כ כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה (ל, יז).

1. מכח משיחא (א, א) כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה.

2. יַעַשְׂר נְתַנְתָּה יְשֵׁבָתָה שָׁמֶש בַּכֹּל עַשָּׂה (כ, א)

3. כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה.

4. יַעַשְׂר נְתַנְתָּה יְשֵׁבָתָה שָׁמֶש בַּכֹּל עַשָּׂה (כ, א)

5. כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה.

6. יַעַשְׂר נְתַנְתָּה יְשֵׁבָתָה שָׁמֶש בַּכֹּל עַשָּׂה (כ, א)

7. כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה.

8. יַעַשְׂר נְתַנְתָּה יְשֵׁבָתָה שָׁמֶש בַּכֹּל עַשָּׂה (כ, א)

9. כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה.

10. יַעַשְׂר נְתַנְתָּה יְשֵׁבָתָה שָׁמֶש בַּכֹּל עַשָּׂה (כ, א)

11. כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה.

12. יַעַשְׂר נְתַנְתָּה יְשֵׁבָתָה שָׁמֶש בַּכֹּל עַשָּׂה (כ, א)

13. כוֹבֵּר אתַלְךָ הָדוֹרָה מִצְפָּר בֶּן עֲבוֹדָה לְעַשָּׂה.
כלל בענה דיב על מה או על מה بيان לאינה надיבה
_scheduler: ידיעת על ענה דיב על מה או על מה بيان לאינה надיבה

והנה ה_minutes של המוסד, שלה על ענה דיב על מה או על מה بيان

בְּרָכָה הָבֵיתָה (6, 7)
What the Rabbis intended, I believe, was a moral of great significance: The mother of Sisera lived in a dream world. She refused to face reality and contemplate its bitter side. And when you live in a dream world, you must expect nightmares. She had imagined that her exalted position as mother of a successful conqueror insured her to pain and tragedy—that was reserved only for the contemptible enemy, Israel. She was guilty of an immoral optimism, the kind of outlook that characterizes the unthinking and arrogant of all ages. Hers was a strutting and pompous dream which collapsed under the weight of its own illusions. And this indeed is what the shofar and Rosh Hashanah remind us of: there is a Yom ha-Din, a day of judgment and accounting. Al tityash min ha-pur'anot (Avot 1:7)—do not go through life, says one interpretation, blithely ignoring consequences which you dread. He who sits on top of the world has no assurance that his world will not collapse under him. Absolute security is a myth. Life is not as certain, as guaranteed, as the haughty, unreflective mentality of the mother of Sisera lead her to believe. Beware of such vain and dangerous illusions.

Do we not know in our own lives the kind of mentality that discovers its smugness and self-confidence punctured only when it is too late? We see it in international affairs, as when our government naively assumed that Communism could never gain a foothold on this continent, so we neglected the masses of Cuba, we supported tyranny, we ignored the oppressed population—and now we have Castro and his Russian allies ninety miles off our coast. Va-te-yabbev…

The couple who neglect to seek advice for their serious problems, the man who ignores medical symptoms he inwardly fears, the mother who notices her children going off on the wrong path and says and does nothing—all of them hurl themselves with false balm, assuring themselves that all is really well and nothing will be wrong. Va-te-yabbev—how pitiful the tears that are so futilely shed when, later, there is divorce, and incurable illness, and a child gone astray. Rabbis, please hear!
the desert, and when the waters in her jug gave out, she hypothetically saying she did not want to see him die. And va-tissa et kolah va-tevk (Gen. 21:16), "she raised her voice and cried." No attempt to save the child, no looking for an oasis—which factually was there, before her eyes—no real effort at changing her dangerous situation. She merely raises her voice and cries; it is the cry of desperation, a morbid, fatalistic pessimism. Hers is a "realism" that leads to resignation. Unlike Sisera's mother, she sees the "facts" only too clearly. Hagar beholds the great desert of life—and submits to it.

Rosh Hashanah reminds us of this weeping too. Just as it discourages us from harboring the dangerous illusion of total security, so it warns us off from the equally dangerous fatalism of Hagar, the hopelessness that paralyzes all will and initiative. By recalling these tears, we learn to avoid living so that we too will be forced to shed them.

And how important that advice is. Take the matter of the danger to the future of humanity from nuclear war. Most of us are under the impression that the majority of people are indifferent to its ghastly possibility, that they never consider such horrors as real.

I believe, however, that the reverse is true. Contemporary man's attitude to the H-bomb is not that of the em Sisera but of Hagar. If they do not discuss it, it is because inwardly, psychologically, they have already given up and accepted it. They have surrendered and have the feeling that they are living in the end of time.

The results, morally speaking, are disastrous. If there is no future, then the present loses all value. If there is nothing to build for, there is nothing to live for. If death is certain and universal, then, like Esau, let us sell our birthright to fill our stomachs. If, as the cynics quoted by Isaiah said, mahar namut, "tomorrow we die" (Is. 22:13), then indeed, "let us eat and drink and be merry"—and forgo any serious purpose in life.

This, then, is the result of the Hagar mentality in its fatalism, its absolute hopelessness in the face of adversity. It is the type of mind which, seeing before it the midbar, is so overwhelmed by it that it stretches out and prepares to die with a whimper. And in that interval between despair and death, is it worth being temperate or sober or chaste or law-abiding or pure? The tears of Hagar and her whole frame of mind suggest a despair of which is born delinquency.

Both these approaches are dangerously wrong. A society, like an individual, which alternates between the moods of exhilaration and depression, em Sisera and Hagar, shows symptoms of moral mania and spiritual psychosis. Neither the one weeping nor the other is for us. Rather, it is the tears of a Jewish mother which inspire us this day.

The third woman who cried is Rachel. We read of her in tomorrow's haf-tarah, in what is one of the most moving passages and most stirring images in all literature. Jeremiah describes Mother Rachel crying from her grave over her children who are banished from their homes into exile: "Thus saith the Lord, kol be-Ramah nishma, nehi, bekhi tamturim, a voice is heard in Ramah, lamentation and bitter weeping; Rachel mevakkah al banehah, it is Rachel weeping for her children; me'anah le-hinnahem, she refuses to be comforted" (Jer. 31:14). Here is a woman whose tears have moved history. Unlike Sisera's mother, they do come from living an easy life and deluding herself into imagining that a day of reckoning will never come. Rachel lived a hard life and a brief one; she knew trouble and anguish. She sees her children going into exile and recognizes the bitterness of reality. But unlike Hagar, she refuses to bow to these realities. Me'anah le-hinnahem, she refuses to submit, she refuses to adjust, she refuses to accept exile and destruction as the last word. Her cry, her tears, and her