

A Whale of a Story – The Livyatan

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Let's start at the very beginning, when G[^]D began to create the world.

On the 1st day, HaShem creates light and darkness and water. But does HaShem really create water in the narrative? Let's relook at the 2nd pasuk of the Torah: v'Ruach Elokim merachefet al pney hamayim. – some moving or blowing air was sweeping or hovering over the water. The Torah does not tell us when HaShem created the water. Or it was already there BEFORE the Torah text starts. B'reshit tells us that at the beginning of "something", HaShem creates the heavens (shamayim) and the earth (aretz).

On the 2nd day, HaShem creates some mass of firmness to separate between the lower waters and the upper waters and calls the mass the sky.

On the 3rd day, HaShem contracts the water to form oceans and then, with dry land appearing due to the contraction of the watery areas, HaShem initiates the greening of the earth. There are now grasses, vegetation that bears seeds, trees and fruit.

On the 4th day, HaShem forms the Sun, the Moon, and the stars and places them in the created sky.

On the 5th day, HaShem begins the day and forms living organisms in the oceans and flying creatures that transit the sky. Up until pasuk 20 in the narrative, the word Create has only been used exactly once, in the 1st pasuk of the Torah, the 2nd word, Barah.

Everything else that has been formed is brought into existence through works like "VaYomer" or "VaYa-as". HaShem speaks and a reorganization of existing material occurs in such a way as to generate liquids, luminous objects, small-cell organisms, plants, and trees and all is "tov".

Suddenly, the narrative shifts and recounts that HaShem creates, "VaYivra" the "taninim gedolim" (we will see that these are in the oceans) and terrestrial animals that evolved from the aquatic species that left the water, and more birds and HaShem approves – Ki Tov. Kitov and Amirah.

Rashi comments that the Taninim, the huge creatures, are the large fish that live in the sea. And, there is a midrashic position that, on the 6th day, the Behemoth, a super gargantuan horned animal was created. Rashi further quotes the Aggada in Bava Batra 74b that the Taninim referred to are the Leviathan and its mate (the word Taninim is presented in plural yet missing the final "yud" – why?). In modern Hebrew, the word Tanin refers to a crocodile. What does the Biblical word mean? Why does the text describe the created creature in the plural?

Answers the Ramban:

וַיִּבְרָא אֱלֹקִים אֶת הַתַּנִּינִים הַגְּדֹלִים בעבור גודל הנבראים האלה שיש מהם אורכם פרסאות רבות הגידו היונים בספריהם שידעו מהם ארוכים חמש מאות פרסה ורבותינו גם כן הפליגו בהם (עייין ב"ב

עג) בעבור זה ייחס בהם הבריאה לאלקים כי הוא שהמציאם מאין מבראשית כאשר פירשתי לשון בריאה (רמב"ן על בראשית א':א') וכן יעשה באדם למעלתו להודיע כי הוא מוצא מאין עם דעתו ושכלו. ואני תמה למה לא אמר ביום הזה "נִיְהִי-כֵן" ואולי לא יתכן להזכיר "וַיִּבְרָא" אחרי "נִיְהִי-כֵן" כי מבראשונה ידבר ורבותינו אמרו (בבא בתרא עד) כי התנינים הגדולים הוא לויטן ובת זוגו שבראם זכר ונקבה והרג הנקבה ומלחה לצדיקים לעתיד לבא ואפשר כי מפני זה לא היה ראוי שיאמר בהם "נִיְהִי-כֵן" כי לא עמדו עוד:

Says the Ramban, quoting the Gemara in Bava Batra (74) that the Livyatan was created both male and female and the sheer magnitude of the size of these creatures was so beyond what could have been spoken into existence as the other animals were that HaShem needed to create them Yesh May-Ayin (in the same way that humans were created).

Further, due to their immensity and power, had they been allowed to propagate, they could have overwhelmed the whole world. Why? Well, given that the Ramban is estimating their length at 500 parasangs and a parasang (or farsakh in Arabic) is about 3½ miles, these creatures were over 2,000 miles long. Now, if you place a compass point at Jerusalem and swing it 1,000 miles in a circle, you will include basically all of middle eastern civilization. For example, it's about 250 miles from Jerusalem to Cairo. It's about 1,000 miles from Jerusalem to Tehran. It's about 800 miles from Jerusalem to Athens. So, it's challenging to consider how a creature of this size could fit in the ocean near to Eretz Yisrael and its environs unless it was coiled or twisted (as the word Tannin suggests). For reference, the east to west width of the Mediterranean Sea is about 2,500 miles.

The Ramban quotes the Gemara that HaShem kills the female Livyatan to prevent propagation and, as we already mentioned, will kill the male creature at the end of days, at the time of Mashiach (per Yeshayahu 27:1).

