



Lefinei Iver when it is Permitted

The fourth *perek* lists the debates between *Beit Shammai* and *Beit Hillel* where the former takes the lenient position. The eighth *Mishnah* explains that despite their different halachic positions, they would not refrain from marry one another or sharing each other's utensils (despite ruling differently regarding cases of *tumah*). The *Bartenura* explains that this was because they would let each other know about cases that the other ruled was prohibited or *tameh*. The *Gemara* (*Yevamot* 14b) explains that their behaviour was motivated by love and friendship.

The comment of the *Gemara* led the *Tifferet Yisrael* to understand that were it not for their love for one another, there would have been no need for them to share that, e.g. a vessel was impure according to the other person's opinion. This is despite the fact that when using the vessel or getting married, the other party would be violating a prohibition according to their understanding. In other words, the prohibition of *lifnei iver* – causing another to sin – does not apply in the case where it is permitted according to the facilitator.

The *Ahavat Eitan* however argues that no proof can be brought from that statement in the *Gemara*. When the *Gemara* comments on their love and friendship it is only related to the fact that they married one another and shared *keilim*. The sharing of information however is not related to this point and is discussed earlier in the *Gemara*. The *Ahavat Eitan* argues that they would have been obligated to warn the other if the other was going to violate a prohibition according to their understanding. Nevertheless, were it not for the affinity they had for each other, they would have kept a distance and not relied on the shared information. The *Mordechai* (14b) rules accordingly, that one would be obligated to inform that other if they were going to violate a prohibition according to their understanding.

The *Meiri* agrees that it is indeed forbidden for one to provide another with something that he maintains is forbidden. That being that case, if one is given something by

a reliable individual who is aware of their halachic differences, if the provider is silent, he need not be concerned he was give something that he considers forbidden. (See *Rama* YD 119:7)

The *Ritva* (14b) however differentiates between two cases. While it is forbidden to enable the other to violate a prohibition (according to their understanding) they need not stop them. Applying this to our *Mishnah*, were it not for their friendship, one could have violated a prohibition (according to his understanding) by interpreting the silence of the other party – and there would have been nothing wrong with his silence. Yet due to their love, they would prevent the other nonetheless – "what you despise, do not do to your friend". The *Ritva* cites the *Gemara* (*Chulin* 111b) as the source for this ruling.

How do we understand this distinction between permitting standing idly by and prohibiting facilitating the transgression?

The *Shach* (YD 119:20) explains that it is forbidden due to the prohibition of *lifnei iver*. The distinction then makes sense, because *lifnei iver* applies when facilitating a transgression.

The *Pri Chadash* (O.Ch, 496, *minhagei issur ve'heter* 23) argues that providing the other with an object that the other maintains is forbidden, does not constitute *lifnei iver* (consistent with the *Tifferet Yisrael* above). What then does he do with the above cited *Gemara*? The *Pri Chadash* differentiates between where the state of the object is recognisable to the other. If it is, since the provider permits it and the receiver recognises it as a forbidden object, there is no prohibition of *lifnei iver*. The truth is, where *lifnei iver* normally applies, whether or not the other person recognises that it is forbidden is irrelevant. Why then if the other person does not recognise its status is it forbidden to supply him with the object? He answers, because it is simply "not right" for one to cause another to go against their position.

Revision Questions

עדינות ג' – ד' – ה':

- When do *Beit Shammai* and *Beit Hillel* agree that a barrel containing olives undergoing pickling need not be punctured? (ד': ר')
- If a person immerses in a *mikvah* covered in oil, what is the difference between if the oil was *tameh* before or after it was applied? (Include both opinions.) (ד': ר')
- What is a *get yashan* and explain the debate regarding whether it can be used? (ד': ר')
- When do *Beit Shammai* and *Beit Hillel* agree that a man that is *meyached* with his ex-wife in a *pundeki* need not give her another *gef*? (ד': ר')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding *tzarot ervah* and what are three implication of this debate. (ד': ר')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the power of a *ma'amar* and what case is brought as an implication of this debate. (ד': ט')
- What are the two opinions regarding the limit to how long a man can make a *neder* regarding his wife and *tashmish mita*? (ד': ר')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding:
 - Putting *tzitzit* on linen clothing.
 - Untithed fruit placed in a basket set aside for *Shabbat*. (ד': ר')
 - A person that accepted and completed many terms of *nezirut* outside Israel and then moved to Israel.
 - Two contradicting sets of witnesses who testify regarding the number of terms of *nezirut* a person accepted. (ד': י"א)
- Regarding which case do *Beit Shammai* and *Beit Hillel* argue whether a person's body can join two *ohalim*? (ד': י"ב)
- What are the six case that *R' Yehuda* listed that *Beit Shammai* is more lenient than *Beit Hillel*? (ה': א')
- What are the six cases that *R' Yosi* listed that *Beit Shammai* is more lenient than *Beit Hillel*? (ה': ב')
- What are the three case that *R' Shimon* listed that *Beit Shammai* is more lenient than *Beit Hillel*? (ה': ג')
- What are the two case that *R' Eliezer* listed that *Beit Shammai* is more lenient than *Beit Hillel*? (ה': ד')
- What is the law concerning a case where two brothers marry two sisters and they both die without any children with respect to *Yibum* and *Chalitzah*? What is *R' Eliezer's* opinion? (ה': ה')
- What were the four *dinim* that were debated between the *Chachamim* and *Akavya ben Mehalalel*? (ה': ו')
- According to *R' Yehuda* on which *Tana* did they place a *nidui* and why? (ה': ז')
- What did *Akavya ben Mehalalel* request of his son before he died? (ה': ז')
- What did his son request and what was the response? (ה': ז')

Melbourne, Australia

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

Friday & Shabbat
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

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Shiur in English

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

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www.shemayisrael.com/mishna/

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

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
14 July י"א תמוז	15 July י"ב תמוז	16 July י"ג תמוז	17 July י"ד תמוז	18 July ט"ו תמוז	19 July ט"ז תמוז	20 July י"ז תמוז
Eduyot 6:1-2	Eduyot 6:3-7:1	Eduyot 7:2-3	Eduyot 7:4-5	Eduyot 7:6-7	Eduyot 7:8-9	Eduyot 8:1-2

