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## Lefties Part 1

10 % of the people in the world are left-handed. Consequently, the amount of *yiddin* who are left handed is very little. However, many *halachos* come up on a daily basis regarding the correct hand to use when performing one's daily activities.

The *Torah* gives preference to the right hand over the left hand.<sup>1</sup> One of the reasons is because it is usually the stronger of the two hands, and one will be able to perform *mitzvahs* more accurately and efficiently.<sup>2</sup> Additionally, doing *mitzvahs* with the right hand shows respect for the *mitzvah*. This is applicable to a left-handed person as well since his right hand is every one else's left hand.

*Horav Chaim Kanievesky shlita* wrote a *kuntres* which deals with all the questions that can arise concerning a left handed person.<sup>3</sup> We will only discuss those which are very common.

The following *halachos* are discussed in the order that they appear in *Shulchan Aruch*.

### Shoes

The *Gemarah*<sup>4</sup> writes one who is putting on shoes should first put on the right shoe without tying the

lace, then put on the left shoe and tie it, and finally tie the right one.<sup>5</sup> The *Mishnah Berurah*<sup>6</sup> explains that the *Torah* is teaching us to recognize the importance of our right side in all matters, with the exception of tying. When tying, we honor the left side because *tefillin*<sup>7</sup> are worn on the left arm. One who picked up the left shoe first should not put it on, and should still put on the right shoe first.<sup>8</sup> There is a discussion in the *poskim* as to the correct manner that a left-handed person should put on his shoes. Some *poskim* say that a lefty can follow the manner that a right handed person puts on his shoes.<sup>9</sup> A lefty should tie his right shoe first.<sup>10</sup>

<sup>5</sup> Tur 2, Bach, Bais Yosef, Shulchan Aruch 2:4, Rama, Taz 3, Machtzis Ha'shekel 4, Levush 4, see Levush 5 who explains the *inyun* here, Chai Adom 1:8, Kitzur Shulchan Aruch 3:4, Aruch Ha'shulchan 2:7-8. Refer to Kovetz Bais Aaron V'Yisroel 86:pages 117-119.

<sup>6</sup> 2:5, Taamei Haminhagim 7:page 3.

<sup>7</sup> Refer to Divrei Torah 1:24.

<sup>8</sup> Mishnah Berurah 2:7, see Oz Nedberu 11:24:6.

<sup>9</sup> Halichos Shlomo Tefilla 2:20, Yemen Moshe page 145, Halacha Berurah 2:6, Shevet Ha'kehusi 4:1. Refer to Sharei Teshuva 2:3, Mishnah Berurah 6, Be'er Moshe 2:5:3. Many *poskim* say that giving importance to the right side applies to all clothing and not only to shoes. Therefore, when putting on pants, the right foot should go first, etc. (Shulchan Aruch Harav 2:4, Kitzur Shulchan Aruch 3:4, Kaf Ha'chaim 2:7, Masef Lechul Hamachanus 2:13, see Lekutei Maharich page 7 (old), Orchos Chaim 2:4, Aruch Ha'shulchan 2:7, Rivevos Ephraim 2:3, 3:5, 4:10, Be'er Moshe 2:3:1, Shraga Hameir 7:2:1, Halacha Berurah 2:8, see Bais Avi 3:145). Refer to Taamei Haminhagim page 3:footnote 1 where he mentions the custom of many to have the button on the left side of the shirt

<sup>1</sup> Refer to Vayikra 14:14-17.

<sup>2</sup> Betzel Hachuchma 5:36:1.

<sup>3</sup> Called Kuntres Ish Itur printed in the Sefer he wrote entitled "Mesechtas Tefillin"

<sup>4</sup> Mesechtas Shabbos 61a, see Rashi "choletz," v'sayeim," Tosfas "v'sayeim."

