



Torat Imecha   
**NACH YOMI B'YUN**

*Please note that this is a transcript of the recordings rather than an essay. May our learning be a zechus for the safety of acheinu b'nei Yisrael in Eretz Yisrael and help to protect all those engaged in the war against terror. May the coming year be filled with *ישועות*, *ברכות* and *נחמות* for you, your family and our people and our land.*

Sefer Iyov is sponsored by the נ"ך יומי חברותא in loving memory of דוד חנן בן מיכאל ורחל, whose short years, despite immense challenges, were filled with תורה, family and joy. His life left an indelible mark on our community and beyond. May the זכות of our learning give his עליה an *עליה*, and may his legacy continue to inspire.

### **Iyov 40**

Mrs. Shalvie Friedman

There are two more פרקים left of ה' speech to איוב, and they are becoming more and more mystical, more and more esoteric as we go on. Our פרק opens with ה' turning to איוב and saying *הרב עם שדי יסור*, Should you, the one who argued with השם and debated with ה', now that ה' is arguing with you, now you're silent? And the way that the מפרשים understand this is essentially to say to איוב, it doesn't really make sense. When ה' afflicts you with ייסורים, you scream and shout and cry out to the very ה' that's hurting you. But when ה' ceases to hurt you, and now begins to speak to you in dialogue, suddenly you're silent? In other words, it doesn't really line up, your behavior right now and your silence right now. Or more specifically, it seems that הקדוש ברוך הוא is aware of the fact that איוב is still plagued by questions. And his silence is not an indication of his satisfaction and his answer to his questions, which we do see in the next couple פסוקים, because איוב, in two פסוקים answers ה'.

איוב answers ה' and he says, *מה אשיבך קלתי*, yes, הן, I am, קל, meaning simple or small. *מה אשיבך*, what can I say to you? I'm a nobody. How can I answer you?

למו, I've put my hand upon my mouth. And the way the מלבי"ם reads this is, the מצודת דוד reads this is, I'm terrified of you, ה'. Of course, I still have questions, but I'm too scared to talk. You're Almighty, and I realize how small I am.

However, the way that the מלבים reads it is really like this: He's saying, I have simplified my questions. לק, meaning simple, I have simplified my questions, being that the experience of נבואה, the fact that ה' appeared to me and engaged with me, even though the content of the נבואה is not satisfactory, the experience of נבואה has answered many of my questions.

Why? The experience of נבואה shows me that there is השגחה, that there is Divine Providence, that ה' does interact with reality. But more than that, and this is one of the most powerful points that the מלבים makes, the experience of נבואה shows me that I have a נשמה, that I have a soul, that the piece of me inside of me that I wasn't sure about, that I wasn't aware of, that I didn't believe would live beyond this world, the fact that I've experienced a G-dly experience here in this world shows me that when my body's gone, I will continue to live. There is life after this. Right, the two things that איוב was denying were life after death and Divine Providence, and נבואה has shown him that.

And yet, my question of רע לו צדיק is not fully answered. And the thing that's not fully satisfactory to איוב, the מפרשים debate, either it's that he feels like he doesn't have an answer at all to רע לו and רשע. Alternatively, the מלבים says, no, it's just רשע וטוב לו. Why do wicked people prosper that he is unsatisfied with. And those are going to be the two ways we read the next פסוק.

ה' tells us אענה ולא דברתי, One of the things I spoke about, I'm not going to answer about, and two I won't continue. And really, the מלבים is saying, you've answered my question of רע לו צדיק. If you answer my question on רשע וטוב לו, I won't continue to speak. The מצודת דוד reads it as ולא אוסיף, I'm not going to talk either way. The fact that you haven't answered me doesn't mean that I'm going to speak up again. I'm too scared of you, ה', I don't want to go there with you.

and once again, ה' answers איוב from within this whirlwind of his pain, of his agony, and ה' says to him again, אצר נא כגבר חלצריך, gird yourself, man up, I'm going to ask you some questions and tell me what you think. And ה' asks איוב and says in משפטי, פסוק ח', האף תפר משפטי, תרשיעני... תצדק?

איוב, are you seriously saying that you would undermine my justice, and you would say that I am unjust because of your assumed righteousness? You're so bound by your definition of righteousness that you're going to say ה' is unjust?

