The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jul 6, 2025 ■ י' תמוז, תשפ"ה
סימן ב' סעיף א'-ה'

Overview

Siman 2 Seif 1:

One should put on his undershirt while he is still lying down so that when he gets up he will be covered.

- A person must conduct himself with modesty before Hashem even when it is night and one is in private since His Glory fills the earth. (M.B. 1)
- Putting one's clothing beneath his head causes one to forget his learning as does putting on two garments at the same time. Reading the writing on a grave or gazing at the face of a corpse also causes one to forget his learning. (M.B. 2)

Siman 2 Seif 2:

One should not say, "I am alone in my room, who can see me?" since Hashem fills the world.

Siman 2 Seif 3:

One must be careful not to wear his shirt inside out.

- One should hold his garment in his right hand and then put on the right side followed by the left side having in mind that everything emanates from the right side. (M.B. 4)

Siman 2 Seif 4:

One should put on his right shoe without tying it. Subsequently, he should put on his left shoe and tie it and then return and tie his right shoe. Even when putting on shoes that don't tie one should put on the right shoe first.

- A lefty should put on his right shoe then his left shoe then he should tie his right shoe and then his left shoe. (M.B. 6)

Siman 2 Seif 5:

The left shoe should be removed before the right shoe.

Halacha Highlights

Tying the left shoe before the right shoe

Shulchan Aruch Siman 2 Seif 4

ואחר כך ינעל של שמאל ויקשרנה ויחזור ויקשר של ימין

Subsequently, he should put on his left shoe and tie it and then return and tie his right shoe.

Two reasons are given for the halacha that the left shoe is tied before the right shoe. One explanation (ע' לבוש סימן ב' סע' ד' ומובא דבריו בשהע"צ ס"ק י"ב) is based on the Gemara Chulin (89a) that draws a parallel between tefillin and shoes. The Gemara there relates that when Avrohom Avinu refused to accept even a shoe strap from Sodom, his descendants merited the mitzvah of tefillin. Accordingly, since tefillin are tied on the left arm it follows that one will tie his left shoe first. A second reason mentioned in Mishnah Berurah (סק"ו) is that tefillin serve as the example that teaches that when it comes to matters that involve tying, priority is given to left over the right. A practical difference between these two approaches is whether one should give priority to the left side when tying other garments. According to the first explanation there is a direct link between tefillin and shoes and there is no basis to expand this connection to include other garments. According to the second explanation, the principle is that when it comes to tying, priority is given to the left and thus any garment that will be tied, one would give precedence to the left side. It seems that Mishnah Berurah (סק"ו) who ruled that one need not tie his left sock before his right sock follows the opinion that regarding other garments it is not necessary to tie the left side before the right side.

Another practical difference between these two approaches is whether women are obligated to tie their left shoe before their right shoe. Some authorities maintain that even women should tie their left shoe before their right shoe. This follows the approach that priority is given to the left for all matters of tying (ע' חיבור מאיר עוז עמ' 66 אות ה'). Others maintain that since women do not wear tefillin they should tie their right shoe first (הליכות שלמה הל' תפילה פי"ב הל' כ'). Sefer Meir Oz relates that Rebbetzin Kanievski told him that she used to tie her left shoe first and her husband Rav Chaim Kanievski instructed her to tie her right shoe first.

Stories to Share

Significant Details

***Mishnah Berurah* 2:5**

On today's amud we find that halachah regulates even how we should put on our garments and our shoes.

A certain Jew once paid Rav Shlomo Zalman Auerbach, zt"l a visit and aired an interesting complaint. "It is so hard to be a Jew! Every action is regulated by so many halachos. There are even halachos for how to put on your shoes in the morning. First the right shoe, then the left. And the laces must be tied in opposite order, first the left then the right. And the same is true regarding every second of each day. Even the most mundane acts are required to be done specifically according to their own halachos. How can we endure so many obligations?"

Rav Shlomo Zalman's reply changed the questioner's view towards halachah. "Why look at it like that? Why not see the positive side of halachah? Everyone must put on his shoes each day, regardless of whether he follows halachah. Instead of being part of a mindless routine, the halachic order for putting on shoes makes even this mundane action a mitzvah. And the same is true of all the rest.

"In the words of the famous statement of Rav Chanayah ben Akashya: 'Hashem wished to grant the Jewish people merits and He therefore gave us a multitude of mitzvos.'"

The Nachas Hashulchan adds another dimension to this. "From the halachos which regulate the most mundane things, like how we put on our shoes and how we don our garments, we see that every action of a Jew has a deep inner meaning. If not, why make a halachah about such minutiae? It is only because of the deeper meaning that one who lives according to the Torah must be careful even regarding such seemingly minor details..."