



Perceptions • Teves 14, 5786 • January 3, 2026 • Issue #2129

KNOWING that his end was near, Ya'akov began preparing for the “continuity of government.” The era of the Avos was going to end with his death, and he wanted to make sure that no one dropped the ball after it did. Thousands of years of history were at stake, and the destiny of the Jewish People yet to exist.

How did he do? Well, we're still here, hobbled, but here. Although, we did “misplace” ten tribes a while back, and some say they're gone for good. But we don't hold like that, and we're still waiting for “Rebi Binyomin” to open our eyes and show us where they are.

And lest you think that Ya'akov Avinu could not have thought that far in advance, the *parsha* says otherwise:

Ya'akov called for his sons and said, “Gather and I will tell you what will happen to you at the end of days.” (Bereishis 49:1)

End of Days? That's us.

So what did he reveal to his son about *Acharis HaYomim*? Nothing. Some say only a little bit, but who knows what that included? It certainly did not include a date of the final redemption because the Midrash says he didn't. The prophecy left him, which begs the question about whether Ya'akov himself knew it

and was made to forget it, or he too was denied the information at the same time.

But that begs a different question. Did Ya'akov not realize his plan to reveal the End of Days was a mistake, or did it only become one? Ya'akov was a prophet and more than likely consulted with God on all matters of great importance to the future of the Jewish People. Hadn't he discussed his idea with God before actually trying to reveal the hidden?

As mentioned in a previous week, the GR"A explains that there are two levels of redemption, one that is time-critical and one that is nation-critical. The time-based *keitz* is based upon a pre-ordained and immutable date in history, and if history is not "ready" for it then Divine Providence will do what it must to expedite the process. The event might be brief and seem to pass, but somehow it contributed to the upcoming redemption.

The second level of redemption is nation-based, meaning that a certain amount of the Jewish People have to reach a certain spiritual level for the redemption to occur. It is not a date by which redemption must occur, but a spiritual level by which redemption can occur. Therefore, the GR"A explained, it cannot be tied down by time and therefore, it cannot be predicted.

The slavery was increased in Egypt before the redemption for that reason. In general, when the Jewish People all of a sudden find themselves looking down the wrong end of the barrel, it usually has to do with this level of redemption. A time-critical level of redemption doesn't necessarily have to affect the Jewish nation, but a nation-based level certainly will.

Based upon this, it can be assumed that Ya'akov Avinu had wanted to tell his sons, the nation at that time, when the final redemption would occur. He might have assumed that everything had been made right, and that the "nation" was ready for

the complete redemption. His loss of prophecy proved otherwise.

This can be backed up by the Gemora that says that Ya'akov questioned the spiritual level of his sons after the prophecy left him. That's when he realized that all was not as it may have appeared on the outside. And even though the brothers said otherwise, Ya'akov, according to the Zohar, didn't buy it and, perhaps, only told them about the time-based level of redemption.

Many generations of Jews have since followed and, apparently, still not fixed everything. Being the last generation to do it, we can now understand why history took a sudden turn south and we find ourselves scrambling to deal with it.

Hopefully, the tikun has been accumulative, and our share of the tikun process won't have to be too dramatic.

Latest book: *What Now: Navigating The End of Days*, available through Amazon and Thirtysix.org.

Chazak!

Have a great Shabbos:

Pinchas Winston