

## Practical cases of Koshair on Shabbat

1. It is forbidden to tie a knot which is either professional or meant to last for more than 24 hours, however, a knot which is both non-professional and meant to be undone within 24 hours may be tied.<sup>1</sup>
2. According to Ashkenazim, a tight double knot is considered like a professional knot and may not be tied. The Sephardic custom, however, is to be lenient if one intends to untie it within 7 days, yet, one who is strict will be blessed.<sup>2</sup>
3. According to Ashkenazim, it is permissible to tie one's shoelaces with a bow on top of a single knot only if it is meant to be untied within 24 hours. According to Sephardim, it is permissible as long as it is meant to be untied within 7 days.<sup>3</sup>
4. It is permissible to tie a necktie if one usually unties it within 24 hours.<sup>4</sup>

1. According to Rashi, (Gemara Shabbat 112a), tying a knot that lasts forever is forbidden Deoritta, tying a knot that is untied after some time is forbidden Derabbanan, and tying a knot that is untied all the time is permitted. (For a precise explanation of Rashi see Bet Yosef 317:1 and Taz 317:1.) The Rosh 15:1 agrees. The Rif 41b, however, explains that a professional knot which is meant to last forever is forbidden Deoritta, a non-professional knot which is meant to last is forbidden Derabbanan, and a non-professional knot which is not meant to last is permitted. The Rambam 10:2 adds that a professional knot which is not meant to last is forbidden Derabbanan. S”A 317:1 and Yalkut Yosef 317:1-4 rule like the Rif, while the Rama and Mishna Brurah 317:5 and 14 are concerned both for Rashi and the Rif.

The Bet Yosef 317:1 explains based on the Tur that a knot that lasts for less than a week is considered to be untied every day. Yalkut Yosef (vol 2 p. 555) agrees. Rama 317:1, however, quotes the Maharam MiRotenburg’s who says that a knot that lasts for more than a day is forbidden. Pri Megadim (E”A 317:2) and Mishna Brurah 317:6 clarify that one day means 24 hours. Taz 317:1, Eliyah Rabba 317:2 Aruch HaShulchan 317:8, and Kaf HaChaim 317:14 rule like the Maharam.

2. Shiltei Giborim 41b writes that a double knot might be a professional knot because it is a strong knot. Thus, Rama 317:1 forbids tying a double knot even if it is not meant to last. Many Ashkenazic authorities, including Kitzur S”A 80:45, Mishna Brurah 317:14, Shemirat Shabbat KeHilchata 15:52 and The 39 Melachos (vol 3, p. 792) agree, while the Aruch HaShulchan 317:10 disagrees.

However, the Chida in Birkei Yosef 317:1 writes that in his locale, almost no one was strict for this Rama. Ben Ish Chai in Rav Pe’alim 2:44 explains that the Chida meant that the minhag is incorrect but that one need not protest. Yalkut Yosef 317:8 argues that the Chida meant that Sephardim consider a double knot to be a non-professional knot and it may be tied if it is not meant to last.

The Magen Avraham 317:4 (according to the Pri Megadim and Levushei Sarad) writes that the only issue with the double knot is that it might be a professional knot because it is tight. If, however, one were to tie a loose double knot, it would be permitted. Similarly, Kaf HaChaim 317:23 explains that the Chida was only lenient if it is a loose double knot. Shemirat Shabbat KeHilchata 15:55 rules that it is permitted to tie a loose double knot if it is meant to come undone within one day. He clarifies that loose means that it is able to become undone by itself. The Shabbos Home (vol 1, p. 208) agrees.

3. Rambam 10:5, Tur, and S”A 317:5 rule like Chachamim on Shabbat 113a who hold that tying a bow is permitted. Bet Yosef 317:5 quotes the Mordechai, who forbids tying a bow on top of a single knot. However, Darkei Moshe 317:3 quotes the Agur who says that the minhag is lenient to tie a bow on top of a single knot.

Magen Avraham 317:15, Taz 317:7, Eliyah Rabba 317:13, Mishna Brurah 317:29, and Kaf HaChaim 317:59 rule like the Agur but explain that it must be untied within 24 hours so that it is not considered a permanent knot. The Aruch HaShulchan 317:25, however, rules like the Mordechai. See The 39 Melachos (p. 798) who writes that if usually doesn't untie one's shoes, it would be forbidden to tie one's shoes on Shabbat. See, however, Rabbi Willig's comment in next note.

