



Bring Kinim Together

This week we begin *Masechet Kinim*, that discusses mixtures of bird offerings. We learnt that an obligatory offering, a *ken chovah*, consists of an *olah* and *chatat* offerings. The first *Mishnah* taught that they are offered in different ways, with blood placed on different parts of the *mizbeach*. If it is offered in the wrong location, the *korban* is invalid. We also learn that the pair of birds can be purchase without designating which bird is the *chatat* and which is the *olah*, leaving the task of designation to the *kohen* that offered it – the *ken setumah*.

The third and fourth *Mishnah* discusses the issue when multiple *kinei setumah* become mixed together, given that only half the birds can be offered above and half below. The issue is made worse considering that once one bird in a *ken* is offered as a *chatat* that other is automatically an *olah* and cannot be offered below. It is important to note, that a person can bring multiple *kinim* at one time and the *kohen* decide which will be *chataot* and which *olot*. The issue begins when multiple groups of *kinim* get mixed, for example, if they are owned by different people.

R' Yossi (1:4) however teaches that if two women purchased their birds together, then it would not be considered a mixture, and the *kohen* would be able to offer all the birds.

The *Gemara* (*Eiruvin* 37a) explains that it appears that *R' Yossi* maintains the principle of *bereirah* (retroactive selection). This principle allows the current status to be determined at a later time. A *korban* must be offered on behalf of the owner of the *korban*. It therefore appears that when the *korbanot* are offered, *bereirah* is being employed determining that the *korbanot* offered for, for example, *Rachel* belonged to *Rachel* at the time of purchase.

The *Gemara* rejects this presumption. The reason why *R' Yossi* maintains that the two women can purchase and bring their *kinim* together is because he is referring to a case where the women pooled the funds together and at the time of purchase, agreed that the *Kohen* would be their messenger in dividing the ownership of the birds before they are offered.

The *Ken Meforeshet* explains, based on the *Rambam* and *Rashi*, that even if the women did not explicitly stated this arrangement, it is considered as if they had. The *Yair Kino* adds when explaining the opinion of the *Ra'avad*, that each of the women contributed to the pooled funds unsanctified money with the intention that they be used either for their own sacrifice or their friend's. The *Kohen* then divided the birds in their presence, and the women were *mochel* (gave up) their share in the birds that would be offered for their friend. (See the *Yair Kino* inside for a full explanation of the halachic principles on which this ruling is based such that *bereirah* is not required.)

The *Yair Kino* adds that from the wording of our *Mishnah* it is clear that *R' Yossi* does not maintain the principle of *bereirah*. The *Mishnah* in *Shekalim* (6:5) lists the money chests in the *Beit Ha'Mikdash* for people to contribute funds for the offering of *korbanot*. According to *R' Yehuda* there was no chest for *kinei chovah* since he does not agree with the principle of *bereirah* (*Yoma* 55). The *Bartenura* explains that according to *R' Yehuda* one wishing to offer a *ken chovah* would need to give the funds to the *Kohen* (*gizbar* – treasurer) directly rather than placing them in a chest. This being the case we understand why *R' Yossi* specifically stated “or both gave their money to the *Kohen*” without any mention of a collection chest.

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Revision Questions

מידות ד' – ה' – ד'

- What were the dimensions of the *ta'im*? (ד': ד')
- Describe the *mesibah* and what was it used for? (ד': ה')
- What would divide between the *kodesh* and *kodesh ha'kodashim* in the attic of the *heichal*? (ד': ה')
- What were the dimensions of the *heichal*? (ד': ו')
- Describe the *heichal* from floor to roof? (ד': ו')
- Describe the *heichal* from east to west? (ד': ז')
- Describe the *heichal* from north to south? (ד': ז')
- 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' ב' ב'

- 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': ב')
 - 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? (ב': א')
- What is the law regarding a bird that flew from a group of *kinei chovah* and mixed with another group of *kinei chovah*? (ב': א')
- Regarding the previous question, what example does the *Mishnah* bring where the two groups are of equal size? Explain the ruling. (ב': ב')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
3 May ט"ז אייר	4 May י"ז אייר	5 May י"ח אייר	6 May י"ט אייר	7 May כ' אייר	8 May כ"א אייר	9 May כ"ב אייר
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	Keilim 1:4-5

