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Kinim and Language

Masechet Kinim, the final *Masechet* in *Seder Kodshim*, deals with issues that arise when different bird sacrifices are mixed together and their resolution. A *ken*, a pair of birds, can consist of two *olah* offerings which are normally brought as a voluntary offering. Alternatively one might be obligated to bring a *ken*. In such a case one bird would be a *chatat* while the other would be an *olah*. They are either designated as such at the time of purchase or the pair is brought as a *ken stumah* and the birds are designated by the *kohen*.

The manner in which the *chatat* and *olah* are offered is different. A mixture involving an indefinite *chatat* and *olah* must be left to die. Even in a mixture of one in one thousand, the law is the same. Firstly each type of sacrifice has its distinct area where the blood must be placed as stated in the previous *Mishnah*. If one places the blood in the wrong area the *korban* is invalid (*pasul*) and one is not allowed to deliberately cause a *korban* to become invalid (*Ra'avad*). Secondly, the principle that the minority can be considered annulled (*batel*) amongst the majority does not apply to living creatures (*Bartenura, Zevachim 73a*). Finally, one could not wait for a blemish to appear on all the birds and then redeem them (a possible solution when dealing with animal sacrifices) since redemption is not allowed for bird sacrifices (*Menachot 12:1*).

The second *Mishnah* deals with the cases where definite *olah* offerings mix with the *ken stumot* and definite *chatat* offerings mix with *ken stumot*. It teaches how many birds can be offered until we are left with a mixture of definite *chatat* and *olah* offerings.

One may notice that while initially the *Mishnah* discussed a mixture of an *olah* and *chovah*, half way through it referred to mixtures of a *nedava* and *chovah*. The explanation above did not make note of this change. The *Bartenura* explains that the reason why the term *nedava* is used is because voluntary bird offerings consist only of *olah* sacrifices and should be understood as referring to pairs of *olah* offerings. While the *Rosh* understands similarly, he maintains that the term *nedava* as referring not to pairs but rather individual *olah* sacrifices.

But why does the *Mishnah* change the language? Furthermore the *Mishnah* does appear slightly long-winded.

Regarding these cases, once the permissible sacrifices have been offered and the remainder left to die, new birds have to replace those that remained. The *Me'einei Yehoshua* explains that one might think that the ruling in this *Mishnah* applies only when all the birds brought are obligatory; only then replacements must be brought. If however a voluntary offering was involved in the mixture, where one was not obligated to replace it if it was lost (a *nedava*), one might think that if the obligatory offerings outnumbered the voluntary ones, we could assume that the offered *olah* came from the majority. Consequently one might assume that the *olah* left in the mixture was the voluntary one and a replacement *olah* is therefore not required. The change in language is therefore necessary to negate such assumptions.

Yisrael Bankier

Revision Questions

מידות ד' ב' ה' ד'

- Describe how the *tamid* was stripped after slaughter. (ד: ב')
- Describe how the different parts of the *tamid* were removed. (ג: ב' ג')
- What part was washed? Where was it washed and how many times? (ב: ב')
- What was left attached to the left flank? (ג: ד')
- Where were all the parts placed? (ג: ד')
- Where would the *kohanim* go next, and what would they do there? (ג: ה' א')
- What extra *bracha* would they recite on *Shabbat* and why? (א: ה')
- Who were invited to take part in the lottery to decide who would offer the *ketoret*? (ה: ב')
- What was decided in the fourth lottery? (ה: ב')
- What happened to those *kohanim* who did not receive any specific role? (ה: ג')
- What did the person who was elected to offer *ketoret* carry? (ה: ד')
- What did the person that would accompany him carry? (ה: ה')
- Describe what this person would do and how it was different on *Shabbat*. (ה: ה')
- What were the three uses of the *psachter*? (ה: ה')
- What were the three activities that resulted from the sound of the *magreifah*? (ה: ג')
- What would occur prior to the *ketoret*? (א: י')
- Describe how the *ketoret* was offered. (ג: ב' ג')
- What did everyone do when the *ketoret* was offered? (ג: ו')
- Describe how the *kohen gadol* would enter the *kodesh* and what would he do there. (א: ז')
- Describe where and how the *kohanim* would then “bless the nation”. (ז: ב')
- How would *birchat kohanim* differ when said in the *Beit Ha'Mikdash* both in content and action? (ז: ב')
- Describe how the *kohen gadol* would place the parts of the *tamid* on the *mizbeach*. (ז: ז')
- Describe how he would then perform *nisuch ha'yayin*. (ז: ג')
- What would happen just prior and after *nisuch ha'yayin*? (ז: ג')
- What *shir* was recited by the *levi'im* on each day of the week? (ד: ז')

קנים א' א' ד'

- What were the three places the *kohanim* stood watch? (א: א')
- How many places did the *levi'im* stand watch? (א: א')
- What would happen if one was caught asleep while standing watch? (ב: א')
- How many gates were in the wall surrounding *Har Ha'Bait*? (ג: א')
- Which of the gates was not used for access? (ג: א')
- What was different about the eastern gate and what was it used for? (ג: א')
- How many gates were in the wall surrounding the *Azarah* and where were they located? (ד: א')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 th November ט"ז חשוון	10 th November י"ז חשוון	11 th November י"ח חשוון	12 th November י"ט חשוון	13 th November כ' חשוון	14 th November כ"א חשוון	15 th November כ"ב חשוון
Kinim 2:1-2	Kinim 2:3-4	Kinim 2:5-3:1	Kinim 3:2-3	Kinim 3:4-5	Kinim 3:6 – Keilim 1:1	Keilim 1:2-3

