

LANGUAGE

**Inappropriate [aziva]** – עֵיבָה: Commentaries explain that *aziva* means abandonment, and indicates an inappropriate action that should be abandoned. In the Bible, the word is used to describe desolation and destruction (see Isaiah 54:6), whereas in the Gemara here it means sinful and corruptive matters.

**Record book [pinekas]** – פִּינְקָס: From the Greek *πίναξ*, *pinax*, meaning a tablet used for writing. Over time this *pinakas* developed into a group of several tablets that were connected to form a small booklet, as in the image. Although writing tablets in the days of the Talmud came in various forms and were made of a variety of materials, it seems that the most popular kind was a wooden board covered with wax, so that the writing could be easily etched and then erased after each use.



Fresco from the Roman era depicting a woman with wax tablets and stylus

“אֵילוּ לֹא חֲמָאָת בְּה אֵימָה מִלִּין דְּעֵיבָה –  
בְּכִי לֹא אֲדַרְתָּה” מִי אֲדַרְתָּה? אָמְרָה לִיָּה:  
“לֹא” וְשָׂרִיָּה.

בְּר בְּרֵתֵיה דְּרַבִּי יַנַּאי סָבָא אָתָא לְקַמֵּיה  
דְּרַבִּי יַנַּאי סָבָא. אָמַר לִיָּה: אֵילוּ הָוָה יָדַעְתָּ  
דְּפִתְחִין פִּינְקָסְךָ וּמְמַשְׁמֵשִׁין בְּעוֹבְדֵךְ מִי  
נִדְרָתָּ? אָמַר לִיָּה: לֹא וְשָׂרִיָּה.

אָמַר רַבִּי אֲבָא: מֵאֵי קְרָאָה – “וְאַחַר נִדְרֵים  
לְבַקֵּר”. וְאַף עַל גַּב דְּפִתְחִין רַבִּי יַנַּאי לִיָּה – אָנָּן  
לֹא פִתְחִין לִיָּה בְּהָא.

וְלֹא פִתְחִין בְּהָדָא אַחֲרֵינֵיהּ. דְּאָמַר רַבָּה  
בְּר בְּר חֲנָה אָמַר רַבִּי יוֹחָנָן: מֵאֵי פִתַּח לִיָּה  
רַבִּין גַּמְלִיאֵל לְהָהוּא סָבָא – “יֵשׁ בּוֹטָה  
כְּמִדְקָרוֹת חֶרֶב וְלִשׁוֹן חֲכָמִים מְרַפָּא” – כָּל  
הַבּוֹטָה רָאוּי לְדוֹקְרוֹ בְּחֶרֶב, אֲלֵא לִשׁוֹן  
חֲכָמִים מְרַפָּא.

Had her mother not seen inappropriate [*aziva*]<sup>1</sup> matters or behavior in her that should be stopped, she would not have taken a vow with regard to her for nothing; had you known that the neighbors would say that, would you have taken a vow with regard to her? She said to him: No, and he dissolved the vow for her.

The Gemara relates: The son of the daughter of Rabbi Yannai the Elder came before Rabbi Yannai the Elder to dissolve a vow. He said to him: Had you known that when you make a vow they open your record book [*pinekas*]<sup>1</sup> in heaven and examine your actions, would you have vowed? He said to him: No, and he dissolved the vow for him.

Rabbi Abba said: What is the verse from which it is derived that taking a vow leads to one’s deeds being examined? It is “And after vows to make inquiry” (Proverbs 20:25). This is interpreted to mean that after one takes a vow, his actions are reviewed in heaven. The Gemara comments: And although Rabbi Yannai broached dissolution with him in this way, we do not broach dissolution in this manner<sup>2</sup> for one who vows, by asking if he regrets it because his actions will be examined in heaven. This is because one might be embarrassed, upon hearing such a question, to say that he does not have regret, and he will claim untruthfully that he is regretful.

