
The Hunt for The First Red October:

Nimrod, Nevuchadnetzar and Lenin



(1) פרשת נח

וַיְחַי־תֵּרַח שִׁבְעִים שָׁנָה וַיֻּלַּד אֶת־אַבְרָם אֶת־נְחֹר וְאֶת־הָרָן: וְאַלֶּה תּוֹלְדֵת תֵּרַח תֵּרַח הוֹלִיד אֶת־אַבְרָם אֶת־נְחֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לוֹט: וַיָּמָת הָרָן עַל־פְּנֵי תֵּרַח אָבִיו בְּאֶרֶץ מוֹלְדֹתוֹ בְּאֹר כְּשָׂדִים: וַיִּקַּח אַבְרָם וְנְחֹר לָהֶם נָשִׁים שָׁם אֶשֶׁת־אַבְרָם שָׂרִי וְשָׁם אֶשֶׁת־נְחֹר מִלְכָּה בַת־הָרָן אֲבִי מִלְכָּה וְאֲבִי יִסְכָּה: וַתְּהִי שָׂרִי עֲקָרָה אִין לָהּ וְלֹד: וַיִּקַּח תֵּרַח אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בְּרֵהָרָן בְּרֵבְנוֹ וְאֶת שְׂרִי כַלְתּוֹ אֶשֶׁת אַבְרָם בְּנוֹ וַיֵּצְאוּ אִתָּם מֵאֹר כְּשָׂדִים לְלַכַּת אֶרֶצָה כְּנַעַן וַיָּבֹאוּ עַד־חָרָן וַיֵּשְׁבוּ שָׁם: וַיְהִי יְמֵי־תֵּרַח חֲמֵשׁ שָׁנִים וּמְאֹתַיִם שָׁנָה וַיָּמָת תֵּרַח בְּחָרָן:

When Terah had lived 70 years, he begot Abram, Nahor, and Haran. Now this is the line of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. Haran died in the lifetime of his father Terah, in his native land, Ur of the Chaldeans. Abram and Nahor took to themselves wives, the name of Abram's wife being Sarai and that of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and Iscah. Now Sarai was barren, she had no child. Terah took his son Abram, his grandson Lot the son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and they set out together from Ur of the Chaldeans for the land of Canaan; but when they had come as far as Haran, they settled there. The days of Terah came to 205 years; and Terah died in Haran.

(2) בראשית רבה (וילנא) פרשת נח פרשה לח

וימת הרן על פני תרח אביו, רבי חייא בר בריה דרב אדא דיפו תרח עובד צלמים היה, חד זמן נפיק לאתר, הושיב לאברהם מוכר תחתיו, הוה אתי בר אינשבעי דיזבן והוה א"ל בר כמה שנין את, והוה א"ל בר חמשין או שיתין, והוה א"ל ווי ליה להווא גברא דהוה בר שיתין, ובעי למסגד לבר יומי, והוה מתבייש והולך לו, חד זמן אתאחד איתתא טעינה בידה חדא פינג דסולת, אמרה ליה הא לך קרב קודמיהון, קם נסיב בוקלסא בידיה, ותבריהון לכולהון פסיליא, ויהב בוקלסא בידא דרבה דהוה ביניהון , כיוודאתא אבוה א"ל מאן עביד להון כדן, א"ל מה נכפר מינג אתת חדא איתתא טעינה לה חדא פינג דסולת, ואמרת לי הא לך קריב קודמיהון, קריבת לקדמיהון הוה דין אמר אנאאיכול קדמאי, ודין אמר אנא איכול קדמאי, קם הדין רבה דהוה ביניהון נסב בוקלסא ותברינון, א"ל מה אתה מפלה בי, וידעין אנון, א"ל ולא ישמעו אזניך מה שפיך אומר, נסביה ומסריה לנמרוד, א"ל נסגוד לנורא, א"ל אברהם ונסגוד למיא דמטפין נורא, א"ל נמרוד נסגוד למיא, א"ל אם כן נסגוד לעננא דטעין מיא, א"ל נסגוד לעננא א"ל אם כןנסגוד לרוחא דמבדר עננא, א"ל נסגוד לרוחא א"ל ונסגוד לבר אינשא דסביל רוחא, א"ל מילין את משתעי אני איני משתחוה אלא לאור, הרי אני משליכך בתוכו, ויבא אלוהשאתה משתחוה לו ויצילך הימנו, הוה תמן הרן קאים פלוג, אמר מה נפשך אם נצח אברהם אנא אמר מן דאברהם אנא ואם נצח נמרוד אנא אמר דנמרוד אנא, כיון שירדאברהם לכבשן האש וניצול, אמרין ליה דמאן את, אמר להון מן אברהם אנא, נטלוהו והשליכוהו לאור ונחמרו בני מעיו, ויצא ומת על פני תרח אביו, הה"ד וימת הרן על פני תרח וגו'.

