



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Samach

MISHNA

- If a Korbon Pesach was slaughtered not for its own sake (e.g. it was slaughtered with intent for a Shelamim), or the remaining avodos (catching the blood, walking the blood to the Mizbe'ach, or throwing the blood onto the Mizbe'ach) were not done for the sake of a Pesach; or, if he began with intent for a Pesach but then changed his intent to be not for the sake of a Pesach; or, if he began with intent not for the sake of a Pesach and then changed his intent to be for the sake of a Pesach; in all these cases the Pesach is passul.
 - The case of "intending for the sake of the Pesach and then changing the intent to be not for the sake of a Pesach" would be if he began with intent for a Pesach and then had intent for a Shelamim. The case of "intending not for the sake of the Pesach and then changing the intent to be for the sake of a Pesach" would be if he began with intent for a Shelamim and then had intent for the Pesach.

GEMARA

- **Q: R' Pappa** asked, is the Mishna discussing where one had proper and improper intent during one avodah, in which case the Mishna would have to follow **R' Yose** who says that when a person says 2 opposing ideas in one statement for one action (like here where has 2 intents for the one avodah), both ideas are given weight and effect, and therefore, even though he intended for the Pesach, since he also intended for a Shelamim, the Pesach is passul (however, according to **R' Meir** we only follow the first idea, or intent, and therefore the Pesach in this case should be kosher), or is the Mishna discussing where these 2 intents were each had at a separate avodah, in which case even **R' Meir** would agree that the Pesach is passul? [The Gemara says that the question is regarding the case where he first intends for a Pesach and then intends for a Shelamim, because in the reverse case, **R' Meir** and **R' Yose** would agree that the Pesach is passul].
 - **A:** Our Mishna began by saying, if all of the avodos are done not for the sake of a Pesach, it is passul. There seems to be no reason for this case, because we said that if any one of the avodos are done with this intent, it is passul. Rather, the Mishna must be understood as saying if any of the avodos are done not for the sake of a Pesach, even if the first 3 avodos were done for its sake and the last avodah was done for the sake of a Shelamim, it is passul. We see from here that this part of the Mishna is clearly discussing the intent of 2 separate avodos. If so, the next part of the Mishna, which discusses beginning with one intent and switching to another intent must be discussing where it was done regarding one avodah (and it follows **R' Yose**), because if done regarding 2 avodos, this part of the Mishna would be the exact same as the beginning of the Mishna!
 - It could be that this second part of the Mishna discusses the intent of 2 separate avodos as well. However, the beginning of the Mishna discusses where he intends regarding the avodah that he is in the midst of performing. The end of the Mishna is discussing where he intends regarding a later avodah while he is performing an earlier avodah, and the Mishna teaches that such intent makes the Pesach passul as well. This would answer the question of **R' Pappa** in Mesecha Zevachim, where he asks whether an invalid intention had during one avodah regarding another avodah makes the korbon passul.
 - **A:** The end of the Mishna says, if there is intent not for the sake of the Pesach, and then there is intent for the sake of the Pesach, it is passul. If this is referring to intents at 2 separate avodos, the Mishna already said it is passul even if the first avodah has intent

for a Pesach and the second avodah has intent not for the Pesach, so surely when the first avodah had intent not for the Pesach it will be passul!? Rather, we must say that this part of the Mishna is talking about the 2 intents during one avodah. If so, the entire Mishna must be talking about multiple intents during one avodah, and the Mishna is following **R' Yose**.

- It could be that the Mishna is discussing where the intents took place during separate avodos. The reason why the Mishna states the seemingly unnecessary second case is just for the sake of completeness.
- **A:** The next Mishna says, an intent to shecht the Pesach for people who can't eat a kezayis of it, or are not able to join this Pesach for any other reason, makes the Pesach passul. This is clearly discussing the intent during one avodah. If so, our Mishna must also be discussing intent during one avodah.
 - It could be that our Mishna is discussing two avodos and the next Mishna is discussing one. There is no reason to assume that they must be discussing the same case.
- **A:** The next Mishna says, if he has in mind during the shechita for people who could eat a kezayis and for people who cannot, it is valid. This is clearly discussing whether both intents were during one avodah (i.e. the shechita) or whether it was during 2 separate avodos. Therefore, our Mishna must also be discussing even a case where the intents were had during one avodah.
 - It could be that our Mishna is discussing two avodos and the next Mishna is discussing one. There is no reason to assume that they must be discussing the same case.
- **Q:** If an animal is designated as a Korbon Pesach during the rest of the year, and then shechted with intent for a Shelamim, it is kosher as a Shelamim. If it is shechted with intent for a Pesach, it is passul. What would be the halacha if it was shechted with intent for a Pesach and then with intent for a Shelamim? Would **R' Yose** say that we follow the second intent and deem it kosher? **A: R' Dimi** said, just like on Erev Pesach, if he had in mind for a Shelamim and then for a Pesach it would be passul as a Pesach, similarly, during the rest of the year, if he has in mind for a Pesach and then a Shelamim, it is passul as a Shelamim.
 - **R' Yirmiya** said to **R' Dimi**, it could be that intent for a Pesach during the rest of the year is a weaker invalidation, because the same intent on this same animal on Erev Pesach will make the Pesach kosher!
 - **Rava** said, if the animal designated as a Pesach is shechted during the rest of the year with intent for a Pesach and then with intent for a Shelamim, it will be kosher, for the following reason. If there was only intent for Shelamim it would clearly be kosher even though the designation was for a Pesach. We see that the Shelamim intent removes the invalidation of the designation. If so, the Shelamim intent can also remove the Pesach intent.
 - **Q: R' Ada bar Ahava** asked **Rava**, maybe a stated intent is different than a presumed intent based on a designation, and therefore the Shelamim intent can remove the presumed intent of the designation, but not the stated intent of the Pesach during the shechita!? We see this concept that although a Pesach is presumably intended for people who can eat it, a stated intention to the contrary makes it passul. Yet, if there is a stated intent to bring it for some who can eat it and some who cannot it is kosher. We see that a stated intent is stronger than a presumed one!? **A: Rava** said, presumption of the intent as a Pesach based on its designation is very strong, because without a specific intent to the contrary, it will remain as a Pesach. Yet, an intent for a Shelamim breaks that intent, which is why the intent as a Shelamim may be able to break a stated intent as well. The presumption to shecht for those who can eat it is not that strong, because it is common for people to leave the group and join the group of a Korbon Pesach at any time up to the shechita. Therefore, any presumption as to who it is being shechted for is a weak one.
- **Q:** If an animal designated as a Pesach is shechted at any other time during the year, with the intention to shecht it for someone who is not the owner of the animal, does this make it a

kosher korbon just like the intent for a Shelamim made it a kosher korbon? **A: R' Pappa** said, I told **Rava** that just like intent for another korbon makes it passul on Erev Pesach, but makes it kosher the rest of the year, so too an intent for the wrong owners, which would make it passul on Erev Pesach, will make it kosher the rest of the year. **Rava** said to **R' Pappa**, it could be that only intent for a different korbon is strong enough to do that because: it is an invalidation in the animal itself, it applies during all 4 avodos, it applies even after the death of the owners, and applies to communal korbonos as well. However, intent for the wrong owners, which doesn't apply in these 4 instances, may not be strong enough of an intent to make the korbon kosher during the rest of the year. Therefore, **Rava** said, that intent for the wrong owners makes the Pesach passul even during the rest of the year.