Here is the Or HaChayim Hakadosh on why Livyatan and Behemoth needed Vayivrah: He explains that water and dust/earth have a very "fine" essence of life within them and could not have formed beasts like these on their own. All that they would have been able to propagate would be something that has at least what the water and dust have but no more – thus, the creation of the Taninim and the Nefesh Chaya and the Oaf required an act of Briyah – and afterwards, G*d looks at the result and exclaims Ki Tov.

Iyov in 40:15 states:

<p>Take now behemoth, whom I made as I did you; He eats grass, like the cattle. His strength is in his loins, His might in the muscles of his belly. He makes his tail stand up^a like a cedar; The sinews of his thighs are knit together. His bones are like tubes of bronze, His limbs like iron rods. He is the first of God's works; Only his Maker can draw the sword against him.</p>	<p>הַנְּהַיָּא בְּהֵמוֹת אֲשֶׁר-עָשִׂיתִי עִמָּךְ הָצִיר כַּבָּקָר יֹאכְל: הַנְּהַיָּא כָּחוֹ בְּמַתְנֵי וְאוֹזוֹ בְּשִׁרְיָי בְּטֹנוֹ: יִחַפֵּץ זַנְבּוֹ כְּמוֹ-אַרְז גִּידֵי פִתְחוֹ יִשְׁרָגוּ: עֲצָמָיו אֲפִיקֵי נְחֹשֶׁה אֲרָמָיו כְּמַטִּיל בְּרִזָּל: הוּא רֵאשִׁית דְּרִכְיִקֵּל הָעֵשׂוֹ יִגַּשׁ מִרְבּוֹ: כִּי-בּוֹל הָרִים יִשְׂאוּ-לוֹ וְכָל-תַּיִת הַשָּׂדֶה יִשְׁחָקוּ-שָׁמָּה</p>
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<p>The mountains yield him produce, Where all the beasts of the field play.</p>	
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HaShem is explaining to Iyov that HaShem was as capable of making this terribly large land creature as HaShem was of making Iyov the human. In modern times, any extremely large entity is termed a behemoth. But of course, with the root of BeHayma in it, we recognize this creature as a massively large (land) animal.

Iyov continues in 40:25-41:26.

<p>Can you draw out Leviathan by a fishhook? Can you press down his tongue by a rope? Can you put a ring through his nose, Or pierce his jaw with a barb? Will he plead with you at length? Will he speak soft words to you? Will he make an agreement with you To be taken as your lifelong slave? Will you play with him like a bird, And tie him down for your girls? Shall traders traffic in him?^a Will he be divided up among merchants? Can you fill his skin with darts/arrows Or his head with fish-spears?</p>	<p>תִּמְשֹׁךְ לִוְיָתָן בְּחַבְלָה וּבְחֹבֶל תִּשְׁקִיעַ לְשָׁנָו: הַתְּשִׁים אֶגְמֹן בְּאַפּוֹ וּבְחֹסֶת תִּקַּב לְחִיָּו: הֲיִרְבֶּה אֵלָיֶךָ תַּחְנוּגִּים אִם-יִדְבַּר אֵלָיֶךָ רַכּוֹת: הֲיִכָּרֵת בְּרִית עִמָּךְ תִּשְׁחַנְנוּ לְעַבְד עוֹלָם: הֲתִשְׁחַק־בּו כְּצִפּוֹר וְתִקְשְׁרֶנּוּ לְנִעְרוֹתֶיךָ: יִכְרוּ עָלָיו חֲבָרִים יַחְצִיאוּהוּ בֵּין כְּנַעֲנִים: הֲתִמְלֵא בְּשִׁכּוֹת עוֹרָו וּבְצִלְצֵל דְּגִים רֵאשׁוֹ:</p>
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So where else do we see this word used in the Torah? In Shmot, the Mateh of Ahron transforms into a Tannin, some type of reptile or snake. Hence, the suggestion that the Livyatan is some kind of coiled or twisted sea creature; perhaps like a multi-tentacled squid (largest about 60 ft) or octopus (largest about 20 ft). At the end of Dvarim in HaZinu, we see “Chamat taninim yaynum” – Their wine is the venom of asps/snakes. The asp, for our reference, is commonly referred to as a venomous snake found in the Nile region. It could well be that they are also identified with the Egyptian cobra.

