

The קרבן פסח can be roasted on a כלי that has holes (a grill) that allows the fire to reach the meat.

Bread from an oven that is fueled with wood that is אסור בהנאה (such as ערלה) may not be eaten. If the oven was not given enough time to cool, the bread baked afterwards is אסור, as some of the heat made from the forbidden fuel was retained. If the wood is removed, and the oven cooled, the bread subsequently baked may be eaten. If the bread was cooked on coals that have originally come from wood that is אסור בהנאה may be used (תוספות says this is only בדיעבד as he differentiates between ashes [that would be מותר לכתחילה] and coals; the coals are מותר for the same reason that ashes of חמץ are permissible, as once the דבר אסור is burned, the איסור dissipates).

If the קרבן פסח was cut up and placed on coals, it is considered as roasted. רש"י learns he did not actually cut the בהמה up, but cut the בהמה in certain places to hurry along the roasting. (and seemingly the רמב"ם) learn it means the בהמה may actually be cut up.

A person can have צרעת within a burn, whether the burn is from fire itself, or due to the touching of a hot coal.

A בת כהן who committed adultery is burned, by having hot lead pored down her throat.

If the meat of the קרבן פסח touched a boiling hot oven, that part of the קרבן is peeled off, as the קרבן must be roasted and not cooked. If gravy from the animal came off, touched a hot surface and came back onto the קרבן, that piece of the קרבן is sliced off, as it must be roasted.

Gravy from the קרבן פסח that went onto flour, that flour is set aside (as it was heated and not roasted).

If the קרבן פסח is rubbed with oil of תרומה, if the חבורה is made up of כהנים, they may eat it. If the חבורה is not made up of כהנים, if the animal is still raw, the oil is washed off. If it has already been roasted, the outer layer is peeled off.