And we also do not broach dissolution in this other way, as Rabba bar bar Hana said that Rabbi Yohanan said: What type of dissolution did Rabban Gamliel broach for a certain elderly man who had taken a vow and came before him for dissolution? He informed him that it is written: “There is one who speaks like the piercing of a sword, but the tongue of the wise is health” (Proverbs 12:18), which is interpreted to mean: Anyone who verbally expresses the language of a vow, it is appropriate to pierce him with a sword, but he has another option: “The tongue of the wise is health,” since the Sages can release him from his vow. Quoting this verse with its interpretation is also not an acceptable method of broaching dissolution.

NOTES

**They open your record book** – דְּפִתְחִין פִּינְקָסְךָ: One who takes a vow will be accused of transgressing the words of the prophets and Sages, who advised people not to take vows (Rosh; Rabbi Avraham min HaHar). Another explanation is that one who takes a vow is asserting that he is confident of his piety and is certain that he will not violate his vow, leading to the examination of this

assertion (Ran). This statement can also be explained in light of the following passage in the Jerusalem Talmud: A complaint can be raised against one who vows: Is what the Torah has already prohibited not sufficient, that he must take more prohibitions upon himself?

HALAKHA

**We do not broach dissolution in this manner** – אָנָּן לֹא פִתְחִין – לִיָּה בְּהָא: When one vows not to benefit from another individual, dissolution is broached by asking: If you knew that you would transgress the prohibition: You shall not hate another, would you have made the vow? If he says no, the vow is dissolved. But an opening is not made by saying any of the following to him: One who vows disparages the honor of God; Heaven scrutinizes the

actions of one who vows; one who vows deserves to be pierced by a sword; or one who vows is treated like one who builds a private altar, which is prohibited, and one who fulfills his vow is like one who brings an offering on this altar. This *halakha* is in accordance with the conclusion in the Gemara and the opinion of Rava, and contrary to that of Abaye (*Shulhan Arukh, Yoreh De’a* 228:10).

**כְּאִילוּ בָּנָה בְּמָה** – The Commentary on *Nedarim* as well as *Tosefot Rabbeinu Peretz* interpret this as referring to an altar for idol worship. However, Rashi in *Yevamot* (109b) and elsewhere agrees with most other commentaries that the altar was built to sacrifice offerings to God, but during a time when it was prohibited to build private altars. The similarity between one who vows and one who builds an altar can be explained by noting that one who builds an altar thinks that he is performing a mitzva, as does one who vows. According to the Jerusalem Talmud, the link can be understood in a different manner: Just as one who builds an altar outside the Temple believes that the Temple is not sufficient and feels the need to add another, so too, one who vows believes that the Torah's prohibitions are not sufficient and endeavors to create more (see Ran).

## BACKGROUND

**כְּאִילוּ בָּנָה בְּמָה** – As if he built an altar



Altar at Tel Arad, Israel

וְלֹא פְתַחֲנָן בְּהֵדָא אַחֲרֵימִיתָא, דְּתַנְיָא, רַבִּי נַתָּן אָמַר: הַנּוֹדֵר – כְּאִילוּ בָּנָה בְּמָה, וְהַמְקַיְיֵמוֹ – כְּאִילוּ מִקְרִיב עָלָיו קֶרֶבֶן. בְּרִישָׁא – פְתַחֲנָן. בְּסִיפָא, אַבְיֵי אָמַר: פְתַחֲנָן, רַבָּא אָמַר: לֹא פְתַחֲנָן.

