

Session 206  
Vayeitzei and Vayishlach – To Struggle With God & Prevail  
8 December 2024

<https://www.youtube.com/watch?v=AcS3Khuvmi8>

Ari

Shalom everybody, good to see all of you. Tabitha, you've got to tone down those slide shows. It is hard to compete with that. They're just so uplifting and inspiring. Anyways, it's so good to see all of you, good to see you, Jeremy. Is Jax there with you? Jeremy brought back Jax.

Jeremy

Actually I have him here with me. Do you want to see him? Jax, come here.

Ari

I would like to see Jax.

Jeremy

Up, up, up.

Ari

Wow! That is a beautiful canine. Keep him far away from my family. I'm just kidding, I'm just kidding. We have to learn how to make kid introductions.

Jeremy

He talks Yiddish. Platz means lie down in Yiddish. So he speaks Yiddish.

Ari

I think he talks German and you're just saying Yiddish because you can't come to terms with the fact that you have a German speaking dog.

Jeremy

Well I just told Bubi, Tehila's grandmother that he speak Yiddish and she's very happy.

Ari

Right, right. But the truth is, you shouldn't feel bad about the German because in a lot of ways that language has been redeemed by the holy Germans in this very Fellowship. Cause I used to like...my skin would crawl when I heard German. It's just like, the collective epigenetics of the Jewish people regarding the German language. But it's changed. Like you know, Esther, Thomas, the incredible Germans in this Fellowship, they've changed it for me.

Jeremy

Well, I'll tell you what, I went all the way to Toronto to get this dog, and he is a mix between a German Shepherd and a little bit of Belgium Malinois, cause they take such pride in their dogs that they train the dog in his mother tongue, German. So all the commands are in German because it's a German Shepherd. They take their dogs seriously there.

Ari

Yeah, I guess someone should say that it's just the name of the breed and they don't actually need to speak German to them. But who am I to say anything like that because clearly, they know what they're doing. And if anybody knows the proper way that Jeremy can introduce the dog to my children and my family, I would love to know the right way to do it. Because we're sort of tip-toing around it because that dog is a lethal weapon, and I just want to make sure that we make the introduction correctly. So we'll talk about that soon.

Jeremy

You should know, Ari, all you need to do is bring Dvash with hot dogs in a chain around her neck and that would be fine.

Ari

A chain around Dvash's neck.

Jeremy

Yeah, hot dogs I'm saying, like cooked hot dogs that smell from a distance.

Ari

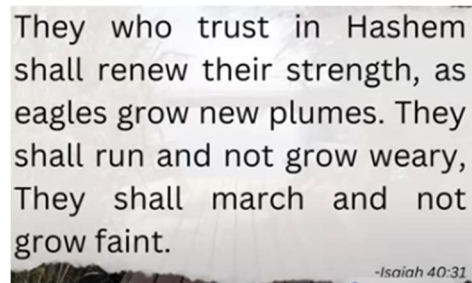
Ok, I'm open to suggestions from anybody in this Fellowship, cause whatever you say is definitely going to be better than that. Anyways, it has been quite a week and I really, really appreciate everyone who reached out to me after what I shared last week. I didn't realize what a universal language the word anxiety is. First of all, it's really incredible how much our spiritual journeys and challenges really parallel each other. So much of us are on parallel tracks. You know, just what I was going through, I have heard from so many of you, it parallels what you are going through. And I'm not just talking about those of you who are here right now in this Fellowship, live, which I love, but there were many people that came up to me, even in the nearby Judean settlement of Efrat where I go to pray in the mornings. And it turns out that not a small amount of my fellow Judean settlers are a part of our Fellowship, one way or another.

Oh, my God, ok. Your wife, Jeremy, just scared the living tarnation out of me. I did not know that she was in the room and I turn around and she's like sitting here, like an aberration. Ok, thanks, it's called a knot, it's called a knot, that is unbelievable.

Anyways, so you know it sort of shocks me – in Efrat, Jews in Judea that are listening and it's a big deal. And it turns out that this beloved friend of mine, who is a man of great piety and

faith came up to me after prayers and shared with me, unabashedly about how he went through what I described that I went through for a month. And he shared with me the toll it took on him and he even gave me a book that helped me to get through it. It's called Shar Ha'bitachon, I'm thinking of one of the future courses and programs that we want to do, is to actually do that. You know, Jeremy sort of moved forth with this Judean Book Club and I think that Shar Ha'bitachon, the Gate of Trust, that would be a great future project.

And I want to let you know that I feel very grateful to you that so many of you helped me get through the challenges that I was facing last week. Because baruch HaShem, I'm grateful to say that I've really been returning to myself this week. And I believe that the great strengthening I experienced was not just from my own work and my own prayers, not at all. But I know that it is from your prayers for me as well. I know it and I feel it. You know one of my rebbes, Rav Shlomo Katz, actually brought a verse from the book of Isaiah that I never reflected on that way and it really spoke to me and it made me think of us in this Fellowship and how we pray for each other with such love. The verse goes like this, it's chapter 40, verse 31 of the book of Isaiah.



They who trust in Hashem shall renew their strength, as eagles grow new plumes. They shall run and not grow weary, They shall march and not grow faint.

-Isaiah 40:31

Now while the word יִחַלְּפוּ כֹחַ seems to be often translated as “renew their strength,” my understanding is from the most clear and simple understanding of the word, is to switch, right Jeremy? Or to trade. And when you read it that way, you read, “Those who trust in HaShem, switch their faith, or trade their faith with each

other. It's almost like when I'm strong, some of you are feeling weaker and so on some cosmic level, I pray for you and I'm sending you from my own strength. And it really felt to me that there were those of you who were really praying for me and sending me your strength. And I stand here before you thanking you for that and telling you that I will not keep that strength you loaned me for myself. I'm just holding to it. Hopefully, building it up with interest. I'm a custodian for that and I'm keeping it for you for when you need it back. And you will because that is life, that's just life.

Jeremy

I want to be able to attest that Ari has indeed totally returned to himself. And it was a blip on the radar and I gain much strength from Ari.

Ari

So, thank you for that. Now I have great and very exciting news to share with you. So exciting that I can hardly wait. But wait I must because we learn that a student must not speak before his rebbe. Especially two rebbes! So first thing first, it is my great joy to introduce the holy rebbetzin, Tehila Gimpel.

Tehila

Hi guys! Hi everyone, can you hear me?

Jeremy

Good, absolutely.