And Haran died in front of Terach his father.
 R. Hiyya the grandson of R. Ada of Yafo [said]:
 Terach was an idolater.
 One day he went out somewhere,
 and put Avraham in charge of selling [the idols].
 When a man would come who wanted to purchase, he would say to him: "How old are you?"
 [The customer] would answer: "Fifty or sixty years old".
 [Avraham] would say: "Woe to the man who is sixty years old
 And desires to worship something one day old."
 [The customer] would be ashamed and leave. One day a woman came, carrying in her hand a
 basket of fine flour. She said: "Here, offer it before them."
 Abraham seized a stick,
 And smashed all the idols,

And placed the stick in the hand of the biggest of them.
When his father came, he said to him:
“Who did this to them?”
[Avraham] said:, “Would I hide anything from my father? a woman came, carrying in her hand a basket of fine flour. She said: “Here, offer it before them.”
When I offered it, one god said: “I will eat first,”
And another said, “No, I will eat first.”
Then the biggest of them rose up and smashed all the others.
[His father] said:, “Are you making fun of me? Do they know anything?” [Avraham] answered:
Shall your ears not hear what your mouth is saying?
He took [Avraham] and handed him over to Nimrod.
[Nimrod] said to him: “Let us worship the fire”.
[Avraham said to him: “If so, let us worship the water which extinguishes the fire.” [Nimrod] said to him: “Let us worship the water”.
[Avraham said to him: “If so, let us worship the clouds which bear the water.” [Nimrod] said to him: “Let us worship the clouds”.
[Avraham said to him: “If so, let us worship the wind which scatters the clouds.” [Nimrod] said to him: “Let us worship the wind”.
[Avraham said to him: “If so, let us worship man who withstands the wind.” [Nimrod] said to him: “You are speaking nonsense; I only bow to the fire.
“I will throw you into it.
“Let the G-d to Whom you bow come and save you from it.”
Haran was there.
He said [to himself] Either way;
If Avraham is successful, I will say that I am with Avraham;
If Nimrod is successful, I will say that I am with Nimrod.
Once Avraham went into the furnace and was saved,
They asked [Haran]: “With which one are you [allied]”?
He said to them: “I am with Avraham.”
They took him and threw him into the fire and his bowels were burned out.
He came out and died in front of Terach his father.
This is the meaning of the verse: And Haran died in front of Terach.

דניאל ג' (3)

(1) Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.... (4) And the herald cried aloud: ‘To you it is commanded, O peoples, nations, and languages, (5) that at what time ye hear the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; (6) and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.’ (7) Therefore at that time, when all the peoples heard the sound of the horn, pipe, harp, trigon, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. (8) Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. (9) They spoke and said to Nebuchadnezzar the king: ‘O king, live for ever! (10) Thou, O king, hast made a decree, that every man that shall hear the sound of the horn, pipe, harp, trigon, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden image; (11) and whoso falleth not down and worshippeth shall be cast into the midst of a burning fiery furnace. (12) There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast

set up.’ (13) Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then were these men brought before the king. (14) Nebuchadnezzar spoke and said unto them: ‘Is it true, O Shadrach, Meshach, and Abed-nego, that ye serve not my gods, nor worship the golden image which I have set up?... (16) Shadrach, Meshach, and Abed-nego, answered and said to the king: ‘O Nebuchadnezzar, we have no need to answer thee in this matter. (17) If our God whom we serve is able to deliver us, He will deliver us from the burning fiery furnace, and out of thy hand, O king. (18) But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.’

4 תלמוד בבלי מסכת פסחים דף קיח עמוד א

בשעה שהפיל נמרוד הרשע את אברהם אבינו לתוך כבשן האש אמר גבריאל לפני הקדוש ברוך הוא: רבוננו של עולם, ארד ואצנן, ואציל את הצדיק מכבשן האש. אמר לו הקדוש ברוך הוא: אני יחיד בעולמי והוא יחיד בעולמו, נאה ליחיד להציל את היחיד. ולפי שהקדוש ברוך הוא אינו מקפח שכר כל בריה, אמר: תזכה ותציל שלשה מבני בניו. דרש רבי שמעון השלוני: בשעה שהפיל נבוכדנצר הרשע חנניה מישאל ועזריה לתוך כבשן האש, עמד יורקמו שר הברד לפני הקדוש ברוך הוא, אמר לפניו: רבוננו של עולם, ארד ואצנן את הכבשן, ואציל לצדיקים הללו מכבשן האש. אמר לו גבריאל: אין גבורתו של הקדוש ברוך הוא בכך, שאתה שר ברד, והכל יודעין שהמים מכבין את האש, אלא אנישר של אש, ארד ואקרר מבפנים ואקדיח מבחוץ, ואעשה נס בתוך נס. אמר לו הקדוש ברוך הוא: רד

