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Tannin - Dragon

By Rabbi Dr. Hillel ben David (Greg Killian)

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In this study I would like to examine several things that have to do with serpents, whether they be nachash, tannin (AKA tanin), tannim, taneen, or teli. These various Hebrew words all speak to different critters and some are quite amazing. They are all weird.[[1]](#footnote-1)

Everything in Torah, reality, and especially Torah interpretation, is essentially *quantum* in nature. The *perception of the individual* is what creates the subjective reality. Thus, how the Torah is to be interpreted is a matter that is in the eye of the beholder.

Avot d’Rabbi Natan teaches that there are eight different words in the Tanach that are translated as ‘serpent’:

**Nachash** [נחש] (‘serpent’),

**Saraph** שרף (‘fiery serpent’),

**Tanin** תנין [‘dragon’?],

**Tzefa / Tzifoni** צפענים / צפעוני (‘basilisk’),

**Efeh** אפעה (‘viper’),

**Akhshuv** עכשוב (‘asp’),*[[2]](#footnote-2)*

**Peten** **פֶתֶן** (‘deaf asp’),

**Shefifon** **שְׁפִיפֹן** (‘horned snake’)

*This next section was written*

*by Reuven Chaim Klein.*

The Malbim explains that **tzefa** is an especially poisonous snake because even its excrement is venomous (in Modern Hebrew it means “viper”). Rashi (to Isaiah 59:5) explains that tzifoni is an “evil snake”, while efeh is a “completely evil snake”, which can portend only bad. As mentioned earlier, Rashi understands that a tzefa is the type of snake which can no longer be charmed. Nonetheless, Radak (there) says that tzifoni and efeh are two words for the same thing.

When talking about the **efeh**,[[3]](#footnote-3) Rashi and Mahari Kara explain that there are only two of them in the world — a male and a female — and that they reproduce only once every seventy years. Ibn Parchon explains that efeh is the female **Seraf**-**nachash**, which is shorter and thicker than its male counterpart, but its venom is more potent. Interestingly, Rabbi Shalom Buzaglo (1700-1780), a Moroccan Kabbalist, writes in Hadrat Melech (a commentary to the Zohar) that efeh is the male snake, while nachash is the female snake. Nonetheless, an earlier Polish Kabbalist named Rabbi Natan Nata Shapiro (1585-1633) writes in his work Megaleh Amukot that the two words for snake represent the male and female forces of evil, with efeh representing the female force of evil and nachash representing the male force of evil (in consonance with Ibn Parchon’s understanding).

The Midrash says that an **efeh** is a snake called an *eches* (it is unclear in which language), which was believed to have the ability to kill a flying bird by just looking at its shadow. In Modern Hebrew eches is an adder or rattlesnake. Rabbi Shlomo Pappenheim of Breslau (1740-1814) explains that the letters PEH-AYIN, which make up part of the root of the word efeh, always denotes consistency (in movement or sound). In the case of the efeh-snake, that consistency is expressed in the rattling sound emitted by the rattlesnake. Rabbi Avigdor the Frenchman (a 14th century commentator) writes that this is the type of snake which G-d sent to punish the Jews in the wilderness.

The word **akhshuv** is a hapax legomenon in the Bible because that venomous creature only appears once, in Psalms 140:4. Some commentators explain that it is the type of snake who spits out its poison, while others explain that that akhshuv is not a snake at all but some other poisonous creature (e.g., a spider, which is an achavish in Hebrew).

Rabbi Shlomo Aharon Wertheimer (1866-1935) clarifies the exact meaning of the word *peten* by comparing it to nachash. He argues that while the word nachash implies a snake which can be charmed, peten, on the other hand, is a snake who is immune to the effects of snake-charming and continues to remain dangerous.[[4]](#footnote-4)

The first thing to note is that nachash, tannin, tannim, and teli are all different words and therefore these are all different critters. This becomes quite confusing when, for example, Rashi says that a tannin, in one place, is defined as ‘nachash’.[[5]](#footnote-5) Never the less, there is much to understand, but these are all different critters.

The Vilna Gaon writes that nachash is to land as tanin is to sea. This analogy suggests that the word nachash refers to a land snake, while tanin refers to a sea snake (possibly an eel or something similar). On the other hand, Rashi[[6]](#footnote-6) simply writes that a tanin is simply a big fish. Contrary to popular belief, the word akalaton does not actually mean snake, but means “coiled”, and serves as a description of a type of sea serpent. The prophet Isaiah[[7]](#footnote-7) refers to the “coiled snake” (nachash akalaton) and the “straight snake” (nachash bariach), which the Talmud[[8]](#footnote-8) interprets as referring to the female and male Leviathans respectively.

The last word for snake, **shephiphon**, appears once in the Bible[[9]](#footnote-9) and is described by the Jerusalem Talmud[[10]](#footnote-10) as resembling a single hair. Rabbi Yaakov Tzvi Mecklenburg (1785-1865) writes that the root of the word shephiphon is the bilateral root SHIN-PEH, which is associated with closeness and attachment between entities (for example, the word shifshuf refers to “rubbing”). In the case of the snake it ambulates by wiggling and crawling on the ground, with its body always touching the floor. Rabbi Aharon Marcus (1843-1916) argues that the Hebrew word shephiphon is related to the Akkadian word shepu which means “foot” and is representative of the Hebrew language phenomenon in which words can have polar-opposite meanings. So although in Akkadian — the lingua franca of the ancient word — shepu meant “foot”, in Hebrew, it actually refers to the footless serpent.

Rabbi Yechiel Heilpern (1660-1742) cites the work Sefer HaChachmah, ascribed to the late 12th century Asheknazic scholar Rabbi Elazar Rokeach of Worms, which presents the differences between all the different words for snake. Parts of this explanation are cited in the commentary to the Torah also ascribed to Rabbi Elazar Rokeach. He writes that a nachash is specifically a yellowish-greenish snake whose color resembles saffron and whose bite is fatal. A nachash is a long snake, while, by contrast, a **shephiphon** is a small snake. (Rabbi Yaakov Yisroel Stahl points out that Rokeach’s commentary apparently contradicts itself because it also says that shephiphon is a large snake, while **nachash** is a smaller snake.) Interestingly, Rabbi Wertheimer adds that the letter NUN at the end of the word shephiphon implies that the creature in question must be something small. Nonetheless, appending a VAV-NUN to words does not always serve as a diminutive. The word peten focuses on the advanced age of a snake, while efeh refers to an extremely old snake that is also large. **Tzefa** is a flying **Seraf** and has multiple tails. Rabbi Wertheimer also cites this explanation and argues that it is based on the otherwise undecipherable passage in Avot d’Rabbi Natan.

*End Reuven Chaim Klein comments*

It is important to understand that the English translation is unimportant. The Tanach says תַּנִּין, then it is a tannin that we are looking at. Not a dragon, or a serpent, or a crocodile, or anything except a tannin.

The forces of the watery chaos, called Yam, Nahar, Leviathan, Rahab, or Tannin, are either destroyed or put under restraint by God.

The Malbim explains that tzefa is an especially poisonous snake because even its excrement is venomous (in Modern Hebrew it means “viper”). Rashi[[11]](#footnote-11) explains that Tzifoni is an “evil snake”, while efeh is a “completely evil snake”, which can portend only bad. As mentioned earlier, Rashi understands that a tzefa is the type of snake which can no longer be charmed. Nonetheless, Radak (there) says that tzifoni and efeh are two words for the same thing.

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In the Septuagint, the δράκων occurs c. 35×. It is first found with the meaning “snake” - Shemot (Exodus) 7:9-12 [3×] and Debarim (Deuteronomy) 32:33 - as the rendering of תַּנִּין. This Hebrew word is always translated using δράκων when it has this sense.[[12]](#footnote-12) In addition, δράκων was chosen to render various other Hebrew terms, לִוְיָתָן “Leviathan”.[[13]](#footnote-13)

**Tannin – Dragon, serpent, crocodile - תַּנִּין**

We all know what a serpent is, but what exactly is a “tannin”? The tannin is the name given to a new dolphin class submarine belonging to the Israeli navy. Probably the submarine like the biblical tannin namesake is an awesome predator.

The Septuagint often translates *tannin* as δράκων (*drakōn*)—the Greek word for dragon.

The nun "תַּנִּין" appears 14 times in Tanach,[[14]](#footnote-14) always referring to some type of living creature, although its exact identification is unclear.[[15]](#footnote-15) In about half of the verses it is associated explicitly with the water,[[16]](#footnote-16) while in others it parallels a פתן, commonly understood to be a venomous snake.[[17]](#footnote-17) I will explore each of these 14 instances as sub-headings.

(The word tanim, תַּנִּים, also occurs 14 times in the Hebrew Bible. In 10 of those occurrences it means “jackals”. But it is used as an alternate spelling of tanin in Isaiah 13:22 (snakes), Ezekiel 29:3 and 32:2 (crocodiles or sea monsters), and Psalm 44:20 (sea monsters)

The "תַּנִּין" is variously described as big, mighty, primeval, and capable of eating others, leading to several suggested identifications:

**1. Sea creature or monster, perhaps a crocodile**

**2. Serpent[[18]](#footnote-18)**

**3. Dragon[[19]](#footnote-19)**

Tannin is often linked to the sea monsters Leviathan and Rehab. In Kabbalah – A blind, cosmic dragon called Tanin’iver[[20]](#footnote-20) is Lilith’s steed.

In Jewish tradition, mythical beasts like the dragon are messianic creatures from the zohar.

Teli(dragon). Holy Dragons or Seraphim. They are the *Watchers* over humanity. They are those refered to in the Isaiah: singing "Holy Holy Holy Adonay Tzevaoth. The Heavens and Earth are full of His glory." The crown is the sefira of Keter, representing the Ein Sof (Limitlessness) and and a sign of knowledge.

Ezekiel’s Hebrew word for “dragon” is tannim. It’s the same word that, in its more common spelling tannin, is used in Genesis 1:21, “And God created great whales”. “Whales” is how the King James Bible translates it; the Revised Standard Version prefers “great sea monsters”. The King James’s translators had solid Jewish tradition to back them up.

I am going to start with what first attracted my attention, the tannin. The first amazing aspect of this critter is that it is the only specific living thing that was created besides man. Note also that God did not make plant, sea, or animal life directly but commanded the water and ground to bring them out. Man and tannin were created (‘bara’) directly by God, ex nihilo.[[21]](#footnote-21)

The first amazing aspect of this tanin is that it is the only specific living thing that was created besides man. Note also that God did not make plant, sea, or animal life directly but commanded the water and ground to bring them out. Man and tannin were created (‘bara’) directly by God, ex nihilo.[[22]](#footnote-22)

It explicitly tells us that tannin were CREATED – bara - וַיִּבְרָא, along with man! Of all the creatures in the narrative, only the *tanninim* are referred to by name, as we can see from the following pesukim:

***Bereshit (Genesis) 1:1*** *In the beginning God* ***created*** בָּרָא *the heaven and the earth.*

***Bereshit (Genesis) 1:21*** *And God* ***created* וַיִּבְרָא** *great sea monsters -* אֶת-הַתַּנִּינִם *and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.*

***Bereshit (Genesis) 1:27*** *So God* ***created*** וַיִּבְרָא *man in his own image, in the image of God* ***created*** *he him; male and female* ***created*** *he them.*

Ibn Ezra tells us in his commentary on Genesis: The meaning of bara[[23]](#footnote-23) is to cut or to set a boundary. The intelligent person will understand what I am alluding to.[[24]](#footnote-24)

A tannin / tanniyn / tanin can mean a snake, or it can mean an alligator, or, in some contexts, it can refer to a whale or a dragon. the snake seems to have a dual identity: as a snake and as a sea monster, a *tannin* and a *nachash.* As the Kli Yakar says a tannin is the same as a nachash. The only difference is that a tannin lives in the sea and a nachash lives on land. (This is weird as a snake cannot live in the water and a sea monster cannot live on land. One swims and the other slithers.)

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**Rabbi David Fohrman:** Let's say Paro just saw water at the Reed Sea. So he sees water and he sees Jews gliding through water and he's stuck in this watery mess. So the answer for him is when he looks at the Jews, I want to argue, what does he see? He sees a *tanin*. He sees "*betoch hayam*" (into the water) and because he sees into the water, what do the Jews look like to him? They look like a *tanin*. A *tanin* is a sea monster. That's what the Jews are. A sea monster is indigenous to the ocean; it's a creature that effortlessly glides -- it's a huge snake-like thing that effortlessly glides through the bottom of oceans. That's exactly what we were and that's why for him, the staff turned into a *tanin*. Later, when he recoils from that, that's why the Jews are a *tanin*. He's recoiling and his sense that we're a *tanin* is what convinces him that God is fighting for us.

**Rabbi David Fohrman**: We'll get to that. So for Moses we're a snake. Look, let's answer that. The answer is, is because for us, what was the experience? Dry land. What is a tanin on dry land? A snake, right? That's the dichotomy. So for Moses -- it depends what you're looking at. If you're Moses, you're looking at a snake, right? If I'm doing it as Moses -- if I'm the observer, then what I see is a snake. If I'm Pharaoh and I'm the observer, I see a tanin. That's why for Moses, it's thrown to the ground, because where does a snake live? A snake goes on dry land. But how come there's no eretz (ground) in the palace? The answer is because it's not a miniature recreation of land, it's a miniature recreation of sea, of Pharaoh's experience. Pharaoh's experience is it never hits the ground. The staff turns into a tanin that's going through water. There is no ground. That's how you explain all the dichotomies.

Rabbi David Fohrman: The bottom line is there's these two different experiences. The Jews, from their own perspective, are a snake, from the Egyptian perspective, they're a tanin.

1160 is a gematria of the word Tanin תנין snake or dragon when using the final letter value. This indicates the perfection of the Satan in the end days.



## Genesis 1:21

***Bereshit (Genesis) 1:21*** *And God* ***created******great*** *sea monsters* אֶת-הַתַּנִּינִם*, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. - great sea-monsters*

The tanin are the only creatures in the creation account referred to as "giant", and indeed, reptiles were the largest creatures ever to walk the earth.

**Targum Pseudo Yonathan to Bereshit (Genesis) 1:21**. And the Lord created the great tanins, the leviathan and his yoke-fellow which are prepared for the day of consolation, and every living animal which creeps, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flies with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good.

In the story of Creation, in the six days of Creation, generally speaking, we only hear about broad categories of things being created. We only hear about all the animals being created, but there's **one species**, and **one species only**, that we hear about being created. Not just animals, not just fish, not just birds, but a certain *species* of fish or birds. This is the great taninim, the great sea[[27]](#footnote-27) monsters or dragons. Why are the sea monsters or dragons mentioned? **It's the only species ever mentioned**.

In the waters or the air, who are the rulers? The rulers are the tanin. Who are the tannin? The tannin are the great sea monsters or Dragos. They're the greatest fish or birds in the water or the air. They're what you would call in biology, the apex predator which means the top of the food chain.

In Bereshit (Genesis) 1:21 God is creating the critters that swim in the sea and the critters that fly in the air. Rashi indicates that the birds were created from the water even though they live on the land. This suggests that the great tannin was created from the water and either *swam* in the water or *flew* in the skies. From this understanding it is possible to understand that this tannin either *flew* or it *swam* – perhaps *both*. To understand that it was an enormous sea creature or an enormous flying creature are both intimated in this pasuk.

The first time the word Tannin appears in the Torah is in Bereshit 1:21. There, Rabbi Aryeh Kaplan translates what God created on the fifth day as (et Hataninim hagedolim - אֶת-הַתַּנִּינִם הַגְּדֹלִים)[[28]](#footnote-28) to mean, “Sea Monsters or ‘whales,’ or ‘dragons.’ Taninim in Hebrew; see Exodus 7:9. The Midrash states that it alludes to a pair of particularly great sea creatures, the leviathan and its mate.

The Torah itself may hint to dinosaurs, as it says: "And God created the giant Tanin".[[29]](#footnote-29) What is a Tanin? In Exodus 7:10, when Moses throws down his staff before Pharaoh, it turns into a "Tanin," translated as a "snake." Thus a Tanin is in the reptile family. They are also the only creatures in the creation account referred to as "giant," and indeed, reptiles, i.e. dinosaurs, were the largest creatures ever to walk the earth.

The following paragraphs are an excerpt from ArtScroll Breishis III-l, p. 114:

**Rashi** to Genesis 1:21 *And God created the great sea- giants —* i.e. the gigantic fish in the sea*.* Rashi goes on to quote Baba Batra 74b, according to which these *sea-giants* are Leviathan and its mate. He then slew the female and preserved her for the righteous in the Hereafter, for had they been permitted to be fruitful and multiply, their enormous bulk would not have allowed the world to continue its normal existence.

Rashi’s comments are strange because in Bereshit 1:21 he calls a tanin (*hataninim hagedolim*) - Leviathan; whereas in Exodus 7:10 he calls a tanin a serpent.

Rashi on Exodus 7:10:1 - לתנין means A SERPENT.

These reptiles, the leviathan, the tanin, and the serpent are thus interchangeable – according to Rashi.

The **Ramban** concurs with Rashi: And our Rabbis said that the great sea monsters are the Leviathan and his spouse …

As does the **Radak**: Still others believe that all the large sea monsters are known by the collective name of “Leviathan.”

**Ramban**: Perhaps, this is why it does not say ויהי כן, *and it was so,* in reference to this creation. Such a phrase would have been inappropriate here, since, as the Talmudteaches, they did not continue to exist in the form in which they were initially created.

**Malbim**: Additionally, 'it was so' [indicating a fait accompli] is not mentioned here because the creation of living beings was not completed until the sixth day, the works of the fifth day were a prelude to that which culminated on the sixth day.

**Abarbanel**: as cited to verse 1:21, וַיִּבְרָא, — notes that this is the first time since the first day that **'created'** is used. It denotes that something fundamentally new came into being, in this case it stresses the unprecedented magnitude of the fishes' size ... 'Created' also applies to 'the living souls', also un- precedented until that moment.

**Ramban**: Because of their great size the Torah specifically ascribes the creation of the sea-giants to God to stress that they, too, were created from naught*.*

Among all of the birds and fish (and beasts, created on the sixth day), the only one that is deemed to be “**created**” (\***Bara**\* - **וַיִּבְרָא**) is the Tanin (sea-monster?). --- **The verb Bara appears in only three contexts in this chapter: The general introduction (v. 1, 2:3), the creation of Man (v. 27) --- and the creation of these sea-beasts.** The first two are easy to explain – the overall act being described here is creation, even if the individual components were, as Ramban describes it, the evolution and unfolding of all of the potential in that original creation. The second one, referring to Man, is eminently reasonable as it highlights the unique nature of Mankind, being formed singularly in God’s Image. The mention of creation in reference to the Taninim is a bit odd; commentators have raised several suggestions to solve this riddle. I’d like to suggest that this sea-monster, something of an amphibious reptile, is portrayed as the marine parallel of the primordial serpent. The serpent is presented as the cleverest of all beasts, able not only to communicate with, but even able to seduce Man. Yet, by the time the story is over, his station is severely reduced to that of the snakes we all know. In the same manner, the early sea-monsters were clearly the most powerful and/or significant of the non-human beasts, thus explaining their being described as “created” (and singled out for a detailed listing of their creation).

Notice that the pasuk indicates that this tannin is GREAT! It is also noteworthy that the word is plural, which means that there is more than one of these nasty critters.

Rashi picks up on a missing letter yod before the final mem, in tanninim (הַתַּנִּינִם) and says that it is referring to the leviathan. The issue is that would it have reproduced, it would have destroyed the world, and, therefore, Hashem took away the female. Thus, the forces of evil and destruction, which are called tanninim in the first biblical narrative, find expression as the snake in the story of Adam and Chava.

***Ramban*** *to Genesis 1:21 AND G-D CREATED THE GREAT SEA-MONSTERS. Because of the great size of these creatures, some consisting of many Persian miles — the Greeks in their books even relate that they knew some of them to be 500 Persian miles[[30]](#footnote-30) long, and our Rabbi likewise spoke of them in magnifying terms — on account of that, Scripture explicitly ascribes their creation to G-d for He brought them forth from nought from the beginning, as I have explained the expression Briah (creation). Similarly, Scripture does so in the case of man on account of his exaltedness, thus informing us that man, with his mind and reason, also came forth from nought.*

*I wonder why it does not say “and it was so” on this day? Perhaps it would not have been possible to mention And He created after saying, “and it was so,” since it refers to the preceding. Our Rabbis have said that the great sea-monsters are the Leviathan and its mate which He created male and female. He then slew the female and preserved it in salt for the benefit of the righteous in the hereafter. It is possible that on account of this it would not have been appropriate to say concerning their creation, “and it was so,” since they did not continue to exist [in the form in which they were created].*

***Sforno*** *to Genesis 1:21 ויברא אלוקים את התנינים, the evolutionary powers of the waters did not suffice for this task. They could not produce the original sea-monsters without having been provided for this with seed by the Creator.*

The Yaakov Emden Siddur sees that Tannin as a sea creature resembling an eel, that is a snake with fins.

***Yaakov Emden Siddur****, Shabbat, Vayechi Noam - Tanin is a snake with fins like a fish and it grows in the sea; it is called a "crocodile.*

The next time we see the tannin it is a reference Paro when he is being accosted by Moshe. **It is noteworthy that many references in the Tanach to the tannin are also speaking about the redemption from Egypt in the days of Moshe.**

*From Meam Loez*

**Bereshit (Genesis) 1:21** God created the great dragons, along with every living thing that crawls, with which the waters teem, of its kind, and every winged flying creature of its kind. God saw that it was good.

The Torah tells us that on this day, God created all kinds of fish, male and female, having all sorts of forms. The Greeks had legends of fish thousands of miles long.[[31]](#footnote-31)

Regarding certain great creatures the Torah says, "God created the great dragons". This is an expression that is not found with regard to anything created earlier, indicating that these creatures were unique. The Torah informs us that even these were created through God's word.

In the Talmud, Rabba bar bar Chanah tells mystical tales about these great fish. He describes such a creature that was killed by a parasite that had entered its nostril. Since nothing dead is retained by the sea, it was cast up on the shore; as a result, sixty cities were destroyed. Many people were able to eat the flesh of this fish, while the rest was salted and preserved. From a single eyeball, they distilled much oil. When the sage returned a year later, he found that the bones of this fish had been used to rebuild the sixty cities that the body of the fish had destroyed.[[32]](#footnote-32)

Once Rabba bar bar Chanah was traveling by sea, and he saw what appeared to be an island. The "island" even had grass growing on it. Thinking it to be solid ground, the passengers disembarked from the ship, strolled on the "island," and made a fire with which to cook. When the "ground" became heated, the "island" began to move, tossing everyone into the sea. If the ship had not been on hand, all would have drowned. This "island" was nothing other than a large fish, disguised by the sand on its back.

Sailors likewise report seeing monstrous creatures.[[33]](#footnote-33)

There is also an opinion that the "dragons" in this verse are the seventy guardian angels of the world.[[34]](#footnote-34) They are in heaven, overseeing the seventy nations.

Others say that these "dragons" are the angels which were created on the fifth day. Some of them are made of fire, and some of water.[[35]](#footnote-35)

Our sages also speak of a great fish called the Leviathan, of which a male and female were created on this day.[[36]](#footnote-36) The abode of the Leviathan is the deepest parts of the ocean, where it supports the world on its back. It always keeps its mouth open, swallowing fish and eating them. Each day another large fish approaches the mouth of the Leviathan, happy to be its meal. Every seventy years, the Leviathan lifts its fins and moves, causing earthquakes.[[37]](#footnote-37)

The Leviathan could not be allowed to remain with its mate, since if they had thousands of descendants, they would swamp the world. God therefore arranged that they should not mate. He killed the female, salted it, and set it aside for the great feast of the righteous in the World to Come. In the Torah, the word *Taninim* (תנינם) is written without a Yod (י) [making the plural defective]. This alludes to the fact that the female had been killed.

After the feast of the Leviathan, people will cease to eat and drink, since these are mere physical pleasures.[[38]](#footnote-38) In the Future World, they will then only keep the Torah and delight in the radiance of the Divine Presence, which is the food of the soul.

This feast is not intended to fill the belly.[[39]](#footnote-39) It would not be fitting, since the delights of the Future World do not include eating and drinking, but only ecstasy in having the power to experience the radiance of the Divine Presence. For this feast, flesh which had been created by God Himself during the six days of creation was set aside. This is a highly spiritual form of nourishment, very much like the manna, which was completely absorbed by the body. Fine foods bring serenity to those who eat them; this will be true of the feast of the Leviathan.

If a person does not eat nonkosher food, does not defile his mouth with lies and gossip, and refrains from unnecessary oaths, then he will be worthy of partaking in the feast of the Leviathan in the World to Come.

God killed the female rather than the male because a female fish tastes better when salted than a male.[[40]](#footnote-40)

Reading this chapter, we find that each of God's sayings is followed by the phrase, "and it was so." The only exception is on this fifth day, where the expression "and it was so" does not occur.

This is because it was on this day that the concept of war between nations was established.

The world was created to last for six thousand years. Each day of creation therefore represents a thousand years. Of these, two thousand years were "chaos and void." Then the world had to exist for another two thousand years after Israel accepted the Torah. The final two thou- sand years pertain to the Messianic age. If we are worthy, the redemption can take place during this last period.

This explains why the expression, "and it was so," does not occur here. On this day, the concept of war between nations came into being. The ultimate war will be Gog and Magog's battle, which will take place before the Messianic era.[[41]](#footnote-41) This should occur on the "fifth day" of the world, that is, at the beginning of the fifth millennium. Because of our many sins many years have passed, and this has not yet taken place. Since the time is not exactly determined, the expression "and it was so" is not used.[[42]](#footnote-42)

It is in our hands. We need only walk in God's ways. But if we do not have any commitment to Judaism and do not keep the Torah, we will remain as we are [in exile]. God does not wish to take responsibility for something that is in our hands. We must arouse our hearts to repent, and God will then accept it and give us strength to serve Him.

The second reason for this omission is that whenever it says, "it was so," it means that God established something that would never change. This is not true of the birds, which were created from water, but unlike the fish, did not remain there.[[43]](#footnote-43)

*End of Meam Loez*

From *Call of the Torah*

התנינם הבדלים — *The great sea-giants.* Rashi explains: *Taninim* are the large fish found in the sea. According to Rabbinic tradition, these were the Leviathan and its mate. God created them male and female and then slew the latter and stored her away to feed the righteous in the Hereafter. For had the leviathans multiplied, their offspring would have destroyed the world.

Rashi made a point of quoting this Aggadah from the Talmud[[44]](#footnote-44) as he felt that it contained an important lesson. One can therefore assume that he considered it important for man to be fully aware of how limited his spiritual horizons are. What man is allowed to see and observe gives him merely an extremely vague picture of the infinite grandeur and omnipotence of the Creator. Indeed, in every part of nature there exist creations which lie beyond man's range of perception; their size or their might is so overwhelming that he is incapable of having even the slightest idea of them. The light of the first day was of such brightness that it had to be replaced by sunlight, which is still too strong for man to look at without shielding his eyes. The firmament formed on the second day hides from us the immeasurable reaches of space. No imagination could have the vaguest conception of such enormity. Even the oceans and continents which appeared on the third day are so immense in size that after 5000 years of human investigation vast regions still remain unexplored. It is in this context that the Torah mentions the *taninim,* the sea serpents, members of the world of aquatic animals so powerful that "the world would have been destroyed" had the Creator allowed them to multiply.

How insignificant man feels in the presence of natural phenomena of such fantastic might and grandeur! Does he not seem like a worm compared with such gigantic creations! How then can man claim to want to know the All-Powerful and to believe in Him only on condition that he understand His eternal and absolute essence?

[Fish is the food especially favored on the Sabbath[[45]](#footnote-45) and has a beneficial effect on the development of the intellect.[[46]](#footnote-46) Accordingly, the Leviathan will be the choice food offered to the righteous in the Hereafter. On the other hand, eating the meat of animals is still considered a concession, as is indicated in Deuteronomy 12:20.]

End of *Call of the Torah*

## Exodus 7:9-12

***Shemot (Exodus) 7:9-12*** *'When Pharaoh shall speak unto you, saying: Show a wonder for you; then thou shalt say unto Aaron: Take thy rod, and cast it down before Pharaoh, that it become a dragon* לְתַנִּין*.'**10 And Moses and Aaron went in unto Pharaoh, and they did so, as HaShem had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a dragon* לְתַנִּין*. 11 Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their secret arts. For they cast down every man his rod, and they became dragons* לְתַנִּינִם*: but Aaron’s rod* ***swallowed*** *up their rods.*

When the staff of Aharon became a tanin, a serpent, and fought Paro’s taninim serpents, the Holy tanin swallowed up the others.[[47]](#footnote-47) The word “swallow” alludes to the verse “Death is swallowed up into victory”.[[48]](#footnote-48)

**Targum Pseudo Yonatan to Shemot (Exodus) 7:9-12,** When Pharoh talks with you, saying, Give us a miracle**,** you will say to Aharon, Take your rod, and cast it down before Pharoh, and it will become a basilisk-serpent; for all the inhabitants of the earth will hear the voice of the shriek of Mizraim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning. 10 And Mosheh and Aharon went in unto Pharoh, and did as HaShem had commanded. And Aharon threw down the rod before the sight of Pharoh, and before the sight of his servants, and it became a basilisk. 11. But Pharoh called the hakhams and magicians; and they also, Janis and Jambres, magicians of Mizraim, did the same by their burnings of divination. 12. They threw down each man his rod, and they became basilisks; but were forthwith changed to be what they were at first; and the rod of Aharon swallowed up their rods.

**Targum Pseudo Onkelos to Shemot (Exodus) 7:9-12,** And the Lord spake to Mosheh and Aharon, saying, When Pharoh shall speak to you, saying, Produce a sign, thou shalt say to Aharon, Take thy rod, and throw it down before Pharoh., and it shall become a serpent (tanina, Heb., tanin, a long creature, whether serpent or crocodile. T.). And Mosheh and Aharon went in unto Pharoh, and did as the Lord had commanded them. Aharon threw down his rod before Pharoh and before his servants, and it became a serpent. And Pharoh called for the wise men and the magicians; and they also, the Mizraite magicians, did so by their enchantments. They cast down every man his rod, and they became serpents; but the rod of Aharon swallowed up their rods.

Have you ever noticed the fact that when Moshe is at the burning bush, God tells him to throw his staff down, and it will turn into a nachash, a snake. And yet, in Pharaoh’s palace, Moses throws his staff down, and it turns into something else. Not a nachash. Could be those pesky Biblical editors, at it again with their inconsistencies, or, perhaps, there is a greater meaning. The staff that was a snake at the burning bush, turns into a tanin at Pharaoh’s palace. A *tanin* is a sea-serpent. Why would the staff become a snake for Pharaoh and a sea-monster for Pharaoh. What was the staff meant to symbolize, and why did it too, like so many other symbols, change depending on the eye of the beholder?[[49]](#footnote-49)

But the tanin is a tanin for Pharaoh but a snake for Moses. What the snake is for Moses, the tanin is for Pharaoh.[[50]](#footnote-50)

Rabbi Fohrman suggested that the plague has a dual reality to it -- that all the plagues had a dual reality to it.  The water that was water for Jews, was blood for Egyptians.  The darkness -- the air that was dark for the Egyptians was light for the Jews.  What I argued to you was that at the Red Sea, what was the dichotomy in Egyptian experience and Jewish experience?  You actually see it in the language of the text itself.  The dichotomy and experiences, are you dealing with dry land or are you dealing with water?  See what happens is that as the Jews go into the water, over and over again the Torah emphasizes that it's not water, that it's "*chareivah*" (dry land), that it's "*yabasha*" (dry land).[[51]](#footnote-51)

The Aramaic translation of tanin (sea monster) is *yarod* but it is not clear that the tanin always refers to the same animal. In fact, Rashi offers different translations in different contexts, sometimes saying it is a **bird**, other times that it is an **animal**. In our case, some say it is a bird that does not care for its children; others posit that it is an animal that is ferocious and threatening towards other animals but is caring to its own offspring.

