

## The Impact and Responsibility of Communal Memory

### I. How Do We Remember?

<p><b>Sifri Devarim Ki Teitzei 296</b>                  "Remember" – With one's mouth.                  "Do not forget" – With one's heart</p>	<p><b>ספרי דברים פרשת כי תצא פיסקא רצו</b>                  (יז) זכור, בפה, אל תשכח בלב</p>
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### II. Three Components of Applied Memory

#### A. What Happened

<p><b>Exodus 17:8-13</b>                  Now Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. So Joshua defeated Amalek and his people with the edge of the sword.</p>	<p><b>שמות יז, ח-יג</b>                  (ח) וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל בְּרִפְדִּים : (ט) וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בְּחַר לָנוּ אַנְשִׁים וְצֵא הִלָּחֵם בְּעַמְלֵק מִחַר אֲנֹכִי נִצֵּב עַל רֹאשׁ הַגִּבְעָה וּמִטָּה הָאֱלֹהִים בְּיָדִי : (י) וַיַּעַשׂ יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר לוֹ מֹשֶׁה לְהִלָּחֵם בְּעַמְלֵק וּמִשָּׁה אַחֲרָיו וְחֹר וְעַל רֹאשׁ הַגִּבְעָה : (יא) וְהָיָה כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל וְכֵאֲשֶׁר יִנְיֹחַ יָדוֹ וְגָבַר עַמְלֵק : (יב) וַיְדִי מֹשֶׁה כְּבָדִים וַיִּקְחוּ אֶבֶן וַיִּשְׁימוּ תַּחְתָּיו וַיִּשָּׁב עָלֶיהָ וְאַחֲרָיו וְחֹר תָּמְכוּ בְּיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה עַד בֹּא הַשָּׁמֶשׁ : (יג) וַיַּחְלֵשׁ יְהוֹשֻׁעַ אֶת עַמְלֵק וְאֶת עַמּוֹ לְפִי חֶרֶב :</p>
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#### B. What / How We Remember Amalek

<p><b>Deuteronomy 25:17-19</b>                  Remember what Amalek did to you on the way as you were coming out of Egypt, how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God. Therefore it shall be, when the Lord your God has given you rest from your enemies all around, in the land which the Lord your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget.</p>	<p><b>דברים כה, יז-יט</b>                  (יז) זָכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עַמְלֵק בְּדַרְדָּרְךָ בְּצֵאתְךָ מִמִּצְרָיִם : (יח) אֲשֶׁר קָרַד בְּדַרְדָּרְךָ וַיִּזְנֹב בְּךָ כָּל הַנִּחְשָׁלִים אַחֲרֶיךָ וְאֶתָּה עֵינֶיךָ וַיִּגַּע וְלֹא יָרָא אֱלֹהִים : (יט) וְהָיָה בְּהִנַּח יְקוּק אֱלֹהֶיךָ לְךָ מִכָּל אֵיבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר יְקוּק אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָח אֶת זְכַר עַמְלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח :</p>
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### C. Midrash

<p><b>Exodus Rabbah Beshalach 26</b></p> <p>What is written in this connection?-And the name of the place was called Massah, and Meribah-trial and strife (ib. 7). What strife was there?- [This was the subject of a discussion between] R. Judah, R. Nehemiah, and the Sages.</p> <p>R. Judah said: This is what they argued: If He be the Lord of all works as He is Lord over us, we will serve Him; but if not, then we will rebel against Him.</p> <p>R. Nehemiah said: If He will supply us with sufficient food like a king who dwells in a city without its inhabitants having constant recourse to him, then we will serve Him; but if not, we will rebel against Him.</p> <p>Our Sages said: If we entertain thoughts in our hearts and He knows what we are thinking, then we will serve Him, but if not, then we will rebel against Him. God, thereupon, said to them: ' If your intention is to test Me, let the wicked one come and test you; straightway we read: THEN CAME AMALEK.</p> <p>What is written there?-Is the Lord among us, or not? THEN CAME AMALEK. What is the connection between the two? It can be compared to a small child seated upon his father's shoulders, who, beholding a friend of his father, called out: 'Have you seen my father?' The father then said: 'You are riding upon my shoulders, and yet you inquire of my whereabouts? I will cast you down, so that the enemy may come and master you.' This is what God said to Israel: ' I have borne you on clouds of glory' and yet you say, "Is the Lord among us, or not?" Let the enemy come, therefore, and prevail over you'; hence, THEN CAME AMALEK</p>	<p><b>שמות רבה פרשת בשלח פרשה כו</b> מה כתיב שם (שמות יז) ויקרא שם המקום ההוא מסה ומריבה, ומה מריבה היתה שם, ר' יהודה ור' נחמיה ורבנן, ר' יהודה אומר אמרו אם רבון הוא על כל המעשים כדרך שהוא רבון עלינו נעבדנו ואם לאו נמרוד בו, ורבי נחמיה אומר אם מספיק לנו מזונותינו כמלך שהוא שרוי במדינה ואין בני המדינה צריכין לו כלום נעבדנו ואם לאו נמרוד בו, ורבתינו אמרו אם מהרהרים אנו בלבבנו והוא יודע מה שאנו מהרהרים נעבדנו ואם לאו נמרוד בו, אמר להם הקדוש ברוך הוא אם בקשתם לבדוק אותי יבא הרשע ויבדוק אתכם, מיד ויבא עמלק</p>
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## **Modern Day Lessons from the Holocaust**

