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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"ז סעיף ד'-ז'

Overview

Siman 317 Seif 4:

One may tie a pail with a band or a belt or something similar but not with a cord. This is true concerning a pail attached to the pit but our pails that are not affixed to a pail are not tied with a permanent knot.

- This *halacha* applies whether the pail is tied to the pit or whether the rope is tied to the pail. (M.B. 26)
- Bands and belts are important so one will not leave it there as opposed to a cord and the restriction applies even when the cord has inherent value. (M.B. 27)
- People do not leave their pails by the pit anymore. (M.B. 28)

Siman 317 Seif 5:

One may tie a bow since it is not a knot. Even if one ties a knot beneath it, we are accustomed to be lenient.

- This is true when one will untie it that day but if the intent is for it to remain for a longer period of time, e.g., a *lulav*, it is prohibited but one may always tie two bows, one on top of the other. (M.B. 29)

Siman 317 Seif 6:

One may tie a rope in front of a cow so that it should not exit and one may even tie both sides of the entrance without concern that he will untie only one knot and take the animal out of that entrance and will leave the second one tied.

- It is also permitted to tie two ropes, one above the other without concern that he will leave one permanently but if he does intend to leave one tied it is prohibited. (M.B. 30)

Siman 317 Seif 7:

It is permitted to move a weaver's rope in order to tie a cow to a trough without concern that he will leave one end untied and the second end tied but this may not be done with a regular rope. This applies when tying a cow to a trough but if the rope was already tied to the trough and one wants to tie the other end to a cow or if it is tied to a cow and one wants to tie the other end to a trough, it is permitted regardless of the type of rope.

- The concern is that one will leave one end tied permanently. (M.B. 33)
- It is assumed that the knot that was already in place will remain and he will untie the knot that he just tied. It is Rabbinically prohibited to tie a knot that is normally permanent even if one does not intend to leave it permanently. One who twines threads to make a rope violates the prohibition against tying a knot and one who separates strands of a rope violates the prohibition against untying a knot. (M.B. 34)

Halacha Highlight

Tying a tie

Shulchan Aruch Siman 317 Seif 5

עניבה מתר דלאו קשר הוא

A bow is prohibited since it is not a knot

Shulchan Aruch (סע' ה') rules that it is permitted to tie a bow since a bow is not considered a knot. Rema adds that even if one tied a knot beneath the bow (The common way to tie one's shoes) the common custom is to be lenient. Mishnah Berurah (ס"ק כ"ט) writes in the name of later authorities that the custom to tie a bow on top of a single knot is limited to where one intends to undo the knot that day since a bow on a single knot is not considered a craftsmen's knot, but when one intends for the knot and bow to remain tied for longer than a day, for example, the knot one would tie on his *lulav,* it is prohibited. One should either tie a bow without the knot beneath it or two bows, one on top of another.

Poskim discuss whether it is permitted to tie a tie on Shabbos. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה) rules that when a tie is tied with a slip knot that allows one to pull out one end from the knot and the entire knot is taken apart it is comparable to a bow on a single knot. Therefore, one should not tie such a knot unless he intends to untie it within 24 hours. Rav Nissim Karelitz (ארחות שבת ח"א פ"י הע' מ"ג) adopts a more lenient position and contends that a tie that is tied in such a manner is categorized as a just a bow without a knot underneath and as such the amount of time he intends for it to remain in place is irrelevant. He does add, as a stringency, however, that one should still not tie such a knot with the intent for it to remain intact for an extended period of time. If one ties his tie in a manner that even after pulling out one end from the knot the material will remain wrapped around itself, Rav Auerbach (שם ש"כ) maintains that it should be treated the same as tying a knot by wrapping the end of a string or cord around itself that is prohibited. As such it may not be tied on Shabbos even if one intends to untie the knot that day.