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SHABBAT PARSHAT SHEMINI • 23 ADAR II 5779 - MARCH 30, 2019 • VOL. 26 NO. 26

PARSHA INSIGHT

BY RABBI YAAKOV ASHER SINCLAIR

Swimming Upstream

“...everything that has fins and scales in the water, the seas, and in the streams, those you may eat...” (11:9)

An elderly Jewish gentleman, Harry Goldstein, who somehow passed his driving test, is driving the wrong way down the freeway. His wife calls him up and says, “Harry, I just heard on the news there’s someone driving a black Cadillac the wrong way down the Interstate freeway and I just wanted to check that it’s not you.” “Yeah,” says Harry, “I heard it too, but the highway I’m driving on, it’s not just one car going the wrong way — the whole highway’s going the wrong way!”

The Jewish People have been driving the ‘wrong way’ down the world’s highway for more than three and a half thousand years. Avraham is called ‘HaIvri,’ from which the name Hebrew derives, but it also means ‘the one who crossed over’. While the world at large has been cruising down the highway of status, money, fame, and physical indulgence, the Jewish nation has spent those millennia driving the ‘wrong

way’ up that highway to proclaim the idea of a Supreme Being to whom all our actions are ultimately accountable and Who desires and demands a world of justice, self-restraint, morality, peace, and equality.

“...everything that has fins and scales in the water, the seas, and in the streams, those may you eat...” (11:9)

The Talmud teaches that in addition to these physical signs, if you find a fish swimming upstream, it is *de facto* a kosher fish.

The Torah calls us a “stiff-necked people,” but it has also been that quality — to go against the flow — that allows us to stand up for our belief and trust that the world can be perfected under the Kingdom of Heaven.

- Sources: heard from Rabbi Akiva Fox; Shemot, 32:9; Bereishet Rabbah 42:13

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BY RABBI MOSHE NEWMAN

Chullin 107 - 113

A Kosher Taste of Treif

Yalsa said to Rav Nachman (her husband), "I want to eat something that has the taste of meat and milk."

Yalsa was not merely expressing her desire to taste meat and milk together, knowing quite well that it is forbidden and that she would not be able to fulfill this wish. Rather, she was asking her husband Rav Nachman to teach her what she could eat in a permitted way that has the same flavor as eating milk and meat together. He complied with her request by instructing the cooks to roast an udder for her, thereby providing her with a kosher way of eating meat and milk together.

Prior to this request, Yalsa had already stated her certainty that "Everything which the Torah prohibited, something similar to it was permitted." In other words, for every prohibited food and prohibited "taste" that is taught in the Torah, there exists in the world a "parallel" and similar *permitted* taste. How did she know this concept of similarity?

She told Rav Nachman: "The Torah prohibited eating blood, but it permitted eating liver (which is entirely congealed blood, and has the taste of blood – Rashi): The Torah prohibited the *cheilev* of a *beheima* (forbidden fat from a domestic animal, such as a cow, sheep or goat), but it permitted eating the *cheilev* of a *chaya* (a non-domesticated animal, such as a deer): The Torah prohibited eating a pig, but it permitted eating the brain of a *shibuta* (a brain of a type of kosher fish called *shibuta*, which has the same taste as the taste of pig – Rashi).

I've heard a non-sourced tradition that there are 700 types of kosher fish, all of which were exiled along with the Jewish People from the Land of Israel to Bavel after the destruction of the First Temple. Over time, the various types of kosher fish returned "home" to the Land, with the exception of the *shibuta*. But with the Mashiach's arrival, may it be speedily in our days, the *shibuta* will also return to the Land of Israel. But please don't quote me on this!

There's an important message in there being a permitted kosher taste that matches every forbidden non-kosher taste in the world. One might think that the Torah banned non-kosher foods because they are disgusting in essence. However, this is not the reason why certain foods are not kosher. Any food that is not kosher is due to a command from Above that it is forbidden. Something being not kosher is "a decree from the King," without any reason that our limited human understanding can grasp.

