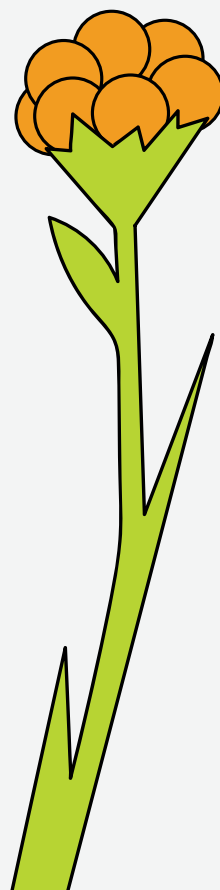


Yom HaZikaron

**"And the Great House
Shall Be Struck Down
into Fragments"**

**On Memory-
Commemoration-
Forgetting in
the Jewish World**



"And the Great House Shall Be Struck Down into Fragments" On Memory- Commemoration-Forgetting in the Jewish World

Goals:

1. To explore the role of collective memory (versus forgetting and non-forgetting) in culture, religion, and Jewish tradition, and the manner/degree to which it is present in the participants' experience.
2. To discuss the need to perpetuate Jewish memory, and what memory and its perpetuation mean for the participants, in terms of ideology and identity.

The activity:

+ For the activity leader

The activity is based on a text written by Dr. Ariel Picard, Director of the Kogod Research Center for Contemporary Jewish

Thought and former Educational Director of the Shalom Hartman Institute's Be'eri program (see article in the activity appendices). **Dr. Picard outlines a "path of memory" and the various functions of memory for the Jewish people: memory as reconstruction** (experiences seeking return to the past and ascent to a better future) **and memory as a personal/national resource and an identity resource**— the ability of a society leading a shared existence to compose a shared past, commemorate it (as a social-ideological-cultural act), and thereby transform it into collective memory for transmission to future generations, via education, culture, and ceremony. In

this way, memory becomes a means of creating a shared identity, and a vehicle for the individual's sense of belonging to the group.

- "We aren't always the slaves of memory; sometimes we are its masters."
 - **In advance**, ask all of the participants to bring objects related to memory and commemoration (personal or familial), and have them take turns sharing the personal or family stories associated with the objects.
 - When the round of sharing has ended, read the following passage together with the participants:

"Suddenly, memory strikes us. A shimmering thought, an awakening emotion. We remember – our loved one who is no more, the stirring experience that took place somewhere in the past, the fear and the anxiety, the happiness and the joy. We aren't always the slaves of memory; sometimes we are its masters. As individuals and as a society, we are engaged in shaping memory and controlling it. When we open old picture albums, or image files on the computer, we discover that our days passed quite pleasantly. We went on nature hikes, saw flowers, the kids laughed and cavorted, and we were radiant in our nimbus of family happiness. We didn't photograph our moments of embarrassment, sorrow, or anger, and so they don't appear in our albums or on our Facebook walls. We mark family memorial days -- days when we remember those who perished in the Holocaust or those who fell in the course of their IDF or security service duty – and on these days as well we

shape our memory. We choose what is good from people's lives, the things we miss, and prefer to forget the other sides of their personalities. Forgetting has its advantages; "Were only memory to exist, what would become of us? We would be crushed beneath its burden and would become slaves to our memories, to our forebears" (Berl Katzenelson, "Between Memory and Forgetting"). Our choices about the nature of our memory and the depth of our forgetting, are made consciously and unconsciously; what they share is that the focus of remembrance is not the past, but rather the present. Memory is a useful tool. The awareness that we are shapers of memory is important, as it puts us in a position where choice is possible. Our choice is expressed in the decision about what we want to do with memory."

- Explain that the activity is a "journey along the path of memory," and that during it we will expand our investigation of memory beyond the "personal" or the "familial" to the "national," and engage with the question of why the Jewish people observe a memorial day. The activity may be framed as an invitation to explore our responsibility, as members of the Jewish people, to re-examine the day's frameworks and content, to challenge our thinking, and not to regard memory as a burden imposed on us.
- Ask the participants to keep with them the objects they brought throughout the journey (they should place the objects according to the categories to which they belong – reconstruction/correction and moral resource/identity resource).