Master of the universe, let me go down and cool the fire and save the righteous one from the fiery furnace.” The Holy One, blessed be He, said to him, “I stand alone in My world, and he stands alone in his world; it is appropriate that the One Alone [on High] should save the one alone [down below].” But because God does not withhold reward from any of His creations, He said, “You will merit to save three of his descendants.” R. Shimon the Shiloni said: When the wicked Nevukhadnetzar cast Chanania, Mishael, and Azarya into the fiery furnace, Yurkami – the angel of hail – stood before the Holy One, blessed be He, and said to Him, “Master of the universe, let me go down and cool the furnace and save these righteous ones from the fire.” Gavriel said to him, “The might of God will not thereby be manifest, since you are the angel of hail; everyone knows that water extinguishes fire. But I am the angel of fire; let me go down and cool it on the inside while heating it on the outside, thereby performing a miracle within a miracle.” Then the Holy One, blessed be He, said to him, “Go down.

5 תלמוד בבלי מסכת פסחים דף צד עמוד א

דאמר רבן יוחנן בן זכאי: מה תשובה השיבתו בת קול לאותו רשע בשעה שאמר דאעלה על במתי עב אדמה לעליון, יצתה בת קול ואמרה לו: רשע בן רשע, בן בנו של נמרוד הרשע, שהמרד את כל העולם כולו עלי במלכותו.

I will ascend above the heights of the clouds; I will be like the Most High” (Yeshayahu 14:14)? A heavenly voice emerged and said to him, “[You are a] wicked one, son of a wicked one, descendant of the wicked Nimrod, who caused the entire world to rebel against Me with his kingship

6 תוספות חגיגה יג

בן בנו של נמרוד הרשע. לאו דוקא שהרי כוש ילד את נמרוד ולא מצינו אותו רשע מזרע כוש אלא על שם מעשיו שמלך גם הוא בשנער:

7) Sefer Daniel, Rav Yaakov Medan



What is the sin of unity? A closer study of the personality of Nimrod as a "mighty hunter before God" may shed light on this question. The people were not one, and the language was not one. Rather, the people were "of one" – they were the nation of a single man, Nimrod. The language was the language of a single man – Nimrod. The builders were not united in their purpose, but rather were all directed to the purpose of single man, Nimrod, the mighty hunter, who ruled over them. The collective conscience, the collective initiative, and the collective thinking were not an expression of agreement and unity, but rather of the tyrannical, cruel reign of a single man, who thought and planned for everyone. And who was Nimrod? A ruler with a fondness for charred flesh, who brought about uniformity of thought and belief in an idea by means of a terrifying fiery furnace, into which he would cast anyone who dared to think or believe differently from him. As in Communist Russia and other totalitarian regimes, everyone said the same thing, with no dissent; everyone echoed the words of the ruler. The tower was built for the glory of the ruler, and we assume that it was meant to become Nimrod's palace, just as Nevukhadnetzar's edifice was meant to be a monument glorifying him.

Many generations later, Nevukhadnetzar recreated a similar situation, in a similar manner, ordering a uniform and simultaneous prostration throughout his universal kingdom to the image which he had set up.

Let us return to Nevukhadnetzar. In response to his command, as well, we find unity among all the nations and languages. In his time, culture is shared "each country according to its writing and each people according to its language;" unity is achieved through a single melody, a single orchestra, which is understood by all peoples and all languages. The advantage of music over language and words is that it is universally recognized. God decreed division amongst the languages of the world so that there would be no repetition of the sin of the sort of unity which produced the Tower of Babylon, but by means of music, Nevukhadnetzar bypassed God's decree "...When you hear the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all kinds of music, you shall fall down and worship the golden image that Nevuchadnetzar the king has set up." (3:5)

Chanania, Mishael and Azarya disrupted his plan. Perhaps their actions were also a stage in the redemption of Israel from the Babylonian exile and the return to *Eretz Yisrael*, echoing the example of Avraham, and also realizing the promise in the dream which Daniel had interpreted. Avraham in his time, and these three men in theirs, combined rebellion against totalitarian dictatorship with love and fear of God and adherence to His command.

A simple way to determine whether the right to dissent in a particular society is being upheld is to apply the town square test: Can a person walk into the middle of the town square and express his or her views without fear of arrest, imprisonment, or physical harm? If he can, then that person is living in a free society. If not, it's a fear society. - **Natan Sharansky**



To announce that there must be no criticism of the President, or that we are to stand by the President, right or wrong, is not only unpatriotic and servile, but is morally treasonable to the American public - **Theodore Roosevelt**.