

"A perfect and honest weight shall you have... Remember what Amalek did to you." (25:15,17)

Rashi explains that the juxtaposition of the admonition regarding false weights, upon the remembrance of what Amalek did to us. One who does not maintain integrity in the marketplace, who cheats his fellow man, should concern himself with the reprisal of Amalek. **Horav Simcha Bunim Sofer, zl**, explains *Rashi's* comment. One who cheats in business demonstrates a lack of *emunah* and *bitachon*, trust and faith in Hashem. One must believe unequivocally that Hashem will sustain him and provide for all his needs. He determines how much and what one needs, and He provides it.

What occurred during the war with Amalek? *Chazal* teach us that Moshe's hands raised towards Heaven were not the cause of *Klal Yisrael's* triumph. Rather, the people's ability to subjugate their minds and heart to the service of Hashem was the determining factor in their success. Thus, Amalek's war against *Klal Yisrael* symbolizes our ability to withstand outside pressures in order to focus upon the real source of our sustenance - Hashem. Amalek came to extinguish our fire of belief in Hashem. He did not succeed.

One who is weak in his *emunah* and *bitachon* will regrettably resort to a life of theft and deceit. Fraud will be his partner, as he seeks his livelihood in a manner unbecoming any human being, let alone one who believes in the *Torah*. How far are we from relating to this concept? Is it that uncommon to find people who are meticulous in their *mitzvah* observance, yet marginal in their business dealings? Why do we look for "*hetairim*" when it involves money? Where is our *bitachon* that Hashem will provide for us - regardless of the circumstances? Let us learn a lesson from the *Torah* and not "distinguish" between spiritual matters and business.