- **Station 1 – Memory as reconstruction**

- Make two half-circles of chairs (per the number of participants), with the backs of the chairs of each half-circle touching those of the other, as illustrated below:



- **"If the father of history was Herodotus, then the fathers of meaning in history were the Jews. Only Israel, and no other people, regarded the imperative to remember as a religious commandment for the entire people."** (Zakhor, Yosef Yerushalmi, Am Oved, 1989)
- Start with Beit HaMidrash on the right – Each pair receives a sentence about the memory required of the Jew as an integral part of his life, which in its positive sense fosters nostalgic return to the past so as to reconstitute it in the present, and provides a tool for the renewal of emotion and meaning (see Appendix A):
 - "In each and every generation, a person is obligated to regard himself as though he actually left Egypt."
 - "Remember what Amalek did to you."
 - "As a reminder of the Creation."
 - "Remember Shabbat to keep it holy" (Exodus 20:8).
 - "If I forget thee, O Jerusalem, let my

right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth" (Psalms 137:5-6)

- "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."
- Ask the participants to turn and sit in the half-circle on the left, and screen the film **Siren** by the director and screenwriter Jonah Bleicher (www.minijo.studio); Afterward, hold a full-group discussion:
 - What did you sense/feel while viewing the film, or afterward?
 - Is "reconstructive" remembrance, the kind that relates to what is tangible, to memory-awakening objects, dangerous? Does nostalgia have a negative sense? Do pre-determined patterns of memory, with very clear content and form, have a negative side (uncoupling of form and content)?
 - What can be done to overcome "dangers" of this kind? (The transition from reconstruction to correction: when memory is built on an inanimate monument, it may be forgotten: when the rest of memory is connected to the present, to experience, to correction – the memory remains, while its correction takes place as well.)

- **Station 2 – Memory as correction and moral resource**
 - o Return to the full group and distribute several copies of the attached poems and passages (see Appendix B) on the floor. Ask the participants to choose a passage that interested them/aroused their curiosity/touched them. When all of the participants have made their choices, ask them to find the other participants who chose the same passage they did. When they have divided into groups, give each group a discussion sheet:
 - Why did each group member choose the passage? Why did it touch him?
 - What message do they take away from the passage? What, in their view, was the author trying to say?
 - Which way does the memory in the text point you – looking forward? Looking backward? Both? In what way?
 - o Research assignment (requires a computer and Internet access; you can ask the participants to bring their own computers).
 - Ask each group to search for information on changes in the commemoration culture of Israel/ the countries where the participants grew up, to find remembrance modes that are not “silent/ inanimate” (i.e., memory that doesn’t rely on an inanimate monument: a sports event, a cultural event, a charitable enterprise, classes or seminars), and to present them to the rest of the group.
 - Open the subject up to discussion:

Why is there a movement of this kind in Israel/in the community to which they belong? What are those who want to remember and be remembered (families, friends ...) seeking to transmit via these events? (Passivism versus activism, new energy, channeling on behalf of tikkun olam ...)

- **Station 3 – Memory as identity resource – connection and opposition**
 - Stretch a rope from wall to wall, and hang the passages (from Appendix C) on it according to a “ranking scale” (from recognizing Jewish historical memory as linked to identity and the sense of shared identity, to unburdening oneself of it); Print the passages on A3 paper so there will be room for writing in the margins.
 - Ask the participants to read the hanging passages and to write, in the margins, responses, feelings, and thoughts that came up while they were reading the texts.
 - Ask the participants to stand next to the passages that especially moved them or that they connected with; when groups have formed around each passage, ask them to engage in group discussion:
 - Ask the group to read the responses and thoughts that everyone in the group left on the passage.
 - Why did the group members choose to stand next to this poem? Why does it speak to them? What, in particular, “grabbed” them?
 - Is the Jewish past present in their private lives? In what way? Why?

- What power does the past and its memory have to shape collective Jewish identity? Is it a positive force? Is it a negative force? Is it a neutral force?
- What does collective memory give us? And, conversely – what does it demand of us? Is it an asset or a liability?
- Is there tension between the past as an identity-building resource, and as a tool for moral correction? In what way?
- Conclusion – you can end the activity with the following passage:

“Here, then, is the path of memory: it begins with the experience of reconstruction, seeking to return to the past and feel it. From there it descends into the valley and rises up the mountain of memory, striving to repair the trauma of the past and ascend to a better future. The path winds around the circles of personal and national identity and belonging, and brings us to the realms of action and creative endeavor where we build our lives as individuals and as a society.”

You can echo the question about the path – in what way does each of them tread this path as described, in what way does each of them choose not to tread the path in this way, and when?

"And the Great House Shall Be Smashed to Bits" – On Memory–Commemoration–Forgetting in the Jewish World

In the Path of Memory Ariel Picard

April 15, 2018

Nisan 30, 5778

In memory of my father Baruch Picard,
who fell in the Yom Kippur War,
Tishrei 12, 5734

Suddenly the memory hits us. A thought that flashes, a feeling that awakens. We remember – the loved one who is no longer, the exciting and moving experience that happened once upon a time, the fear and anxiety, the happiness and joy.