### The Correct Order of Washing the Body

One should wash his body in the following order: head,<sup>11</sup> face,<sup>12</sup> heart,<sup>13</sup> right hand, left hand, right foot, left foot,<sup>14</sup> followed by the rest of the body. Some are not concerned with this *inyun* and wash their bodies in any order.<sup>15</sup> The *poskim* stress that even if one is washing with soap, the aforementioned order should be followed.<sup>16</sup> Furthermore even if one is being washed by someone else the aforementioned order should be followed.<sup>17</sup> Lefties should do like a right handed person in this regard.<sup>18</sup>

### Washing Hands

One who washes his hands fills the cup while holding it in his right hand and then transfers the cup into his left hand and washes his right hand.<sup>19</sup> A left-handed person should also follow this procedure and wash his right hand first.<sup>20</sup>

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and the hole on the right side. This is how the *Chassidim* wear their shirts etc.

<sup>10</sup> Refer to Sharei Teshuva 2:3, Mishnah Berurah 6, Be'er Moshe 2:5:3. This is everyone else's left foot.

<sup>11</sup> Refer to Gemorah Shabbos 61a, Sharei Teshuva 260:1, Siddur Yaavetz page 87, Shulchan Aruch Harav 2:4, Chai Adom 2:8, Aruch Ha'shulchan 3, Kaf Ha'chaim 1, Yesod Veshoreh Hu'avodah ibid, Shulchan Hatohar (Karmarna, Zer Zahav) 260:1, see Mishnah Berurah 2:7, Likras Shabbos 7:footnote 39.

<sup>12</sup> Aruch Ha'shulchan ibid.

<sup>13</sup> Aruch Ha'shulchan ibid.

<sup>14</sup> Aruch Ha'shulchan ibid. Refer to Halichos Shlomo Tefilla 2:footnote 30 who maintains that one is allowed to wash the whole right side of the body followed by the entire left side of the body.

<sup>15</sup> Magen Avraham 2:4 quoting the opinion of the Darchei Moshe. Others say that the hands are washed before the face (Refer to Sharei Teshuva ibid).

<sup>16</sup> Aruch Ha'shulchan ibid, see Chai Ha'Levi 1:55:7 if there is a concern using nice smelling soap in regard to "Lo Yilbash". The custom of many is to use soap for washing ones body even if the soap does not have a hechsher. Others are stringent and only use soap that has a hechsher when washing oneself. (Horav Yisroel Belsky Shlita). (Some times people place shampoo in their hair first and leave it there and come back to it at the end. The reason for this is it is said to deter dandruff. One who does this is still considered washing his head first). (Horav Yisroel Belsky Shlita).

<sup>17</sup> Bais Boruch page 402.

<sup>18</sup> Ish Itur 3, Yemen Moshe pages 9-10:footnote 11.

<sup>19</sup> Shulchan Aruch 4:10. Refer to Magen Avraham 22 and Taz 6 why this is the order.

<sup>20</sup> Itur Yad 5, Be'er Moshe 2:3:3.

### Tzitzis

The *Gemorah* in *Moed Katton*<sup>21</sup> states that any *atifa* that is not like the *atifa yishmueylim* is not an *atifa*. There is a discussion in the *poskim* as to the correct way to perform this *atifa*. Many *poskim* say that one should place the *tallis* over his face until the *tallis* reaches his mouth and then take the strings and throw it over his left side.<sup>22</sup> A left-handed person should do it the same way.<sup>23</sup>

### Holding the Tzitzis

During the recital of *krias shema* it is a *mitzvah* to hold the *tzitzis* in the left hand opposite the heart.<sup>24</sup> The custom is to start holding the *tzitzis* during the recital of *Ahavah Rabbah* when one recites the words of *maher...*<sup>25</sup> Some have the custom to hold two *tzitzis*,<sup>26</sup> while many others have the custom to hold all four *tzitzis*.<sup>27</sup> Many *poskim* say that one should hold the *tzitzis* between his pinky and ring finger.<sup>28</sup> *Horav Yaakov Kamenetsky zt"l* took issue with this and said that this is not considered a holding and one should place the *tzitzis* in his palm and then place them between his pinky finger and ring finger.<sup>29</sup> One should hold the *tzitzis* with both hands when saying the *parsha* of *vayomer*,<sup>30</sup> and they should be held until saying *nechmadim l'ad* in *vayatziv* when they are kissed and put down.<sup>31</sup> A

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<sup>21</sup> 24a.

