

OVERVIEW of the Daf

1) The knot of a woman's shirt

The necessity of this ruling is in a case where the woman's shirt that has two straps and one might have thought that one of the straps would remain permanently tied. The Mishnah therefore teaches that such a knot may be tied.

2) The strings of a hat

The reason for this ruling is because we are not concerned that a woman will wear the hat loosely on her head and slip it off without untying the strings.

3) Shoe and sandal straps

Three Beraisos are cited with regards to liability for untying shoe and sandal straps. One Beraisa rules he is liable, another rules he violated a Rabbinic prohibition and the third rules it permitted.

The Gemara explains how each Beraisa refers to a different type of knot.

Two stories are retold about straps breaking off of sandals. One story took place in a karmelis, and R' Avahu ruled it permitted to take a moist reed and wrap it around the sandal to return the sandal to a safe place. The second story took place in a private domain, and R' Yosef instructed Abaye that the shoe may not be moved because it became muktzah.

Abaye suggested that the shoe could be worn on the other foot and should therefore still be deemed a utensil. R' Yosef responded that R' Yochanan ruled like R' Yehudah, and when the outer strap of a sandal comes off the sandal is no longer deemed a utensil.

The opinion of R' Yehudah is presented.

The Gemara unsuccessfully questions whether R' Yochanan could hold like R' Yehudah since there is an anonymous Mishnah inconsistent with R' Yehudah's opinion. Following that question the Gemara points out that there is a dispute amongst Amoraim whether R' Yochanan ruled like R' Yehudah or not.

4) Broken utensils

Chizkiyah asked: A Mishnah states that a utensil loses its tum'ah if it has a hole the size of a pomegranate. Is this the halacha only when there is one hole the size of a pomegranate or even if there are many holes, which were filled in, that equal the size of a pomegranate?

R' Yochanan answered the inquiry from Chizkiyah's statement regarding a sandal where he ruled that if both straps fall off the sandal is not tamei even if they are repaired because it is considered a new utensil. Similarly, a utensil that has been punctured and repaired numerous times is considered a new utensil. Chizkiyah praised R' Yochanan for his answer.

5) Knots

The Mishnah taught that one may tie knots on canteens because one might have thought that one knot would remain permanently closed and the liquid would be poured from the other end; the Mishnah thus teaches that these knots are permitted.

A similar explanation is given for the knot of a pot of meat and R' Eliezer ben Yaakov's ruling concerning a rope tied to the front of an animal. ■

Gemara GEM

Great Aspirations

אם ראשונים בי מלאכים אנו בני אנשים. ואם ראשונים בני אנשים אנו כחמרים

There are parallel guidelines which are set to direct us in our life goals. On the one hand, we are encouraged and even obligated to state, "When will my actions be as those as our patriarchs?" (תנא דבי אליהו כ"ה). In this regard we should feel that we can achieve the same levels as our ancestors. On the other hand, we must recognize that we are worlds apart from the lofty levels of our forefathers. In fact, it would be highly presumptuous to even think that we have the ability to match their accomplishments, as our Gemara reports. Even the greatest among us must acknowledge that compared to the personalities of the Torah, who were giants in character and sainted servants of Hashem, we are as mere humans as compared to angels. How are we to balance the approach we are to take in setting our goals and aspirations?

Rav Aharon Kotler, zt"l, writes that it is indeed necessary to keep in mind that the moral and ethical distance is great between us and the Torah personalities. However, at the same time, we must strive to accomplish great deeds in our own meager way. We can pride ourselves in our sharing the same stature of being human beings, and of our possessing the illustrious title of being Jews. By keeping this in mind, we can indeed learn from our forefathers.

The lessons we learn should train us to improve our actions. We are capable of earning great merit, and we can succeed in eliciting great pleasure from Above. We should be encouraged that our efforts do have an impact in this world and in the heavens above. Our lofty aspirations must drive us to aim for perfection, and it is precisely this concerted effort which creates a response from Hashem to bring this endeavor to fruition.

In a similar vein, the Rebbe, Reb Bunim from Parshischa used to say that our sages tell us that we must aim "מתי יגיעו מעשי" - for the moment our actions can reach those of our ancestors". The word יגיע translates to mean "touch". We must both aim for high goals, but our realism is that these efforts will only "touch" those of previous generations. Yet, this is a life-long pursuit, and if we can achieve the level of our lives approximating the lives of our patriarchs, we have succeeded. ■

REVIEW and Remember

1. Why are women insistent to untie their hats before taking it off their heads?

2. What did R' Yehudah say to convince Abaye to change his ruling?

3. What did the Gemara do in order to maintain a statement of R' Yochanan?

4. When do we become donkeys?

HALACHAH Highlight

Permanent and Temporary Knots¹

קיטרא דקטירי בזממא ופרשיי "מפני שפעמים... שמניח שם שבוע או שבועיים וכו"

Keshes Shel Kayama

The term Keshes Shel Kayama refers to any knot that is meant to remain permanently, even if it is a type of knot that may sometimes come loose and undone over time. As a rule, a Keshes Shel Kayama does not necessarily have to be very tight and durable. Any knot made for a permanent kind of use is classified as a Keshes Shel Kayama.

