

## HAFTARAH OF B'REISHIT

ISAIAH 42: 5 ff.

<p>(5) Thus says God, Hashem, He who <b>created the heavens</b> and stretched them forth, who <b>spread forth the earth</b> and that which comes out of it, who gives breath to the people upon it and spirit to those that walk there, (6) "I, Hashem, have called you in righteousness, and have taken hold of your hand, and kept you, and set you for a covenant of the people, for a light for the nations, (7) to open the blind eyes, to bring out the prisoners from the dungeon, and those that sit in darkness out from the prison. (8) <b>I am Hashem, that is My name; and My glory I will not give to another, or My praise to graven images.</b> (9) Behold, the former things have come to pass and I declare new things; before they spring forth, I tell you of them." (10) Sing to Hashem a new song and His praise from the end of the earth. You that go down to the sea, and all that is there, the isles and their inhabitants. (11) Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits. Let the inhabitants of Sela exult; let them shout from the top of the mountains. (12) Let them give glory to Hashem and declare His praise in the islands. (13) <b>Hashem will go forth as a mighty man. He will stir up jealousy like a man of war. He will cry, yes, He will shout aloud. He will prove Himself mighty against His enemies.</b></p>	<p>(ה) כֹּה אָמַר הָאֱלֹהִים יְיָ בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם רִקְעַת הָאָרֶץ וְצֹאצְאֶיהָ נָתַן נְשָׁמָה לְעַם עָלֶיהָ וְרוּחַ לְהִלְכִים בָּהּ. (ו) אֲנִי יְיָ קִרְאתִיךָ בְצִדֶק וְאַחֲזַק בְּיָדְךָ וְאַצְרֶךָ וְאַתָּנֶךָ לְבְרִית עִם לְאוֹר גּוֹיִם. (ז) לִפְקֹחַ עֵינַיִם עֹרֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבַּיִת כְּלָא יֹשְׁבֵי חֹשֶׁךְ. (ח) אֲנִי יְיָ הוּא שְׁמִי וְכִבְדֹּדִי לְאַחַר לֹא אֶתֶן וְתִהְיֶה לִפְסִילִים. (ט) הָרֵאשֹׁנוֹת הִנֵּה בָאוּ וְחֲדָשׁוֹת אֲנִי מְגִיד בְּטָרֶם תִּצְמַחְנָה אֲשֶׁמִיעַ אֶתְכֶם. (י) שִׁירוּ לִי יְיָ שִׁיר חֲדָשׁ תִּהְלֹתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֵאוּ אֵימִים וְיִשְׁבִּיהֶם. (יא) יִשְׂאוּ מְדָבָר וְעָרֵיו חֲצִרִים תִּשָּׁב קֶדֶר יִרְנֹו יֹשְׁבֵי סֶלַע מְרֵאשׁ הַרִים יִצְוּחוּ. (יב) יִשְׁיִמוּ לִי כְבוֹד וְתִהְלֹתוֹ בְּאֵימִים יִגִּדוּ. (יג) יְיָ כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעִיר קִנְיָאָה יִרְעֵ אֵף יִצְרִיחַ עַל אֵיבָיו יִתְגַּבֵּר.</p>
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בראשית א (כא) וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה | הַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב:

God created the **great sea creatures**, every living creature that creeps which the waters swarmed forth, of all kinds, and every winged bird of every kind. God saw that it was good.

### PSALMS 74

<p>(12) Yet God is my King of old, working salvation in the midst of the earth. (13) You broke the sea in pieces by Your strength; You shattered the heads of the <b>sea-monsters</b> in the waters. (14) You crushed the heads of <b>leviathan</b>. You gave him as food to the folk inhabiting the wilderness. (15) You cleaved fountain and brook. You dried up ever-flowing rivers. (16) The day is Yours, the night also is Yours. You have established luminary and</p>	<p>(יב) וְאֱלֹהִים מִלְכִי מִקֶּדֶם פָּעַל יְשׁוּעוֹת בְּקֶרֶב הָאָרֶץ. (יג) אֶתְּךָ פִּוֶּרְרַת בְּעֶזֶךָ יָם שִׁבְרַת רְאשֵׁי תַנִּינִים עַל הַמַּיִם. (יד) אֶתְּךָ רִצְצַת רְאשֵׁי לִוְיָתָן תִּתְּנֵנוּ מֵאֵכֶל לְעַם לְצִיִּים. (טו) אֶתְּךָ בְּקִעַת מַעֲיָן וְנָחַל אֶתְּךָ הוֹבֵשֶׁת נְהָרוֹת אֵיתָן. (טז) לְךָ יוֹם אֵף לְךָ לַיְלָה אֶתְּךָ הַכִּינּוֹת מֵאוֹר וְשֶׁמֶשׁ. (יז) אֶתְּךָ</p>
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sun. (17) You have set all the borders of the earth. You have made summer and winter.	הַצַּבֶּתְךָ כָּל גְּבוּלוֹת אֶרֶץ קִיץ וְחֹרֶף אֶתָּה יִצְרָתָם.
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ISAIAH 27

