stand. See [Halachayomit](#) who writes that on one occasion a student asked if he was allowed to be machmir in front of his Rebbe, and Chacham Ovadia responded that he would be allowed because ideally he would want to stand but his legs at the time were too weak.