

English

בסייעתא דשמיא

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"o, author of Sefer Zera Shimshon on Chumash and Toldos Shimshon on Pirkei Avos, who promised that all who study his words will be blessed with an abundance of good, wealth and honor, and will merit to see children and grandchildren thriving around their table.



תשפ"ה Noach

• Zera Shimshon - the Limud that brings Yeshuos •

סיון 314

אמרות שמשון

Why Only Angel Gavriel Considered Avraham Worthy of Being Rescued from The Furnace

יִמַּת הָרֶן עַל פְּנֵי תְּרַח אָבִיו בְּאֶרֶץ מוֹלְדֹתוֹ בְּאֹר כְּשָׂדִים: (בראשית יא, כח)

Haran died in the presence of his father Terach, in his native land, in Ur Kasdim

Rashi explains what the city's name, קבל תרח על אברם. בנו לפני נמרוד על שכתת את צלמיו והשליכם. In Avraham's early years, he destroyed the idols of his father Terach. Terach reported his son's 'crime' to King Nimrod, who ordered that Avraham be thrown into a furnace. This is alluded to in the name Ur Kasdim (Ur-אר means fire).

The Gemara in Pesachim (ק"ח ע"א) relates what occurred when Avraham Avinu was cast into the flames. When the wicked Nimrod cast our forefather Avraham into the fiery furnace, the angel Gavriel said before Hashem: Master of the Universe, with Your permission, I shall descend and cool the fire, and save the righteous Avraham from the fiery furnace. Hashem replied to him: I am unique in My world and Avraham is unique in his world; it is therefore fitting for 'the unique one' to save 'the unique one'. But since Hashem does not withhold the reward due to any being, He said to Gavriel: You will be privileged to save three of

Avraham's descendants... [i.e. When Chaniah, Mishael and Azaryah refused to bow down to the statue which was erected by Nevuchadnezzar, he had them bound and cast into a fiery furnace. The Passuk relates how Nevuchadnezzar was bewildered to see four men walking freely about in the furnace. This fourth 'man' was the angel Gavriel who, as Hashem had promised, merited to save Chaniah, Mishael and Azaryah, as the Gemara goes on to relate.]

When the wicked Nevuchadnezzar cast Chaniah, Mishael and Azaryah into the fiery furnace, the ministering angel of hail stood before Hashem and said to Him: Master of the Universe, with Your permission I shall descend and cool off the furnace, and save these righteous men from the fiery furnace. Gavriel said to him: The power of Hashem will not be fully manifested in this manner, for you are the ministering angel of hail, and everyone knows that water extinguishes fire. Rather, I who am the ministering angel of fire, shall descend and make fiery hot on its outside [i.e. cold within in order to save Chaniah, Mishael and Azaryah, and hot on its outside in order to incinerate the men who threw them into the furnace]. I will thereby perform

a twofold miracle [i.e. using the angel of fire himself to suspend the power of fire within the furnace, and then exercising his power to heat the outside of the furnace.] Hashem then said to Gavriel: Descend!

We need to understand Gavriel's reply to the angel of hail. Firstly, why did he need to rationalize and explain why it made sense that it should be him, and not the

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לעילוי נשמת
הרבני החשוב משרידי דור ישן שעת ציקה וחוסר כל לבו ומאודו הרה"ח רבי חיים אלעזר בן הרה"ח רבי נתן נטע דל נלבע ל תשרי א רדח חשן תשע"ג ת.צ.ב.ה.

לעילוי נשמת
הוקדש ע"י בני הרה"ח רבי זלמן לייב ווייס שליט"א ומשמחתו להצלתו וברכתו בכל העניינים

לעילוי נשמת
אלעזר בן שמואל דל נלבע כ"ב תשרי תשס"ט ת.צ.ב.ה. הוקדש ע"י אחיו יהודה ב"ר ומשמחתו נערוש להצלתו וברכתו בכל העניינים

לעילוי נשמת
הרה"ח רבי אלעזר ב"ר יהושע דל נלבע ר"ח חשן ת.צ.ב.ה. הוקדש ע"י בני הרה"ח ר אבינו מרקיאל שליט"א ומשמחתו להצלתו וברכתו בכל העניינים

לעילוי נשמת
הרה"ח מוה"ר אריה יהודה ב"ר אהר"ר אלעזר דל נלבע ל חשן תשע"ג ת.צ.ב.ה. הוקדש ע"י בני הרה"ח ר נפתלי בנימין פאנקעס שליט"א וחתנו הרה"ח ר משה אריקא שליט"א ומשמחתו ד"ר להצלתו וברכתו בכל העניינים

לעילוי נשמת
האשה החשובה מרת רחל בת הרה"ח שמחה בונם ע"ה נלבע שנת קדוש א חשן ב רדח חשן תשע"ג ת.צ.ב.ה. הוקדש ע"י ידי בתה קינדל יוכה להצלתו וברכתו בכל העניינים

לעילוי נשמת
מרדכי בן רחל יזוג חנן תוספת טובה ועשירות גדולה ומציאת דריה לקניה במחודת ובריאת איחנה

