

"Remember what Amalek did unto you... you shall blot out the remembrance of Amalek from beneath the heaven... do not forget." (25:17-19)

The *Talmud* in *Megillah 18a* explains the apparent redundancy in regard to the *mitzvah* of blotting out Amalek's name. The *Talmud* states that the "remembrance" should be by word of mouth, while the "do not forget" should be borne in our hearts. It is not sufficient to harbor the hatred toward Amalek in our hearts. This abhorrence towards Amalek must be articulated verbally. It seems incongruous that a people who have determined justice and love to be fundamental guiding principles, a people who extol the virtue of kindness, should maintain a *mitzvah* to harbor enmity towards another nation.

Our mistake, however, is in categorizing Amalek as just "another" nation. Amalek stands alone as the archenemy of the Jewish people. His hatred towards our people is essentially rooted in religion, propagated through religious dogma. Therefore, it lies within the province of religious education to eradicate this evil. Religious bigotry, such as anti-Semitism, is an inexcusable abomination, through which the nucleus of this hatred is directed towards Hashem, Himself. Throughout history, the "Amalakiem" hatred towards Jews has been instilled in the feeble minds of its ardent followers. It is then no wonder that we have been enjoined to express orally the hatred which lies in our hearts. We cannot reconcile with those who seek to battle Hashem by attempting to destroy His people. To hate evil is as great a *mitzvah* as to love justice and to perform kindness.