

NOTES

A Torah scholar can ostracize himself, and he can nullify the ostracism for himself – תלמיד חכם מנדה – לעצמו ומיפר לעצמו: The Rashba interprets this as referring only to a case where he did not truly deserve to be ostracized and yet ostracized himself for another reason, as in the case of Mar Zutra Ḥasida. However, if he deserved to be ostracized, he cannot dissolve his own ostracism. In contrast, the Rambam holds that a Torah scholar can dissolve his own ostracism in all cases.

He would first excommunicate himself – משמית – נפשית ברישא: Some have explained that the reason for this is the honor of the Torah; since he needed to demean the honor of a Torah student, he felt compelled to ostracize himself (Rosh). Alternatively, his motivation was to gain atonement for himself. Others have explained that he wished to partake of the suffering that this Torah student would need to experience. Consequently, he punished himself as well. *Tosafot* states in the name of Rabbeinu Tam that Mar Zutra Ḥasida did this so as not to forget to dissolve the excommunication of the Torah scholar. Once he excommunicated himself, he kept all of the applicable *halakhot* pertaining to those who have been excommunicated, including not standing within four cubits of other people (Rivan).

אמר רב גידל אמר רב: תלמיד חכם מנדה לעצמו ומיפר לעצמו. פשיטא! מהו דתימא: אין חבוש מתיר עצמו מבית האסורין, קא משמע לן.

Rav Giddel said that Rav said: A Torah scholar can ostracize himself, and he can nullify the ostracism for himself.^{NH} The Gemara asks: Isn't it obvious that he can nullify the ostracism for himself, just as he is able to do for others? The Gemara answers: It states this lest you say, as per the popular maxim: A prisoner cannot free himself from prison, and since he is ostracized he cannot dissolve the ostracism for himself; therefore it teaches us that he can do so.

היכי דמי – כי הא דמר וזטרא חסידיא, בי מחיב בר בי רב שמתא – משמית נפשית ברישא, והדר משמית בר בי רב. וכי עייל לבייתיה – שרי לנפשיה, והדר שרי ליה.

The Gemara asks: What are the circumstances where a Torah scholar might ostracize himself? It is like that case involving Mar Zutra Ḥasida.^P When a student in the academy was liable to receive excommunication, Mar Zutra Ḥasida would first excommunicate himself^N and then he would excommunicate the student of Torah. And when he would enter his home, he would dissolve the excommunication for himself and then dissolve the excommunication for the student.

ואמר רב גידל אמר רב:

And Rav Giddel said that Rav said:

HALAKHA

A Torah scholar can ostracize himself and he can nullify for himself – תלמיד חכם מנדה לעצמו ומיפר לעצמו: A Torah scholar who ostracized himself can dissolve the ostracism for himself, even if he performs the ostracism on another's behalf, and even if it is a case where ostracism is obligatory. This is in accordance with the opinion of Rav, as understood by the Rambam and the Ran.

However, the Rashba holds that if the ostracism is obligatory he cannot dissolve it himself. The Rosh writes in a responsum that if the ostracism is imposed by means of an oath, he cannot dissolve it for himself (Rambam *Sefer HaMadda, Hilkhhot Talmud Torah* 7:11; *Shulḥan Arukh, Yoreh De'a* 334:33).

PERSONALITIES

Mar Zutra Ḥasida – מר זוטרא חסידיא: This Sage is mentioned several times in the Talmud. No halakic rulings are cited in his name, but stories are recorded that relate his good deeds and praise his humility and his careful treatment of the money and dignity of others. The title Master [*Mar*] that precedes his name indicates that

he was a member of the family of the Exilarch. This is also evident from the fact that it is told that he was carried on a palanquin when he came to the lecture that was given by the Exilarch or another member of his family on a Festival. Some claim that he was himself the Exilarch.

Perek I
Daf 8 Amud a

HALAKHA

One may take an oath to fulfill a mitzva – נשבעין – לעצמו ומיפר לעצמו: It is permitted to take an oath to perform a mitzva in order to motivate oneself to do so, despite the fact that he is already required to perform the mitzva (Rambam *Sefer Hafla'a, Hilkhhot Shevuot* 11:3; *Shulḥan Arukh, Yoreh De'a* 203:6).

