



Volume 5. Issue 42

Kinim

Masechet Kinim deal with cases where *kinim* (pairs of bird sacrifices) are mixed together. A *ken chovah* consists of *olah* and *chatat* bird offerings that must be offered in very different manners (see 1:1). Consequently there is no way to remedy a mixture of two such birds (see *Ra'avad*, *Bartenura* and *Menachot* 12:1). A *ken chovah* can be brought as a *ken stumah* where each bird in the pair have not yet been designated as a *chatat* and *olah*. In such a case, it is left to the *kohen* to designate the birds.

The first *Mishnah* in the third *perek* deals with mixtures of many *kinim* (*stumah*) that belong to two different people. It rules that if the two groups of birds in the mixture (belonging to the different people) are of the same size, and half the birds were offered in the manner of the *chatat* and the other half as *olah*, then half are valid and half are invalid (see the *Mishnah* for the full explanation). A question discussed in the *Rishonim* is how such a case should be remedied.

The *Mefaresh* and *Razah* explain that whether they each initially had one, two or three *kinim* each they must now together bring the remaining birds to substitute those that have been declared invalid. When they bring them, they stipulate between them that the birds offered as *chatat* offerings will be offered for she that requires it and likewise for the *olah* offerings. Since the requirement to bring these birds is based on a doubt, the *chatat* offerings are not consumed.

The *Rosh* differs in the case where each of the women brought three *kinim*. In such a case, each woman must bring one *chatat* and two *olah* offerings.

The *Yair Kino* explains that the *Rosh* finds this case similar to the *Mishnah* at the end of the first chapter of

Keritut. The *Mishnah* there teaches that if a woman has many instances of giving birth where it is doubtful whether she is required to bring a *korban*, she can bring just one *chatat* (thereby completing her purification process). Consequently here too, one *chatat* for each woman should suffice. Multiple *olah* offerings however can be brought since *olah* offerings can be offered voluntarily and one can stipulate that if they are not required to bring the *olah* offerings then it should be considered as a voluntary offering. (See the *Yair Kino* inside for a full explanation regarding the opinion of the *Rosh* in the other cases listed in this *Mishnah* and how this case differs.)

The *Yair Kino* however explains that the *Mefaresh* would argue that the case in *Keritut* is different. There the obligation to bring a *korban* is doubtful. Here, the obligation to bring the *korbanot* was certain. The doubt only relates to whether the women released themselves from that obligation. Consequently there is a *chazakah* (presumption) that the women are required to bring up to three *chatat* offerings and must do so, albeit based on a doubt.

The *Yair Kino* (1:2) further explains the opinion of the *Mefaresh* that even though a *chatat* cannot be brought together by two people using the above describe condition (even if it is only for *mechusarei chapara*, see also *Bartenura Keritut* 5:8) in this case such a condition can be made. Ordinarily, when only one of the two women are obligated to bring a sacrifice, then we are concerned that the woman that is truly exempt will not be completely resolved to forfeit her share. In this case however both women are obligated to bring *chatat* or *olah* offerings. Consequently the concern is no longer as strong..

Yisrael Yitzchak Bankier

Revision Questions

מדות ה' א' – ד'

- What were the dimensions of the *azarah*? (ה' א')
- Describe the *azarah* from east to west. (ה' א')
- Describe the *azarah* from north to south. (ה' ב')
- How many chambers were there in the *azarah* and where were they located? (ה' ג')
- What were all the chambers used for? (ה' ג'–ד')
- What was the *lishchat ha'gazit* used for with respect to the *kohanim*? (ה' ד')

קינים א' א' – ג' א'

- Where was the blood placed/sprinkled on the *mizbeach* for *chatat* and *olah* offerings for both animal and bird sacrifices? (א' א')
- What does a *ken chovah* consist of? (א' א')
- What is the difference between *nedarim* and *nedavot*? (א' א')
- What is the law regarding a mixture of:
 - *Chatat* and *olah* bird offerings?
 - *Chatat* and *ken chovah* (*stumah*)? (ב' א')
 - Two groups of *kinei chovah* of the same size?
 - Two groups of *kinei chovah* of different sizes? (ג' א')
- What does the *mishnah* mean when it states that two *kinim* in a mixture were from “one name”? (ד' א')
- In what case does *R' Yosi* argue with respect to a mixture of *kinim* belonging to two women? (ד' א')
- What is the law regarding a *ken* where one of the birds dies? (א' ב')
- What is the law regarding a bird that flew from a group of *kinei chovah* and mixed with another group of *kinei chovah*? (א' ב')
- Regarding the previous question, what example does the *Mishnah* bring where the two groups are of equal sizes? Explain the ruling. (ב' ב')
- What case does the *Mishnah* bring where the groups are of different sizes? Explain the ruling? (ב' ג')
- What is the law regarding a bird that flew from a *ken stumah* to a *ken mefureshet*? (ב' ד')
- What is the law a bird flew back from that mixture? (ד' ב')
- Explain the case of "חטאת מן ועולה מן וסתומה באמצע" (ה' ב' א')
- Which birds can be used for bird sacrifices? (ה' ב' א')
- Can a *ken chovah* consist of different birds? (ה' ב' א')
- Explain the debate that relates to the previous question? (ה' ב' א')
- How does the third chapter differ from the previous ones? (ה' ג' א')

Local Shiurim

Sunday -Thursday

Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat

10 minutes before mincha
Mizrachi Shul

Quick Thought

The Placement of Blood

Why, when it comes to the cattle offering, was the blood from a sin offering sprinkled on the upper half of the *mizbeach* and the blood from the burnt offering sprinkled on the lower half of the *mizbeach*, while for the bird offerings the reverse is true?

The *Zera Yitzchak* explains that the cattle offering is primarily a wealthy person's sacrifice while the bird offering is generally brought by poor people. He explains that it is praiseworthy for a wealthy person to admit to his faults and bring a sacrifice, thereby explaining why a cattle sin offering is offered on the upper half. For a poor person however it is more praiseworthy that he bring a burnt offer, for even though he is short of funds, he brought a "gift" to *Hashem*. Consequently, for bird offerings it is the burnt offering that is performed on the top half of the *mizbeach*.

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
15 th February כ"א שבט	16 th February כ"ב שבט	17 th February כ"ג שבט	18 th February כ"ד שבט	19 th February כ"ה שבט	20 th February כ"ו שבט	21 st February כ"ז שבט
Kinim 3:2-3	Kinim 3:4-5	Kinim 3:6 – Keilim 1:1	Keilim 1:2-3	Keilim 1:4-5	Keilim 1:6-7	Keilim 1:8-9

