

Session 162  
Israel at War – The Hands of Israel  
3 December 2023

<https://www.youtube.com/watch?v=JEs394X48h0>

Ari

It's good to see all of you. Very, very good to see all of you. This is an interesting Fellowship. Going into it, there's been a lot of work, it feels to me like there are strong powers pushing against these fellowships sometimes. Not just the Fellowships, all the light we're trying to bring, I've never felt such various forces of resistance or darkness coming from both within me, from outside in general. This Fellowship going into it was no different. And so, it's just like, for me I just brought together everything I have. I know I have so much more in me that I wanted, but what I have to share is what I guess HaShem wanted me to be able to share. And thank God, I have my commander, my best friend Jeremy next to me. We're going to have Tehila joining us also. Hopefully we'll have time to hear from all of you. And it will be what it should be. Maybe things aren't always supposed to be so well organized and you know, scripted in our heads. Maybe it's just supposed to be a messy sort of thing that just happens. So anyways, I'm going to let Jeremy begin. I'm going to move over because we've learned that it's best to speak.

Jeremy

Hi everyone, shalom everybody, so nice to see you all. Life in Israel is just a roller-coaster. It's just from each one of these hostage releases is like an entire full-season drama that you couldn't have made up on your own. And now we're back at war with Chamas. It's like such a roller-coaster ride. It's hard to sort of keep our heads straight. And the one practice that I have that has kept me somewhat sane, is just a constant connection to above. A constant reaching out to God. You know, there is the practical world. And that's really what most of the news is about. What needs to be done, and what's pragmatic, and what's practical. But what happened on October 7<sup>th</sup> was just a revelation of evil in the world...an exposed darkness that wasn't practical. And it wasn't political. And there's no real rationale behind it, it is clearly a spiritual war. And so in order to keep our heads straight, the norm needs to be that we speak in a spiritual language. And you just don't hear that on the media, you don't really see that in the words of our politicians.

And the reality of this war is a spiritual reality. And eventually, what's happening now is that the nation of Israel is slowly starting to speak in religious, spiritual language. It's because there's no other way to process what we're going through now. It is such an obvious transcendent reality. It's transcendentally evil what we encountered and the heroism of the soldiers that just going out to battle the forces of evil, it's a transcendent force. And so, everyone is sort of living now in a little bit of a transcendent consciousness. And so for us to tap into that and to speak that and to pray with that is the only way to keep our heads straight.

And so I wanted to take this opportunity together, that we gather once a week from all over the world. There's still no other gathering that I know of anywhere in the world that gathers centered in the Land of Israel, rooted in this Land, rooted in our faith in God, from so many different backgrounds, just a real picture of what life could be. And in so many ways, Israel was chosen. Chosen for what? That's the big question. And what's become clear to me is, when Israel is secure, the nations of the world will be secure. And until Israel is secure, then look at what's happening in Ireland, another terror attack. Look at what's happening in Paris, another terror attack. Look at the streets of Montreal, look at the Christmas tree-lighting in New York. Until Israel is secure, the world will not be secure. When Israel is in its place, then the world, each nation can be in their place.

So we were chosen as sort of the lynch pin, that when that finally gets put in its place, everything will fall into place. Now that's not rational, that's not practical. Israel is a tiny country, the size of New Jersey. That's not political. I mean there's bigger nations, the Ukraine, there's all these words, but the real truth of this war is that God's will is being revealed in the world through Israel. And the new era that we are entering into will be defined by Israel, through Israel. And prayer is our life source. It's what this is all about. Because ultimately the final vision is a House of Prayer for all nations.

And right now, the one place God chose one people, He chose one Land, He chose one city. And in that city, He chose one place. And on that one place, the Temple Mount, is a House of Prayer for one nation. It's the exact mirror opposite of what should be in the world. And what this war is all about, really the root of it, that's what the Chamas call it...the Chamas call it the flood of the Temple Mount. Now we know, the flood of the Temple Mount...a flood is going to come out of the Temple Mount. That's right. Zechariah, the prophecy, living waters are going to flood out of Jerusalem. It's like the mirror opposite. It's like our enemies are telling us without even knowing what they're saying, what is going to happen! And the only way to bring that reality into the world is through prayer. So let's take this opportunity for the chosen ones around the world to come together at this time, to bring that reality a little closer.

So HaShem, Master of the Universe, King of Kings, the One who is running the show here, we've encountered so much evil in the world, so much darkness. Let us see the light emerge from this darkness. HaShem give our leaders the strength and the courage to finish the job. Help us keep our eyes on the ultimate prize which is Jerusalem. Let us see Your Presence return to our capital. Let us see Your Temple built and let us see all the nations of the world unite in love and in prayer and reflect Your light into the world like we were called to be. HaShem, protect the soldiers of Israel now, guard them, guide them, give them courage, give them wisdom, give them victory. HaShem, we have a chance now to shift from King Saul, who could not finish the job, to King David, who set the ground work for the Temple in Jerusalem. HaShem, let us move from King Saul and from another operation that's just striking at the enemy but not really bringing full victory. Let us transition from Sha'ul to David. Let us be worthy of being that

generation. HaShem, send Mashiach now. Send us the leader. We'll all know it when He arrives. Send us the leader to lead us to victory and finish the job. Amen.

Alright my friends. And so, I have a few ideas that I wanted to share before I pass it off to Ari. Also, Tehila will be joining us, that's true. I'm going to pass it off to Tehila, and then Tehila will pass it off to Ari. But what I wanted to point out was, you know Israel was chosen to be a light unto the nations. And so, either we will bring the light, or by our sheer existence, we will expose the darkness. On October 7<sup>th</sup>, just by being Jews, the evil was attracted to us and just revealed darkness that, I don't think our minds really could have imagined...I try not to read the stories, but every once in a while my eyes just catch a few sentences. And it's just...it's beyond comprehension.

And to expose the darkness is to expose the lies. And you know, it's amazing that there were so many rape victims in October 7<sup>th</sup>. And the UN Women's Rights, you know, the division, would not condemn Chamas, and then finally they sort of made a condemnation, then they retracted their condemnation. And it's like, really? Where are all the feminists now? And then you see that that whole movement, it's just a lie. It wasn't true. Not only were their motivations not really about women's rights, but the whole movement was a lie. Where they're saying, "Men and women are equal. They should be in sports together. They should be in the cage in UFC fighting together, there should just be transgenders in sports and nothing really matters."