One who says: I will rise early and study this chapter – האומר אשכים ואשנה פרק זה – It is permitted to take an oath to study a particular chapter of Torah as a method of motivating oneself to do so (Rambam *Sefer Hafla'a, Hilkhhot Shevuot* 11:3; *Shulḥan Arukh, Yoreh De'a* 203:6).

מנין שנשבעין לקיים את המצוה – שנאמר "נשבעתי ואקימה לשמור משפטי צדקך".

From where is it derived that one may take an oath to fulfill a mitzva?^H It is as it is stated: "I have sworn and I have confirmed it, to observe Your righteous ordinances" (Psalms 119:106).

והלא מושבע ועומד מהר סיני הוא! אלא הא קא משמע לן: דשרי ליה לאיניש לזרוזי נפשיה.

The Gemara asks: Is he not already under oath from when each Jew took an oath at Mount Sinai to fulfill all the mitzvot? An oath cannot take effect if one is already bound by a different oath. Rather, it teaches us this: It is permitted for a man^N to motivate himself to fulfill the mitzvot in this manner, although the oath is not technically valid.

ואמר רב גידל אמר רב: האומר "אשכים ואשנה פרק זה" "אשנה מסכתא זו" – נדר גדול נדר לאלהי ישראל. והלא מושבע ועומד הוא ואין שבועה חלה על שבועה! מאי קא משמע לן – דאפילו זרוזי בעלמא? היינו דרב גידל קמייטא!

And Rav Giddel said that Rav said: One who says: I will rise early and study this chapter,^H or: I will study this tractate, has taken a great vow to the God of Israel. This clearly indicates that the vow takes effect. The Gemara asks: Is he not already under oath due to the general obligation to study Torah? And an oath does not take effect upon a preexisting oath. What is he teaching us? If one claims that Rav Giddel is teaching that such a vow may be made even merely to motivate oneself to study, this is the same as the first statement of Rav Giddel.

NOTES

It is permitted for a man, etc. – דשרי ליה לאיניש וכי: Many early commentaries hold that this oath is invalid, as an oath to fulfill or to violate a mitzva does not take effect. Nevertheless, it is permitted to take such an oath, even if one mentions the name of God, because it is permitted to motivate oneself to fulfill mitzvot by

taking an oath (see *Tosafot* and Rosh). However, some early commentaries hold that the oath does take effect partially. Although one would not be liable to bring an offering for violating the oath, he would be violating the prohibition against profanation (see Rashba and Ran).

הא קא משמע לן: בין דאי בעי פטר נפשיה בקרית שמע שחרית וערבית – משום הכי חייל שבועה עליה.

אמר רב גידל אמר רב: האומר לחבירו "נשכים ונשנה פרק זה" – עליו להשכים, שנאמר "ויאמר אלי (בן אדם) קום צא אל הבקעה ושם אדבר אותך... ואצא אל הבקעה והנה שם כבוד ה' עמך".

אמר רב יוסף: נידוהו בחלום – צריך עשרה בני אדם להתיר לו. והוא דתנו הלכתא, אבל מתנו ולא תנו – לא. ואי ליכא דתנו הלכתא – אפילו מתנו ולא תנו.

ואי ליכא – ליזיל וליתב אפרשת דרכים, ויהיב שלמא לבי עשרה, עד דמקלעי ליה עשרה דגמרי הלכתא.

אמר ליה רביןא לרב אשי: ידע מאן שמתיה, מהו דלישרי ליה? אמר ליה: לשמותיה – שויה שליית, למישרי ליה – לא שויה שליית.

אמר ליה רב אחא לרב אשי: שמתיה ושרו ליה בחלמיה, מאי? אמר ליה: כשם שאי אפשר לבר בלא תבן

The Gemara answers: It teaches us this: Since if he desires he can exempt himself from the obligation to study Torah with the recitation of *Shema*^N in the morning and evening, due to that reason the oath takes effect upon him^H and he is obligated to study the chapter or tractate that he specified.

