

פסחים עח

If both the חלב and the בשר of a קרבן יחיד became טמא, there is no זריקת הדם, but if it was thrown, it is accepted. But regarding a קרבן צבור, the דם is thrown לכתחילה.

During the week before יום כיפור the כהן גדול is sprinkled with water mixed with the ashes of the פרה אדומה on the third and seventh day of the week, as perhaps he had unknowingly contracted טומאת מת before יום כיפור, and this insures that he will be טהור.

If the קרבן was lost or burned and there is less than a כזית, then there is no זריקת הדם.

If the limbs of the קרבן פסח became טמא, but the בשר remains טהור, the דם is נזרק. If the בשר becomes טמא, then the דם is not נזרק. If he threw the דם before he found out it was טמא, then his זריקה is הורצה, as the ציץ is מכפר for such זריקות.

There must be a כזית of meat for each person registered for the קרבן פסח. If a second group registers on the same קרבן after there is already a first group registered, the first group eats, and the second group is מקריב the קרבן פסח on שני.

If the קרבן פסח was שחט for those eating it, but the דם was נזרק with intent for those not eating the קרבן פסח, the קרבן is כשר, but the people are not יוציא חויב to bring the קרבן פסח.

If a person was healthy at the time of שחיטה, and became sick and was unable to eat a כזית of the פסח קרבן, and was this sick during the זריקה, or if the person was too sick to eat a כזית at the time of שחיטה, but got better before זריקה, he does not fulfill his חיוב as he must be ראוי to eat a כזית both during שחיטה and זריקה.

If the פסח קרבן was שחט בטהרה, then רוב of the צבור became טמא before זריקה, the דם is thrown, but the קרבן is not eaten because of a גזירה that it might happen in another year that people will become טמא after זריקה and still eat the קרבן.