

<p>Pesikta Rabati 12 (11th Cent. Midrash) When you come in to the Land, you shall remember repay the good for the good, and the bad for the bad. How so? "You shall not despise the Edomite" Why? "Because he is your brother", for good and for bad, he is your brother. "You shall not despise the Egyptian, because you were a stranger in his land", for good and for bad, you spent a few years there. However, Amalek, "Remember what Amalek did to you!"</p>	<p>פסיקתא רבתי יב (עמ' מז:ב) (1049) כשתכנסו לארץ הוו זכורים לפרוע לטוב את טובתו, ולרע את רעתו. כיזצד? "לא תתעב אדומי" למה? כי אחיך הוא. בין טוב ובין רע, אחיך הוא. "לא תתעב מצרי כי גרים הייתם בארצו." בין טובים ובין רעים עשיתם אצלם כמה שנים. אבל עמלק "זכור אשר עשה לך עמלק."</p>
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1. Who was identified as Amalek over the generations?¹

 <p>Bible = Grandson of Esau, nation in Negev</p>	 <p>= Haman</p>	 <p>Josephus (1st cent.) =Arabs. Crusaders (11th cent.) =Muslims in Israel</p>	 <p>Rabbis time of Mishna =Rome</p>
 <p>Medieval Jews =Amrninians/ Christians</p>	 <p>Medieval Kabbalists, Philosophers, Hassidics = Evil Inclination</p>	 <p>R. Avraham son of the Rambam [Does not exist anymore]</p>	 <p>Martin Luther (Germany 16th cent.) =Jews</p>
 <p>Cotton Mather (Puritan New England 17th cent.) =Native Americans</p>	 <p>Menachem Begin =1930-1950 Germans</p>	 <p>R. Soloveitchik =Stalin/USSR</p>	 <p>Orthodox Anti- Zionists (20th cent.) =Secular Zionists</p>
 <p>= Mahmoud Ahmadinejad & Islamic Fundamentalists</p>	 <p>Rabbi Ovadia Yosef, 1993 = Yossi Sarid (Meretz)</p>	 <p>Baruch Goldstien, 1995 = Hamas/Palestinians</p>	 <p>Shas Newspaper "Yom Lyom", 2012 = Rabbi Chaim Amsalem</p>

¹ א' הורוביץ, "מדורו של משה עד דורו של משיח: היהודים מול 'עמלק' וגלגוליו, ציון סד (תשנ"ט) עמ' 425-454.

