

Session 83

Terumah – The Soul Map: King David – Malchut

6 February 2022

<https://www.youtube.com/watch?v=goLd-wlPkWc>

Jeremy

Hey everybody, can you hear me? Yes! Excellent, excellent. I am so happy to see all of you. It feels like I've been through so much and so much has passed. It hasn't been that long, I guess on a linear calendar, but I got sick, really sick. In my life, I've never experienced anything like it. There were five days of horrible pain, relentless pain. The pain never stopped. Not during the day, not during the night, I couldn't sleep, I couldn't be awake, I couldn't find a position to curl up into. My back was just in so much pain, and there was no where to go. And there was no where to hide. And it was just hurting all the time. It never stopped. I was being tortured. It was the worst. After the first two days, it just became very spiritual, because what else do you do with that? It was just, what is going on right now? Tehila kept on telling me, "Just watch some TV series, get your mind off...watch some movies, watch something. And I don't know why, I just couldn't do it, I was imprisoned in pain.

And in my worst pain, I didn't know what to do. So I just started to pray for everyone in our fellowship. That was the only thing that made sense to me, even though that didn't necessarily make any sense. But I was like, "Ok, if I'm feeling this pain, let me just take it on. Whoever that I love that is going to feel pain, that might be in pain, I'm just taking it on myself now. I'm going to pull their pain onto me, I'm going to take on the pain of the people that I love most." And I was just praying for the people in this fellowship, people in my family, just trying to make some sort of sense of it. And then I would get an email or a WhatsApp from a member of the fellowship. And those were the only moments where the pain was released, just like a little dose of medicine healing me. That there were like people around the world holding me up somehow. And I can't thank you enough for all of those prayers. I don't know what to make of what I went through. It was just crazy. I'm still processing it because it was too much to process, even still.

But for sure, one thing's for sure, I took life for granted. I didn't appreciate just being alive. I'm so grateful for not being in pain right now. I just woke up in the morning and I'm not in pain, and I'm like, "Whoohoo! I don't feel pain!" Like, how amazing it is to not be in pain. Just to be alive. Wow, I didn't know how much I took that for granted. And when I finally felt good enough to like get out of my house and get out of my bed, so pretty much the first thing that I did was, I went to the center of the universe and went to the Kotel, just to thank God. And I had so many emails and WhatsApp's that came to me from the fellowship, I just wanted you to see this video that I made because it's one thing for me to tell you that I was praying for you, but then it's another thing to see me meters away from the Temple Mount, knowing that I prayed for you. And so, here's just a little short video that I wanted to share with you:



Hey, fellowship, it's Rosh Chodesh Adar, the month of happiness. And I had a meeting in Jerusalem and an hour opened up in my day. And I asked Ari if we could go to the Kotel and he agreed. And so, I've just been here now for the last half hour or so. And I just have a list of people that I pray for in our fellowship. And then I just pray for everyone

in our fellowship. And I just wanted you to know that here we are, we're in the heart of Israel, the heart of the world, the heart of the Jewish people. These were the stones, just to touch them is to go so far back in time to the heart of it all. And I just wanted you to know that there's a Jew from Judea that's praying for you at the Western Wall. And that somehow, all of us are so deeply connected to this city to this place, just to sense God's Presence here. It's just unbelievable. And so, hopefully soon we'll make it above the Wall to the other side, to the courtyard, that's what we're really waiting for. But until then, just know that I'm praying for you. I wanted you to see that. (end of video)

I just wanted you to see that because man, people have been locked out of Israel for so long. It's been like two years now since these Corona regulations and violations and vaccines and passports and I don't know what. And I just wanted you to know I was trying to serve of like an ambassador on behalf of our fellowship for each one of your souls. That I was so close to the Kotel, so close to the Temple Mount, the place that's like where all of the prayers are channeled through in this world. And so, I was there for you and I'm not feet away from the Temple Mount now, but we're together. I'm not fully back to my strength yet. I mean, I feel amazing, I'm so happy to not be sick anymore. But you know, I run every day, I exercise every day, I immerse myself in freezing cold water every day. I have like a whole regiment where I see myself as a very healthy lifestyle, a healthy person. I'm not there yet. I don't feel like I can actually push my body yet to run and exercise. I'm just kind of like slowly giving my body a chance to still recover. I feel great, but I'm just not there yet. But I'm definitely on the path to full recovery and that's really good.

And so, I'm sort of a representation of our fellowship here in the Land of Israel. And at the Kotel, I was alone, but here we're together now. And we're from dozens of countries all over the world. It's so unique, it's so special, there's nothing like this. And so I want to take this opportunity to kind of connect all of our hearts together and our prayers together are just unparalleled. And so, I just want to kick off this fellowship with a prayer from all of us.

HaShem, Master of the world, thank You for this fellowship. We're here today completing a series that we started many months ago. We learn Your ways to live and we live to learn Your ways. Thank You for guiding us on this path. Thank You for healing us spiritually, thank You for

healing us physically, thank You for getting us in touch with our souls, thank You for helping us chart a path in our life, chart a path toward You and toward ourselves. Help us bring the light we have inside of us to this world. Help us bring this Torah from our heads to our hearts and help us build our lives, that our lives will be another brick in building Your kingdom on earth. Bless every family in this fellowship and shine Your light in all of our lives. Amen.

Ok, so, we're going to get right into it now and of course we have with us Rabbi Ari Abramowitz. He's going to bring us into the Torah portion and of course, without planning it, just without meaning to, everything, everything, everything fits. And so, the Torah portion about building the Tabernacle and this last series of the Soul Map are so interconnected. And so, I'm going to bring on Ari now and he's going to hopefully share with us some insights.

