

So he blessed them that day, saying, “By you shall Yisrael bless.” (48:20)

And so it has become the case throughout the generations. Parents bless their children; Menasheh and Efraim serve as the paradigms of blessing. Does *bayom ha’hu*, “that day,” refer to a specific time? That day means that any day on which parents bless their children, Menasheh and Efraim will be their example. **Horav Asher, zl, m’Karlin**, interprets *bayom ha’hu* homiletically. Yaakov *Avinu* blessed his grandchildren that they should focus their endeavors on “that day.” Never push off until tomorrow what can be done today. The idea of pushing things off *l’machar*, tomorrow, is Amalek’s way of acting. By tomorrow, one no longer has the same enthusiasm that he has today. This is why Moshe *Rabbeinu* instructed Yehoshua to “Go out and fight with Amalek tomorrow” (*Shemos* 17:9). There are two ways to understand this *pasuk*: Either the battle would take place tomorrow; or tomorrow Moshe would stand on top of the hill and pray on behalf of *Klal Yisrael*. If we apply the first interpretation, the war was about “tomorrow.” The *yetzer hora*, evil-inclination, senses a person’s enthusiasm, his excitement, his inspiration, and he attempts to cool it off by employing the time-honored ruse of “tomorrow.” The next day, the endeavor has already lost some of its inspiring allure. This is what Amalek/*yetzer hora* wants. He wants our service to Hashem to be insipid, cold, detached, almost as if we are compelled to do the *mitzvah*.

Yaakov *Avinu* intimated to his grandsons that success in *avodas Ha’Kodesh*, service to Hashem, is incumbent on *ha’yom*, today. When the inspiration comes, one must immediately act. Deferring it to a later – more convenient – time, distorts and downgrades the entire service. The emotion and enthusiasm are just not present. That is exactly what the *yetzer hora* seeks.