The Egyptian culture deified certain animals:

**Rashi** on Genesis 46:34 **are abhorrent to the Egyptians:** Because they (the sheep) are their gods.

The symbol of the tanin, the first creature God created,[[52]](#footnote-52) effectively conveys God’s complete mastery over the world. Note that Aaron’s tanin, which might be called a “tanin of belief” devours the Egyptians’ “taninim of disbelief,” thus asserting the validity of the message that Moses and Aaron represent.

The Serpent[[53]](#footnote-53) in Shemot (Exodus) 7:9 – Targum Yerushalmi (Yonatan), Rashi, Lekach Tov, Sforno and others. This explanation is motivated by the parallel between the sign described here and that described in Shemot 4:3 where the staff is transformed into a snake ("נָחָשׁ"). HaShem's words to Paro in 7:15, which appear immediately after the wonder of the "תַּנִּין", might further suggest that the "תַּנִּין" and "נָחָשׁ" are one and the same.[[54]](#footnote-54) According to this understanding, it is possible that HaShem chose this sign in particular to mock Paro, as the snake was the symbol of Egypt, often adorning the king's crown. Snakes were also used by Egyptian magicians, and the sign of the "תַּנִּין" thus was an apt demonstration of Moshe and Aharon's superiority.

***Rashi*** *on Exodus 7:10:1 -* לתנין *means A SERPENT.*

Rashi says that tanin means nachash, snake or serpent. Not everyone see it that way. When HaShem first had Moshe throw his staff down, it changed into a nachash, a snake. Here with Paro, it changed into a tanin. Strong possibility is that we are talking about a crocodile, venerated and worshiped by Egyptians. Many Pharaohs identified with the crocodile as the ruling animal of the Nile.

Adds the Baal HaTurim, that the Tanin reverting to wood was a message to Paro that just as the mighty crocodile turns to dry wood, so too will the mighty Paro turn to dust and food for worms.

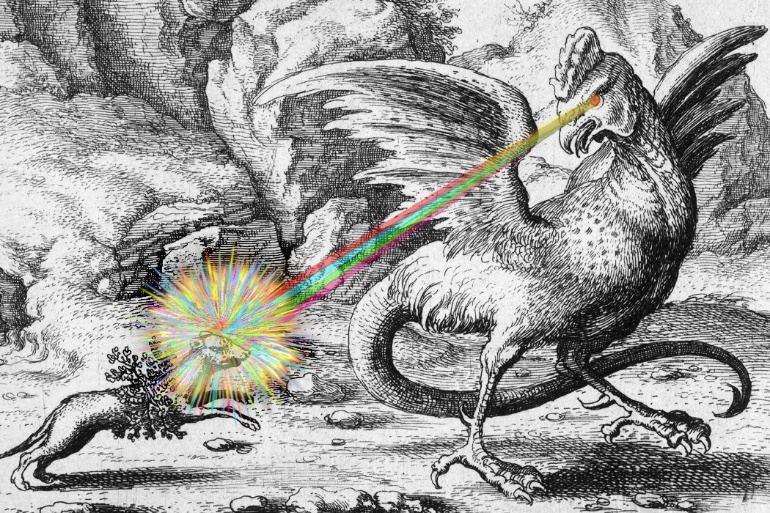
The Baal HaTurim points out that the pasuk says: HaShem says to Moshe that when Paro will ask for a sign, you (Moshe) shall tell to Aharon to take your staff and throw it (on the ground) in front of Paro, it shall become a tanin. It didn't say: and it will become a tanin. He explains that the staff was thrown down and then he was to command it to become a tanin. And that's what happened, to show Paro the power of speech that HaShem has given to Moshe. In other words, the staff did not change upon being thrown down. It changed by a spoken command. That carries a pointed message to Paro that his wizards aren't even in the same class with Moshe and Aharon.

***Chiddushei Chatam Sofer*** *on Chullin 66b:2 - It has been clarified by experts in the natural sciences and we can also be seen in nature books that the stinkus is not a sea animal at all, but it grows on land near the sea shore and sometimes it jumps into the sea like a frog and it is a kind of small crocodile, which Rabbenu Channanel called al timsach, and which, according to his opinion, is the tzfardea that was in Egypt. Therefore, the words of the sages are trustworthy - among fully aquatic creatures everything that has scales has fins.*

Sea creature or crocodile[[55]](#footnote-55) in Shemot (Exodus) 7:9 – R. S"R Hirsch, R. D"Z Hoffmann, U. Cassuto.[[56]](#footnote-56) This approach might be motivated by the description of Paro in Yechezkel 29:3 as the water creature which symbolized the power of Egypt. The sign of the "תַּנִּין" is thus mocking Paro's self-perceived power.[[57]](#footnote-57)

A dragon in Shemot (Exodus) 7:9 – The LXX Shemot 7:9-12 renders "תַּנִּין" as a "δράκων" (drakon[[58]](#footnote-58)), only in these verses but not in the rest of Tanakh. With regard to the drakon, many different interpretations are put forward. The Ra’avad explains that it is a snake, and because of the visceral fear that many people have towards snakes, it was worshiped as a god by many. The Aruch agrees, saying that it is a snake that is uniquely large and that possesses keen eyesight. In his Commentary to the Mishnah, the Rambam suggests that this refers to a drawing of one of the constellations, and it is considered avodah zara like any other star worship. The R”i mi-Lunil describes the drakon as a snake-like creature with wings that belches smoke and fire from its throat – what we would call a dragon.

***Targum Pseudo Yonatan to Shemot (Exodus) 7:9****,* ***When******Pharoh******talks with you, saying****,* ***Give us a miracle,*** *you will say to Aharon, Take your rod, and cast it down before Pharoh, and it will become a basilisk-serpent;[[59]](#footnote-59) for all the inhabitants of the earth will hear the voice of the shriek of Mizraim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning.*



A basilisk

On 7:9, after translating “Tanin” as a viper, Rabbi Kaplan explains the term, “Tanin” in Hebrew. Some say that this is the same snake (nachash) that it became at the Burning Bush (Exodus 4:3).[[60]](#footnote-60) Others say that by the Burning Bush, G-d gave Moses a sign for the Israelites, but before Paro, the staff turned into a crocodile,[[61]](#footnote-61) and that this was Aaron’s staff and not Moses’.[[62]](#footnote-62)

***Malbim*** *on Exodus 7:11:1 - Small children were enclothed in the skins of taninim, and they were trained in school in the art of illusion and how to hide under the covering and snatch up the stick, and how to run like a live* tanin *such that it would deceive one who saw it.*

Siftei Chakhamim brings some clarity on this odd creature. It seems to be an amphibius creature which takes on different appearances depending on whether it is in the sea or on land.

**Siftei Chakhamim**, Exodus 7:10:1 - A serpent. The term תנין when on land means a serpent (i.e., a snake). And when in the sea it means a [kind of] fish. So too does the **Radak** explain תנין .

Curious! But when we look at Targum Yonatan ben Uziel on 7:9, we get a little more information:

***Targum Yonatan ben Uziel on Shemot 7:9*** *When* ***Paro*** *will speak to you [Moshe] saying ‘show a wonder on your behalf’, you shall tell Aharon ‘Take your staff and throw it before* ***Paro****,’ it will be for a basilisk-serpent that all the inhabitants of the world will hear the voice of Egypt screaming when I smash them—just like all the creations heard the voice of the Nachash screaming when I stripped it [of its limbs] at the beginning!*

In this Targum, ben Uziel is associating a tannin with the nachash in Gan Eden,; and connecting both to Paro. Is Paro a tannin? Notice how often a tannin and Paro (or Egypt) are found in the same passage of the Tanach.

However, when we find Targum Yonatan’s source midrash in Bereshit Rabbah,[[63]](#footnote-63) we run into a riveting, and quite graphic, midrash, discussed below. That midrash is an Aggadic expansion of the punishment that HaShem metes out to the nachash for his role in instigating the sin of eating from the Eitz HaDaat, the world’s very first sin, the sin that sets the pattern for every single sin to follow.

But first, notice that the sign of the Nachash was not supposed to be an impressive miracle, it was supposed to remind Paro of a bit of history that didn’t turn out very well for one of the participants. It was a warning, not a demonstration of power: “Better watch it, boy or you could end up looking just as sorry as that poor Nachash, and everybody will hear you screaming just as loudly if you persist in crossing Me!”[[64]](#footnote-64)

But Paro didn’t get it, did he?

So let’s follow Yonatan ben Uziel’s lead for the next clue in the crossword puzzle and go back to Gan Eden:

***Bereshit Rabbah 20:5*** *Upon your belly you shall go. At the moment the Holy One Blessed be He said regarding him ‘Upon your belly you shall go,’ the Ministering Angels ]Malachei HaShareis] descended and cut off his* ***hands*** *and feet, and his voice rang out [in agony] from one end of the world to the other. Came the Nachash to teach regarding the [distant future] fall of* ***Egypt****—we find to learn out from it as is said in Yirmiyahu,[[65]](#footnote-65) “Her [Egypt’s] voice will go out like the snake’s [in agony, when she will be overrun and conquered by the Babylonian army]”… Rebbe Asi and Rebbe Hoshia say in the name of Rebbe Acha: Said the Holy One, Blessed be He [to the Nachash], “I made you king over the domesticated and wild animals yet you didn’t seek it [i.e., it was freely given to you without your asking]; I made you to be able to walk upright, like Adam, yet you didn’t seek it—therefore [your punishment is] ‘Upon your belly you shall go.’ I made you to be able to eat foods like Adam, yet you didn’t seek it—therefore [your punishment is] ‘And dust shall you eat all of your days.’ What you did seek was to kill the man and to wed Chavah (Eve), therefore [your punishment is] ‘And fearful hatred shall I place between you and between the Woman’.*

*That which he sought was not given to him, and that which he already possessed was taken from him. And so too, we find by Cain, Korach, Bilam, Doeg, Achitophel, Gaichazi, Avshalom, Adoniayahu, Uzziahu, and Haman.*

They should have been grateful—makirei tov [recognizers of good]. Instead they adopted the opposite attitude—they were ingrates—k’fuyei tov [overturners of good]!

The pre-*sin* *Nachash* is very human-like indeed: He ruled over all the animals (*like* *Adam*), He stood erect (*like Adam*— remember, he had **hands**, not paws), he ate fruit, man-food, high up in the trees, because he stood erect, had hands, and could reach it (*Like Adam*— all the other animals ate grass, not fruit),[[66]](#footnote-66) he finds a man’s mate attractive (*like Adam*), and of course unlike every other creature, he can speak coherent, meaningful words—*like Adam!!*



[parenthetically, the Midrash relates him directly to Paro and Egypt, by quoting the *pasuk* from Yirmiyahu, which is how Ben Uziel knows to reference him to the ‘sign of the snake’ in *vaeira*!]

{Hmmmm, I wonder if this is where we get the reptilian aliens?}

So the picture of the *Nachash* that emerges is that he was very much *like Adam.* [No wonder *Chazal* understand him as the *yetzer hara,* He *IS* Adam, just the ‘dark side’ of Adam!] With just one difference. He is *second in command* over the entire Creation, Vice President. Only Adam himself is greater than him!

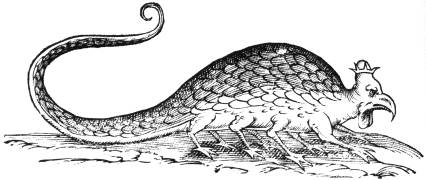


In this next passage we see the Tannin as a land based creature which is small enough to fit many of them in Paro’s palace.

***Shemot (Exodus) 7:9-12*** *'When Pharaoh shall speak unto you, saying: Show a wonder for you; then thou shalt say unto Aaron: Take thy rod, and cast it down before Pharaoh, that it become a dragon* לְתַנִּין*.'**10 And Moses and Aaron went in unto Pharaoh, and they did so, as the LORD had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a dragon* לְתַנִּין*. 11 Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their secret arts. For they cast down every man his rod, and they became dragons* לְתַנִּינִם*: but Aaron’s rod swallowed up their rods.*

**Targum Pseudo Yonatan to Shemot (Exodus) 7:12,** They threw down each man his rod, and they became basilisks;[[67]](#footnote-67) but were forthwith changed to be what they were at first; and the rod of Aharon swallowed up their rods.

***Ibn Ezra*** *on Exodus 7:10:1 - AND MOSES AND AARON WENT IN. This too, namely, that the rod became a tannin (serpent), was a wonder.[[68]](#footnote-68) It was not like the wonder that he did for Israel, as there it only changed into a nachash (serpent).*[[69]](#footnote-69) *However, Yefet says that nachash (serpent) and tannin (serpent) are one and the same.[[70]](#footnote-70)*



A Basilisk

## Deuteronomy 32:33

***Debarim (Deuteronomy) 32:33*** *Their wine is the* ***poison*** (chamat)חֲמַת *of dragons* (taninim)תַּנִּינִם*, and the cruel venom of asps* (petanim)פְּתָנִים*.*

**Targum Pseudo Yonatan to Debarim (Deuteronomy) 32:33**, Behold as the bitterness of serpents when they come forth from their wines, so will be the bitter cup of the curse which they are to drink in the day of their punishment, and cruel as the head of asps.

**Rashi’s comments of Debarim 32:33** - **Their wine is the bitterness of serpents:**[Understand this] as the *Targum* renders it: הָא כְמָרַת תַּנִּינַיָא כָּס פּוּרְעֲנוּתְהוֹן, which means, “Indeed the cup of their drink of punishment is like the bitterness of serpents.”

**and the bitterness of [ruthless] cobras:**is their cup. [The cobra] is ruthless when it bites; [thus, this verse is referring to] a ruthless enemy, who will come and seek out their retribution.

In the Book of Deuteronomy (32:33), tanninim are venomous. Things are getting difficult now. We not only have a DRAGON, but now the dragon is poisonous! This is one dangerous critter!

The Vilna Gaon teaches us that there are 5874 sentences in the Torah. Each phrase in the Torah corresponds to a specific year. The first sentence, Bereshit – in the beginning G-d created,” corresponds to year one. The second sentence with year two etc.

According to Rabbi Pinchas Winston, Debarim 32:33 corresponds to the year 5785, which will begin on the evening of Wed, October 2, 2024 and will end on Friday, October 4, 2024.

According to Jewish tradition, the world will continue in its current state for 6,000 years and now is the year 5784 of the Jewish calendar. Chazal teach that Debarim (Deuteronomy) corresponds to the sixth millennium. Each pasuk corresponds to one year. We are now in “Parsha Ha'azinu” - Devarim (Deuteronomy) 32:32 corresponds to 5785, as is illustrated by the following snippets:

5783 2022/23

***Debarim (Deuteronomy) 32:31*** *For their rock is not as our Rock, even our enemies themselves being judges.*

**5784 2023/24**

***Debarim (Deuteronomy) 32:32*** *For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter;*

5785 2024/25

***Debarim (Deuteronomy) 32:33*** *Their wine is the* ***poison*** (chamat)חֲמַת *of dragons* (taninim)תַּנִּינִם*, and the cruel venom of asps* (petanim)פְּתָנִים*.*

5785 speaks directly to one of the verses that contains two different Hebrew words that are often translated as serpents, dragons, asps, etc.

\* \* \*

Why do people clink each other’s glass when they drink a toast?

[](https://oztorah.com/wp-content/uploads/2010/05/clinking-glasses.jpg)A. Deuteronomy 32:33 says, *Chammat tanninim yeynam* – “serpents’ venom is their wine”.

Putting poison in someone’s drink in order to kill them must have happened often. A host could prove that the wine was not poisoned by pouring some of the guest’s wine into his own glass and drinking it first to show there were no ill effects.

If you trusted your host you would drink from your own cup straightaway and both would clink their glasses against each other.

\* \* \*

*Positive light: Their deep Torah wisdom came from the bitter serpents [enemies/exiles], and their ability to be a head (and to have a deep mind), from dealing with ruthless cobras [enemies/exiles].[[71]](#footnote-71)*

\* \* \*

**Triennial Torah readings:**

Debarim (Deuteronomy) 32:1-52

Yeshayahu (Isaiah) 1:2-9 + 16-27

Tehillim (Psalms) 146:1 –147:20

Mk 16:17-18 Lk 10:17-20 Jam. 5:13-18

Mt. 28:1-10 Jn. 21.24

**Annual Torah Readings:**

Ha’azinu

Debarim (Deuteronomy) 32:1-32:52

Shmuel (II Samuel) 22:1-22:51

5th aliya 32:33

## Isaiah 27:1

***Yeshayahu (Isaiah) 27:1*** *In that day HaShem with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent -* עֲקַלָּתוֹן*;[[72]](#footnote-72) and he shall slay the dragon* אֶת*-*הַתַּנִּין *that is in the sea.*

**Targum Pseudo Yonathan to Isaiah 27:1** - At that time the Lord shall punish with his great, mighty, and strong sword the king, who has magnified himself as Pharaoh the first, and the king who has exalted himself as Sennacherib the second; and he shall slay the king that is strong as the dragon that is in the sea.

Here the Greek translates תַּנִּין as δράκοντα (dragon). Here the δράκοντα (dragon) is related to the ὄφιν (serpent).

In Isaiah (27:1) the tannin is referenced to the ***Leviathan***, a coiled serpent that is a gigantic sea creature. Elsewhere we have seen that the tannin is a land animal. This is a weird. Is it a land animal or a sea animal?

Hmmm, a dragon in the sea… How come we never see dragons living in the sea in modern literature?

Further, the leviathan, the sea critter, is called the winding nachash - נָחָשׁ, the winding serpent; and He will slay the tannin that is in the sea. How does a sea creature slay a land animal?

***Midrash Rabbah - Exodus III:12*** *AND MOSES FLED FROM BEFORE IT. A Roman lady once boasted to R. Jose: ‘My God is greater than yours.’ ' In which way? ' he asked. She replied: ' For when your God revealed Himself unto Moses at the thorn-bush, he merely hid his face, but when he beheld the serpent, who is my god, immediately he fled from before it.’ To which he replied: ‘Woe to her. When our God revealed Himself at the thorn-bush, there was no room for him to flee anywhere. Where could he flee? To the heavens? Or to the sea, or dry land? See what it says in reference to our God: Do not I fill heaven and earth? saith the Lord (Jeremiah 23:24).[[73]](#footnote-73) Whereas, your god, the serpent, a man can escape from merely by running away a few paces; for this reason does it say, AND MOSES FLED FROM BEFORE IT,’ Another reason of his flight is because he had sinned by his words. Had he not sinned, he would not have fled, for not the serpent brings death, but sin, as it is written in the story of R. Hanina b. Dosa.[[74]](#footnote-74) AND THE LORD SAID UNTO MOSES: PUT FORTH THY HAND, AND TAKE IT BY THE TAIL (Exodus 4:4). We have already explained what the serpent implied for Moses; but what did this sign signify for Israel? R. Eleazar opined that the rod was converted into a serpent as symbolic Of Paro who was called a serpent, as it says: Behold, I am against thee, Paro King of Egypt, the great-dragon (Ezekiel 29:3). He is also referred to as the leviathan the slant serpent (Isaiah 27:1), because he hit Israel. God said to him [Moses]: ' Dost thou see Paro who is like a serpent? Well, thou wilt smite him with the rod and in the end he will become like wood; and just as the rod cannot bite, so he will no longer bite’; hence: PUT FORTH THY HAND AND TAKE IT BY THE TAIL. THAT THEY MAY BELIEVE THAT THE LORD, THE GOD OF THEIR FATHERS... HATH APPEARED UNTO THEE (IV, 5). Go and perform before them this miracle that they should believe that I appeared unto thee.*

In this Pasuk, HaShem punishes and kills the tannin. Does this mean that there is just one tannin?

**Baba Batra 74b-75a** 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 slain 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”.[[75]](#footnote-75)

## Isaiah 51:9

In Isaiah (51:9) the tannin is referenced to as Rahab, another gigantic sea creature. This is weird.

***Yeshayahu (Isaiah) 51:9*** *Awake, awake, put on strength, O arm of HaShem; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon* תַּנִּין?

**Targum Pseudo Yonathan Isaiah 51:9** - Be revealed, be revealed, put on strength, 0 might from before the LORD; be revealed as in the days of old, the generations of long ago. Was ‎it not for your sake,‎ congregation of Israel, that I shattered the mighty men, destroyed Pharaoh and his armies, which were strong as the dragon?

In this Pasuk, HaShem clearly controls the tannin.

Rahab ( רַהַב ) - this is not the Rahab which helped the Israelites to destroy Jericho, in fact, this is not a human being at all.

"Awake, awake, put on strength, O arm of HaShem; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" (Isaiah 51:9) The reference to the "ancient" time frame and "wounding the dragon" (see Tannin above) makes it clear that Rahab is in fact a monster-type creature. The etymology of the word is unclear, possibly related to a Hebrew root which means "to assail", In fact, scholars describe Rahab as a chthonic chaos monster - similar to the Titans or the Hekatonheires in Greek mythology. In both cases the nascent authority figure, HaShem is portrayed as taming the chaotic and destroying or confining the otherwise defiant chthonic forces. "He quieted the sea with His power, and by His understanding He shattered Rahab" (Job 26:12).

Like every self-respecting monster, Rahab has an entourage - "God will not turn back his anger; beneath him bowed the helpers of Rahab." (Job 9:13)

## Jeremiah 51:34

***Yirmiyahu (Jeremiah) 51:34*** *Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon* כַּתַּנִּין*, he hath filled his belly with my delicates, he hath cast me out.*

***Midrash Rabbah - Genesis LXVIII:13*** *AND BEHOLD THE ANGELS OF GOD alludes to Daniel. ASCENDING AND DESCENDING ON IT-he went up and brought forth what it had swallowed from its mouth. (Thus it is written, And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up (Jeremiah 51:44). For Nebuchadnezzar had a great dragon which swallowed up everything thrown to it. Said Nebuchadnezzar to Daniel: ‘How great is its might that it swallows up everything that is thrown to it!’ 'Give me permission,’ he rejoined, ' and I will make him weak.’ On being granted permission, what did he do? He took straw, hid nails in it, and threw it to the dragon, and the nails lacerated his bowels. That is the meaning of the verse, ’And I will bring forth out of his mouth that which he hath swallowed up.)[[76]](#footnote-76)*

Kri and Ktiv:

Yermiyahu (Jeremiah) 51:34

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| אֲכָלַנִי | אכלנו |
| Has devoured me | Has devoured us |

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| הֲמָמַנִי | הממנו |
| he has crushed me | He has crushed us |

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| הִצִּיגַנִי | הציגנו |
| He has made me | He has made us |

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| בְּלָעַנִי | בלענו |
| He has swallowed me up | He has swallowed us up |

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| הֱדִיחָנִי | הדיחנו |
| He has spit me out | He has spit us out |

## Ezekiel 29:3

***Yehezchel (Ezekiel) 29:3*** *Speak, and say, Thus saith the Lord HaShem; Behold, I am against thee,* ***Paro*** *king of Egypt, the* ***great*** *dragon* הַתַּנִּים *that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.*

In Ezekiel (29:3), big tanninim are translated as GREAT dragons. Not only are they dragons, but now they are really big. So, let’s see:

1. The dragon is venomous (Debarim 32:33).
2. The dragon is BIG.
3. The dragon, a land animal, is lying in the midst of the river, like a crocodile.
4. Paro (Pharaoh) is a great dragon (tannin).

Things are not looking very good. It is also noteworthy that Paro is the great dragon. Now, Paro is a land ‘animal’, not a sea creature, yet he is in the midst of his river. Is Paro an alligator? If yes, they why is he called a dragon which is a land animal?

As for the Tannin, that was a message for Paro alone. The Midrash Rabba (9:4) quoted by Chizkuni, Baal HaTurim and others points to the fact that Paro referred to himself as a Tannin, based on Yechezkel 29:3 – where Rabbi Kaplan translated it, "I against you Paro, the great crocodile, who lurks within his rivers"), and the message was, "Just as this Mateh (staff) turns into a crocodile, consumes the other mattot (staffs), and will return to be wood again, you consume the 12 mattot (tribes) now, but you too will turn to dry wood and die."

The tanin is a symbol of the source of the **klipah**[[77]](#footnote-77) of Egypt, as in the verse:

***Ezekiel 29:3*** *the great tannim, crouching in its rivers*".

The Mitzrayim believed the Nile was holy, its crocodiles were divine and one huge crocodile, “ha-tanin ha-gadol”, which created itself and the river, was a god – the Navi explains that just as HaShem destroyed Pharaoh and the Mitzrayim, He will drag this tanin and fish from the Nile to scatter them in the desert.[[78]](#footnote-78)

## Ezekiel 32:2

***Yehezchel (Ezekiel) 32:2*** *Son of man, take up a lamentation for Paro king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale* כַּתַּנִּים *in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.*

The tannin represents Paro metaphorically, as Yechezkel (29:3-4) says: "So says HaShem: I am upon you, Paro the King of Egypt, the great tanim who lies within his rivers and says: ‘The rivers are mine and I made myself.’"

The word 'tannin' in modern Hebrew also simply means crocodile.

Who really cares if it was a snake or a crocodile? Does it matter? Isn't it miraculous either way? Yes. But the Torah records two different animals because there were two different animals. And because each animal, in its own way, was important and significant.

In Judaism, the tannin is often conflated with Leviathan and Rahab.

Because of its importance in the Torah, dragons are often called *tannin,* though in later times were referred to as *teli.*

## Job 7:12

***Iyov (Job) 7:12*** *Am I a sea, or a whale* אִם*-*תַּנִּין*, that thou settest a watch over me?*

In this pasuk, the tannin again appears to be a sea creature. Chazal understand that dragons are the Tanin mentioned in Job 7:12.

## Psalms 44:20

**Tehillim (Psalms) 44:20** Though Thou hast crushed us into a place of jackals **תַּנִּים**, and covered us with the shadow of death.

**Ibn Ezra**: THOUGH THOU HAST CRUSHED US INTO A PLACE OF JACKELS.[[79]](#footnote-79) The mem of tannim (jackals) is in place of a nun.[[80]](#footnote-80) Compare, be-chayyin[[81]](#footnote-81) (their lives)[[82]](#footnote-82) and le-ketz ha-yamin[[83]](#footnote-83) (at the end of days).[[84]](#footnote-84) The meaning of our verse is, [You cast us into] the bottom of the sea, the place of tannim[[85]](#footnote-85) and dark water, which is what The shadow of death refers to. It[[86]](#footnote-86) is a metaphor.[[87]](#footnote-87) The term dikkitanu (Thou hast crushed us) which is similar to the word dokhyam (their waves)[[88]](#footnote-88) is proof of this.[[89]](#footnote-89) Others say that our verse refers to a place where people do not live.[[90]](#footnote-90) Only jackals (tannim) and ostriches [live there].[[91]](#footnote-91)

*Begin Artscroll*

*20 In the place of Tanim.*

[The word Tanim refers to a wild creature which lives in a place unfit for human habitation, but the exact identity of this creature is unknown. The word usually means reptile or fish, and in modern Hebrew, תן means jackal Since we lack the specific guidance of Talmudic sources, the word has been left untranslated.[[92]](#footnote-92)]

Ibn Ezra interprets the word as if the מ at the end of תנים was substituted with a נ, to create תנין, sea giant. This implies, we have been thrust down to the very depths of the sea, where the dangerous sea giants roam; and this dark, murky place surely resembles צלמות the shadow of death.

Ibn Ezra and Radak also offer an alternate interpretation for the original spelling of תנים, explaining that this is a vicious beast of the wilderness. This is an allusion to the Babylonians, who tormented their Jewish captives mercilessly.

*End Artscroll*

## Psalms 74:13-14

***Tehillim (Psalms) 74:13*** *Thou didst divide the sea by thy strength: thou brakest the heads of the dragons* תַנִּינִים *in the waters.* ***14*** *Thou didst crush the heads of leviathan* לִוְיָתָן*, Thou gavest him to be food to the folk inhabiting the wilderness.*

In this pasuk, HaShem is breaking the multiple heads of the tanninim in the waters. Thus we appear to have a sea creature.

*Meam Loez*

*13 You broke up the sea in pieces by Your strength; You shattered the heads of the sea monsters* תַנִּינִים *-* tanin *in the waters.*

The Singer goes on to detail the mighty acts of God. “You broke up the sea” of Suf, which receded before the oncoming Egyptians. “You shattered the heads of the sea monsters in the waters.” The Egyptians are likened to huge marine creatures, as it says, “Behold, I am against you, Pharaoh of Egypt, the great crocodile (התנים)”.[[93]](#footnote-93) They kept coming into the sea and sinking like fish. At the same time that on one side the sea was turning into dry land, on the other side it was drowning the Egyptian “sea monsters.”

Although the Egyptians considered themselves masters of the river, as it says, “My river is my own, I have made it for myself”,[[94]](#footnote-94) yet “You shattered the heads of the sea monsters in the waters.”

“You broke up the sea in pieces by Your strength.” You broke into pieces water that is pliable, transforming it into what resembled boulders and the peaks of cliffs. “The heads of the sea monsters תַנִּינִים”—the brazen Egyptians—“You shattered” in the pliant waters, after the sea reverted to being water. Thus “You broke up” what is hard by means of what is soft, which is not natural.

*End Meam Loez*

*From Artscroll*

*13 smashed the sea serpents' heads upon the water.*

Radak observes that Pharaoh, the King and self-proclaimed deity' of Egypt, is described as, the great sea serpent who crouches in his rivers.[[95]](#footnote-95)

The water, especially the Nile River, was Pharaoh's special element. His power was based on it because its annual overflow provided the basis of Egypt's agricultural prosperity. Therefore, Pharaoh met his downfall on the water to demonstrate that his reliance on this element was futile.[[96]](#footnote-96)

*14 You crushed the heads of Leviathan.*

This is another description of Pharaoh, as Scripture states:[[97]](#footnote-97) On that day HaShem shall punish with His harsh sword, His great and strong one, the Leviathan, the fleeing serpent, and Leviathan the crooked serpent, and He will kill the sea serpent that is in the sea.[[98]](#footnote-98)

The heads refer to Pharaoh's minions, the captains and generals who headed his armies.[[99]](#footnote-99)

*14 You served him as food to the nation of legions.*

This translation of ‘legions’, follows Rashi based on Numbers 24:24. As the legions of Israel fled from Egypt, You gave Israel Pharaoh's treasures as spoils.

Radak renders ציים as parched wilderness.[[100]](#footnote-100) When Israel escaped from Egypt into the parched desert, they were supplied by the booty from Egypt.

*End Artscroll*

## Psalms 91:13

***Tehillim (Psalms) 91:13*** *Thou shalt tread upon the lion and adder: the young lion and the dragon* וְתַנִּין *shalt thou trample under feet.*

*Begin Artscroll*

*13 You will tread upon the lion and the viper.*

Kol Bo identifies שחל as a large, mature lion. The וָפֶתֶן is an old, vicious snake.

