



Partially Cut Vegetables

The *Mishnah* (2:5) teaches that if one partially cuts vegetables for cooking, then the pieces are no longer considered connected for the laws of *tumah*. In other words, if *tumah* touches one of the pieces, the others remain *tahor*. The *Tifferet Yisrael* explains that since it understood that during cooking, the pieces will soften and separate from one another, the fact that they are still connected is not significant.

The *Mishnah* however continues that if the food was partially cut for display purposes, then the pieces are considered connected. For example, partially cut fruit that is placed on the table, where the guest will break off the piece they wish to eat. The *Mishnah* continues that the food that one begins to eat from, is no longer considered connected. We shall try to understand this law.

The *Bartenura* explains that the *Mishnah* means that only the piece that was taken is no longer considered connected. The remaining pieces in the food remain connected. He adds that one might have thought that removing one piece reveals that all the other pieces will now also be separated and all the pieces should no longer be connected. The *Mishnah* therefore teaches that this is not the case.

The assumption that is rejected in the *Bartenura*'s explanation is the conclusion in the *Tifferet Yisrael*'s. He explains that once one of piece is remove, all the pieces are considered separated even though they are physically attached. When the *Mishnah* teaches that the fruit that one begins to eat is no longer considered connected, it is to the exclusion of other fruits on display.

The *Rash* brings both these understands when explaining the *Mishnah*, and continues by citing the *Tosefta* that appears to match the *Bartenura* explanation above (see *Chasdei David* 2:7)

The *Rambam* (*Tumat Ochlin* 6:7) writes that if one cuts vegetables for display, they are considered connected "even if one began to pull it apart". The *Raavad* argues however

that the *Rambam*'s ruling does not appear to match the language of our *Mishnah*. Instead the *Mishnah* ruled that "if one began to pull it apart, the food one started is no longer connected." The *Chasdei David* understands that the *Rambam* and *Raavad* are each adopted these two opposing positions. The *Raavad*'s issues is that if the *Mishnah* was only referring to the separated piece, then it should have said the "piece" that was removed and not the "food". Furthermore, the most important novelty, that the remaining pieces are still considered connected, is not explicitly stated and only implied.

How do we understand this debate? Is there something behind the disagreement in the understanding of our *Mishnah*?

In the introduction we cited the *Tifferet Yisrael*'s explanation, why partially cut vegetables for cooking are no longer considered connected. We explained that this because, since they are going to soften and separate as part of cooking, the owner does not care much that they are connected now. Matters change when they are being partially cut for display prior to eating. The person wants them to be connected for its presentation. According to this understanding it follows that once a particular fruit begins to be pulled apart, then it is as good as dismantled. The law appears to hinge on the owner perception of the physical join.

The other side however may disagree with the original assumption. In other words, whether the pieces are considered connected may not be related to the wishes of the owner. Instead, determining whether they are connected depends on whether the connection is strong enough in a given context. When the vegetables were partially cut for cooking, since they are going to come apart, that physical join is not considered substantial. For partially cut vegetables put on display, even if a piece has been pulled away, the remain pieces are substantially connected and therefore connected for *tumah* also.

Revision Questions

עוקצין אי גי-בי יי

- When are the roots of garlic a *shomer* and when are they a *yad*? (אי: בי-גי)
- When is their “*amud*” a *shomer* and when are they a *yad*? (אי: בי-גי)
- Which of the following is a *yad*, *shomer* or neither (and describe the debates where relevant):
 - The spine of the ears of corn? (אי: בי)
 - The “empty-tail” of bunch of grapes?
 - The stalks of produce that is reaped? (How much?)
 - The stalks of food that is not reaped? (How much?) (אי: גי)
 - Cabbage stalks? (List others that share a similar law.) (אי: די)
 - Stalks of food that was threshed? (אי: הי)
 - Stalks of carobs?
 - Stalks of dried dates?
 - Pumpkin stalks? (אי: וי)
- When is a sprig of a bunch of grapes a *yad*? (אי: הי)
- What other cases are similar to the one in the previous question? (אי: הי)
- Explain the debate regarding the stalk of artichoke. (אי: וי)
- What is the law regarding olives that were preserved with their leaves? (אי: בי)
- Explain the debate regarding the flower of a cucumber. (אי: בי)
- What is the law regarding fruit stones? Which case is the exception? (אי: בי)
- What is the law regarding a stone that is partially protruding? (אי: בי)
- How much of a bone is *mitztaref*? (אי: בי)
- What is the law regarding a partially rotten pomegranate with respect to *tziruf*? (אי: גי)
- Which of the following is *mitztaref* to the *rimon*: *pitma* or *netz*? (אי: גי)
- What is the law regarding outer-shells of food? (אי: די)
- According to *R' Yehuda* how many shells does an onion have? Explain. (אי: די)
- What is the difference between food that was cut for cooking and food that was cut for preserving with respect to *chibur*? (אי: הי)
- Which of the previous two cases is cutting for the purpose of placing on the table similar to? (אי: הי)
- What is the law regarding strung onions? When does the law change? (אי: הי)
- For how long is the shell of an egg a *shomer*? (Provide two cases.) (אי: וי)
- For how long is a bone a *shomer* of the marrow? (אי: וי)
- What other case brought is similar to the previous two? (אי: וי)
- For which vegetables are the leaves not *mitztaref*? (אי: וי)
- Which two cases does *R' Elazar bar Tzadok* exclude? (אי: וי)
- What are the two cases where one must compress the food in order to measure it? (אי: חי)
- How should one measure meat that has swelled or shrunk? (אי: חי)
- Explain the debate regarding a cucumber that was planted in a pot and grew outside the pot. (אי: טי)
- What is the difference between produce that grew in a pot with a hole at its base and produce that grew in a pot that did not? (אי: יי)
- How large must the hole be? (אי: יי)
- Does the law change if the pot was made of mud? (אי: יי)

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Sunday -Thursday
10 minutes before *Mincha*
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Melbourne, Australia

Friday & Shabbat
10 minutes before *Mincha*
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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
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 December ט"ו טבת	20 December ט"ז טבת	21 December י"ז טבת	22 December י"ח טבת	23 December י"ט טבת	24 December כ' טבת	25 December כ"א טבת
Uktzin 3:1-2	Uktzin 3:3-4	Uktzin 3:5-6	Uktzin 3:7-8	Uktzin 3:9-10	Uktzin 3:11-12	Berachot 1:1-2

