



Bringing Bikurim Again

The *Mishnah* (1:9) teaches that if a person already brought *bikurim* from one species, they would not recite *vidui bikurim* when bringing *bikurim* to *Yerushalaim* from another. The *Bartenura* comments that this statement is only needed for the opinion *R' Yehuda* to teach that he agrees with the *Chachamim* in this case. The *Bartenura* is referring to the debate in the early *Mishnah* (1:7).

The *Mishnah* discusses the case where one separated *bikurim* and then sold the field. The *Mishnah* teaches that the seller can bring the *bikurim* but is not able to recite the *parasha*. The seller no longer has land and there for cannot recite the *parasha* that refers to the "land that you have given me".¹ Regarding the purchaser however, there is a debate. The *Chachamim* maintain the he can no longer bring *bikurim* from the same species from which the previous owner brought. From another species however, he can both bring *bikurim* and recite the *parasha*. The *Bartenura* explains that this is because part of the declaration is the statement: "*ve'higadeti ha'yom*" - "I have told over today" - meaning it can only occur once². Since *bikurim* were already brought by the seller from that field, it precludes the purchaser from bringing *bikurim* from that same species.

R' Yehuda however argues that the purchaser can bring *bikurim* and recite the *parasha* even from the exact species from which the seller brought. The *Bartenura* explains, *R' Yehuda* maintains that the limitation only applies to an individual and not a field. Returning to the earlier comment of the *Bartenura*, our *Mishnah* is adding a further point, that even though *R' Yehuda* allowed the second owner to bring *bikurim* again from the same species, once an individual has read the *parasha* when bringing *bikurim* once, he would not do so again when bringing another type of fruit.

The *Tosfot R' Akiva* however asks, that the *Mishnah* is also required for the opinion of the *Chachamim*. The earlier *Mishnah* had taught that while the purchaser could not bring *bikurim* from the same type as the seller brought, he could however bring and recite the *parasha* from a different species. Since in the previous case the *parasha* is read when bringing another species, one might think that would be true in our case too. The *Tosfot Chadashim* puts the question

slightly differently. We may have thought that the limitation against reading the *parasha* again only applies to the same species. Whether or not it applies to another species is not clear. Consequently, it appears that our *Mishnah* is required to clarify the position of the *Chachamim* as well.

The *Ohr Gadol* attempts to defend the *Bartenura*. Before doing so he asks a further question. In the earlier *Mishnah* neither the buyer or sell recited the *parasha* when bringing *bikurim* from that first species. Consequently, one might think that the limit of "*ve'higadeti ha'yom*" has not be reached and the purchaser should be able to recite the *parasha*. The *Tosfot Yom Tov* explains that limit of *ve'higadeti ha'yom* encompasses even the simple bringing of *bikurim* irrespective of whether the *parasha* was read. That being the case, it would appear that *ve'higadeti ha'yom* would also restrict bringing *bikurim* again, either the purchaser or anyone bringing *bikurim* from another type!

The *Ohr Gadol* directs our attention to the *Gra* that differs from the *Tosfot Yom Tov*. According to the *Gra*'s version of the *Yerushalmi*, the source of the limit is from "*hinei he'veiti*" - "behold I have brought". Consequently, there are two different restrictions. One relating to the bringing of *bikurim* and the second to the recitation of the *parasha*. With respect to the *parasha* there is no reason to differentiate between the number of species. However regarding bringing *bikurim* it makes sense to differentiate between species where "*hinei he'veiti*" only limits bringing *bikurim* again from the same species. He feels that the basis of this distinction is clear since the bringing of *bikurim* is species specific, where the recital is not.

Returning to our *Mishnah*, the *Ohr Gadol* explains in the earlier *Mishnah* the concern was with "*hinei he'veiti*". At the core of the debate was whether the limit applied to one or more individuals, with the *Chachamim* not drawing any distinction. Consequently regarding "*ve'higadeti hayom*" the *Chachamim* would also not differentiate between whether it was one or two people. The *Ohr Gadol* explains that for the *Mishnah* to raise a case now that focuses specifically on a single person, the *Mishnah*'s attention must be on the opinion of *R' Yehuda*.

Yisrael Bankier

¹ The *Yerushalmi* notes that the seller had intended to sell the field when designating his *bikurim*. Otherwise, since he was only later disqualified from reciting the *parasha*, he would not be able to bring the *bikurim* and they must be left to rot.

² We will see later in this article how the limit of bringing *bikurim* again is learnt from a *pasuk* that discusses the declaration.

Revision Questions

ביכורים אי טי – בי לי"א

- 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? (אי טי)
- In what case does one bring *bikurim* and read the *parashat bikurim*? (אי לי)
- Does a *choker* or *aris* bring *bikurim* and read the *parashat bikurim*? (אי י"א)
- What laws are shared by *bikurim* and *trumah*, but not shared with *ma'aser sheni*? (בי א)
- What laws are shared by *bikurim* and *ma'aser sheni*, but not shared with *trumah*? (בי ב)
- What laws are shared by *trumah* and *ma'aser sheni*, but not shared by *bikurim*? (בי ג)
- What laws are specific to *bikurim* and not shared with *trumah* or *ma'aser sheni*? (בי ד)
- Explain how *trumah ma'aser* is similar to *bikurim* in two ways, and similar to *trumah gedolah* in two ways. (בי ה)
- *Rabban Gamliel* held that an *etrog* is similar to a fruit in three ways and similar to a vegetable in one way – explain. (בי ו)
- In what way is human blood similar to animal blood, and in what way is it similar to *dam sheretz*? (בי ז)
- What is a *koi* and how is it similar to a *behema*; and how is it similar to a *chaya*? (בי ח – ט)
- In what ways is a *koi* similar to a *behema*? (בי י)
- In what ways is a *koi* different to both a *behema* and a *chaya*? (בי י"א)

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12 February ט"ז שבט	13 February י"ח שבט	14 February י"ח שבט	15 February י"ט שבט	16 February כ' שבט	17 February כ"א שבט	18 February כ"ב שבט
Bikurim 3:1-2	Bikurim 3:3-4	Bikurim 3:5-6	Bikurim 3:7-8	Bikurim 3:9-10	Bikurim 3:11-12	Bikurim 4:1-2