לך-כא ואם זרוע, פסוק ט' says, if you had a mighty arm like ה', בקול כמוהו תרעם, and you could thunder in your voice like ה' could? And here's what's going to happen is ה' is going to go through a couple פסוקים where he turns to איוב and he says, What would you do if you were ה'? And there are a couple of ways of understanding this.

The מלבים is essentially understanding this as saying, איוב, you think that if you were ה', if you were mighty like ה', you would eradicate all might in the world. Your issue is not with wicked people prospering. Your issue is not with wicked people at all.

Your issue is with might and strength, with things that happen which are incredible, which are huge. If everybody was meek and mild, you would be satisfied with the world, and that is crazy, that's not how the world works. And we'll see why the מלבים understands ה' to reject that. The way the מצודת דוד understands it is a very, very beautiful way, which is like this: Human beings are made בצלם אלוקים, in the image of ה'.

The מדרש tells us when אדם הראשון was created, מהארץ עד לרקיע אדם הראשון, from the ground all the way to the heaven. And the classical understanding is that he was very tall. But our sages explained to us, מהארץ עד לרקיע is not talking about his physical height, it's talking about his spiritual potential. He was מהארץ, he was all the way from the ground, he could be as lowly as an ant.

עד לרקיע, he could be as heavenly and as incredible as a מלאך. The מדרש describes how when אדם הראשון was created, the מלאכים, the angels came to אדם הראשון and wanted to sing praises to him because they thought he was ה'. And so says ה' מצודת דוד, צדיק גמור, a complete צדיק, then you would become like ה'. You would be mighty like ה'.

You would enclath yourself with might and height, והוד והדר תלבש, and you would wear glamour and beauty. In other words, the fact that you are not explaining, expressing infinite power that is G-dly, is an indication of the fact that you're not as righteous as you think you are. Because if you were as righteous as you could, then what would you be able to do?

Then you could scatter your anger upon the world, והשפילו, ראה כל גאה, and you would take all the mighty, okay, wicked things and make them small.

And obviously, the מלבי"ם's reading that as, what you think you could do if you were ה' is make everybody small because you think there should be like a lowest common denominator of all of reality and that everybody is small and little and there's no more might in the world. These two, ways of reading it. If you were ה', says the מצודת דוד, then you would be able to ראה כל גאה הכניעהו. You would take everything, everything that's wicked and suppress it, רשעים תחתם הדוך, and really tread down and destroy the wicked people.

There's a חז"ל that tells us, ה' turns to humanity and says, פתחו לי פתח של מחט. If you open up for me the opening of an eye of a needle, אני אפתח להם פתח של אולם. I will open up the opening of an entire banquet hall. And Rav Schwadron explains that if we look at our lives and we don't have the openings of banquet halls, the opportunities, the strength, the might, the capabilities, then it means that we haven't even opened up enough to be the eye of the needle.

The כח of a human being is so great and so powerful, איוב, that the more righteous you are, the more powerful you are. We know, for example, that יהושע פרק י' is able to stop the sun up in heaven in יהושע פרק י' because of his might and his greatness. The fact that you are incapable of doing that, the fact that you're not expressing these tremendous powers is an indication of the fact that you're not as great as you could be. But ה' says if you could, if you could destroy all of wickedness, then גם אני יד, אודך פסוק יד, then I would also acknowledge your greatness, כי תושיע לך ימינך, because your right hand can save.

But you, but you're not and you can't.

טו is going to introduce us to an animal, an animal which is known in English as the behemoth. Right, in Hebrew as the בהמות, and it's in plural even though the singular is בהמה, perhaps because of its might, that it's so strong and so big that it's a בהמות, and it's talking about this incredibly huge, ferocious, scary, massive creature. I'm going to read the פסוקים and then we'll have to ask ourselves, why is this בהמות being spoken about here? After the בהמות, alerting you, ספר איוב is going to talk about a second animal called the לויתן. And we're going to next פרק speak more about the לויתן and really compare and contrast the בהמות and the לויתן and try and understand what is being spoken about here.

But I will preemptively say that to really understand the imagery of the בהמות and the לויתן, as I said at the beginning of this recording, you really need a tremendous amount of understanding of קבלה. And there's something very mystical and very kabbalistic here, and what we're going to do will merely scratch the surface in terms of understanding of this animal. Let's go.