Ari

Shalom everybody, can you hear me? Ok, great. It's good to see you again, Jeremy. I mean I've seen you since you were better, but everyday it seems like you're getting better and better. And it's true. You really were humbled. I mean you were always a humble guy, it's true, but you were even more humbled. Like when you got out of the sickness, you were just meek and wanting to be sweet and be good. It was just really fun to see. And yes, so it's good to see you again and it's good to see...I love it when Jeremy's leading because then I can just go through and see and really look at every single face. And just love on you guys. It really makes me so happy to see you. And Jeremy, in your prayer there, I've never heard that before. "We learn Your ways to live and we live to learn Your ways." Did you make that up?

Jeremy

That just came to me today.

Ari

Did it really?

Jeremy

I promise.

Ari

That was really beautiful. I was really like, wow, that really is true in both the statement and its inverse.

Jeremy

I'm just the humblest of all guys.

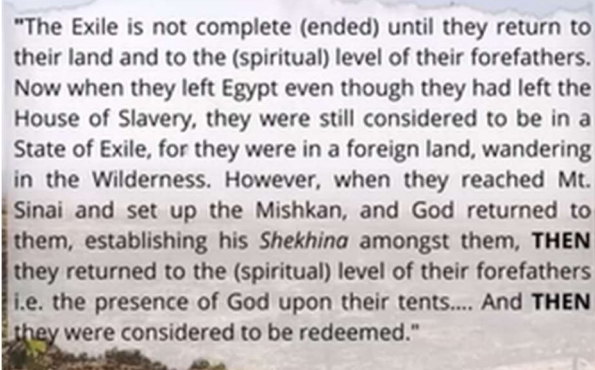
Ari

Yes, that's true, it's true. My voice isn't fully back yet, but it's funny, right after the last fellowship when I was praying I would have a voice, I was given a voice. I was like, "Wow, I'm in the clear." And then literally, like 20 minutes later, I was whispering to Shaena again. I said, "HaShem just gave me the voice when I needed to have it. And that's really all that mattered to me.

But anyways, yeah, I do want to talk about this week's Torah portion, Terumah. Which is a little bit of a difficult word to translate. You know, some translate it as a portion, like terumah is a portion. Others as a voluntary offering. It's difficult to translate, but from the context you can understand that it's a type of offering. And also, terumah comes from *rom*, like to raise up. Cause it raises us up when we give an offering to HaShem. And ultimately, it was a Divine directive, given to Moshe to open the doors to the nation of Israel to just offer the various, precious goods and treasures and materials to the construction of the Mishkan, of the Tabernacle, which was essentially what was the Tabernacle? It was the mobile Beit HaMikdash, it was the mobile Temple in the desert. As a matter of fact, the contributions were so overwhelming that we see in the upcoming Torah portions that Moshe had to decree that the doors would be closed, that no further donations could be given, that they had everything that they needed. Imagine you were someone that so badly wanted to give and you didn't give fast enough and maybe you deliberated, should I or shouldn't I, and then you missed the opportunity.

And the people were just so eager and willing to give with such purity of heart. As a matter of fact the pasuk (verse) says, HaShem says, you shall take for Me, not for your honor or for your reputation or reasons that people give nowadays. There weren't plaques that said, "Donated by." People were running to Moshe with the eagerness to donate whatever they could for HaShem's Name alone. And why? What is it about the Mishkan that was so special that brought forth such an eager selflessness on behalf of the nation?

So I met this Rabbi on Shabbat in Modi'in and he was sharing about the book of Shemot, that according to the Ramban, it's called the Sefer Geulah, the Book of Redemption. And the Ramban Nachmanides, he named it that in his introduction to his commentary on the Torah. And he gave different titles to different books. Bereshith, he called the Book of Creation. And Exodus, Shemot, the one we find ourselves in now, he called the Book of Redemption. Which you hear and it's like, ok, that makes sense. It's a book of redemption, the redemption happened there. But there is a question. How could you call the entire book of Exodus the Book of Redemption? Right? That's a good question because you know, it was really only the first 12 chapters that dealt with the actual redemption from Egypt. But what about the lion's share of the rest of the book? What about the last 28 chapters of the book? Right? What about the rest of the book? Why is it called the Book of Redemption? So in classic rabbinical style, Nachmanides asks himself that question and answers it for himself. And here's his answer. Tabitha if you could put the slide up. He says:



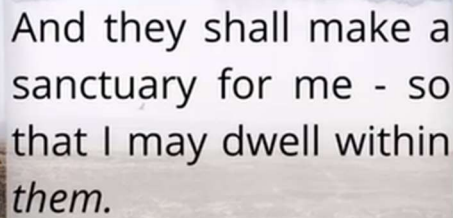
"The Exile is not complete (ended) until they return to their land and to the (spiritual) level of their forefathers. Now when they left Egypt even though they had left the House of Slavery, they were still considered to be in a State of Exile, for they were in a foreign land, wandering in the Wilderness. However, when they reached Mt. Sinai and set up the Mishkan, and God returned to them, establishing his *Shekhina* amongst them, **THEN** they returned to the (spiritual) level of their forefathers i.e. the presence of God upon their tents.... And **THEN** they were considered to be redeemed."

That's interesting. Meaning the modern day understanding of redemption isn't necessarily accurate or it's not really complete, right? Redemption is not just being freed from slavery or persecution. That may provide freedom from external oppression, but as we see, particularly in today's world, particularly in the West, freedom from one oppressor, unless it's guided by a greater mission, often leads simply to subjugation under a different oppressor,

right? Or even just nostalgia for the oppression itself, as we saw from the murmuring of those that were in the desert that just yearned for various elements of Egypt. And their lives there and their slave masters, they yearned for that. They were nostalgic for that, it's difficult to understand unless you really get into the human psyche.

