

לזכות
הרה"ת ר' גד דוד ומרת שירה
וילדיהם
נתנאל חיים, נחמה אסתר, חוה מזל,
מנחם מענדל, נעמי חנה, משה אליהו
שיחיו
סבג



REMEMBERING TO FORGET

We are commanded to obliterate all remembrance of Amalek. That seems impossible! The Torah itself mentions Amalek, discussing it in multiple *parshiyos*. In fact, one of the Six Remembrances we say each day is to “Remember ... that which Amalek did to you.”

So if it's in the Torah, how can it be erased?

The answer lies in *why* you're remembering Amalek. Remembering Amalek *to keep their memory alive* is prohibited. But remembering Amalek *for the sake of erasing Amalek* is not only allowed, it is a mitzvah. So much so, in fact,

that some make a point to write Amalek's name on wood or stone in order to then erase it.

How, then, does one fulfill the mitzvah of obliterating Amalek? By ensuring that one's surroundings bear no reminders of Amalek—nothing that hearkens back to them. No sheep that people will call “Amalek's sheep.”

Reading about what Amalek did and remembering Amalek—in order to wipe out all traces—is itself another way of erasing Amalek.¹

1. Adapted from *Likkutei Sichos vol. 14 Parshas Teitzei*, pages 86-92.