טו describes, אשר עשיתי, הנה נא בהמות אשר עשיתי. There is this בהמות that I made with you, meaning with you with all of creation.

and it eats grass as if another scary mighty animal might eat בקר, might oxen. במתניו ואונו בשרירי כחו הנה נא. He's incredibly strong, his strength is in his loins and his might is in the muscles of his tummy. He is terrifying.

נחושה, his bones are like tubes of bronze, and his bones once again, or his limbs are filled with iron.

הוא ראשית דרכי אל-He is the beginning of the ways of ה', meaning he was created as the first creature that was created. It was a parallel here because we know that we're called ראשית also, right? עם ישראל is known as ראשית. Here this ראשית, this firstling of creation is the בהמות. He who made him, meaning the Creator, ה', is the only one who's able to destroy him.

...לו ישאו כי בול הרי תחת צאליים ישכב, they bring him all the produce of the field. He's such a big animal that he can eat absolutely everything, and all the animals play there. This incredibly ferocious animal, תחת צאליים ישכב, lies under the shade.

בסתר קנה וביצה, he sits under the reeds in the shade. Why is this animal being mentioned? So as I said, we're going to bring some explanations. One is the אלשיך. The אלשיך says that since we've gone from talking about ה's might in this, in this ספר, we started with ה's control over inanimate objects, then we spoke about the animal kingdom, so now we're going to talk about the mystical kingdom.

And this is just drawing forth if these are the mighty animals that ה' controls, right? You have an inability to understand them, מלבים, קל וחומר, how much more so you have an inability to understand ה'. The מלבים, however, reads the whole פרק, essentially saying, איוב, you want to destroy all that is powerful. If you

want to destroy all that is powerful, you would have to destroy the בהמות and the לויתן as well. But that's not how reality works.

I'm not going to give you the power to destroy creatures that only ה' can destroy. They were created at the beginning of creation. And more than that, says the מלבים, they are also created in order to tell us about the might of ה'. We see ה's might, we see ה's incredibleness, not just when good things happen. And we spoke so much in this ספר about how when wicked people are destroyed, it's a revelation of ה'. Might is also a revelation of ה's strength, whether we see it in the animal kingdom or the human kingdom. When we see that ה' can create something very powerful, it helps us to know ה' better, and therefore these creatures need to exist because they're a declaration of how incredible ה' is, which connects beautifully to the אלשיך. The מצודת דוד essentially is saying that the reason why these animals are brought is for ה' to say, I have supreme control over even the strongest creatures in the world.

If I can control this בהמות that could eat the crops of the entire planet earth in one feeding, that is so big and mighty it needs the shade of all of the mountains to be shaded by. And I can control it, I can guide it, then don't worry, I've also got you, right? As they say, a big ה' has little problems. My might and strength is not limited. I am unlimited. Either way, we're introduced to this, to this בהמות.

And then, as I said, we're going to begin to talk about the next animal called the לויתן, although the לויתן is going to be the primary focus of the next פרק. So we're not going to talk about it beyond the פסוקים here, because it will be the focus of our next פרק.

בחכה לויתן תמשוך, draw out, or can you draw out the לויתן with a hook?

ובחבל תשקיע לשונו, and again, use a cord to pull out its tongue.

...התשים אגמון באפו, will you put a ring around its nose? You can imagine how an ox with a ring around its nose to kind of to control it, or can you bore its jaw or hold onto it with a hook? Again, implying this is an animal that's absolutely uncontrollable. Whereas the בהמות is the animal of the land, the לויתן is the animal of the sea. Right? And it says, הירבה אליך תחנונים, do you think that the לויתן will plead to you? ידבר אליך רכות, will it speak to you in soft words? No, he won't. He's terrifying, he's huge.

...היכרות ברית עמך, you think that the לויתן is going to make a covenant with you? No, it won't allow you to take it as a servant. It is mighty, it is huge, and it is well beyond the limitations of a human being.

The next פסוק tells us, עורו...ראשו בשכות התמלא, which means could you fill its skin with, so שכות is with the "ש", not a "ס".

ש' means barbs or like sharp things. You fill it in order to trap this לויתן in the sea, you would like fill its skin with lots of like sharp barb wires, and you could put its head inside of some sort of container.