And this is the message that Yalsa is conveying in our *sugya*: Don't think that the Torah prohibited certain tastes — such as blood and certain fats — because they are disgusting. If this would be true, then why would there exist other foods with the same tastes that are permitted? Rather, the taste of the item is not the reason it is prohibited. The ban is solely due to "the decree of the King." Yalsa therefore reasoned that there should also exist a food that is permitted, despite its having the taste of meat and milk. She desired to taste it, and asked her husband Rav Nachman to assist her to fulfill her wish. Rav Nachman's reply to have an udder roasted for her not only displayed his honor to his wife, but also provided validation for her thesis that any food forbidden by the Torah is forbidden purely due to "the decree of the King" — and not for any other reason. (*Maharsha*)

• *Chullin 109b*

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PARSHA Q&A?

1. What date was “*yom hashemini*”?
 2. Which of Aharon’s *korbanot* atoned for the Golden Calf?
 3. What *korbanot* did Aharon offer for the Jewish People?
 4. What was unique about the *chatat* offered during the induction of the *Mishkan*?
 5. When did Aharon bless the people with the *birkat kohanim*?
 6. Why did Moshe go into the *Ohel Mo’ed* with Aharon?
 7. Why did Nadav and Avihu die?
 8. Aharon quietly accepted his sons’ death. What reward did he receive for this?
 9. What prohibitions apply to a person who is intoxicated?
 10. Name the three *chatat* goat offerings that were sacrificed on the day of the inauguration of the *Mishkan*.
 11. Which he-goat *chatat* did Aharon burn completely and why?
 12. Why did Moshe direct his harsh words at Aharon’s sons?
 13. Moshe was upset that Aharon and his sons did not eat the *chatat*. Why?
 14. Why did G-d choose Moshe, Aharon, Elazar and Itamar as His messengers to tell the Jewish People the laws of *kashrut*?
 15. What are the signs of a kosher land animal?
 16. How many non-kosher animals display only *one* sign of *kashrut*? What are they?
 17. If a fish sheds its fins and scales when out of the water, is it kosher?
 18. Why is a stork called *chasida* in Hebrew?
 19. The *chagav* is a kosher insect. Why don’t we eat it?
 20. What requirements must be met in order for water to maintain its status of purity?
-

PARSHA Q&A!

Answers to this week’s questions! - All references are to the verses and Rashi’s commentary unless otherwise stated.

1. 9:1 - First of *Nissan*.
 2. 9:2 - The calf offered as a *korban chatat*.
 3. 9:3,4 - A he-goat as a *chatat*, a calf and a lamb for an *olah*, an ox and a ram for *shelamim*, and a *mincha*.
 4. 9:11 - It’s the only example of a *chatat* offered on the courtyard *mizbe’ach* that was burned.
 5. 9:22 - When he finished offering the *korbanot*, before descending from the *mizbe’ach*.
 6. 9:23 - For one of two reasons: Either to teach Aharon about the service of the incense, or to pray for the *Shechina* to dwell with Israel.
 7. 10:2 - Rashi offers two reasons: Either because they gave a halachic ruling in Moshe’s presence, or because they entered the *Mishkan* after drinking intoxicating wine.
 8. 10:3 - A portion of the Torah was given solely through Aharon.
 9. 10:9-11 - He may not give a *halachic* ruling. Also, a *kohen* is forbidden to enter the *Ohel Mo’ed*, approach the *mizbe’ach*, or perform the *avoda*.
 10. 10:16 - The goat offerings of the inauguration ceremony, of *Rosh Chodesh*, and of Nachshon ben Aminadav.
 11. 10:16 - The *Rosh Chodesh chatat*: Either because it became *tamei*, or because the *kohanim* were forbidden to eat from it while in the state of *aninut* (mourning).
 12. 10:16 - Out of respect for Aharon, Moshe directed his anger at his sons and not directly at Aharon.
 13. 10:17 - Because only when the *kohanim* eat the *chatat* are the sins of the owners atoned.
 14. 11:2 - Because they accepted the deaths of Nadav and Avihu in silence.
 15. 11:3 - An animal whose hooves are completely split and who chews its cud.
 16. 11:4,5,6,7 - Four: Camel, *shafan*, hare and pig.
 17. 11:12 - Yes.
 18. 11:19 - Because it acts with *chesed* (kindness) toward other storks.
 19. 11:21 - We have lost the tradition and are not able to identify the kosher *chagav*.
 20. 11:36 - It must be connected to the ground (i.e., a spring or a cistern).
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OHRNET magazine is published by OHR SOMAYACH Tanenbaum College
POB 18103, Jerusalem 91180, Israel • Tel: +972-2-581-0315 • Email: info@ohr.edu • www.ohr.edu