A Keshes Shel Kayama takes two basic forms:

1) Knots whose general use is of a permanent nature

A knot that is generally made by people to last permanently or indefinitely is considered a full-fledged Keshes Shel Kayama, even if it is not a very tight, firm knot, and even if the intention of the person making the knot is for it to only be tied temporarily. Making this type of knot is the melacha of Kosheir M'deoraissa according to many Poskim. Thus, even a simple double knot could be a melacha M'deoraissa under these conditions.

Examples:

1. Tying or tightening any of the sets of Tzitzis knots that may become loose over the passage of time.
2. Repairing an individual Tzitzis string (that split) by tying the end with a double knot.
3. Tying the ends of a hood lace into a knot (to prevent the lace from slipping out).
4. Repairing a snapped pull cord (e.g. of curtains) by tying together with a double knot.

In all of the aforementioned examples, the knots are of a kind that is ordinarily meant to remain indefinitely (although they sometimes come loose over time). They are therefore classified as

Keshes Shel Kayama even if they were not made very tightly, and even if the person who made them intended to undo them shortly afterwards.

2) Knots whose general use is of a temporary (or undetermined) nature

The Halachic status of knots whose general use is temporary (or undetermined) is subject to the specific intention of the individual making the knot. Therefore, if the person tying the knot intended to leave it only temporarily (i.e. less than 24 hours), it is not classified as a Keshes Shel Kayama, and making it is permitted.

Example:

A bow-knot used for tying shoes or decorative lace, etc. is not a Keshes Shel Kayama since it is usually not meant to last for more than a day or two. (It is also not a Keshes Uman, because it is not very tight.) Making this knot for only a day i.e. 24 hours or less, is therefore permitted.

On the other hand, if the one making the knot intended to leave it indefinitely in its knotted state, the knot is considered a full-fledged Keshes Shel Kayama, even if he changes his mind a few minutes later. This is true even if it is not a very firm type of knot.

Examples:

A bow-knot, used for tying shoes or decorative lace, etc., is a Keshes Hedyot (unskilled knot) that is not usually meant to last for more than a day or two. However if the bow-knot was specifically meant to last indefinitely (e.g. retying a ribbon into a decorative bow on a blouse or slip-on shoe), it is Kosheir M'deoraissa.

"Permanent" in this sense means indefinite. However, according to some opinions, a knot meant to remain for a duration of 7 days or more (even if it will be undone later) is a Keshes Shel Kayama. (Any knot made to last for 24 hours is at least a Rabbinically prohibited version of Keshes Shel Kayama). ■

1 The 39 Melachos, by Rabbi Dovid Ribiat, pages 786-788. Used with permission of the author.

Distinctive INSIGHT

Rashi, and his Understanding of the Sugya קיטרא דקטירי בזממא וכו

In describing a less than permanent knot, Rashi (ד"ה קטרא דקטירי בזממא) says that the knot tied to the rein (which is then fastened to the rope through the nose of the camel) is meant to stay there *שבוע או שבועיים*—a week or two". Yet, in describing the knot tied to the rope connected to the boat, Rashi says (ד"ה בדחומרתא) that the definition of a non-permanent knot is when it is tied up to *שבת או חדש*—a week or a month". The commentators note what seems to be a contradiction. The first comment of Rashi suggests that a knot that is to

last longer than two weeks is permanent, while the second Rashi considers it temporary as long as it will be released by a month's time.

Beis Yosef (O.C. 317) elaborates to decipher the guidelines according to Rashi, and his conclusion is that if the knot will be released before a week, it is *מותר*—completely permitted to tie this knot. A knot which is intended to last anywhere from a week until a month is *פטור אבל אסור*—it is rabbinically prohibited to tie this knot. And finally, once a knot is intended to last more than a month, it is *חייב*—prohibited from the Torah to tie this type of knot.

Taz (317:#1) argues against the understanding of Beis Yosef, and he explains that the only type of knot which may be tied is one where the person intends to untie it that

same day (24 hours). Any knot which is either meant for longer is rabbinically prohibited. And, if it simply tied without any intent, but indefinitely, this is considered a permanent knot and it is prohibited from the Torah. When Rashi says "up to a week or a month", Rashi's words are not to be taken rigidly as a general rule, because Rashi was simply explaining the actual manner in which a rope is fastened to the rein of a camel.

In fact, the words of the Taz seem to be corroborated from Rashi's earlier comment about the vest of women which is permitted to be tied. Rashi explains this is because *דכל יום שרו ליה*—it is untied every day". This seems to clearly match the definition which the Taz understands in Rashi, and that only a knot which lasts up to a day is considered temporary. ■

