

2.3.9

(בריק רחמנא דלא כסיפיה רבא לרב אויא) 46b → (אמר רבה בר בר חנה א"ר יוחנן) 45b

- I. אמרו הלכה כר"ש ("ר"ש ר"ש" – in accordance with ר"ש's ruling, as per רבב"ח's report – in accordance with ר"ש's ruling, as per ר"ש's report)
- a. *Challenge*: elder asked ר"ש about moving a hen's nest and ר"י ruled that he may not, as it was designated for hens
 - b. *Answer*: in that case, there was a dead chick inside
 - i. *Note*: this will only work according to רב who reported that ר"ש agreed to מוקצה in case of מתים בע"ח
 - ii. *But*: according to רבא, who maintained that ר"ש disagreed there as well, this doesn't answer the challenge
 - c. *Answer*: there was an egg (נולד) in the nest
 - i. *Challenge*: ר"י reported that only those who accept מוקצה (ר' יהודה) accept נולד
 - ii. *Answer*: there was a fertilized egg - not fit for eating for anyone at this point – ר"ש agrees that it is מוקצה
 - d. *Alternate version*: ר"ש ruled like ריב"ל, ר' יהודה ruled like ר"ש
 - i. *In other words*: ר"ש reported that ר' יוחנן יצחק ב"ר יוסף – but didn't agree, and held like ר' יהודה ר"ש
 - e. *Comment* (אב"י לרב יוסף): we all know that ר' יוחנן ר' holds like ר' יהודה ר"ש (even without ר' יוסף בר יוסף's report)
 - i. *Per*: story with רב אסי (ר"ש's student) refused to move a lamp (unlit) that fell on him
 - ii. *Correction* (רב יוסף): that proves nothing – מנורה is a different issue –
 1. *Per*: ר"ש's ruling that a מנורה that can be carried in 1 hand may be moved; if it needs 2 hands, אסור לטלטל
 - a. *אסור בטלטול* re: ר"ש we rule like ר"ש re: נר; but any מנורה (even if it can be carried with one hand) is אסור בטלטול
 - i. *Reason*: רבא ורב יוסף – since it occupies a set place, moving it is akin to סתיירה/בנין
 1. *Challenge* (אב"י לרב יוסף): canopies, which occupy a set space, yet may be moved on שבת (ר' חייא)
 - ii. *Rather* (אב"י): the lamp was made of segments; concern if it falls, he'll reassemble it
 1. *Question*: then why does ר"ש permit it if it is small?
 2. *Answer*: in that case, it didn't really have segments; it was scored and looked like segments
 - b. *Summary*: if segmented, all agree that it is אסור, no matter the size
 - i. *If*: scored, all agree to ban if it is big; dispute whether to extend גזרה to a small one
 - iii. *Challenge*: ר"ש ruled that מנורה כסתם משנה and in כלים יחב, the מוכני is only forbidden if it had מעות on it
 1. *Implication*: if it has no מעות, may move it – even if they were there all of השמשות
 2. *Answer* (ר' זירא): frame that משנה as a case where money was not there all of ביה"ש - to keep ר"ש consistent
- II. ריב"ל's report – רבי once went to a place and ruled, regarding a lamp, like ר"ש regarding a נר
- a. *Question*: did he rule leniently as ר"ש rules about a נר, or did he prohibit מנורה and also rule like ר"ש about a נר? תיקו?
 - b. *Stories*: of חכמים and how they dealt with dispute about the נר
 - i. ר"ש (at ר' מלכיא's house) and ר' יוסי גלילאה (at ר' ריב"ל's house) carried נר and hosts were מקפיד
 - ii. *Respect*: ר"ש would only carry it in ר' ריב"ל's house, not in ר"ש's
 1. *Reason*: he held like ר"ש but would respect ר"ש's ruling (like ר' יהודה, above) in his house
- III. Various נרות and their status after they've gone out
- a. *דב יהודה*: permitted to move an oil lamp, not a kerosene lamp (smells bad)
 - b. *דב ר' יוסף*: even kerosene lamp may be moved
 - i. *Story*: ר"ש challenged ר"ש regarding ר"ש's opinion - why do they allow kerosene lamp?
 1. *Answer*: since it could be used to cover up a vessel elsewhere
 2. *Challenge*: if so, all rocks in the yard could be used to cover things – should be permitted
 - a. *Answer*: those aren't considered "כלי"; this is a כלי
 - i. *Per*: ברייתא that bracelets, rings, etc. even though they may not be worn in ר"ה, may be moved
 1. *Reason*: they have כלי תורה
 2. *Similarly*: the lamp is a כלי, unlike the rocks in the חצר