However, רש"י reads the word שכות not with the ש', but with a ס', meaning a סוכה. And could you take its skin and use it to cover up a סוכה? And that's going to lead us to next פרק where we're going to speak about how really חז"ל speak about how the לויתן's flesh is used for a סוכה, perhaps in the world to come. And as we said, that's going to be really the focus of next פרק.

Our פרק ends with לב פסוק, which says שים עליו כפך. If you even touch this לויתן תוסף, זכר מלחמה תוסף, then you will no longer be, remember war, you'll no longer, you'll be so utterly destroyed, you'll be so mightily broken down that you'll have no idea what war is. Anything you've thought, you've seen up until now, you haven't, because he will totally, totally obliterate you. And, now we need to ask ourselves, so what is the difference between the בהמות and the לויתן? And what, is חז"ל teaching us? What is איוב teaching us by bringing these two in comparison?

## Iyov 41

Mrs. Shalvie Friedman

Today we will be studying ספר איוב פרק מ"א, the forty-first פרק. This is really a continuation of פרק מ', where we are now talking about the second of these massive mystical animals. This animal is the לויתן which we started to speak about last פרק.

Whereas בהמות are animals that dwell on the land, the לויתן is an animal that is predominantly a sea creature. It lives in the waters and its description is going to align with what one would imagine to see from a sea creature. As I said last פרק, to fully understand what this בהמות and לויתן represent, one has to delve into some of the deepest areas of קבלה, which we won't be doing here. But what we will do is attempt to read through the פסוקים as quickly as we can, look at some of the גמרות and מדרשים which talk about the לויתן and then attempt to make sense of what ה' is telling איוב here. Especially because we know that this is the last piece that really happens in the story, whereas the next פרק is going to be the post-dialogue in which איוב is going to put together his life.

So, we continue talking about the לויתן and we say, הן תוחלתו נכזבה הגם אל מראיו יטל. The hope of catching this creature is in vain because just seeing him makes a person fall over in terror from the sight of him because he's so scary. לא אכזר כי יעורנו. No one is masochistic enough to go and awaken him.

רמב"ן, ומי הוא לפני יתיצב, who would stand before me? Aren't you too scared to stand before me? The רמב"ן understands that to be the words of the לויתן. The לויתן turns and says to everyone, would you dare to awaken me? However, others understand this to be talking about ה'. And ה' says, I am the master of this לויתן that everyone is too scared to even set their eyes upon him. How dare you have the audacity to try and question me and to stand before me? according to the פסוק ג' רמב"ן is a continuation of the words of the לויתן where he says מי הקדימני ואשלם. Imagine a warrior standing up to battle and saying if anyone's brave enough to fight me I'll pay him back. He's goading everybody and saying come on, try to conquer me because הוא כל השמים לי, תחת כל השמים לי הוא, everything in the world I have control over, so if you fight me and you beat me, I'll give you whatever you want.

Although, others understand this to be ה'. And the מדרש, beautiful מדרש, understands it to essentially be ה' saying to humanity, מי הקדימני ואשלם, is there anybody in the world who has been able to pay me in

advance of the מצוות that they do? The גמרא says anyone who has done מילה has been given a child by ה' to do the מילה. Anybody who's put a מזוזה on the door has been given a home by ה'.

Everything we have comes from ה'. So what do we actually have to give him or to pay him forward? The whole concept of being able to do a מצווה for ה' is ridiculous. Once again driving back that message to איוב, I don't owe you anything איוב. Your assumption that if you're a good person I should pay you back, that in itself is a ridiculous assumption.

This connects to the לויתן. Either because you don't understand what you're talking about איוב, just like you can't even begin to look at a לויתן. Or ה' is saying, I am all powerful, I control even the scariest of creatures, aka the לויתן. מי גילה פני לבושו continues to describe the לויתן again and it says מי גילה פני לבושו. Who is brave enough to look at or to reveal the face of this scary creature? בכפל רסנו מי יבוא. Who is brave enough to come and to remove or to come close to his harness, his double harness that's around him? סביבות שניו אימה, around his teeth is absolute terror and fear. דלתי פניו מי פתח, who would open up his face?