<sup>22</sup> Refer to Rashi Mesechtas Moed Katton "g'ove," Magen Avraham 2, Shulchan Aruch Harav 8:5, Mishnah Berurah 4, Aruch Ha'shulchan 5, Lekutei Maharich page 13b (old).

<sup>23</sup> Itur Yad 6, Be'er Moshe 2:3:3, Yemin Moshe page 11:footnote 17.

<sup>24</sup> Hogo'es Maimones 3:80, Shulchan Aruch 24:2, Shulchan Aruch Harav 4, Aruch Ha'shulchan 3.

<sup>25</sup> Siach Tefilla 5:8:page 111.

<sup>26</sup> Birchei Yosef 24:4, Aruch Ha'shulchan 60:9, Halichos Shlomo Tefilla 7:footnote 35, Siach Tefilla ibid, see Halacha Berurah 24:6:footnote 26.

<sup>27</sup> Sharei Teshuva 10:3, Be'er Hetitiv 59:3, Orchos Rabbeinu 1:page 24:3.

<sup>28</sup> Magen Avraham 2, Shulchan Aruch Harav 4, Mishnah Berurah 24:4, Aruch Ha'shulchan 3.

<sup>29</sup> Emes L'Yaakov 24:footnote 26. Refer to Kaf Ha'chaim 9.

<sup>30</sup> Magen Avraham 24:2, Aruch Ha'shulchan 3, see Pri Megadim Eishel Avraham 1 who says it is only placed in the right hand.

<sup>31</sup> Shulchan Aruch Harav 24:4, Mishnah Berurah 24:4, Aruch Ha'shulchan 3.

left handed person follows the same procedure as a right-handed.<sup>32</sup>

### Placing Tefillin on One's Hand

Please note: The following discussion only applies if one is a real lefty and writes with his left hand. One who does other activities with his right hand would be entering a big discussion in the *poskim* which we will not be discussing in this issue.

A right handed person places his *tefillin* on his left hand since it is his weaker hand.<sup>33</sup> A left handed person places his *tefillin* on his weaker hand which is everyone else's right hand.<sup>34</sup> A left handed person who places his *tefillin* on his stronger hand (everyone else's left hand) has not fulfilled his obligation of putting on *tefillin*.<sup>35</sup> There is an opinion in the *poskim* who says that a left handed person should place *tefillin* on his strong hand (everyone else's left hand) just like a right handed person does.<sup>36</sup> Others say that one should do this after *davening* is over.<sup>37</sup> Nonetheless, the custom is not to be concerned with this opinion and a left-handed person places *tefillin* on his weaker hand (everyone else's right hand).<sup>38</sup>

### Removing Tefillin

One should remove his *tefillin* with the left hand to show that he is not excited about removing the *tefillin*.<sup>39</sup> The *daled* shaped *keshet* of the *Shel Rosh*

should be taken off with the right hand.<sup>40</sup> The *poskim* discuss the correct manner in which a left-handed person should remove his *tefillin*.<sup>41</sup> Many say that a lefty should remove his *tefillin* with his weaker hand which is everyone else's right hand.<sup>42</sup> The *poskim* say that "face" means eyes,<sup>43</sup> and "hands" mean one's right hand<sup>44</sup> and when the *Shulchan Aruch* used the words hands it is not to be taken literally. A left handed person uses the same hand as a right handed person (his weaker hand).<sup>45</sup> There is no need for a person who wears glasses to remove his glasses before covering his eyes since it is not considered a *chatzitzah*.<sup>46</sup> The custom is that one closes his eyes as well.<sup>47</sup>

### Covering Eyes by *Krias Shema*

The *Shulchan Aruch*<sup>48</sup> says that when one recites the first *posuk* of *krias shema* (*shema yisroel* etc.) his "hands" should be placed over his "face" in order to be able to concentrate on what he is saying.