The Talmud[[101]](#footnote-101) relates that a poisonous snake was harming the populace, so Rabbi Chanina ben Dosa placed his heel on the opening of its pit. The snake bit his heel and died instantly. Rabbi Chanina hoisted it on his shoulder and brought it to the Beis HaMidrash (House of Study) where he addressed the students, "My sons, observe! It is not the snake which kills, it is sin which kills." [Thus, he who is free of sin may tread on a snake without fear.]

Then people said, "Woe unto the man who is attacked by a snake and woe unto the snake that attacks Rabbi Chanina ben Dosa!" [See Shaarei Or ah, V'zot HaBracha.]

*You will trample the young lion and the serpent* וְתַנִּין *- tanin.*

These two dangerous creatures hate each other. When they see each other they are aroused to murderous fury. Furthermore, if someone tramples upon either of them it is infuriated and poised to kill.

Despite the double danger of trampling on both of them at the same time, God will be at your side and you will pass through these perils unscathed.[[102]](#footnote-102)

*End Artscroll*

*Meam Loez*

*13 You will tread upon the lion and asp; you will trample the young lion and the serpent* תַנִּינִים *-* tanin*.*

So secure and assured is the man who trusts in God’s help, that he can “tread upon the lion and asp; ... trample the young lion and the serpent תַנִּינִים - tanin.”

Thus the Talmud relates the following story regarding R. Chanina ben Dosa. Where he lived a lizard would emerge from its hole and kill people. When told about this, R. Chanina went there and inserted his foot in the lizard’s hole. The lizard emerged, bit him and died. Said he to them, “Behold, it is not the lizard that kills. It is the sin that kills.” Subsequently it was said: Woe to the man who is bitten by the lizard, and woe to the lizard who attacks R. Chanina.

Similarly the scripture says, “The wild beast will be at peace with you”.[[103]](#footnote-103)

*End Meam Loez*

## Psalms 148:7

***Tehillim (Psalms) 148:7*** *Praise HaShem from the earth, ye dragons* תַּנִּינִים*, and all deeps:*

Once again, we see that “sea monsters” (in Hebrew: “taninim”) is a synonym for the Leviathan, and we note that the Leviathan, in this psalm, is praising HaShem, giving thanks to Him for His lovingkindness which endures throughout the cosmos (i.e., even into the depths of the ocean).

Psalm 148:7 תַּנִּין tannin From an unused root probably meaning to elongate, possibly some type of sea monster, serpent.

***Midrash Rabbah - Exodus III:12*** *AND THE LORD SAID UNTO MOSES: PUT FORTH THY HAND, AND TAKE IT BY THE TAIL (IV, 4). We have already explained what the serpent implied for Moses; but what did this sign signify for Israel? R. Eleazar opined that the rod was converted into a serpent as symbolic Of Paro who was called a serpent, as it says: Behold, I am against thee, Paro King of Egypt, the great-dragon (Ezek. 29:3). He is also referred to as the leviathan the slant serpent (Isaiah 27:1), because he hit Israel. God said to him [Moses]: ' Dost thou see Paro who is like a serpent? Well, thou wilt smite him with the rod and in the end he will become like wood; and just as the rod cannot bite, so he will no longer bite’; hence: PUT FORTH THY HAND AND TAKE IT BY THE TAIL. THAT THEY MAY BELIEVE THAT THE LORD, THE GOD OF THEIR FATHERS... HATH APPEARED UNTO THEE (IV, 5). Go and perform before them this miracle that they should believe that I appeared unto thee.*

In the triennial Torah readings Psalms 148 is read at the same time as Deuteronomy 32:33. These passages are connected. We have a tanin in both passages.

*Begin Artscroll*

*7 Sea giants* תַּנִּינִים *-* tanin *and all watery depths.*

In discussing the earth, the Psalmist first mentions the sea, because it was created before the dry land. The sea giants, which originated in the waters, were created before land animals.[[104]](#footnote-104)

*End Artscroll*

*Meam Loez*

*7 Praise the Lord from the earth, sea-monsters tanin -* תַּנִּינִים*, and all deeps.*

Having concluded speaking about those on high that offer praise, the Singer turns to those below. “Praise the Lord from the earth, sea-monsters תַּנִּינִים - tanin, and all deeps.”

He begins with the great fish, the likes of which are not to be found on land. This is followed by mention of the “deeps,” from which the great fish arise. Thus the earlier, “For He commanded, and they were created” (v. 148:5), is not repeated here, since here it says, “Praise the Lord from the earth,” and sea-monsters are creatures of the water on earth.

*End Meam Loez*

## Nechemiah 2:13

***Nechemiah 2:13*** *And I went out by night by the gate of the valley, even before the dragon’s* (the tanin)הַתַּנִּין *well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.*

## Eicha (Lamentations) 4:3

**Eicha (Lamentations) 4:3** Even the (we say) jackals (while reading) תנין draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness.

**Targum Lamentations 4:3** - Even the pampered daughters of Israel untie their breasts to the nations who are like the basilisk. And the young men of the Congregation of my people are handed over to cruel men and their mothers mourn over them like ostriches in the desert.

If we translate tanin as a ‘serpent’ or ‘crocodile’, then this pasuk does not make sense because these reptiles lay eggs and never suckle their young. Apparently, the tanin does suckle its young, as we can see in the above pasuk.

In Eicha (Lamentations) 4:3 we read ‘jackals tanim תַּנִּים’ with our eyes, and we say ‘dragon tanin תנין’ with our lips.

Eicha (Lamentations) 4:3

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| תַּנִּים | תנין |
| Jackals | Dragons / alligators / leviathan / whales / snakes |

In this strange pasuk we see a kri and ktiv.

Recall that “kri-and-ktiv”, is a word, in the Tanach, that is read and pronounced (kri) one way, but written (ktiv) in the scroll a different way. These two ways of reading the word also imply different shades of meaning. These dual word forms are Masoretic vehicles for passing down additional teachings, unavailable without the additional word form. In general, a kri is the logical meaning of the word, given its context. The meaning of the ktiv however, is often beyond logic, and may even seem to be out of context, yet it reveals unexpected mystical implications. When we encounter a kri-and-a-ktiv we are invited into contemplation: how can we embrace this conflict in meaning?

ktiv always indicates the inner meaning, accessible only to those who can understand the deeper aspects of a word.

The ktiv represents the realm of Divine self-concealment; the kri represents the realm of Divine self-revelation. In the future, when the Name of HaShem will be read as it is written, these two realms will unite.

Artscroll Eicha

גם־תנים חלצו שד — Even 'Tanim' will offer the breast [The word תנים 'Tanim' refers to a wild animal but its exact identity is unknown. The word usually means 'reptile' or 'fish' and in modern Hebrew, תן means 'jackal.' Since the specific guidance of Talmudic sources is lacking, we have left the word untranslated.]

Although 'Tanim' are vicious, they display warmth and kindness to their young by nursing them. Jeremiah laments how, as a result of the ravages and stress of famine, the usually compassionate Jewish mothers became cruel and placed their own lives before their children's. They consumed whatever food was available, and allowed their children to go hungry, ignoring their cries for food.[[105]](#footnote-105)

According to many commentators 'Tanim' figuratively refers to the vicious enemy who חלצו שד — bared the breast, i.e. forced Jewish women to nurse their enemy's children with the tragic result that the nursing mothers had no milk left for their own children. The Jewish daughters, unable to respond to the needs of their children who cried like ostriches in the desert, seemed to be אכזר, cruel.[[106]](#footnote-106)

At very least, the Jews could expect that the enemy's children who were nursed by Jewish women should display some compassion for women who reared them. This, was not forthcoming. They were as cruel as ostriches in the desert.[[107]](#footnote-107)

רכיענים ב — Like ostriches in desert, i.e. like ostriches born in the desert who are noted for their extreme cruelty to their young.[[108]](#footnote-108)

[Compare Job 39:16 where the ostrich is described as follows: 'She is hardened against her young ones they were not hers.']

## Kiddushin 29b

**Kiddushin 29b** features the story of Rabbi Acha, who fights off a demon, with seven heads, who comes to him as a dragon using nothing but prayer.

Rav Aḥa found no place to spend the night, and he entered and spent the night in that study hall of the Sages. The demon appeared to him like a serpent with seven heads. Rav Aḥa bar Ya’akov began to pray, and with every bow that he bowed one of the demon’s heads fell off, until it eventually died.

This multi-headed creature is exceedingly similar to the creature we see above of the Tannin.

## Kli Yakar[[109]](#footnote-109)

*Take your staff and cast it down before Pharaoh that it become a serpent.*

Here it says that Aharon should take his staff and it will become a tanin, and previously, in Shemot 4:2, [God] commanded that Moshe should take his staff, "And it became a nachash."[[110]](#footnote-110)

The commentators differed [on what is a tanin]. Some say that a tanin is a large fish, as Rashi explains on the verse "great sea monsters."[[111]](#footnote-111) Others say that tanin is a nachash, and Rashi explains it that way here. I will answer the [question on this] difference in terms.

Tanin is an extremely dangerous large serpent, as it is written, "The venom of serpents is their wine."[[112]](#footnote-112) From this you can infer that the venom [of the tanin] is more lethal than the venom of a regular nachash, snake. Moshe and Aharon performed all the miracles with the utterances of their mouths, like this kind of serpent, whose main weapon is in its mouth [i.e., its venom].

It seems that most of the miracles were performed with the staffs of Moshe and Aharon. In order that there shouldn't therefore be an opportunity for the prosecutor [Pharaoh] to speak out and say that the power of the staffs enabled them to perform the miracles and they might err by saying that their staffs were magical, they [the staffs] were changed into serpents to indicate that just as the serpent bites with its mouth and cannot be charmed,[[113]](#footnote-113) Moshe and Aharon's strength was also in their mouths [i.e., their words]. The staffs accomplished all those deeds based on the strength of the words of their mouths — for the righteous person decrees something, and it is fulfilled for him.[[114]](#footnote-114) Therefore both of their staffs became serpents, as it is written, "Dan shall be a serpent on the road"[[115]](#footnote-115) — similarly, the staffs of Moshe and Aharon would be like poisonous serpents, harming Pharaoh and all his servants.

You should know and understand that Moshe shepherded and led the Jewish people with his mighty staff, as a shepherd leads his flock, yet he was also a prince and a ruler of Pharaoh.[[116]](#footnote-116) However, Aharon was a ruler only over Pharaoh and his nation [as will be explained]. Therefore God commanded that Moshe should cast his staff in front of Israel and it will become "a serpent on the road"[[117]](#footnote-117) to Pharaoh and his entire nation, biting the horse's heel so that the rider falls backward[[118]](#footnote-118) — an allusion to the horses of Egypt and their riders.

Moshe fled from before it [from the serpent],[[119]](#footnote-119) because he thought that [this was an indication that] his staff would always be destroying and injuring[[120]](#footnote-120) and he did not consider this a virtue. Therefore [God] told him, "Take [the serpent] by its tail'...and it became a staff in his hand."[[121]](#footnote-121) [This showed him that] only its face, that is, its head and its mouth, presented the danger of injuring and destroying the enemies of God, blessed be He. However, its tail indicated the opposite, that [Moshe] was destined to be Israel's shepherd, not harming or destroying [them]. Just as the tail of the serpent does not cause harm but rather is like a mere staff, so too this ability [to harm] will be 'as a staff in his hand" [toward Israel]. It is as if [God] said that the serpent will be a danger to Egypt and at the same time a staff of strength to Israel.

And if you want to say that to Israel also it would be a serpent and a staff simultaneously — a mighty staff to the righteous and a fiery serpent to the wicked [among Israel], for the bite of the wise men is like the bite of the serpent[[122]](#footnote-122) — it is also fitting that this miracle was performed in front of Israel specifically with Moshe's staff.

"The staff, which was turned into a snake, take in your hand."[[123]](#footnote-123) This is referring to Moshe's staff. And it is written there, "Behold, I will smite with the staff that is in my hand the waters that are in the river, and they shall be turned into blood."[[124]](#footnote-124) However, its strength was not sufficient to destroy all the waters of Egypt [including] its streams and ponds.[[125]](#footnote-125) [Therefore] afterward it says, "Say to Aharon, Take your staff and stretch your hands upon the waters of Egypt, upon their streams...."[[126]](#footnote-126) From this we can deduce that the power of Aharon's staff was greater than the power of Moshe's staff, since Aharon's staff operated also upon the streams and ponds and every place where water gathered.

This is because Aharon's staff was compared to a tanin, and the venom of a large serpent is more lethal than the venom of a regular snake. Moshe's staff was not given greater venom since he also shepherded Israel with that staff and it was necessary to behave gently with them even in times of anger. This is a precious allusion.

To those who say that tanin is a fish,[[127]](#footnote-127) we can say that in front of Israel the staff was turned into a snake to indicate that at first Israel was like an erect staff, of proud bearing, and then their stature was lowered to the earth so that they would be with those crawling in the dust.[[128]](#footnote-128) And when [the serpent] would be seized by the tail,[[129]](#footnote-129) which [represents] absolute degradation,[[130]](#footnote-130) they would return to their prior state and be like this staff.

Thus it was that Pharaoh added to their labor at the end [when Moshe asked him to free them][[131]](#footnote-131) cutting off their tail[[132]](#footnote-132) to make them like two smoking firebrands [i.e., to weaken them].[[133]](#footnote-133) From this [lowly state] they were raised up on their merit.

This was not appropriate to demonstrate before Pharaoh. Therefore, in front of him, [Aharon's] staff became a tanin, a fish, to indicate that just as God frustrated [Pharaoh's] design earlier,[[134]](#footnote-134) so too God will frustrate his plans now — for [Pharaoh] wanted to make [Israel] like this dry staff, which cannot be fruitful or blossom, as he [Pharaoh] said, “lest they multiply”,[[135]](#footnote-135) and the opposite occurred, that the dry staff became a fish [a symbol of fertility], as it is written, "And they should increase, fish-like, [to become] a multitude in the midst of the earth."[[136]](#footnote-136) Therefore the tanin did not return to being a staff [in the presence of the witnesses, as Moshe's did] to hint that Israel will forever remain fertile. The verse, "And Aharon's staff swallowed [their staffs]," refers to the fish that was originally the staff.

And the river [Nile], which has fish within, was hit only by Moshe’s staff,[[137]](#footnote-137) which was originally a snake. However, it was not appropriate that Aharon’s staff, which was initially [changed] to a fish and now became a staff [again] – but not in Pharaoh’s presence – should cause the death of the fish [in the Nile River] since it itself had been a fish. [Therefore] afterwards [God] commanded that Aharon’s staff be used to smite all the streams and ponds [but not the river]. Therefore it said, “And the fish that was in the river died”[[138]](#footnote-138) – but not those that were in the ponds and streams, which were smitten by Aharon’s staff.

[God] was harder on the river because it was worshiped as] their god, and thus [God] executed judgment upon their god[[139]](#footnote-139) and showed them that it is unable to save the fish. However, since the ponds and streams were not treated as gods, the fish therein were not killed.

## Mashiach

One snake that stands out historically is the first one, THE snake , the one that convinced Chava to eat from the Eitz HaDaat Tov v’Ra, the Tree of Knowledge of Good and Evil, against God’s will. Thanks to his ruse and advice, Mankind was sent into the longest exile to date, the one that won’t conclude until Mashiach ends it. Hence, the gematria of Mashiach (40+300+10+8) and nachash (50+300+8) are equal, 358, since they represent two opposite sides of the same coin. The snake caused us to go into exile and Mashiach will bring us out of exile.

Rabbi Yitzchak Ginsburgh[[140]](#footnote-140) of the Gal Einai Institute states, “Just as Amalek represents the epitome of evil, so does the positive snake represent the epitome of good. Mashiach himself is referred to as “the holy snake”, as alluded to by the phenomenon that the numerical value of Mashiach (358) is the same as that of the word for “snake” (nachash). In the Zohar it is told that when the holy snake, Mashiach, will kill the evil snake (overcome the fear of insanity), he will thereby merit to marry the Divine princess, to unite with the origin of the souls of Israel and so to bring redemption to the world.”

“In particular, that aspect of the personality of the Messiah that engages in battle against the evil snake, Amalek, is known as the Messiah, the son of Joseph.[[141]](#footnote-141) Joseph, the great dreamer and dream interpreter, personifies the soul gifted with the ability to properly diagnose and heal the ailments and malfunctions of the mind, to reach deep into the subconscious realms of the soul and there to retie wrongly connected wiring.[[142]](#footnote-142)”



UN World Health Organization’s serpent

The following is an excerpt from: The Josephic Messiah, Leviathan, Metatron and the Sacred Serpent**.** The Secret Doctrine of the Gaon of Vilna Vol. II byJoel David Bakst

*One of the concepts of Mashiach ben Yoseph concerned the hidden agenda of divine stimulation, which is the ultimate source animating the accelerating thrust of technology. Now we are going to probe further into the relationship between Mashiach and technology to catch a glimpse of just how ancient-and eternal-this relationship really is. In the process, it should become clear that, although we do speak of a "modern" confluence between science and Jewish mysticism, this term is, in fact, a misnomer. Fundamentally, technology and Kabbalah have known each other from the very beginning of time.*

*There is a well-known, yet confusing, rabbinic formula that points out that the words nachash (serpent) and mashiach (messiah) share the identical numerical value (358).[[143]](#footnote-143) On the surface, this equation seems to substantiate the randomness, and even absurdity, of gematria (numerical equivalence of alphanumeric Hebrew words). What could be further from the holiness and godliness of the Messiah than the impurity and evil of the serpent?[[144]](#footnote-144) The words of the rabbis, however, are compared to a simmering coal. If one is a bit too far removed it will appear dead and lifeless, giving off no heat whatsoever. If, on the other hand, one comes a little closer and gently blows upon it, suddenly the hidden flames come to life and one is warmed by their fire. Still, one must beware not to come too close, lest he be singed.[[145]](#footnote-145)*

Words with the same *gematria*, numerical value, are known to have related qualities. The word משיח has the same *gematria* as גשנה [358]. The Messiah will extinguish the poison of the נחש, the primordial snake, also with the same *gematria* [358]. This is the snake that tempted Eve to eat from the fruit. The snake implanted in man a tendency towards evil, which the Messiah will annul.

When the Nachash, snake, approached Chava he imparted to her zuhama.[[146]](#footnote-146) When the Jewish people stood at Mt. Sinai, the zuhama ended for them.

**Shabbat 146a** Why are idolaters lustful? Because they did not stand at Mount Sinai. For when the serpent came upon Eve he injected a lust into her…[[147]](#footnote-147)

Why is the gematria of nachash - snake - and Mashiach (358) the same? Because, the original Snake caused us to enter exile, and Mashiach will come to take us out of exile for good. Whereas the snake imparted zuhama to mankind, Mashiach will usher in the period that conquers it. This is why Moshe Rabbenu (upon Mt. Sinai) was commanded to take the snake before him by the tail:

***Shemot (Exodus) 4:3-4*** *He said [to Moshe], "Throw it to the ground," and he threw it to the ground and it became a serpent. Moshe ran away from it. G-d told Moshe, "Reach out and grab it by its tail." He reached out and grabbed it, and it became a staff in his hand.*

It was an allusion that his role was to bring the redemption and end the zuhama - the indelible spiritual impurity that makes death a necessity - either in that lifetime, or in a future one:

Now you can understand the meaning of, "Behold, you shall die with your fathers, and this people will rise up" (Devarim 31:16) . . . In the future, Moshe will reincarnate (i.e., rise up) and return in the last generation, as it says, "you will die with your fathers and rise up".[[148]](#footnote-148)

The Biala Rebbe states: “Bne Israel were susceptible to the arrogance of Egypt, only because the seeds of arrogance that had already been planted within them by Adam’s sin. Since the souls of all mankind were included in Adam’s soul, we were all party to his sin, and we are all still marked by its effect. Through our Torah and mitzvot, we strive to correct Adam’s sin, which sullied the entire human race with arrogance. . . The ultimate perfection of human character will occur with the coming of Mashiach, when Adam’s sin of arrogance will be entirely corrected. In this merit, we will finally be able to understand the deepest secrets of the Torah, of which the Midrash states: “The Torah that man learns in this world is like mist compared to the Torah that will be taught by Mashiach.”[[149]](#footnote-149)

***Soncino Zohar, Bereshit, Section 1, Page 27a*** *Similarly of Moses it is written, “And the staff of God was in his hand.” This rod is Metatron, from one side of whom comes life and from the other death. When the rod remains a rod, it is a help from the side of good, and when it is turned into a serpent it is hostile, so that “Moses fled from it”, and God delivered it into his hand. This rod typifies the Oral Law which prescribes what is permitted and what is forbidden. When Moses struck the rock God took it back from him, and “he went down to him with a rod” (II Sam. XXXIII, 21), to smite him with it, the “rod” being the evil inclination, which is a serpent, the cause of the captivity.*

The Ramchal writes, “And from then onwards this characteristic of appearing in the mystical capacity of a snake is given to the Messiah, especially to MBY, who is the mystical embodiment of the left…Since then the tikkun has been prepared in the mystical mission of the two Messiahs…for the Messiah ben Joseph mystically represents the left, and he bears the character of the exterior which needs all these tikkunim, and the Messiah ben David mystically represents the right which needs to be joined to it [the left], and the Redemption will be complete.”[[150]](#footnote-150)

***Yochanan (John 3:14-15)*** *As Moshe lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. That whosoever believes in him should not perish, but have eternal life.*

In Eden, the Serpent caused man’s downfall, and so it will be the ‘serpentine Mashiach who reverses that event: In Kabbalistic sources, this is the meaning of Isaiah’s description of the great final battle between the *nachash bariach* and the *nachash ‘akalaton*, the “straight serpent” and the “twisted serpent” (Isaiah 27:1). The former is Mashiach, and the latter is the embodiment of evil that will be destroyed at the End of Days.”

The Sefer Yetzirah, the earliest full Kabbalistic work (the Merkava, with which St. Paul was familiar if not adept, was earlier but not fully Kabbalistic) mentions the “Teli” around which the stars and everything in space revolves. The rabbis identified the Teli with the Nachash Bareach. A later Kabbalistic tract, the Bahir, further equates the Teli to the Mashiach (Messiah), who is often called Nachash ha-Kodesh (Holy Serpent), which is the same entity as the Nachash Bareach.

As the incarnation of evil Satan is the arch-enemy of the Messiah he is anti-Christ. The light which was created before the world, was hidden by God beneath His throne; and to the question of Satan in regard to it God answered: "This light is kept for him who shall bring thee to shame." At his request God showed Satan the Messiah; and when he saw him, he trembled. fell upon his face, and cried: " *Verily this is the Messiah, who shall hurl (bruise) me*, and all the princes of the angels of the people" down even into hell.[[151]](#footnote-151)

The term “holy serpent” occurs in the Tiqquney Zohar,[[152]](#footnote-152) fol. 43a. The gematria messiah = serpent (namely, 358), and the idea that the serpent-messiah would destroy the evil serpent are expressed as early as the 13th century by R. Isaac Kohen of Soria in Spain.[[153]](#footnote-153)

As soon as the kingdom of the Mashiach will be established, the remarkable feature will be that his former enemies will make peace with him, i.e. the kelipa will then be purified, and all the Gentile nations will acknowledge the truth. That is the day when HaShem and His name will be One. Even the erstwhile "Nachash" [the proverbial "Snake"] will be turned into "Choshen" [breastplate of the High Priest, spelled with the same letters as "Nachash"].

## Nachash diKedusha

The Sacred Serpent and the Unholy Virus

(Excerpt from Rabbi Bakst's forthcoming book: The Kabbalah of the Adamic Messiah)

The Other Side of the Story

The very idea of a sacred or holy serpent and its central role in Torah cosmology and in Adamic Kabbalah is wholly unexpected, shocking and can appear unorthodox, even heretical. Initially, it does not feel “Jewish” or even “Judeo-Christian”. However, to the contrary, the sod-code of the sacred serpent is the key to the higher-dimensional events of Gan Eden as well as the code animating the Adamic Messiah. Virtually everything one has read or heard about the serpent — the “snake” — in the story of the garden of Eden has been filtered, distorted and mortally wounded through the eyes and psyche of a dualistic Greek mindset and a Pagan-Christian heart-set. The existence of a holy serpent, however, in contrast to the well-known Christian and even Judeo-Christian evil serpent in the Garden of Eden and with all of its incarnations, has always been known to the sage-mystics of the Talmud, Midrash and Zohar and to the masters of the Kabbalah. This subject requires an entire book to properly correct many erroneous notions surrounding the existence and pivotal Torah role of the nachash diKedusha – the Serpent of Holiness. I have explained this matter at length in Volume II, Chapter 2 of The Secret Doctrine of the Gaon of Vilna and the reader should study those sections well to dispel many of the misconceptions and misinformation about the original nachash — the sacred serpent of Gan Eden/Garden of Eden.

Viruses, Parasites and the "other god”

Before we examine the little-known (and even in Torah circles, virtually never discussed) role of the nachash diKedusha – the Holy Serpent, we must first take a hard and penetrating look at the existence of evil itself. What is the root of evil and how do the horrors of evil align with the existence of a good God Who desires only to bestow good on His good creation? From time immemorial this question has lured, confronted and plagued theologians, philosophers and most every human who has been endowed with consciousness. According to the Kabbalah — the Science of Truth — the resolution is astoundingly simple when approached from the truths of science — in this case specifically from the field of biology.

The understanding of evil presented here is radically different from the Christian – and even Judeo-Christian — view of evil as well as from the views in general of Western philosophy which, to a large extent are based upon a Greco-Christian weltanschauung. I have dealt in depth with the matter of evil in the last chapter of Beyond Kabbalah — “What does Moses know that God does not”? There, in the finale of the Teachings That Cannot Be Taught, the matter of evil is presented within a unique formulation. This is done within the context of the history of Jewish suffering, the torture and murder in the 2nd century of Rabbi Akiva and the Ten Martyrs of the Roman Kingdom, the secret “hole” in the Holocaust and why really bad things happen to really good people. Additionally, the paradoxical nature of the gevurot in the Dance of the Hasadim and Gevurot, as explained in Beyond Kabbalah, is requisite to understanding how a very good serpent servant went very bad. The following brief introduction to the model of the virus as the “other god” and as the ultimate source of evil, however, is being introduced here for the first time.

Certainly, there will be many more questions that this short overview will conjure up about good and evil and the purpose and character of the nachash. To fully explain the matter, however, we must inevitably include the purpose of creation, the puzzle of “free will” and the concept of reward and punishment. In Torah and in the expressions and coded language of the sages, evil and its associations have many names: the yetzer harah, the Satan, klipah, the primordial [evil] serpent, etc. There is one term, however, that can be said to encompass all the various aspects and levels of evil. In the Kabbalah, this term is the Sitra achara – the “other side”. Despite its forbidding sound, the Sitra achara is, in and of itself, totally neutral (as well as being necessary for the existence of creation and human consciousness. This, however, can only occur when its potentially volatile nature, the innately passive “other side”, becomes vulnerable, and therefore an actual source, a breeding ground, for the phenomenon of evil. It is then that the “other side" becomes transformed and activated into what is known as the "other god". It is called a god (albeit a false one) because it "feels" and “thinks” itself to be a separate force outside of the Emanator’s true unifying Oneness. Its "otherness" claims to be a separate and independent source of life.

It is very difficult to wrap one’s mind around the paradoxical nature of the “other side”. However, when models from the truths of science are applied to the Kabbalah’s Science of Truth an uncanny, yet compelling correspondence is revealed. The mysterious phenomenon of the Torah’s “other god” can be understood using a model from modern science — the virus.

Unlike any other known creature, the virus occupies a strange netherworld somewhere between living and inanimate objects. While made up of protein and genetic material, it lacks the cell structures common to all life. And unlike true life forms, it does not need and cannot metabolize nutrients, does not grow, and cannot replicate without the help of its host. "Viruses are the most extreme form of parasite." "Put a virus in a test tube and it can't do anything. It can't even make copies of itself."

The significance of this information becomes remarkably relevant when we look at the following quotation from the Zohar (Mishpatim 103a), the ancient classic of Kabbalah literature:

*The "other god" is sterile (el achare istarase). It has no innate desire, it cannot increase, and it cannot reproduce itself.*

This is astounding. The Zohar’s definition of “the other god” is almost word for word, a scientific description of a virus! (The obvious difference being that a biological virus exists in the lower-dimensional material world and the spiritual virus exists in the higher-dimensional spiritual world. However, according to the laws of correspondences, the “earthly” virus is iterating and mirroring the “heavenly” virus). Just as a virus is not a true-life form, the "other god" — the evil impulse, the accusatory satan and the root of evil — is also not a true-life form. The spiritual virus, like its earthly counterpart, when left alone cannot propagate, has no impulse to reproduce and has no “desire” to do evil! Rather, it is a spiritual parasite thriving on the life force of its host — in this case, the host of human consciousness. Continuing with the analogy, the “other god” needs to be placed in the equivalent of a cosmic “Petri dish” to come alive. Even then, the “evil” virus is a potential danger only to one whose immune system is compromised and is susceptible to that strain of virus. As we will see, this was exactly the case with the nachash in Gan Eden.

Poisonous Slime and Spiritual Zuhama

The original higher-dimensional nachash was pure, holy and given to the higher-dimensional Adam HaRishon to utilize together with all the higher-dimensional animals of the higher-dimensional Garden of Eden. The holy nachash only became the “evil serpent” when it contracted the equivalent of a lethal virus that then, like a parasite, took it over and possessed it. Consequently, it was only now that the holy nachash was transformed into the evil nachash and contaminated Chavah by infecting her. Most pointedly, the specific word the sages use to describe this virus-like phenomenon is zuhama — meaning (spiritual) filth or slime. The term again shows up at the revelation at Mt Sinai. There the sages inform us that the zuhama of the nachash, which had been injected into the universal humanity of the “Mother of All Life” at the time of the eating from the Tree of Knowledge, had now been completely removed from the Israelite Nation. The name virus, which comes from the Latin word for "poisonous slime," is eerily similar in meaning to the sages’ zuhama — the spiritual poisonous slime of the primordial serpent.

Now, the looming question: The virus-like “other god” has no life force of its own, it doesn't even have the will to become “alive” and it certainly has no innate nature to do evil. Therefore, how could it possibly have invaded the higher-dimensional Garden of Eden, commandeer and possess the holy nachash and mutate the spiritual genetic code for all future humanity? The answer is a book unto itself. The short answer, however, is that it began with the original Adam HaRishon. Long before the serpent lured Chavah to eat from the fruit of the Tree of Knowledge, Adam HaRishon "peered" with his mind's eye into a dormant domain, located at the far edge of his reality — the cosmic graveyard of the klipot-shards remaining from the previous primordial worlds (Also known as the Breaking of the Vessels and the Death of the Primordial Kings). It was Adam HaRishon’s own thought waves that, upon “touching” the cosmic virus with his mind, stimulated it, animated it and caused it to now become “alive”. The rest is literally history as we have known it, but it would not have been history as we have known it if not for the virus of the “other god”. Through a lengthy and highly complex process the "mind parasite" was enabled to enter the Garden of Eden, to then possess the serpent that then seduced Chavah. Consequently, Adam HaRishon also “caught” the virus that was going around and thus all future humankind has since been affected by the “serpent virus”.

