

## And may Almighty G-d grant you mercy before the man. (43:14)

*Rashi* explains Yaakov *Avinu's* farewell to his sons: "Now that you have the money, a gift for the viceroy, and your brother Binyamin, you lack nothing but prayer – I will pray for you." The decision was made that they were to return to Egypt. If so, they were to take along a gift for the Egyptian ruler. Second, they required funds for purchasing the grain. Third, they should return the money they had discovered in their bags. Fourth, they would take along double money, just in case the price had doubled. Fifth, take Binyamin. It would seem that now they were all set, packed and ready to go. They were prepared for all contingencies. Now, Yaakov made another entry into the equation: prayer. One can have all the necessary provisions. Indeed, he could have everything that might be needed. It was still insufficient – without prayer. Unless they had *siyata di'Shmaya*, Divine assistance, they could not be certain of success, so Yaakov would pray.

Likewise, we find that when Tamar was about to be burned for her alleged act of impropriety, *Targum Yonasan ben Uziel* writes that she sought the three items that Yehudah had given her, but she could not locate them. She raised her eyes Heavenward and prayed, "Hashem, I beg for Your compassion. I pray that You answer me today and illuminate my eyes to locate the three *mashkonos*, securities, which Yehudah left with me. [In return] I will establish three descendants who will walk into the fire to sanctify Your Holy Name (Chananyah, Mishael and Azaryah)." At that moment, Hashem signaled to the Angel Michael to illuminate Tamar's eyes, and, lo and behold, the securities were right in front of her.

They had been present the whole time, but she had not seen them. Why? Hashem was waiting for her entreaty. One should never rely on himself. One should never think that "it is all in the bag." Without Divine assistance – nothing – absolutely nothing – is for certain. Had Tamar not raised her eyes in prayer, the securities would not have been located, and history as we know it would have been altered.

In the *Talmud Sotah* 48b, *Chazal* state: "Anyone who has bread in his basket (has a sufficient amount of food), yet he asks, 'What will I eat tomorrow?' is considered to be *miketanei emunah*, "of little faith." Simply, this means that one who has a sufficient amount of sustenance should not occupy himself with worrying about what will be tomorrow. Today is today – tomorrow is another day. Hashem provided for today – He will, likewise, provide for tomorrow.

*Horav Moshe Toledano, Shlita*, quotes *Horav David Abuchatzaira, Shlita*, who explains that *miketanaei emunah*, he of little belief, applies also to the fellow who has bread for today – and, thus, feels secure. He should not be so certain that he will have bread for today. Nothing is for sure! A person must keep this idea firmly entrenched in his mind, so that he does not lose sight of the critical significance of prayer. We can rely neither in anyone; nor on anything – only on Hashem. He is the only reality – the only One upon Whom we may – and should – rely.