

פרק חגישה-עשר – ואלו קשרים Introduction to

This פרק, as its name indicates, deals with the various types of knots which are considered קושר and generate liability for חילול שבת; those which carry no liability and those which are permitted. The משניות continue to discuss issues relating to folding clothing and bed-linens, which leads to several intriguing tangents, including an exposition of ישיעה נח:יג (where כבוד ועונג שבת are sourced) and an Aggadic sequence about רות המואביה.

2.15.1

111b (משנה א) → 113a (גמרא גמור זמורתא תהא)

I. משנה א: The knots for which he is חייב

- a. קושר camel-driver knots and sailor's knots
 - i. Clarification: does not refer to the knots that tie the rings together or the boat to the dock – they're temporary
 - ii. Rather: refers to the knots of the rings themselves and the mast itself
- b. מתיר: just as he is liable for tying, so is he liable for untying (these knots)
- c. ד"מ: any knot which can be untied with one hand carries no liability (for tying)
 - i. Question (ר' אחדבוי): what would ר"מ say about a bow?
 1. Lemma1: he exempts for a "slip knot" because it can be untied with one hand –and so can a bow
 2. Lemma2: he exempts for a "slip knot" because it isn't tight – but a bow may be tight – תיקו

II. משנה ב: permitted knots

- a. Unlike: - camel and sailor knots
 - i. Challenge: implication is that the knots to be mentioned are פטור אבל אסור – but it lists permitted knots
 - ii. Answer: the "missing" info is the camel/sailor's knots which are temporary (as above) - those are פטור אבל אסור
- b. Clothing: woman may pull the neck of her tunic, or her headdress, a wide belt or shoelaces/sandal straps
 - i. Neck of tunic: even if it has two eyeholes (she can keep one tied permanently), yet considered שאינו של קיימא
 - ii. Headdress: even though we might think that she'd take it off as is w/o untying – קמ"ל she cares for her hair
 - iii. Shoelaces/sandal straps: #1 ברייתא find liability; #2 ברייתא reckons as פטור אבל אסור and #3 ברייתא permits
 1. Resolution (shoes): חייב – knots made by shoemakers; פטור – scholars (occasionally untie them);
 - a. And: permitted – for people of town who untie them every time they remove them
 2. Resolution (sandals): חייב – tied by סנדלרים for ערבים; פטור – regular straps;
 - a. And: permitted – when people share sandals and keep readjusting straps to their size (story w/אביי)
- c. Food: wine and oil flasks and pots of meat can be covered with garment (which is tightened over it)
- d. דאב"י: permitted to tie a rope in front of animal's corral to keep it from going out (הלכה כראב"י)

III. יוסף's ruling (for אביי) and related discussion

- a. Background: ר' ירמיה's sandal strap broke in כרמלית, ר' אבהו told him to take a reed and use it as a strap
- b. Our case: אביי had same happen; ר' יוסף instructed him to let it be
 - i. Distinction: in ר' ירמיה's case, it wouldn't be watched (→taken by others); here, it was safe
 - ii. Challenge (אביי): since he could switch feet and use it for left, it shouldn't be אסור בטלטול
 1. Defense (יוסף): ר' יוחנן seems to endorse יהודה's position (below) → "switched" shoe not a כלי for שבת
 2. Background: חכמים/ר' יהודה disagree about טומאה-status of sandal which lost its outer strap-holder
 - a. טמא → כלי: still considered a כלי
 - b. טהור → ד' יהודה: since it can't be used as a sandal
 - i. ד' יוחנן commented that this מחלוקת holds for שבת, but they agree re: חליצה
 - ii. Analysis: ר' יוחנן must be following יהודה, else חליצה is obvious (per כשרה – חלצה של שמאל בימין – כשרה)
- iii. Tangent: חזקיה asked ר' יוחנן about a כ"ח that was punctured and resealed, so that the sum was מוציא רימון (טהור →) (Ship of Theseus)
 1. Answer: per כו'ד: כלים – after the repairs, it is "new sandal", so here – new כלי

IV. Analysis of end of משנה –

- a. Wineflasks: even in case there are two openings (א' סד' he is מבטל one) yet each considered קושר שאינו של קיימא
- b. Covers over meat pots: even if it has another opening (as above)
- c. קושר שאינו של קיימא: even if there are two knots – considered קושר שאינו של קיימא