### **Pacifism vs. War**

"We make war that we may live in peace." – Aristotle (384 BC - 322 BC), *Nicomachean Ethics*

To be prepared for war is one of the most effectual means of preserving peace.

George Washington (1732 - 1799)

### **Gandhi on the Holocaust**

"Your soldiers are doing the same work of destruction as the Germans. I want you to fight Nazism without arms" p. 206

Louis Fischer's *Gandhi and Stalin: Two Signs At The World's Crossroads* p. 44 1947

"Hitler," Gandhi solemnly affirmed, "killed five million Jews. It is the greatest crime of our time. But the Jews should have offered themselves to the butcher's knife. They should have thrown themselves into the sea from cliffs. I believe in hara-kiri. I do not believe in its militaristic connotations, but it is a heroic method."

"You think," I said, "that the Jews should have committed collective suicide?"

"Yes," Gandhi agreed, "that would have been heroism. It would have aroused the world and the people of Germany to the evils of Hitler's violence, especially in 1938, before the war. As it is they succumbed anyway in their millions."

### **Other Lessons from the Holocaust**

#### **Iraq War**

Donald Rumsfeld Aug 29, 2006

<http://www.defense.gov/Speeches/Speech.aspx?SpeechID=1033>

It was a time when a certain amount of cynicism and moral confusion set in among Western democracies. When those who warned about a coming crisis, the rise of fascism and nazism, they were ridiculed or ignored. Indeed, in the decades before World War II, a great many argued that the fascist threat was exaggerated or that it was someone else's problem. Some nations tried to negotiate a separate peace, even as the enemy made its deadly ambitions crystal clear. It was, as Winston Churchill observed, a bit like feeding a crocodile, hoping it would eat you last.

There was a strange innocence about the world. Someone recently recalled one U.S. senator's reaction in September of 1939 upon hearing that Hitler had invaded Poland to start World War II. He exclaimed:

"Lord, if only I had talked to Hitler, all of this might have been avoided!"

I recount that history because once again we face similar challenges in efforts to confront the rising threat of a new type of fascism. Today -- another enemy, a different kind of enemy -- has made clear its intentions with attacks in places like New York and Washington, D.C., Bali, London, Madrid, Moscow and so many other places. But some seem not to have learned history's lessons.

### **Preserving Gun Rights**

"The most foolish mistake we could possibly make would be to allow the subject races to possess arms. History shows that all conquerors who have allowed their subject races to carry arms have prepared their own downfall by so doing. Indeed, I would go so far as to say that the supply of arms to the underdogs is a sine qua non for the overthrow of any sovereignty. So let's not have any native militia or native police. German troops alone will bear the sole responsibility for the maintenance of law and order throughout the occupied Russian territories, and a system of military strong-points must be evolved to cover the entire occupied country." --Adolf Hitler, dinner talk on April 11, 1942, quoted in Hitler's Table Talk 1941-44: His Private Conversations, Second Edition (1973), Pg. 425-426. Translated by Norman Cameron and R. H. Stevens. Introduced and with a new preface by H. R. Trevor-Roper. The original German papers were known as Bormann-Vermerke.

<http://constitutionalistnc.tripod.com/hitler-leftist/id14.html>

Nicholas Baker – Human Smoke p. 474

"I dedicate this book to the memory of Clarence Pickett and other American and British pacifists. They've never really gotten their due. They tried to save Jewish refugees, feed Europe, reconcile the United States and Japan, and stop the war from happening. They failed, but they were right."

Baker, Nicholson. *Human Smoke: The Beginnings of World War II, the End of Civilization*. New York: Simon & Schuster, 2008.

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SLAVERY, FASCISM, NAZISM  
AND COMMUNISM,***

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NEVER  
SOLVED  
ANYTHING***

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