In Tehillim 91, we say every week that “tirmos kfir v’tanin”- you will trample on lion cubs and asps. In an eschatological vision, Yeshayahu lists the Tanin as among the sea creatures that will be killed by G^d in the future - bayom hahu (27:1) –

<p>On that day, HaShem will visit (read as “utilize”) his hardened, large, and super-strong sword on the two Livyatans, one the NaChash Bariach (the Elusive serpent) and the other the Nachash Akalason (the Twisting serpent) – G^d will kill the tannin/dragon that is in the sea.</p>	<p>בַּיּוֹם הַהוּא יִפְקֹד יְקִנָּה בְּחַרְבּוֹ הַקְּשֵׁה וְהִגְדֹּלָה וְהַחֲזָקָה עַל לִוְיָתָן נַחֲשׁ בָּרֶם וְעַל לִוְיָתָן נַחֲשׁ עַקְלָתוֹן וְהָרַג אֶת-הַמַּיִן אֲשֶׁר בַּיָּם</p>
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Both in the myth literature of Canaan and our early history, the Tannin refers to some type of sea monster. In contrast to G^d being the source of Good, the Tannin is a symbol of chaos and/or evil. In the Canaanite theology, the Tanin is associated with the Baal Cycle, an Ugaritic text from about 1400 BC. Ugarit was an ancient port city in northern Syria on the Mediterranean coast. The site of Ugarit was discovered by accident in 1928 along with its texts. In the text, Baal, the owner or Lord enters a cosmic battle with the sea god Yam and Baal is the victor. In the text, the tannin is included as a servant of Yam. Here we see an example of a conflict between what is above the waters and what is below or in the waters, again represented by a conflict between Good and Evil. Some writers instead see the two poles as Order and Disorder or chaos (called the Chaostkampf – an approach stating that the battle is first settled and then the world is created).

What is above the waters can be seen, observed; what is hidden beneath the waters is secret, repressed, and dangerous. In the Baal Cycle, Good overwhelms Evil. This is a realistic metaphor for the lived experience of inhabitants of the Middle East in that time period. To associate goodness with what they can see, the air, the sun, the sky, the plants and animals for food, and, on the other hand, what is hidden beneath the waters that can capture a ship or pull swimmers below the surface never to be seen again is most likely something to be scared of and to see as bad.

Beside the messianic vision of Yeshayahu, we have a longer treatment of Livyatan in Iyov. In Perek Zayin, God is questioned by Iyov:

הַיָּם־אֲנִי אִם־תַּגִּין כִּי־תִשִּׂים עָלַי מִשְׁמֶר:

Am I/Iyov the sea or the sea dragon/Livyatan that you have placed a guard over me? In other words, Iyov asks G^d: do you consider me/Iyov as a force for evil (that you are causing me to suffer)? As a sea that can grow strong and flood the earth? Or even possibly, Iyov asks HaShem, am I the Sar HaYam equivalent to the Tannin? Perhaps, once upon a time, the Tannin sought to vanquish the earth and G^d, in an epic battle, conquered the Livyatan and placed it into the deeps of the ocean – or perhaps killed it (in eschatological terms). Here is a Jewish expression of the Baal-Sar HaYam conflict.

The Gemara in Bava Batra (74-75) makes the following observations about the Livyatan and Behemoth:

The verse states: “**And God created the great sea monsters**” (Genesis 1:21). **Here**, in Babylonia, **they interpreted** this as a reference to the **sea oryx**. **Rabbi Yoḥanan says: This is leviathan the slant serpent, and leviathan the tortuous serpent, as it is stated: “In that day the Lord with His sore and great and strong sword will punish leviathan the slant serpent, and leviathan the tortuous serpent”** (Isaiah 27:1).
[NB – Arabian Oryx is national animal of Qatar; sea due to proximity to water body]

”וַיִּבְרָא אֱלֹהִים *אֶת הַתַּנִּינִם הַגְּדֹלִים” – הַכָּא תַּרְגְּמוּ: אֲרִזְלֵי דִנְמָא. רַבִּי יוֹסֵפִן אָמַר: זֶה לִוְיָתָן נִחַשׁ בָּרִים וְלוֹוִיתָן נִחַשׁ עֲקֻלָּתוֹן, שְׁנַאֲמַר: ”בַּיּוֹם הַהוּא יִפְקֹד ה' בְּחֶרְבוֹ הַקָּשָׁה וְגו'”.