We also do not broach dissolution using this other method, as it is taught in a *baraita*: **Rabbi Natan says: One who vows is considered as if he built a personal altar<sup>NBH</sup> outside the Temple, which is prohibited, and one who fulfills this vow is considered as if he sacrifices an offering on it. With the first clause, we may broach dissolution by informing the one who vowed that vowing is akin to building an altar outside the Temple, but with regard to the latter clause there is a dispute among the Sages. Abaye said: We do broach dissolution by telling someone that fulfilling a vow is like sacrificing an offering on a forbidden altar, while Rava said: We do not broach dissolution with it.**

רַב כְּהֵנָא מִתְּנִי לֵהּ לֵהּ אֲשֶׁמַּעְתָּא בְּהַדִּין לִישְׁנָא. רַב טַבְיִימִי מִתְּנִי הֵכִי: בְּסִיפָא לֹא פְתַחֲנָן. בְּרִישָׁא, אַבְיֵי אָמַר: פְתַחֲנָן, רַבָּא אָמַר: לֹא פְתַחֲנָן. וְהִלְכְתָּא: לֹא פְתַחֲנָן לֹא בְרִישָׁא וְלֹא בְּסִיפָא.

Rav Kahana taught this *halakha* in this wording, i.e., the wording that was just cited. However, Rav Tavyumei taught this *halakha* in this way: With regard to what is written in the last clause, all agree that we do not broach dissolution in this way. With regard to what is written in the first clause, there is a dispute among the Sages. Abaye said: We do broach dissolution in this manner, while Rava said: We do not broach dissolution in this manner either. The Gemara concludes: **And the halakha is that we do not broach dissolution using either the language in the first clause or the language in the latter clause.**

וְלֹא פְתַחֲנָן בְּהֵדָא נִמְי דְּשְׁמוּאֵל. דְּאָמַר שְׁמוּאֵל: אֵף עַל פִּי שְׁמִקְיָיִמוֹ – נִקְרָא רְשָׁע. אָמַר רַבִּי אֲבָהוּ: מֵאֵי קָרָא – "וְכִי תַחְדֹּל לְנֹדֵד לֹא יִהְיֶה בְּךָ חַטָּא", וְיִלִּיף "חֲדָלָה" "חֲדָלָה", בְּתִיב הַכֹּא "וְכִי תַחְדֹּל לְנֹדֵד" וּבְתִיב הַתֵּם "שֶׁם רְשָׁעִים חֲדָלוּ רָגִוּ".

And furthermore, we also do not broach dissolution with this statement of Shmuel, as Shmuel said: With regard to one who vows, although he fulfills it, he is called wicked. **Rabbi Abbahu said: What is the verse from which this is derived? It is "But if you refrain [tehdal] from vowing there will be no sin in you" (Deuteronomy 23:23), and he derives the word hadala here from the word hadala elsewhere. It is written here: "But if you refrain [tehdal] from vowing," and it is written there: "There the wicked cease [hadlu] from troubling" (Job 3:17). The parallel language demonstrates that vowing is an act of the wicked.**

אָמַר רַב יוֹסֵף: אֵף אֲנִי נִמְי תַנְיָא: "כְּנֹדֵרֵי כְּשָׂרִים" – לֹא אָמַר כְּלוּם: "כְּנֹדֵרֵי רְשָׁעִים" – נֹדֵר בְּנֹדֵר וּבְקֶרֶבֶן וּבְשִׁבוּעָה.

Rav Yosef said: We, too, learn in the mishna (9a): If one says he vows like the vows of the virtuous, he has not said anything. If he says: **Like the vows of the wicked, he has vowed with regard to becoming a nazirite, or with regard to obligating himself in an offering, or with regard to taking an oath.** From here it is also apparent that vowing is an act of the wicked.

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: כָּל הַכּוֹעִים – כָּל מִינֵי גִיהֵנָם שׁוֹלְטִין בּוֹ, שְׁנֵאמַר "וְהִסּוּ כַּעַם מִלִּבָּן וְהִעֲבִיר רָעָה מִבְּשָׂרָךְ", וְאִין "רָעָה" אֵלֶּא גִיהֵנָם, שְׁנֵאמַר "כָּל פֶּעַל ה' לְמַעַנְהוּ וְגַם רְשָׁע לְיוֹם רָעָה".