Rav Giddel said that Rav said: With regard to one who says to another: Let us rise early and study this chapter, and they agree to do so, it is incumbent upon him to rise early^{NH} and be the first to arrive, because it was his initiative. There is an allusion to this in a verse, as it is stated: "And He said to me: Arise, go forth into the plain, and there I will speak with you. Then I arose and went forth into the plain; and behold, the glory of the Lord stood there" (Ezekiel 3:22–23). God invited Ezekiel to that place, and His glory arrived before Ezekiel did.

§ Rav Yosef said: One who was ostracized in a dream^{NH} requires ten people^N to dissolve the ostracism for him. And the ostracism can be dissolved only by those who have studied *halakha*,^N i.e., by Torah scholars. However, if they have recited Mishna and have not studied *halakha*, no, they are not fit to dissolve the ostracism. And if there are not ten people who have studied *halakha*, then even those who have recited Mishna and have not studied *halakha* are fit to dissolve the ostracism.

And if there are not even ten people who have studied Mishna, let him go and sit at the crossroads^N and extend a greeting of *shalom*, meaning peace, to ten people,^N who will respond with a similar greeting, until ten individuals who have studied *halakha* happen to come to him.

Ravina said to Rav Ashi: If he knows who excommunicated him in his dream, what is the *halakha*? Can that individual dissolve the excommunication for him? Rav Ashi said to him: It is possible that he was appointed by Heaven as an agent to excommunicate him, but he was not appointed as an agent to dissolve the excommunication for him.^H Consequently, the excommunication can be dissolved only by ten people.

Rav Aha said to Rav Ashi: If he was excommunicated and the excommunication was dissolved for him in his dream, what is the *halakha*? Rav Ashi said to him: Just as it is impossible for the grain^N to grow without straw,

HALAKHA

The oath takes effect upon him – חייל שבועה עליה: If one says: I will study this chapter, it is as though he took a vow to give charity, and it takes effect (*Tur*). The Rema writes that this holds true for any mitzva. Some early authorities (Rosh; Ran) hold that it takes effect only if he expresses it as an oath rather than a vow (see *Tur* and *Gra*; Rambam *Sefer Hafla'a*, *Hilkhot Nedarim* 1:29; *Shulhan Arukh*, *Yoreh De'a* 213:2).

It is incumbent upon him to rise early – עליו להשכים: If one says to his fellow: Let us rise early and study this chapter, it is incumbent upon him to do so because it is tantamount to an oath, even though he did not employ the terminology of an oath (Rambam *Sefer Hafla'a*, *Hilkhot Nedarim* 1:29).

One who was ostracized in a dream – נידוהו בחלום: If one dreamed that he was ostracized, he must seek out ten people who have studied *halakha* in order to dissolve the ostracism. He must travel a distance of up to a parasang in order to seek out these people. If there are not ten people who meet this criterion, the ostracism can be dissolved by people who have studied Mishna. If there are not ten

people who meet this criterion, even ten people who know how to read the Torah are sufficient. If there are no people who know how to read the Torah, any ten people can dissolve the ostracism. If there are not ten people, even three can dissolve the ostracism. This is in accordance with the statement of Rav Yosef according to the Rambam's version of the Gemara text. The Rema, citing *Tosafot*, rules that only people who have studied *halakha* or Mishna can dissolve the ostracism. However, he adds, based on the Rosh, that these ten people can dissolve the ostracism one at a time and need not be together in order to do so (Rambam *Sefer HaMadda*, *Hilkhot Talmud Torah* 7:12; *Shulhan Arukh*, *Yoreh De'a* 334:35).

He was not appointed as an agent to dissolve it for him – למישרי ליה לא שויה שליית: If one dreamed that a particular individual excommunicated him, that individual cannot dissolve the excommunication by himself; rather, ten people are needed in order to dissolve the excommunication. This is in accordance with the ruling of Rav Ashi (*Shulhan Arukh*, *Yoreh De'a* 334:35).

