טז. אם נזדמן לו מנעל שמאל תחילה, ימתין עד שיביאו לו את מנעל ימין. [משנ"ב ס"ק ז]

יז. אף איטר יד, שמניח תפילין בידו הימנית, יקשור מנעל שמאל תחילה. ככל אדם. אבל אם הוא איטר רגל, יקשור מנעל ימין תחילה, וכל שכן אם הוא איטר יד ורגל. [ראה שע"ת בשם הבכור שור, ונפל בו ט"ס כמ"ש במנח"י ח"י סי' א ועוד]

והמלביש או מנעיל את חבירו, ואחד מהם איטר, אזלינן לענין קדימת ימין ושמאל בתר הלובש. [הליכות שלמה עמ' כב]

Day 26

Ibid.

16) If someone is handed his left shoe without the right shoe, he should not put it on until his right shoe is brought to him and he puts on the right shoe first.

Left-handed people

17) Although a left-handed person puts tefillin on his right arm, he should still tie his left shoe first, just like right-handed people. If he is left-legged, however, he should tie the right shoe first. This is certainly the rule if he is both left-handed and left-legged.

Dressing someone else

When someone dresses another person and one of them is right-handed and one left-handed, the precedence of right or left is determined according to the person being dressed, not the person dressing him.

passages in the Talmud. This is in contrast to Rabbeinu Eliyahu, who ruled that one must actually tie the tefillin onto one's arm. Rabbenu Asher (*Hullin* 1:12) concurred with Rabbenu Tam, and Maran wrote in the *Bet Yosef* (*Siman* 27) that all the *Poskim* agreed with Rabbenu Tam in this matter. See the *Bi'ur HaGr"a* (25:8). According to this, it should not matter how one fastens one's shoes. The rule giving precedence to the left shoe should apply regardless.

In support of this position, note that Harav Hayim Kohen (*Mekor Hayim* page 44a) wrote, "Since our shoes have no laces, the proper procedure is to put the right shoe on first but not to insert one's foot entirely until after putting on the left shoe." Apparently, he ruled that whether or not there are laces to tie, one must complete donning the left shoe before the right shoe. It is obvious that he would have issued the same ruling regarding shoes that are fastened with a zipper or any other device.

Although the *Poskim* did not cite this ruling of the *Mekor Hayim*, and Rama (2:4) wrote clearly that if one does not tie the shoes he should simply put the right shoe on first, it is likely that the *Poskim* would agree regarding shoes with other fasteners that the left shoe is to be fastened first.

The *Mishne Halakhot* (Vol. III, #13) suggested that this debate is parallel to another debate between Rashi and the Tosafot in *Shabbat* (61a). A close examination of that Tosafot, however, reveals that this is not necessarily the case.

In the previous footnote, it was mentioned that several *Aharonim* ruled that when tying some other garment on both sides, one should tie the left side first just like when tying one's shoes. As mentioned there, the *Artzot Hahayim* and the *Mishna Berura* disagreed with that ruling. At any rate, those *Aharonim* obviously did not subscribe to the opinion of the *Levush*. Since they subscribed to the other reason for giving precedence to tying the left shoe, they would agree that the same applies to all shoes with any type of fasteners. Likewise, when wearing a long sleeved shirt, one must button the left sleeve first and then the right sleeve.

יח. אשה, יש אומרים שמאחר שמוחין בידה מלהניח תפילין, נועלת וקושרת של ימין תחילה. [הליכות שלמה עמ' כב] **ויש אומרים שאף אשה תקדים שמאל לקשירה.** [פסקי תשובות עמ' כג, הלכה ברורה עמ' כז] **ואף קטן יש לחנכו להקדים שמאל לקשירה, מאחר ששייך בהנחת תפילין לכשיגדל.** [שם]

יט. כשחולץ מנעליו, יחלוץ תחלה את מנעל שמאל [שו"ע ס"ח], משום שזהו כבודה של ימין. [משנ"ב סק"ח, עפ"ד רש"י שבת סא ע"א] **וגם בהתרת שרוכי הנעלים, נכון להקדים להתיר את השרוכים של מנעל שמאל, ואחר כך של ימין.** [אז נדברו ח"ה סי' כו אות ג, פסקי תשובות אות ז]

Women's shoes

18) Some *Poskim* ruled that a woman should put on her right shoe first and tie the right shoe first. Although it is possible for a woman to fulfill the mitzvah of tefillin, it is highly discouraged. Others ruled that women should tie the left shoe first just as men do.[85] A child should be trained to tie his right shoe first since he will wear tefillin when he grows up.

Taking off shoes

19) One should show honor to the right side when taking off one's shoes by taking off the left shoe first.[86] It is best to untie the left shoe before untying the right shoe.[87]

85. The first opinion is based on the Talmud's statement connecting the act of putting on shoes to the mitzvah of tefillin. Since in practice the halakha protests against women who wish to perform the mitzvah of wearing tefillin, when women put on their shoes it has no connection to the mitzvah of tefillin. Therefore, they should tie the right shoe first. This was the opinion of Harav Tzevi Pesah Frank in his *Sha'ashu'e Tzevi*, except that he ruled that women may tie either shoe first. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 21) ruled that women should tie the right shoe first.

The *Levush*, cited in the footnote to halakha 15, explained that we tie the right shoe first because we were given the mitzvah of tefillin because of Avraham Avinu's oath not to take a shoe lace from the king of Sedom. If so, the rule applies only to those who were commanded to wear tefillin, but not women.

Other *Poskim* ruled that although women are not personally commanded to wear tefillin, men and women equally should tie their left shoes first in honor of the mitzvah of tefillin. The Torah gave the honor of first-tying to every person's left side by commanding the mitzvah of tefillin to men. This is the opinion of the *Devar Yehoshua* (Vol. II, @111).