And that's why the entire book of Exodus, particularly including these chapters of the construction of the Tabernacle is called the Book of Redemption. Because without the construction of the Tabernacle, the redemption was just grossly and terribly incomplete. It wasn't even redemption at all. For what is true redemption? True redemption is when we are able to accomplish our true mission. Right? Our greatest purpose, the deepest reason for which we were created. And for the nation of Israel, really all of mankind, that deep purpose and great mission laid within the Tabernacle, that they were instructed to build in this week's Torah portion. And what is that purpose? I was like, should I even go into, what is the meaning of life? In my ten-minute piece? But I just had to. Right? Because it's the million-dollar question. And we could spend the entire fellowship just talking about this. But to summarize it compactly, our mission is to make a home for God in the material world. Right? In the lowest dimension of creation. In physicality. To make a dwelling place for HaShem in the finite realm.

And this week's Torah portion, when we not wandering as nomads through the desert, that dwelling is focused on the Tabernacle, on the Mishkan. And later, in the Haftarah, right? In the book of the prophets, that's the book of Kings, which takes place when we're situated in the Land and that dwelling is focused on the Beit HaMikdash, on the holy Temple. Now both of these buildings facilitate the deepest dwelling of God's Presence in the physical world. And that really is the dwelling within our hearts. The Mishkan and the Beit HaMikdash, the Tabernacle and the Temple facilitate HaShem dwelling in our hearts, which we see in one of the most powerful verses of the whole Torah, which is right here in our Torah portion, right at the beginning. As HaShem is describing the various material and precious stones that go into the construction of the Tabernacle, He says:

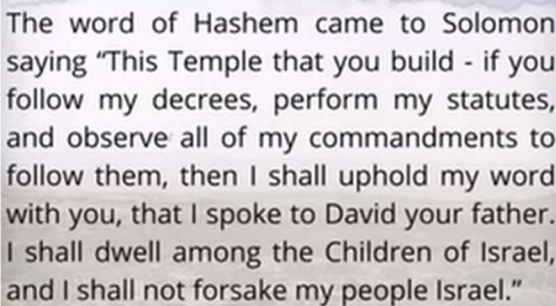


And they shall make a sanctuary for me - so that I may dwell within them.

- Exodus 25:8

That's right. You would think it would say, and then they shall make for Me a Sanctuary and then I shall dwell within "it." Meaning that Hashem will dwell within the sanctuary, but no HaShem says, "I will dwell within them." When we build the sanctuary, if we are true to it, then HaShem will make His home within us, within our hearts.

And what do I mean by "if we are true to it?" Well to understand what I mean, let's look at the Haftarah of this week's portion. To chapter 5 of the book of Kings which details to great lengths the things that King Solomon went through in the construction of the Beit HaMikdash. In the construction of the holy Temple. Now the Temple was the structure for which the Tabernacle from this week's Torah portion was modeled, it was like a prelude for the Temple. What happened with the Temple? Thirty thousand workers were called upon. Ten thousand person shifts. And everything about the project was logistic. I'm going overtime, I don't want to go into all the details. It was larger of life from the cedars of Lebanon to the unimaginably, gargantuan, huge stones hewn from the bedrock of the earth. It still baffles modern scientists and archeologists as to how they were able to even move them from one place to another. Modern technology wouldn't be able to accomplish that and they were able to do that then. But after the description of these great wonders, it comes to this culmination. This is the book of Kings, chapter 6, verse 11:



The word of Hashem came to Solomon saying "This Temple that you build - if you follow my decrees, perform my statutes, and observe all of my commandments to follow them, then I shall uphold my word with you, that I spoke to David your father. I shall dwell among the Children of Israel, and I shall not forsake my people Israel."

- I Kings 6:11-13

That's right. Think about it. If we follow in HaShem's ways, if we fear Him and love Him and we express that love to Him in how we love each other and treat each other, particularly amongst those who are weakest and most disadvantaged, then the Tabernacle will be blessed and the Temple will be blessed, and HaShem will dwell within us. And that's why everybody ran and flooded the construction project with everything

that was needed and more. Because when we are confronted with the opportunity to really accomplish our deepest mission, the purpose for which we were created, well there's no greater joy and no greater fulfillment.

And that's why Jeremy and I both tell each other, we say to each other a lot when we go through rough things out here, that coming out to these mountains and establishing this farm and settling the Judean frontier, despite the great cost involved and I'm not just talking about monetary costs at all, which was everything we had. I'm talking about, really, first and foremost about emotional and psychological cost. It's been really difficult. It's taken a toll on both of us. But nonetheless, we would both attest that this has been our greatest joy and greatest privilege and we just ran to the opportunity. We just wanted to do it because like the

Jews who were liberated from slavery and brought into the desert, they had not yet been redeemed. Their redemption really began when they were able to fulfill the mission for which they were created, to provide a dwelling place for HaShem in the world. And even as I'm speaking to you today from the very mountains from which King David composed the Psalms, we have still not yet been fully redeemed. We have been saved from the death camps of Auschwitz and we've emerged victorious and miraculous battles and the exiles are being ingathered and the Hebrew language has been revived, but that does not mean that we've been redeemed. Right? We will only be redeemed when the mission of our farm is completed, when the mission of Israel is completed, when we've succeeded in restoring Judea to being a global destination for spirituality and godliness. We'll only be fully redeemed when the Temple will be rebuilt. We will only be fully redeemed when our hearts of stone are replaced with hearts of flesh. We'll only be fully redeemed when the nations declare from Zion that the Torah will go forth and the Word of God from Jerusalem. We'll only be completely redeemed when knowledge of God floods the earth as water covers the sea. Only when those things happen, that is full redemption.