On that day, with His hard and great and strong sword, Hashem will punish <b>leviathan the fleeing serpent</b> , and <b>leviathan the tortuous serpent</b> ; and He will slay the <b>dragon</b> that is in the sea.	(א) בַּיּוֹם הַהוּא יִפְקֹד יְיָ בְּחַרְבּוֹ הַקָּשָׁה וְהַגְּדוֹלָה וְהַחֲזָקָה עַל לְוִיָּתָן נָחֵשׁ בָּרַח וְעַל לְוִיָּתָן נָחֵשׁ עֲקָלְתוֹן וְהָרַג אֶת הַתַּנִּינִן אֲשֶׁר בַּיָּם.
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רש"י בראשית א':כ"א

**הַתַּנִּינִם הַגְּדוֹלִים** – דגים גדולים שבים. ובדברי אגדה: הוא **לוֹיָתָן וּבֵן זֹוּגוֹ**, שבראם זכר ונקבה ושחטה לנקבה ומלחה לצדיקים, שאם יפרו וירבו לא יתקיים העולם לפניהם.

THE HUGE CREATURES – the **large fishes that are in the sea**; and according to the statement of the Agada (Bava Batra 74b) it means here the **Leviathan and its consort** which He created male and female. He, however, killed the female and preserved it in salt for the benefit of the righteous in the time to come, for had they been permitted to be fruitful and to multiply the world could not have endured because of them.

The disappearance of the second *yod* from the word *tanninim* symbolized, to the Aggadah, the disappearance of one of the original pair of Leviathan. Its identification as the female of the species is probably arbitrary, although some medieval discussion focuses on why God didn't either slay the male, or render it impotent. Regarding its preservation for consumption by the righteous in the future, this would appear to derive from Psalms 74:14.

May it be Your will, LORD our God and God of our fathers, that as I have fulfilled [Your commandment] and sat in this Sukka, so next year may I have the privilege of sitting in the Sukka made of the skin of Leviathan.	On the last day of סוכות on leaving the סוכה: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ כְּשֵׁם שֶׁקִּימַמְתִּי וַיִּשְׁבַּתִּי בְּסֻכָּה זוֹ כֵּן אֲזַכֶּה לְשָׁנָה הַבָּאָה לֵישֵׁב בְּסֻכַּת עוֹרוֹ שֶׁל לְוִיָּתָן.
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In the Babylonian creation epic, *Enuma Elish*, Tihamat (**תהום**) is a sea serpent or dragon who personifies saltwater. Tihamat is married to Apsu, who personifies freshwater (הַמַּיִם אֲשֶׁר מִתַּחַת לָרְקִיעַ ... הַמַּיִם אֲשֶׁר מֵעַל לָרְקִיעַ).

**Tiamat is the main antagonist in the story. She creates an army of **monsters** to fight against the younger gods. The monsters include:**

- Musmahhu, Usumgallu, and Basmu: Three horned snakes
- Umu-dabrutu: A raging storm
- Mushussu: A **snake-dragon**

Tiamat is eventually destroyed by the god Marduk, who splits her body in half. Marduk uses Tiamat's corpse to create the world.



### Were *Tannin* and Leviathan Dinosaurs?

Dinosaurs, from the evidence of their fossils, were extremely large reptilians that existed during the prehistoric age. If they had continued to increase, unabated, they would probably have placed the world – as we know it – in constant, mortal danger. Earth was spared such jeopardy by their sudden extinction.

Leviathan, according to the fragments of biblical references and Aggadah that we have assembled, were large reptilians that existed during the prehistoric age. If they had continued to procreate, unabated, they would have placed the entire world in jeopardy. Fortunately, however, God foresaw this danger and preempted it by slaying the female of the species, thereby rendering it practically extinct.