§ Apropos the verse "There the wicked cease from troubling," the Gemara cites a related statement: **Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: Anyone who gets angry, all kinds of Gehenna rule over him, because anger causes him to transgress all kinds of severe sins, as it is stated: "Therefore remove vexation from your heart and put away evil from your flesh" (Ecclesiastes 11:10), and the evil mentioned is nothing other than Gehenna, as it is stated: "The Lord has made everything for His own purpose and even the wicked for the day of evil" (Proverbs 16:4), which is interpreted to mean that ultimately the day of the evildoer in Gehenna will arrive.**

## HALAKHA

One who vows is considered as if he built a personal altar, etc. – הַנּוֹדֵר כְּאִילוּ בָּנָה בְּמָה וְכוּ: The Sages said that one who vows is considered to be like one who builds an altar at a time when doing so is prohibited, and one who fulfills his vow is like one who brings an offering on it, in accordance with the opinion of Rabbi Natan. This person is also called evil, as Shmuel says, and it is best that he seek to have his vow dissolved. All of this refers to regular vows, but

it is a mitzva to fulfill a vow to bring an offering, and a request to dissolve such a vow should be made to a halakhic authority only in exigent circumstances. The Rema, citing Mordekhai, writes that for oaths as well, a request for dissolution should not be made except in cases of exigency (Rambam *Sefer Hafla'a, Hilkhot Nedarim* 13:25; *Shulhan Arukh, Yoreh De'a* 203:3).

**Ulla – עולא:** The *amora* Ulla bar Yishmael was one of the most prominent emissaries from Eretz Yisrael to Babylonia. He was one of Rabbi Yohanan's students and frequently traveled from place to place to teach Torah. During these trips, he regularly brought the Torah of Eretz Yisrael to Babylonia. He would then return to Eretz Yisrael and transmit the innovations of the Babylonian Sages to the Sages there. The Babylonian Sages held him in high regard and treated him with great respect. Rav H̄isda referred to him as: Our teacher who comes from Eretz Yisrael, and Rav Yehuda sent his son to Ulla to learn practical *halakha*.

In the Jerusalem Talmud, he is usually referred to as Ulla bar Yishmael or Ulla the descender, as one who leaves Eretz Yisrael is considered to have descended to another country. Many *halakhot* are cited in his name, and numerous Sages of the succeeding generation were his students. Nothing is known of his private life, though the *amora* Rabba bar Ulla may have been his son. He died during one of his journeys to Babylonia, and his body was returned to Eretz Yisrael for burial.

ולא עוד אלא שהתחטמות שולטות בו, שנאמר "ונתן ה' לך שם לב רגז וכליון עינים ודאבון נפש", איזהו דבר שמכילה את העינים ומדאיב את הנפש – הוּי אומר אלו התחטמות.

עולא במיסקיה לארעא דישראל איתלוו ליה תרין בני חוזאי בהדיה, קם חד שחטיה לתבריה, אמר ליה לעולא: יאות עבדי? אמר ליה: אין, ופרע ליה בית השחיטה. כי אתא לקמיה דרבי יוחנן, אמר ליה: דלמא חס ושלום אחזיקי ידי עוברי עבירה? אמר ליה: נפשך הצלת.

קא תמה רבי יוחנן: מכדי כתיב "ונתן ה' לך שם לב רגז" בבבל כתיב! אמר ליה: ההוא שעתא

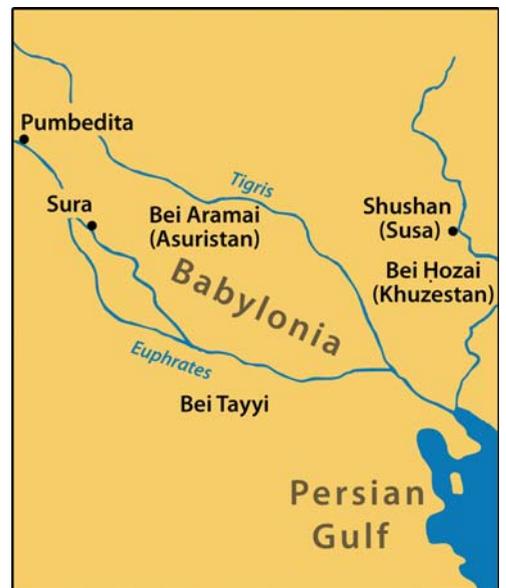
And not only that, but also hemorrhoids will control him, as it is stated: "But the Lord shall give you there a trembling heart, and failing of eyes, and languishing of soul" (Deuteronomy 28:65). Which is the matter of sickness that causes failing of the eyes in pain and causes languishing of the soul? You must say this is referring to hemorrhoids.