But to me, this fellowship, right? What we're doing right here, right now, it in and of itself is proof that the redemption has already begun, right? That it's underway. This fellowship is one of the great answers, not only to the "why" of this farm, but the "why" to my life. And I'm sure Jeremy would say as well. It's a big answer to the "why" of his life and his mission as well. And so, like the Jews in the desert, we are here and we're eager to give what we have to a dwelling place for God in the world. And like those who are flooding the gates with contributions for the Tabernacle, all of you...just by being with us, being a part of this fellowship and supporting us as you have, every step of the way, you are all a part of it.

May we merit my friends, to see the Presence of God fill the courtyards of the Temple and the streets of Jerusalem and most importantly our hearts. May we merit not only to see the redemption with our eyes, but to be a part of it with our neshamot, with our very souls. Shalom my friends. Back to you, Jeremy, sorry I went over.

Jeremy

Amen, Ari. That was absolutely beautiful. And you know, we're talking about building the Mishkan, listening to you, to build God a dwelling place in the physical world, to build the kingdom of God. And our section on the Soul Map series that we're learning today, it's called Malchut, it's called kingdom. What it's all about, really. And so we're going to get to that in just a little bit. But, what I've learned through back channels is that the highlight of the fellowship isn't you, Ari. It's not me either. It's another person...her name is Tehila. She is the star. And so, I don't know how she does it. Because she's a lawyer dealing with insane cases, going to court, raising six kids, dealing with me. And then somehow, every week, she's able to like teach the most insightful, beautiful torahs that I'm learning. I'm like, I've learned from so many different people. When I learn from Tehila, those always seem to be the ones that are

just like wow! And so, I want you to know that she worked very hard today to get this to you. And she made it just in the last minute that we were able to download and get it ready. And so, I'm just thrilled to hear what she has to say. And so, here is the delight of our fellowship, Tehila.

Tehila

Hey guys. So, in this past week's portion, there's something a little bit funny. The portion starts out in Exodus 25 by HaShem telling Moshe to start asking for voluntary donations. It says that the Lord spoke to Moses saying, "Speak to the children of Israel and have them take for Me an offering from every person whose heart inspires him to generosity, you should take my offering." And then it brings the details of what they should bring – gold, copper, skins, etc., and only then in verse 8, it says – oh yeah, you're going to use this to build the sanctuary. This struck me as so funny because imagine a politician going on TV and saying, "Ok, everyone, so first off, I'm going to need some taxes. I going to need some taxes. We need money."

And why you ask? "Well, we're going to build schools, we're going to build hospitals, roads, etc." That's not how they would do it. First you make the pitch, you make the big promises. You say, "I'm going to build schools, you're going to love the schools. I'm going to build hospitals, the best hospitals you've ever seen. Roads, oh you won't believe the roads. And by the way, we might need a teensy, weensy little bit of extra bit of money from you guys." Right? That's how you do it.

But look how the Torah tells the story. First, the Torah tells us "how" it's going to be funded, and then, "why" we need the funding. Now Jeremy always quotes to me the famous saying of Nietzsche, if you know the "why" you could always figure out the "how". He always says, "Why are you doing this? Then you'll figure out how."

But here the Torah seems to be doing the exact opposite. It seems to be saying that the "how" is what is important. Of course you want there to be a Tabernacle. That's the "why." We need to have a Tabernacle for HaShem to dwell with us. That's important, that's an important "why," it's a worthy thing to strive for. But, HaShem seems to be putting at the primary thing, "how" you get there, saying, "Look at this first. There's something important here."

Now the sages attach to this week's portion, a reading from the Haftarah, the reading from the prophets, the story of the building of Solomon's Temple. Which makes sense because it's a similar subject, but sometimes when the sages pick the Haftarah, it's not just because it's a similar subject, but actually because they want us to pay attention to the differences. Now what's interesting is that in the First Kings, chapter 5, we hear this story of the building of the Temple. And it also starts with the "how" before the "why." The very outset of this story, it doesn't say, "Well here's the Temple that Solomon wanted to build, and oh yeah, here's how he funded it." It starts with the funding and then tells you how he used it. It's like the Bible is



showing us the “how” here is really important. Don’t just look at what was done when you’re reading the Torah. Don’t look just at the outcome, but look how they got there. There’s something here we need to understand for our lives.

So now, if we go back and compare the “how” of the Tabernacle versus the “how” of the First Temple, you could really start to see some interesting differences. Let’s go to our portion. And the portions in the coming weeks. The words that keep popping up again and again, the word that keeps popping up for me is lev, heart. Who is to donate? Somebody with an inspired heart, it says. And who designed the Tabernacle? In next week’s Torah portion it’ll say, the wise of heart. And then when it actually happens in chapter 35, it says that every man whose heart uplifted him came to donate. It says the men came with their women. Every generous hearted person brought bracelets and earrings and rings and buckles and all kinds of golden objects. And every man who waved a waving of gold to the Lord. This verse is so meaningful because it wasn’t just the men, it was the men and the women together. Usually it just says, Israel did something. Here it emphasizes there was an inspiration of the heart that wasn’t just of individuals, it was of families.

And the Oral tradition, you know, tells us the golden calf, when they were looking for gold to make it, that the men actually ripped the jewelry off of their wives. But here, the husbands and the wives come together with one heart to donate. And if you read through the next Torah portions, you just see this again and again. You don’t have to take my word for it. Go check. The word heart continues to appear. And then, in chapter 36, something really funny happens. It says that Moses commanded, they announced in the camp saying, “Let no man or woman do anymore work for the offering for the holy.” So the people stopped bringing, meaning people were having so much generosity of heart that they brought too much. Have you ever heard of a synagogue or a church telling people that they donated too much? Like stop donating. Seriously, if there’s ever too much, can’t you build like a Goldberg west wing in memory of our dear bubba, right? Who turns down donations? That’s crazy! Think how marvelous they could have made the Tabernacle. They just left the donations keep on coming. But Moshe says, “No, it’s enough.”

