The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Jan 25 2024 ■ ט"ו שבט תשפ"ד
סימן שי"ז סעיף ב'-ג'

Overview

Siman 317 Seif 2:

If the straps of one's shoe or sandal come out or if the majority of one's foot comes out of his shoe it is permitted to return the strap to its place as long as he does not tie it. This is true only when it can be returned into place without effort but if effort is required it is prohibited since we are concerned that he will tie it.

- It is prohibited to insert new straps into a shoe on Shabbos since the act involves forming a utensil. A belt may be inserted into a new pair of pants since one does not intend for it to remain there. (M.B. 16)
- When the majority of one's shoe came off of his foot it may be returned and tightened with the straps. Some explain that the shoe slipped off since it was not tightly fastened and he wants to insert the strap into another hole. (M.B. 17)
- He may not make a knot on the end so that it should not slip out since that would constitute a permanent knot. (M.B. 19)
- Later authorities challenge this ruling since it is prohibited to insert a strap even into a wide hole when it is normally tied in place out of concern that he will tie a knot. When the hole is narrow it is prohibited even when it is not tied in place since effort is required. (M.B. 20)

Siman 317 Seif 3:

One may untie the knot a launderer makes around the neck-opening since it is not permanent but one may not make such an opening for the first time since that involves forming a new utensil. It is prohibited even if it was opened and a craftsman sewed it shut as craftsmen will do. For this reason it is prohibited to cut a pair of shoes that are sewn together as craftsmen do even though the stitch is not permanent since regarding stitches there is no difference between permanent and temporary. Some authorities permit undoing a stitch that is temporary but one should not behave leniently in the presence of an *am ha'aretz*.

- Some authorities adopt a stringent position unless the knot is commonly undone on the day the garment is laundered. (M.B. 21)
- It was tied tightly enough that one cannot undo it without cutting or ripping the threads and that is why it is considered as though one is forming a new opening and thus fashioning a utensil. Yam Shel Shlomo seems to distinguish between a knot formed by the craftsman when manufacturing the garment and one which was tied later and the rationale would be that when opening the garment for the first time it is considered *makeh b'patish* but afterwards *makeh b'patish* does not apply. If one does not untie the knot on a shirt more than once a week it may not be tied or untied. If one normally ties a bow and inadvertently one tied on knot, it is treated like a knot intended to be untied that day. (M.B. 23)
- Concerning a knot that is temporary, even if tight, one may ask a gentile to tie and untie it when there is a great need. (M.B. 25)

Halacha Highlight

Inserting shoe laces

Shulchan Aruch Siman 317 Seif 2

נשמטו לו רצועות מנעל וסנדל

If the straps of one' s shoe or sandal slipped out

Shulchan Aruch (סע' ב') rules that if the straps of one's shoes come out it is permitted to reinsert them as long as one does not have to tie them in place. Rema adds that Shulchan Aruch's ruling is limited to where they could be inserted in place without effort but if effort is required to reinsert the straps it is prohibited out of concern that he will tie the straps in place. Mishnah Berurah (סק"כ) relates that authorities reject Rema's qualification since if it is common for the strap to be tied in place it is prohibited irrespective of whether the hole into which it is inserted is wide or narrow. However, when the opening is narrow it is prohibited regardless of whether it is commonly tied in place since inserting it requires effort.

Mishnah Berurah (ס"ק ט"ז) makes note of the fact that Shulchan Aruch discussed a strap that came off of an old pair of shoes or sandals but if the shoes are new it is prohibited to insert the straps for the first time even if the hole into which they are inserted is wide since inserted the straps for the first time would entail making a utensil – מתקן מנא. *Poskim* dispute the application of this to inserting shoelaces into shoes. Some contend that Mishnah Berurah referred to straps that require expertise to be inserted – מעשה אומן— but when expertise is not required it is permitted. Accordingly, since the holes into which laces are inserted often have a metal ring around it making it easier to insert the laces and the laces themselves contain a hard material around the edge that eases the insertion, it is permitted to insert laces into shoes for the first time on Shabbos. Others maintain the reason inserting laces violates the prohibition of מתקן מנא is that one intends to leave the straps in place. Accordingly, since people intend to leave laces in their shoes as well, it is prohibited unless they are inserted in an unusual manner assuring that after Shabbos one will remove them and reinsert them correctly (פסקי תשובות אות ב').