

**Eat, Drink, and...**  
**Mishpatim 5767**  
 Rabbi David Levin-Kruss

**1. Shmot 24:11**

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| They had a vision of the Divine, and they ate and drank. | וַיַּחְזוּ, אֶת-הָאֱלֹקִים, וַיֹּאכְלוּ, וַיִּשְׁתּוּ. |
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**2. Shmot 34:28**

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| [Moses] remained there with G-d for 40 days and 40 nights without eating bread nor drinking water... | וַיְהִי-שָׁם עִם-ה', אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה--לֶחֶם לֹא אָכַל, וּמַיִם לֹא שָׁתָה... |
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**3. Rashi Shmot 24:11**

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| They gazed at Him in an excessively familiar way while they were eating and drinking. | היו מסתכלין בו בלב גס מתוך אכילה ושתיה |
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**4. Onkelos Shmot 24:11**

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| And they were happy seeing their sacrifices had been accepted favorably as though they had eaten and drunk. | והוּו חדן בקורבניהון דאתקבלו כאלו אכלין ושתן |
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**5. Brachot 17a**

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| A favorite saying of Rab was: The future world is not like this world. In the future world there is no eating nor drinking nor propagation nor business nor jealousy nor hatred nor competition, but the righteous sit with their crowns on their heads feasting on the brightness of the divine presence, as it says, They had a vision of the Divine, and they ate and drank. | מרגלא בפומיה דרב לא כעולם הזה העולם הבא העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה שנאמר ויחזו את האלהים ויאכלו וישתו |
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**6. Bamidbar Raba 2:25**

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| Their eyes feasted on the Divine Presence. | מלמד שזנו עיניהם כלפי שכינה |
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**7. Ibn Ezra Shmot 24:11**

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| They descended from the mountain happy and ate the peace offerings that their youths had sacrificed and drank in joy. And R. Yehuda Halevi | שירדו שמחים מההר ויאכלו זבחי שלמים שזבחו נעריהם וישתו בשמחה. ור' יהודה הלוי אמר...כי |
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| <p>said...that they had to eat even though they were enjoying the brightness of the Divine Presence. And this is mentioned because of Moses who lived forty days and forty nights without eating.</p> | <p>הוצרכו שיאכלו, אעפ"י שנהנו מזיו השכינה. והזכיר זה בעבור משה, שחיה ארבעים יום וארבעים לילה בלא אכילה...</p> |
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### 8. Breishit 31:44, 46

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| <p>"Now come! Let us make a treaty – you and I. Let there be a witness of it between you and me."...They took stones and made a large mound. They ate there on the top of the mound.</p> | <p>וְעַתָּה, לָכֵן נִכְרְתָה בְרִית--אֲנִי וְאַתָּה; וְהָיָה לְעֵד, בֵּינִי וּבֵינְךָ. וַיִּקַּח יַעֲקֹב, אֲבָן; וַיְרִימָהּ, מִצְבָּה. וַיֹּאמֶר יַעֲקֹב לְאָחִיו לְקַטֹּף אֲבָנִים, וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ-גֹל; וַיֹּאכְלוּ שָׁם, עַל-הַגֹּל.</p> |
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### 9. Ramban Shmot 24:11

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| <p>They ate there the peace-offerings at the lower part of the mountain before G-d previous to their returning to their tents...They made it an occasion for rejoicing and festival, for such is one's duty to rejoice at the receiving of the Torah...Said Rabbi Elazar: From here you learn we make a feast at the finishing of the Torah.</p> | <p>שאכלו שם השלמים בתחתית ההר לפני האלקים טרם שישובו אל אהליהם...שעשו שמחה ויום טוב, כי כן חובה לשמוח בקבלת התורה...ואמר רבי אלעזר מכאן שעושין משתה לגמרה של תורה...</p> |
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## Notes

Bamidbar Raba 2:25 – food was the sight of G-d, feasted on it by staring and were later punished

Brachot 17a, Onkelos - the vision of the Divine nourished them like food – embarrassed that they ate, These words are interpreted to mean that the vision of God seen by the young men was like food and drink to them, favorably, joy upon seeing the vision as great as if they had been enjoying the utmost physical pleasure VS. had to eat even though Divine Presence there

Etz Hachaim – encounter with G-d was more than an intellectual encounter engaged all the senses

Anti-asceticism, need not turn back on material side of world in quest for G-d's presence, G0d can be found in eating and drinking as much as in praying

Hertz – they brought with them flesh of peace-offerings and consumed it as a sacrificial meal which formed part of the ceremony of ratification – Breishit 31:46 Shmot 18:12, Breishit 31:46, 54 – confirming covenantal meal, like a toast drunk to an agreement

JSB – Breishit 26:28-30, evarim 27:1-8, Ovadia 7, Tehilim 41:10

In covenants between humans both parties share the meal, here G-d does not eat but the people eat in G-d's Presence

Ibn Ezra – eating the peace offerings, unlike Moses who went forty days without food when he saw the Divine, they had to eat and drink

Malbim – They saw the Divine but they could still eat and drink

Moreh Nevuchim 1:5, Ralbag – they lacked true meditation

Ramban, Sforno – they made a feast later to celebrate, ate the flesh of the offerings and drank in grateful celebration of the great spiritual privilege that G-d had awarded them, custom to make a feast whenever a unit of Torah study has been completed, upon which mitzva the Shechina is believed to rest

Rashi- disrespectful, sinned grievously in that they gazed at the sacred vision while irreverently indulging in food and drink

Shmot - Moses did not eat and drink, they ate and drank

Zohar - they didn't eat physical food. Rather, their vision of G-d was their nourishment