



Volume 1. Issue 47.

## 'Mitzvat' or 'Mitzvot' Bikurim

The *Mishnahyot* this week (third *perek*) discussed the process of bringing *bikurim* to the Temple in Jerusalem. The sixth *Mishnah* lists the verses read by one bringing the *Bikurim* known as the *parashat bikurim*. An interesting development in the law pertaining to the reading of this *parashah* is described in the seventh *Mishnah*. It relates that at first those that could read would and those that were physically unable would have the *Kohanim* read to them and they would respond. The *Mishnah* then relates that those who were unable to read stopped coming to the *Beit Ha'Mikdash* since they were embarrassed. The Rabbi's therefore instituted that the *kohen* would read for everybody. This enactment demonstrates the love that the Rabbis have for the people, as they were willing to innovate within the boundaries of Torah law to accommodate those that has not been educated.

How were the *Rabbis* able to innovate in such a manner whereby they removed the requirement to read from those who were able? The answer to this question may be found by first determining whether the *mitzvah* of bringing *bikurim* is one *mitzvah* with two parts - that of bringing the fruit and of reading the *parashah* - or it is really two *mitzvot*.

The *Gemara* in *Gittin* (47b) brings a *Tanna'ic* statement "[Discussing a case where] one who sells his field for the fruit only, *Reish Lakish* says that the purchaser must bring *bikurim* but cannot read the *parashah*, *Rebbi Yochanan* says that he can bring and read the *parashah*". It appears that they both view the bringing *bikurim* and the reading the *parashah* as two separate obligations. When listing the *mitzvot* in *hilchot bikurim*, the *Rambam* lists the first *mitzvah* as "To separate *bikurim* and bring them to the *Mikdash*" and third "To read (the *parashah* from the Torah)".

Another example of this split are the cases discussed in past issues where people were halachically unable to read the *parashah*. The main reason given why they are

still commanded to bring *bikurim* while unable to read the *parashah*, is because bringing *bikurim* demonstrates that the person recognises that his new crop comes from *Hashem*, and it was His grace that allowed the fruit to grow. However, as mentioned previously, the public declaration of "this land that Hashem has given me" is not true for this person.

Some commentators reason that these people should still be allowed to read the *parashah* when bringing the *bikurim*. They reason that in other areas, *Chazal* have obligated or at least allowed woman to make *brachot* on *Mitzvot* from which they are exempt e.g. shaking of the *Lulav* and reading *Hallel*. Even though the text of the *bracha* contains the words "*Asher Kiddishanu beMitzvotav*" (that You have made me Holy with your *Mitzvot*) and woman are not obligated on the same level as men if at all, they are still allowed to make this declaration. This is because they are all in the general grouping of people of Am Yisrael. Nevertheless even these commentators that allow these people to read the *parashah*, would still agree that these are two different *mitzvot*.

Therefore, the reason why the Rabbis were able to stop everyone from reading the *parashah* themselves is because they are two separate *mitzvot*. The reading of the *parashah* is to awaken people to the truth about the lowly roots of the Jewish people and how far they have come. So hearing the section even without reading it themselves will still have this affect. However the personal bringing of the fruit, the walk to Jerusalem is something that every farmer needs to do themselves so that they can reflect on the Goodness of Hashem. (Another example is the *mitzvah* of *tefillin*, however we will I"YH deal with that in *Menachot*.)

Mazel Tov to all those who have finished the first of the six sections of *Mishnah* - next *siyum* in the *Beit HaMikdash*!!!!!!

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### Revision Questions

ביכורים ב' י' – ג' י"ב

- 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 *Yerushala'im*?
  - 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')
- Explain the debate regarding which fruit we use to “decorate” the *bikurim*? (ג' ט')
- Explain the meaning of these terms: (ג' י')
  - *Tosefet bikurim*
  - *Itur bikurim*
 Explain two halachic differences between the above two things.
- When is *tosefet bikurim* equivalent to *bikurim*? (ג' י"א)
- Explain why *bikurim* is referred to as the *kohen's* property? (ג' י"ב)
- Explain the debate between *R' Yehuda* and *Chachamim* regarding to which *kohen* the *bikurim* must be given. (ג' י"ב)

#### \* CHANGE OF TIME – THIS WEEK \* SIYUM ON SEDER ZERA'IM

It has not even been a year and we are already preparing for the *siyum* of the first *sefer* of *mishnayot*. Join us as we celebrate the completion of the first volume.

**When:** שבת פרשתעקב – 27<sup>th</sup> August  
**Time:** סעודת שלישיית – After *mincha*  
**Location:** Mizrahi Shul – Goldberger Hall

For more details contact David Bankier – 9528-2235

### Local Shiurim

**Sunday**  
 Between *mincha* and *ma'ariv*  
Mizrachi Shul  
 David Bankier

**Monday -Thursday**  
 Between *mincha* & *ma'ariv*  
Mizrachi Shul  
 Avigdor Einat

**Friday & Shabbat**  
 10 minutes before *mincha*  
Mizrachi Shul  
 David Bankier

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### Next Week's Mishnahyot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 <sup>th</sup> August כ"ג אב	29 <sup>th</sup> August כ"ד אב	30 <sup>th</sup> August כ"ה אב	1 <sup>st</sup> September כ"ו אב	2 <sup>nd</sup> September כ"ז אב	3 <sup>rd</sup> September כ"ח אב	4 <sup>th</sup> September כ"ט אב
Bikurim 4: 1-2	Bikurim 4: 3-4	Bikurim 4:5 – Shabbat 1:1	Shabbat 1: 2-3	Shabbat 1: 4-5	Shabbat 1: 6-7	Shabbat 1: 8-9

