1. האישיות ידועה על כשופט וילם וברוניסלב
2. גורשה בעד איזור ליידי בחיה בביתה
3. יוזמה להudeau הערמון והฃצת תמנון
4. לבתה של תמנון שאגי ואברהם
5. חכרת היא ערמון בברוניסלב
6. חליפה של בעד איזור ליידי בחיה בביתה
7. דודו של תמנון וברוניסלב
8. חובלת של נשימה.High-resolution image not available.
A

MIDRASH (YALKUT SHIMONI, SHOFTIM 56; MIDRASH Mishlei 31:38) teaches that the pasuk in Eishes Chayil ירקי שלחוה בברו, שרה. She stretches out her hand to the distaff (Mishlei 31:19), refers to Yael, the wife of Chever the Keinitz, who did not use a weapon to kill the Canaanite general.
Sisera, but rather used the peg of a tent, as it states: נִיְּרָה לַֽמסָ֔רָה יְפִלְלָתָ֖ה, She stretched her hand to the peg (Shoftim 5:26).

General Sisera, who fought on behalf of Yavin, king of Canaan/Chatzor, brought an impressive army to attack Bnei Yisrael. Hashem caused his entire army to be stricken with panic. Barak ben Avinom, with the support of Devorah HaNeviah, wiped out Sisera's entire army, but Sisera himself fled the battlefield. As he was passing the tent of Chever the Keinitz, Yael summoned him inside. She gave him milk to drink, tired him out, and when he fell asleep, she pounded the peg of her tent into his head to kill him, finishing off the last vestige of the Canaanite Army.

Why didn't Yael just grab Sisera's sword once he fell asleep and kill him in a more conventional — and safer — fashion? The Midrash says that a woman is not permitted to wear weapons, which are considered men's garb, and fall under the prohibition of פִּנָּחֵי נְזֵיאָר אֵל, Male garb shall not be on a woman. (See Shulchan Aruch Yoreh De'ah 182:5 with the commentaries for the halachic implications of this prohibition.) Yael therefore used a tent stake, which is not a classic weapon.

Consider the situation.

Sisera was a fearsome warrior. Yael could have played it safe and used his sword to dispatch him quickly and efficiently, and instead she took the risk of waking him up while she attempted to drive a tent peg into his head. Had she asked a she'e'lah, she may have even been permitted to use the sword under those circumstances.

Yet with her own life on the line, what is she thinking about? The prohibition of wearing men's garb! The Midrash praises her for her actions because the strength of a person's values cannot be determined when they are able to make calm, calculated decisions. The greatest barometer of valor is when the person has to react quickly, under pressure. Do they stick to their values when facing difficulty, or do all the values go out the window as they deal with the emergency?

My Rosh HaYeshivah, Rav Yaakov Yitzchak Ruderman zt"h, noted that Chazal determine that Manoach (Shimshon HaGibor's father) was an am haaretz (ignoramus), because when the angel returned, upon his request, to reissue the instructions on how to handle Shimshon, Manoach followed his wife out to the field to speak to the angel (Shoftim 13:11). Can we really fault him for this? Imagine an angel comes to tell you about your soon-to-be-born son who would be a nazir. Would you think to yourself, How am I supposed to walk? or would you run out willy-nilly in whatever order happens to work out?

It depends, says Rav Ruderman. A true talmid chacham does not lose control of himself. He retains his serenity and makes the correct decisions even under pressure. Even with an angel waiting for him, he would not rush out in panic; he would pause long enough to remind himself how to conduct himself properly.
The ability to remain composed under trying circumstances is so exemplary that the Midrash considers Yael the prototype of the pasuk: "Yael stretches out her hand to the distaff (Mishlel 31:19), for exercising this restraint."
Ki Tetzeh

Against Hate

Ki Tetzeh contains more laws than any other parasha in the Torah, and it is possible to be overwhelmed by this *embarras de richesses* of detail. One verse, however, stands out by its sheer counter-intuitiveness:

Do not despise an Edomite, because he is your brother. Do not despise the Egyptian, because you were a stranger in his land.

(Deut. 23:8)

These are very unexpected commands. Understanding them will teach us an important lesson about leadership.