### *Segula* for Concentration by *Shemonei Esrei*

One who has trouble concentrating during *shemonei esrei* should place his right hand over his forehead and say three times *Lev tohar bera li* etc...<sup>49</sup> There is no difference in this regard between a right-handed person and a left-handed, and a lefty should use his weaker hand.<sup>50</sup>

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27:page 15. On *Rosh Chodesh* when we take off our *tefillin* some say to take it off with the right hand because we want to take it off (Rivevos Ephraim 8:44:2).

<sup>40</sup> Mitzvahs Tefillin (Shlah) page 211.

<sup>41</sup> Refer to *Machtzis Ha'shekel*, Kaf Ha'chaim 9, Mishnah Berurah 28:6, Teshuvos V'hanhugos 1:41.

<sup>42</sup> Refer to *Pri Megadim Eishel Avraham* 28:3, Kaf Ka'chaim 8, Eitur Yad pages 14-15.

<sup>43</sup> *Sharei Teshuva* 61:3.

<sup>44</sup> *Be'er Heitiv* 6, *Elya Rabbah* 7, *Kitzur Shulchan Aruch* 17:3, *Aruch Ha'shulchan* 3, *Rivevos Ephraim* 4:44:97, *Halichos Yisroel* page 235:footnote 5.

<sup>45</sup> *Ish Itur* 19, *Be'er Moshe* 2:1, 2:5:7, *Orchos Rabbeinu* 1:168:page 53, *Ben Ish Yemini* page 296:1, *Halichos Yisroel* page 235. Refer to *Siach Tefilla* in the *teshuva* section 26.

<sup>46</sup> *Divrei Yatziv Lekutim* 12, *Oz Nedberu* 12:53, *Halichos Yisroel* pages 235-236 says some people remove their glasses in order to concentrate more efficiently (Opinion of Horav Sheinberg Shlita quoted in *Halichos Yisroel* page 236:footnote 6).

<sup>47</sup> *Kaf Ha'chaim* 21, *Halichos Yisroel* page 234.

<sup>48</sup> *Shulchan Aruch* 61:5.

<sup>49</sup> *Mishnah Berurah* 98:2.

<sup>50</sup> *Ish Itur* 22, *Be'er Moshe* 2:3:7\*.

<sup>32</sup> *Ish Itur* 7, *Be'er Moshe* 2:5:4:page 48, *Ben Ish Yemini* 8:footnote 19, *Halichos Yisroel* page 237.

<sup>33</sup> Refer to *Shulchan Aruch* 27:1.

<sup>34</sup> *Mieri Mesechtas Shabbos* 104:page 243, *Rambam Hilchos Tefillin* 4:3, *Shulchan Aruch* 27:6, *Rama*, *Levush* 6, *Magen Avraham* 10, *Eishel Avraham Butchatch*, *Ben Ish Chai Chai Sara* 1:7, *Chesed La'alafim* 27:5, *Mishnah Berurah* 24, *Aruch Ha'shulchan* 16, *Oz Nedberu* 14:33.

<sup>35</sup> *Be'er Heitiv* 11, *Mishnah Berurah* 24, *Aruch Ha'shulchan* 17. However see *Biur Halacha* "meneiach" who is not so convinced that this is the *halacha*.

<sup>36</sup> Refer to *Sharei Teshuva* 7, *Kaf Ha'chaim* 31,

<sup>37</sup> Refer to *Divrei Yoel* 2, *Divrei Yatziv* 1:9, *Ohr L'tzyion* 2:3:3, see *Oz Nedberu* 14:33 who says there is no need to be stringent to place it on after *davening*. Refer to *Teshuvos V'hanhugos* 1:41.

<sup>38</sup> *Chelkes Yaakov O.C.* 8:page 10, see *Igros Moshe O.C.* 4:11 in depth.

