

פסחים צב

When a person is an אונן, ר"ל, and on the day of קבורה (even after the קבורה) and the night following, קדשים is not eaten, with the exception of the פסח, קרבן פסח, which is eaten on the day of קבורה, and even by an אונן if the מת was נפטר after חצות (being as how the חיוב had already taken effect).

The קרבן פסח is שחט for a ישראל who was מל on יד ניסון, but not for one who was מגייר on that day (as a גר is not חייב in מצות until he is מל and טבל, and he is only טובל after he heals from the מילה).

הזאה (getting sprinkled from the water of the פרה אדומה) is a רשות (as there is a חשש that he might carry it four אמות in שבות). If a person's seventh day (when he is sprinkled, after being טמא מת) falls out on שבת, it is pushed off until Sunday. This is so even if Sunday is ערב פסח, and this will make him unable to eat the קרבן פסח. Why is this שבות not נדחה due to the כרת of not bringing the קרבן פסח (as an איסור דרבנן usually would be נדחה in a situation involving כרת)? Because the יום הקרבה is Sunday, and the שבות is on שבת, and שבת is not a זמן of הקרבה. Therefore, even though there is an איסור כרת, that only has the כח to be דוחה an איסור דרבנן if they fall concurrently.

Preparations for a ברית מילה that could have been done ערב שבת should not be done on שבת. For example, the knife, which was able to have been brought ערב שבת may not be brought on שבת,

even if it is only in an area in which it is an **אסור מדרבנן** to carry. However, in such an area, he may tell a non-Jew to carry as opposed to an area where it is an **איסור דאורייתא** to carry, he may not even tell a non-Jew to carry the knife (this is a general rule that **איסור דרבנן** is permissible only by an **אמירה לעכו"ם** if it is **לצורך מצוה**).

A **מצורע** whose eighth day falls out on **יד ניסן**, but he saw **קרי** on that day can bring the **קרבן**, but can only come into the **עזרת נשים** (even though it is **אסור** for a **טבול יום** to come into the **עזרת נשים**, it is an **איסור דרבנן**, and where an **איסור דרבנן** comes into direct conflict with a **חיוב כרת**, the **איסור דרבנן** is **נדחה**).

One who walks through a **בית הפרס** and blows the dirt in front of him to ensure there are no bone fragments may offer a **קרבן פסח** (a **בית הפרס** is a field that contains a grave that has been plowed over, and we are **חושש דרבנן** there might be a bone there).

פרק האישה

A person who was **טמא**, far away, or was a **שוגג** or **אונס** and did not bring the **קרבן פסח**, brings it on **שני פסח**, which is on **יד אייר** in the afternoon.

A person who was a **שוגג** or **אונס** on **פסח ראשון**, and was not **שני פסח** on **מקריב במזיד** is **חייב כרת**. If he was a **שוגג** or **אונס** on **שני פסח** as well, he is **פטור**. If he was a **מזיד** on **פסח ראשון**, he may be **פטור**, but if he could not be **מקריב** on **שני פסח**--even due to a **שוגג** or an **אונס**--he is **חייב כרת**.

A person who was too far away to be מקריב the פסח קרבן, and therefore others did it for him (זריקת הדם and שחיטה), even if he arrived in the evening to eat the קרבן, it is not accepted, and he must bring it on פסח שני.