

SCHEDULE

שבת קדש

Mincha Erev Shabbos	→	4:33 PM
Friday Night Learning		7:30 PM
Daf Yomi		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	9:40 גר"א <>	8:57 מ"א
Mincha - Followed by Shalosh Seudos		4:35 PM
Maariv -		5:42 PM
Father/Son Learning	→	6:45 PM

Weekday Minyanim & Shiurim

Sunday & Tuesday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
Mincha / Maariv	4:40 PM

Tuesday 2013

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM
Mincha / Maariv	4:40 PM

Monday & Wednesday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis	
Mon., Thursday	6:40 AM
Tuesday	8:30 AM
(Mincha/Maariv)	4:40 PM)
Wed., Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Daf Yomi (Take II)	9:00 PM

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Laining Schedule:

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Rabbi Zvi Teichman

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Issue#265

RABBI'S MESSAGE

... and Leave the Driving to G-d!

As Yaakov was about to proceed to bestow a blessing upon Efraim and Menashe, the children of Yosef, a strange exchange takes place between Yosef and his father.

Yaakov asks incredulously, (בראשית מה ח), מי אלה (Who are these?) Yosef bewilderedly responds, (שם שם ט), בני הם אשר נתן לי אלקים בזה (These are my sons who G-d has given me here).

After this terse exchange Yaakov continues with his original intention and blesses them.

Was this Yaakov's first encounter with his grandchildren that he couldn't identify them?

Rashi indicates that Yaakov actually had no difficulty in recognizing them. His hesitance rather stemmed from a sudden prophetic revelation that disclosed to him that the future wicked kings, Yeravam, Achav and Yehu would descend from these children. Yaakov therefore felt they were undeserving of his blessing. Yaakov was essentially exclaiming, "Who are these to be worthy of my assistance?"

Yosef in his reply wasn't asserting their identity, rather Yosef presented the physical documentation of his legitimate *Kiddushin*, marriage, as well as his legal *Kesubah* commitments that he nobly undertook. Yosef in his expressing that *these were the children that G-d has given me בזה*, wasn't merely emphasizing "here" in Egypt, but rather literally, בזה, with "this"; the legal documents he displayed before his father.

It was after seeing this evidence that Yaakov finally acceded to Yosef's request to bless them.

Although this interpretation of Rashi enlightens us in understanding what was actually being discussed, yet it leaves us even more perplexed.

How did Yosef resolve Yaakov's dilemma in regard to the unsuitability of these descendants for blessing? Did these documents change the reality of his prophetic vision and the inevitability of this evil posterity's existence?

The Talmud (ברכות י) relates how the great King Chizkiyahu became deathly ill and the Prophet Yeshayahu came to visit him. Yeshayahu goes on to tell the king, in the name of G-d, to "set your house in order, because you will die and not live." (מ"ב כ א)

Astonished, Chizkiyahu says to Yeshayahu: "What is all this about, why do I deserve such harsh punishment?"

Yeshayahu responds: "Because you did not engage in procreation." Evidently Chizkiyahu was still a bachelor.

Chizkiyahu goes on to explain his reluctance to marry: "Because I saw through רוח הקודש, the holy spirit, that I would have unworthy children."

In a now oft quoted sentiment, Yeshayahu emphatically retorts to him: בהדי כבשי דרחמנא למה לך

the Merciful One?"

מאי דמפקדתך איבעי לך למעבד, "You should do what is commanded to you."

ומה דניחא קמיה דקודשא בריך הוא לעבדי, "and the things that are up to the Holy One, let Him do."

Upon hearing this penetrating argument Chizkiyahu suggests the prophet give him his daughter's hand in marriage, he marries, and as they say, the rest is history.

This dialogue is astoundingly parallel to the one between Yosef and his father.

Yaakov echoes Chizkiyahu's concern and questions whether indeed he should play any supportive role in the future wicked children that are to be born. Just as Chizkiyahu seeks to refrain from marrying and bringing wicked children into the world, Yaakov recedes from granting them blessing.

In a strikingly similar response to that of the Prophet Yeshayahu, Yosef asserts with great flourish, documents in hand; "Here is the testament to my having done everything, precisely according to the traditions of our Torah."

Intimating the exact sentiment the prophet would one day declare before the king:

בהדי כבשי דרחמנא למה לך, "What do you have to do with the secrets of the Merciful One?"

מאי דמפקדתך איבעי לך למעבד, "You should do what is commanded to you."

ומה דניחא קמיה דקודשא בריך הוא לעבדי, "and the things that are up to the Holy One, let Him do."

Yosef was right, as was the prophet, and Yaakov, as Chizkiyahu, relents, going on to fulfill his duty and obligation to bestow his blessing upon Efraim and Menashe without "chesbonos", without equivocation!

So often in life we face similar situations, rationalizing all sorts of hesitations in committing to what we really should, yet finding "good excuses" not to. If we want G-d's blessing we must live without "chesbonos"! As long as we fulfill our end of the bargain dutifully we are guaranteed that G-d will take care of the rest.

Chumash Bereishis began with the descent of Adam, when he and Chava resorted to all sorts of rationalizations in abrogating the very first command. It aptly ends with the reaffirmation of the vital principle to do what we must and rely on G-d for the rest.

To paraphrase an old slogan for Greyhound buses; Go Greyhound and leave the driving to us, may I boldly suggest: "Go Mitzvos and leave the driving to G-d!"

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!!Happy Birthday!!

On your hebrew birthdays this week!

Julia Katz, Devorah Berry

!!Happy Anniversary!!

Eli & Yaffa Atias, Kevin & Melissa Mako

Jorj & Miriam Felder

You are invited!

Moshe & Nomsie Berry invite everyone to a kiddush @ their home in honor of the birth(day) of Devorah.

2307 Baythorne Ct.

Avos U'Banim

6:45 PM Motzei Shabbos

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In honor of the birthday of Devorah

And in memory of Arlene Zaltz, A"H

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FRIDAY NIGHT LEARNING

After 7:30 PM