And then all of a sudden there's a reality. There are no atheists in foxholes, that's a famous saying. That when you're really in trouble you call out to God. There are no feminists in hostage negotiations. As soon as reality actually comes in, everyone's like, "Bring our children and bring our mothers home, bring the women and bring the children." There were no like, "Well, there are equal rights for the equal men." It's like reality is that there are...we're ok, not ok, but men and soldiers in hostage, we can handle that. Women and children, the mothers of those children, it's like just exposing the lies that in our hearts, we all knew that they were lies, but the media and Disney and all these, you know, brain-washing their lies that their lies should reign and not the truth.

And when we talked yesterday about really going to the root of this war, where it like unites all of these forces. So last week we called them the forces of tumah, of death vs the forces of life, of taharah. And if you really like look at the characteristics...death, lies, just the chaos that they want to ensue, fear. What is terrorism? It's like to cause terror, to broadcast fear. Destruction. Think about all of these attributes that the other side, that Israel is fighting, represents. Death, lies, chaos, fear, destruction...if you had to describe the attributes of evil in the world, Ari doesn't like it when I use the word satan...because it's almost like there's... But if you had to describe that force in the world, if you go to the heart of it...death, lies, chaos, fear, destruction, it's like whoa. That whole force, where is it targeting right now? It's targeting Israel.

But here is the truth. And this is just the first layer of truth. The first layer of truth is that the Israeli/Arab conflict, it's not that complicated. Ninety-nine-point seven percent of the Middle East and North Africa is controlled by one religion. Which has ethnically cleansed, pretty much all of the other religions out. The conflict has nothing to do with land, it's about jihad, which is conquest through the sword. And in reality, the Arabs colonized Judea, ethnically cleansed nearly the entire Middle East and North Africa, and they until today, continually persecute all of the minorities that unfortunately have to live under their reign.

And so, what's so important to understand here is that the jihadists, they don't want Palestine. They're like, all of the marches and protests, they're like, "Free Palestine." They have like fifty states already. What they want, by their own voices, is to submit everyone else. And that's why the right-wing in America now, the conservative voices that are calling to be isolationists. They're saying, "Let Israel deal with Israel's problems. America first, we gotta deal with America's problems." So when you try to either ignore evil or appease evil, you will wake up one morning where you can't even have your traditional holidays in the capital of New York City. If you ignore the evil that's attacking the Jews, it's just a matter of time until they attack the rest of the world. That's what we were chosen for, to expose the darkness for where they're in.

And so, a moment is going to come soon, that is going to change everything. I don't exactly know what that moment looks like, and I don't think that it's necessarily going to be the moment that the Mashiach reveals Himself in the world. It's something before that. Something is going to happen to the nation on a national level, on a global level where a brit happens, a new covenant.

You know they say in the book of Deuteronomy that HaShem is going to circumcise our hearts. What is that? A brit is a commitment, it's going to be a moment that's going to change everything. And so I want to share this one video with you in just a second. Because I imagine that that moment changed this woman's life. It was a video that I saw last night and I'll give you the context. This woman's husband was in Gaza in grave danger. And she wanted to perform the mitzvah of separating the challah. And she gets dozens of her friends all around her. And she's doing this mitzvah. And the title of the video when I saw it was, "Tell me that God exists without saying that God exists." Watch this video here:

(video)

May it be Your will Hashem, our God, the God of fathers, that the Mitzvah of separating the Challah will be seen as if I did it with the details and exactness and just as (phone rings)...can you make sure it's not Ben?



And may this be an atonement for sin... IT'S BEN! I am here with 30 women doing Hafrashat Challah for you. I love you, my life, the most in the world. Here is your mother. She wants to talk to you. (she continues with the hafrashat) Tomorrow he's coming home!

You know I've watched that video now like five times. I had to put the sub-titles so our Fellowship could understand it in English. And every time I watch it, it makes me tear up. I'm like such a softie. This war has like softened my heart, that I can't help. I've watched that video so many times and each time I watch it, it makes me cry. But I just think about what happens to that woman at that moment as she's saying, "HaShem, just please let this atone for my sins." And it's like immediately the phone rings.

And you know, I have dear friends in this Fellowship. And they've been on quite a life journey. And I don't want to mention their names, I don't want to embarrass them. But you know, they're from Tennessee. And they are just good folk, but I think they sort of grew up, I don't think very religious people. They weren't very...just kind of Americans. And they got into an absolutely horrible situation. Like, one of those situations where there's no way out, there's no way out.

And then the husband and wife got on their knees and they said, "God, if You exist, and if You come and You save us from these scenarios and You get us out of this...You move this mountain that is unmovable, we will dedicate the rest of our lives to following You, following the truth that You reveal to us, and we will dedicate the rest of our lives to serving You."

And lo and behold, not even weeks go by and that huge mountain moved in a miraculous way. And then, it set their life on a totally different trajectory. Of course, it guided them to the Ten Commandments and they said let's do Shabbat. And then it guided them to the Torah, it guided them to Israel. They had so many children and they're homeschooling their children, keeping them in the Torah and connecting them to the Jewish people. Their whole lives on a totally different trajectory. And we consider them some of our dearest friends now.

And that is a brit. When it says that God is going to circumcise our hearts, circumcise isn't the right word. It's a covenant on the heart. And event is going to happen, maybe it's similar to what happened to that woman there, as she's calling out to God, begging for her husband to come home safe, and the phone rings. That's a life-changing moment. Or maybe it's going to be something that happens to Israel where the nation together has to call out to God because

there's no way out. And we commit to change the way that we've been living, and we knock ourselves into place. Because once we knock ourselves into place, the world will follow. The world is waiting for Israel to rise up, to get into our place.

And I think that that time is coming. Because the shift is already happening now. I should have sent the picture to Tabitha, but I didn't have the mind to do it. But on these kibbutzim, the kibbutz Be'eri, which is one of the kibbutzim that was struck hardest by the Chamas. Members of that kibbutz, they are, what we call in Israel, the hard left. Like the radical WOKE, oh maybe I'll be able to show it to you right here. Thank you, Ari. But if you can see this picture, can you guys see that? I'll get it right up there.



That picture says, "Remember what Amalek did to you on the road." And that kibbutz would never put a verse of the Bible at the entrance to their kibbutz. That kibbutz would never say such negative words to the Arabs that they are so committed to making peace with. They were the hard-left peace camp in Azza.