He can exempt himself with the recitation of *Shema* – נפשיה שמע: The commentaries question whether one is actually exempt from Torah study for the entire day if he merely recites *Shema*, in light of the discussion in the Gemara in tractate *Menahot* (99a) about the amount of time one must devote to Torah study. Additionally, the Ran points out that according to the Gemara in tractate *Kiddushin* (30a), one is required to become highly proficient in the entire Torah, and the recitation of *Shema* is certainly insufficient for this purpose. He suggests that although one is required to study the entire Torah, the Torah itself explicitly mentions only the requirement to recite *Shema*, and therefore an oath to study a different chapter takes effect. He argues that the Gemara here indicates that there is a principle that whenever one takes an oath to do or refrain from doing an action that is not explicitly required or prohibited by the Torah, the oath takes effect. However, if one takes an oath to do or refrain from doing something that the Torah explicitly requires or prohibits, the oath does not take effect.

The Ritva explains differently, that although one is required to study Torah for as much time as possible, he is under no obligation at all to study a specific chapter beyond the recitation of *Shema*, and he may choose what to study. Consequently, an oath to study a particular chapter or tractate takes effect.

It is incumbent upon him to rise early, etc. – עליו להשכים וכו': Many of the commentaries explain that the individual who initiated the agreement must arrive first, just as the glory of God arrived before Ezekiel. Others suggest that the listener must also participate if he accepted upon himself to do so, even if he did not express this commitment verbally (see Ritva). Others explain that even if the other individual does not participate, the one who initiated must still follow through on his commitment (Meiri).

One who was ostracized in a dream – נידוהו בחלום: There are many kinds of dreams, and not all dreams communicate a divine revelation. Nevertheless, one who dreams that he has been ostracized must be concerned that this constitutes a divine reprimand, and he must seek to improve himself and to have the ostracism dissolved.

Requires ten people, etc. – צריך עשרה בני אדם וכו': The reason for this is that when one dreams that he has been ostracized, the dream constitutes a reprimand from the Divine Presence. Consequently, the ostracism must be dissolved by a group of ten, as the Divine Presence rests wherever there is a group of at least ten Jews (Rosh; Ran). This is also why they should be scholars who engage in Torah study, as these individuals are more worthy than others of having the Divine Presence rest upon them (*Tosafot*).

Who have studied *halakha* – תנו הלכתא: There are several versions of this passage. On the basis of the version in the Vilna Talmud, many understand the distinction to be between those who study Mishna and those who study Talmud. On the basis of a different version, some understand that the ostracism must be dissolved by ten individuals who teach Torah and not by those who merely study for themselves.

And sit at the crossroads – וליתב אפרשת דרכים: Some explain that he must wait until ten people who are worthy of dissolving ostracism pass by (Rosh). Others say that this is unnecessary, and any ten who pass by and return his greeting are sufficient (*Tosafot*).

And extend a greeting of *shalom* to ten people – ויהיב שלמא לבי עשרה: Some explain that the very fact that they return the greeting of peace is sufficient to dissolve the ostracism, and once ten people who have studied *halakha* return his greeting, his ostracism has been dissolved (Commentary on *Nedarim*; *Tosafot Rid*; Rosh). Others explain that the greetings of any ten people protect him from harm until he can find ten people worthy of dissolving the ostracism (Ran). Some say that he must invite ten worthy people to come to his home together in order to dissolve the ostracism, but others refute this claim (see *Tosafot Yeshanim* and *Rashba*).

Just as it is impossible for the grain, etc. – כשם שאי אפשר לבר בלא תבן: This is based upon the verse: "The prophet that has a dream, let him tell a dream; and he that has My word, let him speak My word faithfully. What has the straw to do with the grain?" says the Lord" (Jeremiah 23:28). The Sages derived from this metaphor comparing dreams to grain that just as there is no grain without chaff, so too, a dream always has some meaningless content. Therefore, even in a dream that is recognized as being true, one ought to be concerned that perhaps one of the details is inaccurate.

