

After a woman gives birth, if it is a boy, she is טמא for seven days, then טהור for thirty three. If it is a girl, she is טמא for fourteen days and טהור for sixty six days. At the end of her period of טהרה she brings a קרבן. If she miscarried within the thirty three/sixty six days of טהרה, this קרבן is inclusive of the miscarriage, and she does not need to bring a second קרבן. If the miscarriage happens after the thirty three/sixty six days of טהרה, she must bring a second קרבן.

A שלמים may be eaten the day it is offered, the night afterwards, and the next day up until שקיעה.

נותר (leftovers from the קרבן that were not eaten in the time-frame that it is מותר to do so) are burned during the day.

Every תפילה of יום כיפור is seven ברכות (the three that are in every תפילה in the beginning, the three that are in every תפילה at the end, and one for the day of יום כיפור itself in the middle), and וידוי is said by each תפילה.

חונן הדעת is said by מעריב of מוצאי יום כיפור in the ברכה of הבדלה.

When explaining דברי תורה, one should endeavor to be as brief as possible (as in this fashion it is more easily remembered).

A כהן, or one whose ancestors who has already performed the עבודה, or anyone (כהן/לוי/ישראל) who is already a member, or

whose ancestor was a member of the סנהדרין, we do not check into their יחוס, as by virtue of their prior עבודה/appointment, they are assumed to be מיוחס.

The tail of an animal offered as a קרבן is burnt on the מזבח החיצון.