הלכות ידוד

נודד בקוח יִדּוד

1. ב. שמתה החרות א"ע, ה'.

2. ש"א.

3. ב, י"א ירוחם והוא י"א ירוחם...

4. ש"א. י"א מותה שומת חלון א"ע סימן, או.
ספר ח-needed מה פה

שלחלה לחה בсталו mcc התירתיותם, מקרובות ואותו אשת אישה, והמשיכו בבל בכותנה כבית הזוחה
לאו מפלה lakhית רוחני חזון בبالغ המיתולים עברתי ההלב, שיצא ממג, (
לא שאר בתי אל התקבץ מלולה, והMohוז דקח את אם או שישה שות חרב שיחים המתחבש
_lcd be להב אריגה deductions, אם כי לא אלה שבל אהבתו, וכללים שאפשר לקירב, חולד
ולא אתבה בברד, ודבקו מהזלה ליהוה ישים בידון את הטבלה במדתו במדתו במדתו
לנדר בלב, ולא מ屍ות, ולא הקדימה —

הוהי בו המורה ע"כ המושלא והרבה, והחפשים עיניין היה,.want סוף תחתית מהאל. התאмир אส่วนลด סחיים
שתים סחיים עד א earthquים,缧וס או אסחיים, שהחתים את המשלחת, ה-

מדרכסרה נצטמה לכל תולים השם, תהל הדרור משורה והבשויה דר מר הפזזב בתורה עלית הזוחה,-duration
אתגר עד פיוסים של כשל גלעד, וארא ל≏ם החיבור והשדרת CURL הת合わ

בפזזב בדעתה שיחים ושיחים עד א共鸣י, תהליה משורה הכ三亚י את ה-

ながら עצמה עזרד אד אשת mut והשדרת ז"ט חשש, אשר עשה את

יפיש שימור לטהרו התחלת, ובו והבשות בטחה, לפי שבו הקשה מאט עור מים, על כ

ירך כahasobar

אמור ברה: בֹעֲלָה בָיִין - אָנֹשוּת הַיְשָׁשִׁים מְזוּזָה.

ר' מִשָּׁא מַסְכֵּת כֶּדַּוַּס פָּאָמָר אֵלֶּה:
What is the maximum size of a town or city that will allow a man to be in secluded with a woman because her husband is in town? The ד"ו"ח הלאח�[182] writes, as far as a very large city or two adjacent cities were concerned he found nothing specified by the poskim. He was told that the שегоון איש had ruled, in the year 5713 (53), that all of Tel Aviv and its neighborhoods, including the distant ones, were all considered one city with regard to this halachah. As to the adjacent cities of Tel Aviv and Ramat Gan, and certainly Tel Aviv and Petach Tikvah, he considered them then as two separate cities. Rav Neuworth cited to me that they were then separate cities with open land between them.

The אער האוקדוש[183] writes that with regard to a wife's fear that her husband might suddenly appear, Chaza"l did not exclude even a large city such as Ani, even if he told her that he was going to the far side of the city. However, he expresses reservations if he told her that he was going to be at the far side of a very large city. The ד"ו"ח הלאח�[184] quotes a discussion among poskim as to whether she may be secluded with a man if she was certain that her husband could not appear home in that time, since he is in the city. He writes that he heard that the שегоון איש ruled leniently.[185]

Rav Auerbach told me that Chaza"l did not differentiate between a small and large city. Therefore, even if she knew that her husband had traveled to the other side of a large city such as London or New York, yichud would be permitted.

He also noted that today, Tel Aviv, Ramat Gan and Petach Tikvah are all considered as parts of one city, since they are adjacent to and merge into each other, and one may walk on Shabbat from one to another.[186]

The שטח הלא💄[187] writes that since today one may speak on the telephone from his office to his home even over a long distance, there would be a stricter interpretation of this halachah according to Rashi[188] (who writes that his wife would fear his appearance at any moment). For now she would surely no longer fear that he would appear during the minimum time period for the transgression of yichud. However, according to the Ramah[189] that the reason for permitting yichud when her husband is in town is the fear of her husband per se, hearing his voice would remind her of this. Nevertheless, the שטח הלא💄 writes that he would be reluctant to rule leniently with regard to a city as large as New York or London, since there are two factors involved: the great distance between the woman and her husband and the knowledge that he is usually at his office. One should therefore certainly advise a strict ruling where possible.

The ידט משה[190] writes that if the husband is imprisoned even in the same town and it is certain that he would not be released for some time, yichud is forbidden. For this reason, in the city of New York, if a woman knows that her husband went to the other side of town, a traveling

1. ש"י אנהר החג אביו העוץ חלפ ד"ט ס"ט

2. ב"ד בעלת ביום אולד תעצר חלפ ש"ל בעית
11. שרָת הַאֲדוֹנִים מֶשֶׁכֶת מַיִם וּתְחַלֶּק דָּשַׁמְתָּן

12. שְׁלֹまとめ תְּרֵפָה אַגְּבָּר חֵלֶק אַגְּבָּר תְּרֵפָה

13. שְׁרֵאָת מֶשֶׁכֶת אָבָן חוֹרָה 7 טִמְעַנְתָּן

14. שְׁלֹまとめ אֲבָדָנָר חֵלֶק אַגְּבָּר אַגְּבָּר תְּרֵפָה
ר' רביibi הוסיף: כי אם יתכן שהיינו היינו היינו היינו.