HALAKHA

It is impossible to dream without idle matter – אי אפשר לחלום בלא דברים בטלים: If one dreams that he has been ostracized, he must seek out ten people to dissolve the ostracism. This is so even if he dreamed that his ostracism has been dissolved, in accordance with the ruling of Rav Ashi (*Shulhan Arukh, Yoreh De'a* 334:35).

A husband becoming an agent, etc. – בעל נעשה שליח וכו': A husband can become the agent for his wife to seek dissolution of her vows, in accordance with the ruling of Rav Ashi (Rambam *Sefer Hafla'a, Hilkhoh Shevuot* 6:4; *Shulhan Arukh, Yoreh De'a* 234:56).

To dissolve a vow in the location of his teacher – למישרי: One should not dissolve a vow in the location of his teacher or where there is a person greater than himself, unless he was given permission to do so (Rambam *Sefer Hafla'a, Hilkhoh Shevuot* 6:3; *Shulhan Arukh, Yoreh De'a* 228:2).

When three people were already assembled, it seems well – כי מכנפין שפיר דמי: A husband may come before three people to seek dissolution of his wife's vows, but he may not assemble them for this purpose. However, if his wife gave him permission to assemble people for this purpose, it is permitted (*Levush*; Rambam *Sefer Hafla'a, Hilkhoh Shevuot* 6:4; *Shulhan Arukh, Yoreh De'a* 234:56).

כך אי אפשר לחלום בלא דברים בטלים.

רבניא הוה לה נדרא לדביההו. אתא לקמיה דרב אשי, אמר ליה: בעל מהו שיעשה שליח לחרטת אשתו? אמר ליה: אי מכנפין – אין, אי לא – לא.

שמע מינה תלת; שמע מינה: בעל נעשה שליח לחרטת אשתו, ושמע מינה: לא שרי למישרי נדרא באתרא דרביה, ושמע מינה: כי מכנפין – שפיר דמי.

so too, it is impossible to dream without idle matter.^h It is possible that the excommunication was real and the dissolution was not real, and he must have the ostracism dissolved by ten people.

The Gemara relates that Ravina's wife had taken a vowⁿ that he had not immediately nullified as a husband is entitled to do, and she wished to have it dissolved. Ravina came before Rav Ashi and said to him: What is the *halakha* with regard to whether a husband can become an agent^h to express his wife's regretⁿ to a court so that they can dissolve her vow? Rav Ashi said to him: If three people who can dissolve the vow were already assembled, yes; if they are not already assembled, no, a husband cannot serve as an agent to express his wife's regret to the court.

The Gemara comments: Learn from this incident three *halakhot*: Learn from this that a husband can become an agent to express his wife's regret. And learn from this that a Sage is not permitted to dissolve a vow in the location of his teacher,^{hn} which is why Ravina, a distinguished Sage, did not dissolve the vow without consulting Rav Ashi. And learn from this that when three people were already assembled, it seems well^h for a husband to serve as an agent to express his wife's regret, but if the three people were not yet assembled he cannot serve as her agent.

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Ravina's wife had taken a vow – רבניא הוה לה נדרא לדביההו: A husband has the right to nullify his wife's vows on the day he hears of them, if they are vows of affliction or impact the relationship between him and his wife. Apparently, in this case Ravina had elected not to do so. Another explanation is that it was a type of vow that a husband does not have the right to nullify (*Tosafot*).

What is the *halakha* with regard to whether a husband can become an agent to express his wife's regret – בעל מהו: The commentaries dispute the details of this case and the halakhic premises that it is based upon. According to the Rambam, one must appear in person before a court in order to have a vow dissolved; one cannot appoint an agent to appear in one's place. Later commentaries write that the reason for this is that there is a principle that an agent can be appointed only to take concrete action, but not merely to make an oral statement (Maharatz Hayyut; *Nidrei Zerizin*). Ravina's question was whether a husband is an exception to this rule, due to the fact that a husband and wife are sometimes considered to be a single legal entity. Rav Ashi answered that a husband can represent his wife to the court, but only if it is already assembled. If there was a need to assemble a court specially for this purpose, it would be proper for his wife to come on her own to request dissolution of the vow. A similar opinion is expressed by Rabbi Avraham min HaHar, citing Rashi.

