

Avodah Zarah – Simanim

דף כו – Daf 26

פרק ב – אין מעמידין

1. *Machlokes* about an עובדת כוכבים delivering, or nursing, a Jewish infant

The next Mishnah teaches that a Jewess may not deliver the baby of an עובדת כוכבים, because she is delivering a child for idolatry. *But an idolatress may deliver the baby of a Jewess.* Similarly, a Jewess may not nurse an עובדת כוכבים's baby, but an עובדת כוכבים may nurse a Jewish infant *in [the Jewess's] domain*. In a Baraisa, Rebbe Meir says an עובדת כוכבים may never deliver a Jewish baby, because she may kill it. The Chochomim permit it *at a time when others are standing over her*, but not privately. Rebbe Meir holds that even in the presence of others, she might surreptitiously kill the baby without being discovered (by pressing down on the soft part of his head). An עובדת כוכבים once accused another of being a midwife for Jews, and she responded that she spills their blood like the foam of a river. However, the Rabbonon say that these were empty words. These Tannaim argue similarly if an עובדת כוכבים may nurse a Jewish baby in the presence of others, or if we are concerned she might secretly place poison on herself beforehand. On *amud beis*, they argue if an idolator may circumcise a Jew in the presence of others.

2. *Machlokes* if אוכל נבילות להכעיס is a מורידין מין regarding מורידין, being permitted to lower down into a pit

Rebbe Abahu taught a Baraisa before Rebbe Yochanan, stating about idolators and shepherds of small animals that *we neither raise them up from a pit, nor lower them into a pit* (i.e., we do not save their lives, but it is prohibited to kill them). However, regarding "מינין" (explained below), *they would lower them into pits and not raise them up* (i.e., they may be killed). Rebbe Yochanan said to remove "מומר" from the Baraisa, since one must even return a מומר's lost object. The Gemara wonders why Rebbe Abahu did not answer that the obligation to return an אבידה refers to a מומר who eats *neveilah* – *for pleasure* (i.e., his desire for meat when kosher meat is unavailable), but one may kill a מומר who eats *neveilah* – *to anger Hashem* (rebelliously)! It answers that Rebbe Abahu considers one who eats *neveilah* להכעיס to be a "מין", which the Baraisa already listed. Rav Acha and Ravina argued if one who eats *neveilah* is a מין. According to the opinion that he is only a מומר, a מין is defined as one who serves עבודה זרה, such as priests.

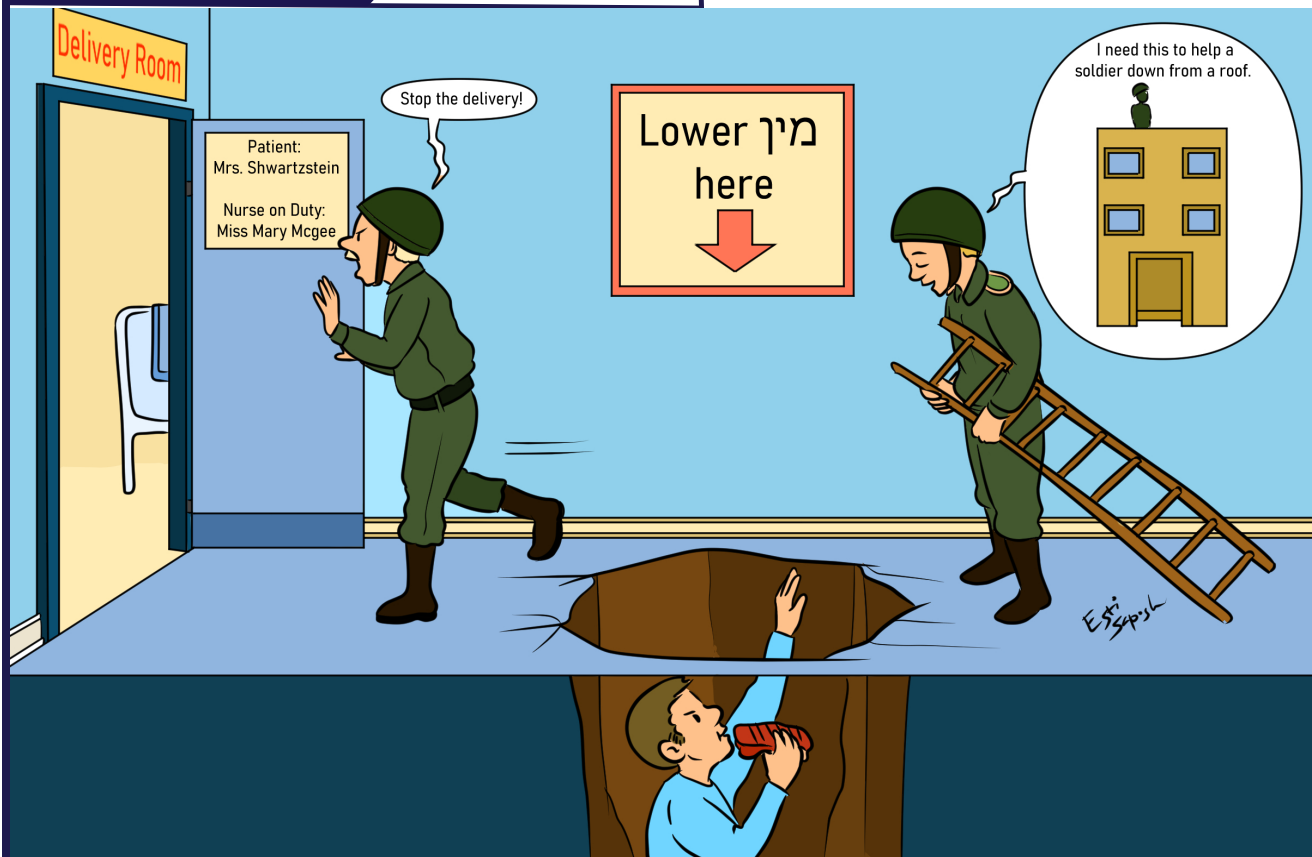
3. מורידין "ולא מעלין"

The Baraisa above about מינין and informers said that *we lower them and do not raise them up*. The Gemara asks, if we may even lower them into a pit to kill them, why does the Baraisa need to mention that we do not raise them up? Rav Sheishess answers that if there was such a person already in the pit, and there was a ledge from which they could climb out, he should remove it, with an excuse such as: *so that my animals do not descend with [this ledge] into the pit.* Rabbah and Rav Yosef say that if these people were in the pit, he should cover the opening with a stone, with an excuse such as, *I need to lead my animals over it now.* Ravina said that if there was a ladder by which they could climb out of the pit, he should take it away, with an excuse such as, *I need it now to lower my son from the roof.*

Siman – Military Coup

As one soldier in the military coup burst into the delivery room to stop the idolater nurse from delivering a Jewish baby, another **found a מומר who is an אוכל נבילה להכעיס who was lowered down into a pit, and took away the ladder that was in it, telling the מומר that he needed it to help a soldier get down from the roof.**

DAF 26 | דף כו Military Coup



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3 things to remember

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2. Machlokes if אוכל נבילות להכעיס is a מין regarding מורידין, being permitted to lower down into a pit
3. "מורידין" ולא מעלין

