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Parshat Ki Teitzei

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HIDE AND NO SEEK

By Rabbi Mordechai Kamenetzky

This week's parsha is replete with a potpourri of commandments, all-encompassing both negative and positive directives that affect our dealings with fellow humans as well as our Creator.

Among the directives is the mitzvah of hashavas aveidah, returning the lost items of your fellow Jew. "You shall not see the ox of your brother or his sheep or goat cast off, and hide yourself from them; you shall surely return them to your brother. If your brother is not near you and you do not know him, then gather it inside your house, and it shall remain with you until your brother inquires after it, and you return it to him. So shall you do for his donkey, so shall you do for his garment, and so shall you do for any lost article of your brother that may become lost from him and you find it; you will not be able to hide yourself" (Deuteronomy 22:1-3).

The Talmud spends a great amount of time and effort detailing this mitzvah in the second chapter of Tractate Bava Metziah. But the last few words of the commandment needs clarification.

The Torah tells us to return lost items and not to shirk our responsibility. But it does not tell us you are not allowed to hide, rather it tells us, "lo suuchal, you will not be able to hide." Why not? Who is stopping you? Surely Hashem does not intervene in our free choice to shun our responsibilities?

The Chofetz Chaim travelled across Poland to distribute his works. Throughout his travels, he came across a variety of characters and experienced many incidents that he retold in his many lectures on Lashon Harah, and fear of Heaven. He recounted that once he was going in a wagon, when the driver saw an orchard with delicious fruit trees. The driver turned to his passenger and schemed. Listen, my friend. I am making a short detour. I am going into the field to help myself to some of that fruit. If anybody is watching me, let me know immediately. I don't want to get in trouble here!" The man parked the wagon on the side of the road and stealthily moved toward the orchard with a small sack in his hand. He was about to fill it with the fine, pilfered fruit when the Chofetz Chaim shouted from the wagon, "Someone is watching!" The man quickly ran back to the carriage and meandered around as if he were just taking a rest. A few moments later, he snuck back into the orchard, and slowly made his way toward the fruit-laden trees. Once again, as he was about to snatch the fruit off the tree, he heard the old man shout! They're watching! They're watching! This time the man dropped his sack and looked all around. He saw no one. Hands on his hips, he approached the wagon. "I don't see anyone! Who's watching?" he demanded. The Chofetz Chaim, shrugged, smiled, and rolled his eyes heavenward as he pointed his finger upwards. "He is!" he replied.

As the saying goes, "you can run, but you can't hide." The Torah is telling you more than dos or don'ts. It is telling you what you can do, and what is virtually impossible for you to do. When you want to look away, and make it appear as if you do not see, the Torah, in addition to a prohibition, reminds him of the simple fact. Not only are you prohibited from making it appear as if you did not see, but in fact, "you cannot hide! You cannot look away." We sometimes forget that Hashem is everywhere and his vision is ever peripheral. We think He is focused on one place and is not interested in the tiny details of a man and a lost object.

Such thinking is as silly as the story of the kids at a Bar-Mitzvah, when the rabbi stacked a bunch of apples on one end of a table with a sign saying, "Take only one apple please G-d is watching." On the other end of the table was a pile of cookies where a friend of the bar-mitzvah boy had placed a sign on saying, "Take all the cookies you want – God is watching the apples."

When it comes to involving ourselves in communal responsibilities whether it is returning lost souls or lost items, we may try to appear as if we do not know what is happening around us. We may act lost ourselves. But we are hiding from no one. Because if we play the fool, "the only thing we have to fool is fool ourselves."

War and Peace

by Rabbi Ari Kahn

From a moral perspective, one of the most difficult laws in the Torah is the law of the captive wife. Matrimony by force with any woman, and even more so with a member of an enemy nation who is plucked from the battlefield, shocks our sensibilities on so many levels. And lest we consider this an instance of modern sensibilities taking offense with the mores of ancient society, we should note that the Talmud deemed this law "a concession to the evil inclination."¹ For thousands of years, Jewish ethicists and religious leaders have been troubled by the fact that the Torah allows this seemingly-antinomian "concession." The consensus among rabbinic comments on this law is that its purpose is to forestall the type of behavior that is an all-too-common aspect of warfare, even today: "Taking" women in battle proffers upon them all the rights and privileges of a wife. Women captives may not be abused; there can be no "heat of the battle" excuses for soldiers' bad behavior.