It is crucial to note that the original viral contamination that has affected all consciousness and reality was only able to enter the external levels of life — the outer environs of the Garden of higher-dimensional Eden. The true essence of life, the eternal sanctity of the soul — for Adam HaRishon, Chavah and all humanity — forever retains its original Godly nature. Additionally, the current state of Adam and Chavah as “homo-sapiens” is a hybrid between the true higher-dimensional Adam and the viral infected nachash. This formulation explains the confounding confusion as to the question are humans intrinsically good or bad. The answer is “Yes”.

The Science of Viruses

The Tree of Life, Viral Shards, the “Other” and the Mother of All Life

It is not easy to wrap our minds around the esoteric Torah tradition of a sacred serpent and moreover, that the original nachash in Eden was pure, holy and entrusted to Adam HaRishon as his personal servant – the “serpent servant”. In order to open up our minds to that which is almost unimaginable — the pivotal role of the inter-dimensional zuhama-virus in the Genesis creation account — the following essay, taken from a science journal, is presented. (The original article has been condensed and paraphrased).

A monstrous discovery suggests that viruses, long regarded as lowly evolutionary latecomers, may have been the precursors of all life on Earth. Viruses are about as truly “other” as imaginable. They inhabit some netherworld between organic and inorganic, between cell biology and the periodic chart of chemistry. Viruses do not have cell membranes, as do bacteria for they are not even cells. They only come “alive” when they invade and commandeer the reproductive infrastructure of living cells to reproduce, which they cannot do on their own. It is this parasitic relationship, however, that often kills their hosts in the process. They are untouched by antibiotics because there is nothing really biotic about them (“Got a bad flu? Drink plenty of liquids”).

Truth be told, viruses are so bizarre that here has been an ongoing scientific and philosophical debate as to what exactly is a virus? Is it “alive” or not? Which calls into question the very definition of life itself. This challenge continues to haunt science. So "other" [Notice the word “other” as in the “other god”.] are viruses that scientists are still trying to define them with new metaphors: micro zombies, pirates of the cell and submicroscopic hijackers”.

A virus has been described as not so much an organism but as a random collection of “biochemical shards”. [Notice the word “shards”. A consequence of the death of the “primordial kings” and the “breaking of the vessels” in the Worlds of the Void (the Tohu) was the creation of the klipot. Klipot are translated as shells, husks and shards].

Now, with the recent discovery of a truly monstrous virus, scientists are again trying to describe these spectral life-forms. The new virus, officially known as Mimivirus (because it mimics a bacterium), is a creature "so bizarre," as The London Telegraph described it, "and unlike anything else seen by scientists . . . that . . . it could qualify for a new domain in the tree of life." [Notice the term “tree of life”]. This thing shows that some viruses are organisms that have an ancestor that was much more complex than they are now. We have a lot of evidence with Mimivirus that the virus phylum is at least as old as the other branches of life and that viruses were involved very early on in the evolutionary emergence of life."

That represents a radical change in thinking about life's origins: With the discovery of Mimi, scientists are close to ascribing to viruses the last role that anyone would have conceived for them: that of life's prime mover. All of these leads scientists to the same conclusion: Evolution's arch villain [viruses] looks more and more like it’s vital and formative force. Researchers can trace the shared genetic lineage of life's different branches back to when the interaction between primordial bacteria and viruses culminated in the "mother cell," the common ancestor of all life on Earth. [Chavah (Eve) means “Mother of all life”.]

"If this is true," A leading scientist has said of the viral-nucleus hypothesis, "then we are all basically descended from viruses." It's no surprise that the number-one-selling software on the planet these days claims to be 'antiviral'. Some researchers go so far as to suggest that the very first life on Earth could have arrived in the form of a viral shard from afar…. . We have been looking for our designer in all the wrong places. It seems we owe our existence to viruses. As it turns out, they are not the little breakaway shards of our biology — we are, of theirs.

Part 1

Within the wide spectrum of contemporary Torah thought and rabbinic instruction many rabbis, scholars and lay leaders are offering their much-needed response to the global corona virus pandemic. Some of the ideas emerge from an ethical-spiritual perspective (musar) and some are from a more collective-spiritual perspective (hashgafah). Some observations are intended to comfort us and offer consolation in a time of extreme crisis, while some writers and speakers interpret the current crisis as definite signs of the imminent coming of the Messiah (which itself is reassuring). Some explain that we are being punished and purified from our narcissistic culture and crass materialism. Others say our enemies are receiving their just punishments, reminiscent of the Ten Plagues of ancient Egypt that preceded the Exodus. Others, staying closer to a simple narrative, suggest we look at what we have to gain from a personal and social perspective in the face of social isolation and statewide lockdowns.

Although often not noted or emphasized, Torah is always speaking to us on four levels. They are the four levels of PaRDeS[[154]](#footnote-154) — the pshat-narrative, the remez-allusion, the drash-homiletic and the esoteric sod-code. Likewise, when interpreting social, religious and global events, these also can be expounded to us through one or more levels of PaRDeS. Torah and her application to current events can simultaneously speak on different levels. Many of the insights and explanations being provided by our leaders and educators are necessary and are of psycho-spiritual value. Although their messages can be different, they do not necessarily contradict each other (This is a rudimentary application of “These and these are the words of the Living God”).

Some observations and explanations, however, can feel a bit “forced” while others will simply not feel deep enough. Torah scholars quote prophetic Hebrew verses as “proof texts” that appear to be in alignment — often with uncanny similarity — with current events. On the other hand, Christian scholars and ministers quote their Bible verses as their “proof texts” for the very same events. In the end, each person will be drawn to the explanations that “ring” the truest in one’s soul, according to one’s shoresh haNeshamah — the higher-dimensional root of one’s soul. This, in turn, is dependent upon where one’s fractal sparks are rooted in the higher-dimensional “body” of Adam, as is known. What I am sharing below is from a very different perspective of what, in general, is the word on the Jewish and Torah “street” (Now, virtually all through the Internet). Adamic Kabbalah and the sod-code of the corona virus is not for everyone. As God answered and rebuked Job, “Where are you rooted in the cosmic structure of Adam before the collapse”? (Arizal in The Book of Transmigrations quoting the Midrash and as expounded by the Leshem.)

Adamic Kabbalah approaches the global crisis of the corona virus from the perspective of higher-dimensional Adam. Fundamentally, this means to view everything and anything that is now occurring in the world from the perspective of the Adamic Messiah (who is inclusive of both masculine and female energies, as I have explained elsewhere). The reason this is so is because it is specifically the Adamic Messiah him- and herself who is now orchestrating and fine-tuning the last-minute details of their own redemption. The question regarding the corona virus crisis that should be raised is “Ask not what God and creation can do for you, but what can you do for the Adamic Messiah”? Not only how is this virus affecting me, us and the world, but also how is it affecting the Adamic Messiah? From this perspective, how is Adam using the world-wide corona virus? According to the consensus of contemporary rabbis and kabbalists we are now at the “End of Time”. Consequently, the question we should be asking is what and why is the higher-dimensional Adam (the “Messiah”) in the higher-dimensional Garden of Eden (the “Messianic Era”) doing what he is now doing with us — the lower aspect of his own humanity? What is the current world reaction to the pandemic crisis telling us about Adam’s final tikkun? What is the virus itself telling us about who and what we are as we now stand upon the threshold of the Messianic Era? Pandemics have come and gone and this one will also come and go (quickly we pray). The world, however, as we have known it — socially, financially and spiritually —has been shaken to its core and it will never be the same again. This, as disturbing as it is, however, is also the good news.

Adamic Kabbalah is based upon two premises. The first premise of Adamic Kabbalah (even before bringing up the notion of “God”) begins with the assumption that our entire reality, from the “Big Bang” (and from before) until this very moment (and after), is all taking place inside of a higher-dimensional consciousness, a super-consciousness, vast beyond our imagination, vast even beyond the imagination of the cutting edge of science fiction. This consciousness is beyond what even most of us refer to as “God”. Yet, this is not an alien consciousness or a civilization that is a million years more advanced than we are. Rather, this all-encompassing consciousness is the original higher-dimensional Supernal Adam of Garden of Eden fame (But it has virtually nothing to do with anything you were told, thought or believed about the Garden of Eden.)

The second premise of Adamic Kabbalah is that the higher-dimensional consciousness of this Supernal Adam has partially collapsed into our present lower dimensionality. The events of Adam in the Garden of Eden are not simply a myth or allegory. Our consciousness and our reality are not simply what they appear to be. The details of the Biblical episode of the Garden of Eden are an intricate code describing the cosmic collapse of higher-dimensional Adamic consciousness. This is the sod-code of, “On the day that you eat from it, you will surely die”.[[155]](#footnote-155) It is a script more akin to a science fiction thriller than to a Sunday school reenactment of a Biblical drama. In other words, the higher 5th dimensional Adam Kadmon is transmitting to its own lower 4th dimensional Adam HaRishon, “Be careful”. If you “eat” from it, i.e., touch your consciousness to it and stimulate it, you will cause it to create a virtual simulation of your consciousness in a lower dimension — our current 3rd dimensional state of “Homo sapiens”. Then you, Adam, will have to go into the lower 3 dimensionality itself to remove the virus. This is not a punishment; this is not a wrathful God. This is a higher-dimensional mathematical formula. Death in Kabbalah is defined as anytime something goes from its true level to a level below it, even just one level — that is called death. In this case, it is dimensional death. Our entire reality is trapped in a bizarre form of dimensionality amnesia. Worse, we are universally diseased with dimensional dementia. “The world has been pulled over your eyes” (As Morpheus said to Neo in the modern science fiction classic The Matrix). The Messianic Era is simply the veil of lower-dimensionality being removed from our higher-dimensional eyes as we return to the original higher-dimensional consciousness and reality of Adam.

The Riddle of the Crown Virus.

Now, what does Adamic Kabbalah teach us about the coronavirus and why, from an Adamic perspective, is this occurring precisely now? There are two aspects of this unprecedented and almost unimaginable worldwide phenomenon. One aspect is the medium, or the current state of global consciousness, generated, not because of the virus itself, but because of our reaction to the virus. For this purpose, it is moot as to how we could have, should have or will continue to respond to this plague. After the fact, something very bizarre is occurring that, if we look at the big picture, it is truly “other worldly”. Secondly, if there was an open line of transmission from the higher to the lower dimensionality, what would be the message that the Adamic Messiah would be trying to communicate to us through this truly unprecedented medium of global viral consciousness?

The unique phenomenon of the corona virus has created a paradoxical and bewildering situation. This is an Adamic riddle that begs to be unraveled. On one hand, individuals the world over have been forced into social distancing and isolation — in many cases even from family members. We are living in virtual bubbles where everyone is maintaining an invisible wall with a six-foot radius. Collectively, countries and nations have also imposed upon themselves international isolation. Air flight, that only yesterday was a defining symbol of the “global village” is almost at a standstill. Every nation is on virtual lockdown isolating itself from every other nation.

Yet, on the other hand, because of the vast Internet network that has grown exponentially just in the last decade and even in the last few years, (audio-visual conferencing, e.g., Skype, Zoom, etc., together with the proliferation of cellphones with Internet connectivity) we are now interconnected with each other — individually and internationally — more than at any other time in history. We are being separated out into individual “cells”, yet at the same time we are becoming a singular “cloud” of consciousness. Humanity, as never before, have become localized into “particles” yet we are functioning like a universal “wave”. (Particles are localized, waves are the opposite.) Overnight, we have become billions of individual cells and hundreds of individual nation states, yet we are all interconnected, like endless arrays of brain cells, all together comprising one cosmic brain.

The message of increasing social and international isolation is telling us that something is falling apart and breaking down, but the medium of increasing electronic connectivity is telling us that something is coming together and being reconstructed. This is a very paradoxical and bewildering situation. What is going on here? Torah centered Adamic Kabbalah teaches that we are leaving the space-time dimension known as the collective Josephic Messianic Era and literally now entering into the higher-dimensional collective Davidic Messiah Era. Our reality is about to quantum jump “forward” into the ancient past — the original higher-dimensional Garden of Eden, also known as the Messianic Era. The holy Talmud (where the deepest secrets of the Kabbalah are hidden, especially as regards the “edge times” of our generation) teaches a profound esoteric concept that is now occurring:[[156]](#footnote-156) “In the future [the Messianic Era of ben David], the Holy One, Blessed be He [a code term for the original higher-dimensional Adam], will bring a Torah scroll [the primordial Torah of the higher-dimensional Adam before the collapse/fall of dimensionality] and place it in His lap [alluding to a higher-dimensional union] and say: Anyone who engaged in its study [tikkun-rectification] should come and take his reward. Immediately, the [archetypal over-souls of the] nations of the world will gather together and come intermingled (בערבוביא) with each other. The Holy One, Blessed be He, will say to them: Do not enter before Me mixed together; rather, let each and every nation enter with their wise ones”.

As is the way with the thousands of sayings and episodes of the Talmudic and Midrashic Sage-Kabbalists and their disciples, this bizarre narrative is a rhetorical device to communicate that which is fundamentally non-communicable. The Sages are revealing cosmic codes that were traditionally only passed down orally from master to initiated disciples and originally proscribed from being written down. Additionally, these codes are among “The matters which stand in the heights of the Heavens” and, due to their sublimity and profundity they simply cannot be written down. Yet, the rabbis are doing it anyway by using a secret code language. Here, the term “The Holy One, Blessed be He” is code for the Adamic Messiah. The “Scroll of the Torah” is “Torah A”, the Torah of Adam and the Torah of Atzilut. This is the prophesied “New Torah, the higher-dimensional blueprint for all realities, including the map to the original higher-dimensional Garden of Eden, the collapse of Adamic consciousness and the instructions of how to reenter “The path to the Tree of Life”.

As explained in my books and recordings, the archetypal essence of the Seventy Nations — the Biblical seventy grandchildren of Grandfather Noah — represent the original inner light of the higher-dimensional cosmic “form” of Adam that has fallen out into our current lower dimensionality. As humanity is now passing through the membrane of space-time into the Messianic Era, all the collective souls of the individual nations of the world must be returned. They are the seventy “spokes” in the Adamic wheel, with Israel — the People of Israel, the Land of Israel and the Torah of Israel — being the hub. (This “hub” is the Foundation Stone underneath the current Dome of the Rock and the collective pineal gland of humanity, as I explain elsewhere). This “hub” however, is not the center of a two-dimensionality circle, not is it the “center” of a 3-dimensional sphere. Rather, this central hub is the central column of the great Leviathanic “Torah Torus”. Israel is simply the “pinch that pulls” everyone and everything into and through the toroidal funnel into the inter-dimensionality tunnel. This is the Adamic Messiah who is pulling this entire reality and all the Nations of the World with it (minus the klipah/crust). But in order for this to occur, the “spokes” of the nations must be in alignment with their higher nature — as above, so necessarily below. Therefore, Adam is literally “reinventing” the wheel of life. More specially, the broken and shattered wheel of humanity is being re-inverted, i.e., being turned “outside-in” to return to the original higher-dimensional consciousness of the Adamic Messiah.

This then is what appears to be occurring. This is the medium that our reaction to the virus is creating (The message of the corona virus, however, is about the bizarre nature of the existence of the virus itself, as explained below and elsewhere). It is the higher-dimensional Adamic Messiah himself that is orchestrating this collective Messianic state of consciousness. All humanity is purposely being broken down in order to be rebuilt back into a singular Adamic consciousness. The tikkun for the verse-formula “On the day that you eat from it you will surely die” is coming to its prophetic programed end. His mission is now 98% over. It only now needs to hit 99% — the sod-code of 999 in Yesod — and then the higher-dimensional code of the “One Thousand” takes over from there (As explained in The Secret Doctrine of the Gaon of Vilna). An aspect of Adam was compelled to descend into the equivalent of the cosmic graveyard, the “dark matter” of the dregs of existence in order to pick up the pieces of his own fallen consciousness. He has successfully completed his painful journey and cosmic mission and “Those who sow in tears will reap in joy”. In fact, from this cosmic Adamic perspective the corona virus is an application of “The very thing that kills you, can be the very thing that heals you”. In the language of alchemy and Jungian psychology “Solve et coagula” (“dissolve and [then] rejoin”) is the name of the game — the final Adamic End Game. In Torah terminology this is, “Tohu (apparent chaotic breakdown) always precedes tikkun (the reordering and rectification). With the breakdown and dissolution of the viral “host” — personally and collectively — there is nothing left for the virus to commandeer and feed off of. By removing the host from the virus immediately the very roots of evil disappear in a “puff”, as per the formula in the Book of Isaiah, “I will swallow up death forever”.

Gog and Magog.

“Woe to me if I say it and woe to me if I don’t.”[[157]](#footnote-157)

If this assessment is correct (and only God knows for sure, especially due to the cosmic “butterfly effect”, as I have explained elsewhere), then the unprecedented corona virus is a harbinger of very good news (besorot tovot). The forces of Gog and Magog is the Biblical and Rabbinical code for the final cosmic showdown between the global evil (the klipah/crust of the humanity) and God. As known, the Hebrew phrase Gog u’Magog equals exactly 70 – again the archetypal 70 Nations of the World. Gog and Magog is a formula for the ultimate and final battle of Gog against Israel and the purified Nations and Gog against God (In the big picture, it is irrelevant as to who or what these two names specifically refer to in our lower dimensionality). It is also well-known that according to scripture and rabbinic commentary, there are supposed to be three “world wars” of the “bad Gog guys” against the “good Adamic guys”. It has been said that WWI and WWII were the first two of these horrific cosmic events. Accordingly, the third war — the ominous WWIII — has yet to come. As terrible and evil were the horrors and hell of WWI, the horrors, hell and Holocaust of WWII were even more unspeakable. By compassion, the pain and pangs of a potential WWIII would be beyond catastrophic — literally beyond everyone’s worst nightmare. It would be the end of the world as we have known it. “Gog and Magog” is the alchemical fire that is required for the transmutation of our collapsed 3D reality back into the higher-dimensional 4D consciousness. This transformation must occur in order to transition into the Messianic Era. Is there, however, another path?

Gog and Magog is primarily a concept about the o’rlah of lower dimensionality. O’rlah is a skin or membrane that covers and conceals us from our true higher-dimensional reality. The o’rlah membrane is the veil of “The world that has been pulled over our eyes”. All 3-dimensional reality — that has been taken out of its original higher-dimensional home — is coated in a cosmic slime that sticks to itself, becomes opaque and then, due to its ever-coagulating and congealing nature, creates a gravitational pull that eventually is the root of evil, suffering and death. The virus that infected the original sacred serpent, that then infected Adam and Chavah, is the root of all the o’rlah-membrane of the world. The term o’rlah also refers to the o’rlah-foreskin that grows on the male yesod, specifically on the crown of the yesod (ataret hayesod) which is also known in English as the “corona” (from the Latin for crown). This is the sod-code of ritual circumcision. The Gaon of Vilna explains:

The place of the circumcision is called "flesh" and there it is revealed the expanding light (chesed). The "skin" is the skin of the o’rlah (foreskin) which is the secret of "garments of skin" of Adam HaRishon that the Sages have alluded to in their statement (Talmud Sanhedrin 38b), "Adam caused the growth of his foreskin" [after initially being created without a foreskin). Originally his bodily form was "garments of Light" (ohr) and only afterwards was it covered with skin (o'hr) and the inner light hidden and it will not be revealed until the "Other Side" [i.e., the root of evil] will be removed. This current "skin" is the Tree of Knowledge of Good and Evil from which Adam HaRishon ate and thus generated his own o'rlah.

The Gaon of Vilna explains (and amplified by the Leshem), that ultimately good and evil are rooted in a common source. Initially appearing ludicrous (or worse), this phenomenon, however, is easily pictured using a simplistic model for this profoundly esoteric concept. The shape of a wishbone is a single “trunk” with two prongs or branches extending out from it that can represent “good” and “evil”. If we focus only on the branches, they appear separate from each other, opposites to each other and with two distinct polarities. Yet, if we bring the singular “trunk” into focus, we realize that the binary branches of “good” and “evil” are, in fact, rooted in a common source.

More specifically (using a model from surface topology —“Torah topology”), what manifests in this dimension as “evil”, together with all of its iterations, is actually the inner lining of the face of the good that has inverted, concaved and “fallen” out of its own convex sphere. When now “inverted” and turned “inside-out” it becomes an inverted version of the inner lining of its own higher good. By analogy, the same mechanism takes place with the original Adamic garments of Adam and Chavah (together with the inner “coating” the higher-dimensional Garden of Eden). The "garments of light" prolapse and become "garments of skin"; the light-ohr (with an aleph) becomes skin-o'hr (with an a'yin). The Tree of Life’s singularity becomes the duality of the Tree of Knowledge.

This phenomenon occurred to the entirety of the original higher-dimensional consciousness and reality of Adam. The mechanics of the inversion of inner light, however, became exemplified most specifically to the holiest aspect of the higher-dimensional “body” of Adam. This was in the last place virtually anyone would ever think of — the crown of the sacred yesod (ataret hayesod) of Adam, known in Hebrew as the Brit Kodesh (lit., the Holy [circumcised] Covenant, i.e., the place of the Sign of the Covenant. The higher-dimensional holiness of the ataret hayesod, due to the higher-dimensional “eating” of the “fruit” of the Tree of Knowledge became “inverted” and descended into our current lower dimension. What was originally a radiating “crown” descended from the highest level of spirituality to the lowest level of physicality. The aura and glow of the yesod became corporealized and concretized into a thick membrane. This original light is also known as nogah-radiance.

It was in the lower dimensionality where then a membrane grew around the ataret hayesod. This membrane of skin is also known as the foreskin or o’rlah that covers the crown of the yesod. It is only when any spiritual essence of the surrounding radiance "falls" into a lower, material dimension that its corresponding nogah, although neutral in itself and truly an integral part of the sacred source, now thickens into an "opaque" covering called o'rlah – a foreskin.

The o'rlah-foreskin is the covering that grows around the corona, yet it too, as the Gaon of Vilna explains, was once originally rooted in complete holiness. More correctly, it was holiness itself. Only now it has to be removed — “circumcised” — in the present condition of the world because the body, along with the world and consciousness itself, is in a collapsed, inverted state. It is now, by way of example, of an "opaque" nature whereas previously its nature was “translucent” and even "transparent".

Originally, before Adam ate from the potential essence of lower dimensionality (the Tree of Knowledge of Duality), the spiritual light emanating from the crown of his higher-dimensional yesod was naturally enveloped in a pure aura of radiance — the surrounding and interpenetrating nogah. This was, in fact, the reality throughout Adam’s higher-dimensional body from head to foot. Thus, Adam actually had two “crowns” — one above surrounding his head called keter/crown and one below surrounding the head of his yesod called atarah, also meaning crown or diadem. They are really two modes of the same spiritual essence mirroring two distinct, yet parallel centers of consciousness or knowledge (both are also referred to as da'at - knowledge and union, as explained above).

Only after the "fall" did the spiritual light of his entire body corporealize into our current flesh and thus also the aura surrounding his Brit Kodesh mutated into a corporeal membrane of skin — the o’rlah. Consequently, the remedy or tikkun for the place of the Brit Kodesh is to have the o’rlah removed. This is the deepest truth behind Judaism’s most “Jewish” yet misunderstood ritual act of Brit Milah or circumcision performed on a male when he is eight days old. It is not about health, the procedure was not “borrowed” from the ancient Egyptians or commanded by the “Patriarch” in order to “weaken” sexual male nature. Rather, it is all about Adam. It starts with Adam and it ends with Adam — the Adamic Messiah.

The necessity of the o’rlah's removal, however, is only temporary. In the Messianic Era of Maschiach ben David, the rectification of the yesod by way of the ritual of circumcision will no longer be required — not "below" physically and not "above" spiritually. "This is because then", as the Gaon wrote, "the evil aspect of nogah will return to good". The holiness bound up within all aspects of o’rlah will once again return to the secret of "nogah lo saveev" — a radiance surrounding it. This is because the true essence of nogah – and all that is associated with it — never dies, it only goes into exile.

The Leshem clarifies this relationship. He writes:

When God will purify the entire earth and extinguish evil and all of its manifestations in their entirety, then corporeality and physicality will be distilled and all of it will be transformed into supernal luminosity. Then, the entire Tree of Knowledge of Good and Evil will literally be transformed back into the Tree of Life. Behold, the skin of Leviathan will then also be reconverted from "garments of light" with an ayin to "garments of light" with an aleph and that which is now the skin of the o'rlah [both spiritually as well as anatomically] will be in the future also part of the corona [of the Brit Kodesh] itself. The skin will become [absorbed into] the flesh, all of it now 'consecrated onto God'… .

The concept of Gog and Magog is representative of the global o’rlah. Before we can enter into the Messianic Era, the o’rlah of the world must be removed. Gog and Magog are the 70 aspects of the klipah-crust that must be removed, i.e., “circumcised”. On the microcosmic level, the only way the o’rlah can be removed is through cutting 360 degrees around the circumference of the yesod. This is called a Brit Milah or “Covenant of the Circumcision”. On the macrocosmic level, this is the circumcision of the o’rlah of the surrounding klipah of Gog and Magog. The removal of this cosmic o’rlah of consciousness and reality is the code behind the final battle of Gog against God. The evil klipah must be circumscribed 360 degrees and then be circumcised and removed. This is the potential WWIII and it is not anything we look forward to. It is, however, inevitable that the viral and parasitic o’rlah-crust must be removed in order to enter the Messianic Era and beyond. This is an absolute cosmic fact. In order for us to enter the next higher-dimensional stage of the return of consciousness to the Edenic Garden of the Messianic era, the Adamic Messiah must remove the o’rlah-klipah of the world. This is the secret behind the victory and destruction of Gog and Magog. Is there, however, an alternative path?

To the Right or to the Left –

The Two Possible Paths to the End of Days.

Torah based Kabbalah teaches us that there are two possible paths to the Keitz HaYamim “End of Days”. One direction veers to the “left-side” and the other veers to the “right-side”. This is alluded to in the term itself as there are two ways of spelling the word for “Days”. Keitz HaYamim is End of Days and “(Ha)Yamim”/“Days” is literally the last word in the Book of Daniel (By far the most “eschatological” of the 24 Books of the Bible). “Days” can also be spelled with a final letter nun instead of with a final mem. With a final nun we have Keitz HaYamin. The final nun is an Aramaism, i.e., borrowed from Aramaic where the plural is spelled with a final nun instead of the Hebrew final mem. In fact, this is how it is spelled in the Book of Daniel, “But you, go your way until the end comes. Then you will rest and rise for your reward, at the end of days — Keitz haYamin.” In Hebrew, however, the word yamin also means “right” as in “to the right side” as opposed to veering to the left side. The left side is the side of constricting and harsh gevurah, while the right side implies expansive chesed — mercy and love. In other words, the removal of the requisite cosmic klipah-crust of Gog and Magog can come about in one of two ways: either by a nightmare scenario of a harsh apocalyptic war, i.e., a worst case WWIII dystopian global destruction, or, by a softer more mitigated removal of the crust/klipah. The path of the “right side” does also require some mode of destruction, however, it only amounts to a relative “drop of blood” and not a “blood bath”, God forbid.

Yes, there is this other path for the Adamic Messiah to achieve this. This is the secret of the corona virus. In short, through the global isolation of individuals, families and nations, the viral goo that is holding the fractals of Adamic consciousness imprisoned is being separated, diffused and thus mitigated — “solve et coagula”. Simply there is not much left for the virus to hang onto and “highjack”. Then Adam can remove it, reconstitute the holy fractal sparks of life within it and we all go back to the Garden. But, even if this were possible, why should Gog and Magog be removed through the corona virus and not through the normal manner of incision and excision? Do we warrant this path of circumlocution?

There are a number of mechanisms that are programmed into the system — even from before the collapse of Adamic consciousness and his higher-dimensional reality. As the End Game now plays out, the prophet Isaiah proclaims that, “I, HaShem (the Havayah of 45 = Adam) will accelerate it in its due time”. (I have explained this formula, according to the Gaon of Vilna and Kol HaTor, elsewhere at length). In short, this means that there is a “tipping point” where a quantum-like “jump” occurs. The acceleration reaches a point where its growth becomes exponential and all reality then enters the Messianic Era of the Adamic Messiah. This action does not depend upon us at all. Rather, the Adamic Messiah himself directly intervenes to fulfill the cosmic “promise” of existential dimensional redemption.

Additionally (and also according the Doctrine of the Gaon of Vilna), the final tikkun and redemption is depicted in a verse-formula from the Book of Isaiah, “With great mercies I will gather you” [back into the higher-dimensional Garden of Eden]. “Mercy” — rachamim — is not something that is warranted or deserved, it does not depend upon merit. With chesed-lovingkindness or with gevurah (din)-judgment it is “measure for measure”. With this mode of pure compassion, however, it is wired into creation itself. “Great mercies” is a force of compassion that is so great that it is coming from the higher-dimension itself — from Adam Kadmon, the Light of the Ain Sof.

Thankfully, the Divine process is now caught between “a rock and a hard place”. The rock is the programed guarantee of unconditional compassion and the hard place is the programed guarantee of supranatural acceleration. There is no way out. In other words, the Adamic Messiah (i.e., the emissary of God) himself must intervene in a way that will accomplish his goals and mission, yet without the horrors and ravages of a potential WWIII led by the evil incarnate forces of Gog and Magog. This is the corona virus and, despite the sufferings, sickness and many deaths it is bringing, in the big picture it is literally a Godsend.

One should always be doing personal and collective teshuvah not only on Yom Kippur but continuously. However, all the teshuvah (soul searching repentance), reciting of Psalms, controlling our lashon harah (“evil speech” and gossip, even if it is true) and crying out for God’s help will not change the cause or the effects of the corona virus. This is the doctrine of the Gaon of Vilna, especially as spelled out in Kol HaTor. (This understanding is not unique to the Kabbalah School of the Gaon of Vilna). The final Adamic tikkun, at this stage in history, is no longer dependent upon our actions, speech or thoughts. This was certainly true in the past, but this is no longer the case now at the “edge of time” as we are now beginning to morph into the Messianic Era. And this is the good news because the final redemption is not dependent upon us. Minimally, the world is being “reset” and being prepared for the big jump and total transformation into the Messianic Era — the original, higher-dimensional Garden of Eden. We are now on Adamic autopilot and the Adamic Messiah – God in His infinite compassion — has sent us his corona virus to remove the universal orlah klipot of the world, “Behold I am sending Elijah the Prophet [the Angel of the Brit-Covenant in the sod-code of the corona of the yesod] to you before the great and awesome day of the Lord”.

Part II

The Message of the Corona Virus.

Part I explained the medium that the virus has generated due to our reaction. More specifically, the medium or the state of world consciousness that we have generated in reaction to the virus. The isolation and breakdown is creating the perfect “laboratory conditions” for the impending alchemical-like transformation from our present lower-dimensionality back into our original Adamic higher-dimensionality. There is still, however, a profound and crucial piece of information that the Adamic Messiah, from the “other side of the “curtain”, is desperately trying to communicate to us, i.e., to our humanity that is trapped in this dimension of the “cosmic graveyard” of “dark matter”. This is the message of the virus.

