



Halachos of
YICHUD



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Please note that the material presented is not meant to be a comprehensive guide to the halachos of the Yichud.

In any case of question or doubt a Rabbi should be consulted.

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Day 1

Introduction to hilchos yichud: Generally speaking, it is prohibited for a man and woman to be secluded together. This prohibition is called yichud. There are certain relationships and certain circumstances which are exceptions to the prohibition of yichud. First we will enumerate the relationships, then we will discuss the circumstances where the prohibition of yichud does not apply.*

* The halachos of yichud are complex and particularly intricate. Often, the halacha may vary from case to case as a result of what may seem to be minor differences. Our goal is merely to provide a working framework of some of the common halachos of yichud; in any case of question one must consult a Rav.

שו"ע ס' כב



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Day 2

Yichud is always permitted between a husband and wife. However, an unmarried chosson and kallah are forbidden to have yichud with one another.

שו"ע ס' כב ס"א (מלבד חופת נדה ע"ש)



Day 3

A woman is permitted to have yichud with her male progenitors and male descendants. Additionally, it is permitted for a woman and one of these men to live alone in the same house.

שו"ע ס' כב ס"א, דבר הלכה ס"ב סק"א



Day 4

Siblings are permitted to have yichud together. Nonetheless, siblings are not permitted to live together for an extended period of time (to be continued).

דבר הלכה ס"ב סק"ב



Day 5

Siblings whose parents travelled out of town are permitted to remain at home with each other for a number of nights. However, if the parents left for an extended period of time, they are prohibited in yichud (to be continued).

אגרו"מ אה"ע ח"ד ס' סד אות ג'



Day 6

A brother may come to stay with his sister in her home (or vice-versa) as long as it is apparent that he is there as a guest, and is not moving in with her. Sometimes, this may be difficult to determine; a Rov should be consulted.

אגרו"מ אה"ע ח"ד ס' סד אות ג'



Day 7

It was previously mentioned that parents with children, and siblings with one another, are exceptions to the regular prohibition of yichud. All other family members are subject to the prohibition of yichud. Thus, a woman may not be alone in a house with her father-in-law, son-in-law, brother-in-law, cousin, uncle, nephew, etc.

שו"ע ס' כב ס"א



Day 8

It is permitted for a woman to have yichud with a boy under nine years old. A man is permitted to have yichud with a girl under three years old. Thus, sixteen-year-old Sarah, may babysit for Reuven, her eight-year-old nephew. However, fourteen-year-old Shimon may not babysit for Leah, his seven-year-old niece (to be continued).

שו"ע ס' כב סי"א



Day 9

A girl under bas-mitzvah may have yichud with a boy under bar-mitzvah. Thus, eleven-year-old Michal may babysit for nine-year-old Chaim.

דבר הלכה סי' ב ס"ח



Day 10

A Jewish woman may not have yichud with a non-Jewish man. A Jewish man may not have yichud with a non-Jewish woman.

שו"ע ס' כב ס"ב



Day 11

The gemara qualifies that the prohibition of yichud does not apply when it is פתח פתוח לרשות הרבים, lit. *the door is open to the street*. This is understood to mean that as long as the door is unlocked, there is no problem of yichud. However, there are those who maintain that a closed door is not considered pesach pasuach, and the door must actually be open, not merely unlocked, to avoid yichud. There are restrictions to this application and will be explained further (to be continued).

שו"ע ס' כב ס"ט, דבר הלכה סי' ג ס"ב



Day 12

In a situation where an outsider does not have permission to open a closed door, all poskim maintain that to avoid yichud, the door must be kept open. Conversely, in a situation where the door is constantly being opened (i.e. a store), it is unanimously agreed that keeping the door unlocked suffices.

דבר הלכה סי' ג ס"ב, גן נעול פ"ג ס"ב



Day 13

In an apartment building, if one's personal front door is pesach pasuach, there is no problem of yichud inside the apartment, despite the fact that the apartment building itself is locked. This is because the apartment is pesach pasuach to the shared hallways and stairwells of the building, which is equivalent to pesach pasuach to the street.

דבר הלכה סי' ג סקי"ז



Day 14

The leniency of pesach pasuach applies during the daytime and at night, as long as people are still on the street. However, once it is so late that there are no longer passersby on the street, the leniency of pesach pasuch does not necessarily apply. One who lives in a large city may rely on pesach pasuach the entire night long - provided that the door is actually ajar, and not merely closed and unlocked.

דבר הלכה סי' ג סי"ד-ט"ו



Day 15

A room that has windows that passersby can see into (i.e. the curtains are not drawn and the window is not greatly elevated from the street), is considered pesach pasuach and is permitted in yichud. In a part of the room which cannot be seen from the outside, yichud is prohibited (to be continued).