Tehila

Ok, so great to see everybody. So this week we're coming up on Vayishlach, and we're kind of finishing up this episode of the cosmic showdowns between Ya'acov and Esav. So I want to kind of tie together and take a step back. We've been looking at this in the past couple of weeks from all different angles. I want to kind of take a step back and try to understand sort of what this whole story is about, what do we walk away with at the end of this sort of fight and then reconciliation between Ya'acov and Esav. There's so much that we talk about, about the blessings and stealing the blessings and who is the first-born and who is going to get which blessing. There're blessings and then there's like consolation prize blessings. What's actually going on?

So when you go back and you read the portion of Toldot carefully, you see that there are actually two distinct mini story lines that are tied together. Each one of them could conceptually actually stand alone. Like imagine this. The story could have been easily – Esav was out hunting, he got hungry, traded his soup, now he's not the first-born anymore. His parents hate his wives, and then they send Ya'acov to get married in Charan and they give him a blessing and he lives happily ever after. Right? That story, just standing alone would have worked just fine. Now, you don't need even the story of the stealing of the blessings to explain anything. The story would have been fine. And then you can tell a totally different story. You could have told a story like this. Rivkah loved Ya'acov, Yitzchak loved Esav, she hears that Yitzchak is going to bless Esav, Ya'acov steals the blessings, Esav gets so mad, Rivkah sends him away, and he leaves. That would have also been a totally sensible story that would have all made sense. And then, Ya'acov ends up in Charan and with Lavan and the whole story would have worked. It's like there are two parallel stories taking place. It's like two distinct lines of blessing that each one of them has its own characteristics.

So if we actually break it down, I think that when we read carefully, what we see is there's a real distinction between the blessing, which is called the bracha, and the first-bornship which is called the bechorah. A bechorah, the first-bornship is the spiritual mantle. That is the lineage of Abraham, going down through the generations. Now, there's another blessing here that is called throughout the parsha, the bracha, the blessing, which is primarily of physical abundance. Now, how do I know this? Because when Esav takes the soup, he says, "I'm going to die. Why do I need this first-bornship?" Now if that was referring to some sort of blessing of physical abundance, then of course Esav would have wanted it. Do you know how much soup you could buy with physical abundance? But obviously, he's saying, "I want soup, I want

physical things. What do I need this spiritual thing that I don't really understand? I'm going to die." It doesn't mean that he's going to die at that moment, just a physical being. "I'm going to die, why do I need spiritual promises of things I'm not ever going to live to see or ever enjoy?"

And secondly, later when he's crying, after he realizes that his father blessed Ya'acov and not him, he says, he's crying and he goes, "Ya'acov tricked me twice. First he took my bechorah, my first-bornship, and now he's taking my bracha, my blessing." Meaning Esav, himself, sees that there are two distinct things that are being taken from him. Now the real tragedy is perhaps that there was just a misunderstanding here and we spoke about this last week, between Rivkah and Yitzchak that just tears everything apart.

Yitzchak, himself, doesn't actually seem to be confused. He seems to see each son for his strength and weaknesses. It doesn't seem in the story that he was actually ever planning on giving the spiritual lineage of Abraham to Esav. He says, "I want to bless you before I die." And the blessing that he gives to Jacob, thinking that he's Esav, was really the blessing of abundance. He recognized that that was what Esav, that was his strength, that was his interest in the world. That's where he would do well to flourish in physical existence, in physical abundance.

Now, it could be that right after that, he was planning on calling Ya'acov right in and giving him the blessing that works to his strength, the spiritual lineage of Avraham. But Rivkah jumped the gun. She was so scared that the wrong blessing would be given to the wrong person that she takes matters into her own hands. She doesn't actually open it up with Yitzchak and talk to him, she sends Ya'acov to steal the blessing. And now it's so tragic because that causes this massive anger which leads to this cascade of betrayal in the family having such a difficult journey. So what ends up happening is that Ya'acov ends up doubling down on blessings that Yitzchak didn't actually intend to give him.

Now when we jump forward to our portion of Vayishlach, and they're coming to have this meeting as Ya'acov is coming back to the Land. We see this ceremonial giving of these gifts and marching all of the children to bow seven times. What is that about? So what I want to suggest is that Ya'acov is actually doing something that is very profound. Perhaps he's actually trying to roll back the stealing of the blessings. Because if we look at the blessings that Ya'acov took, the ones that were intended to go to Esav, the blessing really only has two elements. If we look at it carefully, he says, "God is going to give you the dew of the heavens, and the fat of the Land, and abundance of grain and wine. And the people are going to serve you, nations are going to bow down to you." There are two main elements. One is having physical abundance, and one is having domination. Domination over everyone else.

Now, when we look at the blessing intended for Ya'acov, the blessing that Yitzchak gives him when he leaves, one that can be referred to as the bechorah, the first-bornship, it's also really specific. It's almost identical and reminiscent of the covenant that HaShem made with Avraham

at the time of the circumcision. What was the blessing that HaShem gave Avraham at the time of the circumcision? The exact same thing almost that Yitzchak says to Ya'acov. It has essentially only three elements. He says: I'm going to make you fruitful, you're going to have nations and kings that come from you. Ok, you're going to be fruitful. There's going to be a covenant, an everlasting covenant to be your God. And I will give you the entire Land of Canaan. There are three elements. Now what is glaringly missing? What's glaringly missing? It's really noticeable that there's no promise of wealth and abundance, and there's no promise that you're always going to dominate other people. On the contrary. Right? When HaShem makes the covenant between the parts, HaShem says, "Hey guess what, Avraham? Some bad news. Your children are going to be slaves." Meaning, HaShem deliberately does not promise Avraham abundance or that he will dominate everyone else. And it also doesn't say that any of these blessings are unconditional. They're covenantal. HaShem promised Avraham these three blessings, but he also said, "You have to do things for Me. You have to walk before Me. You have to be perfect and I'll bless you."

But it's not obvious that these two blessings that Yitzchak wanted to give his sons are compatible with each other. HaShem deliberately did not include material blessing and domination in the Abrahamic blessing that was passed on to Yitzchak and then to Ya'acov. Now Yitzchak understood that these two blessings are not necessarily able to kind of be together in one person. He knew which one was most appropriate for each son. But Ya'acov ends up taking it all. Not necessarily on purpose. That's why Esav is so devastated. Because he says, "You took everything? You took everything?"

Now the fact that Ya'acov gets both of these blessings, led to so much rage and sorrow and breakdown in the family. And now when they're finally meeting up, what happens? Ya'acov first of all gives him a whole bunch of his stuff that's he's amassed. He's giving him a pretty dramatic chunk of wealth. Like he's symbolically handing back over to him the first element of his father's blessing, which was, you're going to be really wealthy and have this tremendous physical abundance.

