

In this week's *Parshah*, Yaakov, upon hearing of the approach of Eisav and his armies, cries out to Hashem: *"Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear he may come and strike me down, mothers and children alike. And you have said, 'I will deal bountifully with you and make your offspring as the sands of the sea, which are too numerous to count.'"*

This begs the question: If Hashem had promised him: *"I will deal bountifully with you and make your offspring as the sands of the sea,"* then why was Yaakov fearful of Eisav?

Chazal say he was fearful that perhaps he had committed a sin which had compromised Hashem's promise. However, this being the case, why does he mention in his prayer: *"And You have said, 'I will deal bountifully with you and make your offspring as the sands of the sea.'"* If Hashem's promise still stands there is no room for worry and if it doesn't, then why mention it? Additionally, we know that nothing stands in the way of *Bitachon* so why did Yaakov not just have *Bitachon* that everything would be alright even if Hashem's promise had been compromised due his sins? And if Yaakov was on the highest level of *Bitachon* where anything Hashem had planned for him was equally good in his eyes, then what was he worried about altogether?

The *Medresh* (Yalkut here) tells us of an additional *tefillah* that Yaakov said at this time: *"Master of the world! You wrote in Your Torah: And an ox or a sheep, he and his child you shall not slaughter on the same day. If this rasha comes and kills my children and their mother together, the Sefer Torah that you are destined to give at Har Sinai, who will read it?!"* Here we have the same question. If the above *pasuk* truly negates such a scenario, then what was Yaakov worried about? And if it does not, then why will people not read the Torah because of it? Perhaps the answer is, that in reality, this *pasuk* may not in truth negate Eisav's killing Yaakov's wife and children, but since in its simple understanding it does, Yaakov feared people would view the Torah as contradictory, G-d forbid.

The same is true regarding our opening question. Yaakov was on the highest level of *Bitachon* possible and therefore accepted anything Hashem had planned for him as equally good. He was also aware that anything that would happen to him would obviously not be a violation of Hashem's promise to him. However, he mentioned the promise to express his fear that, as in his other prayer mentioned in the *Medresh* above, if his family were to be killed, people would misunderstand it as a violation of Hashem's promise, G-d forbid.

So he cried: *"Deliver me, I pray, from the hand of my brother, from the hand of Esau; for, I fear, he may come and strike me down, mothers and children alike."* And why am I bothered by that? Not for my own sake, rather for Yours, for *"You have said, 'I will deal bountifully with you and make your offspring as the sands of the sea, which are too numerous to count.'"* And I fear people will misunderstand my family's death as a violation of this promise resulting in a desecration of Your name, G-d forbid!

*Established By:*