We have to understand that it is our responsibility to reexamine these frameworks and this content, and not to accept the mountain of memory as something that is forced on us.

We are not always just the subjects of memory; sometimes we are its owners. As individuals and as a society, we are occupied with molding and controlling memory. If we open the old photo album or file of photos in the computer, we discover that we have passed our entire life pleasantly. We hiked in the country, saw flowers, the children laughed and were happy and we were beautiful and elegant

at our family celebrations. We did not photograph the moments of embarrassment, sorrow or anger, and therefore they do not appear in the album or on our Facebook page.

We mark family memorial days, on which we remember the Holocaust victims and the fallen of the IDF and the security forces. and on these days too we also mold memory. From the entire life of a person who is close to us we choose the good things and those that arouse longing, and prefer to forget the other aspects of their personality. Forgetting has benefits; "Had the world had nothing but memory, what would have been our fate? We would have succumbed to the burden of memories. We would have become slaves to our memory, to our ancestors (Berl Katzenelson, 'Between memory and forgetting'), Choosing the nature of memory and the depth of forgetfulness takes place consciously and unconsciously, and what they have in common is that the focus of memory is not the past but the present. Memory is a useful tool.

Awareness of our being molders of memory is important, as it places us at a point where it is possible to choose. Our choice is manifested in the decision about what we do with memory.

'Renew our days as of old': Memory as reconstruction

The first role of memory is to help us to repeat an experience from the past that was significant and that we want to return to in the present. Thus, on Passover we say: "In each generation a person must see himself as if he has left Egypt." This is nostalgia. In its positive sense it seeks to enable a return to the past as a resource for life in the present, as a means to renew the emotion and significance. We return to the places where we grew up, to the sites we visited, to the friends from then, in order to again feel the aroma that accompanied us in our youth. From there we return to the 'here' and 'now' with renewed strengths and seek to re-establish our world as we dreamed of it in the past. As Jews, we return every year to the exodus from Egypt and the parting of the Red Sea, to the giving of the Torah and to the tabernacles we lived in in the wilderness. As Jews of the present time, we return to the memory of the Holocaust and to the feelings of redemption that accompanied the founding of the State of Israel and the reunification of Jerusalem.

This is the meaning of memory as a retrospective correction [tikkun]: when memory is built on a monument, a silent statue, is liable to be forgotten; when memory is connected to the present, to existence, to correction, the memory remains and it also generates its correction.

As memory is an experience, and not only mental awareness, it connects to the concrete, to objects, which arouse memory. Jewish tradition shaped the holidays so that they would recreate memory concretely and in a sensory way. We remember slavery and the exodus from Egypt on Seder night when we eat "Pesach, matza and maror," which in their taste and their symbolic significance illustrate the memory for us, and therefore "One cannot say this unless matzah and the bitter herb are

lying before you." Sitting in the temporary Sukkah illustrates the days of the travels in the wilderness when we left Egypt, the Hanukkah lights remind us of the menorah in the Temple in the days of the Maccabees, and fasting and sitting on the ground on Tisha Be'Av illustrate the sorrow of the destruction of the Temple. "For whenever I have spoken of him my thoughts would dwell on him still."

Memory that recreates focuses on the past and on the attempt to relive it in our awareness. Therefore, it is liable to exhaust the people remembering and it is difficult to hold on to it over the generations. Yehuda Amichai wrote a wonderful poem about this that begins with the words "Let the memorial hill remember instead of me, that's what it's here for. Let the park-in-memory-of remember..." Amichai describes the difficulty inherent in memorial ceremonies and objects that become a burden, and he ends with the request "let all of them remember so that I can rest" (from: "Behind all this some great happiness is hiding").

Indeed, there is a danger in this kind of memory – we tend to glorify and exalt the past and to forget the unpleasantness and pains that were our lot. Because of this we are liable to become engrossed with the past and run away from the present, and worse – to become engrossed with the trauma of the memory of the past in a way that will not enable us to experience the presence. This is the negative sense of nostalgia, becoming engrossed with memories and elevating them in a way that overshadows the present.

This danger has another aspect; sometimes we are slaves to the content and form of the patterns of memory that have been created in Jewish or Israeli tradition. Culture and tradition and determine for us what we remember and what we do not and what is the fitting way to remember. We have to understand that it is our responsibility

to reexamine these frameworks and this content, and not to accept the mountain of memory as something that is forced on us.

In order to overcome these dangers, we have to move on from reconstruction to correction.

'For we were strangers': Memory as correction and as a moral resource

Memory can bring with it a double correction – correction of the past and of the present. Sometimes, we want to rectify the trauma that an event in the past has created, by means of memory, and reverse the direction of the memory. Then the commemorative event becomes a tool for correction, and does not remain an imitation of the trauma, which establishes the memory as enslavement. Thus, the anger that accompanies the difficult memory becomes a therapeutic act.