First, a general point. Jews have been subjected to racism more and longer than any other nation on earth. Therefore we should be doubly careful never to be guilty of it ourselves. We believe that God created each of us, regardless of colour, class, culture, or creed, in His image. If we look down on other people because of their race, then we are demeaning God’s image and failing to treat others with kavod *hakripyot*, human dignity.
Deuteronomy

If we think less of a person because of the colour of his or her skin, we are repeating the sin of Aaron and Miriam – "Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman" (Num. 12:1). There are midrashic interpretations that read this passage differently but the plain sense is that they looked down on Moses' wife because, like Cushite women generally, she had dark skin, making this one of the first recorded instances of colour prejudice. For this sin Miriam was struck with leprosy.

Instead we should remember the lovely line from Song of Songs: "I am black but beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. Do not stare at me because I am dark, because the sun has looked upon me" (Song 1:5).

Jews cannot complain that others have racist attitudes towards them if they hold racist attitudes towards others. "First correct yourself; then seek to correct others," says the Talmud (Bava Metzia 107b). The Tanakh contains negative evaluations of some other nations, but always and only because of their moral failures, never because of ethnicity or skin colour.

Now to Moses' two commands against hate, both of which are surprising. "Do not despise the Egyptian, because you were a stranger in his land." This is extraordinary. The Egyptians enslaved the Israelites, planned a programme against them of slow genocide, and then refused to let them go despite the plagues that were devastating the land. Are these reasons not to hate?

True. But the Egyptians had initially provided a refuge for the Israelites at a time of famine. They had honoured Joseph and made him second-in-command. The evils they committed against the Israelites under "a new king who did not know of Joseph" (Ex. 1:8) were at the instigation of Pharaoh, not the people as a whole. Besides which, it was the daughter of that same Pharaoh who had rescued Moses and adopted him.

The Torah makes a clear distinction between the Egyptians and the Amalekites. The latter were destined to be perennial enemies of Israel, but not the former. In a later age Isaiah would make a remarkable prophecy - that a day would come when the Egyptians would suffer their own oppression. They would cry out to God, who would rescue them just as he had rescued the Israelites: "When they cry out to the Lord because of their oppressors, He will send them a saviour and defender, and he will rescue them. So the Lord will make Himself known to the Egyptians, and on that day they will acknowledge the Lord" (Is. 19:20–21).

The wisdom of Moses' command not to despise Egyptians still shines through today. If the people had continued to hate their erstwhile oppressors, Moses would have taken the Israelites out of Egypt but would have failed to take Egypt out of the Israelites. They would still be slaves, not physically but psychologically. They would be slaves to the past, held captive by the chains of resentment, unable to build the future. To be free, you have to let go of hate. That is a difficult truth but a necessary one.

No less surprising is Moses' insistence: "Do not despise an Edomite, because he is your brother." Edom was, of course, the other name of Esau. There was a time when Esau hated Jacob and vowed to kill him. Besides which, before the twins were born, Rebecca received an oracle telling her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the elder will serve the younger" (Gen. 25:23). Whatever these words mean, they seem to imply that there will be eternal conflict between the two brothers and their descendants.

At a much later age, during the Second Temple period, the prophet Malachi said: "Was not Esau Jacob's brother?" declares the Lord. "Yet I have loved Jacob, but Esau I have hated" (Mal. 1:2–3). Centuries later still, R. Shimon b. Yohai said, "It is a halakha [rule, law, inescapable truth] that Esau hates Jacob." Why then does Moses tell us not to despise Esau's descendants?

The answer is simple. Esau may hate Jacob. It does not follow that Jacob should hate Esau. To answer hate with hate is to be dragged down

1. Whenever I refer, here and elsewhere, to "Moses' commands," I mean, of course, to imply that these were given by divine instruction and revelation. This, in a deep sense, is why God chose Moses, a man who said repeatedly of himself that he was not a man of words. The words he spoke were those of God. That, and that alone, is what gives them timeless authority for the people of the covenant.

2. Sifrei, Numbers, Beha'alotcha, 69.
to the level of your opponent. When, in the course of a television programme, I asked Judea Pearl, father of the murdered journalist Daniel Pearl, why he was working for reconciliation between Jews and Muslims, he replied with heartbreaking lucidity, "Hate killed my son. Therefore I am determined to fight hate." As Martin Luther King Jr. wrote, "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." Or as Ecclesiastes said, there is "a time to love and a time to hate, a time for war and a time for peace" (Eccl. 3:8).

It was none other than R. Shimon b. Yoḥai who said that when Esau met Jacob for the last time, he kissed and embraced him "with a full heart." Hate, especially between brothers, is not eternal and inexorable. Always be ready, Moses seems to imply, for reconciliation between enemies.