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LOVE of the LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

The First Yeshiva

The oldest yeshiva in history was established by Shem — the son of Noach, who survived the great deluge — together with his great-grandson Ever. It was in their yeshiva that our Patriarch Yaakov studied Torah.



Tradition has it that this place of study was in a cave located in the center of Tzefat. The Arizal is cited as stating that this cave was the final resting place of the Talmudic Sage Rabbi Dosa ben Hyrcanus.

PARSHA OVERVIEW

On the eighth day of the dedication of the Mishkan, Aharon, his sons, and the entire nation bring various *korbanot* (offerings) as commanded by Moshe. Aharon and Moshe bless the nation. G-d allows the Jewish People to sense His Presence after they complete the Mishkan. Aharon's sons, Nadav and Avihu, innovate an offering not commanded by G-d. A fire comes from before G-d and consumes them, stressing the need to perform the commandments only as Moshe directs. Moshe consoles Aharon, who grieves in silence. Moshe directs the *kohanim* as to their behavior during the mourning period, and warns them that they must not drink

intoxicating beverages before serving in the Mishkan. The Torah lists the two characteristics of a kosher animal: It has split hooves, and it chews, regurgitates, and re-chews its food. The Torah specifies by name those non-kosher animals which have only one of these two signs. A kosher fish has fins and easily removable scales. All birds not included in the list of forbidden families are permitted. The Torah forbids all types of insects except for four species of locusts. Details are given of the purification process after coming in contact with ritually-impure species. *Bnei Yisrael* are commanded to be separate and holy — like G-d.

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אֲחֵינוּ בְּלִבֵּית יִשְׂרָאֵל

“Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon.”

BY RABBI YIRMIYAHU ULLMAN

CatSpeak

From: Saul

*Dear Rabbi,
Do animals talk? Has G-d gifted the power of speech to animals? We read stories such as Bilaam's talking donkey and about King Solomon knowing the language of the animals. We also read in Perek Shira that birds sing praises to G-d. Is this to be taken literally?*

Dear Saul,

Animals do not “talk.” nor do they have the “power of speech” per se, but they certainly do communicate.

For one, they communicate with each other through bodily reactions such as hair bristling or emitting various scents, and also through body language via various bodily movements or actions. They also communicate via sounds which convey a large variety of messages concerning mating, food supply, danger, etc.

However, from a Torah point of view this is not considered language or speech, which is viewed as a special power or faculty that arises from the uniquely human soul that is lacking in animals.

This is based on the fact that the verse (Gen. 1:20) describing the creation of all living things refers to their vital force only as *nefesh* (animal soul), while human beings are described (Gen. 2:7) as having not only a *nefesh*, but also *ruach* (spirit) and *neshama* (intelligent soul).

That being said, many animals have an “extra-sensory perception” which gives them a heightened awareness above that of humans.

This is true on a physical plane such as animals sensing oncoming earthquakes, avalanches, storms or other natural phenomena. And while humans may not be directly aware of what's happening, animals communicate these pending occurrences through their behavior to those who “know” their language.

So too on a spiritual plane, animals have a heightened sense of awareness which enables them to detect spiritual forces that humans are generally not aware of. One example of this is Bilaam's donkey where even before it speaks it was aware of the presence of the angel in its path, while the “prophet” had no idea of its presence and beat his “dumb” donkey for stubbornly

stopping in its tracks. Similarly, the Talmud (Bava Kama 60b) asserts that dogs sense and react to the presence of the angel of death.