Memory, both personal and national, is a resource for identity and belonging. The continuum of personal existence depends on memory – in which the path we have walked is embedded and where the signs for its continuation are also located.

Thus, for example, when we hold a memorial service or mark the anniversary of the death of a loved one, we remember their qualities and the happiness that they brought to our lives, but we also want to draw strength from that person's figure and from the stories about them into our lives in the present. The delicate transition from the sorrow and mourning that accompany the memory and the attempt to draw energy from the memory for the present and its correction is an exhausting journey. This change can be identified in the culture of commemoration in Israeli society. Memory and commemoration are changing from a monument, a commemorative statue or tombstone, frozen stones that stand in glory in their place, to festive events such as 'a race in memory of...' or

'a charitable endeavor in memory of'. No more standing in frozen silence opposite the memory, but an active, physical act that creates new energy. This is the deep expression of who the person we are remembering was in their short life.

This is the meaning of memory as a retrospective correction: when memory is built on a monument, a silent statue, it is liable to be forgotten; when the memory is connected to the present, to existence, to correction, the memory remains and it also generates its correction.

The perception of memory as correction for the present means channeling the energy of memory to "Tikkun Olam," that is to say, for moral benefit. This is what the Torah teaches us in many verses that mention the exodus from Egypt as a motive that commits us to moral behavior towards slaves and strangers. We, the people of Israel, were strangers and slaves in the land of Egypt and suffered from our enslavers and oppressors. Therefore, we enable slaves to rest on the Sabbath and behave with respect to strangers: "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt" (Exodus 22: 20).

Thus, the memory of the destruction of the Temple causes us to think about the reasons for the destruction. If gratuitous hatred is what caused the destruction of the Temple, we will add, as Rabbi Kook said, gratuitous love. So also, in our attitude to the Holocaust. We learn from the Holocaust our responsibility for the existence of the people of Israel as an independent nation that can defend itself. This is an initial and existential layer, on which we have to build, out of awareness of the Holocaust, the moral commitment towards those who today are in the situation we were in during the Holocaust; towards the persecuted, the refugees, those who are hated because of their race, the color of their skin, because of their culture and their religion.

Memory as a national, personal and identity resource

We do not know the future. What will happen to us personally? Will we continue to live together – as a family, a society, a people?

A society that conducts shared life – a family, a community, a nation – creates the shared past in its collective memory and passes it on to the future generations by means of the education and cultural systems and through family and national rituals. In this way memory becomes a means of creating a shared identity and the individual's feeling of belonging to the group.

Memory, both personal and national, is a resource for identity and belonging. The continuum of personal existence depends on memory – in which the path we have walked is embedded and in which the signs for its continuation are also located. My personal identity depends on this continuum that memory gives me. Our personal past experience is very important for making decisions about the present and future. A society that conducts shared life – a family, a community, a nation – creates the shared past in its collective memory and passes it on to the future generations by means of the education and cultural systems and through family and national rituals. In this way memory becomes a means of creating a shared identity and the individual's feeling of belonging to the group. The past, although it has already happened, is not frozen; it too can be molded by the present. We must not agree blindly to the way and content in which the past is molded. However, unlike the future, which is completely unknown, the past is something that can be discussed and maybe even agreed on, thus creating a community and national identity and partnership.

Here too there is a danger. When the community and national identity is built only on the past, and particularly when it is built on a trauma from the

past, we are liable to become enslaved by the past. Rabbi Soloveitchik described this as the transition from a 'covenant of fate' to a 'covenant of destiny'; his student David Hartman wrote an article the title of which is 'Auschwitz or Sinai?' There is tension between memory as a resource for identity and as a tool for moral correction. The question that needs to be thought about is whether memory requires of us, demands of us anything, or whether it only gives us a privilege, a right? In order for memory to cause correction it has to demand of us, the people who remember, in the present, to be better.

This therefore is the path of memory. It begins with an experience of reconstruction, which wants to return to the past and feel it. From here the path descends and ascends in the valley and mountain of memory and aspires to rectify the traumas of the past and rise to a better future. The path encircles the circles of identity and personal and national belonging and brings us to the spaces of activity and creation in which we build our lives as individuals and as a public.

Appendix A: Memory as Reconstruction

o Remember what Amalek did to you

Remember what Amalek did to you on your journey after you left Egypt. How, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear. Therefore, when the Lord your God grants you safety from all your enemies around you, in the land that the Lord your God is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!

Deuteronomy, chapter 25, verses 17–19.

