

26.2.3

(תא חזי מה בין גנבי בבל ולסטין דארע ישראל) 26a → (לא תתיחד אשה עמהן) 25a

1. יַעֲבֹר נָא אֲדָנִי לִפְנֵי עֲבָדָיו וְאֲנִי אֶתְנַהֲלָה לְאַטִּי לְרֹגֶל הַמְּלָאכָה אֲשֶׁר לִפְנֵי וְלְרֹגֶל הַיְלָדִים עַד אֲשֶׁר אָבֵא אֶל אֲדָנִי שְׁעִירָה: בראשית לג, יד  
 2. וַיַּעֲקֹב נָסַע סָכְתָּה וַיִּבֶן לוֹ בַּיִת וַלְמֻקְנָהּוּ עָשָׂה סֶכֶת עַל כֵּן קָרָא שֵׁם הַמָּקוֹם סָכּוֹת: בראשית לג, יז

## I (Continued) prohibitions based on suspicion of behavior when in seclusion

- a *promiscuity*: a woman should not be alone with a pagan as they are suspected of sexual impropriety
  - i *question*: if it is a matter of one woman with one man – that's even prohibited בישראל (even 2 woman/1 man)
  - ii *suggestion*: might be 3 (i.e. 3 men and this woman)
    - 1 *challenge*: that's also prohibited with ישראל if they are פרוצים (and עכ"ם is certainly at least that troubling)
    - 2 *rather*: must be even if his wife is with him
      - (a) *difference*: ישראל's wife "guards him" from impropriety; not so with עכ"ם's wife
    - 3 *challenge*: this reason unneeded; this is covered under next clause of שפיכות דמים
      - (a) *answer1* (ר' ירמיה): she is an important woman; they're afraid of hurting her but not seducing her
      - (b) *Answer2* (ר' אידי): a woman "carries her own weapons" (may mean that they won't harm her as they deire her sexually)
        - (i) *Split the difference*: a woman who is considered important among one group (men/women) but not the other (confusion on this point, including proper reading of the text – cf. ריטבא, רשי, תוס')
      - (c) *Support for אידי* – בריתא: ר' – even if she is "important", may not have ייחוד due to concern for עריות
- b *violence*: no man should be alone with them as they are suspected of murder
  - i *ברייתא*: if a ישראל encounters an עכ"ם on the way, he should put him on his right (safety)
    - 1 *ד' יוחנן בנו של ריב"ב*: if he has a sword, put him on his right; if a stick, on his left (so the ישראל is next to the stick and can repel an attack)
    - 2 *If*: they are going up or down a slope, the ישראל should be above
    - 3 *And*: the ישראל should never lean over before him as he may crush his skull
    - 4 *If*: he asks the ישראל where he is going, he should point to a more distant destination than he is really going – as יעקב did with עשו (vv. 1-2)
      - (a) *story*: ר"ע's students were heading south (on the coast road, ostensibly from צור); they encountered armed thieves (ליסטין) and told them they were going to עכו; but left at כזיב (their intended destination – north of עכו); when they parted ways, the thieves asked them who they were and praised ר"ע
        - (i) *Story from גבל*: ר' מנשה encountered thieves (גנבים), used similar ruse to elude them; they identified him as being student of the "deceptive יהודה" (רב יהודה) at which point he put them in שמתא
        - (ii) *Conclusion*: they spent 22 years as unsuccessful thieves and finally requested a release (contrition) except for one who was promptly eaten by a lion
        - (iii) *Observation*: see how much better the ליסטין of א"י are than the גנבים of בבל