Tosafot disagree with the Rambam's premise and hold that it is generally permitted for one to appoint an agent to request that a court dissolve his vow. The Ran quotes the opinion of Rabbeinu Shimshon that a request for dissolution may be submitted even in writing, and the court can then dissolve the vow without the individual or his agent present. Ravina's question was whether a husband is an exception to this rule, and may not represent his wife to the court. The reason for this would be the possibility that due to a husband's concern for his wife, he would embellish her sentiments and possibly misrepresent her true feelings to the court so that the court would be more likely to dissolve her vow. Rav Ashi responded that if three people who can serve as a court are already assembled, a husband may represent his wife. However, if he has to assemble them

for this purpose, there is greater concern that, having taken this trouble, he will misrepresent the facts. This is also the opinion of the Meiri.

According to another interpretation, Ravina's wife regretted her vow but was embarrassed to relate the vow and her regret to others. Ravina himself could not dissolve the vow because he held that a husband may not function as part of a court in order to dissolve his wife's vows. He came to Rav Ashi to ask whether he could appear before three people without his wife's knowledge in order to relate her regret and to have the vow dissolved. Rav Ashi answered that if they were already assembled it was permitted, but it would be prohibited to gather them because that would publicize the matter, and Ravina's wife would not have approved (cited by Rabbi Eliezer of Metz; *Tosafot Yeshanim*).

The Rashbam, cited by *Tosafot*, suggests an entirely different interpretation that connects this story with the Gemara's previous discussion. He suggests emending the text to read ostracism [*niduya*] instead of vow [*nidra*], and explains that Ravina's wife dreamed that she had been ostracized. Ravina asked Rav Ashi if he could serve as her agent to request that the ostracism be dissolved. Rav Ashi answered that he could, but only if the three people were already assembled, which would be a sign from Heaven supporting this method of dissolution. If the three people were not assembled, that would indicate that just as Ravina's wife herself dreamed that she had been ostracized, she herself needed to appear before a court to request that the ostracism be dissolved. Rabbeinu Tam did not accept the interpretation of the Rashbam, due to the fact that it renders it necessary to emend the text of the Gemara. However, the author of the *Smag* accepts the opinion of the Rashbam.

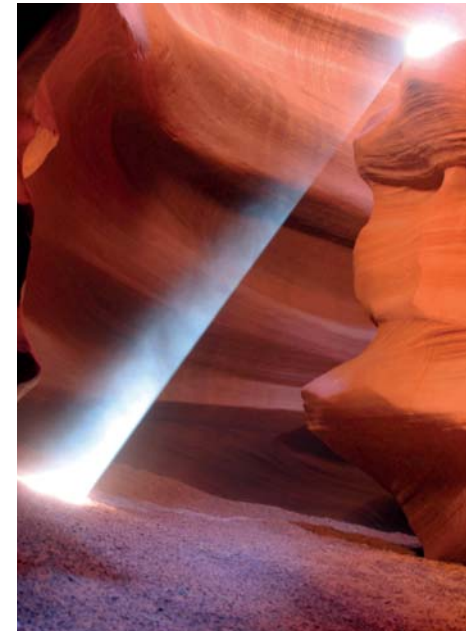
In the location of his teacher – באתרא דרביה: The Rosh writes that there is a dispute in tractate *Nega'im* (2:5) concerning whether a husband can dissolve his wife's vows, and the opinion of the Rabbis is that a husband may do so. Even according to Rabbi Yehuda, who disagrees in that mishna, Ravina could have arranged for three others to dissolve the vow. Consequently, the fact that Ravina did not do so was due to his concern for the honor of Rav Ashi.

Dust [*hirga*] – חֲרָגָא: The etymology of this word is not clear. Most commentaries hold that this refers to the dust that is visible in a ray of sun that enters a narrow space and appears as a column. Others say that it refers to sunlight itself.