And all of a sudden, at the entrance to their kibbutz, they're evoking biblical references. Calling those Arabs that they so wanted to make peace with, Amalek, which is what they are. What else do they need to do to tell us that they are evil?

But you know, there was one woman, an elderly woman that was a hostage that was released. And she told us a story, that the head of the Chamas visited the hostages where she was being held. And she looked at the head of the Chamas and she said, "Aren't you embarrassed that you did this to the people that wanted to make peace with you?" And they asked her, "What did he say?" And she said, he just looked at me and he didn't say anything."

And I guess once a person reaches a certain age, because I think she was in her 80's, it's hard for her to really change the way that she operates. But I wanted to ask her, "You asked him if he was ashamed about what he did with the people that wanted to make peace with him. I wanted to ask you, aren't you ashamed that you wanted to make peace with that evil, that jihadist Nazi that did what he did to us? Why would you want to make peace with that? Aren't you ashamed?"

But that's an older generation. That's the generation of Egypt that you know they weren't able to go into the Promised Land. They weren't able to break out of their slave-mentality. But the next generation that's rising up, it was the next generation in that kibbutz that hung up that sign, evoking that biblical verse reminding themselves who they are and what our mission is.

And Israel's mission is to banish the darkness. And the question now, I can't help but see the parallels between Sha'ul Ha'melek and Benjamin Netanyahu. Next Fellowship I'm going to go quite deep into that. We're going to learn all about King Saul and you're going to see the parallels. It's uncanny, it's unbelievable. It is so stark that there's hope because after King Saul comes King David. And we are just in this transitional period. But what marks the greatest mark of King Saul is that he could not finish the job.

And what got into his way, ironically, was a good heart. And he felt merciful for King Agag. And right now, you can see there's a mitzvah to wipe out the evil. Because inside of us, we don't want to do that. In the miracle of Chanukah, we have a prayer that we say for all the eight days. And one of them is, "It was a miracle the many into the hands of the few." The mighty Greek empire into the hands of the weak Judean rebels. That's a miracle. And then, one of the lines is, the evil into the hands of the righteous. And people can ask, "Why is that a miracle? What does that have to do with anything?" Meaning, ok, they're evil they're righteous, that's not a miracle that the Maccabees won. It's a miracle that the strong were in the hands of the weak and that the many were in the hands of the few. But why does the righteous beating the evil, why is that a miracle?

And the answer is, it's because the evil was ready to do whatever evil does. And the righteous, they don't want to go to war. The righteous want to live in peace. The righteous want to be good. The righteous want to spread love, the righteous want to spread light. But that's why Israel is commanded to eviscerate the evil. Because we don't want to do that. It's not in our nature. We want to just be righteous and pray to God and play our guitar and sing songs of peace and love. But right now we're being called to be Maccabees.

And now, this week we're about ready to light the first candles of Chanukah and to recognize that nothing has changed. The evil has maybe shifted from the Nazis in Germany to the Chamas in Gaza, but evil is evil. And it attacks the Jew first. And now the world is shaking. And so, with that, I want to turn it over to Tehila. She's here with us live. Thank you for coming, Tehila, I know that this was not simple for you to make it here. But you know when we talk about going to the root of all, not just talking about the politics, not just talking about the practical realities of what needs to be done. As everyone is talking just on this level, we have to sort of go this level. And I feel like you are the one that brings the Torah to live, really connecting us to the source. So I wanted to pass it off to you to bring us to that light. So thank you, chamudah (sweetie), passing it off to you.

Tehila

Thank you, hi everybody, I've missed seeing all of you guys. I think I nearly gave Tabitha a heart-attack. I just, I parked about 30 seconds ago, so I hope I don't repeat anything that's already been said. And I apologize for that I missed, I just got in my office right now. So hi guys, as you can imagine, these days have been very complicated and filled with emotional ups and downs

and joy from seeing hostages come home and heart-break from terror victims. Sometimes it feels like it's a roller-coaster, we can't seem to get off of.

And so I want to share an idea that Jeremy and I have been thinking about. We started to discuss in a short video and I want to go a little bit deeper. And I was driving here, I was thinking to myself, "I wonder if people are going to ask me, what is the point of all of this?" Before I say what I want to say, I want to try to say the point of what I want to say, which is that I don't know if it has a point." Jeremy is looking at me funny. I don't know if it has a point.

But you know, I was reading just a couple of hours ago a beautiful idea that Rav Kook shared right after the 1929 massacre by the Arabs. He said, "Don't let your heart fall when terrible things happen because for every darkness that comes upon us, it brings us closer to our redemption." We don't know why it works that way. But that just seems to be the mechanics of the Jewish people and how the redemption works. And so, don't let your heart fall.

And it really touched my heart because right before Shabbat I ran into this woman that I kind of know, but we're not very close. I rolled down my window to wave at her. And this is the kind of thing that's happening in Israel. I'm sure anyone in Israel can relate to this experience right now. I rolled down my window just to wave at her and she literally fell into my window weeping over the terror attack that had been on Sunday. And she told me that she's...and this is a woman, she has like a full head-covering and she's always in the synagogue praying, she's so religious, she's had like a crisis of her faith in HaShem. And you know, it's like sometimes so hard to hold onto our faith in the face of all of this pain. I think that what Rav Kook is saying is that the pain is unbearable unless we understand that it is part of a larger plan and part of a larger conscience. And then, no matter how great it is, it becomes bearable because it has a reason, it has a purpose. So I think, if I had to put it in a nutshell, what I want to talk about, I think it's about trying to seek out what we're going through and the things that are happening, fit into a larger puzzle. Because maybe from that, we can draw some strength.

So, you know in the beginning of the war, one of the first ideas that I felt guided to explore and trying to understand was the meaning of Chamas in the Torah. Because obviously Chamas didn't do market research and try to find out the most obnoxious biblical word of evil that they could use in order to terrify us. That was just sort of the word in Arabic that they chose. But you know, surely it can't be a coincidence, right? It was just too strange that the word in Hebrew would have a meaning of like the culmination of all the evil that we see in the beginning of the Torah in the portion of Noach that leads to the flood. And you know, the idea that I had at that point was just sort of intuitive that the evildoers reveal to us themselves even without meaning to. And so they chose the name of Chamas as their name, that must be a sign of their inner essence.



You know, my sister told me over Shabbat that my aunt always said, when someone tells you who they are, believe them the first time. And it's like a really deep life lesson in general. So often we see them the way we want to see them or the way we want to believe that they are. When someone reveals their essence to you, you should actually listen.

