



## Lifnei Iver

In the fifth *perek* we learnt a number of *Mishnayot* that limit the interaction with one suspected of violating the laws of *shemittah*. The first *Mishnah* (5:6) discusses those utensils that a craftsman is not allowed to sell such a person. The *Mishnah* summarizes by explains that only those tools whose prime function is for a prohibited activity are prohibited from sale.

The *Rambam* explains that this restriction is based on the prohibition of “*lifnei iver lo titen michshol*” – before a blind person, do not place a stumbling block. He explains that the *pasuk* refers to a person whose eyes have been closed by his desires and *yetzer ha'rah*. The *pasuk* wishes to stop another from pushing such a person further away. In other words, one is not allowed to assist one in committing a transgression.

One case that is debated is regarding the sale of a ploughing cow (5:8). *Beit Shammai* forbids it since its prime use is for a prohibited purpose. *Beit Hillel* however entertains the possibility that the purchaser intends to slaughter the cow. Despite the possibility being remote, *Beit Hillel* considers it enough to justify the sale. Consider that we are dealing with a biblical prohibition and we generally rule stringently in such cases of doubt. How then do we understand *Beit Hillel*'s position?

The *Mishnah Rishona* raises this questions and discusses a few possibilities. Citing the *Tosfot* he explains that the biblical prohibition of *lifnei iver* is when one is the sole enabler of the violation. The classic example is where one provides wine to a *Nazir* standing on the opposite side of river and has no way of accessing the wine himself. If the *Nazir* did have a means of attaining them, then it is still prohibited to provide him the grapes, albeit on a rabbinic level. One possible solution could therefore be where the purchaser had other means of acquiring these tools. If that were the cases, since the prohibition would be rabbinic and it is really a *safek* (doubt) that it would be used in a prohibited manner, we can be lenient. The *Mishnah Rishona* however rejects this solution as the *Mishnah* does not differentiate regarding the accessibility of the tools.

Another possibility he raises is that the entire prohibition is only when it is clear that it is a “stumbling block” at the time

it is handed over. He however cites the *Gemara* (*Avoda Zara* 14a) as a difficulty on this understanding. The *Mishnah* taught that that one is not allowed to sell pure frankincense to an idol worshiper out of concern that it will be used as part of his worship. The *Gemara* adds that he can however sell him large quantities since in those volumes he would be engaged in trade and not worship. The *Gemara* follows by asking that we should nevertheless be concerned that the purchaser will sell it to others that will engage in idol worship. *Abaye* responds that we are commanded on *lifnei iver* and not *lifnei de'lifnei iver*. The *Mishnah Rishona* understands that were it not for this rationale of it being *lifnei d'lifnei*, then one would be prohibited even though the prohibited use is not certain at the time of the original sale.

The *Iggrot Moshe* (*Yoreh Deah* I:72) however understands that the prohibition of *lifnei iver* only applies when providing another with something that can only be used for a prohibited activity. If however it can be used for permissible activities as well, then the *lifnei iver* does not apply. This is not based on a doubt, rather it is the nature of the prohibition and would be the case even if he knew it would definitely *also* be used for prohibited activities. He continues that if that were not the case, one would not even be able sell pots and pans to an *over aveirah* since they will be used for cooking in a prohibited manner (e.g. non-kosher food, on *Shabbat*, etc). Furthermore, in response to the original question of the *Mishnah Rishona*, he understands (based on *Avoda Zara* 21a) that when the *Gemara* learns that we are not commanded on *lifnei de'lifnei iver*, it is teaching that even according to those that maintain when there is a doubt regarding a biblical prohibition we rule stringently, that is not the case for the prohibition *lifnei iver*. In other words, if there is a doubt regarding a biblical violation of *lifnei iver* – that the item will only be used for a prohibited use – then it is permitted.