<sup>39</sup> *Magen Avraham* 28:3, *Ben Ish Chai Chai Sara* 1:10, *Shulchan Aruch Harav* 28:5, *Kaf Ha'chaim* 8, *Sefer Matamim* page 222 (new), *Mishnah Berurah* 28:6, *Taamei Haminhagim*

### Steps after *Shemonei Esrei*

When one takes three steps<sup>51</sup> after *shemonei esrei* he first turns his head to the left.<sup>52</sup> This should be done by a lefty as well.<sup>53</sup> When one finishes *shemonei esrei* he takes three steps back starting with his left foot.<sup>54</sup> A person who walks with his left foot (everyone else's weaker foot) first should use his weaker right foot to end his *shemonei esrei* and take a step back with that foot.<sup>55</sup>

### How to Perform *Tachnun*

In earlier years the custom was to fall totally on the ground before *Hashem*. Today we do not do this, and one leans his head on his arm instead.<sup>56</sup> Placing the head directly on one's hand is not allowed because it is a danger,<sup>57</sup> and therefore a garment should separate between the head and the arm.<sup>58</sup>

When one places his hand on his arm he should cover his face in order to arouse concentration.<sup>59</sup>

<sup>51</sup> One should not take more than three steps because doing so is showing off (Aruch Ha'shulchan 1). Refer to Avnei Yushfei 4:10.

<sup>52</sup> Shulchan Aruch 123:1, Aruch Ha'shulchan 2, Orchos Rabbeinu 1:page 63:112. One should not recite *ossei shalom* etc while walking back but should wait until he has stopped walking back (Mishnah Berurah 123:3). Refer to Divrei Yatziv 1:64:-66 in depth. Some say one should bend very low while saying *ossei* etc.. (Mishnah Berurah 1, see Halacha Berurah 123:1-2, Piskei Teshuvos 123:footnote 1).

<sup>53</sup> Ish Itur 24, Biur Halacha "k'shposea," Be'er Moshe 2:3:9, 4:13, Yemen Moshe page 19:footnote 34. Refer to Mishnah Berurah 4.

<sup>54</sup> Shulchan Aruch 123:3, Aruch Ha'shulchan 1. Refer to Be'er Moshe 5:38:2.

<sup>55</sup> Elya Rabbah 8, Pri Megadim Eishel Avraham 10, M.Z. 6, Be'er Heitiv 9, Chai Adom 24:28, Aruch Ha'shulchan 7, Kaf Ha'chaim 23, Biur Halacha "k'shposea," Ish Itur 23, Be'er Moshe 2:3:9, Birur Halacha 123:page 80, Chukei Chaim 3:16:1, Ben Ish Yemini page 275 quoting the opinion of Horav Sheinberg Shlita. Refer to Shoneh Halachos 123:1, Piskei Teshuvos 123:footnote 10.

<sup>56</sup> Refer to Gemorah Megilla 22b-23a, Rosh 3:4, Tur 131, Bais Yosef, Rama 8, Shulchan Aruch Harav 1, Mishnah Berurah 3, Aruch Ha'shulchan 4.

<sup>57</sup> The Elya Rabbah 2 says the reason is since ones sins are written on one's hand. Refer to Ben Ish Chai Ki Sisa 1:13, Moreh B'etzvah 3:88. This applies even if one has a garment separating between him and his hand (Be'er Moshe 5:35).

<sup>58</sup> Magen Avraham 131:2, Shulchan Aruch Harav 1, Ben Ish Chai ibid, Mishnah Berurah 3, Aruch Ha'shulchan 7, Ketzos Ha'shulchan 24:3, Bais Boruch 32:161, Be'er Moshe 5:35.

<sup>59</sup> Sefer Chassidim 455, see 1586.

The *poskim* stress that one may not lift his hand to his head rather his head should be placed on the arm.<sup>60</sup> By *shacharis* when one is wearing *tefillin* many *poskim* say that one should lean his head on his right arm, and at *mincha* one leans his head on his left arm.<sup>61</sup> Others say based on *kabbalistic* reasons that one should always place his head on his left hand.<sup>62</sup> The custom of most people is like the first opinion stated.<sup>63</sup> In regard to lefties it would seem that they have the same *halacha* as a righty (which would mean he should place his head on his strong left hand when he is not wearing *tefillin* and his weak right hand when he is wearing *tefillin*).<sup>64</sup>

