



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

"Food insecurity may give individuals incentives to join or support conflicts and rebellions"¹

<p>1. What may we learn about the relationship between Beit Hillel and Beit Shammai from this source?</p>	
<p>Tosefta Yevamoth, 1:11 Even though these (Beit Shammai) would forbid, and those (Beit Hillel) would permit, they did not refrain from eating together, to fulfill that which is written "All the ways of a person are clean in their own eyes; but the LORD weighs the spirits." (Proverbs, 16:2)</p>	<p>תוספתא יבמות א:יא אע"פ שאילו אוסרין ואילו מתירין, לא נמנעו, עושין טהרות (אוכלים יחד לפי דיני טהרה) אילו על גבי אילו, לקיים מה שנ' "דרך איש זך בעיניו ותוכן לבות ה'" (על פי משלי טז:ב).</p>
<p>2. What was the machloket (disagreement) between Beit Hillel and Beit Shammai over on the 9th of Adar, according to Rabbi Shimon ben Yochai?</p>	
<p>Jerusalem Talmud, Shabbat, 1:4 (3C)² 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>ירושלמי שבת א:ד (ג ע"ג) 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>3. What was the machloket (disagreement) between Rabbi Meir and the Rabbis regarding <i>ne'emanim</i> (lit. 'trustworthy', or observant Jews) eating with <i>amey ha'aretz</i> (lit. commoners, or non-observant Jews)?</p>	
<p>Tosefta, Demai, 2:2-3 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'aretz</i> (commoner). These are the words of Rabbi Meir. And the sages say: One who accepts the hospitality of an <i>am ha'aretz</i> (commoner) is a <i>ne'eman</i> (trustworthy). Rabbi Meir said to them: If he is not trustworthy concerning me?</p>	<p>תוספתא ב:ב-ג 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"</p>

¹ Environmental Change and Security Program Report, 2013

² There are several disagreements amongst the commentaries regarding how to translate what each of these decrees refer to exactly.



They said to him: Householders have never refrained from eating with one another, yet the produce in their homes is properly tithed.	על [אלו]? מימיהן של בעלי בתים לא נמנעו מלהיות אוכלין זה אצל זה ואעפ"כ פירותיהן שבתוך בתיהן מתוקנין.
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4. *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 day³ they overfilled the measure;⁴

Rabbi Joshua said:

On that day they made the measure deficient.⁵

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.⁶

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.⁷

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 ודילוועין- אדם

נותן לתוכה חרדל והיא מחזקת.

משל דרבי יהושע למה הדבר דומה?

לעריבה מלאה דבש נותן לתוכה

רימונים ואגוזים והיא מקיאה.



[Constructive Conflict Cookies](#), [9Adar "Mediation Seder Plate"](#), [Machloket Muffins](#)

Discussion Question: Where have you experienced “destructive” food conflict in your personal life or in the world today? How can these conflicts be managed more constructively? What can you do to help make that happen?

³ When they entered the upper chambers of Hezekiah b. Garon for the eighteen enactments, v. *supra* 13b.

⁴ They did well in enacting so many preventive laws, thereby safeguarding Israel from transgression.

⁵ 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.

⁶ Though full it is still capable of receiving more.

⁷ Lit., 'it spews forth' — some of the honey itself.