

## יומא כב

A כהן who was מקדש ידיו ורגליו for תרומת הדשן does not need to be מקדש again after daybreak (since תרומת הדשן was done at עלות השחר, he was מקדש before, i.e, during the night). The שולחן ערוך is מסופק if a person who arises before עלות and does נטילת ידים needs to do it again after עלות. The רמ"א writes that it should be done, but without a ברכה.

The מסדר who was זוכה to be תורם the דשן is also זוכה to be מערכה the מערכה.

Is אסור to count בני ישראל directly. It is מותר to count using a different means, for example, the כהנים were counted by thumbs. Or today, for a מנין, people are counted not by numbers but by words of a פסוק (הושיעה את עמך which contains ten words).