<p>§ The Gemara provides a mnemonic for the following statements of Rav Yehuda citing Rav: Everything; time; Jordan. Rav Yehuda says that Rav says: Everything that the Holy One, Blessed be He, created in His world, He created male and female. Even leviathan the slant serpent and leviathan the tortuous serpent He created male and female. And if they would have coupled and produced offspring, they would have destroyed the entire world. What did the Holy One, Blessed be He, do? He castrated the male and killed the female, and salted the female to preserve it for the banquet for the righteous in the future. As it is stated: “And He will slay the serpent that is in the sea” (Isaiah 27:1).</p>	<p>(סימן: כָּל, שָׁעָה, גִּרְזוֹן) אָמַר רַב: יְהוּדָה אָמַר רַב: כָּל מָה שֶׁבְּרָא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ – זָכָר וּנְקֵבָה בְּרָאָם. אַף לוֹיָתָן נִחַשׁ בְּרִיחַ וְלוֹיָתָן נִחַשׁ עֲקֻלָּתוֹן – זָכָר וּנְקֵבָה בְּרָאָם, וְאַלְמָלִי גִזְקִיּוֹן זֶה לָזֶה – מִחֲרִיבֵין כָּל הָעוֹלָם כּוּלוֹ. מָה עָשָׂה הַקְּדוֹשׁ בְּרוּךְ הוּא? סִירַס אֶת הַזָּכָר, וְהָרַג הַנְּקֵבָה וּמְלַחָה לְצַדִּיקִים לְעֵתִיד לְבָא, שְׁנֵאָמַר: “וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם”.</p>
<p>And He created even the beasts on the thousand hills (see Psalms 50:10) male and female. And they were so enormous that if they would have coupled and produced offspring, they would have destroyed the entire world. What did the Holy One, Blessed be He, do? He castrated the male and cooled the sexual desire of the female and preserved it for the righteous in the future. As it is stated about the beasts: “Lo now, his strength is in his loins” (Job 40:16); this is referring to the male. The continuation of the verse: “And his force is in the stays of his body”; this is the female, alluding to the idea that they did not use their genitals for the purpose of procreation.</p>	<p>וְאַף בְּהֵמָוֹת בְּהַרְרֵי אֶלְפָּ – זָכָר וּנְקֵבָה בְּרָאָם, וְאַלְמָלִי גִזְקִיּוֹן זֶה לָזֶה מִחֲרִיבֵין כָּל הָעוֹלָם כּוּלוֹ. מָה עָשָׂה הַקְּדוֹשׁ בְּרוּךְ הוּא? סִירַס הַזָּכָר, וְצִיָּנוּ הַנְּקֵבָה וּשְׁמָרָה לְצַדִּיקִים לְעֵתִיד לְבָא, שְׁנֵאָמַר: “הֲגַה נָא כַחוֹ בְּמַתְנֵיוֹ” – זֶה זָכָר, “וְנֹאֲוָנוּ בְּשִׁרְיָרֵי בִטְנוֹ” – זֶה נְקֵבָה.</p>
<p>The Gemara asks: There too, with regard to the leviathan, let Him castrate the male and cool the female; why was it necessary to kill the female? The Gemara answers: Fish are</p>	<p>הֵתָם נָמִי, לִיסְרָסִיָּה לְזָכָר וְלִיצְנָנָה לְנְקֵבָה! דְּגָיִם פְּרִיָצִי. וְלִיעָבִיד אִיפְכָא! אִיבְעִית אִימָא: נְקֵבָה מְלִיחָא מְעֵלִי; אִיבְעִית אִימָא, פִּינּוֹן דְּכָתִיב: “לוֹיָתָן זֶה יִצְרַתָּ לְשִׁחַק בּוֹ”, בַּהֲדִי נְקֵבָה לָאוֹ אֹרַח</p>

