

The reading for the Maftir is from **דברים כה יז-יט** :

**זְכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עַמְלֵק בְּדַרְךָ בְּצֵאתְךָ מִמִּצְרָיִם  
Remember what Amalek did to you by the way, when you were coming out of  
Egypt.**

Then it concludes:

**וְחָחָה אֶת זֵכְרְ עַמְלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח  
“...blot out the memory of Amalek from under the heavens, do not forget.”**

The wording is rather confusing. If we are supposed to blot out their memory, why does the text emphasize remembering both at the start and at the end of the section. The Ranban ןרמב"ן explains this as follows, “Remember” בפה , in your mouth, by the public recital of this section, and also by our public reading of Megillat Esther, because Haman was descended from Amalek.

“Do not forget” בלב , keep the memory in your hearts, and pass it on to your children so that they will pass it on to their children and so on.

Today, also, we need to keep remembering the Amaleks of Hitler’s Germany, the Nazis, to remember the Holocaust, particularly because the remaining survivors are passing away.

“Remember” and keep telling the story.

“Not to forget”, to keep the memory in our hearts and pass it on to our children, so that we never become complacent and think “It can’t happen here”.

That we always remember and be ever vigilant בלב and בפה