Now what’s so amazing, is that David didn’t miss this. He read these Torah portions. He understood that building the House of HaShem is all about the heart. HaShem’s not looking for a fancy house. He’s looking for our hearts. He wants to dwell within us. He blesses us, He wants us to have seeking of Him in our hearts. Our hearts to be open. He wants us to have skin in the game. We’re all part of building the House for HaShem. So what does David say? It’s so cool cause you have to actually have to kind of look for this. It’s not in Kings, it’s in Chronicles. You go to Chronicles One, chapter 22, right before David dies. He commands Solomon and he says, “You have to build the Temple. I wasn’t able to do it, but you can do it.” But of all the instructions that he gives him, what does he focus on most? He says, “Now put your heart and soul to seek the Lord. Arise and build the sanctuary.” Meaning he’s telling Solomon like, pay

attention. The heart is what HaShem is looking for. And the instructions, what He tells them, He doesn't first say, "Ok, well we need this much measurement and these architectures. That's going to come later. Don't forget, first and foremost to put your heart. And then in chapter 28, after he gives his instructions to Solomon, he looks to the nation and speaks to the whole nation and it says, King David rose to his feet, and he said, "Hearken to me my brethren and my people. As for me, it is with my heart to build a house of rest for the ark of the covenant of the Lord and for the footstool of our God. And I prepared to build." And then it says he turns to Solomon again, but not in private this time, this time in front of the nation and what does he say? He again starts with the heart. He says, "And you my son, Solomon, know the God of your father and worship Him with your whole heart and an eager soul for the Lord seeks all hearts. And He understands the thoughts of every creation. If you seek Him, He will be found to you, and if you forsake Him, He will abandon you forever."

And then only after all of this heart, he gives the instructions of the construction and what you need to do, but then he finishes again and he says, "If you do this, behold the priests and the Levites and all of the workers of every volunteer with wisdom for every service, they're going to join you." He says, "You will sweep up everyone to volunteer." And he emphasizes the word "volunteer" for this, "If your heart is in it." But what happens in actuality? We see it in the Haftarah. Solomon starts taxing and forcing labor. He has this amazing huge project going. But it's HIS project. Nowhere in the project do you hear any talk about the inspiration or open heart of the people or the generous heart of the people in all of this.

And then in Chronicles 2, it gets even worse. It says, "Behold 'I' am building a house in the name of the Lord my God, he says to the King Hiram. And he says, "I want to burn incense and have showbread in the morning and the evening." And he says, "The house which I am building," this is what he says to the King Hiram, "The house which I am building is great. For our God is greater than all gods." Why do I need to build such a big building? Because our God is really great. Our God is really big, He needs a big house. So how does he do it? It says, you can't make this stuff up. It says, "And Solomon counted all of the strangers who were in the Land of Israel after the census which his father, David had counted."

So he finds these strangers, meaning the Gentiles that were living in Israel and they were found to be 153,600. And he made of them 70,000 who bear burdens. Ok, so he takes these people, some of them will have to bear burdens. Eighty thousand to hew in the mountains and 3,600 overseers. Listen to this carefully. To make the people work. You can't make this up. He hires these strangers, people from the nations, to be overseers of the workmen. Actually it doesn't say of work. It says in the Hebrew, laha'avid et ha'am (לְהַעֲבִיר אֶת־הָעַם) it doesn't say to just make them work, laha'avid it's like that's like a heavy word. That means to enslave. An avid is a slave. We left Egypt and now he's enslaving us? Just like...it's so different than what David was saying.

But now look what happens. Just one generation when his son, Rechavam, becomes king. The people say, "Rechavam, please don't tax us so hard. Please don't work us so hard." But he won't listen, he says, "Oh yeah, I'm going to keep on doing it. I'm going to do even more than my dad did." And that's why it was so easy for Yerovam (Jeroboam) to just build them a new temple, a new calf, a new god. Look how flimsy their love was of the Temple. The majority of the nation, ten tribes were willing to leave.

But then look at the Tabernacle, even hundreds of years after the Tabernacle was built. Look how the nation lovingly tended to the Tabernacle. It stood for decades in Shiloh and then when it was destroyed, they made a new one in Nov according to the sages. And then after that one was lost, they made a new one in Givot, and then when the Temple was built, the Oral Tradition says that all of the parts of the Tabernacle were hidden underground, meaning it's still in existence, it was never destroyed. The Talmud in Tractate Sotah says that which Moses created can never be destroyed. Solomon's Temple was amazing, it was beautiful, it was huge. But the people, they could let it go, their hearts weren't in it. The Tabernacle, which was only a temporary thing, it was only meant to be temporary, that was never destroyed. The building, the Temple was destroyed, but the Tabernacle was never destroyed because the hearts of all of Israel were invested in it.

And there's such a deep lesson here. You know sometimes we look at, at least I feel like, sometimes there's these grand projects that we're working on. Oh, this is so important, I need to do that, that's so important. Just doing, doing, doing. Accomplishing, trying to accomplish, trying to get this and that done. It's so hard to remember to keep our heart in check, make sure the hearts are in the right place. Not only our hearts, the Torah makes sure to say that this was a family affair. The husbands and the wives...is my spouse's heart in this with me? Are my children's hearts in this with me? Are they with me in getting this done?

