



Separating *Bikkurim*

The third *perek* of *Bikkurim* discusses the *mitzvah* of *bikkurim* from its designation to its presentation in the *Beit HaMikdash*. When describing the separation, the *Mishnah* records a debate. The *Chachamim* maintain that once the first fruits are visible, one declares that they are *bikkurim*, and ties a reed around them. The *Bartenura* notes that the declaration can be made even if the fruit have not developed enough to be defined as fruit – a *pri*. The reason is that one declares “behold I have brought the first of my fruit” implying that the requirement that the *bikkurim* be fully developed fruit, is only from the time that they are brought and not when designated. *R’ Shimon* however argues that “nonetheless, one must again declare that they are *bikkurim* after the fruit is detached from the tree.” We shall try to understand the position of *R’ Shimon*.

The *Bartenura* explains that since the *Torah* states that you should “take from the first of the fruits of your land”, he understands that even at the time of designation it must be a fruit and detached, much like when it is brought.

The *Tosfot Yom Tov* however finds the *Bartenura* difficult. Why does the word “fruit” imply that it is detached? If the fruit has fully ripened, it is defined as a *pri*, even if it still attached.

The *Tosfot Anshei Shem* therefore understand that *R’ Shimon* only requires that the fruit are defined as a *pri* but not that they also be detached. Why does the *Mishnah* write that *R’ Shimon* requires the declaration after they are detached? That is simply because in general once the fruit has ripened, one picks them immediately.

The *Tosfot Anshei Shem* points to the *Mishnah* learnt in the previous *perek* as proof. The *Mishnah* (2:4) contrasted *bikkurim* with *terumah* and *maaser*. One difference was that the *bikkurim* could be designated whilst still attached to the ground. Importantly, neither the *Mishnah* nor the *Gemara* record that *R’ Yehuda* disagrees. This then supports the

Tosfot Anshei Shem’s understanding the *R’ Shimon* requires the fruit to be a *pri* at the time of designation, but not that they be detached.¹

The difficulty with this understanding is that the *Yerushalmi* explains that according to *R’ Shimon*, if one did not designate the fruit as *bikkurim* after they were detached then they are not *bikkurim*. If a non *kohen* consumes them, he is not liable to pay *chomesh*; if it is mixed with less than one hundred times *chulin* the mixture is not *medumah*; if they are consumed outside *Yerushalmi* one is not liable to lashes.

In *R’ Chaim’s* commentary on the *Yerushalmi*, he explains that this means that they are not *bikkurim* at all, if the designation was made whilst attached. This is despite the simple reading of the *Mishnah* implying that *R’ Shimon* only requires an additional designation, not that the first whilst attached was meaningless.

The *Griz* (*Temurah* 4a) however understand the *Yerushalmi* differently. Much like the *Tosfot Anshei Shem* explained above, everyone agrees that designating fruit as *bikkurim* whilst attached is significant. According to *R’ Shimon* however that is only enough to satisfy the requirement of *hafrasha*. In other words, it is sufficient for the field to have satisfied the requirement of separating *bikkurim* even if they were attached at the time. Furthermore, since *hafrasha* has been performed, one will violate the prohibition of *baal te’acher*, if delaying in bringing the *bikkurim*. However, when detached, *R’ Shimon* requires the declaration again for the laws of *bikkurim* to apply to that fruit. This understanding explains why the *Yerushalmi* enumerates the laws that do not apply to the fruit according to *R’ Shimon*, if a second declaration was not made after the fruit was detached, rather than just stating that the original declaration was meaningless and the fruit is *chulin*. Again, the reason is that *R’ Shimon* agrees that the first declaration was significant for *hafrasha* but not enough for all the laws of *bikkurim* to apply to the fruit.

Yisrael Bankier

¹ To understand the *Bartenura* the *Tosfot Anshei Shem* explains that he does not learn it from the word *pri*, but rather from the *Torah* connecting *lekicha* (that taking) and the *havaah* (bringing).

Revision Questions

ביכורים ב' ר' – ג' ח'

- *Rabban Gamliel* held that an *etrog* is similar to a fruit in three ways and similar to a vegetable in one way – explain. (ב' ר')
- In what way is human blood similar to animal blood, and in what way is it similar to *dam sheretz*? (ב' ז')
- What is a *koi* and how is it similar to a *behema*; and how is it similar to a *chaya*? (ב' ח' – ט')
- In what ways is a *koi* similar to a *behema*? (ב' י')
- In what ways is a *koi* different to both a *behema* and a *chaya*? (ב' י"א)
- How does one separate *bikurim*? (ג' א')
- Describe the process of how the *bikurim* were brought to *Yerushalaim*?
 - Where was the first stop? (ג' ב')
 - What did they do when they approached *Yerushalaim*? (ג' ג')
 - Describe the procession to temple mount. (ג' ד')
 - What were done with the birds that were carried in their hands? (ג' ה')
 - Describe what happened when they reached the *azarah*. (ג' ו')
- What was the decree that the *Chachamim* instituted to counter a problem that turned people away from bringing *bikurim*? (ג' ז')
- Wealthy people would bring their *bikurim* in one type of basket, and the poor would bring in another. What types of baskets were they and which were given to the *kohanim*? (ג' ח')

Shiurim

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
13 November י"ט חשוון	14 November כ' חשוון	15 November כ"א חשוון	16 November כ"ב חשוון	17 November כ"ג חשוון	18 November כ"ד חשוון	19 November כ"ה חשוון
Bikurim 3:9-10	Bikurim 3:11-12	Bikurim 4:1-2	Bikurim 4:3-4	Bikurim 4:5 - Shabbat 1:1	Shabbat 1:2-3	Shabbat 1:4-5