The Maharal explains (*Be'er Hagolah* 5, p. 98) that it is the very mental superiority of humans over animals which makes them less aware than animals of these subtle physical and spiritual phenomena. Their heightened intellect dulls or masks the intuitive sense. But just as animal behavior can communicate pending physical events, so too those who know how to read animals' interactions with spiritual forces can receive pre-science regarding events on the spiritual plane.

Generally, this is what is meant by Solomon or others understanding the language of the animals. Similarly, Jewish mystical sources, based on Scriptural verses, are replete with the idea, explanation why, and examples of, animals — and particularly birds — communicating messages or portents from the spiritual realm.

Regarding the other examples you bring, in the case of Bilaam's donkey speaking, it seems that the animal actually did miraculously speak human language. But this is viewed as an exception. In fact, this “mouth of the donkey” (referring to the ability of Bilaam's donkey to speak) is described in Talmudic sources (Avot 5:6) as a special formulation from the inception of Creation.

In the case of Perek Shira, which identifies specific verses that are “sung” by various aspects of Creation to the Creator, this is not to be taken literally. Firstly, it includes the songs not only of animals but even of plants and inanimate objects which certainly do not communicate verbally or audibly. Secondly, many of the verses attributed as being “sung” are not from the Torah but rather from other parts of Scripture which certainly post-date the creations that “sing” them.

Rather, the understanding is that the actual existence of Creation is a symphony resounding with G-dliness within which each part of Creation contributes its own unique melody. The nature and qualities of each part of Creation correspond to, are incorporated within, and are reflected by the specific verse ascribed to it. In this way, each part of Creation (just by “being”) and its respective verse (through language) harmoniously reverberate in duet their singular praise of the Creator.

WHAT'S IN A WORD?

Synonyms in the Hebrew Language

BY RABBI REUVEN CHAIM KLEIN

Top Ten Words for Idols

The classical rabbinic work *Avos d'Rabbi Nosson* (ch. 34) writes that just as there are ten names which refer to G-d, so too there are ten words for idolatry. Malbim explains that these ten words of idolatry correspond to the ten names of G-d because G-d created the world such that there is equal power to the forces of good and the forces of evil. This equalization serves to allow each individual to choose his own path, without prejudice towards one option over the other. As you might know, man's ability to choose his own path is the basis for all reward and punishment.

Before we go on to explain these ten words, Rabbi Yom Tov Tzahalon (1559-1638), sometimes known as Maharitatz, points out the obvious: While the ten names of G-d refer to One Entity who is called by ten names, the ten words for idolatry represent ten distinct types of idol worship, and do not refer back to one unified idea. In other words, the Bible uses these ten words to disparagingly refer to idolatry, but these words are not contextually interchangeable because they may refer to different aspects of idolatry. Still, the Sages understood that conceptually all of these words allude to various negative properties of idolatry in general.

We will now visit each of these ten synonyms and explain how they relate back to idol worship or idolatrous deities. Idolatrous deities are called *elilim* because they are "hollow" (*chalulim*). Malbim explains that idolaters pretend that idols have holy spirits within them, but, in reality, they are hollow and empty. Two different versions of Rashi (to *Shabbat* 149a) give two different explanations as to the meaning of *elilim*. In the printed edition of Rashi he explains that the word *elilim* is related to the word *chalalim* ("corpses"), ostensibly because idols, like corpses, are inanimate objects that have no life. An alternate version of Rashi (cited by Rabbeinu Nissim and Ritva there) explains that *elilim* is related to *chalulim* ("hollow") because their existence was imagined in the "empty cavity of the hearts" of those who worship them.

Elsewhere, Rashi (to Lev. 19:4, Jer. 14:14, Zech.