2. What is the mitzvah of remembering Amalek?

<p><u>Rambam, Laws of Kings 1:1</u> Israel was commanded to fulfill three mitzvot upon entering the Promised Land: ..b) <u>To wipe out the descendents of Amalek</u>, as Deut. 25:19 states: 'Erase the memory of Amalek;'</p>	<p><u>רמב"ם הלכות מלכים א:א</u> שלש מצות נצטוו ישראל בשעת כניסתן לארץ, למנות להם מלך... ולהכרית זרעו של עמלק שנאמר תמחה את זכר עמלק.</p>
<p><u>Rambam, Laws of Kings 5:5</u> Similarly, it is a positive commandment to destroy the memory of Amalek, as Deut. 25:19 states: 'Obliterate the memory of Amalek. It is also a positive commandment to constantly <u>remember their evil deeds</u>, the waylaying (he resorted to), so that we keep fresh the memory of the hatred manifested by him, as <i>ibid.</i>:17 states: 'Remember what Amalek did to you.' The Oral Tradition teaches: ...Remember' – by word of mouth; your mouths; ...Do not forget' - in your hearts.' <u>For it is forbidden to forget his hatred and enmity.</u></p>	<p><u>רמב"ם הלכות מלכים ה:ה</u> וכן מצות עשה לאבד זכר עמלק, שנאמר תמחה את זכר עמלק, ומצות עשה לזכור תמיד מעשיו הרעים ואריבתו, כדי לעורר איבתו, שנאמר זכור את אשר עשה לך עמלק, מפי השמועה למדו זכור בפה לא תשכח בלב, שאסור לשכוח איבתו ושנאתו.</p>
<p><u>Rambam, Laws of Kings 6:4</u> If either the seven nations or Amalek refuse to accept a peaceful settlement, <u>not one soul of them may be left alive</u> as <i>ibid.</i> 20:15-16 states: 'Do this to all the cities that ... are not the cities of these nations. However, from the cities of these nations,... do not leave a soul alive.' <u>Similarly, in regard to Amalek</u>, Deut. 25:19 states: 'Obliterate the memory of Amalek.'</p>	<p><u>רמב"ם הל' מלכים ו:ד</u> אבל שבעה עממין ועמלק שלא השלימו אין מניחין מהם נשמה שנאמר כן תעשה לכל וגו' רק מערי העמים לא תחיה כל נשמה, וכן הוא אומר בעמלק תמחה את זכר עמלק</p>
<p><u>Rambam, Laws of Prayer 13:17,20</u> <u>On Purim</u>, [the passage,] <i>Vayavo Amalek</i> (Ex. 17:8-16) [is read]....On the "second Sabbath (before Purim)," [of Adar] we read <i>Parashat Zachor</i> (Deut. 25:17-19), and read as the <i>haftarah</i>, [the passage,] <i>Pakad'ti et asher asah Amalek</i> (I Sam. 15:1-34).</p>	<p><u>רמב"ם הל' תפילה פרק יג</u> (יז) בפורים קורין בשחרית ויבא עמלק. (כ) [בשבת] בשנייה (לפני פורים) קורין זכור ומפטירין פקדתי את אשר עשה עמלק.</p>

3. *What needs to happen for identity conflicts to be reconciled?*

Daniel Bar – Tal, (2000) “From Intractable Conflict Through Conflict Resolution to Reconciliation: Psychological Analysis” Journal of Political Psychology (21:2)

Reconciliation in the psychological framework refers to a societal – cultural process that encompasses the majority of society members, who form new beliefs about the former adversary, about their own society, and about the relationship between the two groups. It is not a formal process, because it requires a change of social beliefs. It may begin independently of the conflict resolution process, before the opposing sides even begin to negotiate, but the conflict resolution process always accelerates the reconciliation process. Nevertheless, the latter always continues for years, and even decades, after the last agreements of the conflict resolution were signed.

Yehudith Auerbach, (2005) “Conflict Resolution, Forgiveness and Reconciliation in Material and Identity Conflicts” Humboldt Journal of Social Relations (29:2)

(p. 46) While Identity conflicts may also have a material dimension; the core bone of contention in this kind of conflicts is identity. The focus on identity gives birth to and nourishes a “victim victimizer” narrative....The conflict will be termed an “identity conflict” if at least one of the sides denies the adversaries narrative regarding his national identity and his right for national sovereignty in the territory claimed by the two protagonists as their exclusive property. (p. 56) The process (of reconciliation) culminates with reciprocal acceptance of narratives, similar sense of restored justice to both sides and mutual empathy toward each other.

What would it mean to reconcile with Amalek? How would have to happen?

