

## And he argues with himself

## ופליגא דידיה אדידיה –

### OVERVIEW

The גמרא initially related an episode regarding עולא that he would kiss his sisters, and then cited a contradictory statement from עולא that any type of closeness with עריות is forbidden. תוספות resolves this contradiction.

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תוספות explains how indeed did עולא kiss his sisters:

**והוא היה יודע בעצמו שלא יבא לידי הרהור שצדיק גמור היה –**

**For he knew himself sufficiently well that this act will not cause him to harbor prurient thoughts, for he was a perfect צדיק –**

עריות proves that צדיקים who know their strengths may come in contact with תוספות:

**כדאמרינן בפרק ב' דכתובות (דף יז,א) דרב אדא בר אהבה מרכיב לה אכתפיה ומרקד –**

**As the גמרא relates in the second פרק of מסכת כתובות that רב אדא בר אהבה would carry the כלה on his shoulder and dance with her -**

**אמרו ליה רבנן אנן מהו למעבד הכי אמר להו אי דמיא לכוון כי כשורא לחיי ואי לא לא -**

**The students said to him, 'may we also do this'; he answered them if the women seem to you like carrying a beam, then it is fine, but if not, then you are not permitted to do this.<sup>1</sup>**

**והספר לא חש לפרש ולהאריך כאן למה היה עושה:**

**However our גמרא was not concerned to explain at length why עולא kissed his sisters (as תוספות just explained), and instead made the comment that his actions contradict his ruling (relying that a distinction can be made).**

### SUMMARY

Certain צדיקים are permitted to touch the עריות (provided they know they will not be affected negatively).

### THINKING IT OVER

According to תוספות that עולא was permitted to kiss his sisters, why indeed does the גמרא state דידיה אדידיה, when there is no contradiction?!<sup>2</sup>

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<sup>1</sup> It is evident from that גמרא that there is a dispensation for special individuals allowing them to touch עריות.

<sup>2</sup> See אברהם פני.