11:17, Job 13:4), as well as Ibn Ezra (to Lev. 19:4) and Nachmanides (to Job 13:4), explain that the word *elil* is derived from the Hebrew word *al* ("not"), and refers to the nothingness and non-existence of idols' powers.

One type of idol is a *pesel* because it is considered "disqualified" (*nifsal* or *pasul*) from the range of legitimate expressions of worship.

Another type of idol is called a *masecha* because it is "poured" (*nisuchim*). Malbim (1809-1879) and Rabbi Shlomo Pappenheim of Breslau (1740-1814) explain that this refers to metal idols that were formed through molten metal *poured* into cast molds. Rabbi Eliyahu Benamozegh (1822-1900) writes that the word *masecha* is related to *sichah* (anointment), and refers to the ritual anointing of idols for their "consecration" (which was said to bring the spirit of the deity into the physical idol).

An additional type of idol worship is called a *mazteivah* ("single-stone altar"), because idols must remain "standing" (*nitzavim*) in their place and cannot move on their own.

Idols are also called *atzavim* (literally, "bones") because they are made up of multiple parts, like the bones of a person (as opposed to G-d, Who cannot be broken down into multiple components). Malbim writes that idols are called *atzavim* because they "sadden" (*atzuv*) those who worship them, for they cannot deliver the expected results.

The Bible sometimes refers to idols as *gilulim* because they are "disgusting" (*megualim*) and are comparable to "excrement" (*glalim*). Rabbeinu Shimshon of Shantz and *Pirush ha'Raavad* (in their commentaries to the *Toras Kohanim*) clarify that these expressions of disgust and repulsiveness do not refer to the *sin* of idolatry. Rather, this term reflects the physical attributes of the idols themselves. For example, if rain falls upon idols left outside, then wooden idols become moldy, and metal ones rusty; if they are singed by fire they can also become filthy and repulsive.

Malbim explains that the disgust refers to the face of the images, which are sometimes portrayed as such disgusting creatures as insects. The execrable prop-

Continued on page nine



Letter & Spirit

Insights based on the writings of Rav S. R. Hirsch

BY RABBI YOSEF HERSHMAN

Demanding of His Dear Ones

The building of the Tabernacle is complete. It is the eighth day of the inauguration proceedings, and Aharon brings the special sacrificial offerings to mark this joyous and holy day. Moshe and Aharon bless the people, and G-d's glory is revealed to the entire nation, as a Heavenly fire consumes the offerings. The people shouted for joy and fell on their faces, in joyful prayer and homage.

The sons of Aharon — Nadav and Avihu — moved by the sight of this Heavenly fire and the revelation of G-d's closeness, desired to increase this closeness and bring their own offering — one that they had not been commanded to do. Their offering — in content and form — was illegal in every respect. Moreover, it was illegal by the virtue of the fact that it had not been commanded. Subjective arbitrariness has no place in the service of offerings. Even the free-willed offerings must comply with prescribed forms. This principle — that nearness to G-d must be specifically through acceptance of the yoke of His commandments and not through personal caprice — characterizes all of the Temple service. The offering of Nadav and Avihu ended in their deaths because at the time of dedication, this message had to be communicated to all future *Kohanim*.

Yet, these men — Nadav and Avihu — are still called “My close ones.” After the fire consumed them, Moshe turns to Aaron and says, “This is what G-d spoke, saying, ‘I will be sanctified through those

near to Me, and thus I will be honored by all the people.’” The meaning of these words is as follows: Through G-d's strong actions against His close ones — even decreeing upon them death — it becomes manifest that His will is absolute. For even the greatest people, those close to Him — precisely they — are not allowed the slightest deviation from His Will. As a result, the people will come to recognize the weight of the obedience they owe.

Seen in this light, these words of G-d contain consolation for Aharon — and therefore he remained silent. Had Nadav and Avihu *not* been “near to Hashem,” their sin may have been forgiven, and the Divine decree that was dealt them would not have been a warning of such significance to the people. The Gemara (Yevamot 121b) expounds on the verse in Tehillim, “And round about Him it is exceedingly stormy.” This teaches us that G-d is exacting — even to a hairsbreadth [a play on Hebrew word for stormy] — for those who are closest to Him.