# Leviathan

The Jewish Encyclopedia says: *The name "leviathan," which usually designates the fabulously great fish preserved for the future world, seems in certain passages of the Talmud to refer to some kind of whale; so, for instance, in Hulin 67b, where leviathan is said to be a clean fish, having fins and scales, and in Baba Batra 73b, where a fabulous description of its enormous size is given. In Shabat 7b the (meaning perhaps the porcupine) is said to be the vexer of the leviathan. See also Leviathan and Behemoth.*

*The large sea fish are collectively denoted as "tannin," though in this category quasi-mythological creatures (see Dragon) are also included. By the Dietary Laws fish are divided into clean and unclean.[[158]](#footnote-158) The majority of fishes have scales and fins, and therefore belong to the clean class; but, contrary to their natural order, eels are counted in the unclean class.[[159]](#footnote-159)*

The Leviathan, a creature of immense, supernatural proportions, which the Klein Dictionary identifies as either a “serpent, dragon, or whale” is mentioned more than occasionally in our holy texts and liturgy. Sometimes the Leviathan appears on its own, and sometimes together, often in battle, with other creatures such as the Behemoth (a magnificently large ox, also referred to as the Shor HaBor) or the Ziz (a magnificently large bird). In the Akdamut, for example, which we read on Shavuot, there is mention of “the contest of the Leviathan and the Behemoth of the tall mountain,” referring to an Aggadic tradition that these two large beasts (the Behemoth is as tall as a mountain) will battle it out together at the End of Days, an epic confrontation which, according to tradition, will end with the death of both beasts, the flesh of which will then be served up as food for the Righteous. I was able to trace virtually all references to the Leviathan in Scripture and in the Meforshim.[[160]](#footnote-160) What emerges is something of an enigma. More questions than answers. Is the Leviathan a force for good in the world, or a force for evil? Why is the Leviathan associated so often with the End of Days? I would like to explore these questions, and ultimately come to a conclusion about the nature of the beast and why it is so important in our tradition.[[161]](#footnote-161)

In determining whether these taninim, which all the **Meforshim** identify as Leviathan, are good or evil, the simple reading of the text (pshat) is that “G-d saw that this was good.”

**Rabbenu Behaya**, commenting on this same pasuk, takes the argument for good a step further: The word לויתן,” Leviathan,” means “connection.” It is a combination of the two words חן לוית, The intellect is perceived as joining the soul.

According to Rabbenu Behaya, the Leviathan combines two important aspects of G-d’s creation which we normally consider fundamentally good: the soul and the intellect. As Rabbenu Behaya points out, the word “Leviathan” contains the word “levaya”, which we typically translate as “funeral”; however, the word “lavaya” actually means “accompanying or escorting,” and refers to the lining up of friends and family into rows at a funeral to accompany/escort the deceased and the mourners. These ideas of accompaniment and chesed are seemingly part and parcel of the essence of the Leviathan, and can be traced back to the etymology of the word itself.

The Zohar (II, 27b) comments here that the Leviathan was red like a rose, with iron-like scales, wing-like fins, a powerfully-thrashing tail, and fire coming out of its mouth. It has long migrations in the deep seas lasting seventy years.

Leviathan is always in reference to a *water-dwelling* creature in the Tanach.

## Psalms 74:13-14

***Tehillim (Psalms) 74:13*** *Thou didst divide the sea by thy strength: thou brakest the heads of the dragons* תַנִּינִים *in the waters.* ***14*** *Thou didst crush the* ***heads*** *of leviathan* לִוְיָתָן*, Thou gavest him to be food to the folk inhabiting the wilderness.*

This leviathan is multi-headed! Maybe like a medusa?

In Tehillim, chapter 74, King David writes: “The sea with Your might; You shattered the heads of the sea monsters. You crushed the heads of Leviathan; You give it as food to the people in companies.” The most thought-provocative interpretation is the one of Rav Abraham Isaac Kook, *z”l*, the first chief rabbi of Israel, Kabbalist, and a renowned Torah scholar. He describes the Leviathan as a singular creature both male and female, “its tail is placed in its mouth” (Zohar) “twisting around and encompassing the entire world”.[[162]](#footnote-162) This translation is a metaphor for the universe’s underlying unity. This unity will only be revealed in the time of Mashiach when the righteous will feast on the Leviathan during the holiday of Sukkot.

In the Talmud[[163]](#footnote-163) it is written that the Leviathan sea creature will be slain. Its flesh or meat will be served as a feast to the righteous in the time of Mashiach. Its skin or hide will be used to cover the tent where the sumptuous banquet will be held. The festival of Sukkot (Holiday of Booths) has a certain prayer that is recited upon leaving the sukkah. “May it be Your will, Lord our G-d and G-d of our forefathers, that just as I have fulfilled and dwelt in this sukkah, so may I merit in the coming year to dwell in the sukkah of the skin of Leviathan next year in Jerusalem.”

## Baba Batra 74b

**Baba Batra 74b** 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”.[[164]](#footnote-164) 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”.[[165]](#footnote-165) And He created even the beasts on the thousand hills[[166]](#footnote-166) 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”;[[167]](#footnote-167) 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. 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 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”,[[168]](#footnote-168) the male must be left alive for sport, because it is not proper conduct to sport with a female. The Gemara asks: Here too, with regard to 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.

**Baba Batra 75a** Rabba says that Rabbi Yohanan says: In the future, the Holy One, Blessed be He, will make a feast for the righteous from the flesh of the Leviathan, as it is stated: “The chaverim will make a feast …”

And Rabba says that Rabbi Yohanan says: In the future, the Holy One, Blessed be He, will prepare a sukkah for the righteous from the skin of the Leviathan, as it is stated: “Can you fill his skin with barbed irons [besukkot]” (Job 40:31). If one is deserving of being called righteous, an entire sukkah 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”.[[169]](#footnote-169)

The first mesorah that the Gemara cites is that the Leviathan (along with the Shor HaBor) will be served up as food for the righteous in the End of Days.[[170]](#footnote-170) As the Kedushat Levi[[171]](#footnote-171) explains: Our sages promised us that in the future, HaShem Himself will invite the tzaddikim to a meal where both Leviathan and the Shor HaBor will be served. As a beverage, there will be wine saved for the occasion from Gan Eden.

The second mesorah mentioned in the Gemara has to do with the skin of the Leviathan, which is clearly associated with a mitzvah (i.e., making a sukkah), and, again, with a reward for the Righteous in the End of Days.[[172]](#footnote-172) Surely if the Leviathan were not a holy creature, it would not qualify for such a use. Tangentially, the Sheni Luchot HaBrit[[173]](#footnote-173) cites a Midrash which states that the skins used to make the ketunot ohr for Adam and Eve, to cover their nakedness, were taken from the original female Leviathan; again, a use of the skin for a holy purpose (i.e., Tzniut - modesty).

There a custom when we leave the sukkah for the last time on the last day of Sukkot to recite the following prayer:

*May it be Your will, Hashem, our G-d and the G-d of our forefathers, that just as I have fulfilled [the mitzvah] and dwelled in the sukkah, so may I merit in the coming year to dwell in the sukkah of the skin of Leviathan.[[174]](#footnote-174)*

I believe I have provided a number of compelling arguments in favour of the thesis that the Leviathan is very much a symbol of goodness and holiness. As one might imagine, this idea is corroborated in numerous Chassidic and mystical sources. I will suffice to mention two. The sefer Shaar HaEmunah V’Yesod HaChassidut by Rav Gershon Chanoch Henoch of Radzin, states:[[175]](#footnote-175) “Leviathan represents the highest levels of Hakmah – Wisdom, which are concealed in the upper waters.” And the Likutei Moharan, which is attributed to Rav Nachman of Bratslav, proclaims: “Leviathan alludes to Malchut”.[[176]](#footnote-176) Hakmah and Malchut, both emanations of the Sefirot, are, from a Kabbalistic perspective, all good!

Let’s now present the opposing argument: that the Leviathan is a force for evil in this world. We begin by going back to the Gemara that we cited earlier, a little bit higher up on the same page, Baba Batra 75a:

When Rav Dimi came from Eretz Yisrael to Babylonia, he said that Rabbi Yohanan said: When the Leviathan is hungry, he produces breath from his mouth and thereby boils all of the waters in the depths …. And if the Leviathan placed its head in the Garden of Eden, no creature could withstand his foul smell, as it is stated: “He makes the sea like a seething mixture …”

We have in this Gemara an idea that the Leviathan is evil in spite of itself. Large and powerful as it is, it is by nature destructive. Therefore, its breath boils the water and its foul smell is unbearable to other creatures. These may be unintentional vices, but they are destructive nonetheless.

The Leviathan figures prominently in two books in Tanach: indirectly in Sefer Yonah and directly in Sefer Iyov. Even though “a big fish” (i.e., the one that swallows Yonah) is of course a central character in the story in Sefer Yonah, this “big fish” – which has its own set of Aggadic traditions attached to it – is not the Leviathan.3 The Leviathan does not actually appear in Sefer Yonah, but the Yalkut Shimoni (Nach 550:2) relates the following curious Midrash:

**Yalkut Shimoni Nach 550:2** The fish [that swallowed Yonah] said to Yonah, “Don’t you know that my day has come to be fed into the mouth of the Leviathan?” The fish brought him to the Leviathan, and Yonah shouted to him, “Leviathan!” The Leviathan saw Yonah and fled from him a distance of two days’ journey. Then Yonah said to the fish, “I saved you from the mouth of the Leviathan, now show me everything which in the seas and the depths.”

The Leviathan is presented in this Midrash as a frightening beast, a bully if you will, that instils fear and trembling in the “big fish” that has swallowed Yonah. Yonah’s ability to save the big fish by scaring away the bigger fish ultimately inspires a debt of gratitude which Yonah requests payment on.

In Sefer Iyov, which the Gemara that we cited earlier quotes, the Leviathan is portrayed as wild and untamable. Only G-d has the power and strength to tame it. As such, G-d challenges Iyov, saying (Job 40:25): “Can you draw out the Leviathan by a fishhook? Can you press down his tongue with a rope?” Whereas the Gemara argued that these verses are an allusion to the sukkah that will be made from the beast’s skin, the Malbim has a very different reading of these verses. For him, they demonstrate that both the Leviathan (and the Behemoth) are not only wild and untamable, but actually have sinister intentions. Here is a condensation of the Malbim’s commentary on Job 40:15–25:

Continuing the charade, G-d asks Iyov how he intends to deal with the two most powerful and imperious beasts He created, the Behemoth, that consumes all vegetation, leaving nothing behind for the other land beasts, and the Leviathan, which preys on all the other sea creatures …. Beyond discipline or training, the Leviathan is the embodiment of ferocious and ungovernable violence, and it knows it, and does not care.

For the Malbim, the Leviathan and Behemoth are archetypes of beings that exploit their power over others for their own purposes. And, in his interpretation, this evil is done consciously and intentionally. We can now understand the prophecy of punishment in Isaiah:

**Yeshayahu (Isaiah) 27:1** In that day, the Lord will punish – with His great, cruel, mighty sword – Leviathan the Elusive (or Stretching) Serpent and Leviathan the Twisting (or Crooked) Serpent. He will slay the Dragon of the Sea.

Here the Leviathan is clearly described in negative terms, and is deserving of punishment. It also appears that there may be two versions of the Leviathan … the Twisting or Crooked version and the Elusive or Stretching version. Based on their descriptors, neither version seems to be too appealing. Our previous conception of the Leviathan as a good and holy creature seems to have been shattered. But it gets worse.

The Ibn Ezra on this pasuk in Isaiah states:

*Some are of the opinion that the Leviathan, the stretching serpent, and the Leviathan, the crooked serpent, are both land animals, and are used figuratively for the kings of the land: Assyria or Babylon.*

In other words, the two variations of the Leviathan are symbolic of two evil empires (Assyria and Babylon), both of which historically wreaked havoc on the Jewish people. Moreover, the Midrash Tanchuma on Parshat Vaera 3:2, compares the Leviathan to Egypt, yet another evil empire which inflicted harm upon the Jews, arguing that both Pharaoh and the Leviathan possess the qualities of a snake.

The Akedat Yitzchak (60:1:3), commenting on Baba Batra 74, sums up the case for the Leviathan as a force for evil, as the embodiment of materialism and animalistic desire:

*If the most powerful union of body and spirit in this universe, Leviathan, would be allowed to roam completely unfettered, it could destroy the entire civilization, G-d forbid. [Similarly] if human intelligence were to be used exclusively to advance Man’s materialistic aspirations [and animalistic desires], the results could be disastrous.*

Therefore, it is fitting that this evil creature be punished, as we have already seen in Isaiah 27:1. This is reinforced in Psalm 74:14, where we note that G-d “crushed the heads of the Leviathan.” All this violence emanating from G-d and directed at the giant sea creature must be an indicator that it is evil and sinful! Perhaps even the skinning of the Leviathan at the End of Days which, we previously argued, seemed to be a proof of the Leviathan’s inherent goodness and holiness (in that his skin was being used for a mitzvah) needs to revisited, since there too the end is violent (i.e., the Leviathan is skinned).

The Leviathan is big! Big beyond our comprehension. Beyond our imagination. Beyond our ken. It is so large that it extends outside the limits of our perception and apprehension; we literally cannot take it all in at once, it is beyond the scope of our peripheral vision. The Gemara describes the reaction of Rabbi Yehoshua to seeing the eyes of the Leviathan, peeking out over the surface of the water:

**Baba Batra 74b** The Sages taught: There was an incident involving Rabbi Eliezer and Rabbi Yehoshua, who were traveling on a ship, and Rabbi Eliezer was sleeping and Rabbi Yehoshua was awake. Rabbi Yehoshua trembled, and Rabbi Eliezer awoke. Rabbi Eliezer said to him: What is this, Yehoshua; for what reason did you tremble? Rabbi Yehoshua said to him: I saw a great light in the sea. Rabbi Eliezer said to him: Perhaps you saw the eyes of the Leviathan, as it is written: “And his eyes are like the eyelids of the morning”.[[177]](#footnote-177)

If witnessing the eyes – just the eyes – of the beast provokes this type of reaction, one can only imagine the type of reaction one might have from seeing the entire body, if indeed it is even possible. With awe and wonderment and terror, we might exclaim: how is it possible? how is it possible?

## Psalms 104:26 - לִוְיָתָן

Psalm 104, Borchi Nafshi, which we say as part of our tefilla on Rosh Chodesh, states: “There go the ships, and Leviathan that you formed to sport with” (verse 26). Here, in this psalm, the Leviathan is mentioned by name; the more generic term “taninim” is not used. And here the creature is characterized as a kind of pet or plaything for G-d, for Him to “sport with.” What better argument can we make for the goodness of the Leviathan? How can we in any way disparage G-d’s pet?

**Tehillim (Psalms) 104:26** There go the ships; there is leviathan, whom Thou hast formed to sport therein.

## Isaiah 27:1

***Yeshayahu (Isaiah) 27:1*** *In that day HaShem with his sore and great and strong sword shall punish leviathan* לִוְיָתָן *the piercing serpent* נָחָשׁ*, even leviathan* לִוְיָתָן *that crooked serpent* נָחָשׁ*; and he shall slay the dragon* אֶת*-*הַתַּנִּין *that is in the sea.*

## Job 3:8

***Iyov (Job) 3:8*** *Let them curse it that curse the day, who are ready to rouse up leviathan.*

## Job 40:25

***Iyov (Job) 40:25*** *Canst thou draw out leviathan with a fish-hook? or press down his tongue with a cord?*

**Baba Batra 75a** When Rav Dimi came from Eretz Israel to Babylonia he said that Rabbi Yonatan says: In the future, Gabriel will perform 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?”.[[178]](#footnote-178) 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”.[[179]](#footnote-179)

**Baba Batra 75a** Rabba says that Rabbi Yoḥanan says: In the future, the Holy One, Blessed be He, will make a feast for the righteous from the flesh of the leviathan, as it is stated: “The ḥabbarim will make a feast [yikhru] of him”.[[180]](#footnote-180) And kera means nothing other than a feast, as it is stated: “And he prepared [va’yikhreh] for them a great feast [kera]; and they ate and drank”.[[181]](#footnote-181) And ḥabbarim means nothing other than Torah scholars, as it is stated: “You that dwell in the gardens, the companions [ḥaverim] hearken for your voice: Cause me to hear it”.[[182]](#footnote-182) This verse is interpreted as referring to Torah scholars, who listen to God’s voice.

**Baba Batra 75a** And Rabba says that Rabbi Yoḥanan says: In the future, the Holy One, Blessed be He, will prepare a sukka for the righteous from the skin of the leviathan, as it is stated: “Can you fill his skin with barbed irons [besukkot]”.[[183]](#footnote-183) If one is deserving of being called righteous, an entire sukka is prepared for him from the skin of the leviathan.

# Teli – The Pole Serpent / Slant Serpent

Let me introduce you to the Teli, the Dragon Masters of the Bible.

Yes, according to the Bible, there were (are) Dragons, and they are not animals, beasts, or the minions of evil. On the contrary the Dragons of the Bible are a holy, angelic race, who serve God in Heaven, and upon the Earth.

Centuries ago, one of the great medieval rabbis, Rabbi Menahem Tziyuni, wrote about these being in his Sefer Tziyuni on the Torah, for this week's Torah portion Aharei. He refers to the Dragon Masters, not by their Biblical names, but rather by the name given to them in the Kabbalistic classic, the Sefer Yetzirah (chapter 6). There they are called, the Teli.

“The Ministers … that reside in the air, these are the Princes of the Teli... The reason that they are called the Princes of the Teli is because to these Princes (of the Teli) belongs the leadership over all the hosts above. By their mouths all the spheres of heaven go forth, and by their mouths, [all the spheres of heaven] stay still. These Princes are the souls of the spheres, for each sphere vibrates, each has a separate intelligence that guides it in accordance to the secret of the emanation of the Name that radiates upon it. The Princes of the Teli themselves are influenced from the angels above, these are the four Princes above, the angels of the Merkava.”

The Teli Princes are in charge of “the leadership over all the hosts above.” They are also thus in charge of all matters here on Earth. This authority is clearly outlined in the Bible itself. The Teli Dragon Masters were very well known in the Bible. Yet, they were called there by other names. In Daniel, they were called, “the Watchers”.

**Daniel 4:14** By the decree of the Watchers is the matter and by the word of the Holy Ones is the edict.

In one place they are called *Teli*, and in the Tanach, they are called *Seraphim* by Isaiah, and *Watchers*, by Daniel.

*The Dragon – AKA Teli[[184]](#footnote-184) – is found in the commentary of Rabbi Eleazar of Worms. Teli is one of the most mysterious words in Sefer Yetzirah. The term occurs neither in the Bible nor in the Talmud, and there is considerable discussion as to its meaning.*

*Many authorities identify the Teli with “Pole Serpent”, mentioned in Job 26:13 and Isaiah 27:1. The Pole Serpent is often associated with the constellation of Draco. This is not surprising, since Draco is very close to the North Pole. Indeed, around 4500 years ago, Thuban, a star in Draco’s tail, was the pole star.*

*Other commentaries identify the Teli with the Milky Way. According to them, the Teli would be the axis of the galaxy, rather than that of the celestial sphere. Another important opinion is that of the practical Cabbalists. They write that Teli is actually a place under the firmament of Vilon, and that it is inhabited by humanoid beings, which deport themselves in holiness and purity like angels. The divine mysteries are revealed to those beings, and they have the authority to reveal these things to mortal humans.[[185]](#footnote-185)*

Teli is the name of the great dragon according to the Sefer Yetzirah. It is said to hold its tail in its mouth, and it is constantly seeking a way to gain entry into heaven. His whole body envelopes the universe. This Serpent sounds similar to the *Ouroboros*.

Bereshit (Genesis) 7:11 tells us that the great flood (mabul) took place in the 600th year of Noach’s life, on the 17th day of the second month. Rabbi Yehoshua elaborates:

***Rosh Hashanah 12*** *That day was the 17th of Iyyar (the month that follows Nisan, the first month of the year according to the Hebrew Bible), the day that the constellation of Kimahsets during the day and the springs diminish. But because they changed their actions, the Holy One, Blessed be He, changed for them the acts of Creation, and instead of Kimahsetting, he caused the constellation of Kimahto rise during the day and he removed two stars from Kimah, and in this way he brought a flood to the world.*

Here is some amazing speculation about exactly how the flood began. Because of the sins of the generation of the flood, God effected a change to the constellation *Kimah*. Marcus Jastrow, author of one of the most popular dictionaries of ancient Aramaic, suggests that *Kimah* is another name for *Draco*, an enormous constellation of a curling **dragon** found near the north celestial pole.

In ancient Babylonia, dragons were often associated with water (for parallels, consider the biblical sea-dragon the Leviathan, or today’s Loch Ness monster). If Jastrow’s identification is correct, Rabbi Yehoshua is arguing that the sins of the generation of the flood caused HaShem to fundamentally change the rotation and makeup of the constellation of a sea-dragon in its spring sky location and in so doing, kicked off the flood.

## Job 26:13

**Iyov (Job) 26:13** By His breath the heavens are serene; His hand hath pierced the slant serpent. (**נָחָשׁ** **בָּרִחַ**)

Because of its importance in the Torah, dragons are often called **tannin**, though in later times were referred to as **teli**, and are most often serpent-like creatures in Judaism.

This is the secret of the mystic term “teli” תְּלִי referred to in the Sefer Yetzirah 6:1.

Thuban, a star in Draco’s (Teli’s) tail, was once the pole star around 4500 years ago, due to the precession of Earth’s rotational axis.

This may be understood as the fall of the morning star from the uttermost parts of the north (North Pole), as revealed in:

**Yeshayahu (Isaiah) 14:13** And thou saidst in thy heart: 'I will ascend into heaven, above the stars of God will I exalt my throne, and I will sit upon the mount of meeting, in the uttermost parts of the north;

|  |  |  |
| --- | --- | --- |
| **Translation** | **Hebrew** | **Gematria** |
| Dragon, snake, the Satan, beasts | תַּנִין נָּחָשׁ הַשָּׂטָן חַיּוֹת | 1656 |
| How art thou fallen from Heaven, O morning star, son of the morning! (Isaiah 14:12) | אֵיךְ נָפַלְתָּ מִשָּׁמַיִם, הֵילֵל בֶּן-שָׁחַר | 1656 |

Teli means hanger, which is of the root “to hang” תָּלָה.

According to many Kabbalists, the Teli is the imaginary axis (ecliptic pole) around which the celestial sphere rotates, or hangs, which is the secret of the “straight serpent”, or “pole serpent”.

the sixth chapter, of Sefer Yetzirah , refers to the Teli. Usually as the dragon or the Milky Way. Those in the know (my teacher) says Teli are dragons. Kaplan quotes a discussion from a book on the Chariot that says the Teli are reptilian humanoids who know the secrets of creation and other secrets and have permission to give these to humans. In exchange for what? Kaplan says that they are in a particular place called vilon which My teacher says is the middle point between normal space and Dark Matter. Kaplan says that the Teli are Kings of space but not part of space. Other words for the same thing. Kaplan says the Teli are spiritual beings who are lowered to the physical and interact with the physical. My teacher says the Teli are the watchers from the Book of Daniel. Teli being reptilian have a relationship to the Serafim.

Parashat Chukkat tells a very peculiar story regarding the plague of snakes that attacked Israel: “HaShem said to Moses: ’Make yourself a Pole Serpent, and let whoever is bitten look at it and live.’ So Moses made a copper snake and put it on a pole, and whenever a snake bit a man, he would gaze upon the copper snake and live.” The Sefer Yetzirah tells us about a very mysterious word, “Teli,” which comes from the root word “talah” which means “to hang.” The word has many meanings as discussed by the Sages; such as a type of sword, a quiver of piles for arrows, or a kind of bola (a line with a ball at the end used to ensnare animals). The text explains the Teli is the axis by which the heavens rotate. It is explained as if there is a line with a ball at the end, symbolizing the place by which the celestial spheres hang.

Rabbinic authorities have identified the Teli to be the “Nachash Bareach” (Pole Serpent). Interestingly, the Pole Serpent is also identified with the Leviathan, an ancient Midrash states that “the world hangs from a fin of Leviathan.” The Pole Serpent has also been associated with the constellation Draco, which means “Serpent” or “Dragon.”

It is quite fascinating that its formation has stars in all of the signs of the Zodiac. The Kabbalists explain that Draco, supports all of 12 of the Zodiac constellations; in other words, all of them are “hanging” from Draco. And so Draco is also called the Teli because all the other stars hang (talah) from it.

There are two imaginary poles in the heaven, the first pole is called the “celestial pole” which is the axis of the earth’s rotation. The second pole is called the “ecliptic pole”, which is the imaginary line perpendicular to the ecliptic plane on which the earth rotates around the sun.

The Draco, or the “pole serpent” surrounds the “ecliptic pole” having stars in the sections of 12 Houses of the Zodiac Signs, as if the 12 Houses of the Zodiac Signs are “hanging” from the Draco, i.e. to be controlled by it, hence the name “Teli” תְּלִי, which is worshipped by the pagans as an idolatrous deity.

There are two points where the ecliptic plane intersects the celestial plane, which are the point of vernal equinox and autumnal equinox. The point of vernal equinox is called the “ascending node”, or the “head of the serpent”, whereas the point of the autumnal equinox is called the “descending node”, or the “tail of the serpent”.

The vernal equinox (head of the serpent) is understood by the Kabbalist Abraham Abulafia as the “merit”, whereas the autumnal equinox (tail of the serpent) as the “liability”. Interestingly, the node of merit parallels the time of Pesach which denotes grace whereas the node of liability parallels the time of Rosh Hashanah which signifies judgment.

According to some Kabbalists, the constellation of Draco is the male pole serpent, and the ecliptic circle is the female circular serpent, as the female encircles the male in marital union.

The Earth’s equatorial plane is inclined to the ecliptic plane by an angle of about 23.4°, which is the secret of the number 234.

The symbol of the Teli has often been depicted as a dragon, a snake or a fish. According to the Kuzari, the Teli refers to the spiritual realms which mirror its physical demonstration of the celestial bodies.

The Bahir asks: “What is the Teli? It is the likeness before the Holy One Blessed Be He” and references Song of Songs: “His locks (peyot and beard) are hanging (taltalim).” In both Talmudic and Kabbalistic traditions, the link between these two statements are significant, in that it relates to a vision of G-d in battle, and He is seen as a Young Man with locks (peyot and a beard). It is explained that this is referring to Zeir Anpin, which is a Partzuf (personification of the Light of G-d). The link between these two statements also relates to the Torah which is closely associated with Zeir Anpin, referring to fact that the Torah contains “Teli Tela’im Chochmah” (Piles of Piles of Wisdom). The hairs of the peyot and beard are symbolized as the lines upon which the letters of the Torah are written.

Here this is speaking about the Primordial Torah which preceded Creation, not the Written Torah which was “written with black fire upon white fire.” The Sages explain each letter of the Torah is a hair on the peyot and beard of Zeir Anpin, these are not literally hairs but channels through which G-d’s wisdom Emanates from His anthropomorphic “head.” The head is the concealed wisdom which is then revealed through His “hair.” The entire the verse in the Song of Songs says: “His head is a fine treasure of gold, his locks are hanging, black like a raven.” The letters of the Torah, which are written in black ink, is the revelation of the concealed wisdom. Therefore, Zeir Anpin is from where in each “hair” hangs a universe, each of which is represented by the letters of the Torah. The Teli then is Zeir Anpin, which is the axis through which the universe revolves and Torah, which the blue print through which all of Creation is sustained.

Another astounding secret that is revealed is that the Teli is the Mashiach (Messiah), often referred to as the Holy Snake (Nachash HaKodesh), as the Hebrew words “Mashiach” and “Nachash” share the same Gematria (numerical value) of 358. So the Mashiach is the Pole Serpent. Since the association of Teli has already been made with the Pole Serpent, and the Pole Serpent with Draco, and Draco with Zeir Anpin; it is now clear as to the fact that Metatron, the Angel who governs Zeir Anpin, is “the likeness before the Holy One Blessed Be He.” Since Mashiach is interconnected with Angel Metatron, it is now also clear as to whom is depicted as the Young Man with locks (peyot and a beard), which then leads to the connection with the Primordial Torah. Referring back to the passage in Parashat Chukkat, the Pole Serpent was the Mashiach who saved the Jews as they gazed upon him. Upon looking at the picture attached, you will find an illustration of the Teli which is found in a commentary written by Rabbi Eliezer Rokeach of Wormes, it will be realized when viewed upside down that it is the Young Man with locks (peyot and a beard) that are hanging as

Thus, we can definitively conclude that the Biblical Seraphim are none other than our holy Dragons, the Teli. +

## Job 26:13

***Iyov (Job) 26:13*** *By His breath the heavens are serene; His hand hath pierced the slant serpent* נָחָשׁ בָּרִחַ.

**Josephus, Antiquities of the Jews, 2:10:2** "For when the ground was difficult to travel through, because of the multitude of serpents, which it produces in vast numbers, and which, indeed is singular in some of those creatures, which other countries do not breed, yet such as are worse than others in power and mischief, and with an unusual fierceness of sight; some of which **ascend from the ground unseen, and also fly in the air**, and so come upon men unawares and do them mischief."

Here, these flying serpents not only fly but are accused of causing mischief.

## Isaiah 27:1

***Yeshayahu (Isaiah) 27:1*** *In that day HaShem with his sore and great and strong sword shall punish leviathan the piercing serpent* נָחָשׁבָּרִחַ*, even leviathan that crooked serpent; and he shall slay the dragon* אֶת*-*הַתַּנִּין *that is in the sea.*

Other commentaries identify the *Teli* with the Milky Way. According to them, the *Teli* would be the axis of the galaxy, rather than that of the celestial sphere. Another important opinion is that of the practical Cabbalists. They write that *Teli* is actually a place under the firmament of *Vilon*, and that it is inhabited by humanoid beings, which deport themselves in holiness and purity like angels. “Under the firmament of Vilon” is an ancient reference to what the later Kabbalists called, Olam HaAsiyah. The divine mysteries are revealed to those beings, and they have the authority to reveal these things to mortal humans.[[186]](#footnote-186)

Because of its importance in the Torah, dragons are often called *tannin,* though in later times were referred to as teli*,* andare most often serpent-like creatures in Judaism--much less like lizards than their European counterparts. It can be theorized that they are relics of the time before Judaism was codified. The perception of flying, fiery snakes or serpents is widespread in Judaism; however, like most cultures, Jews eventually created or become aware of other types of dragons.

Rabbinic authorities have identified the Teli to be the “Nachash Bareach” (Pole Serpent). Interestingly, the Pole Serpent is also identified with the Leviathan, an ancient Midrash states that “the world hangs from a fin of Leviathan.” The Pole Serpent has also been associated with the constellation Draco, which means “Serpent” or “Dragon.” It is quite fascinating that its formation has stars in all of the signs of the Zodiac. The Kabbalists explain that Draco, supports all of 12 of the Zodiac constellations; in other words, all of them are “hanging” from Draco. And so Draco is also called the Teli because all the other stars hang (talah) from it. The symbol of the Teli has often been depicted as a dragon, a snake or a fish. According to the Kuzari, the Teli refers to the spiritual realms which mirror its physical demonstration of the celestial bodies.

According to many Kabbalists, the Teli is the imaginary axis (ecliptic pole) around which the celestial sphere rotates, or hangs, which is the secret of the “straight serpent”, or “pole serpent”.

The Draco, or the “pole serpent” surrounds[[187]](#footnote-187) the “ecliptic pole” having stars in the sections of 12 Houses of the Zodiac Signs, as if the 12 Houses of the Zodiac Signs are “hanging” from the Draco, i.e. to be controlled by it, hence the name “Teli” תְּלִי.

The constellation of Draco is the male pole serpent, and the ecliptic is the female circular serpent that surrounds the pole serpent.