- Try to find out: What is the event described here?

(To the counselor: these verses relate, apparently, to the incident described in Exodus about Amalek fighting against the people of Israel at Rephidim: 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 God in my hand." Joshua did as Moses told him and fought with Amalek, while Moses and Hur went up to the top of the hill. Then, whenever Moses held up his hand, Israel prevailed; but whenever he let down his hand, Amalek prevailed... And Joshua overwhelmed the people of Amalek with the sword.

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!" And Moses built an altar and named it Adonai-nissi. He said, "It means, 'Hand

upon the throne of the Lord!' The Lord will be at war against Amalek throughout the ages."

Exodus, chapter 17, verses 8–16

- Why in your opinion do we have to remember what Amalek did?
- What is the importance of memory here? Why was a commandment to remember necessary? How does this memory influence the Jews' self-perception?
- \What is special about the story of Amalek? Why is it necessarily to remember him specifically?
- What is the significance of this commandment?
- Why do we have to remember specifically the actions of Amalek and not for example the actions of Egypt? What is the power of the Jewish memory, and what awareness does it create in Jewish culture?
- In your opinion, is Amalek a specific case or a representation of everyone who has attacked Israel throughout the generations?
- o **"In each generation a person must see himself as if he has left Egypt"** (Mishna, Pesachim, Chapter 5, Mishna 10):
 - Why must a person regard himself as if he has left Egypt?
 - Look up the following sources in Deuteronomy. What do the Scriptures want people to do (rituals, objects) in order to remember the exodus from Egypt? How do you remember the exodus from Egypt until this day? Why is it necessary to connect the memory to concrete things?

- **Exodus 13: 3:** And Moses said to the people, Remember this day, on which you went free from Egypt, the house of bondage, how the Lord freed you from it with a mighty hand: no leavened bread shall be eaten... And you shall explain to your son on that day, 'It is because of what the Lord did for me when I went free from Egypt.' And this shall serve you as a sign on your hand and as a reminder on your forehead – in order that the teaching of the Lord may be in your mouth – that with a mighty hand the Lord freed you from Egypt. You shall keep this institution at its set time from year to year.
- **Deuteronomy 24: 17:** You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. Remember that you were a slave in Egypt and that the Lord your God redeemed you from there; therefore do I enjoin you to observe this commandment.
- **Deuteronomy 16: 9:** You shall count off seven weeks; start to count the seven weeks when the sickle is first put to the standing grain. Then you shall observe the Feast of Weeks for the Lord your God, offering your freewill contribution according as the Lord your God has blessed you. You shall rejoice before the Lord your God with your son and daughter, your male and female slave, the Levite in your communities, and the stranger, the fatherless, and the widow in your midst, at the place where the Lord your God will choose to establish His name. Bear in mind that you were slaves in Egypt and take care to obey these laws.
- **Deuteronomy 5:12:** Observe the sabbath day and keep it holy, as the Lord your God has commanded you. Six days you shall labor and do all your work but the seventh day is a sabbath of the Lord your God; you shall not do any work – you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the sabbath day.
- Why do we have a need, as a people (or at least – why does the book of Deuteronomy describe such a need to the people) to raise memories that are focused on the past, revive them in the present awareness and again feel the elation as if God took us out of Egypt on this night? What does the re-enactment serve?
- **Truly, Ephraim is a dear son to Me, A child that is dandled! Whenever I have spoken about him, My thoughts would dwell on him still. That is why My heart yearns for him; I will receive him back in love – declares the Lord"** (Jeremiah 31, 20).
- Background – the verse is taken from the prophet Jeremiah's prophecies of

consolation about the fate of all the tribes of Israel (the name "Ephraim" as an expression of all the tribes of Israel), in which the return of Israel to its land is an essential component. The relationship between God as a father, who remembers his eldest son Ephraim, his pampered child, and constantly talks about him, is described here. The return of the tribes of Israel to their land is very desirable in the view of God, and therefore "My heart yearns for him," and certainly "I will receive him back in love." This verse is inscribed repeatedly in military cemeteries among the different plots and monuments. "Whenever I have spoken about him, My thoughts would dwell on him still..."

- What is the practice of remembering described here?
- Below are two references to the need to remember through discourse, through mentioning:
 - The earlier ones are not remembered; so too those that will occur later will no more be remembered than those that will occur at the very end. (Ecclesiastes 1: 11)
- Things we have heard and known, that our fathers have told us, we will not withhold them from their children, telling the coming generations the praises of the Lord and His might, and the wonder He performed. He established a decree in Jacob, ordained a teaching in Israel, charging our fathers to make them known to their children that a future generation might know – children yet to be born – and in turn tell their children that they might put their confidence in God, and not forget God's great deeds, but observe His commandments. (Psalms 78: 3–7)
- What is the difference between the approaches? Are transferring information and discourse strictly intellectual activities, or do they have another value? What is that value? What is its purpose?
- Why in your opinion is the verse in Jeremiah so widely used in commemoration of the IDF fallen and victims of terror attacks in Israel?