Sheath [*nartik*] – נִרְתִּיק: From the Greek *ναρθήκιον*, *narthēkion*, meaning a crate, something used to contain an object.

BACKGROUND

Dust – חֲרָגָא:



Dust being illuminated by rays of sun

Will remove the sun from its sheath – מוֹצִיא חֲמָה מִנִּרְתִּיקָה: This metaphor is based on the fact that not all of the sun's rays reach the surface of the earth. There are various layers of insulation, including the ozone layer and even the air near the earth's surface, that absorb much of the sun's radiation. These layers are described as the sun's sheath. The image depicts a sunset, as viewed from space. The colors corresponding to the layers of the atmosphere vary due to light being refracted by the different gases.



Sunset as seen from space, revealing the different layers of the atmosphere

וְשִׁמְתָא – אֶפִּילוּ בְּאַתְרָא דְרַבֵּיהּ, וְיַחֲדֵי מוּמְחָה שְׂרֵי שְׁמִתָּא.

The Gemara adds: **And one may dissolve excommunication even in the location of his teacher.**^{NH} **And an individual Sage who is an expert can dissolve excommunication^H even without two other judges.**

אָמַר רַבִּי שְׁמַעוֹן בְּרַ זְבִיד אָמַר רַבִּי יִצְחָק בְּרַ טַבְלָא. אָמַר רַבִּי חִיָּיא אַרִיכָא דְבִי רַבִּי אַחָא. אָמַר רַבִּי זֵירָא אָמַר רַבִּי אֲלֵעָזָר אָמַר רַבִּי חֲנִנְיָא. אָמַר רַבִּי מְיָשָׁה מְשִׁמִּיָּה דְרַבִּי יְהוּדָה בְּרַ אֵילְעָא. מָאֵי דְכָתִיב "וְזָרְחָה לָכֶם יְרָאֵי שְׁמִי" (שְׁמֵשׁ צְדָקָה וְגו') – אֵלוּ בְנֵי אָדָם שְׁהוּן יְרָאִין לְהוֹצִיא שֵׁם שְׁמַיִם לְבִטְלָה – "שְׁמֵשׁ צְדָקָה וּמְרַפָּא". אָמַר אַבְיָי: שְׁמַע מִיְנָה חֲרָגָא דְיוֹמָא מָסִי.

§ Rabbi Shimon bar Zevid said^N that Rabbi Yitzhak bar Tavla said that Rabbi Hiyya Arikha, the tall, of the school of Rabbi Aḥa said that Rabbi Zeira said that Rabbi Elazar said that Rabbi Ḥanina said that Rabbi Meyasha said in the name of Rabbi Yehuda bar Elai: What is the meaning of that which is written: **"But to you that fear My name shall the sun of righteousness arise with healing in its wings; and you shall go forth and leap as calves of the stall"** (Malachi 3:20)? **"You that fear My name"; these are people who are afraid to mention the name of Heaven in vain.** The verse states that a sun of righteousness with healing will arise to heal them. Abaye said: **Learn from this verse that the dust [*hirga*]^{LB} that is illuminated by the rays of the sun during the day heals, as it states: "With healing in its wings."**

וּפְלִיגָא דְרַבִּי שְׁמַעוֹן בְּרַ לְקִישׁ. דְּאָמַר: אִין גִּיהֵנָם לְעוֹלָם הֶבְא, אֶלְאֵ הַקְדוּשׁ בְּרוּךְ הוּא מוֹצִיא חֲמָה מִנִּרְתִּיקָה, צְדִיקִין מִתְרַפְּאִין בָּהּ, וְרָשָׁעִים נִדְוִנִין בָּהּ. שְׁנָאֵמַר "וְזָרְחָה לָכֶם יְרָאֵי שְׁמִי שְׁמֵשׁ" וְגו'. וְלֹא עוֹד אֶלְאֵ שְׁמִתְעִדְנִין בָּהּ, שְׁנָאֵמַר "וְיִצְאָתֶם וּפְשָׁתֶם כְּעַגְלֵי מִרְבֵּק".