4. *What was the relationship between Amalek and the Israelites?*

<p><u>Genesis 36:12, 15</u> Timna was a concubine of Esau's son Eliphaz, she bore Amalek to Eliphaz.</p>	<p><u>בראשית פרק לו פסוק יב</u> ותמנע היתה פילגש לאליפז בן עשו ותלד לאליפז את עמלק אלה בני עדה אשת עשו:</p>
<p><u>Exodus 17:8-16</u> Amalek came and fought with Israel at Rephidim. Moses said to Joshua, "Pick some men for us, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of G-d in my hand." 10. Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the Hill. 11. Then, whenever Moses held up his hand, Israel prevailed; but whenever he let down his hand, Amalek prevailed. 12. But Moses' hands grew heavy; so they took a stone and put it under him and he sat on it, while Aaron and Hur, on each side, supported his hands; thus his hands remained steady until the sun set. 13. And Joshua overwhelmed the people of Amalek with the sword. 14. Then the Lord said to Moses, "Inscribe this in a document as a reminder, and read it aloud to Joshua: I will utterly blot out the memory of Amalek from under heaven!" 15. And Moses built an altar and named it Adonai-nissi (lit. The Lord is my banner). 16. He said, "It means, 'Hand upon the throne of the Lord!' The Lord will be at war with Amalek throughout the ages."</p>	<p><u>שמות פרק יז</u> (ח) ויבא עמלק וילחם עם ישראל ברפידים. (ט) ויאמר משה אל יהושע בחר לנו אנשים וצא הלחם בעמלק מחר אנכי נצב על ראש הגבעה ומטה האלקים בידי. (י) ויעש יהושע כאשר אמר לו משה להלחם בעמלק ומשה אהרן וחור עלו ראש הגבעה. (יא) והיה כאשר ירים משה ידו וגבר ישראל וכאשר יניח ידו וגבר עמלק. (יב) וידי משה כבדים ויקחו אבן וישימו תחתיו וישב עליה אהרן וחור תמכו בידיו מזה אחד ומזה אחד ויהי ידיו אמונה עד בא השמש. (יג) ויחשל יהושע את עמלק ואת עמו לפי חרב. (יד) ויאמר ה' אל שמה כתב זאת זכרון בספר ושים באזני יהושע כי מחה אמחה את זכר עמלק מתחת השמים. (טו) ויבן משה מזבח ויקרא שמו ה' נסי. (טז) ויאמר כי יד על כס יה מלחמה לה' בעמלק מדור לדור.</p>
<p><u>Deuteronomy 25:17-19</u> 17. Remember what Amalek did to you on your journey, after you left Egypt- 18 how, undeterred by fear of G-d, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear. 19. Therefore, when the Lord your G-d grants you safety from all your enemies around you, in the land that the Lord your G-d is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!</p>	<p><u>דברים פרק כה</u> (יז) זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים. (יח) אשר קרך בדרך ויזנב בך כל הנחלשים אחריו ואתה עיף ויגע ולא ירא אלקים. (יט) והיה בהניח ה' אלקיך לך מכל אויבך מסביב בארץ אשר ה' אלקיך נותן נחלה לרשתה תמחה את זכר עמלק מתחת השמים לא תשכח.</p>

Other stories about the Amalekites and the Israelites in the Bible:

Numbers 13:25-29; Numbers 14:25-43; Numbers 24:20; *Book of Judges* 3, 5, 6, 7, 10; *Samuel I* 15:1-9, *Samuel I* 30:1-20, *Chronicles I* 4:41-43.

5. Why did Amalek attack the Israelites?

1. Mekilta deRabbi Yishmael, Amalek 1

(2nd century CE, Land of Israel)

Then came Amalek.

R. Joshua and R. Eleazar Hisma say: ...For the enemy comes only because of sin and transgression. In this case it is said: "Then came Amalek."

R. Eleazar of Modiin says: "Then came Amalek", because Amalek would come in under the very wings of the cloud and steal people of Israel and kill them, as it is said: "How he met thee by the way... and he feared not G-d (Deut. 25:18).

Other say: "And he feared not G-d" refers to Israel who had no meritorious deeds....

מכילתא דרבי ישמעאל, עמלק א'

ויבא עמלק,

ר' יהושע ור' אלעזר חסמא אומר:...

ולפי שפירשו מדברי תורה לכך בא עליהם השונא שאין השונא בא אלא על החטא ועל העבירה לכך נאמר ויבא עמלק.

