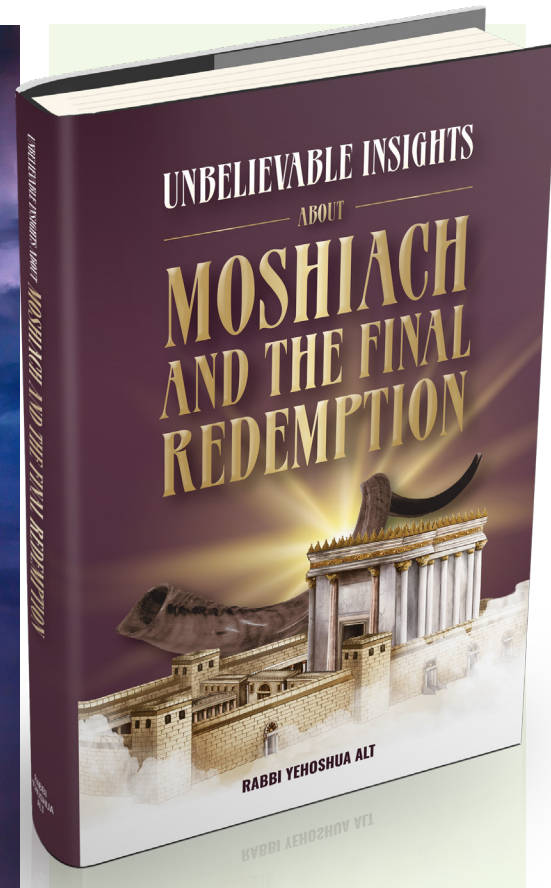


# Moving Towards Moshiach



This has been one long galus filled with troubles. It has been said about our present time:

והיתה עת צרה אשר לא נהיתה מהיות גוי עד העת ההיא

there will be a time of trouble such as there had never been since there was a nation until that time (Daniel 12:1). The Gemara (Sanhedrin 97a) tells us that in the generation when Moshiach will come... numerous troubles and harsh decrees will be appearing anew. Before the first trouble is over, a second one will hasten to appear.

We believe it can all end at any moment, as we say, *ani maamin... achakeh lo b'chol yom sheyavo*, I believe in the coming of Moshiach, and even though he may delay, nevertheless I anticipate every day that he will come. Moshiach is a birth process, Chevlei Moshiach (see Hoshea 13:13 and Shabbos 118a, Rashi s.v. *chevlei*), which comes with pain (see Yeshaya 26:17, Rashi). However, it ends with happiness, just as a birth does.

Let us take a look in the Torah and see some incredible facts regarding the connection of our generation to Moshiach.

Of the twelve shevatim, Don was the weakest, the lowest (see Shemos 35:34, Rashi), as is shown in the following:

1) Concerning the war with the four kings against the five kings, it says *vayirdof ad Don*, he pursued them as far as Don. The territory of Don was where Avraham stopped chasing them. Rashi says that Avraham's strength weakened because he foresaw that his descendants would set up a calf there as an idol (Breishis 14:14, Melachim 1, 12:29).

2) Throughout the years of enslavement there was only one incident in which a Jew had relations with an Egyptian. She was Shlomis Bas Divri from the tribe of Don (Vayikra 24:11, Rashi, see Shemos 2:11, Rashi).

3) Shevet Don was ejected from the *ananei hakavod* because they worshipped avoda zara (Tanchuma Ki Seitzei 10 and Targum Yonasan Ben Uziel, Devarim 25:18).

4) In the period of Shoftim, each tribe had a judge. The only one whose actions seemed suspicious was Shimshon—from the tribe of Don. We are told that he entered into marriages with Philistine women (see Shoftim 14, Sota 10a), he killed himself along with the Philistines (Shoftim 16:30), and so on.

5) In the story of *Pesel Micha*, the spies who were dispatched to seek an area for conquest were from the tribe of Don (Shoftim 18:1,2). This episode resulted in the establishment of avoda zara (Shoftim 18:30-31).

6) When Yeravam Ben Nevat established avoda zara, he placed one of the idols in Don (Melachim 1, 12:29).

7) When Nevuchadnetzar invaded Yehuda, he became more powerful when he reached the territory of Don, as it says *mi'Don nishma nachras susav*, from Don is heard the snorting of his horses (Sanhedrin 96a, Yirmiya 8:16).

