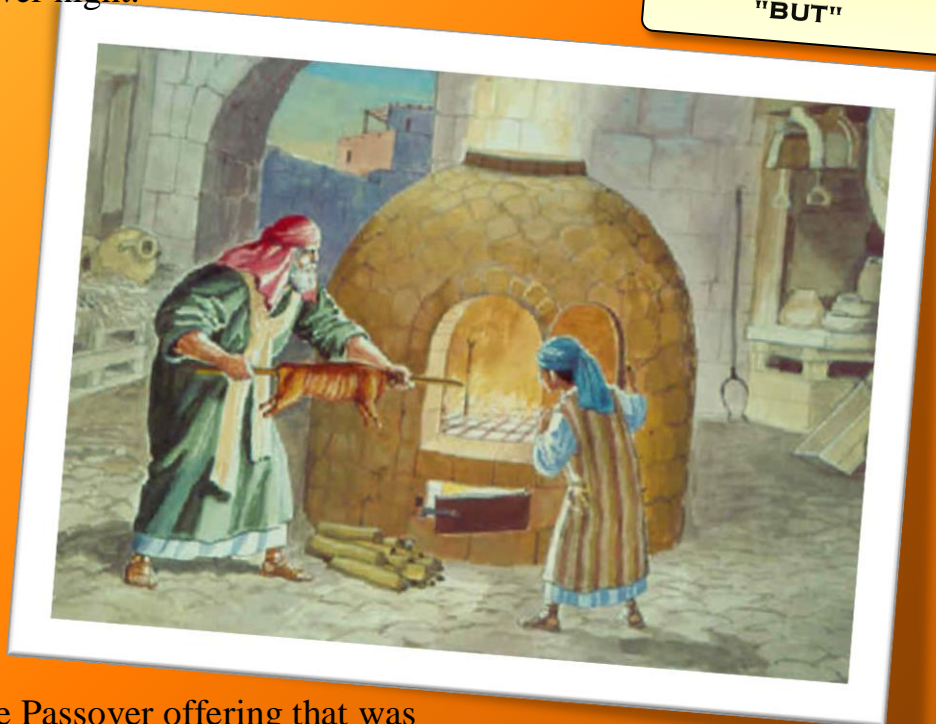# DAF YOMI 4 KIDS

Inside the Daf

The Torah commands us to roast a Passover offering over an open fire and eat it on Passover night.

In the days when the בֵּית הַמִּקְדָּשׁ (Holy Temple) stood, Jews would perform this commandment every Passover. רַבָּן גַּמְלִיאֵל says that even after the destruction of the Temple we may roast a young goat (which is one of the animals allowed for the Passover offering) to eat at the Passover סֵדֶר.

This is done to remember the Passover offering that was prepared in the time of the Temple.

The חֲכָמִים (Sages) disagree with רַבָּן גַּמְלִיאֵל and do not allow a young goat to be roasted and served at the Passover סֵדֶר now that the Temple has been destroyed.

The גְּמָרָא tells of תּוֹדוֹס of Rome who made a custom for the Jewish community in Rome to eat a roasted young goat on Passover night. The Sages responded very sharply to this practice, telling תּוֹדוֹס, "if you were not a great and respected scholar, we would excommunicate you!" The Sages were against תּוֹדוֹס's custom because it looked like he was preparing an actual Passover offering. The Passover offering may not be eaten outside of Jerusalem. When the people of Rome would eat their roasted goat it would appear that they were eating a Passover offering outside Jerusalem!

Did You Know…

One is not allowed to create a new scent on Festivals. For this reason, רַב יוֹסֵף and רַבָּה say one may not put a cup of perfume on a silk garment on a Festival because this creates a new fragrance in the garment.

Cow At Large

It's hard to imagine a rabbi violating the Sabbath. But according to the מִשְׁנָה, that's exactly what the great sage, רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה did. We are told the scholar would allow his cow to go out into a public area on the Sabbath wearing a pretty strap between its horns. A Jew's animal may not carry anything other than its regular "clothing" into a public area on the Sabbath.

The גְּמָרָא finds this story surprising because it seems רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה had only one cow. In fact, רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה was an unusually wealthy man who had 130,000 cattle born to him every year!

The גְּמָרָא answers that, in fact, the cow with the pretty strap did not belong to רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, but rather to his neighbor. The cow is said to belong to רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה because he saw the cow violating the Sabbath and did not protest this to his neighbor. Since he did not protest this wrongdoing, it is as if he agreed to the practice.

מִדּוֹת A Moment

Jason didn't like seeing it, but he didn't like speaking out against it either.

Every day at recess, he saw Aaron being taunted by the older boys in the school. Jason didn't like it, but what was he to do? At least he wasn't doing any of the taunting. He was surprised when his teacher pulled him aside one day and asked him why he taunts Aaron at recess every day.
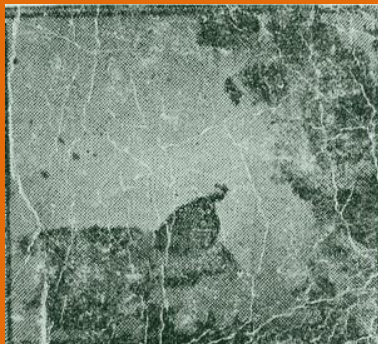
"But I don't!" protested Jason. "The older boys do! Honest!"

"I know that," said Jason's teacher. "And I'm going to give them a firm talking-to. But the מִשְׁנָה accuses the sage, רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, of letting his cow desecrate the Sabbath. The גְּמָרָא explains that the cow was actually not רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה's at all, but his neighbor's. We saw the cow belonged to רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה because since he saw it desecrating the Sabbath and did not do anything to protest this, it is as though *his own cow* violated the Sabbath. We see from here that if you see something that is wrong going on and do nothing to protest it, it is as if *you* are doing the wrong thing yourself!"

"I see," said Jason. "That's why you said *I* was taunting Aaron. Even though I never taunted him, I saw other boys doing it and did nothing to stop them."

Games

Find the cow (you may have to rotate the page)