And what I didn't realize at the time when I started to look into the meaning of Chamas was that they don't only reveal to us who they are through their name, but they also tell us what they're doing. And at that time, at the beginning of the war, I didn't even realize, I was so involved in the Jewish experience, and the Israeli experience, I didn't even pay attention to the fact that they named this war their own name and they called it the Al Aksa flood, the flood of the Temple mount. Now that's really interesting for a few reasons. First of all, because the first time that we saw Chamas, was in the context of the flood. That cannot hardly be a coincidence, right? Like, what was the flood?

The flood, when you really think about what the flood was, it was sending the world back to chaos. The world started chaotic, a chaotic watery mess. And then turned that into creation. And one of the first captions of the Torah, it's creation little by little becoming more organized. The Torah tells us a little progress where people started doing agriculture and shepherding and music and making cities. And then the flood came and essentially rewind the creation back to chaos.

So when someone tells you what they want to do is make a flood, believe them. They are revealing to us the deepest point of their mission in their existence as taking the world, the world that we see that's so beautiful around us, that's made so much progress with medicine and technology and prosperity and economy, they want to flood that. They want to rewind that back to chaos. Now why does it matter? Maybe it doesn't matter. But for me, when I'm able to feel HaShem's hand in even these little ways...we're now coming on the Torah portion of spice carts. It's like a code word for us here in this group for feeling HaShem's Presence, or feeling that guiding hand of HaShem even in these dark places. So for me, it makes me feel like we're in this process, so that gives me strength and encouragement.

And so when I started to follow that idea, there's only one other time in the entire Bible that it says the word flood. And that's in Psalm 29, Jeremy mentioned this last week in a video he put out. It says that HaShem sat enthroned at the flood, the Lord sat as King forever. In the English translation, this is in Psalm 29, it says, it usually appears in the English as past tense. But the Hebrew actually seems to be in future tense. Meaning in relation to a flood, HaShem will be the king forever. Meaning HaShem's salvation of the world, the eventuality of HaShem being recognized as the King in the world, seems to be hinted by in the Psalm as coming through some kind of flood.

And I was thinking about how strange and interesting that was. And then, here's where it got really interesting. Jeremy, you don't even know this cause I didn't even share this with you yet, here's where it gets really interesting. I found a passage in Rav Saadyah Ga'on. He was an ancient sage, he lived in the 9<sup>th</sup> century. He said something so strange, he said, "There's a mystical tradition, that in the eventual redemption, the redemption will come through a flood that is not a flood." Through a flood that is not a flood. He said, there's going to be a flood, but it can't be an actual flood because HaShem promised with the rainbow, not to bring an actual flood that would destroy the world. Something else is going to make a flood. And there's all these interpretations and mystical writings – maybe it's a flood of confusion, a flood of disbelief in HaShem.

How interesting that Chamas revealed what they are, what they are doing. They themselves named what they are doing right now, a flood. You can't make this stuff up. They're telling us, "We're Chamas, we want to bring evil and we want to bring a flood." It's exactly what the mystical tradition says it's going to be and it's exactly what the Psalm hints when it says that HaShem will be King of the world through this flood.

So we understand, if we start putting the pieces together that there's this chamas, there's this evil and a flood. Why would they call it the Al Aksa flood? You know that's weird. Because the Al Aksa is the Temple Mount, seemingly this war has nothing to do with the Temple Mount. There was no attack October 7<sup>th</sup> anywhere near the Temple Mount. And the retaliation in Gaza was nowhere near the Temple Mount either. Like you wouldn't call the war with Ukraine the Australian war, what connection would there be? Why a flood? Wouldn't it be more cool to say like fire bombs of Al Aksa, the explosions of Al Aksa. A flood? Like it wasn't even raining, it was a beautiful sunny day, October 7<sup>th</sup>. Why a flood? And why on the Temple Mount?

They are telling us who they are, we just need to listen. What is the Temple Mount? The Temple Mount symbolizes the final correction of the world when we are able to come closer, the redemption, to the pinnacle of spiritual achievement. They are saying, "We are Chamas, we are here to undo, set back and create chaos in the place where you would like to create life and connection to HaShem and holiness.

Now in thinking about that, that of course brought me to the book of Zecharia, Zechariah, because there are two really interesting things that are going to happen in the end of days. I just want to talk a second about chapter 9, verses 10 and 11. Verses 10 and 11 talk about the Mashiach coming one day. It says, "I will cut off the chariots from Ephraim and the horses from Jerusalem and the bow of the war shall be cut off. One day there will be peace in the world and Mashiach will speak peace to the nations. Now listen to the metaphor that's used.

His rule shall be "from the sea" and then it says in the English, "to the river," right? But it actually says, "from the sea to the sea," and from the river to the end of the earth." They

somehow, at least the Chabad English translation that I use doesn't say from sea to sea, actually says from sea to sea.

What does it mean when HaShem describes the peace that comes with Mashiach as being "from sea to sea," like from water to water. What does that sound like to you? When water meets other water, is that not just another word for a flood? Meaning, the way that the prophets envision, and we see this in other places also, is the knowledge that God covers the world like the water covers the ocean. There's this metaphor of the knowledge of HaShem and peace covering the world like a flood in the end of days. So as our enemies try to bring a flood of chamas, of people were promised in the very same place, from Jerusalem, there's going to be a flood of peace.

And now look how it combines with verse 11. Verse 11 there says, "You because of the blood of my covenant, have I freed your prisoners from a pit in which there is no water."

Now that's interesting. I have freed your prisoners from a pit that has no water. So in the place where they're trying to take a flood, there's going to be a pit with no water, where your prisoners are going to be freed from. Now that's really weird. Where is there a pit with no water? Normally a bor is a place where you dig. It takes a lot of energy to dig a pit. That's where you would keep water. So the prophet has to be really clear, "No, no, no. I'm not talking about a regular pit that you guys usually use for collecting water. There's going to be a new kind of pit, where there's going to be no water under the ground, and you're going to have captive people freed from there.

It's hard to imagine before our times, for there ever to have been a technological possibility of even holding people long-term in any kind of underground pit until now. Is there any better way to describe a tunnel than what we're seeing in this verse in Zechariah? And then it struck me, look at the Torah portion that we're in. There's one other place in the Torah where it says that there was a pit with no water. And that's our very portion where Joseph was put in the pit. And the Torah goes out of its way to say this was a pit with no water. So I think it's like all of these connections are coming together that just as Joseph was lifted out of the pit, taken down to Egypt, on a spice cart no less, our prisoners are in these pits, under water. While on the one hand, it's so disheartening, at the end of Joseph's life, he says of that experience, "I know that it was all part of HaShem's plan."

