



## Replacement Kinim

The final *Mishnayot* in the seventh *perek* discuss several *takanot* (decrees) introduced in the *Beit HaMikdash*, relating to *hekdesh* funds. The final case (7:7) relates to *kinin pesulot* – invalid *kinim*. A *ken* refers to a pair of bird offerings, either turtledoves or young pigeons. The *Mishnah* here is referring to a *ken chovah* – obligatory *ken*.

The *Bartenura* explains that if one was obligated to bring a *ken* (according to the *Chachamim*) they would place the required money in the designated *shofar* (chest) and the *Beit Din* would purchase and offer the required birds. After depositing the money, the owners would leave in full confidence that their required *korbanot* would be offered. The *ken chova* is brought either to achieve an atonement or complete a purification process. By the next day one would assume that everything required of him or her has been fulfilled.

This *takana* addressed the issue that might arise if a bird purchased with the money flew away or became invalid. The person obligated to offer the birds will assume there were no issues. The *Mishnah* includes a debate regarding how the birds will be replaced. According to the first opinion, the replacement birds were purchase with the treasury's funds and the ownership of the birds transferred to the person who required them. *R' Yossi* however maintains that the supplier of the birds was responsible to replace any birds that had issues until they were offered.

The *Tosfot Yom Tov* questions how the one's *korbanot* could be offered for him in their absence? He suggests that this was made possible by the *takana* of the *Neviim Rishonim*. To explain, the *Mishnah* (*Taanit* 4:2) asks how the *korban Tamid* could be offered for *Yisrael* without them being present? The *Mishnah* explains that the *Neviim Rishonim* instituted as twenty-four week cycle with groups of *kohanim*, *leviim* and *yisraelim*. With respect to the *yisraelim*, when one's week arrived, those that were close and able to go to *Yerushalaim* would be present when the *Tamid* was offered, which those that lived far away fasting and going to *shul* with special *tefillot* and *Torah* readings. In other words, a system was implemented such that some people acted as

representatives of the entire nation and were present at the time of the *korban*. The *Tosfot Yom Tov* suggest that the capacity for the *kinim* to be offered without the owners present was part of this institution, with those of the *maamad* representing him.

The *Tosfot Chadashim* however argues that the two cases are different. In the case of the *korban tamid*, those representatives have a share in the *korban*. In our case, the *korban* belongs to one an individual who is absent.

The *Chiddushei Mahriach* is also not convinced. He however suggests that there is a difference between the *korban tamid* – a public offering – and a private one. With respect to the *korban tamid*, the *Mishnah* there cites a *pasuk* for the requirement that someone be present. The *Tosfot Yom Tov* explains that since the *pasuk* writes "*tishmeru*" – you (pl.) shall keep – there is an obligation for all *Yisrael*. However since it is impossible for all of *Yisrael* to be there, the *pasuk* is to be understood as the source for the *maamadot*. Returning to the *Chiddushei Mahriach*, he explains that since the *pasuk* is the context of the *korban tamid* it applies only to the *korban tamid*. Consequently, there is no issue for the *ken* to be offered for the owner in his absence.

The *Tosfot Chadashim* addresses a further issue. That is the replacement *korban* being purchased without the owner's knowledge. He explains, that when it comes to these *korbanot* – *mehusar chapara* – that complete the *tahara* process, you do not need the knowledge of the person it is being brought for. He cites the *Gemara* (*Nedarim* 38b) that explains that one can offer such *korbanot* for their young children thereby enabling them to partake in *korbanot*, as proof. The *Tosfot Chadashim* asserts that if a *korban* can be offered without one's knowledge, then certainly he need not be present. He also cites the *Mishnah* in *Gittin* (3:3) that writes that if a sin offering was sent from overseas it is offered (with the assumption the sender is still alive). This is further proof that the owner need not be present. That being the cases, there is no issue in our *Mishnah* with the owner leaving and everything being performed for him.

*Yisrael Bankier*

**Revision Questions**

שקלים ד' ח' – ו' ג'

- What was done with coins found in between piles of coins for: (א': ו')
  - *Shekalim* and *nedava*?
  - Wood and frankincense?
  - Mundane use and *ma'aser sheni*?
- What was done with coins found: (ב': ו')
  - Before animal traders in *Yerushalaim*?
  - On *Har Ha'Bait*?
  - In *Yerushalaim*? (Give two scenarios)
- What was done with limbs and cut up meat of animals found: (ג': ו')
  - In the *Azarah*?
  - In *Yerushalaim*?
  - Outside *Yerushalaim*?
- What was done with animals found just outside *Yerushalaim*? (ד': ו')
- Why did the *Chachamim* revert their decree that the person that finds a *korban* must provide the required *nesachim*? (ה': ו')
- What were the seven decrees by *Beit Din*? (ו'-ו': ו')
- According to *R' Meir*, when is spit found in *Yerushalaim* assumed to be *tameh*? (ז': ח')
- According to *R' Yosi*, during the year, what part of the road was travelled by *tameh* people? (ח': ח')
- List the opinions of *R' Meir* and *R' Yosi* regarding the assumed *tum'ah* status of *keilim* found in *Yerushalaim*. (ט': ח')
- When is there a difference between the assumed *tum'ah* status of a knife and cleaver found in *Yerushalaim*? (י': ח')
- How does one treat the *parochet* that came in contact with: (יא': ח')
  - A *vlad ha'tumah*?
  - An *av ha'tumah*?
- How thick was the *parochet*? (יב': ח')
- How many new *parochets* were made each year? (יג': ח')
- In which cases do *Beit Shammai* and *Beit Hillel* argue about where *tameh kodshim* should be burnt? (יד': ח')
- Describe the opinion of *R' Eliezer* and *R' Akiva* regarding the previous question. (טו': ח')

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Mizrachi Shul  
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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 August ה' אלול	28 August ו' אלול	29 August ז' אלול	30 August ח' אלול	31 August ט' אלול	1 September י' אלול	2 September יא' אלול
Shekalim 8:8 - Yoma 1:1	Yoma 1:2-3	Yoma 1:4-5	Yoma 1:6-7	Yoma 1:8-2:1	Yoma 2:2-3	Yoma 2:4-5