Appendix B: Memory as correction and as a moral resource

Haim (Dicky) Lexburger

Haim, who was known to everyone as Dicky, was born in Berlin in 1920. He followed in the footsteps of his elder brother Tita and joined the Habonim youth movement and at the age of 14 he made aliyah and studied at the Ben Shemen agricultural school.

When he finished his studies, he went to Kibbutz Givat Brenner and worked as a cart driver. In 1941 he enlisted in the Palmach and when the Arab Platoon was organized, he was transferred to it. There in the woods of Mishmar Haemek he met his commander Shimon Avidan, who later was also the commander of the Givati Brigade in the War of Independence. Dicky was among the combatants who were sent to fight with the Jewish Brigade in Italy against the Germans in the Second World War.

When he returned to Israel and to Givat Brenner he made preparations in the kibbutz for the approaching war.

Dicky married Tzipora and at the end of 1947 their daughter Ada was born.

In the War of Independence Dicky was the company commander of the 16–18 year old combatants who were recruited from their studies in high school and after a short training were sent to the front in the Negev. The poet Yehuda Amichai was his loyal assistant.

In a lull in the fighting, he traveled north through the Egyptian lines and reached Givat Brenner to see his daughter Ada for the first time and then hurried back to his soldiers in the south. That week he set out at the head of his men for a campaign against the Egyptians at Huleikat (Heletz), where he and his soldiers all fell in battle. The mass grave was only discovered a few weeks later, and they were brought to burial in Kfar Warburg. The story of the unit and the last battle were told by Yehuda Amichai in his book *In This Terrible Wind*.

The figure of Dicky as a man and a commander greatly influenced the writing of Yehuda Amichai, his deputy and comrade, and accompanied him throughout his entire life.

Huleikat – The Third Poem About Dicky

In these hills even the oil rigs
are already a memory. Here **Dicky** fell
who was four years older than I and like a
father to me
in times of anguish. Now that I'm older than
him by forty years, I remember him like
a young son
and I an old grieving father.

And you who remember only a face,
don't forget the outstretched hands
and the legs that run so easily
and the words.

Remember that even the road to terrible
battles
always passes by gardens and windows
and children playing and a barking dog.

Remember the fruit that fell and remind it
of the leaves and the branch,
remind the hard thorns
that they were soft and green in springtime,
and don't forget that the fist too,
was once the palm of an open hand and
fingers.

Translated by Chana Bloch and Stephen
Mitchell

חוליקת - השיר השלישי על דיקי

בגבעות האלה אפילו מגדלי קדוח הנפט
הם כבר זכרון. כאן נפל **דיקי**
שהיה גדול ממני בארבע שנים והיה לי כאב
בעת צרה ומצוקה. עכשו אני גדול ממנו
בארבעים שנה ואני זוכר אותך
כמו בן צעיר ואני אב זקן ואבל.

ואתם שזוכרים רק פנים,
אל תשכחו את הידיים המושטות
ואת הרגלים הרצות בקלות
ואת המלים

זכרו שגם היציאה לקרבות הנוראים
עוברת תמיד דרך גנים וחלונות
וילדים משחקים וכלב נובח

זכרו והזכירו לפרי שנשר
את העלים ואת הענף,
הזכירו לקוצים הקשים
שהיו רכים באביב,
ואל תשכחו שגם האגרוף
היה פעם יד פתוחה ואצבעות

Friendship: The poem most identified in the eyes of the Israeli public with Memorial Day is Friendship, written by Haim Gouri. The poem was written after the War of Independence, and it combines "many who are no longer among us" and "we'll remember them all," and the uniting factor is friendship and comradeship.

The friendship

An autumn night descends on the Negev
And gently, gently lights up the stars
While the wind blows on the threshold
Clouds go on their way.
Already a year, and we almost didn't notice
How the time has passed in our fields
Already a year, and few of us remain
So many are no longer among us.
But we'll remember them all
The elegant, the handsome
Because friendship like this will never
Permit our hearts to forget
Love sanctified with blood
will once more bloom among us
Friendship, we bear you with no words
Gray, stubborn and silent
Of the nights of great terror
You remained bright and lit
Friendship, as did all your youths
Again in your name we will smile and go
foreword
Because friends that have fallen on their
swords
Left your life as a monument
And we'll remember them all...

