

**Daf Review – Shabbos 117**

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**Mishna:**

- On *Shabbos*, one can rescue a *Torah* along with its case from fire, even if there is money within the case. The same applies with *tefillin* and their case.
- One can take the rescued *Torah* and its case to a closed alley (*mavui*). *Ben Beseira* says even to an open *mavui*.

**Gemara:**

- We learn in a *Baraisa* that if the 1st night of *Pesach* falls out on *Shabbos*, how do we *shecht* the *korban Pesach*? *R Yishmael* says to flay the *korban Pesach* to the chest in order to remove the lamb's sacrificial parts. The *Chachamim* say flay the whole lamb.
  - The reasoning for the *Chachamim* is explained that completely flaying "honors" *Hashem*. *R Yosef* explains this to mean that it prevents the meat from spoiling. *Rava* says that it looks nicer.
    - The *nafka mina* between the two opinions would be if the lamb was on a golden table (looks nice but doesn't prevent rotting) or if it's a cold day (prevents rotting but doesn't look nice.)
  - *R Yishmael* says we "honor" *Hashem* by removing part of the hide, rather than just puncturing the hide. *R Huna* says we don't puncture the hide and remove organs as the hair would get entangled.
- *R Chisda* asks on *R Yishmael's* opinion from our *Mishna*, if we can save the *Torah* case along with the *Torah*, why can't we skin the whole lamb? In both cases, we should be able to complete the entire act!
  - Ultimately, we say they are not comparable as we are discussing a case where he doesn't need the hide and it's not a *psik raysha* as the case is where he flays the hide in strips so he gets no benefit.
- The *Mishna* discussed bringing the items and their cases to a closed or open *mavui*. What does this mean?
  - *R Chisda* says closed refers to a *mavui* with 3 walls and 2 *lechis*; open has 3 walls and 1 *lechi*.
  - *Rabba* says closed is 2 walls and 2 *lechis*; open is 2 walls and 1 *lechi*.
  - *R Ashi* says closed is 3 walls and 1 *lechi*; open is 3 walls and no *lechi*.

**Mishna:**

- On *Shabbos*, one can save enough for 3 meals from a fire and enough for their animal. If the fire started Friday night, he can save 3 meals. If it happened in the morning, he can save 2. If in the afternoon, he can save 1. *R Yosei* says you can save 3 meals on *Shabbos*, regardless of when the fire started.

**Gemara:**

- *Rava* explains the need for these parameters as people are typically concerned about their property and without guidelines, they might come to extinguish the fire.
- *Abaya* brings a *baraisa* where one's barrel broke on their roof on *Shabbos*, we allow them to place a *kli* under the barrel to catch the wine. He cannot, however, bring a second *kli* and put it on the ground to catch the wine. *Rava* explains that here too, guidelines prevent someone carrying barrels through *reshus harabim*.
- We bring a *baraisa* which discusses a broken barrel and indicates that we cannot bring a second *kli* to catch the barrel's contents. However, if he has guests and needs more to drink, he can use multiple *kelim*.
  - The *Tanna Kamma* explains that he cannot invite guests after the barrel broke to save the barrel's contents. Nor can he use trickery and invite guests he would not typically invite, just for this purpose. *R Yosei bar Yehuda* says you can use trickery.
- We assume this is similar to the case where an animal and its mother fall into a pit on *yom tov*. (One cannot kill an animal and its child in the same day.) *R Eliezer* says you can raise one animal to *shecht* it and feed the other animal in the pit to keep it alive. *R Yehoshua* says you can bring one animal up to *shecht* it but can then reconsider, and by using "trickery," decide to bring the second one up as well. He can then choose to *shecht* either one. We assume this *machlokes* between *R Eliezer* and *R Yehoshua* is the same as the *machlokes* between the *Tanna Kamma* and *R Yosei*.
  - We answer that they are different. Perhaps *R Eliezer* did not allow us to raise the second animal because you can still maintain it by feeding it in the pit. With the barrel, there is no alternative method to save the wine. And perhaps *R Yehoshua* only allowed "trickery" with the animals to avoid *tzar baali chayim* but that concept does not apply with the barrel.

**Halacha:**

- The *Rambam* holds like the *Chachamim* that when *Pesach* falls out on *Shabbos*, we flay the entire lamb.