Now we have a description of these scales which surround him and we're starting to get a sense of again, a sea creature, but maybe something that feels a little bit dragon-like, even though try not to think of a dragon because that's maybe where this comes from, but this is this is תורה we're talking about, not a mystical creature from Harry Potter. But it tells you אחד באחד יגשו. Its scales are so close and tightly packed together, לא יבוא ביניהם, no wind can pass between them. In other words, he's impenetrable.

He's got these firmly packed scales that are ידובקו, אש באש, stuck to each other and they can't separate. And then another description that feels a little bit like a dragon. It says עטישותיו תהל אור when he sneezes, light comes out.

and his eyes are, according to רש"י, like the redness of the rising of the morning sun, ועיניו כעפעפי שחר, that deep, deep red of the morning sun. מפיו לפידים יהלכו, from his mouth escapes sparks of fire. כידודי אש יתמלטו and again, these sparks of fire are going to escape from his mouth. ומנחיריו יצא עשן, and from his nostrils smoke is coming out.

another description of this fire that's coming out of his nostrils. נפשו גחלים תלהט ולהב. כדוד נפוח ואגמון מפיו יצא. His breath has fires upon coals and flames come out of his mouth. So we've got this water on the one hand, but he's definitely a fiery creature.

And now we go on to describe not just his external facade - his face that's too scary to look at and his scales which are packed closely together- but even his inner flesh is packed closely together.

describes this for us, where it says, מפלי בשרו דבקו, the pieces of his flesh, his inner flesh, are also stuck together. יצוק עליו כל ימוט, it sticks together as if it's made of one piece and doesn't come apart. רש"י describes how if you've got a piece of fish, when you open it up, the different layers flake

apart. This creature, if you were to be able to open it up is like one solid piece. It's that strong. And not only its external layer and skin are incredibly strong, but also its heart. לבו יצוק כאבן, his heart is cast hard like stone. ויצוק כפלה תחתית and it's made like the stone of the bottom of a mill, which is apparently a very, very strong stone that cannot be penetrated.

if you tried to confront him with the sword, you wouldn't be able to get up. חנית מסע ושירה, not just a sword, but a spear, a dart or a harpoon. Any type of weaponry that you try against this לויתן would be totally destroyed. In fact, יחשב לתבן ברזל, it considers copper to be like straw. ועץ רקבון נחושה and metal is considered too as if it's like rotted wood, it just falls apart under his terrifying war tactics.

tells us, תחתיו חרש, that underneath him, he has these sharp, jutting out pieces, as if they're pieces of clay. ירפד חרוץ עלי טיט. There's a couple of ways of understanding this. One is that when he lies down in the mud and leaves, you can see the impression of all of these sharp, jagged edges that were underneath him and that you can tell that he was there. Or the מצודת דוד understands it to mean that he sets up a bed for himself, made out of sharp things, because he is so strong that he's not hurt when he lies on something incredibly strong and sharp.

tells us, אחריו יאיר נתיב, after him a path of light is left behind. And you imagine this is a sea creature, so we're talking about a creature that's deep, deep in the ocean and there's light. Why? Because he's got fire. And we know fire and water don't go together, but with this creature, this is possible. יחשב תהום לשיבה and after he has gone forward, the deep dark waters are left as if they're gray and foamy.

His movements are so ferocious and so hard that they leave behind a foamy path. And finally, our פרק ends with telling us that את כל גבה יראה, he sees everything. Even though he's under the water, he's got this view of everything as if he's high above everything. והוא מלך על כל בני שחף. He is the king over everything in the world. This is the לויתן.

We have to ask ourselves what is going on here? What are we talking about? A couple of things to point out. One is that a לויתן is definitely much scarier than the בהמות. In fact, the בהמות some understand to be a very tame animal. If you look in 'פסוק כ', פרק מ', in the description of the בהמות who are lying in the shade of the trees, it tells us כל חיות השדה ישחקו שם. All the animals of the field are playing there. The מלבים reads that to mean once he's dead they'll play over there. But according to most, it means that even though he's so big, all the animals are safe around him, whereas the לויתן clearly is terrifying.

The other thing to point out is that לויתן comes from the word ללוה. ללוה means to accompany or to go with. And that's going to be an important piece in the puzzle of understanding who this לויתן is, and what the accompaniment is that we're talking about. Just a couple of מדרשים about the לויתן.