And for me to see that there is a prophecy that connects from this very week's portion of our prisoners being taken out of these pits of the earth, pits with no water, in order to be part of HaShem's plan, and not allow there to be a flood of evil, but rather to be a flood of redemption and knowledge of HaShem. For me that gives me encouragement. A lot of people write to me, "What can we pray for, besides for the obvious, beside for the success of the IDF and saving the captives. You know I think that we need to pray that just like HaShem took Joseph out of his pit,

that our captives will be taken out of their pit and alongside of that, that we would be able to maintain our faith, that everything that we are going through is part of HaShem's great plan to cover the earth with the knowledge of HaShem like the water covers the sea. So with that, I wish you guys a great week and that may we all pray together and see the redemption.

### **Ari**

Amen, thank you, Tehila. I don't know how this happens that I keep going right after Tehila, but I keep promising myself that I'm not going to do that. Particularly today, I mean, that is just such a...how do you do that? Like I've researched and I find the things, and then you're like, you're actually finding like Rav Saadjah Ga'on and you're finding the sources and creating these...you guys are hearing this for the first time, here. This isn't like a regurgitation of some other scholar's investigation. That's actually just Tehila, like transcending time and space. Anyways, Tehila, that's phenomenal, that's fantastic.

So ok, that's the smart part of the Fellowship, this is going to be the painful sort of me sharing my heart and just spilling it all out part of the Fellowship. Because to me, the last week has really been like a war. I mean, fittingly, we're in a war. I've lived through a number of wars in my life. Jeremy and I have fought in wars, we've been involved in wars. But never have I felt like the entire planet was as immersed in war and conflict with greater levels of hate and vehemence than right now. Like this war for me has become all encompassing. And while it starts of course with Chamas on the outer-most dimension, and it even goes further out from there. It's like Chamas and of course, this week I put out a video of why we play the game, about Chamas and Chezbollah and all the different factions, when really it's from Iran. And that's where the jihad is like emanating from.

But also, it goes further in, to my own heart. This is a serious dimension of this war for me, what's happening in my heart with fear and doubt and negativity. And that war is fought in every day and in every single moment. Because like what is the focus? What is my focus at in every given moment? What should we talk about on this Fellowship? It would be so easy to spend the entire Fellowship each week, weeping. Just weeping as if it were the first Tisha b'av since the destruction of the Temple. Like we could just weep. I don't know, there have been times we've had the Fellowship and like soldiers died, like precious soldiers, I don't even talk about it. I just skip the whole thing. Because what do I even do? How do I even broach it?

Just today for example. Today, just today, we've lost two beautiful souls.



Just look at their faces. The kindness, the sweetness, the grace, you can see it. On the left we see Aschalwu Sama, he's 20 years old, from Petak Tikva. And on the right we see Or Brandes. I actually don't know the details of him, it's so fresh. And they both died today, they left the world and they're being buried underground, just today.

A few days ago, that terrorist attack that happened at the bus stop. I mean, it's still coming in. It's still coming in. Tabitha, could you just show that? You know, it doesn't matter, Tabitha, skip that. We saw that there were three people murdered. That was the original one. I don't know if you guys are on our WhatsApp list. But if you are, I sent out a message, just talking about the three of them, who died, and the tragedy of it all and we're supposed to play this game about the different factions, each having their own aspirations when in reality, this is a spiritual war and it's a religious war and it's all coming from the same place. They're not screaming, "Free Palestine," they're screaming "Alu Akbar." This is a religious war and the world needs to make it a secular war and insist on this narrative that it's a secular, political war about different factions that are seeking their independence. Why? Because if that's the game that we're playing, well then they're the David and we're the big Goliath of the state of Israel. But the truth is, that the nation of Israel, the small, 6 million Jew nation, surrounded by 22 Arab states and 55 Muslim states in the jihad, and we're the David and they're the Goliath.

And so, they're Jihadists and they're declaring war. And we see names and faces all the time of these precious Jews, the sweetest, the holiest. And we try to connect with them. But if we really had the courage to dig in deep to each one of their stories, which I'll admit, I don't have the courage to do it. The tears wouldn't just stop flowing. You remember the girl that was murdered at the bus stop this past week? Her name was Livia Diekman. She was 24 years old and she was pregnant. Has anyone here heard that she was pregnant? Is that part of the story that you've heard? Ok, so a lot of you have heard that already. But did you hear that she was the only child to her parents? That she was about to make her parents into grandparents? And now they're left all alone and bereft in the world without their daughter, without their progeny, without their dream. The devastation is beyond what we can...that alone, if we really let that in our hearts is enough to break us. Just that.



And then there's the fallen hero, Moshe Castleman, I don't even know what to do with this. He jumped out of his car with lightning speed, and with tremendous courage shot and killed both terrorists, putting his life in tremendous risk to save the lives of others. Just a hero, a hero in every definition of the term. And then, as he did, he recognized that the other armed Jewish citizens who were also engaging the terrorists, may think that he's a terrorist. So he threw down his weapon and put his hands in the air shouting he's a Jew. But apparently, it was too late. I don't know all the details of the story, but he was shot by someone who thought that he was a terrorist. So he was killed as well, by another Jew. And so, he's lost, the person who accidentally shot him, well I can tell you in many ways, his life is over as well. If I had to decide which of them I would want to be, I would prefer to be Moshe Castleman and not the poor Jew who shot him. You know there's going to be an entire investigation, and whether he's found guilty or not, he's never gonna be able to move on in the normative way in his life, knowing what he did...accident or not. His life is over. He'll spend his life riddled with grief and guilt and sadness.

And so, just tragedy, everywhere you look, it's just tragedy. I was just talking to Rav Shlomo Katz and I was saying people are asking me sometimes how am I feeling. And I want to say, it's just a different spectrum. I don't know, is it good or bad? But even deeper than not knowing how to answer, I actually don't know how I'm supposed to feel. I know that sometimes I'm supposed to come to this Fellowship and be a spiritual guide and tell you how...I don't know. Sometimes lately I have felt like I don't know how I'm supposed to feel. There's times in my personality, when I see people down, I want to make them laugh, I want to say a joke, I want to bring them happiness. And so I do that. And then there's laughter, and I'm like, are we laughing when there are still Jewish children being tortured by Chamas? How can I smile, how can I laugh?

