



Waving Bikkurim

Previously (2:4) we learnt that one of the laws that sets *Bikurim* apart from *terumot* and *maaserot* was the requirement of *tenufah*. In other words, when one brought the *bikurim* to *Yerushalaim* they were waved, in a similar manner to a *lulav* and *etrog*. This week we studied the third *perek* that described how the *bikurim* were brought. The *Mishnah* (3:6) taught:

While the basket (containing the *bikurim*) was on his shoulders, he would recite from “*ve’higadeti ha’yom*” until he complete the entire *parasha*. *R’ Yehuda* explains that he would recite until “*arami oved avi*”. When he reached “*arami oved avi*”, he would then take the basket down from his shoulders and hold them by the rim; and the *kohen* would then place his hands under the basket and wave it. He would recite from “*arami oved avi*” until he ends the *parasha*, leave the basket by the side of the *mizbeach* and then leave.

From a simple reading of the *Mishnah* the requirement of *tenufah* is debated, with the first opinion omitting it. Considering that the earlier *Mishnah* simply stated that *tenufa* is required, is the *Tana Kama* in our *Mishnah* arguing with the earlier one?

The *Tosfot Yom Tov* however explains that the *Mishnah* is presenting the universal opinion from the point where the *Mishnah* discusses what happened from *arami oved avi*. That being the cases it is unclear what the *Tana Kama* and the *R’ Yehuda* are arguing about. The *Tosfot Yom Tov* presents two possibilities.

According to both possibilities, he explains that the debate is whether the *Kohen* is handling the *bikurim* along with the owner as he recites *arami oved avi*. According to the *Chachamim* the *Kohen* first takes the *bikurim* at *arami oved avi* and waves them alone. Then the owner takes the *bikurim*, recites the *parasha* and performs *tenufah* alone (see *Rashi Devarim* 26:4,10). According to *R’ Yehuda* however, the *Kohen* holds the basket along with the owner from *arami oved avi* and one *tenufa* is performed at the end together. The *Tosfot Yom Tov*’s second suggestion, based on the *Mizrachi*, reverses the explanation of two positions.

The *Mishnah Rishona* suggests that everyone maintains that the waving was performed during the recital. The debate is whether they paused during the recital for the waving, with

the *Tana Kama* maintaining that he would recite the *parasha* from “beginning to end” without a break.

Returning to the *Tosfot Yom Tov*, he continues that his original suggestions were based on the opinions of the *Rambam* and *Bartenura* that rule according to the opinion of *R’ Yehuda*. Implicit in their ruling is the assumption that the *Mishnah* records a debate. The *Tosfot Yom Tov* however continues that in *Mishnayot*, the second opinion recorded is sometimes explaining the first opinion in more detail. That being the case, it is possible that in our *Mishnah* as well, *R’ Yehuda* is simply explaining the opinion of the *Tana Kama* and there is no argument regarding *tenufah*.

Common to the explanations thus far, the *Tana Kama* agrees that *tenufa* is required. The *Tosfot Anshei Shem* however directs our attention to the *Tosfot (Makkot 18b)*. The *Gemara* there discusses whether reciting the *parasha (keriya)* and/or *hanacha* (placing the *bikurim* down by the *mizbeach*) is *me’akev* (critical). The *Gemara* explains that *keriya* is debated between *R’ Shimon* and the *Rabanan* while *hanacha* is debated between *R’ Yehuda* and the *Rabanan*. *R’ Yehuda* maintains that *hanacha* is not *me’akev*. The *Gemara* explains that despite the fact the *pesukim* that describe *bikurim* refer to *hanacha* twice, one of these is understood to be referring to *tenufa*. Since *hanacha* is then only understood to be mentioned once, it is not *me’akev*. The *Gemara* then asks which opinion disagrees with *R’ Yehuda*. The *Gemara* cites the opinion of *R’ Eliezer* that learns the requirement of *tenufa* from a different *pasuk* (“*ve’lakach ha’kohen ha’tena miyadecha*”). This would presumably thereby leave both references of *hanacha* to teach that *hanacha* is *me’akev*.

The *Tosfot* however comment, based on the *Sifri*, that *R’ Eliezer* requires the two reference of “*hanacha*” to refer to *tenufa* as the source that the *bikurim* are waved twice. *R’ Eliezer* only argues with *R’ Yehuda* regarding the source of the obligation of *tenufa*. The *Tosfot* however explains that it is the *Tana Kama* in our *Mishnah* that understands the term *hanacha* to be literal in both cases. The *Tana Kama* is the one that argues with *R’ Yehuda* and maintains that *hanacha* is *meakev*. In other words, according to the *Tana Kama* there is no source for *tenufa* for *bikurim* and they must indeed be arguing with the earlier *Mishnah*.

Yisrael Bankier

Revision Questions

ביכורים ג' א' - ד' ב'

- 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')
- 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"ג)
- What is an *androginus*? (ג' י"ד)
- How is an *androginus* similar to men? (ג' י"ה)

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 February כ"ג שבט	20 February כ"ד שבט	21 February כ"ה שבט	22 February כ"ו שבט	23 February כ"ז שבט	24 February כ"ח שבט	25 February כ"ט שבט
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	Shabbat 1:10-11