And then what is the second thing that they do? They have this ceremonial bowing again and again. All these bows. What are these bowings supposed to be about? Well if we go back to the blessing, what was the bowing? The bowing is so like hyper-emphasized, that the Midrash actually says that for each bow, there's going to be another subjugation to Rome because it's so strange that there's so much bowing. Couldn't it just say that they bowed? Why does each group individually have to be described as bowing? Well it only seems strange until you think back to the blessing. Because the first part was material abundance, and the second part of the blessing was that you'll have domination, that everyone will bow down to you, the other descendants of your mother's children. All of the other descendants of your parents are going to bow down to you, you're the receiver of the blessing. That was the blessing that was given to Ya'acov instead of Esav.

And you even see it in the wordings. When you look at these gifts, throughout the time that Ya'acov is preparing these gifts to give to Esav, they're always called a mincha, a gift. But when Esav says, "Don't worry, brother, I don't need it. I have plenty. Yesh li rov, I have plenty." He says, "Please take," he doesn't say please take my gifts, look carefully. He says, "Please take my blessing, please take my blessing." There's no where else where these gifts are called a blessing until they're actually in this conversation. And Ya'acov says, "Please take my blessing." It's like, don't think that I'm trying to give you just a gift, a sweet little like "hi" gesture. I'm giving it to you as a relinquishment of the blessing. In case you didn't notice what I was doing.

And this conversation that they have at that moment in time is so profound. Because what Esav say? He says, "Yesh li rov. I have much." Much is a word that we would use when we refer to something physical, that can be counted. Ya'acov says in response to that, "Yesh li kol. I have everything." What does it mean to have everything? I have the blessing of Avraham, the only person in the Torah who was described as being blessed with everything is Avraham.

So it's like, if you haven't picked it up until now, he's saying, "Yes, I have all this material abundance, I have much." Ya'acov says, "It's ok, you keep your 'much' because I have kol, I have everything. I have Avraham's blessing." And everybody ends up getting exactly what they need. Avraham and Ya'acov experience this blessing of everything. What is this blessing of everything? What's the difference between having much and having everything? Well, when you have everything, everything includes the blessings and the hardships in their lives. They're integrated, you have everything. To live in an Abrahamic covenant, in an Isaac and a Jacob covenant is to integrate into your personality, into your relationship with HaShem this holistic existence that accepts the good and the bad as a part of this wholeness of life.

And then, if we look historically, of like the reality of this speaks for itself. Even in their own lives. If you look before this meeting, Ya'acov was actually generating unbelievable wealth when he was living with Lavan. As long as he was bearing this original blessing that was meant for Esav, his flock just grows and grows and the sheep are having unreasonable amounts of speckled little guys for him to take and he's doing amazing. Look what happens after the encounter with Esav. We just see that he doesn't actually have that much after that. When he sends the brothers down to Egypt, he says twice, "Go down to Egypt to get food," from...they didn't know it was Joseph, but from Egypt. He says, "So we don't die of starvation." Forget about abundance, they're just trying to stay alive.

Now on the other hand, at the end of the parsha Vayishlach, our coming parsha this week, there's this long, long list of kings and kingdoms that spring forth from Esav. It says that before there was even a Kingdom of Israel, all of these kings were extending from Esav, meaning they were a super developed society in terms of their material existence. While we were slaves in Egypt, Esav already had full-blown kingdoms. It's like showing you that the proof is in the

pudding. Peace was made between them by setting things right as they should have been, giving the blessing to Esav, and the first-bornship to Ya'acov.

And then, throughout all of our history you can see this as well. Because you can hardly say that the Jewish people have lived off the fat of the Land and that everyone bowed down to us. Like historically speaking, Abraham's blessing is precisely what we got. We had continuity in generations, continuity of a relationship with HaShem and a piece of Land. Can you think of any other nation that can trace a continuous lineage going back thousands of years that have practiced one religion for thousands of years and have been connected to one little geographical location for thousands of years? It's precisely that very blessing of Avraham that came true.

In the Shema we say, "If you listen to the commandments, then you'll have rain." We don't have any kind of unconditional promise for abundance. We have unconditional promise of relationship. And the Torah is packed with blessings and curses that come onto us. It could be amazing, or it could be beyond horrible when you live in a covenant with HaShem that has a conversation where you actually live your life in connection with HaShem.

When you look at Esav, who symbolically represents the Roman Empire and the Western world, you can precisely his blessing coming into reality. The whole world was dominated by Rome. The whole world is dominated by Western culture. And this tremendous materialism and consumerism and abundance that have come with that, that all seem really unconditional and irrespective of their spiritual stature. You don't really see the economy dramatically changing in Western culture as, let's say, as spirituality has declined.

But what's dramatic about this reading, is that these blessings, I think, are essentially putting before every person a choice between two paths that are not really compatible at their core. And Ya'acov is saying, "This is your blessing. I want my blessing. I want a life," and think about the courage that that takes. Because what he's doing, is he's voluntarily letting go of a promise of a good life in favor of a promise of a life that will have everything – the good and the bad. But it will be a relationship, and that's terrifying. He voluntarily let's go of that. He takes upon himself covenant instead of peace and quiet.

And you know there was a pivotal moment in my life, I've probably mentioned this a million times, with my friend, Lisa. I said, "How did you find your spiritual path in life?" She's an amazing person, she said, "You know? One day I said, 'God, please correct me, I want to be good. If I step off the path, take a swack at me.'" And I was blown away by this courage of preferring relationship and goodness over just having things be ok. To just be able to say, to actually say to HaShem, "I want to get what I deserve. I don't want to get what I want. I want to get what I need. I want reality to be reflective of where I am spiritually and I'll bear the burden of everything that that entails."



Now yesterday, one of our kids, Jeremy, I didn't even tell you this story, she had a sleepover with her friends. And I told them that they could watch one movie. And they ended up staying up very late, after I had already fallen asleep, and they watched two movies, which was really not ok. And she said to me, "Ima, you should give me a punishment. You should take this or that privilege away from me because I didn't control myself." And I was actually more proud of that than if she had controlled herself to begin with. Because she was basically saying, "I am willing to accept upon myself the corrections that I need in order to develop self-control." That's better than being a person that's just born naturally having self-control, she's willing to be in a conversation with me where her material privileges are reflective of what she needs and what she deserves and not just what she wants.

