

26.2.3

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

1. יַעֲבֹר נָא אֲדֹנָי לִפְנֵי עֲבָדָיו וְאֲנִי אֶתְנַהֵלָה לְאִטִּי לְרַגְלֵי הַמְּלָאכָה אֲשֶׁר לִפְנֵי וּלְרַגְלֵי הַיְלָדִים עַד אֲשֶׁר אָבִיא אֶל אֲדֹנָי שְׁעִירָה: בראשית לג, יד
 2. וַיַּעֲקֹב נָסַע סָכְתָּה וַיֵּבֶן לוֹ בַּיִת וַלְמַקְנָהּוּ 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 עכרם 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 עכר’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* ר’ ברייתא – 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 עכר 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 בבב