לעילוי נשמת
עושר וכבוד לזכות והצלחת התורמת החפצה בעילום שם שמחה לעשירות גדולה בקרוב

לעילוי נשמת
בנים זכרים אריה בן שרה שובה לרוע של קיימא בנים זכרים בקרוב משש

לעילוי נשמת
לזכות ולברכה להצלחת השותפים התורמים ומשפחותיהם החופצים בעילום שם שיצאו למסע מרחב והצלחה בני ברי חיי אריכי יומים רוחני חתם חתם יצא זכות מחמתו ין עמדם אכ"ר

לעילוי נשמת
ישועה וברכה בקרוב דינאל אורי בן רבינה מלכה שיחיה לעשירות משש ברכה והצלחה בכל העניינים ובשורות טובות בקרוב משש

לעילוי נשמת
ברכה והצלחה אריה מנחם בן נופיה שיחיה לזיווג חנן והצלחה בכל דריה לזיווג חנן רוב חת

angel of hail, who should descend and cool off the furnace; why couldn't he plainly answer that Hashem had assured him this privilege many years back when he offered to cool off the furnace into which Avraham was thrown? Secondly, who ever told Gavriel to perform this twofold miracle of making it cold from within and fiery hot from without? We also need to understand why the angel of hail didn't come to save Avraham when he was thrown into the fiery furnace, but did come to save Chananiah, Mishael and Azaryah when they were put in that very same position. Moreover, why did the angel of hail even attempt to save Chananiah, Mishael and Azaryah from the furnace; didn't he know that this honor was already assigned to Gavriel?



We find two subjects which are disputed upon between the angels, through which we can understand the positions of the two angels - Gavriel and the angel of hail - and the dialogue that took place between them.

The first dispute is regarding a Noahide giving up his life rather than committing idolatry. Being that idolatry is one of the three capital sins, a Jew is obligated to die rather than to transgress this serious sin. It was for this very reason that Avraham jumped into the fiery flames, knowing that he would die, rather than to commit idolatry. The Sefer Prashas Derachim explains that there was a great disagreement between the majority of the angels and the angel Gavriel. The majority of the angels felt that because, strictly speaking, Avraham was not bound to the Torah's commandments as he hadn't ever accepted the Torah, therefore, although as a Noahide he was indeed forbidden to commit idolatry, nevertheless, he wasn't obligated to give up his life rather than to transgress this sin; and because he wasn't obligated to give up his life, he was thus actually forbidden to give up his life, for one is commanded to do all that he can in order to protect his own life,

just as he is commanded to do all that he can to protect someone else's life. It was for this reason that the angels felt Avraham to be unworthy of being miraculously saved from the furnace, for his entering the furnace was a grave sin. Gavriel, on the other hand, was of the opinion that although indeed Avraham wasn't obligated to give up his life, nevertheless he was permitted to do so, and thus was indeed deserving of a miraculous rescue.

The second subject in dispute is regarding an instance where a wicked individual attempts to harm a righteous person, and Hashem miraculously rescues the righteous and punishes the wicked. The majority of the angels felt that both miracles equally demonstrate Hashem's greatness, whereas Gavriel understood that rescuing the righteous from harm is the foremost manifestation of Hashem's greatness, so much more than punishing the sinner.



In view of these disputes, we can understand why the angel of hail did not offer to rescue Avraham from the furnace, for his opinion was of that of the majority of the angels, that Avraham actually committed a grave sin by letting himself be thrown into the furnace rather than commit idolatry. We can also understand why the angel of hail felt that he would be able to merit to rescue Chananiah, Mishael and Azaryah, for Hashem had only assured Gavriel that he would perform one miracle, however in this instance there was a need for two miracles in order to demonstrate the two equally important virtues of Hashem; rescuing the righteous from the wicked as well as punishing the wicked. To this Gavriel replied that although indeed there was a need to perform this twofold miracle, nevertheless, because the primary virtue of Hashem is rewarding the righteous,

therefore this twofold miracle was deemed only as one miracle; rescuing Chananiah, Mishael and Azaryah from the fiery furnace. זרע שמשון פרשתנו אות ט

מתוך ברכת והבטחת הרב המחבר
רכנו שמשון חיים נחמני זלה"ה
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 'למען אחי רעי ותלמידי ישאו את שמי על שפתם, ועל הטוב
 יזכר שמי בפיהם אחר מותי, כאשר בעשר לשונות של תפילה
 אני מחלה פניהם, ובעל הגמול ישלם במיטב חי אריכי ומוזני
 טפי לגומלי הסדום טובים.'
 * * *

The Zera Shimshon
promised those who study his words:
 "May your eyes merit to see children and grandchildren,
 wise and perceptive, thriving as olive shoots around your
 table. And may your homes be filled with an abundance of
 good, with wealth and honor never ceasing from amongst
 your progeny."

The Yohrtzeit of the Holy Zera Shimshon zy" a is on Friday, the
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