And so you know, they say, "Be careful what you wish for because you just might get it." I think that is really the message here of these parshas. Are you willing to give up your material comfort for a relationship with HaShem? And say, "I want to be in conversation with you." Sometimes our kids will have friends over that don't behave so nicely, and I'll let them get away with it. And if my kids aren't behaving, then I'm like, "Hey, I laid down the law." And they'll be like, "You didn't tell my friends to clean up his mess and to stop having a tantrum." And I say, "Yeah, that's because I don't love them so much. I love you, that's why I work so hard for you to be good." Those kids are somebody else's problem.

So the Torah holds up these two possible paths. It's for every society, for every nation, but ultimately for every individual. There's one path that leads to Rome, that leads to Mt. Seir. And there's another path, it's the path to Jerusalem. There's one path where you could have much and that's not bad per se. It just means that you're going to seek comfort and safety and happiness. And then there's another path that leads you to everything. That's the everything of Avraham because everything is going to be thrown at you to make sure you will become who you CAN become. And you want to voluntarily go on that road to goodness, to meaning, to growth, to Jerusalem, to the blessing of Avraham. So with that, I wish you guys a beautiful blessed week.

Jeremy

Wow, Tehila, thank you so much. That was just marvelous. And I specifically just want to add to that and I want to say that it really is a choice now to the nations. It's the same choice, meaning Esav is spiritually, or is the archetype of Western civilization. And you think about this red head, man of material wealth, triumphant in this world. It's almost like Donald Trump manifest is an image of Esav. He represents Western civilization and there's two ways that Western civilization can support Israel. And one is, Black Friday. I was in North America on Black Friday, oh my goodness. I never saw such a hoard of people that were running to get to the Black Friday sales of materialism. And at the same time, I couldn't help but feel like this slogan of – If you bless Israel, you will be blessed.

And that is the blessing of Esav, which isn't a bad blessing, but it's not the blessing of Israel, it's not the blessing of Jacob. The blessing of Jacob is, one God, one people, one Land, and it is a relationship. And there is no greater blessing in the world than living with the God of Israel as a living presence in your life, for the better and for the worse. The people that are selling, "Support Israel and you'll be blessed," they're really playing the Esav card. And that's not necessarily the wrong card, but at the Land of Israel Fellowship, I just feel like a true entry into the destiny of Israel is to enter into a covenant and a relationship like Israel. And say, "I'm with Israel," and just like Ruth, "Where you go, I go. Your God is my God. Where you die, I die. For the good, for the bad, I am aligning myself with Israel."

And living with a Presence of God in my life, I'll tell you guys a story. I was in Denver, Colorado. I had to specifically fly back on Wednesday afternoon on a 5:30 flight with El Al so I could bring Jax, the German Shepherd home with me. And so I said, "You know what? I'm going to go to a branch of our Fellowship," that's at least how I see it, in Greeley, Colorado. I think Michael Gale is there. Either we're a branch of them or they're a branch of us, but either way, they are soul brothers to me. And I said, "Well if I have this extra day, I'm going to go to Greeley, Colorado, and I'm going to go meet them, I'm going to go talk, I'm going to go teach, and I'll go hang out with my soul brothers and sisters."

And so, I get to the Denver parking lot of the Hertz rental cars. And I put in my credit card because they need a \$200 deposit, put my credit card through the machine, and the credit card is being declined. I'm like, "Declined? I'm in the parking lot of a million rental car places, just in Hertz there were like multiple booths." And I'm like, "What am I going to do? I'm stuck in Denver right now." I need to go to Greeley, I had to be there in four or five hours. What am I going to do? I'm stuck." And it said, "Please try again. Declined again, declined again." I called Israel. I was Whatsapping the people in Israel, Mastercard, they said, "No, there's like no problem with the card." I'm like, "What am I going to do?"

All of a sudden, I looked to the left and I see a Jew. I'm like, "Huh, atah m'debar ivrit?" You speak Hebrew? That's what I spoke, I asked him, just in case he wasn't a Jew, I just wanted to make sure. And he's like, "Ken." He looks at me and says, "Are you Jeremy Gimpel?" I'm like, "Yes!" "From the Arugot Farm?" I was like, "Yeah, I am Jeremy Gimpel from the Arugot Farm." He's like, "Wow, my Yeshiva sends its students to your Farm every year. It's the highlight of their year. I'm so happy that I finally get to meet you. I'm the head of that Yeshiva, how can I help you?" And I said, "How can you help me? This is unbelievable. What are the chances that you came from a different flight, ended up in this one booth in this endless parking lot in the largest airport in America? I'm thrilled that you're here. Listen, I need to get to Greeley, Colorado, it's an hour and a half away. I don't know." He's like, "I'll drive you." And I'm like, "Really? Wow."

What are the chances. It must be that I was meant to have a relationship with this rabbi? So I had an hour and a half driving with him, talking with him, shmoozing with him. I really

developed a beautiful relationship with him. He said, "Next time I come down to Beit Shemesh where his Yeshiva is, he wants me to come and teach the students." I said, "Of course, I will."

And then at the end of my event in Greeley, Colorado, a man named Jim from South Dakota, if you look at the screen you can see him right there. He came up to me and said, "Jeremy, I want you to know I'm a member of the Fellowship and I've never met you before, but I drove almost ten hours from South Dakota to come and meet you. And I'm just so thrilled that I was here tonight." And I was like, "Jim, that's amazing." "Is there anything that I can do for you?" I was like, "Well, I have no way of getting to the airport tomorrow morning at 6:30 in the morning." Jim's like, "No problem, I'll get a hotel room right here in Greeley and I will pick you up in the morning and I will drive you to the airport, no problem."

And I realized, that's what's happening here. My credit card, there was no logical reason for it to be declined. I really needed to spend some time with Jim. What I discovered, is a retired police officer and one of the finest individuals that you can meet. Proudly in South Dakota. And so, he's a member of our Fellowship. I never would have had so much quality time with him. And I just saw that when you live with spice carts that are spent to you and you're keeping your eyes open, then miracles happen. Divine providence unfolds and that is living with, not material blessings, not with the blind people that the Nike Store wrapped around the building, it was like a line to Disney Land. It was just to go into the Nike store. It's like you're living with a real gift, the real gift of being in a relationship with HaShem.