Finally, the *Minchat Shlomo* (35:2) understands that the prohibition of *lifnei iver* is violated when one provides another a *cheftza shel issur* (prohibited object), e.g. a *neveilah* or wine to a *nazir*. Since in our cases it is not a *cheftza shel issur* it is permissible as long as there is a possible permitted use.

*Yisrael Bankier*

### Revision Questions

שביעית די: ה' – ה': ח'

- What is the upper limit on the size of *trumah gedolah* if one wishes to separate more than the recommended *shiur*? (Include all three opinions) (ד': ה')
- What are the three times when the volumes of the baskets are measure?
- What is the preferential order of how one should measure the baskets (from the following options)? (ד': ו')

  - Number of items it contains,
  - Precise weight,
  - Weight of items it contains.

- If *trumah* becomes mixed with *chulin* produce, how many parts of *chulin* for every part of *trumah* is required such that the *trumah* is considered annulled? (ד': ו')
- Regarding the previous question, what is the status of the mixture if there is not enough *chulin*? (ד': ו')
- If, for example, the *chulin* produce are different colours, can they still combine to annul the *trumah*? (Include the three opinions) (ד': ח-ט')
- The previous case was an example where *R' Eliezer* ruled stringently, while *R' Yosi* ruled leniently – describe the case where *R' Eliezer* rule leniently and *R' Yosi* ruled stringently. (ד': ו')
- Explain the debate regarding a case where *trumah* falls on top of a pile, and the entire top section is consequently removed. (ד': ו')
- If *trumah* fell and got mixed up with *chulin*, yet one is unsure which of the two piles the *trumah* fell into – can the two piles combined to annul the *trumah* if the piles are in two separate houses? (ד': ו')
- What did *R' Akiva* rule in the case where a bundle of 50-50 *chulin-trumah* became mixed with fifty bundles of *chulin*? (ד': ו')
- Define what is meant by the term *meduma*? (ה': א')
- What must be done with: (ה': א')

  - *Tameh, meduma* produce?
  - *Tahor, meduma* produce?
  - A mixture of *trumah* and *ma'aser rishon*?
  - A mixture of *trumah* and *ma'aser sheni*?

- What should one do if:
  - One part *tameh trumah* becomes mixed in with one hundred parts *chulin*? (Include both opinions) (ה': ב')
  - One part *tahor trumah* becomes mixed in with one hundred parts *chulin tameh*? (ה': ג')
  - One part *tameh trumah* becomes mixed in with one hundred parts *trumah tahor*? (ה': ד')
- Explain the debate regarding *trumah* that was separated from a mixture of 100 parts *chulin*, 1 part *trumah*, which then became mixed with *chulin*. (ה': ו')
- Explain the debate regarding a portion of *meduma* produce that becomes mixed with *chulin*. (ה': ו')
- What are the two other areas of *Halacha* where the *Chachamim's* approach is similar to theirs taken in the previous question? (ה': ו')
- What is the law regarding a particular pile of *chulin* that repeatedly has had *trumah* (less than 1/100<sup>th</sup> of its size) mixed into it, and subsequently *trumah* removed? (ה': ו')
- What is the law regarding a pile of *chulin* that had two pieces of *trumah* (1/100<sup>th</sup> of the size of the pile) fall into it one after the other? (ה': ח')

### Melbourne, Australia

#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
 Melbourne, Australia

#### Friday & Shabbat

10 minutes before *Mincha*  
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 Melbourne, Australia

### Efrat, Israel

*Shiur in English*

#### Sunday -Thursday

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

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### SHIUR ON KOL HALOSHON

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 August כ"ד אב	29 August כ"ה אב	30 August כ"ו אב	31 August כ"ז אב	1 September כ"ח אב	2 September כ"ט אב	3 September ל' אב
Sheviit 5:9-6:1	Sheviit 6:2-3	Sheviit 6:4-5	Sheviit 6:6-7:1	Sheviit 7:2-3	Sheviit 7:4-5	Sheviit 7:6-7