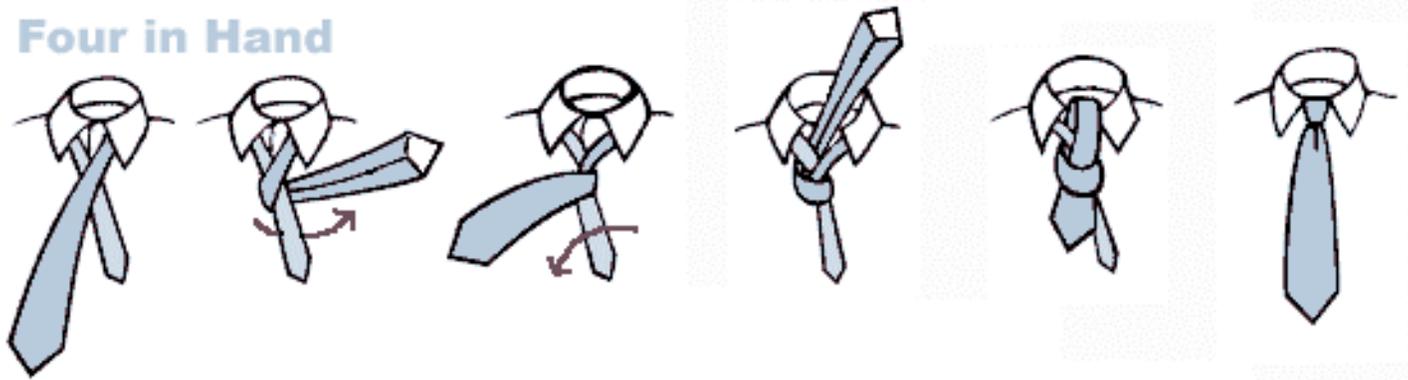
Birkei Yosef 317:2 argues that the Agur was lenient even if the bow-knot is permanent. Yalkut Yosef (p. 562) agrees.

4. For diagrams of the different ways to make a tie, see the other side. Shemirat Shabbat KeHilchata 15:58 quotes Rav Shlomo Zalman as permitting tying a necktie on Shabbat if it is “not tied as a knot” (to be explained) and meant to be undone in 24 hours because it is like a bow on top of a single knot. He adds that if one doesn't usually untie it within 24 hours, one should tie it before Shabbat and put it on and take it off by tightening and loosening it. The English translation of Shemirat Shabbat KeHilchata explains “not tied as a knot” as a tie which would become undone if the narrow end is pulled out. The new edition of Shemirat Shabbat KeHilchata 15:62, however, writes that it is permitted to tie a necktie on Shabbat if one usually unties it within 24 hours and does not have any other stipulations.

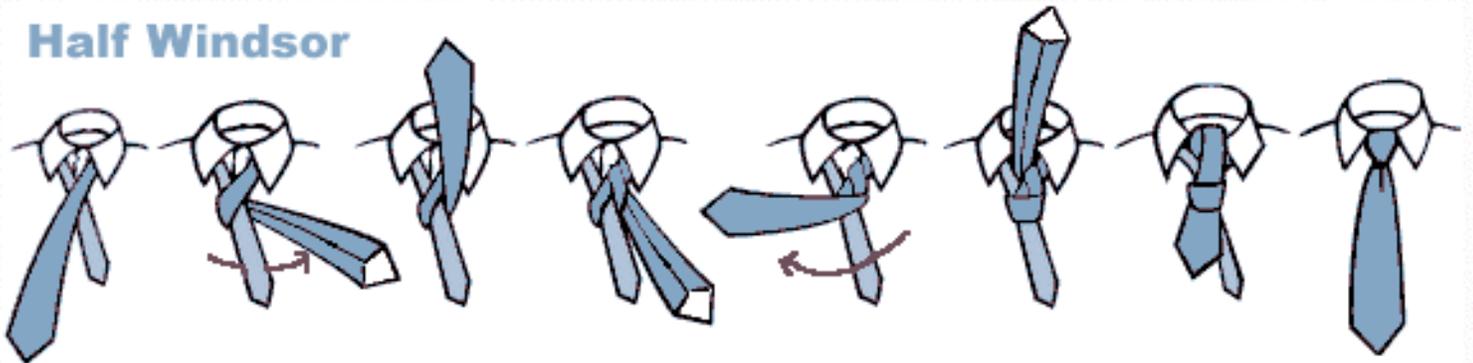
Rabbi Hershel Schachter (oral correspondence), Rav Moshe Feinstein (cited by 39 Melachos, footnote #42), Rabbi Eliezer Waldenburg (cited by Shabbat VeHilchoteha p. 221), Menuchat Ahava (vol 3, 14:13), and Or Letzion 2:47:21 permit tying a necktie and don't specify which type.