The גמרא tells us כל מי שמקיים מצות סוכה בעולם הזה 'ה מושיבו בסוכתו של לויתן לעתיד לבוא. Anybody who keeps the מצוה of סוכה in this world, 'ה will put him in the סוכה of the לויתן in the future. And that may be connected to how we ended last פרק, where we said that the word סוכה, רש"י understood to mean a sukkah. There is maybe a parallel between סוכות and the לויתן, and we have to understand what that is. It's quite timely that we're doing this now.

The גמרא בבא בתרא tells us that there was this mighty, mighty לויתן that was created and 'ה said at the beginning of creation, if we allow the לויתן to exist, it will destroy the whole world. So what did he do? סירס את הזכר. He castrated the male of the לויתן, והרג את הנקבה, and he killed the female. ומלחה, he salted and preserved the flesh of this female לויתן, for לעתיד לבוא.

Once again, we have this futuristic image of the צדיקים in the future here, eating the flesh of this female לויתן. Now what's interesting is that the לויתן is not only mentioned in תנ"ך in the context of איוב, it's also spoken about in פרק כז, ישעיהו. ישעיהו, in the 27th פרק, speaks about a לויתן, and there seems to be two different presentations of the לויתן. One is a נחש בריח, and the other one is a נחש עקלתון. What are these two different types of לויתן? We spoke about the נחש בריח previously in the ספר איוב.

The נחש בריח is a straight snake or serpent, and the other one is a twisted serpent. And both of these are going to be the לויתן. So what are we talking about here? Rav Hirsch has a beautiful explanation in his פרוש סוכות on פרוש which talks about this. He explains how the בהמות, בהמה, being plural, represents all the animals of the land. And the לויתן, again meaning to accompany, includes a collective. It's the collection of all the animals of the water, or perhaps, a collection of all the other nations, the force of all the other nations. The male לויתן is the straight serpent, which is the power of sheer force, whereas the crooked לויתן is the female, which is the power of cunning. He says these two forces exist in the world in the enemies that we have.

On the one hand we have the force of our enemies, on the other hand we have the cunning. If these two were to be combined, then whichever nation rises up against the world would actually destroy the world. So, Rav Hirsch explains beautifully, 'ה has created a reality where the stronger a nation gets, the more they get blinded and incapable of being cunning. And those who are cunning don't have the force, the power and the manpower to be able to do the damage that they wanted to do.

That's really what's going on here. So what's the סוכות imagery? סוכות represents the future, the time of משיח. It represents everybody coming together. We know we give קרבנות for all of the nations on סוכות. סוכות represents a time of harmony, a time of spiritual togetherness, of things coming together in a way that is clear. Where we won't be fighting against the לויתן, the other nations, anymore, and we'll also be harmonized.

I want to suggest another reading of the לִוִּיתָן, which is the וִילִנָּא גֵּאוֹן. The וִילִנָּא גֵּאוֹן suggests that the לִוִּיתָן represents knowledge, as in water representing knowledge. We know that פֶּרֶק יָא in יִשְׁעִיהוּ speaks about how כִּי מִלֵּאָה הָאָרֶץ דַּעָה אֶת ה'. One day in the future the world will be filled with knowledge of ה', כִּי מִלֵּאָה הָאָרֶץ דַּעָה אֶת ה', as if the whole world was covered by water. Water represents wisdom. What ה' is saying here to אִיב is really, what you're trying to gain, אִיב, is wisdom, חִכְמָה. We spoke about how חִכְמָה and יִרְאָה are connected.

Wisdom, when it's trying to take over physical dominance of the world, is a dangerous thing. It's a powerful tool that rips people apart, that is impenetrable, that's scary and dangerous. לַעֲתִיד לְבוֹא, in the future, when spiritual dominance will take over, the aspect of spirituality will dominate over the world and knowledge will be a force that connects us to ה'. When the world transitions into that reality, that's when wisdom has a point. And אִיב, if you're trying to understand wisdom and you're sacrificing your relationship with G-d, or you're prioritizing wisdom over having the humility to understand that the relationship with ה' is the essence, then you're going to get it all wrong. But you need to understand, אִיב, that the לִוִּיתָן is not dangerous לְבוֹא לַעֲתִיד, in the future, when we subdue the quest for knowledge, subdue it in light of a relationship with the eternal oneness of ה'. Thus ends ה''s speech to אִיב.