

1. Anne Schwenkenbecher, *Collateral Damage and the Principle of Due Care*, Journal of Military Ethics 13:1 (2014)
It is important to mention that the term 'collateral damage' has been justifiably criticised for its euphemism and a certain belittlement (see e.g. Coady 2008:133). Admittedly, it seems to palliate the suffering related to it, and makes one forget that what it actually refers to are humans, mostly innocents, who are being harmed or even killed in an armed conflict. However, for the sake of clarity I will use this term here nevertheless.

Amalek

2. Exodus 17:8

And Amalek came, and they battled Israel in Rephidim.

3. Deuteronomy 25:17-18

Remember what Amalek did to you on the road, when you left Egypt. He happened upon you on the way, and he attacked those of you at the back, the weak behind you, and you were tired and exhausted, and he did not fear Gd.

4. Samuel I 15:9

And Saul and the nation had mercy upon Agag.

5. Samuel I 30:1-3

And when David and his men came to Tziklag on the third day, Amalek had ventured into the Negev, to Tziklag, and they had struck Tziklag, and they had burned it in fire. And they had captured the women, from young to old. They had not killed any man [for the men were with David]. They had led them away, and gone on their way. And David and his men came to the city and it was burned in fire, and their wives, sons and daughters were taken captive.

6. Genesis 36:12

And Timna was a concubine to Elifaz, son of Esav, and to Elifaz she birthed Amalek...

7. Rabbi Joseph Dov Soloveitchik, *Fate and Destiny*, footnote 25

If any people seeks to destroy us, we are commanded to do battle against it when it rises up against us, and this battle of ours is an obligatory war on the basis of the verse from Exodus (17:16), "The Lord will have war with Amalek from generation to generation."

8. Commentary of Rabbi Abraham Ibn Ezra to Exodus 17:14

Because he angered Gd, for the leaders of Edom were terrified of Gd because of the signs He had performed in Egypt and at the sea, and so were Moab and Philistia. Amalek heard of the might that Gd had performed for His nation, Israel, and he came from afar to battle Israel, and he did not fear Gd.

9. Rabbi Moshe Sternbuch, *Teshuvot v'Hanhagot* 2:344

The main impurity of Amalek is "happened upon you", that all is happenstance. Even after the open miracles and wonders of the exodus from Egypt, they came, as sorcerers, claiming that all was a lie and happenstance.

10. Rabbi Aharon Lichtenstein, *Developing a Torah Personality*,

<http://vbm-torah.org/archive/develop/06develop.htm>

What makes this problem more acute is the fact that it arises particularly in individuals who are morally and spiritually sensitive. Those who are relatively coarse are not concerned with these issues. Who is troubled by the command to wipe out Amalek? Those people who have succeeded in developing the kind of moral sensitivity that is important to us.

Death of Civilians

11. Rabbi Howard Jachter, *Halachic Perspectives on Civilian Casualties*,
http://koltorah.org/ravj/Halachic_Perspectives_on_Civilian_Casualties_1.html

12. Genesis 34:25

And the two sons of Jacob, Simon and Levi, brothers of Dinah, took up their swords and came to the unaware city, and killed every male.

13. Samuel I 15:6

And Saul told the Kenites, "Go, leave, descend from among Amalek, lest I destroy you with him. You were generous with all Israel when they ascended from Egypt." And the Kenites left from among Amalek.

Approach 1: The guilt of the community

14. Maimonides, *Laws of Kings and their Wars* 9:14

They are obligated to establish judges in every place to judge these six commands and instruct the nation... and this is why all of the members of Shechem were liable for death. Shechem stole, and they saw and knew and did not judge him.

15. Rabbi Shaul Yisraeli, *Amud haYemini* 16:2:end

There are insufficient grounds to permit action against a community that refuses to fulfill its obligation and eliminate murderers from their midst, so long as they may have the excuse of fear, pressure and the like.

Approach 2: This is the meaning of war

16. Rabbi Yehudah Loeb (Maharal), *Gur Aryeh* to Genesis 34:13

Deuteronomy 20:10 says, "you shall call to it for peace", but that is where they have not acted upon Israel. Where they have acted toward Israel, such as here [Shechem] where they had broken forth, doing this repellent thing, then even though only one of them had done it, since they had attacked first, Israel was permitted to respond. So, too, for all wars... since there were those among the nation who had harmed them, they were permitted to go to war against them...

Approach 3: Self-defense

17. Rabbi Avraham Shapira, *War and Ethics*, *Techumin* 4, pg. 182

When there is no substantive risk to our soldiers, there is no permission to strike lives or property. However, when there is a discernible risk, one must remember that it is not only a matter of weighing one unit opposite a civilian population on the scale. The loss of one unit, or part of it, can affect the entire battle...

18. Rabbi Aharon Lichtenstein, *Ethics and War*, *Techumin* 4, pg. 185

The price [of war] is also paid by the enemy, who is also graced with the Divine image, and one should grieve whenever Gd's creations drown in the sea. On this point, the issue of quantity is meaningful, and one certainly must weigh the justifications for harming many in order to save an individual.