Were they one and the same? From the perspective of the Torah it is not of paramount importance to either confirm or deny their identity, but to recognize that whatever they were, they owed their existence and extinction solely to the will of God. Whether the *tanninim* were dinosaurs or other gargantuan creatures, they did not coexist with God nor preexist creation, but they were created by Him within the same context in which all other animals, fish, and birds were created.

With final regard to the liturgical reference to a sukkah constructed from **the hide of Leviathan**, it is possible that this is a derivative of the identification of the Sukkot holiday, in Zekhariah 14, as one which will become *de rigeur* even for non-Jews. It would be a kind of poetic justice to have the hide of the mythological monster on display in the form of a sukkah providing shelter to the righteous, as the symbol of the universal acknowledgment of the validity of monotheism and the ultimate disavowal of mythology.

כלי יקר ויקרא פרשת ויקרא פרק ב

(יג) "וכל קרבן מנחתך במלח תמלח."

Observing that salt can be both a preservative and a destructive, he explained its purpose:

כדי להמליך את הקב"ה על כל ההפכים הנראין בעולם וגרמו לרבים לצאת למינות לומר מהתחלה אחת לא יצאו שני הפכים.

To crown God over all the apparent opposites in the world that have caused many to adopt a heretical position saying that opposites cannot emanate from one source.

### The Haftarah of Shabbat immediately preceding Rosh Chodesh

X

### שמואל א ב'

soul. (18) And Jonathan said unto him: **Tomorrow is the new moon**; and thou wilt be missed, thy seat will be empty. (19) And in the third day thou shalt hide thyself well, and come to the place where thou didst hide thyself in the day of work, and shalt remain by the stone Ezel. (20) And I will shoot three arrows to the side-ward, as though I shot at a mark. (21) And, behold, I will send the lad: Go, find the arrows. If I say unto the lad: Behold, the arrows are on this side of thee; take them, and come; for there is peace to thee and no hurt, as the Lord liveth. (22) But if I say thus unto the boy: Behold, the arrows are beyond thee; go thy way; for the Lord hath sent thee away. (23) And as touching the matter which I and thou have spoken of, behold, the Lord is between me and thee for ever.' (24) So David hid himself in the field; and when the new moon was come, the king sat him down to the meal to eat.

(יח) וַיֹּאמֶר לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקְדָתָּ כִּי יִפְקֹד מוֹשְׁבֶדָּךְ. (יט) וְשִׁלְשֶׁת תֵּרַד מְאֹד וּבֹאֲתָ אֶל הַמָּקוֹם אֲשֶׁר נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֵׂה וַיִּשְׁבֶּתָּ אֲצֶל הָאֲבֹן הָאֵזֶל. (כ) וְאֲנִי שִׁלְשֶׁת הַחֲצִים צִדָּה אֹרֶה לְשַׁלַּח לִי לְמִטְרָה. (כא) וְהִנֵּה אֲשַׁלַּח אֶת הַנְּעָר לְךָ מִצָּא אֶת הַחֲצִים אִם אָמַר אָמַר לְנְעָר הִנֵּה הַחֲצִים מִמֶּדָּ וְהִנֵּה קָחְנוּ וּבֹאֵה כִּי שְׁלוֹם לְךָ וְאִין דְּבַר חַי יי. (כב) וְאִם כֹּה אָמַר לְעֵלָם הִנֵּה הַחֲצִים מִמֶּדָּ וְהִלָּאָה לְךָ כִּי שִׁלַּחְךָ יי. (כג) וְהִדְבַר אֲשֶׁר דִּבַּרְנוּ אֲנִי וְאַתָּה הִנֵּה יי בֵּינִי וּבֵינְךָ עַד עוֹלָם. (כד) וַיִּסְתַּר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ [אֵל] (על) הַלֶּחֶם לְאֹכֹל. (כה) וַיֵּשֶׁב הַמֶּלֶךְ עַל מוֹשְׁבּוֹ כַּפַּעַם בַּפַּעַם אֶל מוֹשֵׁב הַקִּיר וַיִּקָּם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שְׂאוּל וַיִּפְקֹד מְקוֹם דָּוִד. (כו) וְלֹא דִבַּר שְׂאוּל מְאוּמָה בְּיוֹם הַהוּא כִּי אָמַר

מלכים ב' ד' (כג) וַיֹּאמֶר מְדוּעַ [אֵת] [אתי] [הַלֵּכְתָּ] [הלכתי] אֵלָיו הַיּוֹם לֹא־חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שְׁלוֹם:

And he said: Wherefore wilt thou go to him today? it is neither **new moon** nor **sabbath**. And she said: 'It shall be well'.