<p>unrestrained, and therefore even if the female was cooled, the female would still procreate. The Gemara suggests: And let Him do the opposite, and kill and preserve the male leviathan. The Gemara responds: If you wish, say that the salted female is better; if you wish, say instead that since it is written: “There is leviathan, whom You have formed to sport with” (Psalms 104:26), the male must be left alive for sport, because it is not proper conduct to sport with a female. The Gemara asks: Here too, regarding the beasts, let Him preserve the female in salt, instead of cooling it. The Gemara answers: Salted fish is good, but salted meat is not good.</p>	<p>אַרְעָא. הִכָּא נָמִי, לִימְלַחְהָ לְנִקְבָּהּ! כְּוֹרָא מְלִיחָא מְעַלִּי, בְּשָׂרָא מְלִיחָא לָא מְעַלִּי.</p>
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<p>When Rav Dimi came from Eretz Yisrael to Babylonia he said that Rabbi Yonatan says: In the future, Gabriel will perform 75a a hunt of the leviathan, as it is stated: “Can you draw out leviathan with a fish hook? Or press down his tongue with a cord?” (Job 40:25). And were the Holy One, Blessed be He, not assisting Gabriel, he would not be able to hunt it, as it is stated: “Only He Who made him can use His sword to approach him” (Job 40:19).</p>	<p>כִּי אָתָּא רַב דִּימִי אָמַר רַבִּי יוֹנָתָן: עֲתִיד גַּבְרִיאֵל לַעֲשׂוֹת קְנִיגִיא עִם לְוִיָּתָן, שְׁנֵאמַר: “הִתְמַשֵּׁף לְוִיָּתָן בְּחַפְזָה וּבְחֶבֶל תִּשְׁקִיעַ לְשֹׁנוֹ”, וְאַלְמָלָא הַקָּדוֹשׁ בְּרוּךְ הוּא עוֹזְרוֹ – אֵין יָכוֹל לוֹ; שְׁנֵאמַר: “הִעֲשׂוּ גִגֵּשׁ חֲרָבוֹ”.</p>
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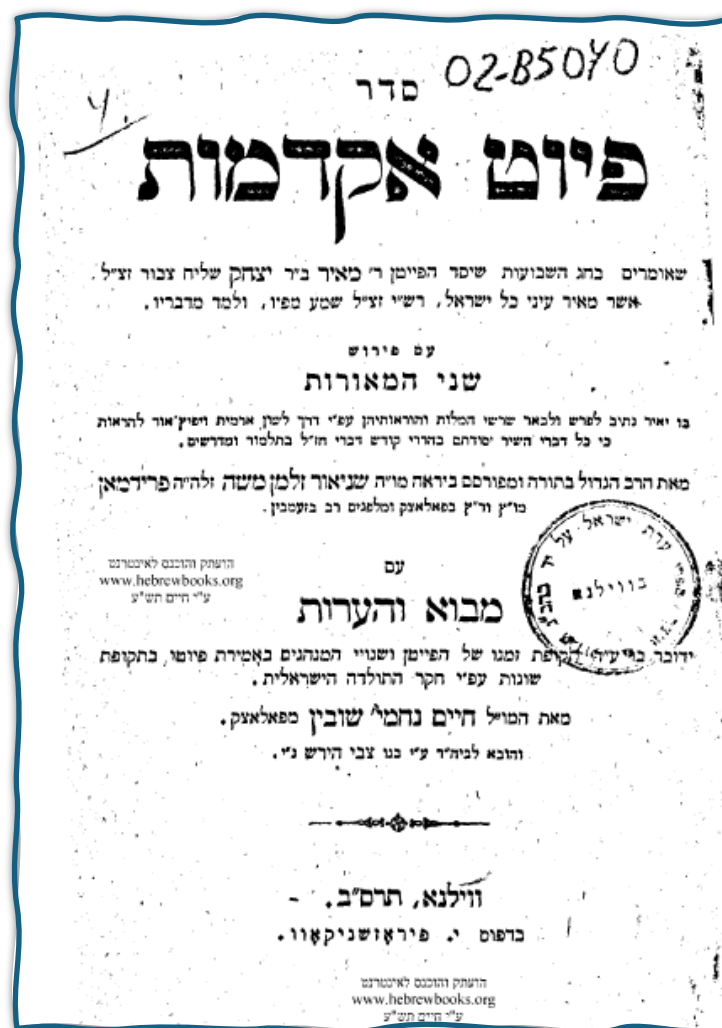
<p>And with regard to the remainder of the leviathan, they will divide it and use it for commerce in the markets of Jerusalem, as it is stated: “They will part him among the kena’anim” (Job 40:30). And kena’anim means nothing other than merchants, as it is stated: “As for the merchant [kena’an], the balances of deceit are in his hand. He loves to oppress” (Hosea 12:8). And if you wish, say that the proof is from here: “Whose merchants are princes, whose</p>	<p>וְהִשְׂאָר – מְחַלְקִין אוֹתוֹ, וְעוֹשִׂין בוֹ סְחוּרָה בְּשׁוּקֵי יְרוּשָׁלַיִם – שְׁנֵאמַר: “יִחַצְוֵהוּ בֵּין כְּנַעֲנִים”; וְאֵין “כְּנַעֲנִים” אֱלָא תַגְרִים – שְׁנֵאמַר: “כְּנַעַן בְּיָדוֹ מֵאֲזֵנֵי מְרָמָה לַעֲשֹׂק אֶהֱב”. וְאֵי בְעֵית אִימָא, מִהֲכָא: “אֲשֶׁר סַחְרֵיהָ שָׂרִים, כְּנַעֲנֵיהָ גַכְבְּדֵי אַרְצָ”.</p>
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<p>traffickers [<i>kinaneha</i>] are the honorable of the earth” (Isaiah 23:8).</p>	
<p>And Rabba says that Rabbi Yoḥanan says: In the future, the Holy One, Blessed be He, will prepare a <i>sukka</i> for the righteous from the skin of the leviathan, as it is stated: “Can you fill his skin with barbed irons [<i>besukkot</i>]” (Job 40:31). If one is deserving of being called righteous, an entire <i>sukka</i> is prepared for him from the skin of the leviathan; if one is not deserving of this honor, a covering is prepared for his head, as it is stated: “Or his head with fish-spears” (Job 40:31).</p>	<p>וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לַעֲשׂוֹת סוּכָה לְצַדִּיקִים מֵעוֹרוֹ שֶׁל לְוִיָּתָן, שְׁנֵאמַר: “הִתְמַלֵּא בְשֵׁפוֹת עוֹרוֹ.” זָכָה – עוֹשֵׂין לוֹ סוּכָה, לֹא זָכָה – עוֹשֵׂין לוֹ צִלְצָל; שְׁנֵאמַר: “וּבְצִלְצָל דְּגִים רֹאשׁוֹ.”</p> <p>ש"ע א"ח תרס"ז: הגה יש שנהגו כשהיו יוצאים מן הסוכה היו אומרים: יה"ר שנוכה לישוב בסוכה של לויתן</p>
<p>If one is deserving at least of this reward, a covering is prepared for him, and if one is not deserving, a necklace is prepared for him, as it is stated: “And necklaces about your neck” (Proverbs 1:9). If one is somewhat deserving, a necklace is prepared for him, and if one is not deserving even of this, only an amulet is prepared for him from the skin of the leviathan, as it is stated: “Or will you bind him for your maidens” (Job 40:29), i.e., a small amulet is prepared for him, like the amulets tied on children’s necks.</p>	<p>זָכָה – עוֹשֵׂין לוֹ צִלְצָל, לֹא זָכָה – עוֹשֵׂין לוֹ עֲנָק; שְׁנֵאמַר: “נְעֻנְקִים לְגִרְגְּרוֹתֶיךָ.” זָכָה – עוֹשֵׂין לוֹ עֲנָק, לֹא זָכָה – עוֹשֵׂין לוֹ קַמִּיעַ; שְׁנֵאמַר: “וְתִקְשְׁרֶנּוּ לְנַעֲרוֹתֶיךָ.”</p>
<p>And with regard to the remaining part of the skin of the leviathan, the Holy One, Blessed be He, spreads it on the walls of Jerusalem, and its glory radiates from one end of the world until the other end. As it is stated: “And nations shall walk in your light, and kings at the brightness of your rising” (Isaiah 60:3).</p>	<p>וְהִשְׁאָר – פּוֹרְסוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא עַל חוֹמוֹת יְרוּשָׁלַיִם, וְזִיוו מְבַהֵיק מִסוּף הָעוֹלָם וְעַד סוּפוֹ, שְׁנֵאמַר: “וְהֵלְכוּ גוֹיִם לְאוֹרְךָ, וּמְלָכִים לְנֹגַהּ יוֹרְדֶךָ.”</p>