Even if this is so, we might ask an additional question: How can a vanquished enemy become a spouse? How can a member of a foreign nation suddenly appear to be "marriage material?" War has an ideological component; how does romance spring up between a person who is willing to risk their life to protect the ideals for which the nation has gone to war, and a member of the enemy camp?

A law that is taught in the preceding parashah, Shoftim, may have far reaching ramifications for our present inquiry: Before engaging in battle, the Israelite army must first attempt to achieve peace: "When you approach a city to wage war against it, you must propose a peaceful settlement."² If possible, war is to be avoided; yesterday's enemy may be tomorrow's partner.

Perhaps these overtures of peace impact the mindset of the men who go into battle: Rather than suffering from the tunnel vision that often besets people in wartime, they no longer see the enemy in absolute terms. When a non-violent resolution is the first option, absolute annihilation is not the only end-game in town. The Torah seems to be encouraging us - even in times of conflict - not to think in absolutes, in black and white categories.

On the other hand, the Torah does not place pacifism as a virtue above all else. In order to achieve a non-military resolution, an understanding must be achieved: The enemy must accept the right of the Jewish People to the Land of Israel, must accept Jewish sovereignty over their land, in addition to accepting the basic morality encapsulated in the Seven Noachide laws. If these conditions are not met, we must fight - secure in the knowledge that we have done everything possible to avoid bloodshed without compromising the moral integrity of our homeland.

With this in mind, we gain new insight into another law that appears at the end of this week's parashah - a law that has been the cause of much debate and soul searching: The commandment to destroy Amalek.³

There is some debate as to whether this law is absolute, whether the commandment to annihilate Amalek⁴ regards each and every member of the nation, or, alternatively, if the commandment pertains only to the king and other leaders of the Amalekite nation.⁵ In either case, though, the commandment to expunge Amalek should be reconsidered in light of the requirement to extend a hand in peace before going to war.

According to some rabbinic authorities, the commandment to invite our enemies to make peace pertains only to "permissible wars," those waged for purposes of territorial or economic expansion; no such requirement exists regarding "obligatory" or existential wars.⁶ Other authorities, though, regard the obligation to invite the enemy to engage in peaceful, non-violent conflict resolution as an obligation in respect to all wars.⁷ Rambam⁸ goes even further, and qualifies the battle against Amalek as one that is waged only when a peaceful solution cannot be achieved. In the Jewish tradition, Amalek represents the epitome of evil - and even in this case, Rambam's understanding is that the Torah legislates eradication of the evil but not the eradication of evil-doers. A fascinating dialectic emerges: We are commanded to eradicate evil from the world by stamping out evil ideologies and practices, but at the same time we must do our utmost to save the people who are currently engaged in these behaviors and beliefs. We are to hate evil, but we must not see it as absolute, or as an all-consuming and defining trait of individuals or peoples - even our enemies.

This underlying approach helps us understand the complexities with which the Jewish warrior must contend as he prepares for battle: The emotional and spiritual dialectic created by Torah law informs our approach to other nations and religions, be they friend or foe. And if today's enemy can undergo the requisite ideological metamorphosis that allows him or her to become tomorrow's ally, the leap to becoming "marriage material" may be far shorter than it first seemed. A battle that began with the possibility of peace, may give rise to emotions based on the potential for camaraderie, friendship, and even possibly love.

As Long as It Takes

By Rabbi Label Lam

When a man takes a new wife, he shall not go out in the army, nor shall he be subjected to anything associated with it. He shall remain free for (BAISO) his home for one year and delight his wife, whom he has taken. (Devarim 24:5)

He shall remain [free] for his home: Heb. **לְבַיִת**, lit. “for his house,” also for his house...he does not move from his home for the needs of war. – Rashi

and delight: “He shall delight his wife” – Rashi

Here we have a very sweet and sensitive Mitzvah regarding a husband and wife. A man is exempt from the army or any public service for a year after being newly married. The reason for this Mitzvah is quite obvious. It takes a while for a husband and wife to get to know each other and form a lasting bond. That is the goal of marriage as stated in the very beginning of the Torah, by Adam and Chava, “Therefore a man should abandon his mother and father and cleave to his wife and they should become one flesh.” (Breishis 2:24) This takes time! How much time? The Torah state, one year. Is that an exact number? Is that the precise time!