And that's something else that I want to talk about. I want to talk about the wonder and the power of the God of Israel. I mean, you would be amazed that our free will has been totally untouched. Meaning that you can believe in God, you can love Israel, you can not love Israel, you don't have to believe in God. Nothing has actually changed, but I just want to point something out. Sinwar, the head of Gaza, of Chamas is gone. Hananiah is gone, the head of Chamas outside of Gaza. The President of Iran, he's gone. Nasrallah, the head of Chezbollah, he's gone. Assad and his regime in Syria, he's gone, almost all of the enemies of Israel, within one year, have been wiped out. And to not see the Hand of God that we are marching our way toward a new era, toward the destiny of Israel.

And that's why these Torah portions are so important. Do you want the blessing of Esav or yeah, you may have material blessings, you may run the world, and you may build kingdoms, and Nike outlet stores, and the material blessing is undeniable. Because Western civilization has obviously won that game. Or, do you want to attach yourself to the destiny of Israel. And to me, there's one image that actually represents the destiny of Israel. Because the blessing of Abraham and Jacob and Isaac is one God, one people, and one Land.



That image right there is the Promised Land of Israel. From the Nile, all the way to the Euphrates. It's much larger than the little state of Israel that we have now. Because this isn't about politics and it's not about the State and it's not about anything of this world. It is about the promise made to Abraham, the promise made to Isaac, the promise made to Jacob, that there will be one people with one God and one Land and that is the Land that is literally before our very eyes being liberated before us. From Gaza in the south to Lebanon in the north. Assad's regime who gassed his own people. Evil has been removed from the world and the world is a better place for it.

And so, this is, of course, an invitation for everyone whose eyes are open, to attach themselves to Israel, to the blessings of Abraham, Isaac, and Jacob and to realize that marvelous things are happening ahead of us. Alright my friends, have a wonderful week, I'll see you soon. Back to you, Ari.

Ari

Thank you, Jeremy. Thank you, Jeremy and thank you, Tehila. They're a difficult dynamic duo to follow as well. A lot was said there, and I heard this story from Jeremy over Shabbat and I was excited to hear it again. Clearly HaShem is guiding his path. But I just want to touch for a second back on the "me, me, me, let's talk about me!" Right? I want to go back to the dramas of last week. And you know, I think, when you're in the midst of the storm of fear and anxiety, which I was just shocked to hear how many of you are struggling with this, you can sometimes feel that you're alone in a world. And you look around and it seems like everybody else has it all together. But the truth is, that everyone goes through these feelings of fear and doubts and questions. Even our great righteous forefathers and foremothers...I don't know if foremothers is a word, but you know our papas and our mamas as Yishai Fleisher says, they experienced every bit of it as well. Not only as much as we do today, but I think exponentially more. I think it's actually the trials of fear and doubt that they endured and the great faith that they harnessed during those times, which actually created a reservoir of strength that we can tap into when we face our own trials and tribulation.

I mean the Torah doesn't spare words when it shares the trials and the fears and the doubts of our ancestors. Just in this week's portion alone. I don't know, I was just trying to just go into Jacob's head. I don't know if you ever try to do that, but without knowing the whole narrative, you are just experiencing it as it is. One can imagine Jacob, he deceived his father to get the blessing, and then he was sent away. Right? They sent him away, not knowing whether the blessing was actually even valid. Is the blessing under duress? Under misleading, is it valid? Or is he being sent away and rejected as his uncle Yishmael had been before him? Who knows? Keep in mind, he wasn't privy to the whole narrative that we all know and take for granted.

So great were the doubts and fears that Ya'acov had to contend with in his life, that it was the nighttime prayer. I remember Jeremy spoke about this last year. Abraham instituted the Shacharit of the morning prayer, and Isaac the Mincha, and then Jacob, the nighttime prayer, our Arvit, which is attributed to him. And it was in literal and figurative darkness and concealment that Ya'acov had to call out to HaShem in faith. It was in the darkest part of the night that he was given this revelation of the angels ascending and descending the ladder with HaShem, Himself standing over him. He had to contend with deception, theft, threats to his very life. And nonetheless, that was Jacob's strength. He called out to HaShem from the depths of his heart in those moments of darkness and doubt and fear.

And then there's Rachel. I mean we could go through all – Abraham, Isaac, and Jacob, we could go through everybody. But there's Rachel. Think about it. She had no idea whether she would actually get to marry Jacob. I mean the selflessness of Rachel always really touches my heart deeply. You know that she gave her sister, Leah, the sign. And what was the sign, the sages say? The sign was the words, "I am Leah." That's what she was going to say to Jacob, and so she gave it to Leah so Leah wouldn't have to be lying. It would be beneath her dignity to even have to do so. So she said, "I am Leah," so Jacob thought it was Rachel because that was their sign. So selfless was Rachel.

But she didn't know whether she would ever even marry Jacob. Or whether she would die in quiet desperation without ever even getting to be with him. And then, you know, once she does, she doesn't know if she'll ever be able to bear her own children for Jacob. You know when looking at the lives of the ancients, we can only imagine the doubts and fears and confusion and anxiety that they needed to contend with. I don't know, when I study their lives, I'm strengthened by them. Not only because as their children we can tap into those strengths and those merits, but it's also a reminder that these challenges...we spoke about this last week, they aren't above you. You know, these feelings of let's say anxiety, fear, and doubt, they're not above you. They're a feature. These feelings are part of the fundamental nature of this world. And in some way, I think that the opportunity for growth concealed within them is actually what justifies life itself. All those happiness and wonderful moments are justified by that real work.

You know we've often discussed the famous teaching of Rebbe Nachman of Breslev, you know the teaching I'm talking about. It may even be his most famous one. It was made into a super famous song, which is one that...the world is a narrow. Everybody sings this. You know Reform, Conservative, Orthodox, affiliated, unaffiliated, it's interesting that it's one of those transcendent, universal songs that every Jew knows and connects with. Anyways, here's how it goes (Ari sings in Hebrew).

The entire world is nothing but a narrow bridge; and the most important thing is not to be afraid.

-Rebbe Nachman of Breslev

I'm not going to keep singing because Jeremy will get mad at me. But, what does it mean? The entire world is nothing but a narrow bridge. And the most important thing is not to be afraid. And the older I get, the deeper and truer that teaching becomes for me. You know when we see each other, just people

you see – a friend, an acquaintance, whatever, you ask, “How ya doing?” Sometimes we just answer by rote and we say, “Fine, how are you?” Whatever, but this past week, and really other times on my past journey over the last year or so, I found myself answering with those words. Whenever someone would ask me, “How ya doing?” I would just say, “The world is such a narrow bridge.” And most often the response I got was either, “You’re telling me, brother,” or “Oh no, why do you say that? Is everything ok?” But everyone knows what you’re talking about. Because there are so many ways that things could go off the rails in this world. There are so many ways we can fall off the sides.