The *Halakha Berura* (page 28) concurred with this, explaining that the concepts of the mitzvah of tefillin apply halakhically to women as well as to men. He demonstrated this with the halakhot regarding personal hygiene. The *Shulhan Arukh* ruled that after someone relieves himself, he should not wipe his body clean with his right hand since the right hand wraps the tefillin onto the left arm. Although the *Olat Tamid* ruled that this does not apply to women since they do not wear tefillin, Harav Yaakov of Emden (*Mor Uktzi'a*) ruled that women should likewise not wipe with their right hands since a woman could technically wrap tefillin on her husband's arm. In fact, the Talmud (*Bekhorot* 30b) relates a story about such a couple. Therefore, women should likewise tie their left shoes first.

The *Yalkut Yosef* (Vol. I, page 216) cited both these opinions and gave no definite ruling. In the footnote on that page, however, he seems to lean toward the opinion that this halakha does not apply to women. This is because even if the Torah gave honor to a man's left side, it did not give that honor to a woman's left side. Since one could argue either way, we may rule leniently in this matter. Nevertheless, the *Halakha Berura* (page 27) concluded that it is commendable for a woman to train herself to tie her left shoe first.

Actually, there is reason to say that a woman should always tie her right shoe first. Since the mitzvah of tefillin does not apply to women, we should revert to the regular rule that we always give precedence to the right side. It turns out that there is reason to say that women should tie the right shoe first and there is reason to say that they should tie the left shoe first. This explains the ruling of Harav Tzevi Pesah Frank that women may choose to tie either shoe first.

86. The Talmud states (*Shabbat* 61a): When taking one's shoes off, one should first take off the left shoe and then the right shoe. Rashi explained that this displays honor

כ. במנעלים שאין בהם קשירה, ינעל תחלה את מנעל ימין, ואחר כך של שמאל. [רמ"א ס"ד]

כא. אף בשאר מלבושים שיש בהם קשירה, כגון גרבים של לבד שיש בהם קשירה, או מכנסים או חולצות שיש בהם קשירה, יקדים את צד ימין ללבישה, ואת צד שמאל לקשירה. [ראה גר"ז מהדו"ת ובאחרו']

Loafers

20) Regarding shoes that do not require any fastening, one must first put on the right shoe and then the left shoe.

Fastening other garments

21) This procedure applies not only to shoes but also to other garments that are fastened in place by tying two sides. For example, if someone puts on felt socks that are tied in place, one must put on the right sock first, put on the left sock and then tie the left sock's lace before returning to the right sock. Likewise, if one wears a shirt or pants that require fastening on both sides, the left side should be fastened first.[88]

for the right side. This is cited by Harav Zalman and the *Mishna Berura*. The *Levush* explained that if someone would take his right shoe off first, his right foot would be barefoot while his left foot still has a shoe for the moment. By taking off the left shoe first, we avoid disgracing the right foot in that manner.

Taking off shoes for a mitzvah

Harav Avraham Yitzhak Kook (*Lu'ah Eretz Yisrael*) wrote that when someone takes off his shoes just before Yom Kippur to fulfill the mitzvah of abstaining from wearing shoes on that day, he should take off his right shoe first, giving it the honor of fulfilling the mitzvah first. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo* (page 22) disagreed, arguing that since the mitzvah is to deny oneself the pleasure of wearing shoes, one still displays honor to the right by taking off the left shoe first. This is certainly correct regarding Tish'a Be'Av, when we take off our shoes as part of our mourning.

Rav Auerbach agreed that when changing from one's weekday shoes to one's Shabbat shoes on Friday afternoon, one should change the right shoe first. Likewise, if someone plans to wear the same shoes for Shabbat but he wants to take them off and polish them in honor of Shabbat, he should take off his right shoe first. The *Yalkut Yosef* (Vol. I, page 217) concurred with Rav Auerbach regarding Yom Kippur.

Actually, there is no hint from the words of our Sages or the *Poskim* to differentiate between someone who is taking off his shoes to go to sleep or to change into his Shabbat shoes. It appears from this that in all cases one must take off the left shoe first. As the *Levush* explained the halakha, if someone would take his right shoe off first, he leaves his right foot bare while his left foot is shod, and that displays dishonor to the right side. This matter needs more research.

When taking off only one shoe

The *Piske Teshuvot* (page 23, footnote 46) cited the *sefer Hadrat Kodesh* (page 29) relating that the tzaddik of Nasaud once needed to take off his right shoe to have it repaired by a cobbler. The tzaddik took off his left shoe first and then his right shoe.

87. Logic dictates that one should untie the laces of the right shoe before untying those of the left shoe, and then take off the left shoe and finally the right shoe, in the exact reverse of the procedure of putting on one's shoes. This is likewise the opinion of Mahara"l Hanlish (glosses on the *Levush*), and it is the ruling of the *Halakha Berura* (page 28).

The responsa *Az Nidberu* (Vol. V, #26:3), however, argued that this does not appear to be the opinion of our Sages. He cited the commentary of Harav Yitzhak Abrabanel (*parashat Ki Tetze*) asserting that the term used in the Torah and Talmud for taking off shoes – *halitza* – refers to both the untying of the laces and removing the shoes from one's feet. Since the Talmud instructs us to *holetz semol tehilla*, to take off the left shoe first, it means to untie the left shoe and remove it before turning to the right shoe.

Nevertheless, a number of *Aharonim* cited the opinion of Maharla"h as the halakha in practice. Therefore, anyone who adopts the practice of untying the right shoelace first has a sound basis for his choice of practice.

88. See above in halakha 15 and its footnote.