How different is this compared to society's attitude towards the ‘great men’ of the intellectual and political worlds, who are all but granted immunity for their moral lapses. They are hardly called to task, and news stories barely raise an eyebrow.

In Judaism, the greater the person, the greater his moral responsibilities.

• Sources: Commentary, Vayikra 10:1-3



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BY RABBI ZE'EV KRAINES

The Guardian of the Dwelling of Israel

Three Hebrew letters peek out from the back of a mezuzah scroll, casting a spiritual aura on the room. **ש-ד-י** (*Shin, Dalet, Yud*). *Sha-dai*, pronounced in common speech as *Shakai* to avoid “over-familiarity,” is one of the Divine Names found in several verses of the Torah. Because nothing may be added to the prescribed verses written on the front side, it is inscribed on the back of the parchment. The Zohar teaches that the placement of the Name on the back symbolizes that G-d guards us from all sides. It also states that negative spiritual energies (*mazikin*) are repelled by the spiritual force emanating from the mezuzah and the Name.

This Divine Name symbolizes the power of the mezuzah to embrace a Jewish home with G-d’s presence and protection. The classical Torah commentaries interpret this Name in a variety of interesting ways, all of which shed light on its relevance to mezuzah.

Using this Name, G-d introduces himself to Avraham (then still called Avram) when he commands him regarding the covenant of *brit mila* (circumcision):

“And Avram was ninety-nine years old, and G-d appeared to Avram, and He said to him, ‘I am *Ei-l Sha-dai*; walk before Me and be perfect. And I will place My covenant between Me and between you, and I will multiply you very greatly.’” (Genesis 17:1-2)

Rashi paraphrases G-d’s words in this way: “I am He Whose Gdliness suffices for every creature (*sheh* = that, *dai* = is sufficient). Therefore, walk before Me, and I will be your G-d and your Protector.” Similarly, that same Name, emblazoned on our mezuzah scrolls, broadcasts its message of Divine care and protection into the homes of Avraham’s grandchildren.

Others interpret this “sufficiency” in another way. They say that the Name symbolizes that we should be satisfied with the material possessions within our homes.

In contrast, the great Torah commentator Ramban

asserts that this Name derives from a Hebrew word meaning “conquest.” He explains that G-d is assuring Avraham that He has the power to overcome the constraints of natural law and will bless him and Sarah with children in their old age. This supernatural event is symbolic of G-d’s covenantal promise to Avraham’s descendants that He will involve Himself with their destiny and not abandon them to the natural rise and fall of nations. Similarly, the Name on our *mezuzot* proclaims that one who enters a Jewish abode is stepping into a unique space of direct Divine Providence where small miracles are the norm.

Interestingly, we also form these same three letters when wrapping ourselves in *tefillin*. The letter *Shin* is pinched into the leather of the head *tefillin* and wrapped on the back of our hand. The *Dalet* is wound around our palm and knotted into our head straps at the nape of the neck. The knot touching the arm *tefillin* is a *yud*.

It is preferable to purchase transparent mezuzah covers, or at least ones that have a small plastic or glass “window” through which the Name is visible. This window is important, as it protects the Name from being erased over time by touching.

However, opaque covers are required in rooms where people are unclothed or near where diapers are changed. Opaque covers also offer better protection for outdoor *mezuzot* exposed to direct sunlight. The letter *Shin* is inscribed on opaque covers to hint that the full Name is hidden within.

Considering all of these themes, it is no wonder that the letters also allude to the assurance: “*Shomer Dirat Yisrael*” — The Guardian of the Dwelling of Israel.

- Sources: Zohar, Va’etchanan 266, cited in Beit Yosef 288:14; Sefer HaChareidim 66:127; Rema Y.D. 288:15; Shulchan Aruch Y.D. 286:5; Prishah Y.D. 288:16, citing Kol Bo

Got a mezuzah question or story? Email rabbi@ohrsandton.com or submit on my website mymezuzahstory.com
Free “Mezuzah Maven” book for every question or story submitted (when published in the near future!)