You know, while most people I think in the world go to great lengths to delude themselves into thinking that we have any real control over anything, in lucid moments of truth, I think we have all have come to the realization that we are living on the edge. I think it's some sort of song, I don't know. That we are teetering on the razor's edge of that narrow, narrow bridge. And any moment we can fall off of that edge into the dark abyss of the unknown.

You know, I think that's actually happened last week. That there was just so much going on around me, so many of the familiar old threats which I've largely worked through, but compounded by new and unfamiliar threats which I hadn't even had to contend with. And they were coming all of the same time, threats which went right for my Achilles Heel and threw me off my game, that I simply made the mistake of looking down. I think I just looked down. The truth is, that my rabbis have taught me that the word Rebbe Nachman used was not really lo lefached, he didn't say that you shouldn't be afraid. That translation may have been diluted in order to make it more understandable to the masses, I don't know. But by the way, it's still true when it's translated that way. But the real word, Rebbe Nachman used, was not lo lefached klal, but lo lahitpached klal, which means, you should not make yourself afraid. Because the truth is, even down there, in that dark abyss of the unknown, even down there, there's nothing to be afraid of. Right? As King David says in Psalm 139:

If I ascend up into the heavens; You are there. If I make my bed in sheol; behold, You are there.

-Psalm 139:8

Sheol meaning like the depths. You know I think what happens is that when we're in that place of fear and we look down when we're in that place of fear, we lahitpached, we make ourselves afraid. We spook ourselves by projecting our greatest fears and worst

anxieties outward onto the world around us.

But after watching my teaching last week, there was someone close to me that approached me and said to me, “You know there are medicines that I could take to take the edge off.” That it would give me a brief reprieve and let me collect myself. And by the way, I do not judge people that take medicines like that at all. I actually think if it is debilitating, it may actually be a good idea. You’d have to talk to a doctor or spiritual guide or someone you trust. I’m not like a specialist in this. But being that I was definitely was not there, I was not debilitated, I immediately and summarily rejected that offer because just intuitively, even in that place, I felt that alleviating the symptoms of my anxiety through pharmaceutical means would deprive me of the opportunity for the great growth that was being presented to me. Because while it took some time to see it, the whole time I knew in my heart that the opportunity was there. And I’m grateful that I didn’t take that route because baruch HaShem, not only am I coming back to myself...I still have waves, but I’m coming back to myself. But I have a bag full of sparks that I’ve brought with me. And my old friends in this Fellowship who go back, you know exactly what I’m talking about. The Psalm that always comes to mind to describe my journey on this front is in chapter 30:

I will extol you  
Hashem, for you  
have lifted me up.

-Psalm 30:2

Now the word for lifted me up, **רָלִיתַנִּי** is connected to the word, bucket. Because just as when you raise up a bucket from the dark depths of the well that it was lowered to, when you lift it up, it has precious water within it. Meaning that there was something down there in that darkness that needed to be brought up with it. And so, when we go to whatever dark places we needed to go to in our lives and we have the trust and faith in HaShem while we are down there, well then often we’re blessed with the eyes to see why we need to be there. Even sometimes while we’re there. And we have that faith that we are so often blessed in that place with the faith, with the eyes to see how we can grow from this great pain. And by the way, I bless all of you that you should have the strength and the courage and the faith and the ability to raise the sparks hidden within whatever darkness we’re facing. I bless all of us with that.

And that’s exactly the journey that I went through this week. When I came to the realization that I looked down from that very narrow bridge, that I was in the midst of looking down, into that perceived abyss, because when you’re feeling that anxiety, I’m in the midst of looking down. It’s almost like, you look down and you’re like a deer in the headlights, you’re just locked there. Right? And I had an epiphany from above. I had a realization that if I’m looking down, by definition, what am I not doing? I’m not looking up. I’m not looking up to HaShem, I’m not looking forward to my mission. You can only look in one direction at any given time. And if I’m looking down, that means I’m not looking anywhere else. I’m not looking where I should be looking. And I realized that I need to gather up my courage and look up and ask myself, “What can I do right now that I can accomplish my mission in the world? What should I be doing now to sanctify HaShem’s Name that I’m doing right now? Is there a truth that HaShem has put in

my heart that I'm not teaching? Is there a message HaShem has placed in my mouth that I'm not sharing? Is this anxiety that I'm feeling something perhaps like Jonah's anxiety from the belly of the whale when he fled from his mission? Is there something I can do that perhaps only I can do?" We all have those things that only we can do. That's why we're still here. We must be here because there's something that we ourselves, uniquely, independently can do, but no one else can do. What is that thing? What is that thing that only I can do that may really bring much needed light to an increasingly dark and scary world.

And I dug deep. And I realized that yes, there is. At least that's what spoke to my heart. Yes, there is. And when this came to my heart and settled in, I became so thrilled with excitement. It was like so refreshing, such a new emotion. An excitement and hope that I started to feel for a fleeting moment, all that fear and anxiety was worth it a thousand times over for bringing me to this realization of what I really felt HaShem had put on my heart that I needed to share. Cause listen, there were ups and downs. But I was definitely and clearly on my way up.

And I realized that perhaps another reason HaShem put me through those emotions, is that I would be able to empathize with and identify with so many people that are struggling with these feelings now more than ever. Because these times are so unstable and chaotic. Like Jeremy said, just yesterday the Assad regime fell in Syria. That's huge, that's huge! That changes the entire equation here, for good or for bad. I'm not sure that I know. But, it's big. But we're in such crazy times that that's just another Saturday night headline. And it's not only here in Israel. South Korea nearly overthrew the government with marshal laws. Nuclear powers are flexing their muscles and issuing threats like we haven't had since the Cuba Missile Crisis. It feels like every day it's something else. And many people are getting very wound up and anxious with the feeling that we're on the precipice of something huge and we don't even know what it is.

But the truth is, that all of these things are just completely out of our hands. And expending the emotional energy and worry and anxiety on what's playing out in the world is just a waste of time and energy. Because it's out of our hands, so what is in our hands? One of the few things that actually are in our hands is the very thing that's been on my heart to share with the world for I don't know how long. Maybe a couple years. What is in our hands? Our health. Our health! Because the Torah tells us that our health is the very foundation of everything. We also don't need the Torah to tell us that. If we've ever been really sick and incapacitated, we know that. In the book of Deuteronomy, HaShem tells us:



You are to take great heed of your soul...