Again, this Mitzvah highlights the importance of Shalom Bayis in building a family. Reb Wolbe, in his Kuntres Chassanim asked a group of would-be grooms, young men about to be married, what the foundation of their relationship will be and almost all universally answered, “Love and Understanding”. He corrected them. They do not yet love or understand each other. They are just getting to know one another and as Reb Dessler says, “We don’t give to the ones we love as much as we love the ones to whom we give.” Love is a product of giving! Love and understanding are wonderful goals but not as a foundation. Perhaps, patience and communication would be a more “delightful”-happier basis.

It is also worth noting that the Torah here refers to the BAYIS, the house in reference to his wife. One sage said, “I never called my wife my wife but rather my BAYIS!” What did he mean by this? I went to visit a married friend of mine when I was yet single. He had a sad look on his face.

I asked him what’s wrong and he told me that his wife went to Toronto with the kids for a week. My reaction was, “Let’s order some pizza!” He continued gloomily, and I didn’t understand it until I too was married, “It’s not a home without her. It’s just a house!” Although the letter BAIS looks somewhat like a house and the word BAYIS means house, it is really something more and deeper than that. As a prefix BAIS means “in” or “for” (purpose). The first time the word BAIS is used in Chumash, it is employed to describe the pitch and tar Noach put on the inside and outside of the ark to protect it from the hot waters of the great flood, “M’**BAYIS** UBa’**Chutz**”. BAIS means the inside. The wife is the internality of the home, the essence. She makes it a home and not a house. A house can be constructed quickly depending on how quickly the builders work but how long does it take to make a home?

A friend of mine asked me to share this story to teach others so they would not make the same terrible mistake he did. He was married a little more than a year before me. He was dutifully available the whole first year of marriage, never going out to pray without permission, staying home every night, talking and playing scrabble. When the sun set on the 365th night, when according to all the opinions, the year was up, he stood by the door and announced to his bride, “I am going out now and I don’t have to tell you where I am going and when I am coming home!” He went out to Daven Maariv and spoke with some friends for a while afterwards before returning home. When he came back home, his wife was surrounded by a puddle of tears. She was crying inconsolably, “You didn’t want to be here the whole year!” He tried his best to convince her that he was just making a joke but to no avail. He called up his Rebbe to find out what to do and the Rebbe told him, “You have to do Shana Rishona, the first year again!” He got left back in Shana Rishona! No joke!

How long does it take to make a home? A year, two years? It seems it’s not about the quantity of time, which is just the means to the end, but the quality of relationship, that is the ultimate goal. The answer is, “As long as it takes!”

“If you go out to war against your enemies, and Hashem, your G-d, will deliver him into your hands, and you take his captives” (21:10)

The Mincha Belula comments: The Torah stresses the fact that it is Hashem who will give the enemies into the hands of the Jewish people. It is important to recognize that our success in all our endeavors, including wars, comes from Hashem’s guidance.

“If a man will have a wayward and rebellious son, who does not hearken to the voice of his father and the voice of his mother, and they discipline him, but he does not hearken to them” (21:18)

Why does the Torah repeat that he did not listen to “the voice of his father and the voice of his mother”? R’ Dovid Feinstein explains that when a child hears two different voices from his father and mother, things are liable to go wrong. Parents must be united with one voice and be on the same page in their approach to dealing with the child. This is the proper attitude for good chinuch. Even though the parents later tell the judges that their son “does not listen to our voice,” with a unified message, by then it is already too late. Once the child sees conflicting attitudes from his parents the damage has been done.

“You may give interest to a gentile, but to your brother you shall not give interest, in order that Hashem, your G-d, shall bless you in all of your endeavors on the land that you are coming to possess” (23:21)

The Torah contrasts the gentile with “your brother.” All Jews must be viewed as our brothers related to us by blood. Just as one would not insist on charging interest when lending to his brother, he must not do so to all Jews, who are also his brothers. If we treat fellow Jews as brothers, then this prohibition will not be a challenge. Because of our brotherly feelings, we will naturally not even entertain thoughts of charging interest.