הרעות

על הנגב יורד ליל הסתיו
ומצית כוכבים חרש חרש
עת הרוח עובר על הסף
עננים מהלכים על הדרך.
כבר שנה לא הרגשנו כמעט
איך עברו הזמנים בשדותינו
כבר שנה ונותרנו מעט
מה רבים שאינם כבר בינינו.
אך נזכור את כולם
את יפי הבלורית והתואר
כי רעות שכזאת לעולם
לא תיתן את ליבנו לשכוח
אהבה מקודשת בדם
את תשובי בינינו לפרוח.
הרעות נשאנוך בלי מילים
אפורה עקשנית ושותקת
מלילות האימה הגדולים
את נותרת בהירה ודולקת.
הרעות כנערייך כולם
שוב בשמך נחייך ונלכה
כי רעים שנפלו על חרבם
את חייך הותירו לזכר.
ונזכור את כולם...

Deuteronomy 24: 17

You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. Remember that you were a slave in Egypt and that the Lord your God redeemed you from there; therefore do I enjoin you to observe this commandment.

"On Passover every Jew is obligated to ask himself: When was I born? Where was I born? What historical memory do I carry with me? I look at my identity card and read the invisible script: "My parents were born as slaves in Egypt, when Pharaoh ordered the first genocide in history." I too was there.

(Yitzhak Tabenkin)

"To us, recollection is a holy act; we sanctify the present by remembering the past. To us Jews, the essence of faith is memory. To believe is to remember. Jewish memory has not become a collection of frozen remains, its vitality is retained in the strength of hope and the imagination, which have surpassed the borders of faith. What appears unbelievable, has become a clear conclusion"

(A. J. Heschel)

The past is not a jewel
sealed up in a crystal box.
It is also not
a snake in a jar of alcohol –
the past sways

הַעֲבֹר אֵינָנו תְּכַשִּׁיט
חַתוּם בְּתוֹךְ הַקֶּפֶסָה שֶׁל בְּדֹלֶחַ
גַּם אֵינָנו
נֶחֱשׁ בְּתוֹךְ צְנִצְנֵת שֶׁל כֹּהֵל –
הַעֲבֹר מִתְנוּעֵעַ
בְּתוֹךְ הַהֲוָה.... (זלדה)

Appendix C: Memory as identity resource

"Being a Jew means taking part in a community in which the past is a crucial element in its foundation. Jewish identity, culture, and awareness (...) have historical depth the beginnings of which are in the distant past. A Jew is a member of a historical community. Being an Israeli means belonging to a community that is defined by the present in a given place – Israel. Israeliness is defined mainly by place; its temporal depth is thin. In historical terms, Israeli time is in its infancy. Jewish time and Israeli time seem unsynchronized. The decisive weight in Jewish existence is in the tradition of the past that bears the fullness of Jewish existence. In contrast, Israeli time is the present and it faces the future..." (Avi Sagi and Yedidia Stern)

"A process of remembering opens the door to a reexamination of the past, and therefore to the possibility of a different view of the future. The tendency not to remember mistakes and failures (apart from other people's mistakes, of course) causes us to perpetuate our existing path. Only a reexamination of the things that have escaped our memory, of things that we don't want to remember, enables us to truly open another door and to choose a different path. (Rabbi Adin Even Yisrael, The Life of a Year)

People are endowed with two faculties: memory

and forgetfulness. We cannot live without both. Were only memory to exist, then we would be crushed under its burden. We would become slaves to our memories, to our ancestors. Our physiognomy would then be a mere copy of preceding generations. And were we ruled entirely by forgetfulness, what place would there be for culture, science, self-consciousness, spiritual life? ... A renewing and creative generation does not throw the cultural heritage of ages into the dustbin. It examines and scrutinizes, accepts and rejects. At times it may keep and add to an accepted tradition. At times it descends into ruined grottoes to excavate and remove the dust from that which had lain in forgetfulness, in order to resuscitate old traditions which have the power to stimulate the spirit of the generation of renewal. (Berl Katzenelson, 1935)

The world is full of remembering and forgetting
like sea and dry land. Sometimes memory
is the solid ground we stand on,
sometimes memory is the sea that covers all
things
like the Flood. And forgetting is the dry land
that saves, like Ararat

(Yehuda Amichai, translated by Chana Bloch
and Chana Kronfeld)

Let the memorial hill remember instead of
me,
that's what it's here for. Let the park-in-
memory-of remember...

let the street that's-named-for remember,
let the well-known building remember,
let the synagogue that's named after God
remember,
let the rolling Torah scroll remember, let the
prayer,
for the memory of the dead remember. Let
the flags remember,
those multicolored shrouds of history: the
bodies they wrapped

have long since turned to dust. Let the dust
remember.