Jeremy and I, we were lucky enough to go away this past weekend without the kids for the first time in what might as well be forever because I can't remember the last time we went away. And it was so healthy for us just to step back. Sometimes we get so swept up, hard into what we're doing, we forget to pay attention to how we're being. Not just what we're doing, but how we're being. Like, ok, we gotta get the kids to school, got soccer practice, build Jeremy, build the farm, hosting a group, do this, do that. What about our hearts? HaShem tells us, "Don't look at the goal and then figure out what you need to do to get there. Figure out how you want to be in the world. Where you want your heart to be. Where you want your family's heart to be. And then from that you'll figure out what to do and what comes out may not be as grand as Solomon's Temple."

But Moshe teaches us that sometimes you can just say, "That's enough. That's enough donations. I don't need so much. I don't need to get it so well done. It's about being so much.

I need to get there with the right heart. And that what we build, it might not be as grand as what Solomon had, but it may be more eternal in Hashem's eyes because it was done with the right heart. So with that, I wish everybody a beautiful and inspired week, filled with uplifted hearts and love of HaShem. Bye guys.

Jeremy

Alright, what I wanted to say was that's just beautiful, Tehila. And thank you for the teaching and the truth and the inspiration and it's just so true. This world is so focused on outward accomplishments, where the Torah is just saying, it's not about what you do or what you achieve. But it's really where your heart's at, who you become, how you live. And that really has so much to do once again with what we're going to go into right now, which is the final section to this series we've been going over called the Soul Map.

And so, I want to dive into the last session with the time that we have left. And, the Soul Map for those of you who are just catching up now, it's been an exploration, a commentary, an understanding and a reading of the stories of the Bible on the level of Sod, which means the hidden, the secret, the mystical levels of Scripture. Meaning you can understand the Bible on the basic simple level, the P'shat, the story level. Almost like a biography of the patriarchs and the prophets and the history of the Jewish people. You can read the text on the level of Remez, where the stories of the Torah are symbolic. They're signs to something else. They're hinting at a higher meaning, stories can represent psychological truths, spiritual realities, the essences of the struggles of man. Remez may also be prophetic understanding. That the stories in the Bible are actually a template of human behavior, are prophetic maps of how history will unfold. That's Remez, that's where it's symbolic.

And then you can read the text with the level of Drash, where you enter into the 4,000-year archive of the understanding of the Jewish people and the traditions and the Midrashim and the stories and the back-stories and the interpretations and the commentaries, the Midrash, the Talmud. And the sages of Israel, and they add an entirely new dimension of understanding to the Torah.

The last level is called Sod, which means secret. It's the hidden meaning of the text. And the stories of the Bible on that level represent our soul. It's the map of understanding ourselves and in some ways, it's the map to understanding God because God dwells within our hearts, within our souls. And so, in this insane time when I was in and out of consciousness, sleeping but not really sleeping and struggling, I had a dream because so much of my mind is always around this series. That in the morning I'm writing about it, in the fellowship I'm teaching about it. It occupies a big part of my mind. And so, when I'm asleep, dreams come. And I think that they're very much interrelated. And I had this wild dream that I want to share with you because I think the dream here is just a really deep teaching. And so here's the story and how it goes. This is as best as I could give it over.

So there was a young king who grew up removed from the people. He was in the palace, the kingdom was his. And I'm articulating this as best as I can. The dream was a little more fragmented and this is sort of me pulling it all together.

Everything was provided for the King. He was never challenged, never in danger, he was always protected, he was given every luxury in the world, every comfort to enjoy. And although his people knew the King lived in the palace, they never really saw the King. And all of his kingdom was run by ministers and bureaucrats that were established before him. The kingdom lived in peace. No one had known more for centuries. And that's just how life just like went on like that. Inside the palace, the King had a lot of servants and guards. From day to day the King would tell the guards, "I want you to know, I just wasn't born into royalty, but like I am royal in my own status. I am telling you, I would be a great warrior, I would have the spirit of the hero. If I was just given the opportunity, you would see. I'm not just a spoiled King. I could really do something with my life if I only saw that.

And then day after day would come and you know, they would tell him, "You know, ok, King, of course, we love you, it's ok." But he would tell them, "No, just give me the chance that my love for my people, I would become so brave and courageous in the face of fear. If it was only possible, I would train and I would practice with the utmost discipline. I would become the most skilled swordsman in the kingdom." And every night, the King was just dreaming about manifesting that idea. And he's like, "Oh, I would just love to be a soldier on the frontline. I would sacrifice myself for others. If there was like no food, I would share with them my food with my soldiers. I would only put my soldier's needs ahead of my needs. I would be the first to volunteer. The soldiers would follow me into battle because they would trust me. And if there were ever forces of evil that would rise up, I would be the first to go out and defend them." And you know, he would be the most kind, the most benevolent, the most respected leader, not because of his rank as the King, but just because of who he was, his spirit. If he was just given the chance to go down to his people, he would show people his true identity. And he was tormented with wanting to be that, but being the King and being behind the palace doors and being provided everything that he had. He couldn't really be those things.

So the guards and ministers, they really loved the King, entertained his fantasy, paid the King lip-service. That was kind of it. In their hearts, though, they loved the King and they couldn't really imagine the spoiled, pampered King as a courageous warrior, living in harsh conditions, let alone sharing morsels of food when people were hungry...as he's like dining at the royal table. But you know, ok, it's like one thing to be courageous and bold when you're protected by the palace guards, but when you're out in the battlefield, you know, who knows what this King would be like. Anyway, life just continued. Eventually the King was just obsessed. Obsessed with this fantasy. Every night he would be dreaming about living out this life of this hero. Every morning he would write his dreams down.

