



Communal Hatred and Responses

1. Avot 4:20

Elisha ben Abuya says: One who learns as a child is compared to what? To ink written on new parchment. And one who learns as an elder is compared to what? To ink written on scraped parchment. Rabbi Yose bar Yehuda, man of Kfar HaBavli, says: One who learns from young ones is compared to what? To one who eats unripe grapes and drinks wine from its press. And one who learns from elders is compared to what? To one who eats ripe grapes and drinks aged wine. Rebbi says, **Do not look at the outside of the vessel, but what is on the inside.** For there are new vessels full of old, and old that do not have even new within them.

אֶלִישֶׁע בֶּן אֲבוּיָה אוֹמֵר, הַלּוֹמֵד יְלֵד לְמָה הוּא דוֹמֶה, לְדִיו כְּתוּבָה עַל נֵר חֲדָשׁ. וְהַלּוֹמֵד זָקֵן לְמָה הוּא דוֹמֶה, לְדִיו כְּתוּבָה עַל נֵר מְחוּק. רַבִּי יוֹסִי בַר יְהוּדָה אִישׁ כָּפַר הַבְּבֵלִי אוֹמֵר, הַלּוֹמֵד מִן הַקֶּטְנִים לְמָה הוּא דוֹמֶה, לְאֶכֶל עֲנָבִים קְהוּת וְשׁוֹתָהּ יַיִן מִגָּתוֹ. וְהַלּוֹמֵד מִן הַזְּקֵנִים לְמָה הוּא דוֹמֶה, לְאֶכֶל עֲנָבִים בְּשָׁלוֹת וְשׁוֹתָהּ יַיִן יָשָׁן.
רַבִּי אוֹמֵר, אַל תִּסְתַּכַּל בִּקְנָקוֹן, אֲלֵא בְּמָה שֵׁשׁ בוֹ.
יֵשׁ קְנָקוֹן חֲדָשׁ מְלֵא יָשָׁן, וְיֵשׁן שְׂאֵפְלוֹ חֲדָשׁ אִין בוֹ:

2. Bartenura on Avot 4:20

Rebbi says, “Do not look at the outside of the vessel”— Rebbi disagrees with Rabbi Yose bar Yehuda and said that just like there is a new vessel full of old wine, so [too] there is a child whose reasoning is like the reasoning of the elders and there are elders who are lower in their level of wisdom than children.

רַבִּי אוֹמֵר אַל תִּסְתַּכַּל בִּקְנָקוֹן. רַבִּי פְּלִיג אֲדַרְבֵּי יוֹסִי בְּרַבִּי יְהוּדָה, וְאָמַר כִּי כְּמוֹ שֵׁשׁ קְנָקוֹן חֲדָשׁ מְלֵא יַיִן יָשָׁן כֶּה יֵשׁ יְלֵד שֶׁטַעְמוֹ כְּטַעַם זְקֵנִים, וְיֵשׁ זְקֵנִים פְּחוּתִים בְּמַעֲלַת הַחֻכְמָה מִן הַיְלָדִים:

3. Paul Ekman, Emotions Revealed: Understanding Faces and Feelings

Emotions change how we see the world and how we interpret the actions of others. We do not seek to challenge why we are feeling a particular emotion; instead, we seek to confirm it.

4. Deborah Lipstadt, Antisemitism: Here and Now

To try to defeat an irrational supposition—especially when it is firmly held by its proponents—with a rational explanation is virtually impossible.

Questions for Discussion:

Text 1: Explain what the point of the story is from Rebbi. What does Rebbi suggest? What assumption was Rebbi worried that Rabbi Yose bar Yehuda and Elisah ben Abuya were making?

Text 2: What does Bartenura add? How was his focus different than the focus of Rebbi?

Text 3: How would you describe what Rabbi Yose bar Yehuda was thinking about Elisah ben Abuya's original statement? Did he agree/disagree, was he listening, thinking, or restating?

Thinking about Paul Ekman's insights, when someone speaks do you usually listen, think about it, question it, add to it?

How does your process differ if you are friends, relatives, of the same group, part of different groups, not friends, or enemies?

What do you think Deborah Lipstadt means when she references fighting irrational suppositions with rational discussions? How do you feel about her insights?