Eating the Livyatan meat in the future – Chullin 3:27 maybe it has fins and scales so that the tzaddikim can eat the salted meat of the creature in Olam Haba.

(Tosefta Chullin 3)

<p>* Rabbi Yosei ben Dormaska says, the Leviathan is a clean fish, as it is said (Job 41:7-8), "His armor (alt., "scales") is his pride, locked with a binding seal / One scale touches the other, and nary a breath may enter between them," [and] "His underpart is jagged shards" (Job 41:22) -- these are his fins.</p>	<p>ר"י בן דורמסקא אומר לויתן דג טהור הוא שנאמר (איוב מ"א:ז-ח') גאוה אפיקי מגינים סגור חותם צר אחד באחד יגשו וגו' תחתיו חדודי חרס וגו' גאוה אפיקי מגינים אלו קשקשין שלו תחתיו חדודי חרס אלו סנפירין שלו.</p>
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On Shavuot, Ashkenazim insert the 90-line piyyut of Akdamus Millin as an introduction to the re-acceptance of the Aseret HaDibros in the laying. The piyyut expressed praise for HaShem, the Torah and the People of Israel. This Piyyut was composed by Meir Ber Rav Yitzchak. He was the Nehorai of Orleans, a Chazan in Worms, Germany, in the 11th Century – he passed away about 1095. Almost 500 years after his passing, Akdamus is adopted into the Tefilas HaYom of Shavuot.

The first 44 lines of the poem are arranged as a double alphabetic acrostic, two Hebrew letters progressing through the Alef-Bet. Then, we see the encoding of the author's name followed by a bracha that the author should Yigdal BeTorah, u'bemaasim tovim, amen, v'chazak v'ematz.

There is a payrush on Akdamus Millin called Shney Hameoros written by Rabbi Shneur Zalman Moshe Friedman (Polatsk and then Zemin, Belarus) and published in Vilna in 1902. Zemin is a small town about 25 miles northeast of Minsk; Polatsk about 50 miles further north from Zemin).

Towards the end of the Piyut, in praising the Jewish People, the paytan writes:

<p>Leviathan contends with Behemoth; Telulah is from the lashon of Schok reminding us of the Pasuk from Tehillim 104:26 that HaShem created the Livyatan to play/sport with it – meaning to dominate it – and the second half discusses the Behemoth on a thousand hills (Tehillim 50:11) and the future saving of the remains of the Behemoth for Tzaddikim in Olam Haba</p>	<p>טלולא דלויטן ותור טור רמותא</p>
<p>They are locked in combat with each other.</p>	<p>ותד בתד כי סביד ועבד קרבותא</p>
<p>Behemoth gores mightily with its horns;</p>	<p>בקרוהי מנגח בהמות ברבותא</p>
<p>The sea-monster counters with potent fins (<i>snafir</i>).</p>	<p>יקרטע גון לקבלה בציצוי בגבורתא</p>
<p>The Creator slays them with his great sword, (B.B. 74b,75a)</p>	<p>מקרב לה ברניה בחרבה ברברבותא</p>
<p>And prepares a banquet for the righteous, (VaYiqra Rabbah – 11:3) אמר רבי יודן ברבי שמעון כל בהמות ולויטן הן קניגין של צדיקים לעתיד לבוא, וכל מי שלא ראה קניגין של אמות העולם בעולם הזה, זוכה לראותה לעולם הבא, כיצד הם נשחטים, בהמות נותן ללויטן בקרניו וקורעו, ולויטן נותן לבהמות בסנפיריו ונוחרו. וחכמים אומרים זו שחיטה כשרה היא, ולא כד תנינן הפל שוחטין ובפל שוחטין ולעולם שוחטין חוץ ממגל קציר, והמגרה, והשנים, מפני שהן חונקין. אמר רבי ישעיה נא, אבין בר פהנא אמר הקדוש ברוך הוא תורה חדשה מאתי תצא, חדוש תורה מאתי: (ד) תצא. אמר רבי ברקיה בשם רבי יצחק אריסטון עתיד הקדוש ברוך הוא לעשות לעבדיו הצדיקים</p>	<p>ארסטון לצדיקי יתקן ושרותא</p>

<p>לְעֵתִיד לְבוֹא וְכָל מִי שֶׁלֹּא אָכַל נְבִלוֹת בְּעוֹלָם הַזֶּה זֹכֶה לְרֵאוֹתוֹ לְעוֹלָם הַבָּא, הֲדָא הוּא דְכְּתִיב וְחֵלֶב נְבִלָה וְחֵלֶב טְרֵפָה יַעֲשֶׂה לְכָל: (ויקרא ז, כד) מְלֹאכָה וְאָכַל לֹא תֹאכְלֶהוּ, בְּשִׁבִיל שְׂתֹאכְלוּ מִמֶּנּוּ לְעֵתִיד לְבוֹא, לְפִיכָּהּ מִשָּׂה מְזֵהִיר לְיִשְׂרָאֵל וְאוֹמֵר זֹאת הַחֲטִיָּה אֲשֶׁר תֹּאכְלוּ: (ויקרא יא, ב) לָהֶם.</p>	
<p>Who sit in rows at tables of precious stones, Yeshayahu 54:2 v”samti kadkod...</p>	<p>מִסְתַּרִּין עָלַי תְּפִי דְכְּכֹדֵד וְגוֹמְרָתָא</p>
<p>While before them there flow streams of balsam, (See Taanit 25a)</p>	<p>נְגִידִין קָמִיָּהוּן אֶפְרָסִמוֹן נִהְרָתָא</p>
<p>§ The Gemara relates more stories of desperately poor righteous individuals. Rabbi Elazar ben Pedat was hard-pressed for money. Once an act of bloodletting was performed on him, but he did not have anything to taste afterward. He took a clove of garlic and put it in his mouth. His heart became weak and he fell asleep. The Sages came to inquire about his welfare. They saw him weeping and laughing, and a ray of light was shining from his forehead.</p>	<p>רבי אלעזר בן פדת דחיקא ליה מילתא טובא. עבד מלתא ולא הנה ליה מידי למטעם, שקל ברא דתומא ושדנייה בפומיה, חלש לביה ונים. אזול רבנן לשיולי ביה, סזויה דקא בכי וסנייה, ונפק צוציתא דנורא מאפותיה.</p>
<p>When he awoke they said to him: What is the reason that you were laughing and crying? He said to them: The reason is that in my dream the Holy One, Blessed be He, was sitting with me, and I said to Him: Until when will I suffer such poverty in this world? And He said to me: Elazar, My son, is it more convenient for you that I return the world to its very beginning? Perhaps you will be born in an hour of sustenance and not be poor.</p>	<p>כי אתער, אמרו ליה: מאי טעמא קבכית וסזיכת? אמר להו: דהנה יתיב עמי הקדוש ברוך הוא, ואמרי ליה: עד מתי אצטער בהאי עלמא? ואמר לי: אלעזר בני, ניתא לך דאפכיה לעלמא מרישא, אפשר דמתילדת בשעתא דמזוגי.</p>
<p>I said before Him: You suggest doing all this, to return the world to its beginning, and even then is it only a possibility that things will be different, not a certainty? I said to Him: Are the years that I have already lived more numerous, or are that I will live more numerous? He said to me: Those years that</p>	<p>אמרי לקמיה: כולי האי, ואפשר? אמרי ליה: דחזי טפי או דחזינא? אמר לי: דחזית. אמרי לקמיה: אם כן, לא בעינא.</p>

