

Parsha Plug: Parshat Ki Teitzei

Devarim 23:4-9, 25:17-19	דברים כג:ד"ט, כה:יז
<p>23: 4 An Ammonite or Moabite shall not enter the assembly of the Lord; even the tenth generation shall never enter the assembly of the Lord. 5 Because they did not greet you with bread and water on the way, when you left Egypt, and because he hired Bilaam the son of Beor from Petor in Aram Naharaim against you to curse you. 6 But the Lord, your God, did not want to listen to Bilaam. So the Lord, your God, transformed the curse into a blessing for you, because the Lord, your God, loves you. 7 You shall never seek out their welfare or their good all your days. 8 You shall not despise an Edomite, for he is your brother. You shall not despise an Egyptian, for you were a sojourner in his land. 9 Children who are born to them [in] the third generation may enter the assembly of the Lord.</p> <p>25: 17 You shall remember what Amalek did to you on the way, when you went out of Egypt, 18 how he happened upon you on the way and cut off all the stragglers at your rear, when you were faint and weary, and he did not fear God. 19 [Therefore,] it will be, when the Lord your God grants you respite from all your enemies around [you] in the land which the Lord, your God, gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget!</p>	<p>כג: (ד) לֹא-יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקִהְלֵי יְקוֹקֶךָ גַּם דֹּר עֲשִׂירֵי לֹא- יָבֹא לָהֶם בְּקִהְלֵי יְקוֹקֶךָ עַד-עוֹלָם: (ה) עַל-דִּבְרֵי אֲשֶׁר לֹא-קִדְמוּ אֶתְכֶם בְּלַחֵם וּבַמַּיִם בְּדַרְךְ בְּצֵאתְכֶם מִמִּצְרָיִם וְאֲשֶׁר שָׁכַר עָלֶיךָ אֶת-בְּלַעַם בֶּן-בְּעֹר מִפְתּוֹר אֲרָם נְהָרִים לְקַלְלֶךָ: (ו) וְלֹא-אָבָה יְקוֹקֶךָ אֱלֹקֶיךָ לְשַׁמֵּעַ אֶל-בְּלַעַם וַיִּהְיֶה כֵן יְקוֹקֶךָ אֱלֹקֶיךָ לְךָ אֶת-הַקְּלָלָה לְבִרְכָה כִּי אָהַבְךָ יְקוֹקֶךָ אֱלֹקֶיךָ: (ז) לֹא-תִדְרֹשׁ שְׁלָמָם וּטְבַתָּם כִּלְיַמֶּיךָ לְעוֹלָם: (ח) לֹא-תִתְעַב אִדְמִי כִּי אֲחִיךָ הוּא לֹא-תִתְעַב מִצְרִי כִּי-גֵר הָיִיתָ בְּאֶרֶץ: (ט) בְּנִים אֲשֶׁר-יִוָּלְדוּ לָהֶם דֹּר שְׁלִישִׁי יָבֹא לָהֶם בְּקִהְלֵי יְקוֹקֶךָ:</p> <p>כה: (יז) זָכוֹר אֵת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק בְּדַרְךְ בְּצֵאתְכֶם מִמִּצְרָיִם: (יח) אֲשֶׁר קָרַךְ בְּדַרְךְ וַיִּזְנַב בְּךָ כְּלִי-הַנְּחֹשׁ שְׁלִים אַחֲרֶיךָ וְאִתָּה עֵגֶר וַיִּגַע וְלֹא יָרָא אֱלֹקִים: (יט) וְהָיָה בְּהִנִּיחַ יְקוֹקֶךָ אֱלֹקֶיךָ לְךָ מִכְּלֵי-אֵיבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר יְקוֹקֶךָ-אֱלֹקֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זְכוֹר עַמְלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח</p>

Rashi on Devarim 23:5	מסכת סוטה יג:
<p>Because: Because of the advice they gave you to cause you to sin. On the way: When you were in a state of extreme exhaustion. You shall not despise an Edomite: Completely, [but only the first two generations,] even though it is appropriate for you to despise him, because he went forth against you with the sword. You shall not despise an Egyptian: Absolutely, [but only the first two generations,] even though they cast your male [infants] into the Nile. What is the reason [that you may not despise them]? Because they hosted you in a time of dire need.</p>	<p>על דבר: על העצה שיעצו אתכם להחטיאכם. בדרך: כשהייתם בטירוף. לא תתעב אדומי: לגמרי ואף על פי שראוי לך לתעבו שיצא בחרב לקראתך. לא תתעב מצרי: מכל וכל אף על פי שזרקו זכוריכם ליאור. מה טעם, שהיו לכם אכסניא בשעת הדחק.</p>