### Opening the *Peroches*

Some *poskim* say it does not make a difference if one opens the *peroches* on an *aaron kodesh* from right to left or left to right.<sup>65</sup> However, the custom of most people is to open the *peroches* from right to left.<sup>66</sup> This would be the same for both a right handed and a left-handed person.<sup>67</sup>

### Walking to and From the *Bimah*

One who gets called for an *aliyah* should go to the *bimah* quickly because of *kovod ha'tzibbur*.<sup>68</sup> After finishing an *aliyah* one should go away from the *bimah* slowly because of *kovod ha'torah*.<sup>69</sup>

<sup>60</sup> Yosef Ometz 308, Teshuvos V'hanugos 1:133, Refer to Emes L'Yaakov 131:footnote 167.

<sup>61</sup> Darchei Moshe 131, Rama 131:1, Taz 2, Pri Megadim Eishel Avraham 3, M.Z. 3, Shulchan Aruch Harav 1, Mishnah Berurah 6, Meshmeres Shalom 12:1, Aruch Ha'shulchan 7, Ketzos Ha'shulchan 24:3, Dinim V'hanugos (Chazon Ish) page 45:36, Banim Chavivim page 329.

<sup>62</sup> Bach, Bais Yosef, Shulchan Aruch 131:1, Gra 5, Levush 1, Magen Avraham 3, Sharei Teshuva 2, Ateres Zekanim, Chai Adom 32:33, Kaf Ha'chaim Palagi 16:14, Shulchan Hatohar (Karmarna) 131:3, Kaf Ha'chaim 30.

<sup>63</sup> Mishnah Berurah 6, Aruch Ha'shulchan 7. If one *davens* in a place that does like the *Rama* (right hand at *shacharis*) one should follow the *shul's* custom. (Chai Adom ibid, Mishnah Berurah ibid).

<sup>64</sup> Shulchan Shlomo 131:1, Ish Itur 28, Be'er Moshe 2:3:12, Ben Ish Yemini page 72-83, opinion of Horav Sheinberg Shlita quoted in Ben Ish Yemini page 275, see Orchos Rabbeinu 1:page 67.

<sup>65</sup> Be'er Moshe 5:38. Refer to Drisha 651.

<sup>66</sup> Ben Ish Yemini pages 190-192, Siach Tefilla (Teshuvos) 5:pages 374-377, Minhag Yisroel Torah 134:5.

<sup>67</sup> Ben Ish Yemini ibid.

<sup>68</sup> Elya Rabbah 141:9, Sharei Ephraim 4:1, Mishnah Berurah 141:25.

Therefore, one who gets called for an *aliyah* should take the shortest path to the *bimah*, and after his *aliyah* is over he should take the longer path back to his seat.<sup>70</sup> If both paths to the *bimah* are equal in length, one should take the path on the right side.<sup>71</sup> A lefty should follow the same manner.<sup>72</sup>

### **Holding the *Atzei Chaim* during the *Beracha***

One is not allowed to hold a *sefer Torah* without a *hefsek* of some sort.<sup>73</sup> However, the *minhag* of most of *klal yisroel* is that one may hold the *atzei chaim* of a *sefer Torah* without any separation.<sup>74</sup> While reciting the *beracha*, one should hold both of the *atzei chaim* with his hands.<sup>75</sup> When the *laining* begins (after his *beracha*) he should let go of the left *atzei chaim* and hold onto the *sefer Torah* with his right hand.<sup>76</sup> The reason for holding onto the *Torah* is to show that we do not want to let the *Torah* be removed from our mouths.<sup>77</sup> A lefty also holds the *sefer Torah* during an *aliyah* with his right hand.<sup>78</sup>