What's in a Word...continued from page six

erties of idols are reflected in another two synonyms for idols: They are sometimes called *terafim* because they can become “rotten,” and sometimes called *shikutzim* because they are indeed an “abomination” (*sheketz*).

Idols are also called *chamanim* (a derivative of the word *chamah* — “sun”) because they are left outside to stand in the sun. Interestingly, Rav Achai Gaon (680-752) in *Sheiltos d’Rav Achai Gaon* explains that idols are called *chamanim* because they die like animals.

What is the connection between the word *chamanim* and animals? The *Netziv*, Rabbi Naftali Tzvi Yehudah Berlin (1816-1893), explains that when people die, thereby losing their ability to continue functioning, they are customarily buried in order to conceal their embarrassment. Animals, on the other hand, are not given that respect. Rather, their corpses are allowed to remain out in the open and continuously rot under the heat of the sun. Based on this, the *Netziv* explains that Rav Achai means that idols are most comparable to dead animals inasmuch as both are not buried when rendered useless, but are simply left out in the sun.

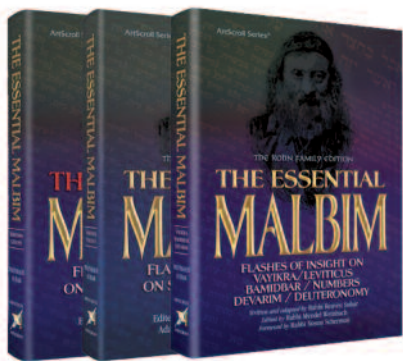
Finally, some idols are called *asherim* because they receive their “validation” (*ishur*) through other forces.

This is because idols only receive their validation (i.e. praise) from others, but are not worthy of praise on their own merits, for they do not actually have any powers. Malbim explains this slightly differently. He writes that the “validation received through others” refers specifically to moon-worship, because even though the ancient idolaters acknowledged that the moon does not possess any light of its own, but rather receives its light from the sun, they still continued to worship the moon.

Pirush ha’Raavad writes that idols are called *asherim* because they receive their “straightening out” (*yashar*) from outside forces. In other words, if the idol falls down for some reason, it cannot pick itself up, but rather needs to be set up again by someone else.

For more information about the different types of idolatry and how the struggle against Avodah Zarah played out in Biblical times, check out my new book *G-d versus Gods: Judaism in the Age of Idolatry* (Mosaica Press, 2018). Available online and at Jewish bookstores.

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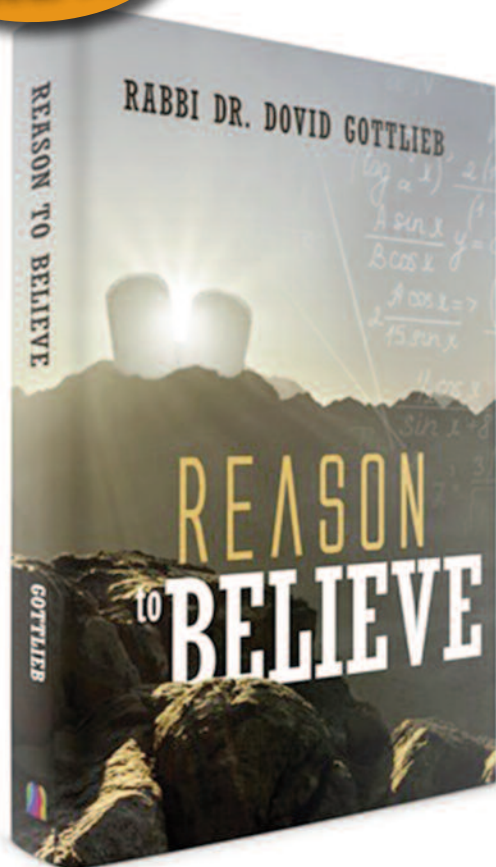
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