ישעיהו א' (יג) לֹא תוֹסִיפוּ הֵבִיא מִנְחַת־שׂוֹא קִטְרֶת תוֹעֵבָה הִיא לִי חֹדֶשׁ וְשַׁבָּת קָרָא מְקָרָא לֹא־אוּכַל אֲוֹן וְעֲצָרָה:

Bring no more vain oblations; It is an offering of abomination unto Me; **New moon** and **sabbath**, the holding of convocations— I cannot endure iniquity along with the solemn assembly.

(יד) חֹדְשֵׁיכֶם וּמוֹעֲדֵיכֶם שֹׁנְאָה נַפְשִׁי הֵיוּ עָלַי לְטָרַח נְלֹאִיתִי נְשֹׂא:

Your **new moons** and your **appointed seasons** My soul hateth; They are a burden unto Me; I am weary to bear them.

עמוס ח'ה) לֹא־אֵמַר מֵתִי יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבְּרָה שֹׁבֵר וְהַשַּׁבָּת וְנִפְתַּח־הַבַּר לְהַקְטִין אִיפֹה וְלִהְגִּדֵּל שֶׁקֶל וְלַעֲנֹת מֵאֲזִנֵּי מְרָמָה:

Saying: 'When will the **new moon** be gone, that we may sell grain? And the **sabbath**, that we may set forth corn? Making the ephah small, and the shekel great, And falsifying the balances of deceit;

ישעיהו ס"ו (כג) וְהָיָה מִדֵּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי־שַׁבָּת בְּשַׁבְּתוֹ בָּזָא כְּלַבְשֹׁר לְהַשְׁתַּחֲוֹת לְפָנָי אָמַר ה':

And it shall come to pass, That from one **new moon** to another, And from one **sabbath** to another, Shall all flesh come to worship before Me, Saith the Lord.

#### משנה סנהדרין ח:ב

מֵאִימְתֵי חֵיב, מִשִּׂיאֲכַל טְרִטִימַר בְּשֹׁר וְיִשְׁתָּה חֲצִי לֶגַּז יֵינן הָאִיטְלָקִי. רַבִּי יוֹסֵי אוֹמֵר, מִנָּה בְּשֹׁר וְלֶגַּז יֵינן. אֲכַל בְּחִבּוּרַת מִצּוּה, אֲכַל בְּעִבּוּר הַחֹדֶשׁ, אֲכַל מִעֶשֶׂר שְׁנֵי בִירוּשָׁלַיִם...

**From when** is a stubborn and rebellious son **liable? From when he eats a tarteimar of meat and drinks a half-log of Italian wine. Rabbi Yosei says:** From when he eats a **maneh of meat and drinks a log of wine**. The mishna now lists a series of conditions concerning his eating and drinking. If **he ate** these items **with a group** assembled for the performance of a **mitzva**, or **he ate** them at **a meal celebrating the intercalation of a month**, or **he ate** the items when they had **second tith** status, in Jerusalem...

#### משנה ראש השנה ב:ה

חֲצַר גְּדוּלָה הָיְתָה בִירוּשָׁלַיִם, וּבֵית יַעֲזֶק הָיְתָה נִקְרָאת, וְלִשְׁם כָּל הָעֵדִים מִתְּכַנְסִים, וּבֵית דִּין בּוֹדְקִין אוֹתָם שָׁם. וְסַעֲוֹדוֹת גְּדוּלוֹת עוֹשִׂין לָהֶם בְּשִׁבִיל שִׁיְהוּ רְגִילִין לְבֹא.

There was a large courtyard in Jerusalem, and it was called Bet Yaz;ek. There all the witnesses used to assemble, and the court would examine them there. They would make large feasts for them there so that they would have an incentive to come.

שלחן ערוך אורח חיים ת"ג:

מצוה להרבות בסעודת **ראש חודש**.

It is a mitzvah to feast a lot on **Rosh Hodesh**.