### **How to Perform *Hagbah***

The *sefer Torah* should be rolled three pages lengthwise.<sup>79</sup> The letters should be facing the one

performing *hagbah*.<sup>80</sup> Although some say that there is no reason to have the stitching in the middle, the custom is to roll the *sefer torah* so that the stitching is in the middle so that if anything rips it should be the stitching.<sup>81</sup> When rolling the *sefer Torah*, there is no need for one to be careful that he rolls it to the part that was read from,<sup>82</sup> while others argue with this.<sup>83</sup> When lifting the *sefer Torah* one should turn his entire body to the right until a full circle is completed so that all the congregants can see the *kesav* on the *sefer Torah*.<sup>84</sup> In a situation where there are no people present in a certain part of the *shul*, then one does not have to turn the *sefer Torah* in that direction.<sup>85</sup> After *hagbah* the *sefer Torah* should be held in one's right hand.<sup>86</sup> A lefty should show the *sefer Torah* the same way as a right handed person.<sup>87</sup>

### **Holding the Food in the Right Hand**

In order to properly concentrate on the *beracha* being recited one should hold the food or drink in his hand before reciting the *beracha*.<sup>88</sup> The food

<sup>69</sup> Kaf Ha'chaim 41, Mishnah Berurah 26.

<sup>70</sup> Mishnah Berurah 141:23.

<sup>71</sup> Bais Yosef 139, Darchei Moshe 139:1, Shulchan Aruch 141:7, Levush 7, Lekutei Maharich 1:page 187 (new), Aruch Ha'shulchan 9, Kaf Ha'chaim 38. The *chazzon* bringing the *sefer Torah* to the *bimah* should also go the shorter way (Magen Avraham 141:7, Mishnah Berurah 25, Kaf Ha'chaim 37).

<sup>72</sup> Ish Itur 33, Ben Ish Yemini page 75.

<sup>73</sup> Shulchan Aruch 147:1.

<sup>74</sup> Refer to Sharei Ephraim 4:4, Mishnah Berurah 147:2, Ve'aleihu Lo Yuvol 1:page 101:118, Halichos Shlomo Tefilla 12:footnote 68, Orchos Rabbeinu 1:page 71:27, see Shulchan Hatohar 139:8 and Darchei Chaim V'Sholom 214 who argue.

<sup>75</sup> Tur 139, Bach, Darchei Moshe 3, Prisha 3, Shulchan Aruch 139:11, Taz 9, Ben Ish Chai ibid.

<sup>76</sup> Magen Avraham 139:18, Kitzur Shulchan Aruch 23:3, Aruch Ha'shulchan 15.

<sup>77</sup> Rama 139:1.

<sup>78</sup> Ish Itur 32, see Pri Megadim Eishel Avraham 134:5, Sharei Ephraim 10:2, Be'er Moshe 2:3:13, Ben Ish Yemini page 74.

<sup>79</sup> Mesectas Sofrim 14:14, Elya Rabbah 4, Magen Avraham 3, Be'er Heitiv 3, Mishnah Berurah 8, Aruch Ha'shulchan 3, Lekutei Maharich 1:page 96b, Yesodo Yeshurin 2:page 254. If one is able to roll the *sefer Torah* more than three *dafim* then he may do so (Mishnah Berurah 8).

<sup>80</sup> Bach, Pri Megdim Eishel Avraham 3, Sharei Ephraim 10:13-16. On *Simchas Torah* the *minhag* is that the words are facing the *tzibbur*. (Eishel Avraham Butchatch 669:page 10, Sharei Ephraim 8:2, Lekutei Maharich 3:page 704 (new), Piskei Teshuvos 669:3).

<sup>81</sup> Sharei Ephraim 10:17. Refer to Yesodo Yeshurin 2:page 256.

<sup>82</sup> Refer to Sharei Ephraim 10:14.

<sup>83</sup> Shulchan Hatohar Karmarna page 198, Siach Tefilla page 247.

<sup>84</sup> Refer to Mishnah Berurah 9, Shevet Ha'Levi 9:26, Introduction to Hagbas Sefer Torah K'hilchoso and Hagbas Sefer Torah K'hilchoso pages 4-9, Betzel Hachuchma 5:54, see Chai Moshe pages 63-64, Orchos Chaim Spinka 134:2.

<sup>85</sup> Halichos Shlomo Tefilla 12:28. Refer to Betzel Hachuchma ibid, Noam 10:page 207.

