



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Sanhedrin Daf Ayin Zayin

- **Rava** said, if a person ties up a victim and the victim later dies of hunger, the murderer is patur.
 - **Rava** also said, if he ties him up and leaves him in extreme heat or extreme cold and the person dies from this extreme temperature, he is chayuv. However, if he tied him up and left him in a place in which the sun will come (but is not yet there) or in which the cold will come (but is not yet there) he would be patur.
 - **Rava** also said, if he tied him up in a front of a lion and the lion ate him, the person would be patur (because even if he was not tied up he would have been killed). If he tied him up in front of gnats which then chewed him up and killed him, he would be chayuv (because had he not been tied up he could have saved himself from that death). **R' Ashi** said, he would be patur in this case as well, because the gnats that killed him are different gnats than the ones that were there when he was tied up.
 - If a person covered another person with a barrel, causing him to die of suffocation, or if he made a hole in the roof above a sleeping person, causing him to die of the cold, **Rava** and **R' Zeira** argue – one says he would be chayuv and the other says he would be patur.
 - It would seem that we can deduce that **Rava** would say that he is patur, just as he said regarding someone who was tied up and died of hunger.
 - **Q:** It would seem that we can deduce that it was **R' Zeira** who said that he is patur, because **R' Zeira** said elsewhere that if a person locks someone in an airtight room and lights a candle in the room, and the person dies from the fumes, he is chayuv. This suggests that if had not lit the candle he would be patur!? **A:** In that case, without the candle there would be no bad air in the room at the moment he was locked up. That is why he would be patur. In the case of the barrel, as soon as he puts it over him there is already some bad air there. That is why he would be chayuv.
 - **Rava** said, if a person pushed someone into a bor, but there was a ladder in the bor, and then someone came and took away the ladder, or even if the one who pushed him in then went and took away the ladder, and the person in the bor then died, the person who pushed him in would be patur, because at the time he pushed him in there was a way for him to get out.
 - **Rava** said, if a person shot an arrow at another person and the intended target was holding a shield (that could block the arrow) and someone else came and grabbed away the shield, or even if the shooter then went and took away the shield, and the arrow then hit him and killed him, he would be patur, because at the time he shot the arrow the arrow was going to be stopped from hitting the victim.
 - **Rava** said, if a person shot an arrow at another person and the intended target was holding medicine that could be used to save his life after being shot with the arrow, and someone came and spilled out the medicine, or even if the shooter came and spilled out the medicine, the shooter would be patur, because at the time he shot the arrow the victim could have healed himself. **R' Ashi** said, based on this, even if there is medicine in the marketplace for the victim to purchase, the shooter would be patur
 - **Q: R' Acha the son of Rava** asked **R' Ashi**, what if he didn't have medicine when the arrow was shot, but medicine then became available to him, but he did not use it to heal himself, is the shooter chayuv? **A: R' Ashi** said, the shooter has left Beis Din as an innocent man.

- **Rava** said, if someone threw a rock against a wall and it rebounded and hit someone, killing him, the thrower is chayuv (he intended to kill, and the rebound is still considered to be his direct force). A Braisa says this as well.
 - **R' Tachlifa** taught a Braisa in front of **R' Avahu**, that if one is playing and throws a ball against a wall and it rebounds and kills someone within 4 amos to the wall he would be patur from having to go into galus (it is a shogeg killing), but if the victim was further than 4 amos from the wall the thrower would be chayuv to go into galus.
 - **Q: Ravina** asked **R' Ashi**, if the thrower wanted it to only go within 4 amos, then he should be chayuv in the first case as well, and if he did not want it to go beyond 4 amos then he should be patur in the second case as well!? **A: R' Ashi** said, people who play ball want it to rebound at least 4 amos from the wall. Therefore, within 4 amos he will be patur and beyond 4 amos he will be chayuv.
 - **Q:** This ruling is based on the assumption that a rebound of a wall is considered to be a direct force of the thrower. A Mishna says that if the ashes of the para adumah bounced off the person's hand and into the water instead of being placed into the water it becomes passul. This suggests that the rebound is not a direct force!? **A:** In the Mishna's case the ashes did not bounce off his hand with force, rather they dripped off and into the water. That is why it is passul.
 - **Q:** A Mishna says that if we are unsure whether the parah adumah mixture was sprinkled directly onto a needle or if it rebounded off the earthenware that it was on and then onto the needle, the sprinkling is invalid. We see that a rebound is not considered to be direct force!? **A: R' Chinina bar Yehuda in the name of Rav** said, the Mishna should be understood as saying that if water was found on the needle (and we are not sure how it got there) it is not a valid sprinkling. However, if we knew it was a rebound it may be that it was a valid sprinkling.
 - **R' Pappa** said, if someone tied up another person and made a hole in a wall causing a wave of water to come in and kill the person, it is considered to be his "arrow" and he will therefore be chayuv. However, this is only if the water reached him with his initial force. If it only reached him with a secondary force he would be patur (it is a "grama").
 - **R' Pappa** said, if someone threw a rock up and it went to the side and hit someone and killed him, the thrower is chayuv. **Mar bar R' Ashi** asked, he would only be chayuv if it is considered to be his force, but if it was his force it would still be going up, not coming down!? **R' Pappa** said, if his force was not mixed in at all, it would fall straight down. The fact that it is going to the side means that his force is still mixed into the movement.