דבר הלכה סי' ג ס"י וי"ג



Day 16

It is permitted for a man and woman to travel together in a car, even at night-time, because others on the road can see into the car through the windows. Nonetheless, driving on a deserted road may pose a potential problem of yichud, depending on the specifics of the scenario.

דבר הלכה ע' לח



Day 17

It was previously mentioned that there are those who maintain that a closed yet unlocked door is considered pesach pasuach, and thus poses no problem of yichud. According to this opinion, even if the door is locked, in the event that family members (for example) have a key to the door and can come in at any time, there is no problem of yichud. Because they can readily unlock the door, it is as if the door is not locked (to be continued).

דבר הלכה סי' ג ס"ג



Day 18

If the door of the house is not pesach pasuach, it is prohibited for a man and woman to be alone inside the house, even if they are in different rooms. Nonetheless, yichud can still be avoided if the woman locks herself inside a room that the man cannot enter.

דבר הלכה סי' יא ס"ו



Day 19

The prohibition of yichud applies when one man is secluded with one woman. By daytime, a woman is permitted to have yichud with two men, provided that they are upstanding Torah-observant Jews. At nighttime, or in a deserted area, yichud is only permitted when there are three such men (to be continued).

רמ"א ס' כב ס"ה, דבר הלכה ס' ט ס"א סי"ב



Day 20

A woman may not have yichud even with multiple men if they are non-Jews or not upstanding Torah-observant Jews. Three or more women may have yichud with three or more men who are non-Jews/not upstanding Torah observant-Jews.

דבר הלכה סי' ט ס"א, ס"ד, ס"י-י"א



Day 21

One man may not have yichud with multiple women. There are those who say that one man may have yichud with three or more women, provided that the man's profession does not involve frequent interaction with women.

רמ"א ס' כב ס"ה, דבר הלכה ס"י ס"א



Day 22

Reuven and Sarah are permitted to have yichud if Reuven's wife is in the same house or on the premises nearby.

שו"ע ס' כב ס"ג



Day 23

Reuven and Sarah are permitted to have yichud if Sarah's husband Avraham is in town. One should ideally avoid having yichud even in such a situation (to be continued).

שו"ע ס' כב ס"ח, דבר הלכה ס' ז סכ"ד



Day 24

It was previously stated that if one's husband is in town, yichud is permitted. There are two exceptions to this rule: 1. Yichud with a non-Jew. 2. Yichud with a man with whom one is somewhat comfortable with (i.e. father-in-law, co-worker etc.) Yichud with these people is prohibited even when the woman's husband is in town (to be continued).

שו"ע ס' כב ס"ח, דבר הלכה ס' ז סי"ד



Day 25

A woman is permitted to have yichud with a non-Jew or someone with whom she is somewhat comfortable with, if her husband is in the immediate vicinity.

דבר הלכה סי' ז סי"ד וסכ"ב



Day 26

A potential situation of yichud can be rectified with the presence of a shomer (lit. watchman). Anyone who is not subject to the prohibition of yichud in a particular situation can function as a shomer to permit yichud between the others in the room. A few examples:

- a) Reuven and Sarah are permitted to have yichud if Reuven's sister Dinah is present. Because Reuven and Dinah are permitted to have yichud with one another, Dinah can serve as a shomer to permit the yichud between Reuven and Sarah.
- b) Reuven and Sarah are permitted to have yichud if Sarah's father Avraham is present. Because Sarah and Avraham are permitted to have yichud with one another, Avraham can serve as a shomer to permit the yichud between Reuven and Sarah.
- c) It is permitted for Reuven to have yichud with Sarah and Rivkah if Rivkah's husband is in town. Since Reuven and Rivkah are permitted to have yichud, Rivkah can serve as a shomer to allow yichud between Reuven and Sarah (to be continued).

דבר הלכה סי' ח ס"ד, ס"ו, ס"ב



Day 27

In some instances, children can also function as a shomer. A girl who is between the ages of three and nine is considered a shomer, and a boy who is between the ages of six and nine is considered a shomer. This applies whether or not the child is related to either party having yichud (to be continued).

שו"ע ס' כב ס"י, דבר הלכה סי' ד ס"א-ג'



Day 28

It was previously mentioned that a shomer helps rectify a problematic situation of yichud. During the day, a single shomer suffices; however at night, since we are concerned that the shomer may fall asleep, an additional shomer is required.

דבר הלכה סי' ח ס"ז



Day 29

One practical illustration of the application of the aforementioned halachos of a shomer is as follows: Sarah, a teenage girl is asked to babysit for her neighbor Reuven, who is nine years old. Without the presence of a shomer, such an arrangement would constitute yichud and be forbidden (barring any mitigating factors discussed previously). But, if Sarah is asked to babysit for Reuven together with his seven-year-old brother, Yehudah, this would be permitted. Sarah is permitted in yichud with Yehudah because he is only seven years old, and as a result Yehudah can now serve as a shomer. However, a single shomer is effective only during the day (see above). Therefore, at night (i.e. the hour that Yehudah would regularly go to sleep), yichud would become forbidden. If Reuven also has a five-year-old sister, she can serve as a second shomer which would permit yichud even at night (to be continued).