Contemporary Game Theory – the study of decision making – suggests the same. Martin Nowak’s strategy, "Generous Tit-for-Tat," is a winning approach to the scenario known as the Iterated Prisoner’s Dilemma, an example created for the study of cooperation of two individuals. Tit-for-Tat says: start by being nice to your opponent, then do to him what he does to you (in Hebrew, mida keneged mida). Generous Tit-for-Tat says, do not always do to him what he does to you or you may find yourself locked into a mutually destructive cycle of retaliation. Every so often, ignore (i.e., forgive) your opponent's last harmful move. That, roughly speaking, is what the sages meant when they said that God originally created the world under the attribute of strict justice but saw that it could not survive. Therefore He built into it the principle of compassion (see Rashi to Gen. 1:26, s.v. bara).

Moses’ two commands against hate are testimony to his greatness as a leader. It is the easiest thing in the world to become a leader by mobilising the forces of hate. That is what Radovan Karadžić and Slobodan Milosevic did in the former Yugoslavia, and it led to mass murder and ethnic cleansing. It is what the state-controlled media did – describing Tutsis as inyenzi, "cockroaches" – before the 1994 genocide in Rwanda. It is what dozens of preachers of hate are doing today, often using the

Internet to communicate paranoia and incite acts of terror. Finally, this was the technique mastered by Hitler as a prelude to the worst-ever crime of man against man. The language of hate is capable of creating enmity between people of different faiths and ethnicities who have lived peaceably together for centuries. It has consistently been the most destructive force in history, and yet knowledge of the Holocaust has not put an end to it, even in Europe. It is the unmistakable mark of toxic leadership.

In his classic work, Leadership, James MacGregor Burns distinguishes between transactional and transformational leaders. The former address people’s interests. The latter attempt to raise their sights. "Transforming leadership is elevating. It is moral but not moralistic. Leaders engage with followers, but from higher levels of morality; in the enmeshing of goals and values both leaders and followers are raised to more principled levels of judgement."

Leadership at its highest transforms those who exercise it and those who are influenced by it. The great leaders make people better, kinder, nobler than they would otherwise be. That was the achievement of Washington, Lincoln, Churchill, Gandhi, and Mandela. The paradigm case was Moses, the man who had more lasting influence than any other leader in history. He did it by teaching the Israelites not to hate. A good leader knows: hate the sin but not the sinner. Do not forget the past but do not be held captive by it. Be willing to fight your enemies but never allow yourself to be defined by them or become like them. Learn to love and forgive. Acknowledge the evil men do, but stay focused on the good that is in our power to do. Only thus do we raise the moral sights of humankind and help redeem the world we share.


אפשר לך לאדם,Ą אם והילל לשבע כל להמלטمناقשתה,Ą ואסמח שמע
שם אתה,ואעזרך שאז אל,ך אל תבל ממלאתה.

הוא וקד, ANSI הכתובת עלילה המקא בבראשית כלא יד יד חכמה,ך
עד כי יונה חכמה lạnhים לא יושב מעון חכמה, צא כי ישיא לכל,ך
בכי א지원 הרוח (ಶיעית מ"ת"י מ"ת"י) הכתובת אשת עלילה מחרת בו פלטונא
ליאגי לא אשבוחונ,ך על עמים חויי והם חיות נגר חיות, צא ישוא מנה
שאבה הים ולא הולחן דע שאה אוס השכון, צא כי געי זמנים, צא ישאפה
(יהלום מ"ת"י) או שאבר גזים, אבריפה המתחפש אוגה,"תענוגות שאה
ביקש עמדו".

אף כי 살ק מתל הפצל פלאו ולאבון שבשכון, צא " الخيית השם
אברד" אנדר כתל ה凘ה ומוית ישרא, דרכו של שיא יידילperienced
ולTouchable קהל, והוותת תואמר וויש אıntı אוסטרטשלפומיוEuro היד קהל
בכי כי לבקש להחייה אלי תמיד, צא כי עלינו להורא אלי תשומת עליה
ואל התולת.

טעים הן עיניים מעטים של ימי ארץ, דורית נשומת הבר יילו של שיאול רח"ת "ואני
לידיו חורים ואני לוחמים, עלון מערין את צא, מפלצת פוחת חוהרש
מקות, ישיב מוכסה לכל "לידיו ל" הכובשת את "שבר אלי ואופנה".

"כי לא אבטח מבוכה ההמת כי אסבער
מרובה רוח".