The Gemara comments: Abaye disagrees with the opinion of Rabbi Shimon ben Lakish,^N who said: **There is no Gehenna in the World-to-Come. Rather, the Holy One, Blessed be He, will remove the sun from its sheath [*minartika*],^{NLB} and the righteous will be healed by it and the wicked will be punished by it.** The righteous will be healed by it, as it is stated: **"But to you that fear My name shall the sun of righteousness arise with healing in its wings";** and moreover, not only will they be healed by it but they will even be rejuvenated by it, as it is stated: **"And you shall go forth and leap as calves of the stall."**

וְהַרְשָׁעִים נִדְוִנִין בָּהּ, שְׁנָאֵמַר "הִנֵּה הַיּוֹם בָּא בְעֵר כְּתָנוּר" וְגו'.

And the wicked will be punished by the same sun, as it is stated: **"For behold, the day is coming, it burns as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that comes shall set them ablaze"** (Malachi 3:19). Consequently, Rabbi Shimon ben Lakish holds that the sun heals only in the World-to-Come, whereas Abaye interprets the verse as referring to this world.

NOTES

And one may dissolve excommunication even in the location of his teacher – וְשִׁמְתָא אֶפִּילוּ בְּאַתְרָא דְרַבֵּיהּ: Although ideally one should wait until the greater Sage is available to dissolve a vow, since excommunication is particularly severe, one need not wait and may dissolve it immediately (*Tosafot*). Some add that since it is possible that others will not follow the guidelines of the excommunication, delaying its dissolution may cause people to sin.

אָמַר רַבִּי שְׁמַעוֹן בְּרַ זְבִיד וכו' – Rabbi Shimon bar Zevid said, etc.: Some say that this is not one long chain of transmission but rather two traditions on the same subject. Rabbi Shimon bar Zevid's tradition was traced back to Rabbi Hiyya Arikha, and another line of transmission was reported by Rabbi Zeira and was traced back to Rabbi Yehuda bar Elai (see Rivan).

Abaye disagrees with the opinion of Rabbi Shimon ben Lakish – וּפְלִיגָא דְרַבִּי שְׁמַעוֹן בְּרַ לְקִישׁ: According to the Com-

mentary on *Nedarim*, Rabbi Shimon ben Lakish holds that the sun will heal in the World-to-Come, but it does not heal nowadays. Others explain that even Rabbi Shimon ben Lakish agrees that the sun heals nowadays, but he disagrees with the proof brought from this verse (*Tosafot*). Some suggest that according to Rabbi Shimon ben Lakish, the sun heals partially nowadays, but it will heal people completely in the World-to-Come (Rivan). Alternatively, Abaye holds that the sun heals everyone, whereas Rabbi Shimon ben Lakish holds that it heals only the righteous (*Shita Mekubbetzet*).

Will remove the sun from its sheath – מוֹצִיא חֲמָה מִנִּרְתִּיקָה: Many have explained that there is a deeper meaning to this phrase: In the World-to-Come, God's glory will be revealed and it will be obvious to all that He sustains the world. This itself will serve as a cure for the righteous and will cause punishment to evildoers (*Lehem Shlomo in Ein Ya'akov*; see also *Likkutei Torah* of Rabbi Shneur Zalman of Liadi).

HALAKHA

One may dissolve excommunication even in the location of his teacher – וְשִׁמְתָא אֶפִּילוּ בְּאַתְרָא דְרַבֵּיהּ: It is permitted for a student to dissolve excommunication or ostracism even in the location of his teacher (Rambam *Sefer HaMadda, Hilkhot Talmud Torah* 7:7; *Shulḥan Arukh, Yoreh De'a* 334:24).

And an individual expert can dissolve excommunication – וְיַחֲדֵי מוּמְחָה שְׂרֵי שְׁמִתָּא: Three ordinary individuals or a single expert can dissolve excommunication or ostracism (Rambam *Sefer HaMadda, Hilkhot Talmud Torah* 7:7; *Shulḥan Arukh, Yoreh De'a* 334:24).