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Pesachim Daf 83

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. Bones, sinews, and meat left over after the korban pesach can no longer be eaten are burned on the sixteenth of Nisan. If the sixteenth is shabbos, it is burned on the seventeenth.

The bones of the korban pesach must be burned, as they contain marrow which cannot be eaten as it normally would, as the Torah prohibited the breaking of any bones of the korban pesach. Additionally, there are sinews that cannot be eaten, or fats that are close to them and are therefore not eaten (83b). These, along with any meat that is nosar, are burned on the sixteenth unless the sixteenth falls on shabbos, in which case it is burned on the seventeenth. This is because the burning of these things does not push aside shabbos.

2. There is an argument when the prohibition against breaking bones of the korban pesach applies.

The braisa says that the verse, “And you will not break a bone in it,” implies that “in it” when it is kosher there is no prohibition, but when it is invalid there is a prohibition. What does this

mean? Rabbi Yaakov says it means that when the korban never was kosher, meaning that it became invalid before the sprinkling of the blood, there is no prohibition against breaking its bones. However, even if it became unfit afterwards, there remains a prohibition. Rabbi Shimon holds that anytime a korban is unfit, it is excluded from the prohibition against breaking bones.

3. There is an argument between the Rabbanan and Rabbi Yehuda regarding what exactly is prohibited as gid hanasheh (the sciatic nerve).

Rabbi Yehuda says that only one of the sciatic nerves is prohibited, and that is the one on the right side of the animal. The Rabbanan who argue on him say both are prohibited.

4. There are two nerves that are prohibited on each side, but one only receives lashes for eating one of them.

Rav Yehuda says in the name of Shmuel that the sciatic nerve that is closer to the bone and on the inner part of the thigh that is the subject of the



Torah prohibition for which one receives lashes. Rashi explains that this is also the larger of the two nerves. There is a smaller nerve that is on the outer part of the thigh that is also prohibited, but one does not receive lashes for eating it.

5. The Amoraim argue as to the source that one cannot burn nosar on Yom Tov.

The Gemora asks that this should be permitted, as there is a rule that a positive commandment pushes aside a negative commandment. Being that the burning of nosar is a positive commandment, it should push aside the transgression of Yom Tov that is a negative commandment! There are four answers given in the Gemora, all based on various verses in the Torah (see below).

INSIGHTS TO THE DAF

Abaye explains that the reason one cannot burn nosar on Yom Tov (see 5. above) is that the verse states, "The olah of shabbos on its shabbos." This implies that the olah brought on Shabbos can be burned on Shabbos, but a korban brought during the week is never burned on Shabbos or Yom Tov. [The korban pesach is generally brought on a weekday, namely on Erev Pesach.]

Tosfos asks that in Yoma (46a) the Gemora clearly states that limbs from weekday korbanos are piled up in their own pile and burned on Shabbos. How can we reconcile this (and other similar Gemaros) with our Gemora?

Rabeinu Tam and the Riva answer that the case where we pile them up on Shabbos is where they were already put on the mizbe'ach during the weekday, and they already became "lachmo shel mizbe'ach" -- "the bread of the mizbe'ach." They therefore can be burned further. However, we do not burn such limbs for the first time on Shabbos or Yom Tov. However, the Riva was unsure if this leniency regarding "bread of the mizbe'ach" is only for limbs of the korban tamid, or any korban.