



1. The Lighter Side of the Garden of Eden

Q. How did Adam and Eve feel when expelled from the Garden of Eden?

A. They were really put out.

Q. What is one of the first things that Adam and Eve did after they were kicked out?

A. They really raised Cain.

Q. What excuse did Adam give to his children as to why he no longer lived in Eden?

A. Your mother ate us out of house and home.

The Power of Food

2. Leviticus 19:26

Do not eat upon the blood; do not read omens or calculate propitious times.

3. Rabbi Moses Maimonides, Book of Mitzvot, Prohibition 195

The 195<sup>th</sup> commandment warns us not to be drunken or gluttonous in eating and drinking in youth, with the conditions described in the law of the rebellious child. This is the meaning of the statement, "Do not eat upon the blood."

4. Deuteronomy 14:22-23

You shall surely tithe all of the produce of your seed which emerges in the field, year by year. And you shall eat before Hashem your Gd, in the place Gd will choose for Gd's Name to reside there, the tithe of your grain, your wine, your oil, and the first of your cattle and sheep, so that you will learn to revere Hashem your Gd forever.

5. Rabbi Samson Raphael Hirsch, Horeb 304

With only one piece of fruit, one bit of corn [=grain], one portion of dough which you withdraw from your personal use at Gd's behest, you declare that only from this Gd do you derive your entire right of user.

6. Rabbi Samson Raphael Hirsch, Horeb 463

The human meal, although in itself a physical function, is ennobled and elevated above other animal functions by the fact that the organ which serves it is at the same time the servant of the noblest human activity, of human speech.

The mouth of man is, on account of its functions, eating and speech, also the reconciling bond between spirit and animal. Therefore our Sages dedicated the meal as the first step towards the ennoblement of the animal in man; thus the table becomes the altar, and thus you prepare yourself for the meal as for the eating of sanctified foods in the Temple...That is why you should approach your meal as you would a holy activity.

7. Genesis 43:32

And [the Egyptians] set for [Joseph] alone and for [Joseph's brothers] alone, and for the Egyptians who eat with him alone, for the Egyptians could not break bread with the Hebrews, for this was abhorrent to the Egyptians.

8. Talmud, Gittin 55b-56a

There was a man whose friend was Kamtza and whose enemy was Bar Kamtza. He made a meal, and told his servant, "Go, bring me Kamtza." He went and brought him Bar Kamtza. [The host] came and found him sitting there, and said to him, "You are my enemy; what do you want here? Get out!" [Bar Kamtza] replied, "Since I have come, let me be and I will pay you for whatever I eat and drink." He replied: No...

9. Deuteronomy 16:14

And you shall rejoice on your festival, you, your son and daughter, your male and female servant and the Levite and stranger and orphan and widow at your gate.

10. Rabbi Moses Maimonides, Mishneh Torah, Laws of Yom Tov 6:18

When eating and drinking one must also feed "the stranger, the orphan and the widow," with all other paupers and needy people. For one who closes his yard's gates and eats and drinks with his children and spouse and does not feed the needy and people of bitter spirit, this is not joy of a mitzvah; it is joy of his belly....

### The First Food?

11. Genesis 2:9, 2:16-17, 3:1-6

<sup>9</sup>And the Lord Gd caused every attractive and good-tasting tree to grow from the ground, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil.

<sup>16</sup>And the Lord Gd commanded the man, saying: Of every tree of the garden you may freely eat. <sup>17</sup>But of the tree of good and evil, you shall not eat therefrom, for on the day you eat of it you shall surely die.

<sup>1</sup>And the serpent was more clever than all of the beasts of the field that the Lord Gd had created, and he said to the woman, "Did Gd even say you shall not eat from any tree in the garden?" <sup>2</sup>And the woman said to the serpent, "We may eat from the fruit of the garden's trees. <sup>3</sup>And from the fruit of the tree in the middle of the garden, Gd said, 'You shall not eat from it, and you shall not touch it, lest you die.'" <sup>4</sup>And the serpent told the woman, "You will not die. <sup>5</sup>For Gd knows that on the day you eat from it, your eyes will be opened and you will be like gods/Gd, knowing good and evil." <sup>6</sup>And the woman perceived that the tree was good for eating, and that it was desirable to the eyes, and that the tree was good for gazing, and she took of its fruit and she ate, and she gave to her husband with her as well, and he ate.

### The Human Being: Transcending the Animal

12. Genesis 1:11, 1:24, 2:7

And Gd said, "Let the earth bring forth grass..."

And Gd said, "Let the earth bring forth living creatures..."

And the Lord Gd formed man of the dust of the earth...

13. Genesis 1:21, 1:27, 1:25, 1:26

וַיִּבְרָא אֱלֹהִים אֶת הַמַּיִמִּים הַגְּדֹלִים

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם

וַיַּעַשׂ אֱלֹהִים אֶת סֵוֵת הָאָרֶץ לְמִינֵהּ וְאֶת הַבְּהֵמָה לְמִינֵהּ וְאֶת כָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהּ

וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם

And Gd created the great sea creatures...

And Gd created the human being...

And Gd made the beasts of the earth to their species and the animals to their species and all of the crawling creatures of the land to their species...

And Gd said, "Let Us make man"...

14. Genesis 1:22, 1:28, 1:29-30

And Gd blessed them, saying: Bear fruit and multiply...

And Gd blessed them, and Gd said to them: Bear fruit and multiply...

And Gd said: Behold, I have given you every herb bearing seed which is upon the face of all the earth... to you it shall be for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, wherein there is life, I have given every green herb for food. And it was so.

15. Rabbi Joseph Soloveitchik, *The Emergence of Ethical Man* pg. 75

*Tzelem* signifies man's awareness of himself as a biological being and the state of being informed of his natural drives.

16. Rabbi Joseph Soloveitchik, *The Emergence of Ethical Man* pg. 5

Gd takes man-animal into His confidence, addresses him and reveals to him His moral will.

### Eating from the Tree: Food becomes an animal activity

17. Rabbi Joseph Soloveitchik, *The Emergence of Ethical Man* pg. 120

Gd forbade man the orgiastic esthetic experience, the acquisition of the pleasure-impulse [as imperative]; he was not allowed to overemphasize the moment of wantonness, making the beauty ideal the fascinating force in human life.

18. Genesis 3:19

By the sweat of your brow you shall eat bread until you return to the earth, for you were taken from there. You are dust, and you will return to dust.

19. Rabbi Abraham Ibn Ezra to Genesis 3:6

Many have asked: What was the sin of his offspring? These are words of air, for man and animal share one spirit through which he lives and senses in this world. As one dies, so dies the other, aside from the higher portion which Man possesses above the animal.

20. Rabbi Joseph Soloveitchik, *The Emergence of Ethical Man* pg. 7

The nihility, instability, helplessness and vulnerability of man – human life and death – are popular themes of prophets who contrast him with the eternity, unchangeability, everlasting life and omnipotence of the Creator.

21. Rabbi Joseph Soloveitchik, *The Emergence of Ethical Man* pg. 52

The mitzvah of burial indicates the validity of the demand the earth makes on man. She insists upon the return of a part of her own self.

### Transcendental Food

22. Genesis 1:29

And Gd said: Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree with fruit of the tree bearing seed, to you it shall be for food.