The Gemara relates: Ulla,<sup>p</sup> on his ascent to Eretz Yisrael, had two residents of Hozai<sup>8</sup> join him. Because of a brawl between them, one arose and slaughtered the other. The assailant said to Ulla: Did I act properly? He said to him: Yes, and open the place of the slaughter,<sup>n</sup> i.e., cut it more so that he will die faster. When Ulla came before Rabbi Yohanan, Ulla said to him: Perhaps, Heaven forbid, I strengthened the hands of sinners by commending him, although I did so merely because I was afraid that he would kill me. He said to him: You saved yourself by doing so, as it is permitted for one to say words like this in order to save his own life.

With regard to the narrative itself, Rabbi Yohanan wondered: Now, it is written in the passage of curses: "But the Lord shall give you there a trembling heart" (Deuteronomy 28:65) and this is written with regard to Babylonia, because in the exile an individual possesses a trembling and angry heart. How is it possible that in Eretz Yisrael a person can get so angry as to murder another? Ulla said to him: At that moment when the incident occurred

BACKGROUND

**Residents of Hozai – בני חוזאי:** Hozai or Bei Hozai is a region in Persia that today is called Khuzestan, located near the estuaries of the Euphrates and Tigris Rivers. There was a Jewish population in this region, but it did not develop into an area of Torah learning due to its remoteness from the centers of Jewish communities in Babylonia. The people were engaged in international commerce and were not learned in Torah. In addition, it appears from other sources that they were apparently of a violent nature and were not careful about Torah observance.



Khuzestan region

NOTES

**Open the place of the slaughter – פרע ליה בית השחיטה:** Some have understood that these were meaningless words since the victim was already dead (*Nidrei Issur*; see Meiri). Others say that the intent was that the assailant should hasten his death (Ran),

apparently indicating that the victim was not in fact dead yet. Ulla intended for the victim to die more quickly, so that he be spared further agony (see Rosh).

לא עברינו ירדן.

we had not yet crossed the Jordan River, and we were still outside of Eretz Yisrael. Therefore, the curse of a heart of anger was relevant.

אמר רבה בר רב הונא: כל הבעים – אפילו שכניה אינה חשובה בנגדו, שנאמר "רשע כגבה אפו בל ידרש אין אלהים כל מזמרתיו". רבי ירמיה מדיפתא אמר: משבח תלמודו ומוסיף טיפשות, שנאמר "כי כעס בחיק כסילים ינוח" וכתוב "ובסיל יפרש אולת". רב נחמן בר יצחק אמר: בידוע שעונותיו מרובין מזכותיו, שנאמר "ובעל חמה רב פשע".

Rabba bar Rav Huna said: Anyone who gets angry, at that moment even the Divine Presence is not important to him, as it is stated: "The wicked, in the height of his anger says: He will not require; all his thoughts are: There is no God" (Psalms 10:4). Rabbi Yirmeya of Difti said: Anyone who gets angry forgets his learning and increases foolishness, as it is stated: "For anger rests in the bosom of fools" (Ecclesiastes 7:9), and it is written: "But a fool unfolds folly" (Proverbs 13:16). Rav Nahman bar Yitzhak said: With regard to one who gets angry, it is acknowledged that his sins are more numerous than his merits, as it is stated: "And a wrathful man abounds in transgression" (Proverbs 29:22).

אמר רב אדא ברבי חנינא: אלמלא (לא) חטאו ישראל לא ניתן להם אלא חמשה חומשי תורה וספר יהושע בלבד, שערכה של ארץ ישראל הוא. מאי טעמא – "כי ברב חכמה רב כעס".