And then I think of Shaena. She went to this prayer session where the mother of one of the kidnapped girls stood up and said, "We need to be happy. That is our war against them, to be happy." So we're supposed to be happy, we're not supposed to be happy. I can't come to peace with it. I don't even know how to feel. It's just every, every name, every picture, every face is a world in and of themselves.

And then there's the Bibas family, have you heard of this? The entire family was taken hostage into Gaza. And now Chamas is saying that the wife, Sheri and the young children, Ariel who is 4 and Kfir is only 10 months old, were killed. They claim in an Israeli bombing attack. And of course, if that is true, it doesn't make Israel bad. They were doing everything that they need to do to defeat Chamas, and that's where Chamas is putting the hostages. But of course, you can't believe Chamas about anything. But it's why they believe that they are dead.

And you know, when it comes to these videos, I usually don't allow myself to watch the videos. I don't know why, but I felt compelled to watch this video of little 10-month-old Kfir.



You know I look at that and I see Shiloh. I see my little boy, Shiloh. That's every morning, every night at my house. Every time I get an opportunity to be with my children. I spend at least 10 to 20 percent of my waking hours with my nose nuzzled into my children's bellies, just trying to make them laugh, kissing their necks, that's my greatest joy in the world. And that beauty and that joy for that innocent, sweet family, just horrific. And after 50 days of torment and torture, then they tell this man, in his captivity that his family is dead. And they use his grief, his devastation and they force a video where he's blaming Netanyahu and begging for him and his family to be returned to Israel to be buried there.

(video)



Bibi, you bombed my family. You killed my wife and my children. All what I had in my life. The least you can do is bring me and them back home to be buried in the Land. I'm begging you, bring me, my wife and my children back home. Please...I'm begging.

The brokenness. I am him, just by the grace of God, I am here with my children. Please God, right now they are safe in our home. This is the only time that I'm not with them. I make sure that Shaena has the walkie-talkie and her weapon on her, etc. But I stay with them as much as I possibly can while on the mountain-top in Judea. But I just look at that and it's just so, so, so...I'm not trying to depress you. This is going somewhere. Hopefully it's going somewhere.

But you know the psychological attack that they're launching is more sophisticated than you think. You know from there Go-Pro cameras where they recorded not only their unimaginable atrocities, but also the videos of the families being reunited. And people love watching these videos. But a part of me doesn't watch them either. I know that Chama wants me to watch them. It's a part of their psychological warfare to get us confused and disoriented and pacified. The emotional roller coaster...they know what they're doing. And these are just a few almost like randomly selected of the heartbreaking devastation that the Jewish people are contending with. It's an absolutely crippling overflow of unimaginable grief and devastation.

And then the campaign is compounded into fear for so many people are terrified by what they saw was the response of the world. Because what do Jews do? What everybody does, we project who we are in the world and we imagine, if we were to see such a thing, then we'd be wearing ribbons and empathizing with them and going to the streets. But no, the fear is like compounded into isolation when we see that so much of the world...I don't know if it's the majority or not, but from our perspective it sure feels like it, either celebrates our pain, or calls for more of it, or most commonly morally equivocates with the whole both sides game, which I'm sure you see constantly all the time by people that are otherwise good people, that just all of a sudden are struck by a moral blindness that's just "play this both sides" thing or suffering.

You know I just saw the pope say, "This isn't a war, this is terrorism." And he's talking about Israel's war against Chamas, is terrorism, the pope. Very nice, Esau. Esau manifested. But anyways, it's like unbelievable, by unbelievable I mean not believable. Equating the hostage trade in which Israel released 150 terrorists with blood on their hands for 50 hostages, innocent men, women and children. Just one example, there was a female terrorist in the Gilo neighborhood in Jerusalem who was stabbed tens of times, nearly to death in front of her little daughters by this Jihadist woman that she was otherwise friends with. And then this woman turned jihad on her and stabbed her in front of her children, nearly killed her, traumatizing her children beyond belief if you can imagine. And now this woman has been released back into her neighborhood in Gilo for this woman to run into her in the corner supermarket. And this

woman is being equated with an 8-year-old hostage. Who was taken, beaten, burned on a motorcycle tailpipe to brand them in case they were to escape so that the innocent civilians in Gaza that see them can bring them back to Hamas which they did. Right?

You've heard about what's happening. There was one of the hostage children was kept in the attic of a doctor in Gaza. Another one...the United Nations, UNRWA, teacher, a teacher kept this child hostage in their home. It's like all of the lies and the illusions just being dispelled about how absolutely, thoroughly, deeply evil through and through this entire nation of people is. And then Israel is accused in the media around the world of being Jewish supremacists for valuing Jewish life more because they released three terrorists for every one Jew. As if they wouldn't have preferred one to one odds. Of course Israel would prefer the odds as great in our favor. But Hamas said no. Give us three terrorists for one hostage. And so Israel says, "Ok, if that's the best we can get, we want them back so much." And then the world's like, "Oh, you think you're more valuable," it's so crazy. It's gas-lighting of the highest order that it's not even...what do you even do with that? If it weren't so insane, it would be laughable.

And so, the reason I'm sharing this is because the only thing that could possibly get us through this is faith. Faith that this is for something. That something very important is coming out of this. Faith that all of this pain is necessary in ways that we can't understand and that the love and the joy and the peace and the redemption awaiting us on the other side of this can only be birthed through this process. Never have I ever been as focused as thinking on the...it's one of the foundational core beliefs of what it is to be a Jew, the resurrection of the dead. But it always was such a mystical, transcendent idea that I just said, "I believe in it, but I don't know why. I know that the prophets speak of it, but I don't know what that really means, but I'm holding on to that for dear life." I'm holding on to the revival of the dead for dear life because who is being taken from us are just the sweetest and the holiest and the most innocent. And you don't go anywhere without seeing the uncles, the aunts, the parents, the siblings, friends, funerals, it's just so beyond.

And so there's just so much darkness, but I've seen in my own life, because I've had a lot of dark things happen to me in my life, a lot of serious, serious, challenges, at least at the time it felt that way. Looking back at what's happening to the nation, it feels less that way. But at the time for me, it just didn't seem like it could get any darker. And I've seen that it's during those moments of the greatest chaos and disorienting grief, it's during those moments of the greatest brokenness, that HaShem shines this light into our souls and we don't see it, we don't feel it, we don't know because the pain is so debilitating and all-consuming to our awareness and our consciousness, that we don't feel it happening. But once the dust settles, we see what is this sort of thing that I'm a different person now? What happened during all of that darkness?