רבי אלעזר המודעי אומר:

ויבא עמלק לפי שהיה עמלק נכנס תחת כנפי ענן וגונב נפשות מישראל והורגן שנ' אשר קרך בדרך וגו' (דברים כה יח).

אחרים אומרים:

ולא ירא אלהים אלו ישראל שלא היו בידם מצות...

2. Babylonian Talmud, Sanhedrin 99b

(6th century, Babylonia)

What is the purpose of [writing], And Lotan's sister was Timna? (Genesis 36:22)

— Timna was a royal princess, as it is written, alluf [duke] Lotan, alluf [duke] Timna; and by 'alluf' an uncrowned ruler is meant. Desiring to become a proselyte, she went to Abraham, Isaac and Jacob, but they did not accept her. So she went and became a concubine to Eliphaz the son of Esau, saying, 'I had rather be a servant to this people than a mistress of another nation.' From her Amalek was descended who afflicted Israel. Why so? — Because they should not have repulsed her.

בבלי סנהדרין צט ע"ב

"אחות לוטן תמנע" (בראשית לו:כב) מאי היא?

תמנע בת מלכים הואי. דכת' "אלוף לוטן" "אלוף תמנע" וכל אלוף מלכותא דלא תאגא היא.

בעיא לאיגיורי אזלא לגבי אברהם יצחק ויעקב ולא יירוח. הואי פילגש לאליפז בן עשו. אמרה מוטב תהא שפחה שפלה לאומה זו ואל תהא גבירה לאומה אחרת. נפק מינה עמלק דמצער להו לישראל.

3. Ester Rabbah, 7:13(9th century)

"Then came Amalek and fought with Israel in Rephidim" (Exodus, 18:8). Where did Amalek come from? R. Cruspedi said in the name of R. Yochanan that he came from the wicked Balaam. For he had gone to seek advice from him saying, 'I know that you are a wise counselor and a master of evil designs, and that whoever seeks counsel from you does not come to grief. See,' he went on, 'what this nation has done to the Egyptians, after all the benefits they had conferred upon them. If they treated the Egyptians this way, who showed them so much kindness, what will they do to the other nations? What do you advise me to do?' Balaam replied, 'Go and make war on them, for you make war on the merit of their ancestor Abraham, and you also being the descendent of Abraham can participate in the merit of Abraham.' Then after he made war on them.

אסתר רבה פרשה ז

שנאמר (שם / שמות / י"ז) ויבא עמלק וילחם עם ישראל ברפידים ומהיכן בא עמלק, א"ר כרוספדאי בשם ר' יוחנן שבא מאצל בלעם הרשע, שבא ליטול עצה ממנו, ואמר לו יודע אני שבעל עצה אתה, וגם בעל מחשבות רעות וכל הנוטל עצה ממך אינו נכשל, אמר לו ראה מה עשו אומה זו למצרים, שעשו להם כמה טובות, ומה למצרים שעשו להם כמה טובות עשו להם כך לשאר אומות עאכ"ו, היאך אתה יועצני, אמר לו בלעם לך ועשה עמהם מלחמה ואם אין אתה עושה עמהם מלחמה אין אתה יכול להם מפני שהן תלויין בזכותו של אברהם אביהם ואף אתה שהוא בן בנו של אברהם תלוי בזכותו של אברהם, מיד בא עליהם למלחמה

