

On יד ניסן, the offering of the קרבן פסח is divided into three separate groups with a minimum of thirty people in each group (because it says קהל, עדה, and ישראל, we learn that it is offered in three groups).

The first group would enter until the עזרה was filled (the עזרה was the section east of the מזבח, right by the dividing line where only כהנים could enter), and the doors would be closed. Then, a תקיעה תרועה תקיעה was blown. The כהנים would stand in rows. Some rows held silver bowls, and some held gold bowls, but there were no rows that held both. This was done for aesthetic reasons. The bowls had no base, so that when they collected the blood, the bowl would not be put down and allow the blood to congeal. The animal would be שחט and the bowl used to collect the blood, and then the bowl would be passed from כהן to כהן until it reached the מזבח, and would then be thrown on the base of the מזבח. The first group would leave and the second group would come in and repeat the procedure. הלל was sung throughout the שחיטה and the הקרבה, and if they finished, they would start הלל again.

If ערב פסח fell out on שבת, everything was done the same, including the washing off the blood from the floor of the עזרה, as it is only a שבות, and there is no איסור שבות in the בית המקדש (for this reason, music was played on שבת with instruments, as using instruments is an איסור מדרבנן, due to the fear that one might come to tune the instrument (which would be כלי)).

After שחיטה the animals were hung on the wall and flayed.

On שבת, since they could not carry their קרבן פסח to be roasted, they would wait near the בית המקדש and after dark they would take the קרבן and roast it (as the roasting was not דוחה שבת). The first group would wait on הר הבית. The second group would wait by the חיל (which is near the עזרת נשים). The third group would wait in the עזרה.

If there were only fifty people being מקריב the קרבן פסח, the first group would be thirty, and the next two groups would be ten each.

After the דם was poured by the יסוד of the מזבח, the animal was flayed and the innards removed, and the fats of each קרבן were burned separately. The קרבן was then brought home (within ירושלים) and roasted and eaten.

None of the bowls in the בית המקדש had bottoms, with the exception of the bowls used for לבונה.

בכור, מעשר, and the קרבן פסח offerings all need blood placed on the מזבח.