



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Kiddushin Daf Pey Aleph

AVAL ISHA ACHAS

- **R' Yehuda in the name of Rav** said, the Mishna only allows one woman to be secluded with 2 men when the men are of good character. However, if the men are immoral men, a woman may not even seclude with 10 men.
 - There was once a story where ten men carried out a woman as if she were dead, just so that they could be secluded with her to do an aveirah.
 - **R' Yosef** said, we find that 10 people get together to steal a beam that requires 10 people to carry it. We see that immoral people are not embarrassed to do aveiros together.
 - **Q:** Maybe a Mishna can be a proof to this statement of **Rav** as well. The Mishna says that when a husband warned his wife not seclude with a certain person and she didn't listen and did seclude with that person he must take her to Yerushalayim to go through the sotah process. The Mishna says that he needs two *talmidei chachomim* to escort him to make sure that he does not have bi'ah with his wife on the way. This seems to support **Rav's** statement that 2 men are sufficient for purposes of yichud only if they are decent men, but if they are immoral men, even 10 men with a woman would be a problem for purposes of yichud? **A:** The Mishna does not support this statement. It may be that the only reason that talmidei chachomim must be sent in the case of the Mishna is because we need to send people who know how to warn him to prevent him from having bi'ah with his wife.
- **R' Yehuda in the name of Rav** said, the Mishna only allows a woman to be secluded with 2 men in the city, but outside of a city a woman may only be alone with 3 men, because if there are only 2 men and one of them have to go to the bathroom, that will mean that there is one man left with the woman.
 - **Q:** The Mishna quoted above says that 2 people accompany them, which makes for a total of 3 men and the one woman. This seems to support **Rav**, who says that 2 men are trusted with a woman (with regard to halachos of yichud) only in the city, but outside of a city a woman may only be alone with 3 men? **A:** This Mishna is no support of **Rav**. It may be that 2 men are generally enough. However, in this case we need 2 men besides the husband so that there can be 2 witnesses against the husband if he has bi'ah with his wife (and are not there for purposes of yichud).
 - **Rav and R' Yehuda** were walking on the road and there was a woman in front of them. **Rav** said, let's hurry away from her so that we will not transgress the issur of yichud. **R' Yehuda** asked, you have said that it is mutar with two men if they are moral men, and we are moral men!? **Rav** said, I was referring to men of extraordinary morals, like that of **R' Chanina bar Pappi** and his colleagues.
- **Rav** said, we give malkus for the violation of yichud, but we do not make a woman assur to her husband based on yichud. **R' Ashi** said, we only give malkus for yichud with a single girl, but not for yichud with a married woman, because that would cause rumors to spread that her children are mamzeirem. **Mar Zutra** would give malkus for yichud with a married woman as well, but would announce that the malkus is only for violation of yichud, so that rumors not spread about her children. **R' Nachman of Parhatya** asked **R' Ashi**, why don't you also give malkus and make this announcement? He said, I am concerned that not everyone who hears about the malkus will also hear the announcement.
 - **Rav** darshened a pasuk to teach that we even give malkus based on rampant rumors of bad doing by a person. **Mar Zutra** would give such malkus.

- **Rabbah** said, if a woman's husband is in the city, we do not give her malkus for yichud, because we can assume that she was not mezaneh, out of fear for her husband.
- **R' Yosef** said, we do not give malkus for yichud when the door of the room was open to the reshus harabim.
 - **R' Yosef** once had a ladder removed between the floors of his house so that his wife and **R' Bibi** (who was in **R' Yosef's** house at the time) be separated and not subject to yichud.
 - **Q:** We just said that if the woman's husband is in the city there is no problem of yichud? **A: R' Bibi** and **R' Yosef's** wife were friendly, and therefore there is a concern even with her husband in the city.
- **R' Kahana** said, if men are in an outer room and women are in an inner room (and can only exit via the outer room), there is no problem of yichud (the men have no reason to go into the inner room, and a woman coming into the outer is not a problem, because there is more than one man there). However, if the men are in the inner room and the women are in the outer room, there is a problem of yichud. A Braisa teaches the reverse. **Abaye** said, therefore we must be stringent and prohibit both of these cases.
- **Abaye and Rava** would put separations between the men and the women at the shiur so that if one tried to go to the other it would make noise.
- **R' Amram Chasida** once had women redeemed from captivity and put them in the upper level of his house. He removed the ladder to go to that level so that there should not be any problems of yichud. When he caught a glimpse of one of the women, his yetzer harah became very strong, and he carried a ladder that would normally need 10 people to be carried, and proceeded to climb the ladder to the second floor. Halfway up the ladder he yelled out that there was a fire in his house (knowing that people would come and he would therefore be prevented from doing the aveirah). The **Rabanan** came running and saw what was taking place. The complained that he embarrassed them by letting them see him like that. He said, it is better than having done the aveirah and then being embarrassed in Olam Habbah. He then forced the yetzer harah to leave him, and a pillar of fire was seen leaving him.
- **R' Meir** would make fun of people who did aveiros, because he felt that they can win the yetzer harah if they wanted to. One day, the yetzer harah appeared as a woman on the opposite side of the river from **R' Meir**. **R' Meir's** desire was so strong for her that he began crossing the river on a narrow plank of wood. When he was halfway across the yetzer harah released him from his control and told him, "If not for the fact that in Heaven they told me to stay away from **R' Meir**, I would have made your life worthless".
- **R' Akiva** would make fun of people who did aveiros, because he felt that they can win the yetzer harah if they wanted to. One day, the yetzer harah appeared as a woman on top of a date tree. **R' Akiva's** desire was so strong for her that he began climbing the tree. When he was halfway up the yetzer harah released him from his control and told him, "If not for the fact that in Heaven they told me to stay away from **R' Akiva**, I would have made your life worthless".
- **Plimo** would curse the yetzer harah. On Erev Yom Kippur the yetzer harah dressed as a poor person, talked his way into **Plimo's** house, and got himself a seat at the table. **Plimo** told him to stop doing disgusting things (he had spit into his cup). The yetzer harah made himself appear as if he died. They then heard people saying that **Plimo** had killed this man. **Plimo** ran to the outhouse to hide. The "poor man" appeared there as well. When he saw how distraught **Plimo** was, he revealed that he was the yetzer harah and had done this because **Plimo** cursed him all the time. He explained that the proper reaction should be to daven to Hashem to save him from the yetzer harah, but not to curse the yetzer harah.
- **R' Chiya bar Ashi** would daven during tachanun for Hashem to save him from the yetzer harah. His wife couldn't believe that he even had a desire for znus anymore and decided to test him. She dressed up as a zonah and passed by him to interest him. He went and had bi'ah with her. When he came home he went into the oven to kill himself. His wife told him, "It was me, so you did no aveirah". He said, "I still intended to do the aveirah". For the rest of his life he fasted as a kaparah, and eventually died from his intensive fasting.

