ח. מותר לנעול נעלים שיש עליהם ערדליים (כיסוי גומי שרגילים להלביש על המנעלים בימות החורף), ואין זה בכלל לבישת שני בגדים יחד. [תשובת כתב יד למרן הראש"ל]

אולם לגבי הגרבים שלובש ברגליו, יש לחוש שלא ללבוש שני גרבים ביחד זה בתוך זה, ויש בזה חשש שכחה. [יפה ללב אות ג, ותשובת מרן הראש"ל שם]

ט. יש אומרים שצריך ליזהר גם בפשיטת הבגדים, שלא לפשוט ב' בגדים ביחד. [יוסף אומץ, מנחת אהרון]. ויש אומרים שאין לחוש בזה אלא בלבישה בלבד. [הליכות שלמה, תפלה עמ' כב] ואף שהעיקר להקל בפשיטת הבגדים, מכל מקום נכון ליזהר בזה. ובפרט שאם יפשוט ב' מלבושים יחד, יש לחוש שאחר כך ילבשם יחד. [עי' בשו"ת יין הטוב סו"ס יא, ובילקו"י עמ' ריח]

Day 24

Shoes and galoshes

8) It is permissible to put on shoes that have been inserted into galoshes. This does not transgress the rule regarding donning two garments at the same time.[75] Nonetheless, it is forbidden to insert one sock inside another and put them on at the same time. Such a practice might adversely affect one's memory.[76]

Taking clothes off

9) Some *Poskim* ruled that one must make sure to take off one's clothes one at a time as well. Others ruled that the halakha applies to donning clothes only, but one may take off two or more garments at the same time. Anyone who wishes to be lenient in this matter may do so, but it is recommended to take off one's garments one at a time. If someone leaves one garment tucked into the other, he will likely put them on that way afterward as well.[77]

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75. The *Arukh Hashulḥan* (2:6) asserted that the rule regarding donning two garments at the same time does not apply to shoes, but he did not explain this ruling. Harav Tzevi Pesaḥ Frank (*Har Tzevi*, glosses on the *Arba'a Turim*) cited the responsa *Mattat Yado* permitting shoes inside galoshes because the rule of the Arizal does not apply to garments made of rubber. The responsa *Tzitz Eliezer* (Vol. VII, #2:1) challenged this, since the basis of this halakha is the appearance of the supernal lights, and that does not depend on the garment's material.

Maran the Rishon Letziyon (a handwritten responsum printed in the *Yalkut Yosef* Vol. I, page 222) ruled leniently regarding shoes and galoshes, explaining that shoes of any type are not connected to any supernal light since shoes possess a degree of spiritual impurity. Therefore, one may don two shoes at one time. He continued to discuss whether the term garment applies to shoes regarding other areas of halakha.

76. The *Yafe Lalev* (2:3) states that one must not don two socks at the same time, so that one's memory would not be affected. Maran the Rishon Letziyon, in the responsum mentioned in the previous footnote, discussed this halakha and suggested that the *Poskim* debated it. The *Lev Ḥayim* Palachi (Vol. II, #2) ruled that when someone touches his socks he must wash his hands, since the socks come into contact with the ground. According to this, socks are not connected to any supernal light and it should be permissible to don them two at a time. Harav Yosef Ḥayim (cited in the *Kaf Haḥayim* Sofer 4:72) ruled that when someone touches his socks he does not have to wash his hands. According to this, it should be forbidden to don two socks at one time. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. I, #1:4) ruled in favor of Harav Yosef Ḥayim. Following this line of thought, he must concur with the ruling of the *Yafe Lalev* that people must don socks one at a time.

77. The responsa *Yosef Ometz* Yuzpa (#201) advised people to take off their garments one at a time. If they would not, he explained, they might afterward don two garments together since they are already tucked into one another, especially if the person is in a hurry to go to the synagogue or to his studies. The *sefer Shemirat Haguf Vehanefesh* (#69 footnote 4) cited several *Aḥaronim* who concurred with this ruling.