Masechet Yevamot 77a	מסכת יבמות עז:
<p>The question is a matter in dispute between Tannaim: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess. So Rebbe Yehudah. Rebbe Shimon, however, said: Because they met you not with bread and with water; it is customary for a man to meet [but not for a woman]. Rabba made the following exposition: What was meant by, ‘You loosened my bonds!’ David said to the Holy One, blessed be He, ‘O</p>	<p>כתנאי: עמוני - ולא עמונית, מואבי - ולא מואבית, דברי רבי יהודה; רבי שמעון אומר: על דבר אשר לא קדמו אתכם בלחם ובמים - דרכו של איש לקדם וכו'. דרש רבא, מאי דכתיב: פתחת למוסרי? אמר דוד לפני הקדוש ברוך הוא: רבוננו של עולם, שני</p>

Master of the world! Two bonds were fastened on me, and You loosened them: Ruth the Moabitess and Naamah the Ammonitess.’	מוסרות שהיו עלי פתחתם, רות המואביה ונעמה העמונית.
---	---

Rambam Mishneh Torah Isurei Biah 12	רמב"ם אסורי ביאה יב
<p>When Sannecheriv, King of Assyria, arose, he confused the identity of all the nations, mixing them together, and exiling them from their place [See Berachot 28a]. The Egyptians that live in the land of Egypt at present are of other nationalities. This also applies with regard to the Edomites in the field of Edom. Since these four forbidden nations became intermingled with all the nations of the world [with] whom it is permitted [to marry once they convert], all [converts] are permitted. For when anyone of them separates himself [from them by] converting, we operate under the presumption that he became separate from the majority. Therefore in the present age, in all places, whenever a convert converts, whether he be an Edomite, an Egyptian, an Ammonite, a Moabite, a Kushite, or from any of the other nations, whether male or female, he or she is permitted to marry among the Jewish people immediately.</p>	<p>כשעלה סנחריב מלך אשור בבל כל האומות ועירבם זה בזה והגלה אותם ממקומם ואלו המצרים שבארץ מצרים עתה אנשים אחרים הם וכן האדומים שבשדה אדום והואיל ונתערבו ד' אומות האסורים בכל אומות העולם שהן מותרים הותר הכל שכל הפורש מהן להתגייר חזקתו שפירש מן הרוב לפיכך כשיתגייר הגר בזמן הזה בכ"מ בין אדומי בין מצרי בין עמוני בין מואבי בין כושי בין שאר האומות אחד הזכרים ואחד הנקבות מותרין לבא בקהל מיד.</p>

Rabbi Jonathan Sacks, Ki Tetse (5771) – Two Types of Hate
<p>The Egyptians’ hatred and fear of the Israelites was not irrational...The Egyptians feared the Israelites because they were numerous...They feared the Israelites because they were strong. Precisely the opposite was true of the Amalekites. They attacked the Israelites when they were “weary and weak”. They focused their assault on those who were “lagging behind.” Those who are weak and lagging behind pose no danger. This was irrational, groundless hate. With rational hate it is possible to reason...But with irrational hate it is impossible to reason. Irrational hate is as durable and persistent as irrational love. The hatred symbolised by Amalek lasts “for all generations.” All one can do is to remember and not forget, to be constantly vigilant, and to fight it whenever and wherever it appears.</p>

Avigdor Halevi Nebenzahl, Ani Le-dodi Ye-dodi Li: Thoughts for the Month of Elul
<p>The serious spiritual defect which the nations of Ammon and Moab carry-- a defect which bars them from entering HaShem’s congregation forever-- is their lack of chessed. The Torah stipulates that this spiritual defect can never be erased...But Amalek is in a rather interesting position [as it is not prohibited from entering into the community of Israel through marriage]. While it must be obliterated in order for God’s Name and Throne to be complete, it is still preferred over Ammon and Moab in the matter of marriage to an Israelite...The Egyptians and the Amalekites did indeed commit grave crimes, as is evident from their rigorous punishments... [But] when Ammon and Moab eschewed chessed, they struck a blow at the very crux of Divine existence-- as it is written, ‘The world is built on chessed’ (Tehillim 89:3)-- they cut themselves off from the breath of existence and thereby inflicted upon themselves a wound that can never be healed.</p>

