



A “Parutz” in Matters of Interactions Between the Genders Introduction (Part 2)

As we explained, there is disagreement amongst the *poskim* whether regular men are considered *perutzim* and the only people considered “kosher” are those like Rav Chanina bar Papi, Rav Tzadok and Rav Kahana, who were known for their righteousness; or if regular people have a presumption of virtue and are considered “kosher” unless they are known to be immoral.

- The *poskim* clarify that even according to the latter opinion, a *parutz* does not have to be a gentile, an irreligious Jew, or a *mechallel Shabbos*. Even if a person generally upholds all of the Torah and mitzvos but does not interact appropriately with the opposite gender and is a *parutz* regarding matters of *tznius* (i.e., he is not as careful as he should be), he loses his *chezkas kashrus*. He cannot be relied upon to remain strong

regarding the laws of *yichud* because he is lacking the proper sense of precaution which usually keeps a person protected from the *yetzer hara* of *arayos*. (See *Shevet Halevi* vol. 5, 202:1; *Chut Shani*, *Hilchos Yichud*, note 6; *Yesod Hataharah* –

Yichud, *Mareh Mekomos* 7:5-8; *Igros Moshe* EH vol. 4, 65:17)

- Therefore, the *poskim* say that a person who does not refrain from frequenting inappropriate places — either in person or through technological means — as well as a person who does not uphold the *tznius* safeguards that were put into place by the *gedolei hador*, is considered a *parutz* regarding the *halachos* of *yichud* because he does not maintain the appropriate standards in such matters. (ibid.)