Let the dung remember at the gate. Let the
afterbirth remember.

Let the beasts of the field and birds of the
heavens eat and remember.

Let all of them remember so that I can rest.
(Yehuda Amichai, translated by Chana Bloch
and Stephen Mitchell)

עולם מלא זכירה ושכחה,
כמו ים ויבשה, לפעמים הזיכרון
הוא היבשה המוצקת והקיימת
ולפעמים הזיכרון הוא הים שמכסה הכול
כמו במבול, והשכחה היא יבשה מצילה כמו אררט
(יהודה עמיחי)

שהר הזכרון יזכר במקומי,
זה תפקידו. שהגן לזכר יזכר,
שהרחוב על שם יזכר,
שהבנין הידוע יזכר,
שבית התפלה על שם אלהים יזכר,
שספר התורה המתנגלגל יזכר,
שהזכר יזכר. שהדגלים יזכרו,
התכריכים הצבעוניים של ההיסטוריה, אשר
הגופים שעטפו הפכו אבק. שהאבק יזכר.
שהאשפה תזכר בשער. שהשליה תזכר.
שחית השדה ועוף השמים יאכלו ויזכרו,
שכלם יזכרו. כדי שאוכל לנוח.
(יהודה עמיחי)

Hard life with memory

I'm a poor audience for my memory.
She wants me to attend her voice nonstop,
but I fidget, fuss,
listen and don't,
step out, come back, then leave again.

She wants all my time and attention.
She's got no problem when I sleep.
The day's a different matter, which upsets her.

She thrusts old letters, snapshots at me
eagerly,
stirs up events both important and un-,
turns my eyes to overlooked views,
peoples them with my dead.

In her stories I'm always younger.
Which is nice, but why always the same story.
Every mirror holds different news for me.

She gets angry when I shrug my shoulders.
And takes revenge by hauling out old errors,
weighty, but easily forgotten.
Looks into my eyes, checks my reaction.
Then comforts me, it could be worse.

She wants me to live only for her and with her.
Ideally in a dark, locked room,
but my plans still feature today's sun,
clouds in progress, ongoing roads.

At times I get fed up with her.
I suggest a separation. From now to eternity.
Then she smiles at me with pity,
since she knows it would be the end of me
too.

Wisława Szymborska, translated from Polish
by Clare Cavanagh and Stanislaw Baranczak

חיים קשים עם הזיכרון

אני קהל גרוע של הזיכרון שלי.
הוא רוצה שאקשיב לקולו בלי הפוגה,
ואלו אני מתרוצצת, מכעכעת,
שומעת-לא-שומעת,
יוצאת, חוזרת, יוצאת שוב.

הוא רוצה למשך עד תם את תשומת לבי וזמני.
בשנתי, הדבר עולה בידי בקלות.
ביום, פעם כך ופעם אחרת ועל זאת הוא מתרעם.

הוא שם לנגד עיני בהתמדה מכתבים ישנים, תצלומים,
נוגע באירועים חשובים ולא חשובים,
משיב את המבט אל מראות שהחמיצו,
מאכלס אותם במתים שלי.

בסיפוריו אני תמיד צעירה יותר.
זה נעים, אבל לשם מה בלי הרף חוט השני הזה.
לכל ראי חדשות אחרות בשבילי.

הוא כועס כשאני מושכת בכתפי.
אז הוא חושף בנוקמנות את שגיאותיי כולן,
הקשות, אחר-כך את הללו שגשכחו קלות.
מביט בעיני, מחכה לשמוע מה אני אומרת על זה.
לבסוף מנחם, שיכול היה להיות גרוע יותר.

הוא רוצה שמכאן ולהבא אחיה רק למענו ואתו.
הכי טוב בחדר חשוך, סגור.
ואלו בתכניות שלי כל הזמן שמש ההווה,
עננים אקטואליים, דרכים עכשוויות.

לעתים די לי והותר בחברתו.
אני מציעה להיפרד, מעתה ועד עולם.
אז הוא מחייך בחמלה,
מפני שהוא יודע כי זה יהיה גם גזר-דיני.

-ויסלבה שימבורסקה, בתרגום דוד וינפלד-

Yudka roused himself. "I wish to announce," he said in a low voice, "that I object to Jewish history... If it were up to me, I wouldn't allow our children to be taught Jewish history at all. Why on earth should we teach them about the disgraceful life led by their ancestors? I'd simply say to them, 'Look boys

and girls, we don't have any history. We haven't had one since the day we were driven into exile. Class dismissed. You can go outside now and play...'" (Haim Hazaz, The Sermon, translated by Hillel Halkin)

Forgetting/alienation