

1 ואמר רבי ירמיה בן אלעזר - continuing our list of statements made by ר' ירמיה בן אלעזר from the previous Daf, the Gemara notes that -  
 שלא כמדת הקב"ה מדת בשר ודם -  
 Being punished by Hashem is entirely different than being punished by a human king. When somebody is punished by a human king, they have to put something in his mouth to prevent him from cursing the king, but when somebody is punished by Hashem, not only does he not complain, he even sings praises to Hashem and views himself as a קרבן!

1 ואמר רבי ירמיה בן אלעזר...  
**שלא כמדת הקב"ה**  
**מדת בשר ודם**  
*Being punished by...*

<b>Human king</b>	<b>HASHEM</b>
They have to prevent him from cursing the king	He sings praises to HASHEM <i>Views himself as a קרבן!</i>

2 When ריש לקיש derived from the reference to the sinners in the present tense - הפושעים בי - who are still sinning against me - רשעים אפילו על פתחו של גיהנם אינם חוזרין בתשובה - that wicked people do not even repent at the doorway of גיהנם, he was referring to פושעי עובדי כוכבים, idolatrous sinners who are totally consumed by the fires of גיהנם. However, Jewish sinners are rescued by אברהם אבינו before being totally consumed by the fires, except for one who had relations with a non-Jewish woman, which causes him to appear uncircumcised, and therefore, אברהם אבינו does not recognize him.

2 **ריש לקיש**

<b>הפושעים בי</b> <i>Present tense</i> <b>רשעים אפילו על פתחו של גיהנם אינם חוזרין בתשובה</b> <i>The wicked don't repent even at the doorway of גיהנם</i> <i>Referring to...</i> <b>פושעי עובדי כוכבים</b> <i>Idolatrous sinners</i> <i>Totally consumed by the fires of גיהנם</i>	<i>However...</i> <b>Jewish sinners</b> <i>Are rescued by אברהם אבינו</i> <i>Except those who had relations with non-Jewish women</i> <i>אברהם אבינו doesn't recognize them!</i>
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**רב כהנא**  
*Present tense, often used to describe past events*

3 ואמר רבי ירמיה בן אלעזר - the final statement of ר' ירמיה בן אלעזר -  
 - שלשה פתחים יש לגיהנם - there are three openings to גיהנם, one in the desert, one in the sea and one in ירושלים. The reference that the משנה in סוכה makes to an entrance between two palm trees where smoke comes up, must be referring to the entrance in ירושלים.

3 ואמר רבי ירמיה בן אלעזר...  
**שלשה פתחים יש לגיהנם**  
**3 openings to גיהנם**

<b>Desert</b>	<b>Sea</b>	<b>ירושלים</b>
		<i>שתי תמרות יש... ועולה עשן ביניהם</i> <i>2 palm trees where smoke comes up</i>



4 The Gemara goes on to identify seven names for גיהנם, each based on a פסוק.

The Gemara identifies three places that have superior fruit and may therefore be the entrance to גן עדן which is known for its fruits.

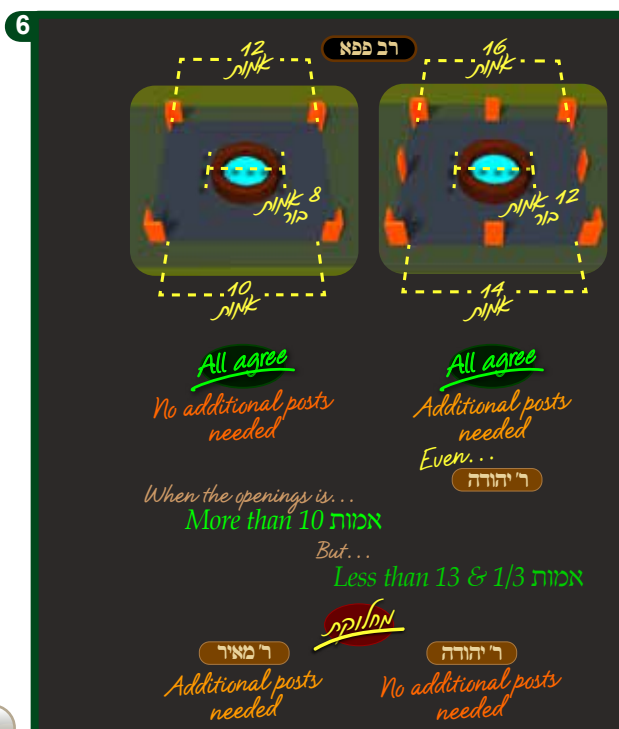
4 The Gemara identifies 7 names for גיהנם  
Each based on a פסוק

3 places with superior fruit  
May be the entrance to גן עדן

5 The Gemara now returns to the Mishnah of פסי ביראות. ובניהן כמלא שתי רבקות - the Mishnah mentioned that there is a מחלוקת how much space is permitted between the corner posts. ר' מאיר said the size of two teams of three oxen each, and רבי יהודה holds two teams of four oxen each, measured by oxen that are literally tied together with one full team facing inside and the other facing outside. The Gemara quantifies this as 10 אמות according to ר' מאיר and somewhere between 13 and 14 - 13 אמות and 1/3 אמות to be exact - according to רבי יהודה.