-Deuteronomy 4:15

But as we know, the word neshama means soul, and nefesh, is the word that's used there, is the physical soul. The spiritual life force that is tied into the body. Here the Torah is telling us to take great care of our health. That our physical body is the temple for the soul, that Divine transcendence...within each and every one of us...that soul, that is the piece of HaShem within us. And we need to treat that vessel as the Temple that it is. We need to treat it with the love and care that it deserves.

In the book of Deuteronomy, HaShem tells us:

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your seed may live.

- Deuteronomy 30:19

We must choose life. Taking care of our physical health isn't just a nice thing to do. It's a mitzvah, it's a Divine directive. As opposed to so many of the things which take up so much of our mental and our emotional bad with, taking care of ourselves, is not only within our sphere of influence, but it affects absolutely every facet of our lives.

Here's actually a teaching from the ancient text that I find powerful and centered. And just as true today as it was every day before. The Midrash says:

"A healthy body is the vessel for the soul, and without health, the soul cannot fulfill its mission."

-- Midrash

On the deepest level, everyone has a soul within them. And that soul is thirsting to fulfill its mission in the world. And for so many people, myself included, one of the primary impediments standing in the way of the successful fulfillment of that cosmic mission, is that the body is simply not the

vessel that it needs to be in order for the soul to actualize itself.

And so, my friends, at no further ado, I'm honored to present before all of you, first before anyone else in the world, even my family, before anyone else, the Judean Diet.



The Judean Diet! That is right. I am so excited about this, I can't even tell you. I fall asleep thinking about it and I wake up thinking about it. Just this week I have put tens of hours into this and HaShem has blessed me with unusual success and accomplishments. It's just...I feel like it's been coming through me and flowing...I'm channeling something. And so, now I want to premiere for all of you, the very first commercial about the program that I

filmed on Friday. I haven't even seen it yet. I'm excited to see it.

(video)



So I want to share something really personal with you. I'm 45 years old and I've struggled with weight since I can remember. I've tried Keto, Weight Watchers, South Beach, if you've tried it, I've probably tried it. But nothing felt aligned. It was always just about sort of numbers, calories, carbs, scales, measurements, but something is always missing. And it's only since living on one of the deepest settlements on the Judean

frontier, living in the Land of Israel, that I have arrived at a deeper truth, which transformed my weight, my health, my relationship with God, my entire life.

And that's why I'm inviting you to do it with me. It's called the Judean Diet. It's a 90 day program, based on the wisdom of the Torah, the teachings of the sages of Israel, and my own personal experience. Thirteen weeks, 13 classes, and 13 live interactive support sessions. I will be there for you personally, every step of the way, as a guide, as a friend, as an accountability partner. Now we're starting the journey January 1<sup>st</sup>. But because of the degree of personal connection, we need to limit the participants. So click on the link below and join us now. If you sign up before December 20<sup>th</sup>, joining the program is only \$72. And not only will you be lengthening the quality and quantity of your days, please God, but you'll also be strengthening us in continuing to shine a light from Judea to the world. Shalom. Thank you. (end of video)

You know I think maybe the reason I haven't done it till now is cause it sort of putting myself out there, but at this point, I don't care. I was just so relieved to feel it coming down, to be realigned again, that this is what it is. I feel like at this point in my life, and at this point in history, I simply don't have the privilege right now of thinking twice. Deep in my gut I know how many people could have both their lives and their relationship with HaShem transformed by the teachings in this program. You know, I've spent many hours with Tabitha, I think she could testify to this. If you know my health journey to date, which many of you do. You've been with us since the beginning, you're may be thinking, "Ok, Ari, so you started this program at 246 pounds, it was actually more than that, that's the last recorded weight. Two hundred and forty six pounds. And now you're 216. Ok, that's 30 pounds." You may be thinking, "Ok, that's impressive and a good start," but according to that chart on the World Health, whatever, blah, blah, blah, the same chart that says that everybody needs to get vaccinated, or whatever. "By that chart, you're six feet tall and you should really weigh around 190. You still have 25 pounds to go." To which I would say, "Who the heck is the guy that made that chart? What does he know? I haven't seen him walking around, and what he weighs. I haven't been 190 since Basic Training."

But the truth is, that I agree. I am not a guru. I am doing this with you, with all the participants that are on this program. We're doing it together. I have had success thus far. Far more success, far more lasting success than I've ever had in my life. And without even intending on it, when I saw friends of mine that were struggling with their weight, or even just their health, and whatever reason, I'm like an evangelist! What am I going to do? I would bring them onto the program with me with great success every time. You know my beloved friend and rebbe, Yishai Fleisher, he told me that he believed that it saved his life. I wouldn't have shared that with you without asking because I couldn't reach him, but he said it on his program. So I felt like it would be ok.

So, how I initially embarked on this whole journey is a crazy and entertaining story with clear Divine orchestration. Talk about raising sparks from the darkness, but I'll save that for the first module of the course. But I'll tell you this. I really believe that it could have only have been here in the hills of Judea that after a lifetime of struggle, I would finally be able to achieve the inner vessels that I would need to contain the deeper and more integrated truths which were part of my keys to the success that I've had thus far. For me. I'm not saying that is true for everyone. The diet does not require living in Judea or in Israel for that matter. I'm saying my name is Ari Yehuda, this is Arey Yehudah, the hills of Judeah. For me personally, in these mountains is where my soul really starts to dance. And I'm just so excited to share the music that I've been hearing here that has so changed me. I want to just share those notes that have touched me with the world. It's only when living on this Land that I even started discovering how holistically connected we are to it. And on some level we're actually expressions of it.

And I have no doubt that I will learn exponentially more about all of this in the process of leading the course. You know, the same has been true of the Fellowship with all of you. I think I've learned more from you than you have from me. That's one of the great blessings of a true and loving teaching experience. And of course, I credit the wisdom and the success thus far, foremost of course to HaShem, for guiding me on this journey of health and discovery, but also to my own guides and rabbis and my Torah study and of course, Tabitha and Mayon who I spent many intensive hours with this week to begin sculpting these ideas into the masterpiece that I really see it becoming.