One evening the guards were asleep, the King escaped the palace. Runs out into the forest. He lived in the forest for years. And in those years, the King gave up all of the royal luxuries. He learned to live with the bare necessities, figured out how to live off the land, surviving in the elements. And eventually, the King stopped being spoiled and he became tough. Finally, the kingdom gave up the search. They're like, "Alright, our King is gone, we'll never find him, he's lost." And they just assumed that the King was dead. When the search team was finally retired, the King grew a beard, disguised himself, he was just a common man. He came back into the Kingdom and joined the army. He joined the army, he's a new recruit. No one knows who he is, he's just some guy. And the King began his training as a swordsman. Everyday, he rose before everyone else, training long after everyone else had already retired. Day after day he became better and better and stronger and stronger and more skilled. Slowly it became known that this new recruit was the hardest working, most disciplined soldier in the whole kingdom. And with time, he became the most skilled and revered swordsman.

When the neighboring King heard that the King had disappeared, the kingdom was left without a proper King, he ordered his army to wage war against the kingdom, plunder them and steal all their treasures. Now after centuries of peace, the kingdom is under attack. The swordsman was the first to volunteer. "I'm going out to the frontlines." So many people were inspired by him. They followed him. They volunteered to go as well. The swordsman was called to lead the men now because he just showed his own natural leadership to the frontlines. And finally the King was actually living out what he wanted to be in the world.

And he's outside the borders of the kingdom. And now the fighting. For days, the swordsman kept on waking up before everyone else, kept on going to sleep after everyone else. He took care of all of his soldiers just as he always dreamed about. He participated in all the strategy sessions, preparing for the next day of battle. On the battlefield, it was unmatched skill, courage unseen by anyone for generations. The supplies were running low. Just as he always wanted, he always wanted to give when no one else had. And when supplies were low, he gave the food to the soldiers that were weaker than him, that were more in need of him, and he gave of himself to help the others.

The war lasted more than a year. And by the end of the year, the swordsman was so respected. He had been promoted to become the general of the entire army. Everyone respected and loved the swordsman. The war ended and the kingdom was saved from destruction. The armies returned, massive parades and celebration. And the swordsman was given the ultimate honor. He was lifted above all the other soldiers, paraded through the kingdom. The whole palace, the entourage arrived. The palace and the swordsman stood at the podium to receive the honor. He was like the general of the army that defended the kingdom and saved the day! The ministers, all of his people were around him and the swordsman raised his hand. He quieted the crowd and he only said a few words. He said, "I am your King. I left the palace and joined you, my brothers and sisters. Because I wanted you to know who I am. I wanted you to

see that I was just a soldier in the kingdom. I was a brother among brothers. And today you know me as your King. You can be a King, too. You can achieve greatness as well.” And the kingdom erupted in applause. And that’s the end of the dream. Something like that. I mean that was like embellished after I put it all together for you guys, but that was the idea. I mean five days of just tormenting in my own mind.

And so...what is that story? There was an ancient Jewish question that Ari brought up. He said, “Why did God create the world? What is our purpose here?” Because He wanted a dwelling place in the lower world. In the physical world, in this lower world. And that story is the parable to understand God’s purpose in creating man in Jewish thought. They are attributes of good, Divine virtues that cannot be manifest without this physical world. Without men, how can there be courage in the world? How could God express perseverance and discipline. Selflessness, giving, can only exist when there’s scarcity and temptation for self-interest. It’s like for good to be fully revealed, there has to be at least the possibility for evil. And if there was only good, and evil wasn’t an option, it just didn’t exist, I mean, is it really a good act if you’re acting good? It’s what made it good...there’s nothing virtuous there. It’s like, well, you would be doing what you do, because that’s what you do, like an animal. It’s like no one says that a cheetah or a zebra or a racoon or a snake is good. They’re just doing what racoons do. They’re just acting within their range of instincts, there’s no choice there for them to choose between right or wrong.

So according to the ancient biblical tradition, the lower physical world when we’re building that Mishkan, when we’re building that tabernacle, it was created in our hearts in order to manifest the highest Divine virtues to be expressed and known. And in that way, when we express them, we know ourselves, but we also know God. We know what those virtues are. It’s as if the light of our soul that we bring into the world through these Divine virtues, as you manifest those virtues, you bring the light of your soul into the world. You bring the light of God into the world. You become a person who lives by those virtues if you really live in that way, your soul is fully revealed. You become a reflection of godliness in the world. And you probably become the most admirable human being.

And so, I saw this video when I was sick. It was very short. But it really, really spoke to me. It’s a video from the Olympics, a race. And the Olympics are an amazing thing. It’s like the best of the best. Just seeing the most dedicated, talented people who’ve trained their whole lives to then be the best in the entire world. Like that’s just a cool thing. Even if sports aren’t that important, that such a thing exists to really be the best at anything in the whole world, I mean that’s amazing. Really, what could be better in a race than being the best at the race. Like you’re the best in the world. And so there’s an answer to that. There’s something that’s better than even being the best. And I want you guys to see this video because it really touched my heart.



<https://www.youtube.com/watch?v=7KUiLuSA0no> (video minus the music played during the fellowship) I love that video. I love that video. I felt like I'm being knocked down now with this sickness and it's just so hard and then she gets up and she's behind everyone else.

I mean it's one thing to be the best in the world and that's like ok, that's as good as you can be. But, no. There's an even better way. And that's making the greatest comeback. Falling down, failing, and then rising up again and then winning. That's even better than being the best human on earth. And that can only manifest itself, that perseverance, that rising and falling. This is the deal. Here is the claim of the Bible. It's not what you get and it's not even what you achieve, but who you become that's eternal. And we can only become who we need to become by being in this world and fighting through it all and struggling through it all. Nothing in this world comes with us to the grave. You got that, right? Not our money, not our companies, not our stuff, not our grades, not our awards, not our achievements. Who we become throughout our lives is what remains eternally and can never be taken away from us.