And so that's what I'm feeling, that's what I'm hoping for, and that's what I'm praying. And I'm trying to stay clear and focused on the degree of evil that we're facing. Because there's people



that are on...even like our side of things. Religious, spiritual, right-wing that are coming out with all sorts of ideas that I think are so foreign and even repulsive to me that I don't know what to even do with it. You know, like among those that were released was the 13-year-old. His name was Eitan Yahalomi. His father is still captive. And it became clear that he was ruthlessly beaten by the Gazan civilians of course. But the terrorists forced him to watch the videos of the most sadistic and indescribably evil parts of the massacre. And if he dared to cry or look away, they would put a Kalashnikov rifle to his head.

And the reason I'm sharing this with you is because all of these stories are coming out and none the less, I'm hearing these calls that I just told you, that we need to understand the narrative. Have you heard this before? That we need to understand the narrative of these monsters. You know calls from, like I said, well intentioned people. There's a friend of mine, a brave soldier, his name is Rudi Rashman, who claims that these sick Chamas Nazi monsters aren't the ancient, unredeemably evil enemy of Amalek. He made a video saying Chamas is not Amalek. This is just like one of the things that he said in this video:



The hatred that we're experiencing from Chamas is like, what are you doing? Do you think you're going to create a better reality for people by killing Jews? They're not seeing, they're blinded by trauma, they're blinded by pain. And they think the source of all their pain is the Jewish people. So all they're doing is reacting and fighting and terrorizing and trying to unleash the most amount of pain that they can do to the other side that they think is creating their pain.

There's a whole video there. His message is, who is Amalek? This is the gist of his message, who is Amalek? Amalek is that nation that hates the nation of Israel for who we are. Like the Nazis where the conscience of the world will bring light to the world, they want to kill us for who we are. But Chamas hates us for who we're not. Meaning they think we are Western colonialists that are coming and stealing their land and they hate us for that reason. And that's not who we are.

But to me, like I honestly don't care what the source of their pain is. I don't. If the expression of that pain, if the expression of that pain is the most horrific, indescribable baby-slaughtering tortuous evil that it is, that they celebrate and revel in. They have forfeited the privilege to have any morally clear person seek to understand their grievances. No grievance could ever justify the evil that we saw on October 7<sup>th</sup>. So I just can't hear it. On a real level, I don't care whether they're Yishmael or Amalek or just a bunch of pagan Philistines in a death cult, which is what I actually think they are. I have zero desire to understand their narrative or for them to understand mine, to heal their pain or to reconcile with them in any way, to broadcast a

narrative to the world about my desire for reconciliation with them. A people that's so evil that their self-expression culminates in the shooting a father in the head, putting a baby in the oven and raping the mother to the shrieks and the cries of the baby. Among so many other things, the only morally clear desire to have regarding that nation is to wipe them off the face of the earth, to eviscerate them, every last one of them.

And unfortunately, we've just been so strongly influenced by these Western values that we've come to believe that there's truth and validity to everyone and everything, we just need to understand where they're coming from. And it's just simply not true. The job of the nation of Israel is to be a light of goodness to the world. And I really believe that right now our light can only be fully expressed by eradicating the evil and the darkness that we saw rear its ugly head on October 7<sup>th</sup>. And if we fail to do that, if we get lost in understanding their narrative and shaking their hands and letting them survive in any way, I'm sorry if I sound militant and radical, I'm just saying what is in my heart. If we allow them to survive in any way, October 7<sup>th</sup> is only going to be the beginning.

Because there is a transformation, like I said is happening, HaShem is letting this light in and we're transforming. In this week's Torah portion, right? Jacob is given the name, Yisrael. The name Israel. What is that name about? I really wanted to go deep, do a deep dive into all of the sources and into all of the ideas, but I'll just share with you just the basic idea here. When he goes from Jacob to Israel, remember he went to his father, Isaac, and he got the blessing of Esau. We spoke about that. Why did he need to get the blessing of Esau? Well, Isaac wanted to bless Esau that he should be the warrior and Jacob would be the scholar and then Esau would be able to fight the wars for Jacob so Jacob could learn and they could be brothers cooperating, operating together.

But what Isaac, the sages say, didn't realize that Esau...that fight within him, he loved it. That fight itself, he loved the murder, he loved the bloodshed, he celebrated it and that could not be part of the nation of Israel. It had to be Jacob to be able to have the hand of Esau, but always the voice of Jacob, the heart of Jacob. And so what we see happening right now is the nation of Israel, the army, the soldiers going out and fighting with the fierceness, but this fierceness is rooted in godliness.



Look at this, the soldiers wearing their phylacteries, wearing their tefillin. The sages of Israel say that when the nations look at a Jew wearing their tefillin, there's a fear and a terror that goes into their hearts. Because it's almost like we've become actual malachim, like angels that are fighting God's wars. And there are soldiers that used to never put on tefillin, and they just ...you wouldn't even believe. Could I just say what just happened this last Shabbat? Are you ready for this? This last Shabbat, we always have a

kiddush at the Gimpel's house, a kiddush, where we make the kiddush, and then there's cholent which is like a stew with beans and potatoes and meat and all of the stuff. And there's herring and there's crackers and there's wine for kiddush. And we invite everybody and all of the soldiers. But there were four new soldiers right in front of our House of Prayer. So I went up to them and one of them, you know three of them looked sort of like whitish Ashkenazi, and one of them, sort of like a uni-brow, dark, like...so I said as a joke, because as the nation of Israel, we love each other so much, that we can joke about race and how we look. And so I said what's your name to this soldier, what's your name to this soldier, and I was like, "And Chezbollah, what's his name?" Cause he looked like a Chezbollah terrorist. And the guy I said that about burst out laughing and we all laughed and I said, "What's your name?" And he said, "Shopsi." And I said, "Good to meet you, Shopsi," and we all hugged each other.

And I said, "You guys got to come to the kiddush, you have to come," and they said, "Ok." And so they came and we had cookies and food and drink and so we said to each of them, "What's your story?" And then we said, "Shopsi, what's your story?" I imagined he was from Yemen, Algeria, Morocco, one of the Sephardic countries. And he said that he's nearly done with his process of conversion. I said, "What?" He said he's from Azerbaijan, and he's converting from Islam. When I said he looks like Chezbollah, it's because he's Chezbollah! Right? He was like a... his father was a Jew and his mother was a Moslem, and he told the entire story of how he just, he felt the need to put on tefillin, on phylacteries. He put it on and then he was like crippled, he lost all of his strength. And then his strength came back and it was like a new person within him. It's like such a story. I got to get his number, I have to find him, we have to get him on the program. But to see that happen, to see that happen within him, and now he's turning back and all of these soldiers, all of these people.