<sup>86</sup> Pri Megadim Eishel Avraham 141:3, Rama 2, Levush 134:2, Mishnah Berurah 14, Kaf Ha'chaim 23, Sharei Ephraim 10:2. Pri Megadim Eishel Avraham 134:5, Mishnah Berurah 282:1, Yimen Moshe page 22:29:footnote 40.

<sup>87</sup> Refer to Pri Megadim Eishel Avraham 134:5, Mishnah Berurah 282:1, Yimen Moshe page 22:29:footnote 40, Be'er Moshe 2:3:14.

<sup>88</sup> Refer to Gemorah Berochos 43b, Rashi "b'shemen," Rosh 6:39, Teferes Yisroel 20, Rif, Mordechai 149, Rambam Hilchos Berochos 7:14, Shulchan Aruch 206:4, Levush 4, Ateres Zekanim, Shulchan Aruch Harav 8, T'zlach Mesectas Berochos pages 183-184, Mishnah Berurah 17-18, Aruch Ha'shulchan 7, Ben Ish Chai Boluk 1:14. One should not recite a *beracha* on food if the food is being held in ones

should be held in the right hand. There is a discussion in the *poskim* as to the correct manner a left-handed person should follow.<sup>89</sup> The *Mishnah Berurah*<sup>90</sup> is of the opinion that a lefty should hold the food in his stronger left hand.

### Handling a *Sefer*

When giving a *sefer* over to someone one should give over the *sefer* with his right hand. Likewise, when accepting a *sefer* one should accept it with his right hand, as doing so is showing respectful for the *sefer*.<sup>91</sup> A left-handed person should hold a *sefer* in his stronger left hand.<sup>92</sup>

### Sleeping on one's Side

In the beginning of the night, one should sleep on his left side and in the morning one should wake up on his right side.<sup>93</sup> It is much healthier to sleep on the side because doing so allows the lungs to work better, so one gets more out of his sleep.<sup>94</sup> A left handed person should sleep the same manner as a right handed person.<sup>95</sup>

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hands when he is wearing gloves (Kaf Ha'chaim 206:32). The Yalkut Yosef page 461 maintains if one is cold one may hold the food with gloves. Refer to Be'er Moshe 4:39 who discusses wearing gloves for different *mitzvahs*. In regard to holding a *shofar* in the right hand or not refer to Yaavetz page 290, Matei Ephraim 585:3, Elef Hamugen 7, Kaf Ha'chaim 14, Minhag Yisroel Torah 585:6, Mekreo Kodesh Yomim Noraim simon 12:pages 28-32, Piskei Teshuvos 585:page 217. Some are careful to always hold the food in the right hand, even not during the recital of the *beracha*. (Refer to Piskei Teshuvos 206:footnote 50).

<sup>89</sup> Refer to Mishnah Berurah 206:18, Kaf Ha'chaim 30, 585:29, Be'er Moshe 3:18:page 43, Shevet Ha'kehusi 6:126, Rivevos Ephraim 8:80, Shraga Hameir 7:9:2.

<sup>90</sup> Mishnah Berurah 206:18, Ish Itur 38, Refer to Kaf Ha'chaim 206:30.

<sup>91</sup> Sefer Chassidim 109, Pri Megadim Eishel Avraham 202:6, Ben Ish Chai Baluk 1:4, Bais Lechem Yehuda, Mishnah Berurah 206:6, Kaf Ha'chaim 134:23, 206:30, Sefer B'halacha 9:footnote 10.

<sup>92</sup> Ish Itur 39, Be'er Moshe 2:3:18. Refer to Mishnah Berurah 282:1, Shar Ha'tzyion 2 who argues.

<sup>93</sup> Rambam Hilchos Deos 4:5, Siddur Yaavetz page 587, Kitzur Shulchan Aruch 71:5, Kaf Ha'chaim 170:72, Tov Yehoshua page 116:10, Pela Yoetz "yemin" page 283. The reason is because in this way his food will be digested properly (Kitzur Shulchan Aruch 71:5).

<sup>94</sup> Horav Yisroel Belsky Shlita.

<sup>95</sup> Refer to Yemin Moshe pages 27 and 58.

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