Rav Adda, son of Rabbi Hanina, said: Had Israel not sinned in earlier times they would have been given the five books of the Torah and the book of Joshua alone. They needed the book of Joshua because it includes the arrangement of Eretz Yisrael. Since it contains the division of Eretz Yisrael among the tribes, it was required for all generations, but the other books of the prophets primarily detail the history of how Israel angered God and He sent prophets to admonish them. What is the reason, i.e., what is the allusion to this idea? It is stated: "For in much wisdom is much vexation" (Ecclesiastes 1:18). All the wisdom that the Jews possess from the books of the Bible is the result of their angering God.

אמר רבי אסי: אין נוקקין ל"אלהי ישראל" חוץ מקום אשתי נהנית לי שגנבה את ביסי ושהכתה את בני וגודע שלא גנבה ושלל הכתו.

Rabbi Asi said: One does not attend to a request to dissolve a vow in which the name of the God of Israel is invoked because such a declaration is especially stringent, except for a case where one swears by the God of Israel and adds: Benefiting from me is konam for my wife<sup>n</sup> because she stole my purse or she hit my son, and then it became known that she did not steal or did not hit his son. In such a case, the vow can be dissolved because the vow was made in error, but in other cases such a vow is not dissolved.

היא דאתאי לקמיה דרב אסי, אמר לה: במאי נדרת? ב"אלהי ישראל". אמר לה: אי נדרת ב"מוהי" שהיא כינוי בעלמא – מזדקינא לך, השתא דלא נדרת ב"מוהי" אלא ב"אלהי ישראל" – לא מזדקינא לך.

The Gemara relates: There was a certain woman who came before Rav Asi. He said to her: With what language did you vow? She said to him: By the God of Israel. He said to her: If you would have vowed and said: By mohi, which is merely a substitute name, I would have attended to your request and dissolved the vow, but now that you did not vow by mohi but rather, by the God of Israel, I will not attend to your request and dissolve the vow.

רב כהנא איקלע לבי רב יוסף, אמר ליה: לטעום מר מידי! אמר ליה: לא מרי בולא, לא טעימנא ליה. אמר ליה: לא מרי בולא לא טעימת ליה. הניחא לרב כהנא דאמר "לא מרי בולא", אלא לרב יוסף אמאי אמר "לא מרי בולא"? הכי הוא דקאמר ליה: "לא מרי בולא" הוא דקאמר – הלכך לא טעימת ליה.

The Gemara relates another incident: Rav Kahana happened to come to the home of Rav Yosef. Rav Yosef said to him: Let the Master eat something. He said to him: No, by the Master of all I will not eat it. Rav Yosef said to him: No, by the Master of all you will not eat it. The Gemara comments: Rav Kahana's statement: No, by the Master of all I will not eat it, is well understood. But for Rav Yosef, why did he say: No, by the Master of all you will not eat it? What was the purpose of his vow? The Gemara answers: This is what he said to him: No, by the Master of all you will not eat it is what you said; therefore, you may not eat it, since a vow taken in such solemn fashion may not be dissolved.

אמר רבא אמר רב נחמן: הלכתא, פותחין בחרטא, ונוקקין ל"אלהי ישראל".

Rava said that Rav Nahman said: The halakha is that it is permitted for a halakhic authority to broach dissolution based on regret, and that one also attends to a request to dissolve a vow in which the name of the God of Israel is invoked.<sup>h</sup>

NOTES

Except for: Benefiting from me is konam for my wife, etc. – חוץ מקום אשתי נהנית לי וכו' – A number of the commentaries explain that the main reason for this exception is the importance of a peaceful relationship between husband and wife. This is demonstrated by the case of *sota*, where the name of God is erased in order to restore peace between a husband and wife. Consequently, it is proper to dissolve even this type of vow for this reason (Commentary on *Nedarim*; see Rashba). According to this explanation, there is no reason to add the words: And it became known that she had not stolen, since even if she had stolen, the vow could be dissolved for reasons of family harmony. For this reason, some early commentaries prefer a version of the text without these words (*Tosafot*; Ran; Rosh; see Rashba).

