

## Tractate Brachos

**The Rabbis taught in a baraita, for three reasons, one should not enter a ruin: Because of suspicion** [It was common for wayward - prostitutes, women to meet clients in out of the way places such as ruins. This does not apply that a tzaddik would place himself in such actions, however, it does teach us that we should not place ourselves in such positions which cause the MARIT AYIN (suspicious eye).] **Because of collapse and because of danger of demons.** [Ruins, and places of destruction, are common grounds for demons.] **Because of suspicion. But let it be derived from the concern for collapse.** [In other words, why the suspicion, is the danger of collapse not enough warning?]

### Page 3b

**In a new structure!** [There is no fear of collapse in a new abandoned structure. Therefore, the suspicion would prevail.] **But let it be derived from the worry for demons.** [If it is a newer structure, then there is still fear of demons, since the place is abandoned. So why mention of suspicion?] **If two!** [With two people there is no worry for demons. Therefore, we mention the suspicion clause.] **If we are speaking of two, there is no suspicion either!** [Rashi on Gamorah Kidushin: A woman seen with two men (datim- pious), will not bring suspicion, one will be ashamed to sin in front of the other.]

**But in a case of two of low moral character.** [There may not be fear for demons, but still there is suspicion of sin. This is also brought out in Gamorah Kidushin, that even ten men of known low moral character may not be with a lone woman. Now the Gamorah will examine the other two situations. The second and third.] **Because of collapse? But let it be derived from concern for suspicion and demons.** [Why does it need collapse also?] **In the case of the two righteous.** [There would be no fear of demons, since there are two, nor fear of suspicion. Therefore collapse is needed.] **Because of the fear of demons. Let it be derived from the fear of suspicion and collapse,** [why bother with demons?] **In a new ruin entered by two of high moral character. There is no fear of collapse, there is no fear of suspicion, therefore, we need demons.** [What? Did we not say two people did not fear demons? Now we have a kashia within our reasoning of this baraita. The Gamorah asks the same thing:] **If there are two there is no demons either!** [The Gamorah will now try to give two possible solutions to this last difficulty (kashia) of the baraita. One option:] **In their regular place,** [in places where demons are known to be found,] **we are still concerned** [that the possibility of harm exists. Another option to our problem. Which may be more in line with our situation, is that R' Yose of our Gamorah was alone.]

**Or you may prefer to say: Actually** [we may need the inclusion of the demons in our baraita because of] **one man** [entering alone,] **and the ruin [is] where the ruin of a new building located, in the fields.** [Hence, far from towns, etc. Not a common place for prostitutes to visit - too far from town to do business.] **In that case there is no worries for suspicion because a woman is not commonly found alone in [far off] fields.** [Plus there is no fear of collapse, since the ruin is new, but there is still] **concerns for demons.**