This is the secret of the mystic term “teli” תְּלִי referred to in the Sefer Yetzirah 6:1.

Sefer Yerirah, Gruenwald ed., 6:1 2 (para. 59). There are several understandings for the precise definition of the astrological Teli. Most often, the Teli was not conceived of simply as a star or a constellation. One prevalent way to conceive of the Teli was to imagine two celestial spheres, one traced by the annual apparent motion of the sun in a geocentric orbit, the other represented by the moon’s course. These spheres were seen to intersect at two points, sometimes referred to as the two poles of the universe. These two nodes were also referred to as the head and tail of the cosmic dragon.

In modern astronomy these are called the *ascending* node and the *descending* node, but in medieval astronomy they were referred to as "dragon's head" and "dragon's tail".

The lunar nodes, the points at which the orbit of the moon passes through the ecliptic, are the points in the moon's orbit where an **eclipse** of the sun or the moon can occur. Hence the midrashic image of the dragon who swallows the sun...

Teli means *hanger*, which is of the root “to hang” תָּלָה.

According to many Kabbalists, the Teli is the imaginary axis (ecliptic pole) around which the celestial sphere rotates, or hangs, which is the secret of the “straight serpent”, or “pole serpent”.

the sixth Chapter refers to the Teli. Usually as the dragon or the Milky Way. Those in the know say that Teli are dragons. Kaplan quotes a discussion from a book on the Chariot that says the Teli are reptilian humanoids who know the secrets of creation and other secrets and have permission to give these to humans. In exchange for what? Kaplan says that they are in a particular place called vilon which is the middle point between normal space and Dark Matter. Kaplan says that the Teli are Kings of space but not part of space. Other words for the same thing. Kaplan says the Teli are spiritual beings who are lowered to the physical and interact with the physical. Others say that the Teli are the watchers from the Book of Daniel. Teli being reptilian have a relationship to the Serafim.

Parashat Chukkat tells a very peculiar story regarding the plague of snakes that attacked Israel: “HaShem said to Moses: ’Make yourself a Pole Serpent, and let whoever is bitten look at it and live.’ So Moses made a copper snake and put it on a pole, and whenever a snake bit a man, he would gaze upon the copper snake and live.” The Sefer Yetzirah tells us about a very mysterious word, “Teli,” which comes from the root word “talah” which means “to hang.” The word has many meanings as discussed by the Sages; such as a type of sword, a quiver of piles for arrows, or a kind of bola (a line with a ball at the end used to ensnare animals). The text explains the Teli is the axis by which the heavens rotate. It is explained as if there is a line with a ball at the end, symbolizing the place by which the celestial spheres hang.

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Thus, we can definitively conclude that the Biblical Seraphim are none other than our holy Dragons, the Teli.

# Fiery Serpent – Seraf

What is a Seraf? Rabbi Shlomo Ibn Parchon[[188]](#footnote-188) explains that Seraf is a poisonous snake because its venom “burns” (soref) like fire. Similarly, Rabbi Yonah ibn Janach[[189]](#footnote-189) explains that the fire-like breath of a Seraf can burn whatever it comes in contact with (according to this, a Seraf is somewhat akin to a mythical dragon). However, Rashi[[190]](#footnote-190) explicitly writes that a “flying Seraf” does not actually have wings, but is a fire-breathing snake which can jump long distances. Rabbi Yosef Bechor Shor[[191]](#footnote-191) explains that a Seraf is a type of snake whose bite burns a person as if he fell into a large furnace, immediately morphing him into a pile of ashes. He explains that this was the type of snake that G-d sent to punish the Jews for complaining about the manna.[[192]](#footnote-192)

Ibn Parchon explains that *efeh* is the female Seraf-nachash, which is shorter and thicker than its male counterpart, but its venom is more potent. Interestingly, Rabbi Shalom Buzaglo,[[193]](#footnote-193) a Moroccan Kabbalist, writes in Hadrat Melech (a commentary to the Zohar) that efeh is the male snake, while nachash is the female snake. Nonetheless, an earlier Polish Kabbalist named Rabbi Natan Nata Shapiro[[194]](#footnote-194) writes in his work Megaleh Amukot that the two words for snake represent the male and female forces of evil, with efeh representing the female force of evil and nachash representing the male force of evil (in consonance with Ibn Parchon’s understanding).

The Midrash says that an *efeh* is a snake called an *eches* (it is unclear in which language), which was believed to have the ability to kill a flying bird by just looking at its shadow. In Modern Hebrew *eches* is an adder or rattlesnake. Rabbi Shlomo Pappenheim of Breslau[[195]](#footnote-195) explains that the letters PEH-AYIN, which make up part of the root of the word *efeh*, always denotes consistency (in movement or sound). In the case of the efeh-snake, that consistency is expressed in the rattling sound emitted by the rattlesnake. Rabbi Avigdor the Frenchman (a 14th century commentator) writes that this is the type of snake which G-d sent to punish the Jews in the wilderness.

**Josephus, Antiquities of the Jews, 2:10:2** “Moses prevented the enemies, and took and led his army before those enemies were apprised of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity. For when the ground was difficult to travel through, because of the multitude of serpents, which it produces in vast numbers, and which, indeed is singular in some of those creatures, which other countries do not breed, yet such as are worse than others in power and mischief, and with an unusual fierceness of sight; some of which ascend from the ground unseen, and also **fly** in the air, and so come upon men unawares and do them mischief.

## Numbers 21:6

***Bamidbar (Numbers 21:6*** *And HaShem sent the fiery* הַשְּׂרָפִים *serpents* הַנְּחָשִׁ֣ים *among the people, and they bit the people; and much people of Israel died.* ***7*** *And the people came to Moses, and said: 'We have sinned, because we have spoken against HaShem, and against thee; pray unto HaShem, that He take away the serpents* אֶת*-*הַנָּחָשׁ *from us.' And Moses prayed for the people.* ***8*** *And HaShem said unto Moses: 'Make thee a fiery serpent* שָׂרָף*, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he seeth it, shall live.'* ***9*** *And Moses made a serpent* נְחַשׁ *of brass, and set it upon the pole; and it came to pass, that if a serpent* הַנָּחָשׁ *had bitten any man, when he looked unto the serpent of brass, he lived.*



**Targum to Numbers 21:6** - And the bath-kol fell from the high heaven, and thus spake: Come, all men, and see all the benefits which I have done to the people whom I brought up free out of Mizraim. I made manna come down for them from heaven, yet now turn they and murmur against Me. Yet, behold, the serpent, whom, in the days of the beginning of the world, I doomed to have dust for his food, hath not murmured against me: but My people are murmuring about their food. Now shall the serpents who have not complained of their food come and bite the people who complain. Therefore did the Word of the Lord send the basilisk serpents, and they bit the people, and a great multitude of the people of Israel died.

**Jerusalem Targum to Numbers 21:6** - The bath-kol came forth from the midst of the earth, and a voice was heard from the heights, See, all men, and listen and hear, all ye children of flesh. The serpent, whom I cursed at the beginning, and said to him, Dust shall be thy food, hath not complained about his food. I led forth My people from Mizraim free, and caused the manna to descend for them from heaven; I made the quails to come over to them, and the well to spring up from the deep; yet now they again complain before Me on account of the manna, saying, Our soul is aggrieved by this light bread: therefore shall the serpent who hath not complained of his food come and bite this people who have murmured about their food. So the Word of the Lord sent fiery serpents among the people, and they bit the people, and a great multitude of Israel died.

**Rashi** explains that seraphim are *the venomous snakes: Heb.* הַנְּחָשִׁיםהַשְּׂרָפִים*, lit. the burning snakes, [so named] because they ‘burn’ a person with the venom of their fangs*.[[196]](#footnote-196)

**Midrash Tanchuma Buber, Chukkat 45:3 (Numbers 21:6:)** FIERY (serafim). - They are called seraphim because they burn (sorefim) the soul.

Numbers 21 witnesses the story of the Israelites in the desert. Moses, unable to stop them from complaining, watches as "G-d sent the fiery serpents against them, and they bit them, and many died from Israel. And the people said to Moshe, 'We have sinned against G-d and against you! Please pray to G-d that he will take away these serpents from us.' And Moses prayed. And G-d said to Moses, 'Make a fiery serpent and put it on a pole. And anyone who is bit will see it, and live.'

This is indeed a great secret hidden in the Torah. The secret of Mashiach. When the people were attacked by serafim, God commanded Moses to fight the serafim with another serafim. He was told to raise a bronze serafim,[[197]](#footnote-197) yet he raised a nachash, a serpent, on the pole. As we have said, the power of Amalek’s serpent was to induce doubt in the people. The purpose of the bronze nachash, serpent, was to induce faithfulness. “When they looked into the bronze nachash, serpent, they lived”.

These fiery serpents are frequently interpreted as dragons, like by Rabbi Gavriel Goldfeder.



Winged serpents on throne of Tutankhamun 1

The Nehushtan (the bronze pole with the serpent) was created in order to save those who were bitten.

Wow! These serpents start out as The Serafim , fiery serpents הַשְּׂרָפִים, which the people called ‘snakes’. HaShem then commands Moshe to make a ‘fiery serpent’, a Seraf - שָׂרָף, on a pole. Moshe then makes a ‘snake’ on a pole. This is quite a reversal.

The account in Numbers 21:6–9 states that its form was that of a Seraf, traditionally, a “fiery serpent”. **It probably had wings**, for so serafim are described in the Tanach.[[198]](#footnote-198)



***Yeshayahu (Isaiah) 14:29*** *Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken: for out of the serpent's* (nachash)נָחָשׁ֙ *root shall come forth a basilisk* (Tzefa)צֶפַע*, and his fruit shall be a* ***flying*** *fiery serpent* (saraf) שָׂרָף מְעוֹפֵף.

Serafim - flying, fiery serpents existed and were capable of hurting and killing many people.

Herodotus[[199]](#footnote-199) also states that in his day people told of the existence of **flying serpents** in the Arabian desert.



Serafim is also the word used in Isaiah 6 to describe the fiery, *winged* beings protecting the throne of HaShem.[[200]](#footnote-200) Thus, many scholars believe that the *seraphim* of Isaiah’s vision were winged, serpent-like creatures.[[201]](#footnote-201)

***Yeshayahu (Isaiah) 30:6*** *The burden of the beasts of the South. Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and* ***flying serpent* וְשָׂרָ֣ף***, they carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels, to a people that shall not profit them.*

Folks, we are getting mighty close to a flying, fire breathing dragon.

This same flying, fiery serpent is directly connected with Yeshua.

***Yochanan (John) 3:13-15*** *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14* ***And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up****: 15 That whosoever believeth in him should not perish, but have eternal life.*

As an aside, Yosef HaTzadik called himself a *nachash*. I believe that this was an allusion to his role as a picture of Mashiach ben Yosef. He used this term in:

***Bereshit (Genesis) 44:15*** *is there a diviner* (nachash) *who can divine as I?*

## Deuteronomy 8:15

***Debarim (Deuteronomy) 8:15*** *who led thee through the great and dreadful wilderness, wherein were serpents (nachash)* **נָחָשׁ***, fiery serpents (saraf)* **שָׂרָף***, and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;*

## Isaiah 6:2, 6:6

However, things are about to get very interesting.

***Yeshayahu (Isaiah) 6:1*** *In the year that king Uzziah died I saw the Lord sitting upon a throne high and lifted up, and His train filled the temple. 2 Above Him stood the seraphim* שְׂרָפִים; *each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.*

***Yeshayahu (Isaiah) 6:6*** *Then flew unto me one of the seraphim* **שְׂרָפִים***, with a glowing stone in his hand, which he had taken with the tongs from off the altar;*

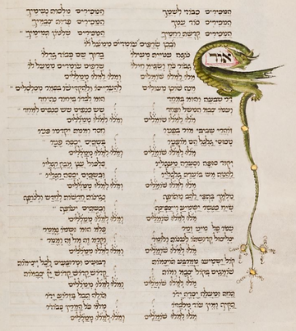
The fiery flying serpent has six wings! It flies with six wings!

## Isaiah 14:29

This pasuk in the Tanach is one of the most memorable lines regarding the fiery serpents in Jewish texts:

***Yeshayahu (Isaiah) 14:29*** *Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken: for out of the serpent's* נָחָשׁ֙ *root shall come forth a basilisk* צֶפַע*, and his fruit shall be a* ***flying*** *fiery serpent* שָׂרָף מְעוֹפֵף.

This serpent can fly and it is fiery. This is one bad dude!

What is a **Seraf**? Rabbi Shlomo Ibn Parchon (a grammarian from the 12th century) explains that Seraf is a poisonous snake because its venom “burns” (soref) like fire. Similarly, Rabbi Yonah ibn Janach (990-1050) explains that the fire-like breath of a Seraf can burn whatever it comes in contact with (according to this, a Seraf is somewhat akin to a mythical dragon). However, Rashi[[202]](#footnote-202) explicitly writes that a “flying Seraf” does not actually have wings, but is a fire-breathing snake which can jump long distances. Rabbi Yosef Bechor Shor (a 12th century French commentator) explains that a Seraf is a type of snake whose bite burns a person as if he fell into a large furnace, immediately morphing him into a pile of ashes. He explains that this was the type of snake that G-d sent to punish the Jews for complaining about the manna.[[203]](#footnote-203) [[204]](#footnote-204)

In Isaiah's inaugural vision, in chapter 6, in which he accepts the prophetic mission, Isaiah carefully describes the divine entourage: "Seraphs stood in attendance on Him. Each of them had six wings: with two he covered his face, with two he covered his legs, and with two he would fly" (v.z). Seraphs, then, have wings, legs, and even hands, as we learn later, in verse 6: "Then one of the seraphs flew over to me, and in his hand was a live coal, which he had taken from the altar with a pair of tongs." . . . But what, indeed, is a "seraph"? We find the answer to that question also in Isaiah: "For from the stock of a snake there sprouts an asp, a flying seraph branches out from it" (14:29), and also "of viper and flying seraph" (30:6). From these verses it becomes clear that seraphs were in fact flying serpents: the temple envisioned by Isaiah was filled with serpents with **arms**, **legs**, and **wings**, and it seems likely that this was the tradition that Isaiah knew regarding the primeval serpent in the Garden of Eden, before God transformed it into a dirt-slithering animal.

## Isaiah 30:6

***Yeshayahu (Isaiah) 30:6*** *The burden of the beasts of the South. Through the land of trouble and anguish, from whence come the lioness and the lion, the viper* אֶפְעֶה֙ *and fiery flying serpent* וְשָׂרָףמְעוֹפֵף*, they carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels, to a people that shall not profit them.*

Here we have a flying, fire-breathing, serpent – a saraf.

# Ziz of the field

What is the Ziz of the field in the Bible?

It is considered a giant animal / monster corresponding to archetypal creatures. Rabbis have said that the Ziz is comparable to the Persian Simurgh,[[205]](#footnote-205) while modern scholars compare the Ziz to the Sumerian Anzû and the Ancient Greek phoenix.[[206]](#footnote-206)

Like its fellow mega beasts, Ziz Shadai is also first mentioned in the Tanach, only it’s not really mentioned. In Psalms 50, verse 10 – “the cattle [or beasts] upon a thousand hills” might be read as “Behemoth, who dwells upon a thousand hills“. Similarly, the next verse – “and the wild beasts of the field are mine” (lit. “everything that moves in the field is with me“) can be read as “and Ziz Shadai is with me“. Since the beginning of the verse mentions birds, the Sages found it glaringly obvious that Ziz Shadai must mean a giant bird, brother to Behemoth.

The Ziz is cited in the Talmud:

***Baba Batra 73b*** *Rabbah ben Bar Hana further related: Once we traveled on board a ship and we saw a bird standing up to its ankles in the water while its head reached the sky. We thought the water was not deep and wished to go down to cool ourselves, but a Heavenly Voice called out: ‘Do not go down here, for a carpenter’s axe was dropped [into this water] seven years ago and it has not [yet] reached the bottom. And this, not [only] because the water is deep but [also] because it is rapid. Rabbi Ashi said: That [bird that Rabbah ben Bar Hana saw] was Ziz-Sadai.*



The Ziz (Hebrew: זיז‎) is a giant griffin-like bird in Jewish mythology, said to be large enough to be able to block out the sun with its wingspan. Clockwise from left: Behemoth (on earth), Ziz (in sky), and Leviathan (under sea).



According to the tales recorded in Louis Ginzberg’s Legends of the Jews: Volume I:

*Once an egg of the Ziz fell to the ground and broke. The fluid from it flooded sixty cities, and the shock crushed three hundred cedars. Fortunately, such accidents do not occur frequently. As a rule the bird lets her eggs slide gently into her nest. This one mishap was due to the fact that the egg was rotten, and the bird cast it away carelessly.*

**Midrash Rabbah - Genesis 9:4** The ziz[[207]](#footnote-207) is a clean bird,[[208]](#footnote-208) and when it flies it obscures the orb of the sun.[[209]](#footnote-209) 'Now you were created after everything in order to rule over everything; make haste and eat before He creates other worlds which will rule over you.’ Hence it is written, And the woman saw that it was good, etc.:[[210]](#footnote-210) she saw [how plausible were] the words of the serpent.

Midrash Genesis Rabbah, (9:4) records two facts about the first Ziz:

1) it was a kosher fowl and

2) it was eaten by Adam.

## Psalms 50:11

***Tehillim (Psalms) 50:10-12*** *For every beast of the forest is Mine, and the cattle upon a thousand hills. 11 I know all the fowls of the mountains; and the wild beasts* (Ziz *–* וְזִיז sadai) *of the field are Mine. 12 If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof.*

Rashi to Psalms 50:11 - **and the creeping things of the field are with me:** Heb. זיז, the creeping things of the field. They are called זִיז because they move (זזים) from place to place; esmoubemant in Old French, movement.

**Midrash Rabbah - Leviticus 22:10** R. Menahma and R. Bebai, and R. Aha and R. Johanan in the name of R. Jonathan expounded:[[211]](#footnote-211) As recompense for what I have forbidden you, [says God], I have reserved something for you.[[212]](#footnote-212) As recompense for the prohibition of certain fish you will eat Leviathan, a clean fish; as recompense for the prohibition of certain fowls you shall eat ziz, which is a clean fowl. Hence it is written, I know all the fowls of the mountains; and ziz[[213]](#footnote-213) of the fields are Mine.[[214]](#footnote-214) R. Judah son of R. Simon says: When ziz spreads out his wings he darkens the disc of the sun. Hence it is written, Doth the nez[[215]](#footnote-215) soar by thy wisdom, and stretch her wings toward the south.[[216]](#footnote-216) [[217]](#footnote-217) Why was it called by the name of ’ziz’? Because it possesses many kinds of tastes, the taste of this (zeh) and of that (zeh).

## Psalms 80:14

**Tehillim (Psalms) 80:14** The boar out of the wood doth ravage it, that which moveth (Ziz – וְזִיז sadai) in the field feedeth on it.

The *soferim* also calculated the midway points in the book of *Tehillim*. The *ayin* (ע) of the word *Yaar*, in the verse “The boar of the field ravages it...” (80:14), is the middle letter of *Tehillim*:

**יד** יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר; וְזִיז שָׂדַי יִרְעֶנָּה.

***Kiddushin 30a*** *The early [scholars] were called soferim because they used to count all the letters of the Torah. Thus, they said, the waw in gahon[[218]](#footnote-218) marks half the letters of the Torah; darosh darash,[[219]](#footnote-219) half the words; we-hithggalah,[[220]](#footnote-220) half the verses.* ***The boar out of the wood [mi-ya’ar] doth ravage it:[[221]](#footnote-221) the ‘ayin of ya’ar marks half of the Psalms****.[[222]](#footnote-222) But he, being full of compassion, forgiveth their iniquity,[[223]](#footnote-223) half of the verses.*

**Rashi** comments on this special ayin: **from the forest**: Heb. מיער – miyaar (meaning: out of the wood). The “ayin” is suspended (as though it were written with an “aleph”). If Israel is worthy, the enemies are like the beasts of the river, which have no strength to climb out upon the dry land; but when retribution is decreed upon them, he (sic) grows strong as the beast of the forest (Ziz *-* וְזִיז), which destroys and kills. The boar of the forest is Esau, as is written:[[224]](#footnote-224) “It devoured and broke in pieces and the rest it trampled with its feet.” And it (the swine) has some signs of purity. Esau, too, has the merit of his fathers.

***and the creeping things of the field****: Heb.* זיז*, all creeping things of the field. The expression* זיז *means anything that constantly moves from its place.*

# Rahab - רַהַב

It is important to note that we are speaking of Rahab רַהַב, with a hay - הַ; NOT Rahab רָחָב‎, with a chet חָ.

Rahab, with a hay, is an angelic being. Rahab with a chet is a prostitute from Jericho.

Who / what is Rahab רַהַב?

Another term for Egypt is rahav.[[225]](#footnote-225) In rabbinic literature, Rahav is the name of the angelic minister associated with Egypt and the sea.[[226]](#footnote-226) The word rahav literally means “confident/strong/haughty”, and is an apt description of the Egyptian mentality.

Rashi to Genesis 40:23: **and he forgot him:** afterwards. Because Joseph relied on him to remember him, he was compelled to be confined for two years, as it is said: “Praiseworthy is the man who made the Lord his trust and did not turn to the haughty (רְהָבִים)” (Ps. 40:5). He did not turn to the **Egyptians, who are called רַהַב, haughty.[[227]](#footnote-227)**

Says the Midrash: *The Prince of the sea is named Rahab***.[[228]](#footnote-228) Rahab is the Prince of the sea.**

Says the Zohar: **Rahab is the angel-prince of Egypt.**

Rahab is the minister of the sea *and* of Egypt. When the Israelites arrived at the sea and Moses wanted to step into the sea, Rahav stood against him and refuse to part the waters.

## Isaiah 51:9

In Isaiah 51:9 the tannin is referenced to the Rahav, another gigantic sea creature.

***Yeshayahu (Isaiah) 51:9*** *Awake, awake, put on strength, O arm of HaShem; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab* רָהַב*, and wounded the dragon* תַּנִּין?

## Jeremiah 51:9-10

***Yeshayahu (Isaiah) 51:9*** *Awake, awake, put on strength, O arm of HaShem; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab* רַהַב*, and wounded the dragon* תַּנִּין?

## Psalms 87:4

**Tehillim (Psalms) 87:4** 'I will make mention of Rahab and Babylon as among them that know Me; behold Philistia, and Tyre, with Ethiopia; this one was born there.'

## Psalms 89:11

***Tehillim (Psalms) 89:11*** *Thou didst crush Rahab* רָהַב*, as one that is slain; Thou didst scatter Thine enemies with the arm of Thy strength.*

The Jewish encyclopedia has this under the *Rahab* heading:

*Tehillim (Psalms) 89:11 also indicates that "Rahab" is a name applied to the sea-monster, the dragon. According to a sentence preserved in the Talmud, "Rahab" is the name of the demon, the ruler of the sea.[[229]](#footnote-229) It is used as a designation for Egypt in Psalms 87:4 and Isaiah 30:7. Similarly, in Isaiah 51:9, which alludes to the exodus from Egypt, the destruction of Pharaoh is described as a smiting of the great sea-monster Rahab or the dragon Tannin. The juxtaposition of "Rahab" and "Tannin" in this passage explains why "Rahab" was used as a designation for Egypt, which was otherwise called "Tannin".[[230]](#footnote-230) It must be noted that the Jewish exegetes deprived the word "Rahab" of its mythological character, and explained it as merely an equivalent for "arrogance," "noise," or "tumult"—applied both to the roaring of the sea and to the arrogant noisiness and proud boasting of the Egyptians.[[231]](#footnote-231)*

## Job 9:13

**Iyov (Job) 9:13** God will not withdraw His anger; the helpers of Rahab **רָהַב** did stoop under Him.

## Job 26:12-13

**Iyov (Job) 26:12-13** He stirreth up the sea with His power, and by His understanding He smiteth through Rahab **רָהַב**. 13 By His breath the heavens are serene; His hand hath pierced the slant serpent.

The Midrash in Bamidbar Rabbah 18:22 expounds Iyov (Job) 26:12 that when HaShem created the world, he told Rahav, the angel in charge of the ocean, to "open his mouth and swallow all the waters of Creation" to create dry land. The angel refused, saying that "it is enough if I can manage my own," and he began crying. HaShem "stamped" him and killed him, and proceeded to trample on the water and set beaches in place to hold back the oceans such that the dry land would be created.

What was Rahav's complaint? If he was unable to do what was asked of him, that it was beyond his control, then why did HaShem kill him? And if he was capable of doing it, why did he refuse and begin crying?

Sefer HaIkarim[[232]](#footnote-232) (4:8) says that **(Rahav) the patron of the sea is a metaphor for the natural power of the sea** and God doesn't "kill" anyone, he simply overpowers what should naturally happen -- that the water should cover the entire earth.

**Midrash Rabbah - Numbers 18:22** What is to be understood by the expression, ’He gathereth... as a heap’? When the Holy One, blessed be He, created His world He said to the Prince of the sea:[[233]](#footnote-233) ' Open your mouth and swallow all the waters of creation.’[[234]](#footnote-234) Said the Prince to Him: ' Sovereign of the Universe! It is sufficient for me to retain what I already have,’ and he began to weep. The Holy One, blessed be He, kicked him and killed him; as may be inferred from the text, He stirreth up the sea with His power and by His understanding He smiteth through Rahab;[[235]](#footnote-235) you find that **the Prince of the sea is named Rahab.**

## Baba Batra 74b

Baba Batra 74b And Rav Yehuda says that Rav says: At the time when the Holy One, Blessed be He, sought to create the world, He said to the minister of the sea: Open your mouth and swallow all the waters of the world, so that there will be room for land. The minister of the sea said before Him: Master of the Universe, it is enough that I will stay within my own waters. God immediately struck him and killed him; as it is stated: “He stirs up the sea with His power, and by His understanding He smites through Rahab” (Job 26:12). Rabbi Yitzchak said: Conclude from here that the name of the minister of the sea is Rahab, and were it not for waters of the sea that cover him, no creature could withstand his smell, as his corpse emits a terrible stench. As it is stated: “They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:9). Do not read this phrase as “cover the sea”; rather read it as: Cover the minister of the sea, i.e., the term sea is referring to the minister of the sea, not to the sea itself.

**Soncino Zohar, Shemot, Section 2, Page l70b** How was it that the dividing of the Red Sea was difficult to Him? This is the explanation. When the Israelites stood on the shore of the Red Sea and the Holy One was about to divide its waters for them, Rahab, the angel-prince of Egypt, appeared, and demanded justice from the Holy One. He stood before Him and said: “Lord of the world, why dost thou desire to punish Egypt and to divide the Red Sea for Israel? Have not all sinned against Thee? Thy ways are according to justice and truth. Those are idolaters and so are these. Those are murderers, so are these.” Then was it difficult for Him to waive justice, and had not the Holy One called to mind Abraham's obedience in rising early[[236]](#footnote-236) to sacrifice his only son, they would all have perished in the Red Sea, because all that night God was weighing Israel in the scales of Justice, as we have been taught that the expression, “so that the one came not near the other all the night”[[237]](#footnote-237) indicates that the supernal angels appeared on that night to sing hymns of praise to the Holy One, and the Holy One said unto them: “The works of My hands are about to sink into the depths of the sea, and ye desire to sing unto Me hymns of praise?” But “it came to pass that in the morning watch the Lord looked...” (Ibid. v. 24); that is to say, He “looked” for Abraham's sake, He “looked” upon Abraham's merit, who “rose up early in the morning” to accomplish the will of the Holy One. Then it was that the waters “went back”, they fled before Israel.

# Shefifon - שפיפן

The Maharal (Rabbi Yehuda Loew of Prague, c. 1512-1609) in Gur Aryeh connects this mysterious term with several roots, including the humbling shofef, as well as neshef, meaning an “exhale” or a “relaxation” or even a happy gathering of some sort. The shefifon (שפיפן) has positive energy, and corresponds to the loving Sefirah of Chessed.

# Dragons[[238]](#footnote-238)

**Avodah Zarah 43a:6** The Sages taught: What is a figure of a dragon? Rabbi Shimon ben Elazar explained: It is any figure that has scales between its joints. Rabbi Asi motioned with his hands to depict scales between the joints of the neck. Rabbi Ḥama, son of Rabbi Hanina, says: The halakha is in accordance with the opinion of Rabbi Shimon ben Elazar.

Let me introduce you to the Teli, the Dragon Masters of the Bible. 

Yes, according to the Bible, there were (are) Dragons, and they are not animals, beasts, or the minions of evil. On the contrary the Dragons of the Bible are a holy, angelic race, who serve God in Heaven, and upon the Earth.

Centuries ago, one of the great medieval rabbis, Rabbi Menahem Tziyuni, wrote about these being in his Sefer Tziyuni on the Torah, for this week's Torah portion Aharei. He refers to the Dragon Masters, not by their Biblical names, but rather by the name given to them in the Kabbalistic classic, the Sefer Yetzirah (chapter 6). There they are called, the Teli.

*“The Ministers … that reside in the air, these are the Princes of the Teli...*

*The reason that they are called the Princes of the Teli is because to these Princes (of the Teli) belongs the leadership over all the hosts above.*

*By their mouths all the spheres of heaven go forth, and by their mouths, [all the spheres of heaven] stay still.*

*These Princes are the souls of the spheres, for each sphere vibrates, each has a separate intelligence that guides it in accordance to the secret of the emanation of the Name that radiates upon it.*

*The Princes of the Teli themselves are influenced from the angels above, these are the four Princes above, the angels of the Merkava.”*

The Teli Princes are in charge of “the leadership over all the hosts above.” They are also thus in charge of all matters here on Earth. This authority is clearly outlined in the Bible itself. The Teli Dragon Masters were very well known in the Bible. Yet, they were called there by other names. In Daniel, they were called, “the Watchers.”

“By the decree of the Watchers is the matter and by the word of the Holy Ones is the edict.” Daniel 4:14

The Watchers are the guardians of Earth. They serve God, and do His bidding. More than this, the Bible clearly, and properly identifies their Dragon nature, although centuries of interpretations (as referred to above), have almost completely erased their original identity. In Isaiah, the Teli Dragon Master are called “Seraphim.”

## Isaiah 6:2

***Yeshayahu (Isaiah) 6:2*** *Seraphim* שְׂרָפִים *stood above for Him, six wings, six wings to each one; with two he would cover his face, and with two he would cover his feet, and with two he would fly.*



Serafim are not “Sorefim/burning ones,” they are Seraphs, which means “serpents.”

The Serafim portrayed in Isaiah 6, are surrounding God, referred to there as ADONAI, and ADONAI is not in the Temple, normally called the Mikdash, or Mishkan. ADONAI is in the Heichal.

The Name of God ADONAI, and the name Heichal, used here in Isaiah 6, to describe the Temple, are terms understood in the Kabbalah to refer to the Olam (dimension) of Asiyah. Asiyah is the realm of our space/time continuum. As we saw above from R.

Tziyuni, this Asiyatic domain itself is the domain of the Teli. Thus, we can definitively conclude that the Biblical Seraphim are none other than our holy Dragons, the Teli.

Now, we can understand why they are the Watchers, and why they have such incredible power over the affairs of our world.

In the Sefer Yetzirah, (Rabbi Aryeh Kaplan version, page 244), it says of the Teli that, “The Teli in the universe, is like a king on his throne.” This is a powerful statement, which clearly indicates their authority, and dominion.