By contrast, Rav Hai Gaon indicates that the primary reason that the vow is dissolved is that once it becomes known that she had not stolen, the vow is a form of an unintentional vow. In fact, the Rashba suggests that in order to dissolve an oath made in God's name, perhaps both reasons are necessary: Promoting family tranquility as well as the fact that it is an unintentional vow. However, *Tosafot Yeshanim*, quoting Rabbeinu Tam, claim that in a case where it became known that she had not stolen, there is no need for dissolution on the basis of regret, despite the fact that the vow was made with the expression: By the God of Israel, due to the fact that it was an unintentional vow.

HALAKHA

It is permitted to broach dissolution based on regret, and one also attends to a vow in which the name of the God of Israel is invoked – פותחין בחרטא ונוקקין ל"אלהי ישראל": One who takes an oath may make a request to a halakhic authority to dissolve the oath, even if he took the oath in public or did so mentioning the name of God. The halakhic authority may broach dissolution based on regret, in accordance with Rav Nahman, though ideally it is best to find an opening to dissolve the oath.

According to *halakha*, one may request dissolution from an expert halakhic authority. However, it is already noted in the *Shulhan Arukh* that such experts no longer exist. The Rema writes that, despite the fact that it is permitted, dissolution should not be sought for a vow in which the name of God is mentioned, except in exigent circumstances. The Rivash writes that any vow whose dissolution may cause one to commit even the smallest sin should not be dissolved (Rambam *Sefer Hafla'a*, *Hilkhot Shevuot* 6:8; *Shulhan Arukh*, *Yoreh De'a* 228:1, 230:1).

**LANGUAGE**

Your tent [*kilakh*] – קיליך: *Kila* is Aramaic for tent, which is sometimes used to describe a temporary structure made of woven sheets. Here the intent is: Return to your tent or place of lodging.

**NOTES**

He dissolved the vow for himself – שרא לנפשיה: Some commentaries have explained that this does not mean that Rav Sehora actually dissolved it himself. Rather, upon discovering an opening for himself, he went to a different halakhic authority to dissolve the vow for him (Rashba). The reason he did not go to Rav Nahman is that he was embarrassed to return to him with this opening (see Meiri). Other commentaries explain that in a case where a Torah scholar discovers an opening other than regret, he may dissolve the vow himself. This is because the vow was not made with knowledge of this point, so it was never actually valid (see Rashba).

משתבח ליה רבא לרב נחמן ברב סחורה  
דאדם גדול הוא. אמר לו: כשיבא לידך –  
הביאהו לידי. הוה ליה נדרא למישרא.  
אתא לקמיה דרב נחמן.

אמר ליה: נדרת אדעתא דהכי? אמר  
ליה: אין. אדעתא דהכי? אין. כמה זימנין,  
איכפד רב נחמן. אמר ליה: זיל לקיליך.

נפק רב סחורה ופתח פיתחא לנפשיה:  
רבי אומר: איזה היא דרך ישרה שניבור  
לו האדם – כל שהיא תפארת לעושיה  
ותפארת לו מן האדם. והשתא דאיכפד  
רב נחמן אדעתא דהכי – לא נדרי. ושרא  
לנפשיה.

רבי שמעון ברבי הוה ליה נדרא למישרא.  
אתא לקמיהו דרבנן. אמרי ליה: נדרת  
אדעתא דהכי? אמר: אין. אדעתא דהכי?  
אין. כמה זימנין.

**S** Rava praised his student Rav Sehora to Rav Nahman by saying that he is a great man. Rav Nahman said to him: When Rav Sehora comes to you, bring him to me. Rav Sehora had a vow that he wanted to dissolve, so Rava sent Rav Sehora to Rav Nahman. He came before Rav Nahman.