דבר הלכה סי' ח ס"ז, ס"ט



Day 30

The presence of a single shomer does not rectify the problem of yichud in a deserted area. We are concerned that the shomer may go off to the side to relieve him/herself, thereby leaving the other two people in yichud. Thus, two shomrim are required. However, a single child does work as a shomer even in a deserted area.

דבר הלכה סי' ד ס"ח, סי' ח ס"ז



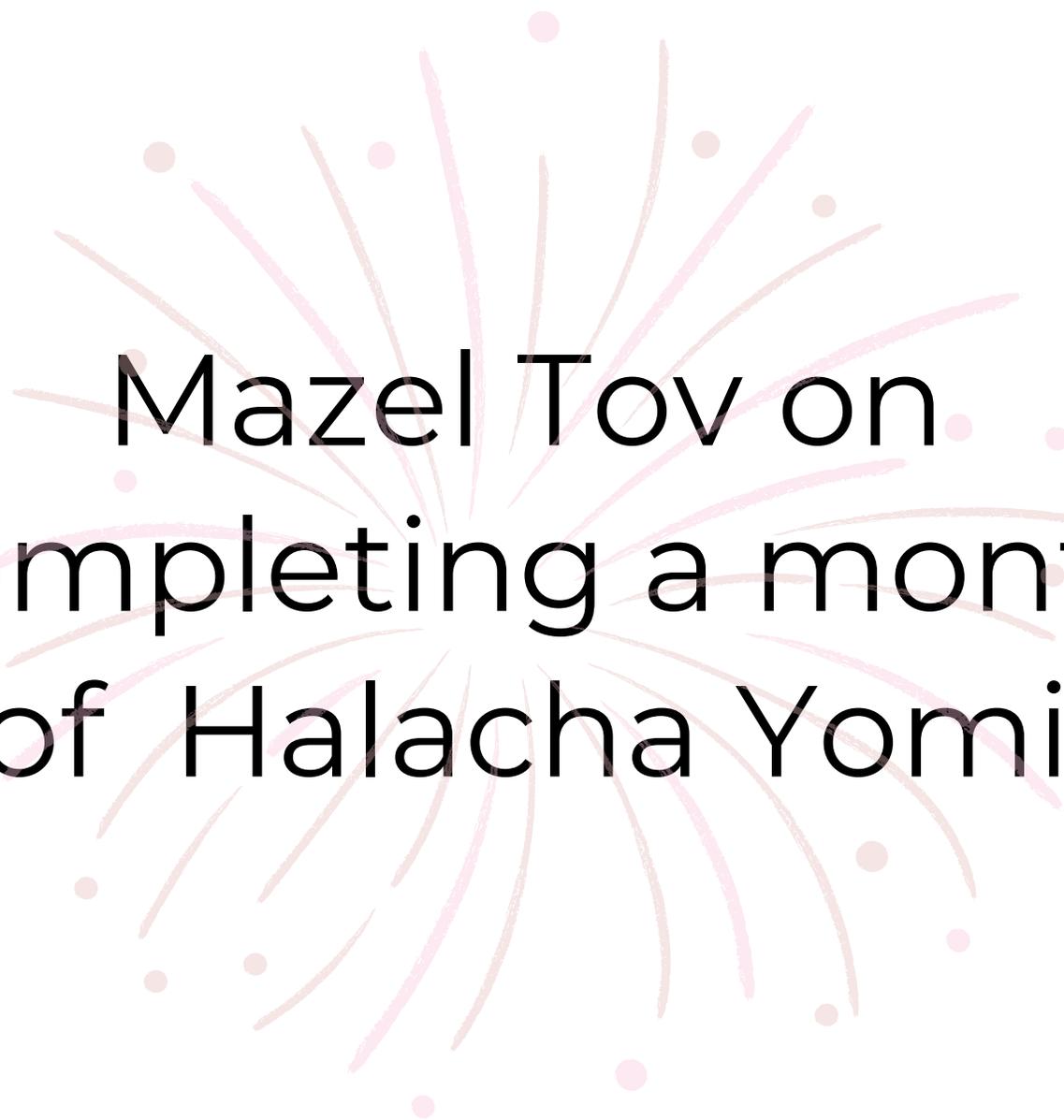
Day 31

The prohibition of yichud applies where the potential exists for the two people to be secluded for enough time to allow for an illicit relationship. If, however, the seclusion does not contain such potential, the prohibition of yichud does not apply. Thus, there is no problem of yichud in an elevator; because the elevator door is constantly opening and closing, there is no possibility for such an interaction.

אגרו"מ אה"ע ח"ד ס' סה אות ט"ז



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Mazel Tov on
completing a month
of Halacha Yomi!