There was just a girl on my balcony, I was interviewed by some German interviewer and his photographer girl was a leftist, a secular girl from Tel Aviv. I don't like putting labels because what do I know about anything. But I asked her, I said, "I love every Jew. I don't care if you're all the way to the left, all the way to the right, I'm just curious, are you on the left? Were you on the left?"

And she said, "Yeah, I used to be really left-wing." And I said, "Are you now?" And she said, "I don't think that there's anybody left that's left-wing." And she said the people are becoming more right-wing, more religious, their hearts are turning to God. There's something that is happening that is coming from all of this. And that's what's keeping me going, that's what's keeping me alive. It's that faith, that this isn't random and this isn't haphazard, that the greatness of the darkness that we faced on October 7<sup>th</sup> and even since is only going to be matched by equal and exact opposite light that's even more light than that darkness was dark. But that's going to take God's doing. We just have to do everything that we can to step up and say, "God use me as a vehicle, use me as a light."

I just want to end with the Haftarah of this week. There's a friend of mine, his name is Matthew. And I said to him, "Did you read the Haftarah of the week?" And he said, "Yes I did, but what do you get from it?" I think he was saying, "I didn't really get anything from that." Because to me I was reading this and I just couldn't believe what I was reading. I didn't have time to prepare this all for you, but I just summarized it for him in 45 seconds. He's like, "Oh my God, that is so incredible, I need to send that to my friend, Tucker Carlson." I said, "Send it to Tucker Carlson? Ok. Go ahead, send it to Tucker Carlson." And he sent it to Tucker Carlson and he said Tucker responded and said, "Yes, I hear that, but what does God..." Meaning that Tucker listened to the message that I sent.

But this was a vision of Ovadiah. And why was this chosen from the book of Ovadiah, chapter one, verses 1 through 21? Because Ovadiah was talking about Esau. And what would happen with Esau in the end of days. And of course, we know Esau is America and it is Europe and it is the Roman Catholic church and it's the pope who stood up this week and said that Israel's war is a war of terrorism. And so it's not even a war, it's terrorism.

And so he says, "Esau is haughty. Your heart has seduced you. You who dwell in the cleft of the rock, whose habitation is on high. Who says in his heart, who can bring me down to earth? Though you ascend as high as an eagle and place your nest among the stars, from there I will bring you down, the words of HaShem. That arguably happened with the World Trade Center. But maybe the point wasn't received and it needs to happen even further. It talks about how the leaders of Esau will lose their discernment. They will become confused and disoriented. You know, it's hard to picture a more confused and disoriented President of America that has lost his discernment than Biden who can barely construct a sentence. It says, is there any doubt that on that day, the words of HaShem, I will cause the wise men of Edom to be lost and discernment to be lost from the mountain of Esav. Your mighty ones to the south will be smashed and Esau's mountain will be cut down for your violence to your brother, Jacob. Shame will cover you and you will be cut down forever because of the day you stood aloof. The day strangers plundered his wealth, foreigners entered his gates and they cast lots on Jerusalem. You were like one of them.

You were like one of them. Meaning, by sitting by, by interviewing Chamas, by interviewing Israeli leaders and saying how disproportionality. And the moral equivocation and you're just as bad as them and you had this coming and maybe this is really your doing. You are just as one of them, the prophet is saying. And you will pay for their crimes. You should not have rejoiced over the children of Judah on the day of their destruction. You should not have spoken arrogantly on the day of distress. You should not have entered the gate of my people on the day of their disaster. Even you should not have gazed upon its misfortune on the day of disaster.

Just like, Lot and his wife. Don't turn around. You pretty much deserve what they're getting. Don't turn around. You should not gaze upon that. And Esau and the pope and much of

America and the West and Europe are gazing upon us and enjoying what they're seeing. And they're going to be punished for standing by and allowing this to happen and blessing its destruction and celebrating its destruction. It says, "But on Mt. Zion there will be a remnant and it shall become holy and the house of Jacob will inherit its inheritors."

And by the way, when I talk about those that stand with Israel, I think of all of you. When I think of you, I actually think the first thing I think is the word, remnant. Because I used to think...it's more than a remnant. There are mass amounts of evangelicals and conservatives and Republicans that are pro-Israel. It's not just a remnant. But now I see that a lot of them are falling off to the sides. A lot of the conservatives are becoming isolationists. This is not our problem, this is Israel's problem. Leave Israel, leave Ukraine, as if it's all the same thing. And ultimately, there is a small remnant that love us and stand with us and are joining with us through this. This is the period of time that we're in right now and that's what you're doing.

"The house of Jacob will be a fire and the house of Joseph a flame. And the house of Esau like straw. They will kindle among them and consume them and there will be no survivor among the house of Esau for HaShem has spoken. They will inherit the south, the mountain of Esau and the lowland, Philistines, and they shall inherit the field of Ephraim and the field of Samaria. And this exile of the children of Israel were with the Canaanites as far as France and the exile of Jerusalem as far as Spain. They will inherit the cities of the south. Then the saviors will ascend Mt. Zion to judge Esau's mountain. And the Kingdom will be HaShem's."

That's who we are going to be receiving. To me it's like reading what's happening last week and what's going to be happening next week. And that's what this is all about. And that's where we need to be reading the prophets now, we need to be reading them and praying them and focusing on them and praying for each other because this is just a time of prayer. There's a war happening for our consciousness and for our awareness.

And I want to bless you and bless all of us that HaShem should fill us with His light. Our hearts are all shattered, we are all broken. My HaShem pour His light into that shattered brokenness and use us as vehicles to bring His redemption to the world. May it be soon, may it be soon in our days, Amen.

So now I'm going to take this opportunity to bless all of you, my greatest joy for you're such a blessing to us. And of course, as you know, I am not of the children of Aaron, I am not a cohen, I am not a priest. But the Torah tells us that the nation of Israel, we're a nation of priests. So with that, I will bless all of you.

Aaronic blessing (Hebrew)

May God bless and protect you. May He shine His countenance upon you and may He give you peace. Amen.