**Parshas Ha’azinu – הרנינו גוים עמו כי דם עבדיו יקום**

**Revenge Worth Singing For**

Throughout the Tefillos of Yomim Noraim and in numerous Selichos, the focus of many of our בקשות, was the defeat of our enemies and oppressors, and a call for Divine Justice and retribution for every drop of Yiddisheh Blut and Treren - Jewish blood and tears, all through the ages. At the same time, we also davened that all mankind should finally realize and declare, ה' אלוקי ישראל מלך, as so eloquently described in ויאתיו כל לעבדיך. So, what do we wish for? ויקבלו כולם את עול מלכותיך or נקום לעינינו נקמת דם עבדיך השפוך?

In the Shira of Ha’azinu, after foretelling the harsh consequences for Klall Yisroel’s rebelliousness, we are consoled with Hashem’s promise to wreak vengeance on all who sought to bring suffering on us. אשיב נקם לצרי ולמשנאי אשלם – “I will pay back vengeance to My enemies, and retribution to those who abhor Me.” It seems though, that our lust for revenge is somewhat trumped, by our greatest desire to just end this Galus and merit the coming of Moshiach. What consolation is there, just with blowing our enemies off the map? From some of the Tefillos, it seems we just want everyone to recognize ה' אחד.

Perhaps, this would clarify the confusing next Pasuk – which we say on Shabbos in Av Harachamim. הרנינו גוים עמו כי דם עבדיו יקום – “The nations will sing the praises of Hashem’s people, because He will avenge the blood of his servants.” They are going to Sing? About how great the Yidden are? What kind of a reaction is that, to the Ultimate Retribution?

Yisro was inspired to convert and join Klall Yisroel, because he had a field level seat to Hashem’s punishment of Mitzrayim. As Pharoh’s advisor, Yisro had the unique vantage point of someone who was privy to everything the Mitzrim attempted to do, as they plotted our destruction. עתה ידעתי כי גדול ה'...כי בדבר אשר זדו עליהם – Hashem’s “Mida Kineged Mida Smart Bombs”, perfectly scored a direct hit, for every detail of Mitzrayim’s evil intentions – even what they attempted to do, but didn’t succeed. Only Elokim Emes could do that. No other power could compete. Yisro was sold.

B’Acharis HaYomim, the world will clearly see, through Hashem’s wrath on the nations, how the Ribono shel Olam had control of every aspect of the chess board of world history. It will be so exacting, that it will even cover all the plots that didn’t even get off the drawing board. The entire world will come to the Hakara that ה' הוא האלקים – אין עוד.

That’s a “Sheina, Raina Nekomah”, as they used to say in “the Heim”. Perfect revenge in every way. They ought to be punished. But we also want to see a United Nations that finally accepts מלכות שמים. Because of דם עבדיו יקום – through the precise retribution of משפט ה', all the world will finally join in singing the praises of our nation.

The balance of world power is one of the underlying themes of Chag HaSukkos. The seventy פרי החג of the Korban Musaf, allude to Klall Yisroel directing divine power over the seventy nations. The powerful Haftoros of the Yomtov, set the stage for the final showdown of אחרית הימים, on the Yomtov of Sukkos.The shaking of the Lulav, the Medrash teaches, represents דידן נצח - the waving of our victory banners, in the Mishpat of Rosh HaShana between Klall Yisroel and the nations of the world. Global upheaval of every sort and the uncertainty of what the next day will bring, certainly may portend that those momentous days may be very close at hand.

ותחזינה בשובך לציון ברחמים – May we be זוכה to witness those great days, בחסד וברחמים.

חג שמח and a Gut Gebenshteh Yur, yk

**L’Ravcha D’Milsa Weekly Almanac**

**Shabbos Kodesh Parshas Haazinu-13 Tishrei**

**R’ Akiva Eiger** (1761-1837). A descendent of the Eshel Avraham, he was born in Eisenstadt. He married the daughter of Reb Itzik Margolies, one of the wealthiest Jews of Lisa. Because of a fire in 1791, his father-in-law lost all of his possessions, and Rav Akiva Eiger was forced into the rabbinate. In 1814, he took the position in Posen, a position he kept for the rest of his life. He was the father-in-law of the Chasam Sofer. He wrote close to 1000 responsa, half of which have been published.

Rav Shmuel, **the Rebbe Maharash** (1834-1882). The 7th and youngest son of the Tzemach Tzedek, he became the 4th Rebbe of Lubavitch after the passing of his father in 1866.

Rav Yisrael Friedman, **the Sadigerer Rebbe** (1853-1907). After Reb Yisrael was niftar, all 5 of his sons became Rebbes: Reb Aharon (the Kedushas Aharon), Reb Shalom Yosef of Chernovitz, Reb Avraham Yaakov (the next Rebbe of Sadigerer), Reb Yitzchak of Rimanov and Reb Shlomo Chaim (Reb Shlomenu).

**Rav Chaim Berlin** (1832-1912). Born in Volozhin to Rav Naftali Tzvi Yehuda Berlin (the Netziv), he became a Rav in Moscow in 1865). In 1889, he returned to Volozhin, where he served as Av Beis Din. In 1906, he moved to Yerushalyim, where - in 1909 - he served as Chief Rabbi of the Azhkenazi community.

