

He wraps a hollow belt around it

כורך עליו פונדא –

OVERVIEW

The opinion of ר"י concerning a rope that tore, is that one may wrap a פונדא around it (on שבת ויו"ט) to fasten the two loose ends of the rope, however he should not make a bow with it. Seemingly this would indicate that he should not make a bow with the פונדא (but only wrap it around). תוספות negates this view.

Generally the prohibition against tying (two) things on שבת or יום טוב is when it is a permanent 'knot', however if it is a temporary knot it is permitted.



לאו דוקא כורך דאפילו לקשור יכול דלא מבטל ליה –

It does not necessarily mean that he may only **wrap** the פונדא around the חבל, **for he is even permitted to tie** the פונדא around the חבל (with a knot), **since he is not subordinating** the פונדא to the חבל; he intends eventually to remove the פונדא¹.

anticipates and resolves a difficulty: תוספות

ובלבד שלא יענבנו אחבל קאי:

And when the ברייתא states; **'provided that he will not make a bow**, that is not referring to the wrapping the פונדא² (for concerning the פונדא he may even tie a knot with it around the חבל), but rather the prohibition of שלא יענבנו **is referring to the rope**; he should not attempt to make a bow with the two cut ends of the rope.³

SUMMARY

According to ר"י, one is permitted to tie the פונדא (with a knot) around the חבל; however one is prohibited from making a bow with the two ends of the חבל.

THINKING IT OVER

If it is permitted to 'knot' the פונדא around the חבל, why does the ברייתא merely write כורך and not קושר?!

¹ He needs the פונדא (it is his belt); it is therefore not considered a קשר של קיימא (a permanent knot).

² If it was referring to the פונדא it would contradict what תוספות just stated that it is permitted even to tie the פונדא (with a 'knot'; let alone with a 'bow').

³ He intends for this bow to remain (he has no reason to untie it) therefore it is a קשר של קיימא.