

פסחים צ

The **קרבן פסח** is **נשחט** for a **טבול יום**, who then waits until dark to eat the **קרבן פסח**. The **קרבן פסח** is **נשחט** for a **מחוסר כפרה** (one who has already gone to the **מקוה**, but has not yet brought his **קרבן**) once he has already given his **קרבן** over to the **בית דין**, to ensure that it is brought that day, thus enabling him to eat the **קרבן פסח**.

If the seventh day of a **טמא מת** falls out on **יד ניסן**, although he will be **טהור בערב**, he waits until **פסח שני** to bring his **קרבן** (this is learned from **טו**).

If a woman who was **טמא נדה** whose seventh day fell on **יד ניסן** does not eat from the **קרבן פסח** as she is **טהור** only on the night of the eighth day, and can only eat **קדשים** on the eve of the ninth day.

One can be **טובל** for a **מצוה של טבילה** on **כיפור**. Today, since there is no more **מצוה של טבילה** with the exception of **נדה**, and since in any case **תשמיש המיטה** is **אסור** on **כיפור**, there is no **טבילה**. Similarly, even a man who is **נוהג** to go to the **מקוה** every day, or when he sees **קרי**, does not go on **כיפור**.

An **אונן** for a **מת** that was **נפטר** after **חצות** still eats the **קרבן פסח** as there is a **חיוב כרת**. He must go to the **מקוה** to be **מסיח דעתו** from the **מת** and then eats the **קרבן פסח**. However, if the **מת** was **נפטר** before **חצות** he does not bring the **קרבן פסח** that day, but waits until **פסח שני**.