“If a man marries a woman and lives with her, and it will be that she will not find favor in his eyes, for he found in her a matter of immorality, and he wrote her a bill of divorce and presented it into her hand, and sent her from his house” (24:1)

The Torah provides three legal ways in which one can marry a wife: giving money or something of value, writing a document, or engaging in marital relations. This posuk is the source for the latter method of acquisition. Rabbi Yissocher Frand asks: Why does the Torah continue with the laws of divorce in connection with this type of acquisition? Furthermore, why is the Torah so explicit here when it usually attempts to refer to such matters in a subtle way? He answers that when marriage is based on what each partner can get and on fulfilling personal needs and desires, that is a textbook case for divorce. Rabbi Dr. Abraham Twerski writes, “Marriage is not ‘me’ but ‘we.’” The relationship is meant to be a mutually beneficial and when each gives to the other it creates the harmony and love that characterize a good marriage. The Torah feels it important enough to make this point loud and clear that it uses such open language. Rabbi Twerski writes further that most of the brachot are about the choson and the kallah, but what is the message of, “that all was created for His glory”? How does that relate to a wedding? In truth, this blessing contains a message that can make or break a marriage. If the couple realizes that everything was created for Hashem’s glory, including marriage, they will succeed, because this outlook will sustain their marriage and guide them. But if they think that everything is about them, then they will not succeed. Hashem’s honor is increased when we emulate His ways. We know that Hashem is described as compassionate and kind and giving. We should imitate these qualities, especially in our marriages, thereby bringing more honor to Hashem in this world.

“Remember what Hashem, your G-d, did to Miriam on the way, when you went out of Egypt” (24:4)

Ramban writes that posuk teaches us one of the 613 mitzvos. We are commanded to remember the heavy punishment that Hashem gave to the righteous prophetess Miriam. We must recall that she was punished despite speaking out of concern for her beloved brother and despite speaking to Aharon privately so as not to embarrass Moshe. All her good actions could not save her from punishment. We must realize that if Miriam was punished in these circumstances, we too will be punished if we speak lashon hara about others. By remembering what happened to Miriam, we realize the seriousness of this sin. Just as Miriam’s sin had an impact on the nation because they all had to wait for her to heal, our nation still feels the impact of lashon hara today because we still do not have a Bais HaMikdash due to baseless hatred. The Torah teaches us to remember to speak positively, to be positive people and not have a negative attitude toward others. Not only are we to speak positively, but the Torah also wants us to think positively and give people the benefit of the doubt when we judge them. In Parshas Kedoshim, the Torah juxtaposes the prohibition of lashon hara to the mitzvah of judging others favorably to teach us that training ourselves to speak positively will help us think positively of others. Lashon hara may be powerful, but positive words are even more powerful. We know that Hashem gives rewards in greater measure than punishments. If the punishment for lashon hara is so severe, certainly the reward for giving compliments or chizuk to others must be very great.

By Rabbi Mayer Friedman

I Got a Name

By Sheldon Stern

In Mishnaic times a prayer leader would be Motzi the congregation with his rendition of the Shemoneh Esreh. It was customary for the Shliach Tzibbur to make insertions into the text as he saw fit, but these were subject to certain restrictions. As the Mishna(Berachos 33B) teaches, among the nono's was the phrase, "Your(G-d's) mercy extends to the bird's nest." This alludes to the Mitzvoh of sending away the mother bird before one takes her chicks in this week's Parsha. The question is, "What's wrong with saying this?" We constantly refer to Hashem as the Merciful One so this aligns with that motif.

The ensuing Gemara on 33B provides the answer. There was a fellow who served as Chazzan before Rav Chanina and he dragged out the first prayer of the Amidah with a series of encomiums for Hashem. When the Shatz finished he met the Rav's acerbic wit, "Have you run out of praises for your Master?" He explained that the only reason we're allowed to call Hashem, Hagadol, Hagibur, Vehanora is because Moshe Rabbeinu used these terms and they were codified into the prayer by the Anshei Knesses Hagedolah. The point is that when we describe something it implies that we have a handle on what we're describing. To that point, we cite the Midrash which taught that Adam Harishon named every creature. Those names addressed each one's essence, but one must always be cognizant of the fact that Hashem is completely inscrutable. About ten years ago a young fellow came to shul and he was beaming, "I wrote a nice check for Tzedaka, and the next day I made a huge commission at work. See Hashem took care of me. My immediate reaction is that the kid is cruising for a bruising because he thinks he figured G-d out. So now we can answer our question. One may not say that the Mitzvoh of Shiluach Haken is a manifestation of Hashem's mercy because that limits its scope. Chazal teach that Hashem and the Torah are one and therefore just as Hashem is infinite so too are His Mitzvoths and so it's inappropriate, to say the least, to say or even imply, that one understands the reason(s) for any given Mitzvah. As a Rabbi once wrote, "Who'd want to believe in a G-d you can understand.?"