8) Don traveled behind the rest of the tribes, as it says *achronah yisu*, Don was the last to journey (Bamidbar 2:31, also see Bamidbar 10:25). Furthermore, Don's encampment was to the north—which represents darkness (The north gets less sun than other places, resulting in more

darkness. Actually, the word *tzafon* also means hidden, as in *tzafun* at the Seder, since there is less sun there; it is hidden from there), and this is what Don is symbolic of.

9) The Tur (Hilchos Rosh Chodesh 417) tells us that the 12 Tribes correspond to the 12 months of the year. Don corresponds to the month of Teves. Indeed, the 10<sup>th</sup> month is Teves, and the nasi of the tribe of Don brought his korban on the 10<sup>th</sup> day (Bamidbar 7:66). Teves is a month filled with impurity, as the secular holidays are in that month, as well as the fast of the 10<sup>th</sup> of Teves.

10) The last letter in the alef-beis, ת, corresponds to the last tribe, Don. The ת has a shoe that shoots out, to the Satan. This is symbolic of Don. In fact, if we break up the letter ת, we notice that it is composed of a ט and נ—the two letters that spell טן.

The generation of *ikvisa dimshicha* (see Tehillim 89:52, Sota 49b and Rashi s.v. *b'ikvus*) is *achronah yisu*, the last encampment before Moshiach. The tribe of Don began with Chushim (Bamidbar 26:42, Rashi), who was deaf (Sota 13a). Likewise, our generation is deaf to spirituality in many ways. This generation is known as *ikvisa dimshicha*, from the word *eikev*, heel. The heel is unique in that it is less sensitive than other parts of the body. Nevertheless, it gets stimulated by a tickle. This is similar to our generation, which is less sensitive to spirituality and gets stimulated by the newest gadget, car and the like.

However, contrary to what we may think, this is the generation that brings forth Moshiach. Just as the heel supports the entire body, likewise the generation of *ikvisa dimshicha* is what the previous generations stand on, since they bring forth Moshiach.

Don is referred to as a *nachash* as in *yehi Don nachash* (Breishis 49:17). In fact, the word נחש shares the same numerical value as 358 (משׁיח). Moreover, the letters of נחש serves as an acronym for שומר נפשות וי, שומר נפשות, He guards the lives of His devout ones (Tehillim 97:10, see Emunas Itecha, Miketz, s.v. *b'haftora*).

Chushim is the one who killed Esav (Sota 13a). Likewise, we will do the same to the nation of Esav, as it is written *v'alu moshiiim... hamluchah* (Ovadia 1:21), and saviors will ascend Mount Tzion to judge the mountain of Esav, and the kingdom will be Hashem's (as this last galus is Galus Edom—Esav). In this way we can understand the words Hashem said to the snake, *v'attah teshufenu akeiv* (Breishis 3:15), you will bite his heel: The generation of *ikvisa dimshicha* will crush the snake. When we rearrange the letters of חשימ, what do we get? משיח! It is the generation of Chushim that brings Moshiach.

Just as Hashem delivered us from previous exiles, He will take us out from this one too. The four exiles are hinted to in אלה מסעי בני ישראל, these are the journeys of the Jewish people (Bamidbar 33:1), as its initials are י, מ, ג, א, the first letters of the four exiles. They are אדום, יון מדן, בבל, (Bnei Yissaschar Sivan 5:12). These four exiles have been our journeys. Indeed, מסעי has the same gematria as נע ונד, a vagrant and a wanderer, 180 (Breishis 4:12, 14).

How has Hashem sent us out from exile? This is alluded to in אלה מסעי. Its initials—מ, א, ג, are a reference to our saviors from galus. They are משיח, מרדכי, אליהו and משה, אסתר and אהרן (the future redemption).

## RABBI YEHOSHUA ALT

The newly released book "Unbelievable Insights about Moshiach and the Final Redemption" is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.co.uk/dp/B0D14Z6283> or by sending an email to [yalt3285@gmail.com](mailto:yalt3285@gmail.com)

Some of the questions discussed in this book are the following. What is the correlation between the rapid advancement of technology and Moshiach coming? What concrete actions can we take to express our anticipation of Moshiach? In what ways can we accelerate Moshiach's arrival? What will the future redemption look like?

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