4. Josephus, Antiquities of the Jews III:2 (1st century, Land of Israel)

THE name of the Hebrews began already to be everywhere renowned, and rumors about them ran abroad. This made the inhabitants of those countries to be in no small fear. Accordingly they sent ambassadors to one another, and exhorted one another to defend themselves, and to endeavor to destroy these men. Those that induced the rest to do so, were such as inhabited Gobolitis and Petra. They were called *Amalekites*, and were the most warlike of the nations that lived there about; and whose kings exhorted one another, and their neighbors, to go to this war against the Hebrews; telling them that an army of strangers, and such a one as had run away from slavery under the Egyptians, lay in wait to ruin them; which army they were not, in common prudence and regard to their own safety, to overlook, but to crush them before they gather strength, and come to be in prosperity: and perhaps attack them first in a hostile manner, as presuming upon our indolence in not attacking them before; and that we ought to avenge ourselves of them for what they have done in the wilderness, but that this cannot be so well done when they have once laid their hands on our cities and our goods: that those who endeavor to crush a power in its first rise, are wiser than those that endeavor to put a stop to its progress when it is become formidable; for these last seem to be angry only at the flourishing of others, but the former do not leave any room for their enemies to become troublesome to them. After they had sent such embassages to the neighboring nations, and among one another, they resolved to attack the Hebrews in battle.

5. Hadar Zekenim, Exodus 17:8 (12th cen. France)

Esau made his son Eliphaz take an oath that he would kill Jacob and thus regain the birthright which Jacob had acquired through guile. Timna, the wife of Eliphaz, however, dissuaded him from attempting to take Jacob's life, pointing out to him the danger involved in measuring his strength against that of a hero like Jacob. Eliphaz followed his wife's advice, and had to content himself with taking away Jacob's possessions without attempting his life. Esau, disappointed in his son, adjured his grandson Amalek to kill Jacob, but he, too, was persuaded by his mother Timna to let Jacob alone, pointing out to him that the descendants of Abraham were destined to serve the Egyptians and the killing of Jacob would transfer the servitude upon Esau's children. As long as Israel was in Egypt, Amalek held his peace. But no sooner had the Israelites completed their term of servitude and left Egypt than they were attacked by Amalek.

הדר זקנים (בעלי תוספות) שמות י"ח

ויבא עמלק. נמצא במדרש עשו השביע את אליפז בנו להרג את יעקב. לפי שרמהו מן הבכורה. ואמר לו בני, אם תהרגו תשוב לך הבכורה. הלך אליפז נתייעץ עם תמנע אמו, והיא מנעתו ואמרה לו בני. יעקב גבור ממך ויהרגך. ואביך הרשע אם לא היה ירא ממנו פן יהרגוהו היה חפץ להורגו מידו יותר מעל ידי אחרים. מה עשה אליפז כדי לקיים מצות אביו ושבעתו? הלך אל יעקב ונטל ממנו כל ממונו ועני חשוב כמת. כיון שראה עשו שלא עשה אליפז מצותו, הלך לעמלק בן אליפז ואמר לו שיהרג יעקב. נתרצה עמלק לדברי זקנו עשו ונשבע לו שיהרגנו. כששמעה תמנע הדבר הרע הזהירה בו כמה שעשתה לאליפז ולא קבל דבריה. אמרה לו חוב גדול מוטל על זרעו של אברהם כדכתיב ועבדום וענו אותם. ואם תהרג יעקב הרי החוב מוטל עליך ועל זרעו של עשו כי אתם מזרע אברהם. ולכך המתין עד אחר השעבוד שנפרע החוב, ויצאו ממצרים ויבא עליהם להנקת משבעתו. והיינו דכתיב ויבא עמלק.

6. Nachum Sarna, JPS Commentary Exodus 17 p. 95

(United States, 1989)

Translating the genealogical shorthand of Genesis 36 into terms of historical reality, we may reconstruct the following situation: The tribe of Amalek had been a late and subordinate adherent to the twelve-tribe Edomite confederation. Forced out of its habitat, it pursued a nomadic existence in the Negeb and Sinai Peninsula. The Amalekites interpreted the sudden appearance of the Israelites in this region as a menacing encroachment upon their territory and as a threat to their control of the oases and trading routes. The Amalekites thereupon savagely attacked the Israelites.

6. Personal Reflection:

Who may be your personal Amalek, someone or some group that you identify as being the exact opposite of your values? What would it mean to reconcile with this person/ group?