But this thesis can seemingly be challenged. When Moshe relented and agreed to serve as G-d's emissary to Paroah, he asked for Hashem's Name. Based on what we've said, this could be seen as an act of impertinence. But our fearless leader had a good reason to make that request. Moshe recognized the forlorn state of his people and the last thing he could do was feed them false hopes of redemption. Therefore he wanted some expression from Hashem that would demonstrate the authenticity of his mission while at the same time allowing Hashem's transcendence to remain undisturbed. And after Yaakov Avinu defeated the Malach of Eisav he asked for his name but the request was rebuffed. Yaakov knew about the difficulties his children would face from Eisav's descendants and he felt that if he was armed with Samael's name it would provide a key for dealing with them.

Jim Croce was a diamond. He was born in 1943 and died too young, in a plane crash in 1973, but he had an amazing career. The singer-songwriter is remembered for hits like Bad, Bad, Leroy Brown, Operator, and Time in a Bottle(my favorite), but I'd like to look at another great song, "I Got a Name" also the name of this essay.

Like the pine trees lining the winding road I got a name, I got a name
Like the singing bird and the croaking toad, I got a name I got a name
And I carry it with me like my daddy did
But I'm living the dream that he kept hid

The kabbalists teach that our names are prophetic, portending our destinies. I generally eschew the esoteric and so I look at a name as a privilege. My name is Yaakov and I was born during the week of Parshas Toldos so I feel that I have to live up to my namesake's devotion to truth. And we should all feel that way. Jim Croce left a legacy in his short time in this mortal coil. As Sir Paul wrote, "Life is very short and there's no time for fussing and fighting my friend." Make sure you leave this world with a legacy that you're proud of and gives Nachas to your Creator.

Amalek and the Worst of the Three Cardinal Sins

By Rabbi Yissocher Frand

The *pasuk* at the end of Parshas Ki Seitzei says, "Remember that which Amalek did to you on the path when you came out of Egypt." (Devorim 25:17) This is the parsha we read on the Shabbos before Purim. The truth is that a person can fulfill his obligation to 'remember the obliteration of Amalek' by hearing this reading this week on Parshas Ki Seitzei as well, provided the *Baal Koreh* has in mind to be '*motzi*' him and he has in mind to be '*yotzei*' with the reading of the *Baal Koreh*.

Rashi here comments on the juxtaposition of the *parsha* of "Zachor es asher asa lecha Amalek" with the previous *parsha* which warns against possessing improperly calibrated scales (allowing the owner of those scales to cheat his customers in business). A person is required to utilize strictly calibrated weights and measures in his commerce transactions. Rashi explains in the name of the Medrash Tanchuma: If a person possesses deceitful weights and measures, he must worry about the enemy. Cheating in business will lead to attacks from Amalek and his ilk.

This seems like a rather novel idea. There are so many significant prohibitions in the Torah. Someone fixing his scales so that he can cheat his customer out of a couple of ounces of merchandise does not seem to be the worst thing in the world. True, it is dishonest, and it is a form of theft, which is very bad, but why is this **the aveira** (sin) that invites attack from Amalek? If the issue here is *g'neivah* (theft), let the Torah state here “*Lo signov*” (you shall not steal), which indicates a much more blatant *aveira* than tweaking scales. Why will the specific *aveira* of owning imprecise weights and measures cause the *Ribono shel Olam* to send Amalek against us?

There is a very important Netziv at the end of the *parsha* on this *pasuk* of “*Zachor es asher asa lecha Amalek...*” The Netziv asks this very question. The Netziv further points out that there were no weights and measures in the *midbar* because there was no commerce taking place there. But more generally, the Netziv asks, why specifically this prohibition? The Netziv magnifies the question by citing a Gemara (Bava Basra 88b) that the *aveira* of possessing improper weights is greater than the *aveira* of *gilui arayos* (sexual immorality)! This is a scary statement! *Gilui arayos* is one of the *gimel chamuros* – the three categories of *aveira* for which a person needs to suffer martyrdom rather than transgress them.