- We find this concept in a Braisa, that the thought of doing an aveirah is enough to require a kapparah. The Braisa says, the pasuk says “ishah hafeiram vaHashem yislach lah”. This refers to a woman who is unaware that her husband has been meifer her neder, and she nevertheless transgresses the neder. The pasuk teaches that this woman needs a kaparah. When **R’ Akiva** would reach this pasuk he would cry and say, if someone who intended to do an aveirah but did not do it, needs a kaparah, how much more so someone who intends to do the aveirah and actually does do it! Similarly, the pasuk says that if someone is unsure that he did an aveirah he must bring an asham taluy as a kaparah for his aveirah. If someone who did not intend to do an aveirah, but ultimately did one, as in the case where he thought he was eating kosher fats but may have eaten cheilev (there was one piece there and he thought it was kosher), needs a kaparah, how much more so is a kaparah needed for someone who intends to do the aveirah and actually does it! **Issi ben Yehuda** said, this pasuk is teaching that if someone who is unsure if he did an aveirah, such as in a case where there are two pieces of fats – one kosher and one non-kosher – and he ate one thinking it was kosher, must bring a korbos because he needs a kaparah, how much more so is a kaparah needed for someone who intends to do an aveirah and actually does it!

MISYACHEID ADAM IHM IMO

- **R’ Yehuda in the name of R’ Assi** said, a person may be secluded with his sister (although he may not live in the same house with her), and he may live in the same house with his mother and his daughter. When he said this to **Shmuel**, **Shmuel** said, it is assur for a person to be secluded with any of the arayos, even with an animal.
 - **Q:** Our Mishna said that a person may be secluded with his mother and his daughter!? **A: Shmuel** will say, a Braisa says that it is assur to be secluded with one’s sister, which you said is mutar. Rather, we must say that it is a machlokes among Tanna’im. The same would be for a mother and a daughter. In fact, we find that **R’ Meir** would be careful not to be secluded with his daughter.
 - **Abaye** would make sure that no animals were in the field when he would learn there, so that he should not be secluded with the animals. **R’ Sheishes** would make sure they were across the bridge. When **R’ Chanan of Neharda’ah** asked **R’ Kahana** why he allowed an animal to be near him as he learned in the field, **R’ Kahana** told him “I did not realize the animal was there”.
- **Rava** said, a person may be secluded with 2 women who are sisters in law (they are married to brothers), with 2 co-wives, with a woman and her mother in law, with a woman and her stepdaughter, and with a woman and a young girl who understands what bi’ah is, but would never have bi’ah herself at that point in her life.

HIGDILU ZEH YASHEIN B’KSUSO...

- **Q:** At what age must they make sure to be clothed if they are sleeping in the same bed? **A: R’ Adda bar R’ Azza in the name of R’ Assi** said, a girl at the age of 9 years and a day, and a boy at the age of 12 years and a day. **Others** say a girl at the age of 12 years and a day, and a boy at the age of 13 years and a day. Both views are meant to require it when the girl reaches an age of physical maturity.
- **Rafram bar Pappa in the name of R’ Chisda** said, it is only mutar to for the father and young daughter to sleep in the same bed without clothing if she is not embarrassed to be naked in front of him. If she is, it shows that she has some desire for bi’ah, and therefore it would be assur.
- **R’ Acha bar Abba**, who was **R’ Chisda’s** father-in-law, went to visit at **R’ Chisda’s** house. When there, he took his young granddaughter into his bed with him, without clothing. **R’ Chisda** told him, she is an arusa, and therefore you should not have done that! **R’ Acha** replied, if she is an arusa, you have violated the statement of **Rav**, who said that a person should not accept kiddushin for his daughter when she is a minor, until she grows up and is able to say who she wants to marry! **R’ Chisda** said, you have also violated a statement of **Shmuel**, who said that a person should have no dealing with a woman! **R’ Acha** said, **Shmuel** has said that it is mutar if it is done for the sake of a mitzvah, and I did this to make my daughter happy when she sees how much I love her daughter. Therefore, I did not violate the statement of **Shmuel**.