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 22), however, ruled that there is nothing wrong with taking off two garments at the same time. Regarding

י. המניח מלבושיו מראשותיו משכח לימודו. ואם מניח דבר אחר המפסיק בין ראשו לבגדיו אין קפידא. [משנ"ב ס"ק ב]. ולכן רשאי להניח מלבושיו תחת הכרית שישן עליה, כיון שהכרית מפסיקה בין ראשו ובין הבגדים. [ראה הליכו"ע ח"ז עמ' רכא סוף הערת טו. וע"ע יבי"א ח"ב חיו"ד סי' ח אות ה]

ויש אומרים שכל זה הוא דוקא בבגדי עצמו, אבל בבגדי חבירו אין בזה קפידא [שלמת חיים סי' י]. ויש חולקים. [טהרת המים מע' ש אות יד]. ולכתחילה טוב להחמיר.

יא. טוב שישים שני צדי המלבוש ביד ימינו, וימסור הצד שמאל ליד שמאלית, וילבש היד ימין תחילה, ואחר כך היד של שמאל. שכל פינות שאדם פונה לא יהיו אלא לצד ימין. [פלא יועץ ערך ימין. ע"פ שעה"כ, הו"ד

Clothes as a pillow

10) If someone places his clothes directly under his head as a pillow, it might affect his memory adversely. If something is placed between the clothes and his head, however, it is permissible. Therefore, it is permissible to place one's clothes under one's pillow.

Some *Poskim* claimed that this is an issue only if someone uses his own clothes as a pillow, but there is nothing wrong with using someone else's clothes as a pillow. Other *Poskim* ruled that it makes no difference whose clothes they are. It is recommended to be stringent in this matter.[78]

Preference to the right

11) The halachah demands that we always give preference to one's right side over the left. Therefore, the recommended procedure for putting on a shirt or jacket is to first hold both sides of it in the right hand and then to hand one side

those actions that adversely affect one's memory, he explained, we do not have to be more stringent than necessary. We must obey our Sages' warnings, but no more than that.

Maran the Rishon Letziyon (cited by the *Yalkut Yosef* Vol. I, footnote on page 221) concurred with this principle. Nevertheless, he recommended that one take off one's clothes one at a time since if one leaves two garments tucked into one another one is likely to put them on that way afterward. The *Piske Teshuvot* (page 21) cited several *Aharonim* who concurred with this stringency.

78. The Talmud states, "One who places *his* clothes under his head." The responsa *Salmat Hayim* (#10) deduced from this that there is a problem only if someone places his own clothes under his head. He noted that the Mishna (*Tamid* 1:1) states that the *kohanim* serving in the *Bet Hamikdash* would take off their priestly garments in the evening, fold them up and place them under their heads. They did not fear that this would damage their memories, apparently because the priestly garments were not their private property.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #95:1) cited the *Tahorat Hamayim* (*ma'arekhet shin* #14) who complained that this is a weak argument. There is little basis to claim that it makes a difference who owns the garments. As far as the proof from the Mishna in *Tamid*, Maran the Rishon Letziyon countered that the sanctity of the *Bet Hamikdash* assured the *kohanim* that no harm would come to them. See also responsa *Yabia Omer* Vol. II, *Y.D.* #8:5.

Maran the Rishon Letziyon cited both opinions in his *Halikhot Olam* (Vol. VII, page 221) without deciding between them. Therefore, it is best to follow the stringent opinion. The *Yalkut Yosef* likewise stated (Vol. I, page 224) that one should be stringent whenever possible. The truth is that Harav Hayim Palachi (*Ene Kol Hai* on *Horayot* 13b) concurred with the *Salmat Hayim* about this.

Since the damage inherent in this activity is supernatural and has no logical explanation, there is room to say that it applies only when using "his clothes" exactly as the Talmud states. The *Or Letziyon* used this principle to rule that if someone hangs up someone else's bread, it will not affect anyone's livelihood. See the *Yalkut Yosef Berakhot English Edition*, Vol. II, page 122.