Why is that true? The Netziv quotes the Gemara in Baba Basra about these “Three Cardinal Sins” — *Giluy arayos, Shefichas damim* (murder), and *Avodah Zarah* (idolatry). Why are these three *aveiros* the most serious? It certainly is not merely because each carries the death penalty, for there are also other *aveiros* that carry the death penalty. The Netziv explains that there are only three reasons why a person sins. All *aveiros* are a result of one of three spiritual shortcomings:

- (1) **Lack of *Emunah*** (belief in G-d). I commit an *aveira* because I believe that G-d does not know or care about what I am doing.
- (2) ***Tayvah*** (lust). In other words, my *Yetzer HaRah* overcame me. It was too tempting – whatever it may be – forbidden sexual relations; forbidden food consumption, whatever it is.
- (3) ***Midos ra'os*** (bad character traits) – Anger, haughtiness, jealousy, etc.

The Netziv says that these three categories are considered the most severe because they represent the essence of these three shortcomings. *Avodah Zarah* is pure, unadulterated, lack of *emunah*, in that idolatry epitomizes the *aveira* of lacking belief in G-d. *Gilui arayos* is the quintessential *aveira* of *tayvah*, in that sexual immorality epitomizes this second branch – the classic *aveira* of lust. Finally, *Shefichas damim*: Murder results from extremely bad character traits. They are either so angry with a person or they have lost control of themselves. Either way, it is *midos ra'os*. That is why these three categories of *aveira* are the Cardinal Sins.

Sometimes a person can have a combination of more than one of these spiritual shortcomings. If someone keeps his store open on Shabbos, what is that all about? For one thing, it indicates a lack of *emunah*. But it also involves a *tayvah* for money. The Netziv asks, which is the worst of these three Cardinal Sins (and corresponding root spiritual shortcomings)? The Netziv suggests that *Avodah Zarah* is worst. With sexual immorality, we can understand how the person succumbed to his passions. His *Yetzer HaRah* got the better of him. Anger, Jealousy, and all the bad character traits are a terrible thing. To lose control and want to kill someone is terrible. But we know what it's like when we get angry and lose control. We can relate to it even if we cannot justify or condone it. But the worst of the worst is *Avodah Zarah* – lack of *emunah*. There is no lust for idolatry. So what is it? It is simply that the person does not believe in the *Ribono shel Olam*. That is the worst *aveira*.

The Netziv concludes: Now we understand the gravity of “If one is deceitful in weights and measures...” The essence of this *aveira* is not lust for money. Making an extra five cents or ten cents on the sale of another quarter pound of corned beef is not a *tayvah* issue. Maybe stealing a car or some precious jewelry is rooted in *tayvah*. The person's *Yetzer HaRah* overcame him. But cheating in weights? I don't think anyone ever became wealthy because he tampered with his weights. Of course, pennies add up to large sums, but people with a lust for money are not satisfied by acquiring ill-gotten gains in such small increments.

The essence of the *aveira* of someone who cheats on weights and measures is that he doesn't believe the *Ribono shel Olam* provides for the livelihood of individuals. Therefore, he needs to cut corners. He needs to squeeze every little extra bit out of his commercial transactions because he is not sure he is going to make enough money otherwise. This demonstrates lack of *emunah*. That is why the preamble to *Zachor es asher asa lecha Amalek* is not just “*Lo signov*” (Do not steal). *Lo signov* is about lust for money. That is a bad enough *aveira*. However, possessing dishonest weights and measures is an *aveira* rooted in a far greater spiritual shortcoming: Lack of *emunah*.

What is Amalek all about? The *pasuk* says: “*V'lo Yareh Elokim*” (Devorim 25:18) – They did not fear G-d. Amalek is that power in the world that denies the existence of the *Ribono shel Olam*. That is why they “jumped into the scalding hot bath before any other nation.” They could not tolerate a nation who represented *Hashem* in this world. Amalek is all about lack of *emunah*. If a person is dishonest regarding weights and measures, he does not believe that the *Ribono shel Olam* provides *parnassah* (livelihood). That lack of *emunah* creates a susceptibility to the punishment of Amalek, who represent lack of *emunah*.