6 It is also important to remember that in the משנה it is R' Meir who said that four corner posts will not always suffice and we will have to add side posts, while it seems that R' Yehuda holds side posts are unnecessary. As such, רב פפא points out that if the בור is 8 אמות wide, we must add 2 אמות on each of the four sides to accommodate the animal's ראשה ורובה - head and majority of its body. This makes the enclosed area 12 by 12 אמות. However, since each L-shaped post reduces the openings by 1 אמה in each direction, we are left with an opening of 10 אמות wide on each side, and no additional posts would be needed. If the בור is 12 אמות wide, the opening would be 14 אמות wide and we would certainly need extra posts even according to R' Yehuda. The מחלוקת whether we need more than just the four corner posts is in a case where the בור is between 8 and 12 אמות wide, which would make the openings more than 10 אמות, and less than 13 and 1/3 אמות. Therefore, according to R' Meir we need to add the side posts, and according to R' Yehuda it is not necessary.



7 The דף conclude with the first four of six questions that אב"י asked of רבה:

- האריך בדיומדין כשיעור פשוטין לרבי מאיר מהו -1-  
If instead of adding extra posts on the sides, the corner posts were made longer to ensure that the gaps were less than ten אמות, would that suffice according to ר' מאיר?

The גמרא has two versions of רבה's answer.  
One in which he insists on extra posts and the other in which he permits just lengthening the corner posts.

8 - יותר משלש עשרה אמה ושליש לרבי יהודה מהו -2-  
In a case where the gaps are larger than 13 and 1/3 אמות, would רבי יהודה allow putting up extra posts to minimize the gap, or does he insist on extending the corner posts without putting up additional side posts?

רבה has no clear proof to answer this question.

9 תל המתלקט עשרה מתוך ארבעה נידון משום דיומד או אינו נידון משום -3-  
דיומד -  
If a pile of dirt reaches ten טפחים of height within four אמות of the perimeter of its base - which is considered a valid מחיצה - can we consider the mound to be one of the double posts necessary to surround a בור?

7

אב"י ← ? ← רבה

1

האריך בדיומדין כשיעור פשוטין לרבי מאיר מהו?  
If the corner posts were lengthened so the gaps were less than 10 אמות

?  
רבה  
Two versions...

Insists on extra posts      Permits lengthening the corner posts

8

2

יותר משלש עשרה אמה ושליש לרבי יהודה מהו?  
Would ר' יהודה allow putting up extra posts, or insist on extending the corner posts

?  
רבה  
No clear answer

9

3

תל המתלקט עשרה מתוך ארבעה נידון משום דיומד או אינו נידון משום דיומד?  
אינות 4 טפחים 10

10 The גמרא answers that while we all agree that a solid rectangular block can work as a double L-shaped post as long as it's large enough to be able to carve out a one אמה by one אמה L-shape in it, there is a מחלוקת

whether we would say the same of a circular shaped post. ר' שמעון בן אלעזר - חד רואין אמרינן תרי רואין לא אמרינן We can view a single change as if it were there - such as viewing a square post as if it were carved out, but we cannot view two changes as if they were there - such as viewing the circular post as if it were square AND viewing it as if it were carved out.

ר' ישמעאל holds we can even view two changes as if they are there.

10 The גמרא answers...  
All agree that a solid rectangular block can work as a double L-shaped post



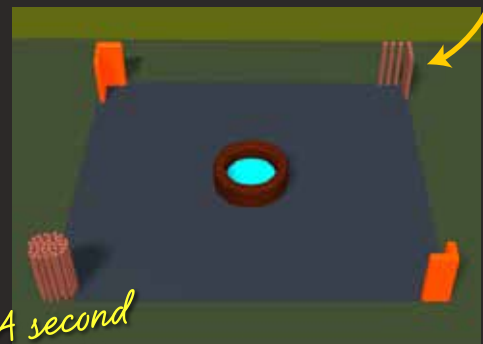
but we can we view two changes as if they were there

ר' ישמעאל holds we can

11 This same מחלוקת would apply to using a round pile of dirt as a double post because it would require viewing the pile as if it were square and as if it were carved out.

-4- חיצת הקנים קנה קנה פחות משלשה נידון משום דיומד או לאו - Is a set of reeds placed within three טפחים of each other in the shape of an - L - considered to be a valid double post or is it too flimsy to be considered a post? A second version of the question is about a bunch of reeds shaped like a square which would involve viewing them as if they were carved out. In either version the גמרא does not have a conclusive answer as to whether it is a valid post.

11 4 חיצת הקנים קנה קנה פחות משלשה נידון משום דיומד או לאו?



A second version