

מסכת  
 בויצה  
 דף כ"א

# DAF YOMI4 Kids

## Inside the Daf

Imagine if you were forced to feed an army.

In ancient times, villagers had to bake for soldiers who were staying in

the area. The question is, would Jews be allowed to bake for non-Jewish soldiers on a יום טוב (Festival)?

רבי הונא rules that Jews may bake for these soldiers if they wouldn't mind giving part of their loaf to a Jewish child, if they were asked. This way, it is like every loaf of bread was baked for a Jew to eat. If none of the soldiers would not allow



any bread to be given away, a Jew would not be allowed to bake for them.

One Festival evening, שמעון התימני did not come to the study hall. The next morning, רבי יהודה בן בבא asked him where he had been. שמעון התימני answered that a battalion of soldiers came to the city and wanted to pillage the whole area. The townspeople slaughtered a calf for the marauding soldiers and sent them on their way.

רבי יהודה בן בבא asked if שמעון התימני had not lost more than he gained. After all, the Torah says an animal may only be slaughtered on a Festival for a Jew to eat. רבי יוסף answers that the animal that was slaughtered was not kosher and so could not have been eaten by Jews.

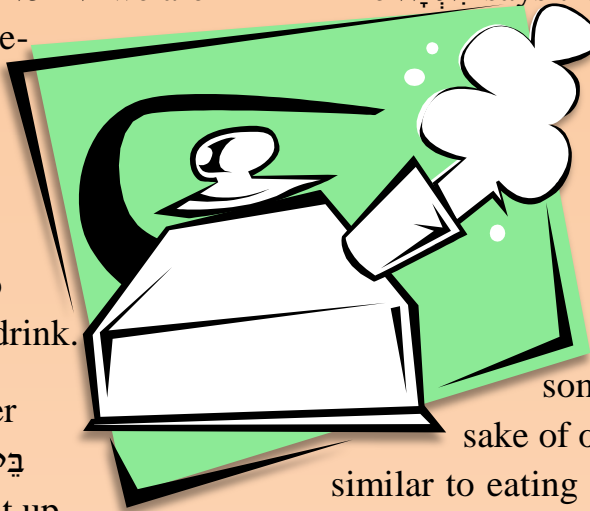


**Did You Know...** רבי יקובא allows slaughtering an animal on יום טוב to feed to animals. רבי יוסי הגלילי, however, does not allow any מלאכה (forbidden activity) to be done on יום טוב for animals.

# Hot Water

We have learned that on יום טוב we are allowed to do many active-ities for the preparation of food. For example, even though we are not allowed to cook for no reason, we are allowed to cook to heat up water to drink.

What about cooking water to wash our feet? בֵּית שְׁמַאי does not allow one to heat up water to wash one's feet unless the water is good enough to drink. בֵּית הַלֵּל allow one to heat up water for washing one's feet even if it isn't good enough to drink.



The מְשֻׁנָּה says that a person is allowed to make a bonfire to warm himself up in front of. The גְּמָרָא asks if בֵּית שְׁמַאי would agree with this. Maybe they would since something done for the sake of one's whole body is similar to eating food which pleases the whole body. The גְּמָרָא concludes that only בֵּית הַלֵּל allow a bonfire to be made on יום טוב for warming up.

WORDS OF THE DAY:  
**הַיְכִי דָמִי**  
 "WHAT IS THE CASE"

## A מְדוּת Moment

Gedaliah sat in a chair at the far side of the room at the birthday party.

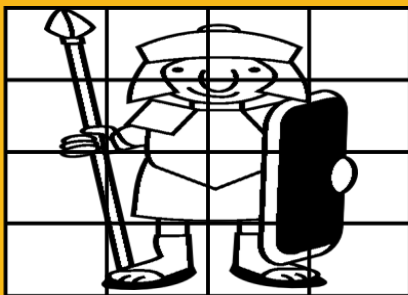
"Have some cake, Gedaliah," offered one of his friends.

"No thanks," said Gedaliah. "I don't eat food with that type of kosher certification. And my father says, neither should you."

"You know, Gedlaiah," said his friend. "In *daf yomi* today when רַבֵּן גְּמַלְיָאֵל quotes a strict practice of his father's household. The Sages say to him that his father's household was strict for themselves but were light and easy on others. Just because you and your father wish to be strict about something, it doesn't mean you should try to impose your practice on everyone."

## Games

### BOXED IN




### Review Questions – בִּיצָה דֵף כ"א

1. According to רַב הוּנָא, when can Jews cook for a group of non-Jewish soldiers?

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2. For what does רַבִּי עֲקִיבָא allow an animal to be slaughtered on a Festival?

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3. What do בֵּית הַלֵּל allow to be made on יום טוב to warm the body?

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