



## Tameh Bikkurim

The *Mishnah* (1:8) teaches that if *bikkurim* was stolen, spoiled or became *tameh* prior to them reaching the *Beit HaMikdash*, the owner is responsible to bring a replacement. That replacement is halachically different to the original. If a non-*kohen* ate it, he would not be required to pay back the extra *chomesh*. Also, when bringing this replacement, the owner would not recite the *mikra bikkurim*.

The *Mishnah* continues that if however, the *bikkurim* became *tameh* in the *azarah* (Temple courtyard), then the owner simply scatters them there. The *Mahara Fulda* explains that this is to demonstrate that the *kohanim* are forbidden to consume these *tameh bikkurim*.

The *Tosfot Yom Tov* notes, that we learn in the next *Mishnah* that one does not need to bring a replacement if it reached *Har HaBayit* (Temple mount) before it became *tameh*. Why then does our *Mishnah* appear to suggest that it is only if it reached the *azara*, that he scatters the *bikkurim* there and he has satisfied his obligation? The *Tosfot Yom Tov* suggest that the *Mishnah* is stressing that even if the *bikkurim* reached the *azara* before becoming *tameh*, the owner is not able to recite the *mikra bikkurim*.

The *Mishnah Achrona* provides a different answer. He cites the *Rambam* who explains that placing the *bikkurim* in the *azara* is *me'akev*. In other words, it is a necessary step and if the *kohen* consumes the *bikkurim* prior to them being placed in the *azara*, he would be liable to lashes. The *Mishnah* is therefore teaching that if the *bikkurim* reached the *azara* before becoming *tameh*, then the *mitzvah* place them on the floor of the *azara* still exists. The *Mishnah* teaches that it is fulfilled by simply scattering them on the floor. If however they became *tameh* after reaching *Har HaBayit* prior to reaching the *azara*, then they could simply be taken home. That is because one would not be allowed to bring *tameh bikkurim* into the *azarah* to fulfill the *mitzvah* of *hanacha*.

What happens to the *bikkurim* after they are scattered on the floor? The *Raavad* (*Bikkurim* 4:10) explains that they are left there until the food spoils.

The *Aruch HaShulchan* (*Bikkurim* 141:13) however finds the *Raavad* difficult. Firstly, what is stopping the *bikkurim* for being burnt like all other *kodshim* that become *tameh* in the *azara*? Furthermore, why are they allowed to remain in the *azara*? Generally anything *tameh* must be removed.

The *Aruch HaShulchan* continues that if the *tumah* was rabbinic, then we could explain that the *bikkurim* are then removed and we wait for them to spoil. They cannot immediately be burnt since on a biblical level the *bikkurim* are *tahor* and are not allowed to be burnt. This suggestion however does not explain the *Raavad*.

The *Derech Emunah* (4:11, *Biur Halacha*) however explains that with the *Raavad*'s position we can understand a *Sifri*. The *Sifri* (*Ki Tavo*) explains that since the *Torah* writes “*vehinachto lifnei ha'mizbeach*” – [the *bikkurim*] are placed before the *mizbeach* – we learn that the *mitzvah* of *bikkurim* is dependent on the existence of the *mizbeach*. Without the *mizbeach*, e.g. today, one cannot fulfil the *mitzvah* of *bikkurim*. The *Sifri* continues that “from here we learn” that if the *bikkurim* are stolen or lost one is obligated to bring a replacement. Also, that if they become *tameh* in the *azara* one scatters the *bikkurim* there. The *mefarshim* however grapple with the expression “from here we learn”. What does our *Mishnah* have to do with the *passuk* with which the *Sifra* opens?

The *Derech Emunah* explains that according to the *Raavad* the *Sifri* is readily understood. The fact that the *tameh bikkurim* are scattered in the *azara* and must be left there is learnt from “*ve'hinachto*”. In other words, there is a *mitzvah* to place the *bikkurim* in the *azara* until the *kohen* takes them. If however the *kohen* cannot, as in our case where they are *tameh*, they must continue to be there until they spoil.

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**Revision Questions**

ביכורים א' ג' – ב' ה'

- From which fruit does one bring *bikurim*? (א' ג')
- Before which date is one not allowed to bring *bikurim*? (א' ג')
- According to the *Mishnah*, which six people can bring *bikurim* yet cannot read the *parashat bikurim*? (א' ד-ה')
- Explain the debates regarding whether one can bring *bikurim* and read when: (א' ג')
  - One purchased two trees in his friend's field.
  - The fruit tree was chopped down.
  - The *bikurim* was brought between *Sukkot* and *Chanukah*.
- If someone separates *bikurim* then sold his field, who brings *bikurim* and can they read the *parashat bikurim*? (א' ג')
- What should one do if they separate *bikurim* and they were stolen or lost prior to being brought to *Yerushalaim*? (א' ח')
- What should one do if they brought their *bikurim* to *Yerushalaim* and they became impure? (א' ח')
- If someone brought *bikurim* from one type and then returned to *Yerushalaim* with *bikurim* from another type, what is different about the way it is brought? (א' ט')
- In what case does one bring *bikurim* and read the *parashat bikurim*? (א' י')
- Does a *choker* or *aris* bring *bikurim* and read the *parashat bikurim*? (א' י"א)
- What laws are shared by *bikurim* and *trumah*, but not shared with *ma'aser sheni*? (א' ב')
- What laws are shared by *bikurim* and *ma'aser sheni*, but not shared with *trumah*? (א' ב')
- What laws are shared by *trumah* and *ma'aser sheni*, but not shared by *bikurim*? (א' ג')
- What laws are specific to *bikurim* and not shared with *trumah* or *ma'aser sheni*? (א' ד')
- Explain how *trumah ma'aser* is similar to *bikurim* in two ways, and similar to *trumah gedolah* in two ways. (א' ה')

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6 November י"ב חשוון	7 November י"ג חשוון	8 November י"ד חשוון	9 November ט"ו חשוון	10 November ט"ז חשוון	11 November י"ז חשוון	12 November י"ח חשוון
Bikurim 2:6-7	Bikurim 2:8-9	Bikurim 2:10-11	Bikurim 3:1-2	Bikurim 3:3-4	Bikurim 3:5-6	Bikurim 3:7-8