At a Circumcision

The *Ene Kol Hai* (comment to *Horayot* 13b) added that the clothing worn by an infant during his circumcision have the status of sacred garments. Therefore, it is alright to place

במג"א ומשנ"ב סק"ד]. וכן ינהג בטלית של מצוה, שיתפוס שני הצדדים ביד ימין, והיד ימין ימסור הצד האחד ליד שמאל, ואחר כך יתעטף. וכן בכל דבר יש להקפיד ליתן כבוד וקדימה לימין. [פלא יועץ שם]

of it to the left hand. Then, slip the garment onto the right arm and afterward onto the left arm. This procedure follows the principle of "All your turns should be toward the right." [This means that one should not swing the garment around one's back from left to right, but rather swing it to one's right while it is held in front and then continue around the back to the left arm.]

Likewise, when putting on a *tallit*, one should first hold it in one's right hand and then hand one side to the left hand. Then, one recites the blessing and puts it on. In all activities, a person should give precedence to his right side.[79]

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the garments underneath his head. Even if we consider them ordinary garments, no harm can come to him at this time. He has already forgotten all that he learned before his birth and he has learned nothing since then.

79. The Talmud (*Shabbat* 61a) states that when putting on one's shoes, the right shoe is first. Likewise, when someone bathes he must wash his right arm or leg before the left. The same applies when rubbing oil or cream onto one's skin.

The Talmud does not mention how to put on one's clothes. The *Sha'ar Hakavanot* (*Birkhot Hashahar*), however, states that the same principle applies to how one dresses, explaining that all one's life forces are first delivered to the right side and that the left side receives them from the right. These instructions are cited by the *Magen Avraham*, the *Mishna Berura* (2:4) and the *Kaf Hahayim* Sofer (2:7). For some reason, the *Ben Ish Hai* did not mention this halakha at all, although it does explain the halakha about bathing one's right side first (*parashat Vayishlah* halakha 17).

The *Mishna Berura* (2:5) cited the Tosafot (*Shabbat* 61a) explaining the halakha about putting one's right shoe on first, teaching that we honor the right side because the Torah always give preference to the right side regarding mitzvot. For example, the blood of a *metzora's* sacrifices is dabbed onto his right ear, his right thumb and his right toe. The *kohanim* performed the sacrificial acts with their right hands, and *halitza* is performed by removing the shoe from the man's right foot. The Kabbalah adds that by showing preference for the right, we give strength to the powers of *hesed*, enabling it to overcome the powers of *gevura*.

Putting on a shirt

The *Sha'ar Hakavanot* does not explain practically how to dress according to its standards. Harav Eliezer Papo (*Hesed La'alafim* 2:5; *Pele Yo'etz* entry *Yamin*) described the procedure graphically. First the person picks up the garment and holds it in his right hand. Then he hands it to the left hand and slips his right arm into its sleeve. Then he swings the garment around behind him and slips the left arm into its sleeve. In this way, one fulfills the dictum of always turning to the right. Rav Papo added that this is especially important when putting on one's Shabbat garments.

Left-handed people

Even if someone is left-handed, he should still put on his garments in the same manner as right-handed people. The reasons given according to the Kabbalah do not allow for any variations. See the responsa *Be'er Moshe* (Vol. II, #2:1; 5:3).

Right over left

In Western society, men's garments have the buttons sewn on the right side, and when putting them on one places the left hem, where the buttonholes are fashioned, over the right hem and inserts the buttons into the corresponding holes. Many hassidic courts, however, maintain that it is important to wear garments with the buttons sewn on the left side so that one places the right hem on top and the left hem underneath. In this way, one symbolizes the right (*hesed*) overcoming the left (*gevura*). A letter appearing in the back of *sefer Menahem Tziyon* (Rimanov) warns sternly that no man or woman may wear garments following the non-Jewish practice of putting the left over the right. Regarding Lithuanian circles, the *Orhot Rabbenu* (Vol. I, page 227) testifies that Harav Yisrael Yaakov Kanyevski had the buttons of his shirts moved from the right side to the left so that he could button the shirts right over left. He had the same done with his raincoat. Nevertheless, this practice is apparently uncommon in non-hassidic circles.

On men's pant's, however, we fasten the left side over the right side. The *Ta'ame Haminhagim* (footnote to #5) explains that we must allow some prominence for the left so that it will not put up a fierce battle. See the *Piske Teshuvot* (footnote on page 21).