Rav Nahman, who wanted to dissolve the vow, said to him: Did you vow with such a matter in mind? He said to him: Yes, so Rav Nahman did not dissolve the vow. He then asked again: Did you vow with such a matter in mind, and suggested another possibility. He said to him: Yes. This happened several times, and every time Rav Nahman attempted to broach an opening, Rav Sehora replied that he had that in mind when he made the vow. Rav Nahman became upset with him because it appeared that Rav Sehora was making it unnecessarily difficult for him to dissolve the vow. Rav Nahman said to him: Go to your tent [*kilakh*]<sup>1</sup> because I do not want to talk to you.

Rav Sehora went out and made the following opening for himself that would enable the dissolution of his vow, based on a mishna in tractate *Avot* (2:1): Rabbi Yehuda HaNasi says: What is the proper path that a person should choose? He should choose any path that is considered a glory to the one who does it and a glory from his fellow men. Rav Sehora then reasoned that now that Rav Nahman became upset at him, he would not have made the vow with knowledge of this fact, since he would not receive glory from his fellow men, and based on this he dissolved the vow for himself.<sup>N</sup>

The Gemara relates a similar incident: Rabbi Shimon, son of Rabbi Yehuda HaNasi, had a vow to dissolve. He came before the Sages for dissolution. They said to him: Did you vow with the knowledge of this particular fact? He said: Yes. They proposed another possibility: Did you vow with the knowledge of this other particular fact? He said to them: Yes. This happened several times,

Perek III  
Daf 23 Amud a

**NOTES**

From shade to sun, etc. – מוטלא לשימשא וכו': The Commentary on *Nedarim* explains that the Sages moved from place to place due to their agitation at not being able to dissolve the vow. Others explain that the Sages studied in a building that was only partially roofed. During the early morning and late afternoon, when the heat of the sun was not strong, they sat in the open area, while in the middle of the day they sat in the covered section. In this way, the Sages spent all day on this issue, moving from the open area exposed to the sun, where they sat in the early morning, to the shade of the enclosed area in the middle of the day, and then back to the area exposed to the sun in the late afternoon (Maharsha).

והוו מצטערי רבנן משימשא לטולא  
ומטולא לשימשא.

and the Sages were troubled by the fact that they could not dissolve the vow. They spent an extended period of time attempting to do so. During this time, they moved from a location with light from the sun to one with shade, and then moved again from the shade back to the sun.<sup>N</sup>

(לישנא אחרא: אדעתא דהכי – אין,  
כמה זימנין. והוו מצטערי רבנן משימשא  
לטולא ומטולא לשימשא).

The Gemara cites another version of the incident: They asked him: Did you vow with knowledge of this particular fact when you vowed? He said to them: Yes. This occurred several times and the Sages were troubled with this problem for an extended period of time, during which they moved from the sun to the shade and from the shade to the sun, but they did not find a solution.

אמר ליה בטנית בריה דאבא שאול בן  
בטנית: מי נדרת אדעתא דמצטערי רבנן  
מטולא לשימשא ומשימשא לטולא?  
אמר: לא, ושרייה.

Botnit, son of Abba Shaul<sup>P</sup> ben Botnit, said to him: Would you have vowed with the knowledge that the Sages would be troubled even to the point of going from shade to sun and from sun to shade? He said: No, and they dissolved it.

**PERSONALITIES**

Botnit, son of Abba Shaul – בטנית בריה דאבא שאול: Based on the names of the Sages with which he associated, it appears that Abba Shaul ben Botnit was active in Jerusalem about a generation before the destruction of the Temple. Consequently, it is difficult to say that the son of Abba Shaul lived at the end of the tannaic period and interacted with Rabbi Shimon, son of Rabbi Yehuda

HaNasi, in the incident related in the Gemara, particularly since this narrative is mentioned in the Jerusalem Talmud as having occurred with a different Sage. As a result, some are of the opinion that the Sage Botnit mentioned here was not actually his son but a later descendant of Abba Shaul, son of Botnit.