

2.3.8; 44a (משנה 21) → 45b (ורבנן אמרו ליה לא מדבריות ניהו)

- I. 21 משנה: permitted to move a new נר, but not an old (already used) one
- a. ר"ש: all נרות may be moved save for one which is currently lit
 - b. נר: 3-way dispute about status of נר
 - i. ר' יהודה: ר"ש may only move a (previously unused) "new" נר
 - ii. ר"מ: ר"ש may move any נר except one that was lit that שבת
 - iii. ר"ש: ר"ש may move any נר except one that is currently lit – when it goes out, he may move it
 - iv. However: he may not move a cup, bowl or lantern (with oil)
 1. ר' יהודה: עולא this is the ruling of ר' יהודה
 - a. Challenge (מר זוטרא): if so, why preface it with "אבל", indicating an exception to the rule?
 2. מר זוטרא: this is ר"ש's ruling – he only allows a נר, which is small – he expects it to go out; but not large ones
 - a. Challenge: בריתא where ר"ש dissents and allows oil in כוס
 - i. Answer: in that case, it is a נר ≡ כוס (small); here, it is a קערה ≡ כוס (large)
 3. ר' זירא: ר"ש if he lit using a metal holder, ר"ש would ban (it is big); ר' יהודה would allow (not מאוס)
 - a. Challenge: doesn't ר' יהודה agree to איסור מחמת מאוס (and not limited to מאוס)?
 - i. Rather: all would ban it (ר"ש – as it is large and he didn't consider use of its oil; ר"י – מחמת איסור-ר"י)
 - ii. But if: it wasn't lit that שבת, all agree that it may be used (neither מאוס nor איסור)
 - v. ר' זירא: ר"ש he may even use oil from a נר or from the drip – even while נר is lit
 1. ר' זירא: ר"ש agrees with his father – no מוקצה; disagrees – allows use from שמן even while נר is lit
- II. רב's ruling regarding moving a bed designated for holding money
- a. רב (1st version): if he designated a bed to hold coins – may not move it (whether or not there were ever coins there)
 - i. Challenge (רנב"י): ר' יהודה allows moving a new (as-yet-unused) נר
 1. Argument: נר, made for lighting, is moved if never lit; ק"ו a bed which was not made for holding money
 - b. רב (corrected version): if it was designated for holding money
 - i. If: he (ever) placed money on it, may not be moved; if he never did – may be moved
 - ii. And: if it wasn't designated for holding money, may be moved unless it currently has coins on it
 1. As long as: they weren't on the bed during בין השמשות (יומא) איתקצאי לבין השמשות (יומא) איתקצאי לכולי יומא
 - c. Challenge (עולא, quoting ר' אליעזר): כלים יחב – the wheelwork of a wagon
 - i. If: it is separated from the carriage, it has no חיבור with it for וטהרה (or שיעור)
 1. And: if there is money on it, may not be moved
 - a. Implication: if it has no money on it – even if it had during בין השמשות – may be moved
 - ii. Answer: that משנה follows ר"ש (no מוקצה); רב was ruling like ר' יהודה
 1. Support (that רב rules like ר"ש): רב ruled that we may hang a נר on a tree before שבת, but not before י"ט
 - a. Explication: since he may not move it on שבת (as it was מוקצה during ביה"ש), no concern that he will move the tree and be מחובר במחובר; this concern only applies to י"ט when נר is not מוקצה
 - i. But: if he followed ר"ש, he would ban the use on שבת as well for the same reason
 - b. Challenge: רב permitted moving a נר חנוכה from the view of the Hebre on שבת?
 - i. Defense: exigent circumstance; evidenced by his argument – we can rely on ר"ש in a case of need
- III. ר' זירא's question of יוחנן: ר"ש, are planted seeds or eggs under the hen considered מוקצה?
- a. To wit: perhaps ר"ש rejects מוקצה if not designated "out"; here he might agree; OR perhaps he rejects מוקצה in totum
 - i. Answer (ר"י): ר"ש only holds מוקצה in case of oil that is in the נר, since it was set aside for its מצוה
 1. Challenge: ר"ש accepts the principle of הוקצה למצוותו regarding נוי סוכה (ברייתא)
 - a. And: we know that בריתא follows ר"ש, as he explicitly forbids use of סכך on סוכות, unless he stipulated
 2. Answer: שמן שבנר, like סוכה, ר"ש meant to say that ר"ש accepts מוקצה in cases similar to שמן שבנר
 - b. שמואל: the only מוקצה that ר"ש accepts is dried figs and raisins (that were left on roof for drying out before שבת)
 - i. Challenge: בריתא rules that this is true about other fruit – and this must be ר"ש; if ר' יהודה it would be obvious
 - ii. Correction: it follows ר' יהודה – since he was already eating these fruits, סד"א they need no הזמנה to be eaten on י"ט
 - c. Question (ר"ש בר רבנא): what does ר"ש say about small, unripe dates (that need to stay in basket to ripen)?
 - i. Answer: ר"ש only accepts מוקצה re: dried figs and raisins (but not these)
 - ii. Challenge (to רבנא): ביצה ה:ז – we may not slaughter nor give drink to undomesticated animals; we may for בייתות
 1. רבנא: dissents as to definition of מדבריות and בייתות (→ רבי subscribes to מוקצה besides וצמוקים גרוגרות וצמוקים)
 - a. Answer1: these are similar to וצמוקים
 - b. Answer2: his answer (to his son) was according to ר"ש, but he disagrees
 - c. Answer3: here he was countering רבנא; he doesn't accept מוקצה at all; but asks them to accede the point about בייתות (their response – these are also מדבריות)