

## Cooking, Eating and Conversing About Constructive Conflict on 9 Adar

<p>1. <i>What was the machloket (disagreement) between Beit Hillel and Beit Shammai over on the 9<sup>th</sup> of Adar, according to <a href="#">Rabbi Shimon ben Yochai</a>?</i></p>	
<p><b><u>Jerusalem Talmud, Shabbat, 1:4 (3C)</u></b><sup>1</sup> Rabbi Shimon ben Yochai taught: On that day they decreed - (1.) on their (non- Jews) bread, (2.) on their cheese, (3.) on their wine, (4.) on their vinegar, (5.) on their sauces, (6.) on their (cooking) salts, (7.) on their pickled food, (8.) on their boiled (foods), (9.) on their salts, (10.) on their spelt, (11.) on their grinded foods, (12.) on their fish, (13.) on their language, (14.) on their testimony, (15.) on their gifts, (16) on their sons, (17.) on their daughters, (18.) on their first (born).</p>	<p><b>ירושלמי שבת א"ד (ג ע"ג)</b> תני ר' שמעון בן יוחי בו ביום גזרו: (1) על פיתן (2) ועל גבינתן (3) ועל יינן (4) ועל חומצן (5) [ועל צירן] (6) ועל מורייסן (7) על כבושיהן (8) ועל שלוקיהן (9) ועל מלוחיהון (10) ועל החילקה (11) ועל השחיקה (12) ועל הטיסני (13) [ועל לשונן] (14) ועל עדותן (15) ועל מתנותיהן (16) על בניהן (17) ועל בנותיהן (18) ועל בכוריהן.</p>
<p><i>Have you ever experienced tension over Jews and non-Jews (or people from different religions) eating together? What happened? What tips do you have for how to balance potential tensions in such cases in a constructive manner?</i></p>	

<p>2. <i>What was the machloket (disagreement) between <a href="#">Rabbi Meir</a> and the Rabbis regarding <i>ne'emanim</i> (lit. 'trustworthy', or observant Jews) eating with <i>amey ha'arezt</i> (lit. commoners, or non-observant Jews)?</i></p>	
<p><b><u>Tosefta, Demai, 2:2-3</u></b> One who undertakes to be a <i>ne'eman</i> (trustworthy) is one who tithes what he eats, sells, and purchases, and does not accept the hospitality of an <i>am ha'arezt</i> (commoner). These are the words of Rabbi Meir. And the sages say: One who accepts the hospitality of an <i>am ha'arezt</i> (commoner) is a <i>ne'eman</i> (trustworthy). Rabbi Meir said to them: If he is not trustworthy concerning me? They said to him: Householders have never refrained from eating with one another, yet the produce in their homes is properly tithed.</p>	<p><b>תוספתא ב:ב-ג</b> המקבל עליו ארבעה דברים מקבלין אותו להיות חבר שלא ליתן תרומות ומעשרות לעם הארץ ושלא יעשה טהרות אצל עם הארץ ושיהא אוכל חולין בטהרה.  המקבל עליו להיות נאמן מעשר את שהוא אוכל ואת שהוא מוכר ואת שהוא לוקח ואין מתארח אצל עם הארץ דברי רבי מאיר. וחכמים אומרים המתארח אצל עם הארץ נאמן. אמר להם ר' מאיר "על עצמו אינו נאמן יהא נאמן על [אלו]?" מימיהן של בעלי בתים לא נמנעו מלהיות אוכלין זה אצל זה ואעפ"כ פירותיהן שבתוך בתיהן מתוקנין.</p>
<p><i>Have you ever experienced tension over observant and non-observant Jews eating together? What happened? What tips do you have for how to balance potential tensions in such cases in a constructive manner?</i></p>	

<sup>1</sup> There are several disagreements amongst the commentaries regarding how to translate what each of these decrees refer to exactly.

3. What was the *machloket* (disagreement) between *Rabbi Eliezer* (associated with *Beit Shammai*) and *Rabbi Joshua* (associated with *Beit Hillel*) regarding the 9th of Adar?

**Babylonian Talmud, Shabbat 153b**

(Soncino Translation)

It was taught,

Rabbi Eliezer said:

On that day<sup>2</sup> they overfilled the measure;<sup>3</sup>

Rabbi Joshua said:

On that day they made the measure deficient.<sup>4</sup>

It was taught, As an illustration, what does this resemble on Rabbi Eliezer's view?

A basket full of cucumbers and gourds: a man puts mustard [grain] therein and it holds it.<sup>5</sup>

As an illustration, what does this resemble on Rabbi Joshua's view?

A tub full of honey: if one puts pomegranates and nuts therein, it [the tub] overflows.<sup>6</sup>

**בבלי שבת קנג ע"ב**

תניא

רבי אליעזר אומר: בו ביום גדשו

סאה.

רבי יהושע אומר: בו ביום מחקו סאה.

תניא

משל דרבי אליעזר למה הדבר דומה?

לקופה מלאה קישואין ודילועין- אדם

נותן לתוכה חרדל והיא מחזקת.

משל דרבי יהושע למה הדבר דומה?

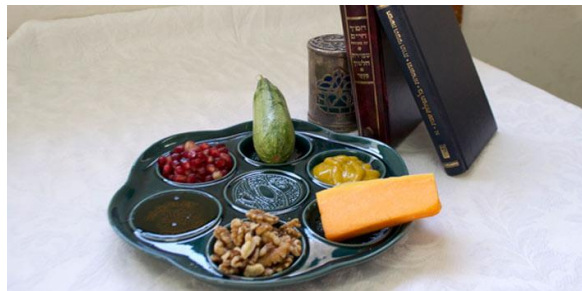
לעריבה מלאה דבש נותן לתוכה

רימונים ואגוזים והיא מקיאה.



Constructive Conflict Cookies

The 9 Adar "Mediation Seder Plate"



*To what food combinations would you liken a day dedicated to constructive conflict?*

<sup>2</sup> When they entered the upper chambers of Hezekiah b. Garon for the eighteen enactments, v. *supra* 13b.

<sup>3</sup> They did well in enacting so many preventive laws, thereby safeguarding Israel from transgression.

<sup>4</sup> Or, they just leveled the measure. I.e., they imposed so many prohibitions as to defeat their own object, for by a reaction Israel would be more likely to sin now than hitherto.

<sup>5</sup> Though full it is still capable of receiving more.

<sup>6</sup> Lit., 'it spews forth' — some of the honey itself.