<p>you have lived are greater. I said before Him: If so, I do not want You to recreate the world for the sake of a brief few years.</p>	
<p>He said to me: As a reward for saying: I do not want, I will give you in the World-to-Come <u>thirteen rivers of pure balsam oil</u> as large as the Euphrates and the Tigris for you to enjoy. I said before Him: This and no more? He said to me: But if I give you more, what will I give to your colleagues? I said to Him: And do I request this from a person, who does not have enough? You are omnipotent. He playfully snapped His finger [askutla] on my forehead and said to me: Elazar, my son, My arrows I cast upon you, My arrows. This touch caused the ray of light to shine from his forehead.</p>	<p>אמר לי: בהאי אגרא דאמרת "לא בעינא" יהיבנא לך לעלמא דאתי תליסרי נהרוותא דמשקא אפרסמון דכנין כפרת ודיגלת, דמענגת בהו. אמרי לקמיה: האי ותו לא? אמר לי: ולתברך מאי יהיבנא? אמרי ליה: נאנא מגברא דלית ליה בעינא? מתנין באסקוטלא אפומאי, נאמר לי: אלעזר ברי, גרו בך גירי.</p>
<p>And they indulge themselves and drink full cups Why full? See the Yoma 76a – Abaya said: The cup of David in the future will have a volume of 221 logim – why, the pasuk in Tehillim 23 – v'cosi revaya – revaya in gematria is 221.</p>	<p>ומתפנקי ורוו בכסי רניתא</p>
<p>Of the precious old wine preserved in vats. Amos 9:13 – the mountains will drip good and sweet wine (from their orchards) Beraishit 49:13 Avoda Zara 72 Berachos 34b – R. Yehoshua Ben Levi – wine preserved since the 6 days of creation. The grapes are from before the curse HaShem places on the Land after the Sin. Not affected by the Mabul. The most special wine. Match Levi: the exceeding goodness set aside for Tzaddikim in the future.</p>	<p>חמר מרת דמבראשית נטיר בי נענתא</p>
<p>Earlier, Rabbi Yoḥanan said that there is a reward referred to in the verse: “No eye has seen it.” The Gemara asks: What is this reward about which it is said: “No eye has</p>	<p>מאי "עין לא ראתה"? אמר רבי יהושע בן לוי: זה יין המשומר בענביו מששת ימי בראשית. רבי שמואל בר נתנאי אמר: זה עין, שלא שלטה בו עין כל בריה.</p>

<p>seen it"? Rabbi Yehoshua ben Levi said: That is the wine that has been preserved in its grapes since the six days of creation and which no eye has ever seen. Rabbi Shmuel bar Nahmani said: That is Eden, which no creature's eye has ever surveyed.</p>	
<p>Lest you will say: Where was Adam the first man? Wasn't he there and didn't he survey Eden? The Gemara responds: Adam was only in the Garden of Eden, not in Eden itself.</p>	<p>שָׁמָא תֵאמֵר: אָדָם הָרֵאשׁוֹן הֵיכָן הָיָה? בְּגֵן.</p>
<p>And lest you will say: It is the Garden and it is Eden; two names describing the same place. That is not the case, as the verse states: "And a river went out from Eden to water the Garden" (Genesis 2:10). Obviously, the Garden exists on its own and Eden exists on its own.</p>	<p>וְשָׁמָא תֵאמֵר: הוּא גֵן, הוּא עֵדֵן, תְּלִמוּד לֹוֹמֵר: "וַיֵּצֵא מֵעֵדֵן לְהַשְׁקוֹת אֶת הַגֵּן", גֵּן לְחֵד וְעֵדֵן לְחֵד</p>
<p>(Chiddushei Agados) זה יין המשומר כו'. מלת מורה סו"ד על בגימטריא (סנהדרין לה.) ומשומר בענביו מששת כו' הוא רמז שאותו יין הוא דבר רוחני יין יש מאין דומה לאותן ענבים דימי בראשית שנבראו יש מאין משא"כ הענבים שנטעו אח"כ שהם יש מיש והיינו עין לא ראתה קודם הבריאה שהיה אין זולת אלהים ומ"ד זה עדן שלא שלטה כו' שהוא מקום רוחני דאפילו אדם קודם שחטא שנאמר בו אני אמרתי אלהים אתם וגו' לא זכה לראותו והוא העוה"ב שאמרנו בפרק היה קורא (ברכות יז.) דצדיקים יושבין כו' ונהנין ומתעדנין מזיו השכינה ודו"ק</p>	<p>Written by the Maharshal – R. Shmuel Eliezer Edels (1555-1631- Poland)</p>

P.S. The Israel Naval Service during its history has commissioned three of its submarines with the name Livyatan – the most recent in 2014.

Conclusion

- 1) Part of the Shevach of Am Yisrael is the confidence that we'll make it to Olam HaBa
- 2) Livyatan represents chaos or disorder in our world – the Messianic Era may end that
- 3) If we need to look for an event that will guide us, focus us, look no further than Matan Torateynu