R. Aryeh Kaplan, in his commentary devotes most of his interpretation about the Teli to philosophical, and even astronomical matters, for the most part blurring their true identity (pages 234-236). But, to the rabbi's credit, he does eventually refer to the truth about them.

**Aryeh Kaplan, Sefer Yetzirah, pages 236-237** “Another important opinion is that of the practical Kabbalists. They write that the Teli is actually a place under the firmament of Vilon, and that it is inhabited by humanoid beings, which deport themselves in holiness and purity like angels. The divine mysteries are revealed to these beings, and they have the authority to reveal these things to mortal humans. Methods are also given whereby these beings can be contacted.”



“Under the firmament of Vilon” is an ancient reference to what the later Kabbalists called, Olam HaAsiyah. The inhabitants of the Teli, he says are humanoid. Indeed, they are! They are the original Reptilians, and their original home was here on Earth. God created them here. They grew and matured, until eventually they became spiritual beings, serving now as our Watchers, and Guardians. The reason why they are here is because they have always been here. Earth is as much as their home, as it is ours. Essentially, the Teli are our older brothers/sisters.

The Teli will often interact with human beings. When they come to Earth, they take on human form, and become known to us as the human-like angels called the Ishim.

The Teli have been with us since the beginning. They were here long before the preAdamic human civilizations of the previous Shmita (Atlantis/Lemuria?), and indeed worked with them, just like now they work with us.

There are many, many more secrets about the Teli. They are very active in human society today. They are very much a part of modern-day UFO, and Alien folklore. Essentially, the secret is that many so-called extraterrestrial encounters, are not extraterrestrial at all. They are often close-encounters with the Teli Dragon Masters, who disguise themselves in various forms, for reasons known only to them.

Like the immortal prophet Elijah (Eliyahu HaNavi), they come and go in human form, without anyone ever having a clue as to their authentic identity. Indeed, when Elijah was taken up into “Heaven,” he was transformed into the angel, Sandalphon. Essentially, Elijah was taken by the Teli, and absorbed into their ranks. This is why he comes and goes, as they do!

The Dragons of the Bible are real. The Biblical ritual during Temple times to offer a goat to Azazel on Yom Kippur was very much directed by them.

No! There is no actual Devil, as believed in by other religions. Azazel is not Satan, regardless of midrashic metaphors that identify the two. It is always dangerous, and foolish to take literally that which is meant to be understood as symbolism, and metaphor.

The Biblical Yom Kippur ritual had its own wisdom and purpose, far removed from our reality, as we are far removed from its time period of thousands of years ago. What the ritual meant is today subject to the “seventy faces of Torah.” So, take your pick as to which interpretation best suits your personal perception in our quantum universe.

Let it suffice for us to know that all our interpretations, like everything else here on Earth is under the watchful eye of the Watchers / Seraphim / Teli. They are doing their job in serving God. Let us learn from them, and focus on doing ours!

Let us discuss more about their specific origins.

This humanoid / reptilian race of the Teli are, in relationship to us, a higher, more advanced, more spiritual, and more technological species. They are reptilian, yet they are very spiritual, and as the Bible attests, they are very close to God.

In western culture, we have associated everything reptilian with being evil, demonic, and of the "Devil." But, of course, as is clear from the Bible itself, (reference Job 1), the actual Biblical character of the "Devil" is nothing more than a faithful ministering angel before the Divine.

The so-called Devil is not the evil, anti-God monster as described in certain world religions. The actual angel itself, is not any different from the other angels of its species.

The Hebrew word, "Satan," actually is not a proper name, it is used more as an adjective of description. In Hebrew, the correct form is "HaSatan." This properly means, "The Accuser." We can see that this is a title, not a name. It indicates something similar to being a prosecutor in a trial. This entity, like all of its race, are reptilian Teli. These are the ones who stand before God, and cry out "holy, holy, holy." Yet, due to our human racial fear of this one specific entity, we now ascribe fear to its entire race, regardless of the fact that this one Teli alone, of all its race, is responsible for what it does, while the others are not. We have blurred the lines of clarity in this issue, and have thus lost our perception, insight, and understanding.

So, according to the Bible, and later Kabbalistic literature, there really are ancient, and advanced reptilian races "out there." In spite of some Biblical and later references to anything reptilian being bad, this is not an all-inclusive conclusion. We have spoken here about the Teli. They are the ancient race that developed here on Earth, who have evolved beyond physical form, and now serve God as Heaven's messengers. Their relationship with our Earth, and with us should be self-evident. This is their Earth as well, and we are like their younger siblings.

Just as life developed here on Earth, as directed by Divine design, and by Heavenly decree, so too has life developed on other planets, in this dimensional plane, and on other worlds not of this dimensional plane. Essentially, our universe(s) are packed with all forms of life, both ancient and new, both (by our standards) good and evil. Although the Bible and later Kabbalistic literature do not say verbatim which other planets house which other life forms, we cannot look at the literary silence about this topic, to be a statement of denial of the realities therein.

Kabbalistic literature is full of stories of encounters between human beings and all sorts of other entities. In religion, we call most of the entities either angels, or demons. Yet, these descriptions are far too vague, and essentially mythological, to be of any serious value to help us properly identify who these entities actually are, and from where do they really come. In modern times we speak about extraterrestrials, and more recently ultra terrestrials (other dimensional beings). Yet, for a number of reasons, mostly because of a lack of information and knowledge, we often do not connect the dots to draw, and thus see the bigger picture.

Essentially, what the big picture reveals is a very ancient image, dressed up in modern garb. Essentially, the aliens of today, for the most part, but not entirely, are the angels and demons of old. Yet, what we know about the E.T.s today must be applied to what we do not know about the reality of the ancient angels and demons. Many still make the mistake of thinking about E.T.s in scientific terms, and the angels and demons in religious/spiritual terms. We must correct this error, and start thinking about angels and demons, and where they fit into the scientific domain.

The Kabbalists of old have long told the story of our pre-Adamic times. They spoke of the worlds that God created, and destroyed before our world. Using Bible verses, they symbolically spoke about "kings of Edom" who reigned prior to there being a "king in Israel." All this talk explains much about the pre-Adamic worlds, what each was like, and how each fell. These religious teachings must be examined so as to extract from them their true, concealed meanings. It will be from these revelations that we will identify not only our present ultra-terrestrial "visitors," but we will also be able to identify their agenda.

So, we do not fear mythological creatures such as a devil, or demons. But we do become keenly aware that there are other life forms out there that have as strong a connection to our Earth, as do we. And many of these life forms, very bluntly, do not like humanity in its present form. In their eyes, Adamic souls are the extraterrestrial invaders, the space brothers of the previous essay. They want nothing more than for us to fail in our mission here, and then for us to return to whatever dimension from which we came. According to Torah and Kabbalah, this would, of course, thwart the plan of YHWH, the Creator. But that does not seem to disturb these entities, for in their eyes they are faithful to ELOHIM, the Creator, and like Pharaoh in ancient Egypt, they do not care too much for YHWH, and what "He" (It!) represents.

Yet, the Torah's message has always been consistent. "And you shall know today, and contemplate in your heart that YHWH is THE ELOHIM, in the Heavens above, and on the Earth beneath, there is no other."[[239]](#footnote-239) This is the "space brother's" message, a message which proclaims that the previous epochs, were indeed destroyed by Higher Spiritual Forces, and not just by happenstance natural disasters. The old ways were imbalanced, and due to their own shortcomings created the situations that led to their own downfalls. YHWH sent the Adamic Collective Neshama Soul to correct this state of affairs. This struggle between the old and the new is the inner source, and "spiritual" cause of all the strife, and upheaval that human civilization has faced for millennia.

The revelations that are to come in the future are ready to be found in the Kabbalistic literature from the past. Our modern governments already know this. They recognize the nature of the entities with whom we are dealing. Such recognition has made it certain that absolutely no authentic disclosure can be made at present. Frankly, for most, the truth is just too much to handle. Our governments are correct to conceal the truth. It is for the good of the many.

Now, there are those out there who, indeed, can handle the truth. And indeed, they are most worthy to know the truth. Yet, no government can cater to the able minority, when the future of the unabled majority is at stake. No revelation will be forthcoming from government about the reality of the extraterrestrial/ultra terrestrial presence here on Earth. Therefore, if you want to know the truth, then look for it where it can be found. This is why these essays are being written, to point able souls in the proper direction. The rest, of course, is up to you.

## Ezekiel 29:3-4

***Yehezchel (Ezekiel) 29:3-4*** *speak, and say: Thus saith the Lord HaShem: behold, I am against thee, Pharaoh King of Egypt, the great dragon that lieth in the midst of his rivers, that hath said: My river is mine own, and I have made it for myself. 4 And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.*

Pretty specific. HaShem will haul out Pharaoh from the Nile and leave his corpse to rot, unburied, in the desert where it will be eaten by scavengers.

**Midrash Rabbah - Exodus 60:4** Another reason why he told him to perform the miracle of the serpent was because Pharaoh was like a serpent, as it is said: The great dragon that lieth in the midst of his rivers[[240]](#footnote-240) When Moses departed from Pharaoh, the latter said: ‘If this son of Amram should again come to me, I will slay him, I will crucify him, I will burn him.’ But when Moses did come again, Pharaoh immediately became a rod.[[241]](#footnote-241)

**Zohar, Shemot 28a** R. Hiya asked R. Jose: ‘As the Holy One knew that the Egyptian magicians were able to turn their rods into serpents, why did He command Moses and Aaron to perform this sign before Pharaoh? There was nothing wonderful in this to him.’ R. Jose replied: ‘Pharaoh’s dominion originated with the Serpent, and therefore his punishment commenced with the serpent. When the magicians saw it they rejoiced because they knew that they could do the same, but then Aaron’s serpent turned into a dry rod again, as it says, “and Aaron’s rod swallowed up their rods”. Then they were astonished, realizing that there was a superior Power on earth. Thus Aaron showed in fact a double sign, one above and one below: one above, by showing to Pharaoh that there was a higher Serpent which ruled over theirs, and one below by making wood subdue their serpents. Do not think that the magicians’ performance was mere make-believe: their rods actually did “become serpents”. It is written: “Behold, I am against thee, Pharaoh king of Egypt, the great dragon (tanin) that lies in the midst of his rivers”.[[242]](#footnote-242) It is from there that the Egyptian magicians derived their power of witchcraft, but the source of their wisdom was the lowest of all grades.’ Observe that their wisdom consisted in subjecting the lowest grades to higher grades, the chiefs of their dominion. These in turn derive their power from the Dragon underneath whom they are situated, as is indicated by the phrase, “who is behind the mill”.[[243]](#footnote-243)

## Kiddushin 29b

Abaye’s study house was haunted by a demon. Babylonian culture was rife with demons and spirits, and the Babylonian Talmud reflects the belief that largely invisible demons and spirits present a ubiquitous and continual threat to decent people: they inhabit the air, water, trees, roofs, and even privies. One is most vulnerable to malicious demons at nighttime and when alone. This is precisely Rav Acha’s situation in Abaye’s study house. The demon who haunts Abaye’s study house is particularly virulent: he threatens the students even when accompanied by a friend, and even in daytime.

Abaye instructs his students not to offer Rav Acha home hospitality, although tradition and courtesy require that they should. Abaye knows that without lodging for the night, Rav Acha will stay in the study house, where he will root out the demon by virtue of his famous and outstanding piety. As predicted, Rav Acha spends the night alone in the study house where he is confronted by a seven-headed dragon-serpent. Rav Acha’s piety to the rescue! He spends the night in prayer; each time he falls to his knees, one of the seven heads falls off. His genuflections are spiritual fencing lunges against the demon and his words are decapitating swords. Rav Acha vanquishes the demon—just as Abaye hoped. Recognizing a setup, Rav Acha is understandably annoyed with Abaye for knowingly placing him in a dangerous situation. He attributes his success to a miracle, that is, to God’s intervention.

**Kiddushin 29b** Now, a certain demon haunted Abaye's schoolhouse, so that when [only] two entered, even by day, they were injured. He [Abaye] ordered, ‘Let no man afford him hospitality;[[244]](#footnote-244) perhaps a miracle will happen [in his merit].’ So he [R. Aha b. Jacob] entered and spent the night in that schoolhouse, during which it [the demon] appeared to him in the guise of a **seven-headed** dragon. Every time he [the Rabbi] fell on his knees [in prayer] one head fell off. The next day he reproached them: ‘Had not a miracle occurred, you would have endangered my life.’



This seven-headed dragon may be what the psalmist is speaking about in:

***Tehillim (Psalms) 74:13*** *Thou didst divide the sea by thy strength: thou brakest the heads of the dragons* תַנִּינִים *in the waters.* ***14*** *Thou didst crush the* ***heads of*** *leviathan* לִוְיָתָן*, Thou gavest him to be food to the folk inhabiting the wilderness.*

Now compare the above seven-headed dragon with what we read in the Nazarean Codicil:

**Revelation 12:3** And there appeared another wonder in heaven; and behold a great red **dragon**, having **seven heads** and ten horns, and seven crowns upon his heads.

## In The Nazarean Codicil

The following pesukim in the KJV are the only pesukim which speak of a ‘dragon’. All of these pesukim speak about the creature at a sod level which is very mystical and quite symbolic. This dragon is definitely a ‘bad guy’.

The Gemara, in Kiddushin 29b, speaks of a seven headed serpent similar to what we see in this next pasuk:

**Revelation 12:3** And there appeared another wonder in heaven; and behold a great red **dragon**, having seven heads and ten horns, and seven crowns upon his heads.

**Revelation 12:4** And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the **dragon** stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

**Revelation 12:7** And there was war in heaven: Michael and his angels fought against the **dragon**; and the **dragon** fought and his angels,

**Revelation 12:9** And the great **dragon** was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

**Revelation 12:13** And when the **dragon** saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

**Revelation 12:16** And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the **dragon** cast out of his mouth.

**Revelation 12:17** And the **dragon** was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

**Revelation 13:2** And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the **dragon** gave him his power, and his seat, and great authority.

**Revelation 13:4** And they worshipped the **dragon** which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

**Revelation 13:11** And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a **dragon**.

**Revelation 16:13** And I saw three unclean spirits like frogs come out of the mouth of the **dragon**, and out of the mouth of the beast, and out of the mouth of the false prophet.

**Revelation 20:2** And he laid hold on the **dragon**, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

**Uroboros – Tail-eating serpent**

The uroboros (AKA ouroboros), the motif of a snake, serpent or dragon swallowing or reuniting with its own tail, is found in various cultures and traditions around the world. Uroboros is a composite word meaning “devouring its tail.” It is also synonymous with δρáκωv (*dragon*) and occasionally őϕiς (*ophis*).

It is a figure of chaos like a close system which has no energy input.

Feminine is chomer, masculine is Tzurah. A woman is curved light and a man is straight light. Marriage is the combination of Tzurah and chomer.

The Zohar speaks of this strange snake. Tail in its mouth – tail-biting snake.

Cybernetics, AI, machine learning, and technological developments.

1

Sefer Yetzirah – The beginning is enwedged in the end and the end is enwedged in the beginning:

***Sefer Yetzirah 3:1*** *Ten Sefirot out of nothing. Stop your mouth from speaking, stop your heart from thinking, and if your heart runs (to think) return to a place of which it is said “they ran and returned”; and concerning this thing the covenant was made; and they are ten in extent beyond limit.* ***Their end is infused with their beginning, and their beginning*** *with their end like a flame attached to a glowing ember. Know, think [reflect, meditate] and imagine that the Creator is One and there is nothing apart from Him, and before One what do you count?*

Universal Uroboros 2

**The Uroboros, Cybernetics and Nanotechnology**



Kabbalah Uroboros

As depicted in the ancient texts of the Kabbalah the Jewish uroboros, however, appears to be unique in that it is a serpent whose straight body splits into two tails, one curving around to the right and the other curving around to the left in order for both to reconnect into its head. Here, this sacred archetype is reflecting the paradox of “polarized singularity” — a “two” that is “one” and a “one” that is “two”. This paradoxical construct is embedded in the collective soul of humanity and is encoded throughout traditional Kabbalah based Torah. Herein lies the mysteries of the masculine and feminine energies, the “straight, expanding light” and the “curved, contracting light” of the Creator’s Divinity.

This Two-Tailed Uroboros is also the secret of what is known in ancient Biblical texts and traditional Judaism as **Leviathan**. Leviathan, ostensibly some kind of giant aquatic beast that is as big as the entirety of creation, is, however, more than a legend. Along with numerous levels of meaning, Leviathan is an esoteric concept alluding to the higher-dimensional “shape” of reality and consciousness itself. Moreover, traditionally, there is not just one Leviathan, but two Leviathans — one male and one female (One “yang-like” and one “yin-like”). Leviathan is also a code name for the Two-Tailed Sacred Serpent, a “polarized singularity” — a “two” that is “one” and a “one” that is “two”.

The symbol of a serpent with two tails in its mouth is, with little question, a most unusual and intriguing universal symbol. But there is something else that is mind-boggling. The image of the Two-Tailed Leviathan is simply a 2-dimensional representative model of a spherical 3-Dimensional spherical form. When its ﬂat surface is projected unto a spherical surface and animated, amazingly we now have a dynamic, auto-rotating toroidal structure. This form — now on the cutting edge of science and consciousness — is a torus. The Two-Tailed Leviathan generates a vortex of energy which bends back along itself and re-enters itself. Continuously ﬂowing back into itself, its “outside” becomes its “inside” and its “inside” becomes its “outside”. The Torah Torus is continually stimulating and energizing itself generating vortices at its “top” and “bottom”. These two vortices have polarity, i.e., positive and negative boundaries or terminals. Divine energy, like an ever-rising flame, incessantly funnels up (and/or down) through its center. Due to the polarity of its two funnels at both ends, a revolving torus is in a state of constant torque. It is an eternal, self-perpetuating dance between all things masculine and all things feminine — ever-uniting into more than both.

Although the picture of the Two-Tailed Leviathan appears static and rigid, in real life it is very dynamic. “The end is rooted into the beginning”, we are instructed again and again by the sage-master of the Kabbalah. This is toroidal movement. The “end” is always ascending up through the middle, stimulating the “beginning” to begin, and the “beginning” is always generating its own “end”. The two tails of the Sacred Uroboros are the “ends” being rejoined back into the head. A moving or rotating torus can be pictured as a doughnut-shaped vortex of energy which is constantly turning itself inside out just like a rotating smoke ring. The geometric shape used to describe the self-reﬂexive nature of consciousness is the torus. The toroidal movement is the self-organizing way consciousness is designed. The torus generates a vortex of energy which bends back along itself and re-enters itself. It is continuously ﬂowing back into itself. Thus the energy of a torus is continually renewing itself, continually creating itself — from itself, to itself and all within itself — “[Beside the One] There is no other” (Deut. 4:35), i.e., there is no “other thing” or “otherness” other than Its own unified Singularity).

This is the living tradition of the Jewish Sage-Mystics who maintain that a constantly rotating toroidal form is what deﬁnes the mechanisms of consciousness itself — ours as well as that of the Divine Mind. According to the Kabbalah, all modes of consciousness have an underlying self-replicating topological structure and all levels of reality are ﬁelds of tori within tori within tori! Similar to a set of “Russian dolls” where a series of dolls are stacked in descending order one inside the other, in the Kabbalah it is the ascending and descending levels of the soul, the configurations of the sefirot and the dimensions of Adam Kadmon, Atzilut, Beriah, Yetzirah and Asiah. “The end is re-rooted into the beginning”. This is also the Kabbalistic formula of “keter-malchut” where the kingdom/malchut inverts on itself to become its own crown/keter and the crown/keter inverts upon itself to become its own kingdom/malchut (as well as for all the levels above and below).

This formulation is also encoded into the well-known Sabbath liturgical verse, “Last in action [the bottom toroidal vortex ascends to become], ﬁrst in thought [the upper toroidal vortex]”. The Sabbath, the seventh day of creation, funnels back up through its own six “days” of creation to reveal herself now as the “crown of creation”. Sabbath and its relationship to the six days of the week is a toroidal relationship. The six days of the week and the seventh day of the Sabbath are simply a torus in time.

The Torah’s Two-Tailed Uroboros is a model of a living, universal cosmic torus. The spatial relationships and directions of flow of this structure is one of the most, if not the most critical models and maps accessible now in our generation to begin to describe the relationship between Creator and creation, Divinity and humanity, soul and body, between higher and lower dimensionality and even between “past” and “future”. The Two-Tailed Sacred Serpent torus is the root formulation which iterates and replicates itself throughout all existence, above and below.

What is the meaning of life? We need to learn to perceive the Divine through its own matrix, as it truly is… a moving, rotating, dynamic toroidal form. And in so doing we ourselves will be drawn up into that Divine flow. We will then begin to see that what seemed mysterious, confounding and incomprehensible, was only so because we tried to make it stand still. Consequently, the medium is rendered immobile and its “message” remains concealed. The Torah Torus is, however, very much alive, eternally emanating, creating, formulating and actuating and it is more than desirous to reveal Its truth to us. This is the secret of the Kabbalah’s Two Tailed Torah Torus. Within it lies an ancient map to begin to probe the meaning of life.

# Rabbi David Fohrman

The Rabbi is speaking about the crossing of the Yam Suf and noting the differences for the Bne Israel and the Egyptians.

So here's what I want to argue. We have two discrepancies. Discrepancy number one is that the *tanin* in front of Pharaoh, is a snake in front of Moses. Discrepancy number two is, you threw it down to the ground in front of Moses, but you threw it down before Pharaoh in front of Pharaoh. How do you explain both discrepancies at the same time? The answer is this. What is this referring to? To add it up mathematically, look at the language correspondence. One of the language correspondences we had was this language right over here. "*Vayanas Moshe mi'panav* and Moses fled from before it," Moses recoils from in front of the snake. Now, that corresponds at the Red Sea to what event? To Pharaoh and the Egyptians saying, "*anusa mi'pnei Yisrael*," I will recoil from Israel, right before they're destroyed. The last thing that happens is they see God working on behalf of the Jews. "*Anusa mi'pnei Yisrael*."

What that means is, if you add it up, that if Moses recoiled from the snake and Pharaoh recoiled from the Jews, so Pharaoh equals Moses, in the analogy. Pharaoh is occupying the same role as Moses, the recoiling one. Recoiling in front of what? So that means that Israel equals snake. That was the problem we had. Not a problem, just a fact. Israel equals snake. Are you with me? That's just what the analogy -- do the algebraic substitution here and that's what you get. Israel equals snake. **So the Jews are a snake** and somehow, Pharaoh is recoiling from in front of the Jews that are snake-like. How do we exactly understand that?

So what I suggested to you is the following. That if this sign is really prefiguring the splitting of the Red Sea, it makes a lot of sense why it would be a *tanin* in front of Pharaoh. Because where do *taninim* live? *Taninim* live in the sea. What is this sign all about? It's about the splitting of the Sea. It would make a lot of sense that at the Red Sea, what happens if you've split a sea? So for those of us who've lived through Sandy and had eels in your backyard, you know that when you start dealing with the sea and the sea comes in places where there's dry land in the middle of the sea where there usually isn't, so you have all the huge fish on your lawn. So it makes sense that what does Pharaoh see? Pharaoh sees these *taninim*, that normally inhabit the deep, that normally you wouldn't see in the deep. The last thing Pharaoh's going to see before he dies is the *tanin*. But the *tanin* is a *tanin* for Pharaoh but a snake for Moses. What the snake is for Moses, the *tanin* is for Pharaoh.

Here's where I suggested that the plague has a dual reality to it -- that all the plagues had a dual reality to it. The water that was water for Jews, was blood for Egyptians. The darkness -- the air that was dark for the Egyptians was light for the Jews. What I argued to you was that at the Red Sea, what was the dichotomy in Egyptian experience and Jewish experience? You actually see it in the language of the text itself. The dichotomy and experiences, are you dealing with dry land or are you dealing with water? See what happens is that as the Jews go into the water, over and over again the Torah emphasizes that it's not water, that it's "*chareivah*" (dry land), that it's "*yabasha*" (dry land). "*Vayavo'uh B'nei Yisrael be'toch hayam bayabasha*." The Jews are very clearly going on dry land, right? And then it says, "*hineni mechazek et leiv Mitzrayim veyavo'u achareihem*" -- they're going to go in after you.

Now, as they go in after them, look what happens. "*Vayeit Moshe et yado al ha'yam -- vayibak'u*" -- and then there's the strong wind and it makes the sea into dry land, at least from the perspective of the Jews. And the Jews go into it "*ba'yabasha*," they go into it again on dry land. And the waters for them, a wall on one side and the other side. Now look what happens next. "*Vayirdefu Miztrayim vayavo'u achareihem*," the Egyptians come after them, "*kol sus Pharoh, richboh u'parashav el toch hayam*." Now, I want you to compare this "*el toch hayam*" in Verse 23 to the "*el toch hayam*" over here in Verse 22. Do you notice that when the Jews go "*betoch hayam*" they go "*bayabasha*". When the Egyptians go "*el toch hayam*," do you see any "*bayabasha*?" No. Answer is, it's not "*yabasha*" for the Egyptians. Do you understand?

That's the dichotomy, that for the Egyptians it's just water. In other words, when the Egyptians saw the Jews, what I want to argue, is that it's not just that the Jews got the benefit of dry land. It really was two different experiences. That when the Egyptians saw the Jews going into dry land, they didn't see the Jews going into dry land because it wasn't dry for them. That wasn't their experience. What they saw is these crazy Jews are plunging into the water and then they saw the Jews are still alive in the water. So the Egyptians were crazy enough to plunge into the water after them. When they plunged into the water after them, they started getting stuck in the water which is the next thing that you have happen.

**Rabbi David Fohrman:** Let's say he just saw water. So he sees water and he sees Jews gliding through water and he's stuck in this watery mess. So the answer for him is when he looks at the Jews, I want to argue, what does he see? He sees a *tanin*. He sees "*betoch hayam*" (into the water) and because he sees into the water, what do the Jews look like to him? They look like a *tanin*. A *tanin* is a sea monster. That's what the Jews are. A sea monster is indigenous to the ocean; it's a creature that effortlessly glides -- it's a huge snake-like thing that effortlessly glides through the bottom of oceans. That's exactly what we were and that's why for him, the staff turned into a *tanin*. Later, when he recoils from that, that's why the Jews are a *tanin*. He's recoiling and his sense that we're a *tanin* is what convinces him that God is fighting for us.

**Audience Member:** And why are we a snake to Moses?

**Rabbi David Fohrman:** We'll get to that. So for Moses we're a snake. Look, let's answer that. The answer is, is because for us, what was the experience? Dry land. What is a *tanin* on dry land? A snake, right? That's the dichotomy. So for Moses -- it depends what you're looking at. If you're Moses, you're looking at a snake, right? If I'm doing it as Moses -- if I'm the observer, then what I see is a snake. If I'm Pharaoh and I'm the observer, I see a *tanin*. That's why for Moses, it's throw it to the ground, because where does a snake live? A snake goes on dry land. But how come there's no *eretz* (ground) in the palace? The answer is because it's not a miniature recreation of land, it's a miniature recreation of sea, of Pharaoh's experience. Pharaoh's experience is it never hits the ground. The staff turns into a *tanin* that's going through water. There is no ground. That's how you explain all the dichotomies.