And you know, one of the things I found myself concerned with last week was regarding our new company that Jeremy and I transitioned to in order to be able to increase not only the quality of our content, but the quantity. And so many of you, all of you were just there for us and encouraging us. And it wasn't clear to me how we're going to be able to generate even the funds that we need to even move forth powerfully into creating other courses that we've been dreaming about. We have a lot of them. All the new media that we want to create. All of the educational initiatives. And there are a lot of them that are on our hearts to produce. And when this Judean Diet rushed into my heart, it was like I could tell it was from HaShem because that concern was also addressed. I couldn't help but to feel that this would be a prototype force

that would help us fund the fulfillment of so many other courses that we want to produce. I have a whole one on the book of Psalms that I am eager to produce. So, my hope that this would evolve into an entirely new facet and expression of our mission. Because that is what money is for. To go back into the content to do this. That's why we started this new system to begin with.

In this week's Torah portion, I really identified with Jacob when after his transcendent, prophetic dream of the ladder, he took a vow. He took a vow saying:

“... If God remains with me, protecting me on this journey that I am making, and gives me bread to eat and clothes to wear, and I return safely to my fathers house, then Hashem will be my God”  
- Genesis 28:20-22

There's so much packed in there. But the part that I found myself really identifying with was with all the financial concerns in the world, all Ari really ever wants is for myself, for my family, is that we have bread to eat and clothes to wear. That's it. I think for my kids and Shaena, maybe like some meat every now and then, it doesn't need to be...but that's fine with me. Also bread, I'm not sure if that's on

the Judean diet, we have to talk about that. But the point is, there's a good chance that if you're in this Fellowship, you share that sentiment. Once you've really experienced fulfilling your mission in the world and serving HaShem with all of your heart, there's no exchange rate in the material world for that closeness to HaShem, for that fulfillment.

But you know, Ya'acov found out in his adult life that money is indeed a force in the world and it has uses. After all, if he hadn't been blessed with such wealth by HaShem and he returned from Haran with no more than bread to eat and clothes to wear, the question could be asked whether he would have survived at all. Would he even been able to materially pacify Esau enough to dissuade him from implementing his clear plan that he had to wipe out his brother Jacob and his entire family by the edge of the sword. Meaning, there's uses for it.

But shifting gears for a second, as long as we're looking at that verse, I think it would be worth looking at the very last words, also. You know, notice that in that vow Jacob says something very curious. Even maybe troubling. He says that “If HaShem fulfills these conditions and he returns safely to his father's house, meaning in the Land of Israel, that HaShem would be his God.” Now our sages unanimously agree that obviously Jacob is not saying that if the requests aren't fulfilled that HaShem wouldn't be his God. That's absurd. What he is saying, the Ramban teaches, is that only in the Land of Israel, when he returns to the Land of Israel, to the Land of his father, only then can a Jew properly and completely serve HaShem. He's saying that if HaShem brings him back to the Land of Israel, only then will he be able to serve HaShem in the highest level of truth. Because the light that we shine as a people is blurred and dimmed and obfuscated when we are outside the Land. Only when we are in the Land are we able to shine

our light fully. Only when we are in the Land can we shine the light of redemption to all of mankind.

And while it sounds very lofty and ambitious, that is what Jeremy and here about. We are undeserving. We are undeserving of even having the ambitions or the hope to serve HaShem in that way. But that is the mission that we've devoted our lives to. And that mission can only be done from the Land of Israel. And this Fellowship has been a monumental Fellowship for me. Because I really hope and I pray and I really believe that when I leave this world and look back at my life, the upcoming launch of the Judean Diet will be the start of one of the greatest chapters of my journey, of fulfillment and self-actualization and bringing that light of healing and health to the world. Because ultimately, what makes the Judean Diet different? What made it work for me that nothing else worked throughout my whole life? What makes it different than any other program in the world? I think that it's not just about a what or a how. More than anything else it's about the why.

Because the great and holy Rav Dessler says that the greatest service of HaShem lies in the refinement of motivation. Why do we do what we do. You can have a great what, but if it's lacking the underlying why, even a beautiful action can lose its beauty and its holiness. I really believe that and I know it and I've experienced it. And there's only one why of the Judean Diet. And that why is HaShem. To serve HaShem and to come close to Him and to return to Him with Tshuvah Shlemah, to return to Him with our hearts and our souls and our very bodies. To return to Him with all that we have.

And that is why Rav Kook, the famous teacher of Torat Eretz Yisrael, Torah of the Land of Israel, who says it's different than the Torah of the exile. It's a holistic, integrated Torah of the Land of Israel. Rav Kook teaches that tshuvah, which is often mistranslated merely as repentance, really means return. Return. Because repentance just...you made a mistake, you sinned, and you want to repent for that. But we're returning to HaShem, even beyond any sin we've ever done. By the very nature of being born into this world, we're returning to HaShem on the highest level. And Rav Kook teaches that one of the foundational elements of this great tshuvah that will bring redemption itself is by prioritizing our physical strength and our physical health in order to holistically align the body and the mind and the soul with the Divine will. And he doesn't just say that and stop there. There's so much more, just from Rav Kook and the Rambam, Maimonides. You know, I will go into further detail in module nine of the program.

Jeremy

Ari, Ari, can I join? I want to join. I didn't know you were going to launch this right now. I fell off a horse almost eight months ago and I totally out of shape. I'm not eating right, I'm signing up, can I join? Am I allowed?

Ari

Thank you. Thank you, Jeremy, yes you can join. You can join, but you have to be a silent partner.

Jeremy

I'll be silent. I will just follow the orders. When does it start? I want to start.

Ari

The actual program starts January 1<sup>st</sup>. There's going to be modules that we're recording and that are pre-recorded modules, but also interactive support group sessions of sharing and you know it will be sort of like the Fellowship of the Judean Diet.

Jeremy

Will you support me?

Ari

Yes, I will be your...yes, I will support you. I am there for you.

Jeremy

I'm in, I am in.

Ari

Anyways, as always, as often happens, there's a lot more that I want to share, but we're over time. So I will conclude this Fellowship by issuing all of you a loving invitation to any of you who feel the inner call to embark on this holy mission together. This mission of health and closeness to HaShem. I'm very excited about it and you know if you have any questions, reach out to me or to Tabitha. Tabitha will put the link in the chats right now as well as in the email tomorrow.

And on that note, I want to bless all of you with the blessing of Aaron the High Priest and of course, as you know, I am not a descendent of Aaron. I am not a Cohen, but we are a nation of priests. And so it is my great joy and honor to be able to bless all of you as you have been such an overwhelming, overwhelming, overwhelming blessing to me and to us here in Judea.

Aaronic blessing (Hebrew)

May HaShem bless and protect you. May He shine His light and His countenance upon you. May He give you peace. Amen.

Love you all very much. We'll see you soon. Stay in touch. Good things are happening in the world, in the Jewish people. Redemption is on its way! Shalom, shalom.