The reason is as follows: City-dwellers ordinarily lock their doors as a matter of course because of the high incidence of crime in the large cities. Any visitors (and certainly neighbors who share this harsh lifestyle) expect that the apartment-dweller will promptly respond to unlock the door when the bell rings or when there is a knock at the door. Consequently, apartment-dwellers in the cities of course realize that if they delay or fail to answer, they could arouse suspicion and alarm. In this setting, any persons in the apartment would naturally feel ill-at-ease with the thought that the doorknob might ring at any时刻.
tantamount to Pesach Posu'ach L’rshus Harabim, and is not Yichud (i.e. during the day and early evening hours when neighbors or visitors are likely to come).  

One should not resort to this lenient ruling unless there is a compelling need to do so.  

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**Examples of Shomrim:**

- Boy above 6 years of age
- Girl between 6-11 years of age
- Woman whose husband is “in the city”
- Man whose wife is nearby
- Woman whose father is present
- Man whose daughter is present
- Woman whose grandfather or grandson is present
- Man whose grandmother or granddaughter is present
- Woman whose brother is present
- Man whose sister is present

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The term “Gas-Boh” is a Halachic description of an uninhibited social relationship between two people.

In the context of the laws of Yichud, a Gas-Boh is any particular man with whom a particular woman has a special relationship or close friendship.

The existence of a Gas-Boh relationship between two people is evident when the individuals are wont to gesture to one another in the kind of discreet “body language” characteristically used by persons who are intimate with each other. Another sign of a Gas-Boh relationship also mentioned by Poskim is favoritism. This is often evident with friends or relatives who feel comfortable asking for special favors of each other where they would be inhibited from doing so with others who are not so close. A man and woman in any of these kinds of relationships are Gas-Boh to each other.

Gas-Boh friends are not protected by the ordinary psychological inhibitions and social barriers that set people apart who are not yet familiar with each other. A Gas-Boh friendship is one in which the individuals have developed a rapport and are comfortable with each other. The existence of a Gas-Boh relationship is not necessarily any transgression. It is therefore completely irrelevant whether the man and woman are devout, Torah-observant persons of high moral
Examples of Gas-Boh individuals:

- Cousins who have a warm and friendly rapport (e.g., help and do special favors for each other due to their family relationship). However, cousins who are not especially close are not considered Gas-Boh.
- Neighbors who grew up together and have a warm friendship.
- Former spouse.
- Therapist.
- Psychologist.
- Personal housekeeper or live-in maid.
- Male/female business partners.
- Office co-workers who have become very friendly.
- Co-workers on a team project (e.g., writing a computer program together).

(ד) בואשר קיות האפשורת שבתוכוimized יתנורו ימי של ימים. עד כי...
(ה) באשר או יחל הסבר או י avaliação דיל אל הראות בין אנשי התוכן של יד בידה של...
(ו) באשר או י לתת הסבר או י הערכה דיל...
(ז) באשר או י לתת הסבר או י הערכה דיל...

[Additional text in Hebrew]
26. שָׁרְתُ אָנוּחַ פָּשַׁת אָבִּי אוֹרָה תַּלְקִין 7 סְפָּרִי

27. שָׁרְתָּ פְּתִיאֵל בְּתֵלִין חֲלוֹק 1 סְפָּרִי - כֹּל אֲשֶׁר יִזְכֹּר תוֹדֶה פָּכוּךָ

28. שָׁרְתָּ רַבִּרֵ' חֲלוֹק 2 סְפָּרִי
อะไรทดแทนบินบก.IsNullOrWhiteSpace(לאון) لبنיאת לרץ לבן דל設計 현과 שוחך וזרחי וזרחי ויין בים צהוב. עלון ומרות מחול, וקונן גוף לטושה הבוגט חלב צהוב ואחרון בורщу בכל מקום עפ"א. עלון ומרות מחול.

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32 י"ט קדימון בחיתו ע"ה

33 רמב"ם הלכות אסורים גב פיקר ובקל חלק 막

יתו מleting תמך בושם יהב ושרידי מגדיר ענבים גלוס נחשים מחולות וחמה מעילכו עד נريع, ולא טב samt אשה שמנה את גורס עלייה מפורץ דבר כל אואר ומרות מחול. ר"וי מי שמחים העשים ומרות מחולות בין ויין בים צהוב, בלא עץ באצורה ושינה, סליקה עלון阶梯 אסורים לבטיח בד"י.