\* \* \*

This [study](file:///D:\Word\Yeshua\study.html) was written by

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1. Weird: something that is very strange and unusual, unexpected, or not natural. [↑](#footnote-ref-1)
2. Avot d’Rabbi Natan 39:3 - (Judah Goldin, trans., The Fathers According to Rabbi Nathan [1955; Yale Judaica Series 10; repr., New Haven: Yale University Press, 1983], p.163). [↑](#footnote-ref-2)
3. Yeshayahu (Isaiah) 30:6; 59:5; Iyov (Job) 20:16 [↑](#footnote-ref-3)
4. Tehillim (Psalms) 58:6 [↑](#footnote-ref-4)
5. The K'li Yakar says a tannin is the same as a nachash. The only difference is that a tannin lives in the sea and a nachash lives on land. [↑](#footnote-ref-5)
6. to Bereshit (Genesis) 1:21 and Niddah 22b [↑](#footnote-ref-6)
7. Yeshayahu (Isaiah) 27:1 [↑](#footnote-ref-7)
8. Bava Batra 74b [↑](#footnote-ref-8)
9. Bereshit (Genesis) 49:17 [↑](#footnote-ref-9)
10. Terumot 8:3 [↑](#footnote-ref-10)
11. to Yeshayahu (Isaiah) 59:5 [↑](#footnote-ref-11)
12. see Iyov (Job) 7:12, Tehillim (Psalms) 74:13, Yehezchel (Ezekiel) 29:3 [↑](#footnote-ref-12)
13. see Iyov (Job) 41:1 [40:25]; Tehillim (Psalms) 74:14 [73:14], Yeshayahu (Isaiah) 27:1 [↑](#footnote-ref-13)
14. In two places, Yechezkel (Ezekiel) 29:3 and 32:2, it is spelled "תַּנִּים". [↑](#footnote-ref-14)
15. The related Arabic word means dragon. [↑](#footnote-ref-15)
16. See Bereshit 1:21, Yeshayahu 27:1, 51:9-10, Yechezkel 29:3, 32:2, Tehillim 74:13 and Iyyov 7:12 [↑](#footnote-ref-16)
17. See Devarim 32:33 and Tehillim 91:13 [↑](#footnote-ref-17)
18. Debarim 32:33 and Tehillim 91:13 may support this interpretation. [↑](#footnote-ref-18)
19. see LXX Shemot 7:9-12. [↑](#footnote-ref-19)
20. Tannin'iver (compd. of Heb. תַנִין, "dragon" + עִוֵר, "sightless" — the "blind dragon") is an evil cosmic entity described in the Zohar, and in the writings by Rabbi Moses ben Jacob Cordovero. [↑](#footnote-ref-20)
21. ex-nihilo means out of nothing; from nothing. [↑](#footnote-ref-21)
22. ex-nihilo means out of nothing; from nothing. [↑](#footnote-ref-22)
23. God obviously did not create the sea monsters ex nihilo, for the verse concludes, and every living creature that creepeth, wherewith the waters swarmed, which shows that the sea monsters were created out of the water. Also, it is absurd to assume that on the fifth day of creation God would create sea monsters ex nihilo. [↑](#footnote-ref-23)
24. I. Husik, A History o f Medieval Jewish Philosophy, p. 190, notes, "The Hebrew word bara, ordinarily translated "created," which implies to most people the idea ol creatio ex nihilo, Ibn Ezra renders, in accordance with its etymology, to limit, to define, by drawing or incising a line or boundary. Having said this, Ibn Ezra, in his wonted mysterious manner, stops short, refusing to say more, and preferring to mystify the reader by adding the tantalizing phrase, ’The intelligent will understand.' He means apparently to indicate that an eternal matter was endowed with form." Nahman Krochmal, More Nevuche Ha-zeman (quoted by Krinsky), suggests that Ibn E/ja’s belief is similar to that of the Kabbalists; i.e., the world was created out of an emanation from God. See also C. Sirot, Philosophy in the Middle Ages (Hebrew), p. 112. Ibn Ezra was a neo-Platonist. According to neo-Platonism the world came about by emanation from God. Ibn Ezra is apparently saying that at the creation spoken of in the first chapter of Genesis, God gave final form to what had previously emanated from Him. [↑](#footnote-ref-24)
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26. I. Husik, A History o f Medieval Jewish Philosophy, p. 190, notes, "The Hebrew word bara, ordinarily translated "created," which implies to most people the idea ol creatio ex nihilo, Ibn Ezra renders, in accordance with its etymology, to limit, to define, by drawing or incising a line or boundary. Having said this, Ibn Ezra, in his wonted mysterious manner, stops short, refusing to say more, and preferring to mystify the reader by adding the tantalizing phrase, ’The intelligent will understand.' He means apparently to indicate that an eternal matter was endowed with form." Nahman Krochmal, More Nevuche Ha-zeman (quoted by Krinsky), suggests that Ibn E/ja’s belief is similar to that of the Kabbalists; i.e., the world was created out of an emanation from God. See also C. Sirot, Philosophy in the Middle Ages (Hebrew), p. 112. Ibn Ezra was a neo-Platonist. According to neo-Platonism the world came about by emanation from God. Ibn Ezra is apparently saying that at the creation spoken of in the first chapter of Genesis, God gave final form to what had previously emanated from Him. [↑](#footnote-ref-26)
27. The Hebrew just says tannin and **never actually says ‘sea’**. Calling them sea monsters is based on an arbitrary understand that some commentators saw the tannin as living in the sea. Rashi and the Gemara, for example, suggest that the tannin, *here* and *only here*, were actually the leviathan, as sea creature. As we shall see, elsewhere the tannin are depicted as land creature, which presumably means that ther can fly because that is the nature of the creatures created on the fifth day – they either fly (or at least have wings) or they swim. [↑](#footnote-ref-27)
28. The Hebrew word אֶת – pronounced /et/ – doesn’t have a translation in English, and that makes it one of the more difficult grammar points for Hebrew learners. It’s a major part of Hebrew speech, though – you can’t learn Hebrew without learning how to use את. אֶת  Is a preposition. A **preposition** shows a relationship between a pronoun or noun, and another word in a sentence. ET (את) marks the **definite direct object** of a sentence. [↑](#footnote-ref-28)
29. Bereshit (Genesis) 1:21 [↑](#footnote-ref-29)
30. 500 persian mles = 466.0284 American miles. [↑](#footnote-ref-30)
31. Ramban; Bachya [↑](#footnote-ref-31)
32. Bava Bathra chapter 5; Bachya, Abarbanel [↑](#footnote-ref-32)
33. Zohar 1:46 [↑](#footnote-ref-33)
34. Bachya [↑](#footnote-ref-34)
35. Bava Bathra 5; Zohar; Targum Yonathan [↑](#footnote-ref-35)
36. Ibid. Cf. Zohar 2:34b [↑](#footnote-ref-36)
37. Shevet Mussar 30 [↑](#footnote-ref-37)
38. Bachya [↑](#footnote-ref-38)
39. Toledoth Yitzchak, quoting Rashba. [↑](#footnote-ref-39)
40. Bava Bathra 5 [↑](#footnote-ref-40)
41. This is described in Yehezchel (Ezekiel) 38, 39 [↑](#footnote-ref-41)
42. Bava Bathra 5 [↑](#footnote-ref-42)
43. Abarbanel pg.18 [↑](#footnote-ref-43)
44. Bava Batra 74b [↑](#footnote-ref-44)
45. 242:1 מג״א [↑](#footnote-ref-45)
46. R' Bachya 5:21 [↑](#footnote-ref-46)
47. Shemot (Exodus) 7:10-12 [↑](#footnote-ref-47)
48. Yeshayahu (Isaiah) 25:8 - (cf.Shemot Rabbah 30:3). [↑](#footnote-ref-48)
49. Rabbi David Fohrman [↑](#footnote-ref-49)
50. Rabbi David Fohrman [↑](#footnote-ref-50)
51. Rabbi David Fohrman [↑](#footnote-ref-51)
52. Bereshit (Genesis) 1:21 [↑](#footnote-ref-52)
53. https://alhatorah.org/Dictionary:%D7%AA%D6%B7%D6%BC%D7%A0%D6%B4%D6%BC%D7%99%D7%9F [↑](#footnote-ref-53)
54. However, commentators dispute whether Shemot 7:15 refers to the staff of Moshe mentioned in 4:3 or the staff of Aharon used in 7:9-12. [↑](#footnote-ref-54)
55. Crocodile is what tannin means in modern Hebrew. [↑](#footnote-ref-55)
56. These commentators all understand "צְפַרְדֵּעַ" to be a frog. The minorities of commentators who identify "צְפַרְדֵּעַ" as a crocodile (see צפרדעים – Frogs or Crocs) would be unlikely to adopt a similar identification for "תַּנִּין". [↑](#footnote-ref-56)
57. Cassuto explains the change between the wonders of Shemot 4 and Shemot 7, by pointing out that in the desert setting of Shemot 4, a snake was most fitting, while the shores of the Nile lent themselves to a crocodile. R. D"Z Hoffmann simply suggests that a more impressive sign was needed when Moshe approached Paro. [↑](#footnote-ref-57)
58. Snake [derakon] דרקון From the Greek δρακών, drakon, meaning a snake or large monster. [↑](#footnote-ref-58)
59. The word originates from the Greek form basilískos (Greek: βασιλίσκος; Latin: basiliscus), which means "little king", "little prince", "chieftain", or "young ruler", from two components, βᾰσῐλεύς (basileús, “king”) and -ῐ́σκος (-ískos, diminutive). It was also considered to be synonymous with the cockatrice. [↑](#footnote-ref-59)
60. see Exodus 7:15 (Rashi; Lekach Tov; Radak, Sherashim, s.v. tanan). [↑](#footnote-ref-60)
61. Ibn Ezra; K’li Yekar [↑](#footnote-ref-61)
62. K’li Yekar, Zohar [↑](#footnote-ref-62)
63. 20:5, cited by the the Peirush Yonatan on Shemot 7:9 [↑](#footnote-ref-63)
64. Barry Yaffe [↑](#footnote-ref-64)
65. Yirmiyahu (Jeremiah) 36:22 [↑](#footnote-ref-65)
66. Breshit (Genesis) 1:29, 9:3 [↑](#footnote-ref-66)
67. In European bestiaries and legends, a basilisk is a legendary reptile reputed to be a serpent king, who causes death to those who look into its eyes. According to the Naturalis Historia of Pliny the Elder, the basilisk of Cyrene is a small snake, "being not more than twelve inches in length", that is so venomous, it leaves a wide trail of deadly venom in its wake, and its gaze is likewise lethal. In Hellenic and Roman legend, a basilisk (also called a cockatrice) was a serpent-like creature capable of destroying other creatures by way of its deadly stare. The modern basilisk is a lizard that belongs to the family Iguanidae and supposedly resembles this fabled monster; it has a large, inflatable crest atop its head and is sometimes called a "Jesus Christ lizard" for its ability to run quickly across the surface of water. The use of "basilisk" as an adjective occurs most frequently in phrases such as "basilisk stare"; recalling the notorious gaze of the legendary basilisk, it describes the deep and piercing look of someone who is frightening or seductive. [↑](#footnote-ref-67)
68. A supernatural act, contra those who try to give this act some sort of natural explanation. See I.E. on Ex. 4:2. [↑](#footnote-ref-68)
69. In our verse the reptile into which the rod changed is called a *tannin*. In Ex. 4:3 the rod is described as changing into a *nachash*. [↑](#footnote-ref-69)
70. Hence the wonder done before Pharaoh and the one for Israel are more or less identical. [↑](#footnote-ref-70)
71. The Kabbalah Of Time, by Ann Helen Wainer and Rabbi Daniel Kahane [↑](#footnote-ref-71)
72. Contrary to popular belief, the word akalaton does not actually mean snake, but means “coiled”, and serves as a description of a type of sea serpent. The prophet Isaiah (27:1) refers to the “coiled snake” (nachash akalaton) and the “straight snake” (nachash bariach), which the Talmud (Bava Batra 74b) interprets as referring to the female and male Leviathans respectively. [↑](#footnote-ref-72)
73. The verse begins thus: Can any hide himself in secret places that I shall not see him? Cf. also Ps. CXXXIX, 7. [↑](#footnote-ref-73)
74. Ber. 33a. [↑](#footnote-ref-74)
75. Yeshayahu (Isaiah) 27:1 [↑](#footnote-ref-75)
76. As one might expect, since, the home of the angels being the heaven, they must first descend. [↑](#footnote-ref-76)
77. Evil and impurity are often referred to in the *Zohar* as "the other side" [*sitra achra*], meaning the side distinct from, and opposed to, holiness. Evil is also referred to as *kelipa*, meaning literally "shell" or "bark". The *kelipa* conceals within it a spark of holines which is the vital force by virtue of which the *kelipa* exists, analogous to a fruit surrounded by a shell or peel. In order to release the holy spark the encumbering shell must be removed. [↑](#footnote-ref-77)
78. Malbim [↑](#footnote-ref-78)
79. Hebrew, tannim. [↑](#footnote-ref-79)
80. Tannim is a variation of tannin. Tannin refers a sea serpent or a large sea creature. See Gen. 1:21; and Ps. 74: 14 [↑](#footnote-ref-80)
81. Chayyin is the Aramaic version of the Heb. word chayyim. In chayyin a nun has been substituted for a mem. The reverse is the cases with tannim. I.E.’s point is that the nun and mem sometimes interchange. He does not see any problem that his proof is from Aramaic rather than Hebrew, for these languages are related. [↑](#footnote-ref-81)
82. Daniel 7:12 [↑](#footnote-ref-82)
83. Yamin is the Aramaic form of yamim. [↑](#footnote-ref-83)
84. Daniel 12:13 [↑](#footnote-ref-84)
85. Hebrew, tannim. [↑](#footnote-ref-85)
86. The shadow of death. [↑](#footnote-ref-86)
87. For the deep waters. [↑](#footnote-ref-87)
88. Tehillim (Psalms) 93:3 [↑](#footnote-ref-88)
89. That our verse speaks of the deep waters. I.E. renders dikkitanu as, “you waved us” i.e. you caused waves to pass over us. He relates dikkitanu to the word dokhi, which means a wave. Compare dokhyam in Ps. 93:4. According to this interpretation our verse reads: Though You caused waves to pass over us at the bottom of the sea and covered us with the shadow of death. [↑](#footnote-ref-89)
90. A desert. [↑](#footnote-ref-90)
91. According to this interpretation tannim means jackals. If so, then a nun has not been substituted for a mem in the word tannim [↑](#footnote-ref-91)
92. See comm, to Eichah 4:3 Artscroll edition [↑](#footnote-ref-92)
93. Yehezchel (Ezekiel) 29:3 [↑](#footnote-ref-93)
94. Ibid. [↑](#footnote-ref-94)
95. Yehezchel (Ezekiel) 29:3 [↑](#footnote-ref-95)
96. Hirsch [↑](#footnote-ref-96)
97. Isaiah 27:1 [↑](#footnote-ref-97)
98. Rashi; The heathens of old could not comprehend God's omnipotence. They said, 'He who controls good cannot possibly control evil.' They fabricated the myth that the upper half of man, the lofty intellectual sphere, is ruled by the good god Ormazd, while the lower half of man, the seat of dark passions, is controlled by Ahriman (Sanhedrin 39a). Similarly, they claimed, 'He who created day did not create

    night.׳ To refute this, Jews mention God's role as Creator of day in our night prayers. [↑](#footnote-ref-98)
99. Radak [↑](#footnote-ref-99)
100. See Artscroll commentary, to Psalms 72:9 [↑](#footnote-ref-100)
101. Berachot 33a [↑](#footnote-ref-101)
102. Akeidas Yitzchak [↑](#footnote-ref-102)
103. Iyov (Job) 5:23 [↑](#footnote-ref-103)
104. Radak [↑](#footnote-ref-104)
105. Rashi [↑](#footnote-ref-105)
106. Alshich, Palgei Mayim [↑](#footnote-ref-106)
107. Lechem Dim'ah [↑](#footnote-ref-107)
108. Ibn Shuib [↑](#footnote-ref-108)
109. translated by Elihu Levine [↑](#footnote-ref-109)
110. Shemot (Exodus) 4:2 [↑](#footnote-ref-110)
111. Bereshit (Genesis) 1:21 [↑](#footnote-ref-111)
112. Debarim (Deuteronomy) 32:33 [↑](#footnote-ref-112)
113. See Yirmiyahu 8:17 where the phrase, “like a snake which bites with its mouth without being charmed”, appears. [↑](#footnote-ref-113)
114. See Iyov 22:8, where a similar phrase is used. Another similar, well-known saying is “A righteous person decrees and God fulfills”, quoted in Mishlei Israel 4940. [↑](#footnote-ref-114)
115. Bereshit 49:17. The verse continues, “that bites the heel of the horse”. [↑](#footnote-ref-115)
116. See Shemot 7:1 and Shemot 4:16 and Rashi there. [↑](#footnote-ref-116)
117. In Shemot 4:2, Moshe is told to cast his staff on the ground, where it becomes a serpent, one of the three signs to the Jewish people. It is Moshe’s staff that is cast before Israel and not Aharon’s since Moshe is the shepherd and leader of the Jewish people. [↑](#footnote-ref-117)
118. The phrase, “it bites the Horse’s head so that the rider falls backward”, is the continuation of the blessing to Dan in Bereshit (Genesis) 49:17 [↑](#footnote-ref-118)
119. See Shemot 4:3 [↑](#footnote-ref-119)
120. See Yeshayahu 54:16, where this phrase, "destroy and injure,” is used. [↑](#footnote-ref-120)
121. Shemot 4:4. [↑](#footnote-ref-121)
122. The Mishnah says, "Beware of the burning embers [of the wise men] for their bite is like the bite of the fox, and their hiss like the hiss of the snake [which hisses when it discharges its venom]” – (Avot 2:10). See alos Kohelet 10:8 and Rashi there. [↑](#footnote-ref-122)
123. Ibid. 7:15 [↑](#footnote-ref-123)
124. Ibid., 17. [↑](#footnote-ref-124)
125. The plague of blood did not affect only the Nile River as Moshe had indicated in Shemot 7:17, but also the streams and the ponds. [↑](#footnote-ref-125)
126. Shemot 7:19. The continuation of the verse mentions rivers, ponds, and all places where water gathers. [↑](#footnote-ref-126)
127. See Rashi, Bereshit 1:21 [↑](#footnote-ref-127)
128. See Kli Yakar on Shemot 4:2 and 4:4, where he discusses this idea. [↑](#footnote-ref-128)
129. See Shemot 4:4, where Moshe was told to sieze the serpent by its tail. [↑](#footnote-ref-129)
130. The Midrash says, “When [God] came and said to Israel, ‘This month you are redeemed’, Moshe said to [God], ‘How are we to be redeemed[when] all of Egypt is sullied bu our [Israel’s] idolatry’?” – Shir HaShirim Rabbah 2:19 [↑](#footnote-ref-130)
131. See Shemot 5:7 [↑](#footnote-ref-131)
132. See Debarim (Deuteronomy) 25:18, where this phrase, “he cut off the tail”, is found concerning Amalek. [↑](#footnote-ref-132)
133. See Yeshayahu (Isaiah) 7:4, where this phrase, “like two smoking firebrands”, is used. Here the Kli Yakar uses the phrase to indicate that theye were made weak or harmless. [↑](#footnote-ref-133)
134. See Shmuel II 15:31, where a phrase similar to, “he frustrated his design”, is used. [↑](#footnote-ref-134)
135. Shemot (1:10 [↑](#footnote-ref-135)
136. Bereshit (Genesis) 49:16 [↑](#footnote-ref-136)
137. See Shemot 7:12 [↑](#footnote-ref-137)
138. Shemot (Exodus) 7:21 [↑](#footnote-ref-138)
139. See Shemot (Exodus) 12:12 [↑](#footnote-ref-139)
140. Body, Mind, and Soul Kabbalah on Human Physiology, Disease, and Healing Rabbi Yitzchak Ginsburgh Gal Einai Jerusalem, New York, Los Angeles. [↑](#footnote-ref-140)
141. When Joseph’s brothers threw him into the pit, the Torah states (Genesis 37:24) that “the pit was empty, there was no water in it.” From the seemingly superfluous phrase, “there was no water in it,” the sages infer that “there was no water in it, but there were snakes and scorpions in it” (Rashi ad loc.; Shabbat 22a). Joseph’s very presence in the pit was able to negate the evil forces represented by the snakes and the scorpions. [↑](#footnote-ref-141)
142. See Transforming Darkness into Light, p. 102; The Mystery of Marriage, p. 49. [↑](#footnote-ref-142)
143. This conceptual equation appears, among many other sources, in the Ari, the Ramchal and R. Yitzchak Izik Chaver, (disciple of a disciple of the Gra), e.g., in his commentary *Be’er Yitzchak* on *Likutay HaGra* (last line on p. 175, Warsaw edition, 1889). See also R. Ya’akov Emden, *Siddur Ya’avetz, Zimrat HaAretz* (his commentary on *Perek Shira),* where, in explaining the song with which the serpent praises his Creator, he writes, “There is, however, certainly a level corresponding to that of a *nachash* in the realm of sanctity. This is the level of Mashiach, which is numerically equal to *nachash”.* [↑](#footnote-ref-143)
144. The plain explanation is that it is the holy power of the Mashiach that will vanquish the corresponding evil of the serpent. (A similar equation, also unexpected, is that Torah equals 311 alnd Samael plus Lilith also equals 311. R’ Yaakov Abuchatzeira, *Petuchay Chotem*, end of *Ki Tavo.)* Yet, the deeper question remains - what is the source of the power of the Mashiach to conquer this evil? The resolution to this question will now be developed in this chapter. See also Volume I, Chapter 2, *The Messianic Mission of the Gaon of Vilna, Gematria, Transmigration and Divination* for the role of *gematria* in the system of the Gaon as well as the Appendix, explaining the secret of *Tachtit HaHar* - the inverse relationship of a single side with two surfaces. Also relevant is the acrostic drawn by the Torah master R. Ya’akov Zvi Yolles (author of *M’lo HaRoim)* in his *Kehillat Ya’akov* (part II, 11a, Lemberg, 1870) that the three letters that spell *nachash/*serpent are the three beginning letters of the rabbinic phrase, *novlot chachma shelema’ala* - “distilled supernal wisdom”. [↑](#footnote-ref-144)
145. Pirkey Avot, 2-10 and amplified by R. Chayim Volozhin, Nefesh HaChayim, beginning of Chapter 3 in reference to the mystery of. the tzimtzum. [↑](#footnote-ref-145)
146. Zuhama = impurity, spiritual dirt [↑](#footnote-ref-146)
147. Cf. II Esdras 4:30 [↑](#footnote-ref-147)
148. Sha'ar HaGilgulim, Ch. 20 [↑](#footnote-ref-148)
149. Mevaser Tov, The Biala Rebbe, Sefirat HaOmer, pg. 251 [↑](#footnote-ref-149)
150. R’ Moshe Hayyim Luzzato, Kinat HaShem Tzevaot 20, cited in Messianic Mystics, Moshe Idel, Littman Library of Jewish Civilization, pg 238 [↑](#footnote-ref-150)
151. Pesikta Rabbati. 3:6. ed. Friedmann, p. 161, b. [↑](#footnote-ref-151)
152. edn. Jerusalem, 1948 [↑](#footnote-ref-152)
153. in a text published by G. Scholem, Maddacey ha-Yahaduth, II (1926), 273. [↑](#footnote-ref-153)
154. Lit. “orchard”, e.g., of God’s consciousness. [↑](#footnote-ref-154)
155. Bereshit (Genesis) 2:17 [↑](#footnote-ref-155)
156. Avodah Zara 2b [↑](#footnote-ref-156)
157. Zohar e.g., 1:11b, also Baba Batra 89b.) [↑](#footnote-ref-157)
158. Vayikra (Leviticus) 11:8 et seq [↑](#footnote-ref-158)
159. 'Avodah. Zarah 39a [↑](#footnote-ref-159)
160. An exhaustive search of all sources was made possible by sefaria.com. I would also point those readers who may be interested to Herman Melville’s Introduction to Moby Dick, in which he lists pages and pages of references to whales and to the Leviathan gleaned from both religious and secular texts, from fiction, non-fiction and poetry. The idea of the Great White Whale as symbol is of course central to Moby Dick; short of reading the entire novel (highly recommended), I might point you to the chapter entitled “The Whiteness of the Whale.” [↑](#footnote-ref-160)
161. This section was written by Rabbi Ken Stollon [↑](#footnote-ref-161)
162. Rashi on Bava Batra 74b [↑](#footnote-ref-162)
163. Bava Batra 75a [↑](#footnote-ref-163)
164. Yeshayahu (Isaiah) 27:1 [↑](#footnote-ref-164)
165. Yeshayahu (Isaiah) 27:1 [↑](#footnote-ref-165)
166. Tehillim (Psalms) 50:10 [↑](#footnote-ref-166)
167. Iyov (Job) 40:16 [↑](#footnote-ref-167)
168. Tehillim (Psalms) 104:26 [↑](#footnote-ref-168)
169. Iyov (Job) 40:31 [↑](#footnote-ref-169)
170. As both the meat of the Leviathan and the meat of the Shor HaBor will be served at the Banquet for the Righteous, the Gemara in Chullin 67b discusses whether these are indeed kosher animals. The Gemara quotes from Sefer Iyov: “His armor is his pride” (Job 41:7) and “sharpest potsherds are under him” (Job 41:22) to prove that the Leviathan is a kosher fish, with scales (“armor”) and fins (“sharpest potsherds”). The Midrash Tanchuma (Shimini 7:1) also confirms that even though the Shor HaBor will be killed with a blow from the Leviathan’s tail, the Sages rule that it is nonetheless a “kosher slaughter.” And on a final somewhat humorous note, Rabbi J. David Bleich in Contemporary Halakhic Problems, Vol. VI, Chapter 8, quips: “[there is] a tradition to the effect that both the Leviathan and the Shor Habor will be featured at this banquet. A folk witticism has it that the Leviathan will be available to those who will request fish since even then they will be unwilling to rely upon the kashrut of the meat.” [↑](#footnote-ref-170)
171. Kedushat Levi, Numbers, Beha’alotcha 5 [↑](#footnote-ref-171)
172. Rabbeinu Behaya’s long commentary on Bereishit 1:21, in which he posits that the Banquet of the End of Days will provide both material and spiritual pleasure. As he writes: “We know that spiritual forces are awakened and strengthened through the intake of physical food. The idea behind this feast therefore is that … it would be extremely satisfying from a gastronomic point of view, [and] the spiritual benefits derived from it would be commensurate.” [↑](#footnote-ref-172)
173. Torah Sh’Bikhtav, Toldot, Torah Ohr 114 [↑](#footnote-ref-173)
174. Artscroll siddur, page 725 [↑](#footnote-ref-174)
175. 7:2 [↑](#footnote-ref-175)
176. Part II, 7:10:10 [↑](#footnote-ref-176)
177. Iyov (Job) 41:10 [↑](#footnote-ref-177)
178. Iyov (Job) 40:25 [↑](#footnote-ref-178)
179. Iyov (Job) 40:19 [↑](#footnote-ref-179)
180. Iyov (Job) 40:30 [↑](#footnote-ref-180)
181. Melachim (II Kings) 6:23 [↑](#footnote-ref-181)
182. Shir HaShirim (Song of Songs) 8:13 [↑](#footnote-ref-182)
183. Iyov (Job) 40:31 [↑](#footnote-ref-183)
184. The word Teli [means] hanging [down], meaning the gathering of the attributes. It is also the word for dragons – reptilians. [↑](#footnote-ref-184)
185. from Aryeh Kaplan’s commentary [↑](#footnote-ref-185)
186. Aryeh Kaplan, Sefer Yetzirah, pages 236-237. [↑](#footnote-ref-186)
187. Yirmiyahu (Jeremiah) 31:21 [↑](#footnote-ref-187)
188. A grammarian from the 12th century [↑](#footnote-ref-188)
189. 990-1050 [↑](#footnote-ref-189)
190. To Yeshayahu (Isaiah) 30:6 [↑](#footnote-ref-190)
191. a 12th century French commentator [↑](#footnote-ref-191)
192. Bamidbar (Numbers) 21:5-9 [↑](#footnote-ref-192)
193. 1700-1780 [↑](#footnote-ref-193)
194. 1585-1633 [↑](#footnote-ref-194)
195. 1740-1814 [↑](#footnote-ref-195)
196. Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22 [↑](#footnote-ref-196)
197. Bamidbar (Numbers) 21:9 [↑](#footnote-ref-197)
198. cf. Yeshayahu (Isaiah) 14:29; 30:6 [↑](#footnote-ref-198)
199. Herodotus 2:75; 3:109 - I went once to a certain place in Arabia, almost exactly opposite the city of Buto, to make inquiries concerning the winged serpents. On my arrival I saw the back-bones and ribs of serpents in such numbers as it is impossible to describe: of the ribs there were a multitude of heaps, some great, some small, some middle-sized. The place where the bones lie is at the entrance of a narrow gorge between steep mountains, where there open upon a spacious plain communicating with the great plain of Egypt. The story goes that with the spring the winged snakes come flying from Arabia towards Egypt, but are met in this gorge by the birds called ibises, who forbid their entrance and destroy them all. The Arabians assert, and the Egyptians also admit, that it is on account of the service thus rendered that the Egyptians hold the ibis in so much reverence.- Herodotus – The History, Book II [↑](#footnote-ref-199)
200. Yeshayahu (Isaiah) 6:2, 6:6 [↑](#footnote-ref-200)
201. See Karen Randolph Joines, “Winged Serpents in Isaiah’s Inaugural Vision,” *Journal of Biblical Literature* 86, no. 4 (1967): 410–415; Karen Randolph Joines, *Serpent Symbolism in the Old Testament: A Linguistic, Archaeological, and Literary Study*(Haddonfield, NJ: Haddonfield House, 1974), 42–60; T. N. D. Mettinger, “Seraphim,” in *Dictionary of Deities and Demons in the Bible*, 2nd ed., ed. Karel van der Toorn, Bob Becking, and Pieter W. van der Horst (Leiden: Brill; Grand Rapids MI: Eerdmans, 1999), 742–744; J. J. M. Roberts, “The Visual Elements in Isaiah’s Vision in Light of Judaean and Near Eastern Sources,” in *From Babel to Babylon: Essays on Biblical History and Literature in Honour of Brian Peckham*, ed. J. R. Wood, J. E. Harvey, and M. Leuchter (New York: T & T Clark, 2006), 204–210; J. J. M. Roberts, *First Isaiah, a Commentary*, ed. Peter Machinist (Minneapolis, MN: Fortress Press, an imprint of Augsburg Fortress, 2015), 95–98. See also Marvin A. Sweeney, “Seraphim,” in *HarperCollins Bible Dictionary*, 935–936; William B. Nelson, “Seraphim,” in *Eerdmans Dictionary*, 1186; Matthew A. Thomas, “Serpent,” in *Eerdmans Dictionary*, 1188. [↑](#footnote-ref-201)
202. to Yeshayahu (Isaiah) 30:6 [↑](#footnote-ref-202)
203. Bamidbar (Numbers) 21:5-9 [↑](#footnote-ref-203)
204. This paragraph was written by Reuven Chaim Klein. [↑](#footnote-ref-204)
205. The simurgh is a benevolent bird in Persian mythology and literature. It is sometimes equated with other mythological birds such as the phoenix and the humā , though it must be understood as a completely different mythological creature of its own. [↑](#footnote-ref-205)
206. Wazana, Nili (2009-01-01). "Anzu and Ziz: Great Mythical Birds in Ancient Near Eastern, Biblical, and Rabbinic Traditions". Journal of the Ancient Near Eastern Society. 31 [↑](#footnote-ref-206)
207. Name of a bird; cf. Tehillim (Psalms) 50:11. [↑](#footnote-ref-207)
208. I.e. it may be eaten. [↑](#footnote-ref-208)
209. Thus it dominates the sun, as it were. [↑](#footnote-ref-209)
210. Bereshit (Genesis) 3:6 [↑](#footnote-ref-210)
211. The same text, ‘God permitteth the forbidden.’ [↑](#footnote-ref-211)
212. In the Messianic era. [↑](#footnote-ref-212)
213. E.V. ’ The wild beasts’. [↑](#footnote-ref-213)
214. Tehillim (Psalms) 50:11 [↑](#footnote-ref-214)
215. E.V. ’hawk’. Here taken to be synonymous with ziz. [↑](#footnote-ref-215)
216. Iyov (Job) 39:26 [↑](#footnote-ref-216)
217. Where the sun stands during the height of day. [↑](#footnote-ref-217)
218. Whatsoever goeth upon the belly (iujd) — Leviticus 11:42. [↑](#footnote-ref-218)
219. Leviticus 10:16: And Moses diligently enquired after — darosh darash — the goat of the sin-offering. [↑](#footnote-ref-219)
220. Leviticus 13:33: we-hithggalah, then he shall be shaven. [In M.T. the words ‘he placed on him’ (Lev. VIII, 8) is given as the middle verse.] [↑](#footnote-ref-220)
221. Psalm 80:14. [↑](#footnote-ref-221)
222. It is not stated whether letters or words are meant: S. Strashun observes that he counted the words, and found that the first half exceeds the second by nearly 2,000; hence the reference is to letters, and there is such a reading too. [↑](#footnote-ref-222)
223. Psalm 78:38. [↑](#footnote-ref-223)
224. Daniel 7:7 [↑](#footnote-ref-224)
225. see Rashi to Gen. 40:23, Chizkuni to Gen. 43:32, and Radak to Ps. 87:4 [↑](#footnote-ref-225)
226. see Bava Batra 74b, Bamidbar Rabbah 18:22, Zohar Terumah 170b, Zohar Chadash Bishalach 38b [↑](#footnote-ref-226)
227. From *Genesis Rabbah* 89:3 [↑](#footnote-ref-227)
228. Midrash Rabbah - Numbers 18:22 [↑](#footnote-ref-228)
229. "Sar shel Yam"; B. B. 74b [↑](#footnote-ref-229)
230. see Yehezchel (Ezekiel) 29:3, Hebr. [↑](#footnote-ref-230)
231. comp. Abraham ibn Ezra on Ps. 87:4 and 89:9 [↑](#footnote-ref-231)
232. The classic work on the fundamentals of Judaism written in the 15th Century. [↑](#footnote-ref-232)
233. The angel in charge. [↑](#footnote-ref-233)
234. Which covered the whole universe; cf. Gen. I, 2: V. Ex. R. XV, 22, where the passage occurs with variations, by which several difficulties in our text are explained. [↑](#footnote-ref-234)
235. Iyov (Job) 26:12 [↑](#footnote-ref-235)
236. Bereshit (Genesis) 22:3 [↑](#footnote-ref-236)
237. Shemot (Exodus) 14:20 [↑](#footnote-ref-237)
238. This section was written by a mekubel who wishes to remain anonymous. [↑](#footnote-ref-238)
239. Debarim (Deuteronomy) 4:39 [↑](#footnote-ref-239)
240. Yehezchel (Ezekiel) 29:3 - The prophecy is of Egypt. [↑](#footnote-ref-240)
241. The meaning here is probably the same as there: he became like a harmless rod, powerless to bite. [↑](#footnote-ref-241)
242. Yehezchel (Ezekiel) 29:4 [↑](#footnote-ref-242)
243. Shemot (Exodus) 11:5 [↑](#footnote-ref-243)
244. Lit., ‘lodging place’, so that he might be compelled to spend the night in the academy. [↑](#footnote-ref-244)