**Monday, 1st Day Sukkos**

**Yaakov Avinu** [some say on this day he was brought to in Me’oras HaMachpelah for burial]

**Thursday, Chol HaMoed Sukkos-18 Tishrei**

**Rabbi Nachman of Breslav**, born to Feige, grand-daughter of the Ba'al Shem Tov, and Simcha, son of Nachman of Horodenka, the Ba'al Shem Tov's close friend, in Mezhbizh. (1772-1810). He contracted tuberculosis at some point between 1806 and 1810, a period during which he lost his son, daughter, and wife. He moved from Breslav to Uman on May 9, 1810, and died there October 16.

**Erev Shabbos Chol HaMoed -19 Tishrei**

**Rav Eliyahu ben Shlomo Zalman, the Vilna Gaon** (1720-1797). At the age of seven he gave his first public discourse and displayed a fully developed intellect. By the time he was ten he had advanced to the point where he no longer needed a teacher. At the age of 35 he was approached by one of the leading sages of that time, Rabbi Yonason Eybschutz, to act as an intermediary in the conflict between him and another great sage, Rabbi Yakov Emden. The Gaon's son testified that for fifty years his father did not sleep for more than two hours in a twenty-four hour period. His breadth of knowledge was amazing. He was capable of stating from memory the number of times any sage was mentioned in any particular book of the Talmud. His knowledge of both the revealed and the hidden parts of the Torah was beyond compare. The Gaon considered secular knowledge to be a vital adjunct to Torah study. He was knowledgeable in almost all secular fields and authored books on grammar and mathematics. Among his many writings is Aderes Eliyahu, a commentary on Chumash.

Rav Yaakov Yitzchak, the **Yid Hakadosh of P’shischa** (1766-1813). A talmid of the Chozeh of Lublin, he was the rebbi of Rav Simchah Bunim of P’shischa. Other important disciples of his included Rav Menachem Mendel of Kotzk, Rav Yitzchak Meir of Ger, Rav Chanoch Heinich of Alexander, Rav Yitzchak of Vorki and Rav Yissachar Ber of Radoshitz. Rav Yaakov Yitzchak initiated a new path in Chassidus, the service of G-d through Torah study together with prayer. He thus founded a Polish version of Chassidus, which assigned a greater importance to Torah study and the role of scholars, and started to campaign against the superficiality and ignorance which had developed within Chasidism.

**Tishrei 20, Shabbos Chol HaMoed**

**Rav Eliezer Papo, author of Peleh Yoetz** and Damesek Eliezer (1785-1828). Born in Sarajevo, he led the community of Selestria, Bulgaria, and died early at the age of 41. He is considered the exemplary spokesman of the Sephardic musar tradition of the eighteenth century. He promised in his will that, “Whoever comes to my grave in purity after immersing in a mikveh, and prays with a broken heart, I guarantee him that his prayer will be accepted.” As such, his kever in Silestra, Bulgaria, is the destination of hundreds of visitors annually. His talmid muvhak was Rav Yoshiyahu Pinto.

**Sunday.-Tishrei 21, Hosahna Rabba**

**Rav Yaakov Yosef HaKohen of Polnayah** (Polonnoye), author of Toldos Yaakov Yosef (1710-1784). He was the foremost disciple of the Baal Shem Tov, and one of the earliest champions of chassidus. He was a descendant of Rav Shimshon of Ostropole, and Rav Yomtov Lipman Heller, the Tosefos Yomtov. While still a young man, Rav Yaakov Yosef was appointed as the rav of Sharigrod in Padalia, a former province of Poland, and it is there that he became an ardent disciple of the Baal Shem Tov. His first sefer, Toldos Yaakov Yosef, is the first Chassidic sefer ever published, and is a major source of the teachings of the Baal Shem Tov, repeating the phrase, "I have heard from my teacher," 249 times, and quoting him about another 40 times. In addition to Toldos Yaakov Yosef, he authored Ben Poras Yosef, Tzofnas Paane'ach, and Kesones Passim.

**Rav Menachem Mendel of Premishlan** (1777?). A disciple of the Baal Shem Tov as well as of the Maggid of Mezritch. He settled in Eretz Yisrael in 1768. The actual year of his death is unknown. However, it was probably before 1777, since a large contingency of Chassidim that arrived that year apparently found him no longer living. His yahrtzeits date, however, is well-established.

**Thursday, Shabbos Beraishis-25 Tishrei**

**Rav Levi Yitzchak of Berdichev** (1740-1810). At the suggestion of his mentor, Reb Smelke of Nikolburg, he traveled to Mezritch and became a close disciple of the Magid of Mezritch. Following posts at Zelichov and Pinsk, he spent the last 25 years of his life in Berdichev. His teachings are contained in the posthumously published Kedushas Levi.

**Rav Moshe Sofer, the Chasam Sofer**, Pressburg (1762-1839), learned under Rav Nosson Adler of Franfort and Rav Pinchas Halevi Horowitz, the Baal Haflaah (a talmid of the the maggid of Mezeritch). He was born in Frankfurt Am Mein. His first position was as a Rav in rabbi in Boskovitz in Moravia. He married the daughter of the rav of Prosnitz and was supported by his brother-in-law, Rav Hirsch. Unfortunately, Rav Hirsch eventually lost all his money, and the Chasam Sofer took a position as rav in the Moravian city of Dresnitz. After five years in Dresnitz, Rav Moshe moved to Mattersdorf. The Chasam Sofer was appointed Rav of Pressburg in Tishrei of 1806, and he occupied that position for 33 years. After the petira of his first wife, Rav Moshe married the daughter of Rav Akiva Eiger. She bore the previously childless Chasam Sofer 7 daughters and 3 sons.