Rabbi Mordechai Willig (“Hilchos Shabbat 5761 Kosher#1” min 90-4) says that even according to those who consider a tie to be a knot, it is permitted to make a tie if one has intent to undo it within 24 hours. This is even true for a person who usually leaves their tie tied. Although the Beiur Halacha D”H HaKosher writes that one's personal intent to undo it within 24 hours is ineffective when the way of the world is to leave a knot tied, Rabbi Willig explained that this case is not similar because some do untie their ties everyday. The 39 Melachos (footnote #41) has the same idea.

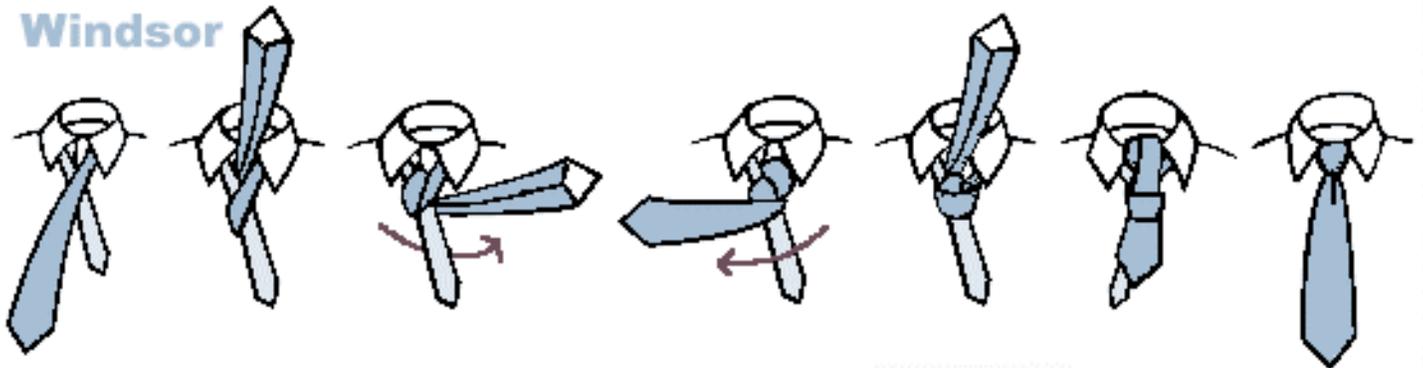
### Four in Hand



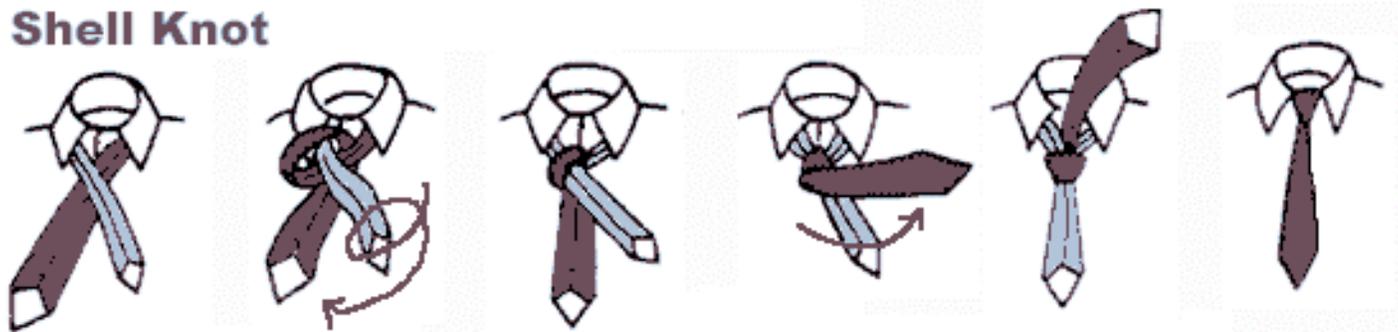
### Half Windsor



### Windsor



### Shell Knot



### Practical Observations

Four in Hand: unravels automatically when the narrow end is pulled out.

Half Windsor and (Full) Windsor: unravels if pulled gently after the narrow end is pulled out.

Shell Knot: a single knot will need to be undone after the narrow end is pulled out.