And that path, it's hard and it's on that arduous path, toward understanding that, embodying that ideal that your soul is revealed. It's like the latent potential inside us to be who we need to be is revealed and then you begin to manifest the best version of who you are in the world. It's like to reveal your soul, that's the ultimate Divine service in this world. That's what the Torah is all about. Like training us to build, like how we have a physical trainer to build our physical bodies, the Torah is a spiritual trainer to build our spiritual bodies. And it's an almost forgotten path, but that is the spiritual path to discovering our destiny. It's like the heart of the Torah tradition, that the purpose of the commandments is to forge us into the most upright, the most moral, the most honorable of beings.

The Ramban says, the Jewish sage and philosopher, "The aim of the Torah is twofold, it's here to perfect our souls and to perfect our bodies. It's telling us that a person's personality, their character is their greatest creation. And the calling is to venture on the path toward becoming the unadulterated you. Like you've brought it fully to the table now. That's what lech lecha means. When Abraham is told, "Go to yourself on the journey that I'm going to send you," that was the path that Abraham paved. It's go to yourself. And in those first two words, Judaism



was born and Zionism was born, the people of Israel were born. The path for every believer in the world was paved in those two words. Our first calling was a journey towards our true self. And Abraham's outward journey to the Land – He was teaching us that all of us have external journeys in life. And the internal journey toward ourselves is expressed as well on our outward journey in life.

And his life remains a calling and a question to all of us today. Lech lecha! Go to yourself. Where are you right now, who are you right now, who could you be in five years from now? In 20 years from now? That's the journey of who you are now and who you could be, and the journey is to go to yourself and really manifest that. It's like a life journey on that path will manifest your best life always, no matter what the outcome. Because it's not about the outcome. Because it's all about an inward journey. And so many people, they stumble through lives, wandering aimlessly, pushed and pulled in all these different directions. And a life without aim, directed toward a purpose, our desire becomes weak. Without a clear direction, like a strong will, it's impossible to manifest the potential of our life.

And so, in every stage in life, that question is going to determine our faith. What are we aiming toward? Are we aiming toward who we can be? It's like the modern world is so goal oriented, out-come oriented. It's like, how much money do you want to make, what college do you want to go to, what kind of person do you want to marry, what would you like to be an expert in what art? It's like, listen. Life is filled with challenges and suffering and I understand that. Most people are focused on let's avoid the pain. I get that. Let's try to maximize comfort and pleasure. So, naturally, you know, people are going to take the aspect of life. They like success in that field, success in finance and let's try to get those things in order.

But the outside of career oriented or specific areas of expertise, it's like that's all we're taught. No one is being taught that, well what about the like overarching purpose in life? The education system just doesn't really teach that. Most people have far clearer strategies for how to achieve career success than how to develop a profound character. And the people of Israel have developed a 4,000-year-old wisdom tradition about how to live holistically in the world. How to approach life and how to persevere, how to flourish, regardless of your circumstances. And the focus isn't on what you achieve. That's important. But the aim, which has almost been forgotten in this generation is "who we become." That's the root of the Tree of Life.

And Henry David Thoreau once said, "There are a thousand hacking at the branches of evil to one who's striking at the root." And the Soul Map is the manual, a guide, and a reminder for the people that want to strike at the root. It's like our inner world. Our inner world is so much greater, more complex, more interesting than any entertainment the physical world has to offer. But instead of exploring what's there, it's like, you know, we drown ourselves with distractions and entertainment. And here is the promise of the Torah – if you choose to travel

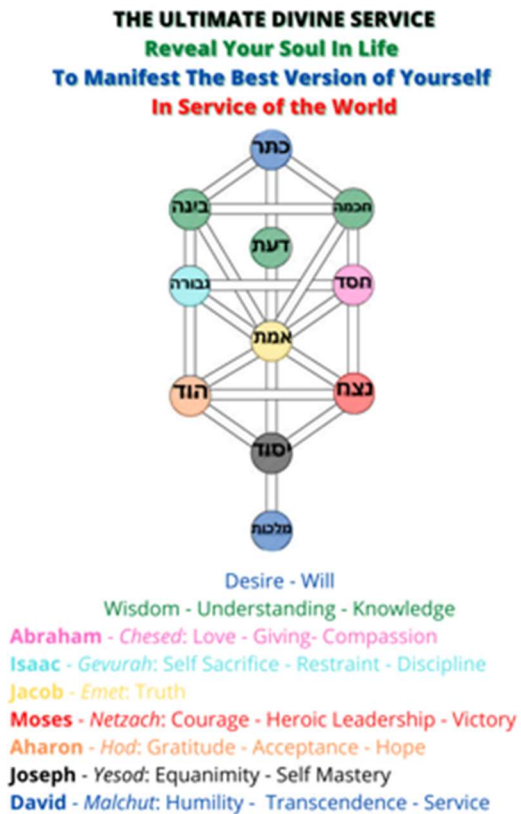
down the path toward becoming your greatest self, lech lecha, on that path you're going to find happiness, untapped strength, fulfillment. The journey inward focuses on the core of our being. On whether you're kind, whether you're courageous, or faithful...that's where real happiness is going to lie. And as your inner world develops, you're going to be blessed. So will your relationships. And if you miss the mark on focusing on your inner world and you choose the wrong direction...or you have no direction at all, you're going to find yourself lost and your life is going to feel cursed regardless of your career success. And when you don't have a strategy for building your inner world, your external world will eventually fall to pieces because the flood is going to come.

And so, what is the mission here? The mission here is really simple – build it up, the inner world. Reveal your soul in the world. And that's the Soul Map. It's teaching us, how do we reveal our soul in the world? Because our soul is nothing less than an aspect of HaShem in the world. A small piece of God resides within us. If God is the sun, all of us are rays of its light. Our soul is like a spark of the Divine essence embedded in us. And when we choose good over evil, right over wrong, we bring our soul in the world. We serve the purpose that we were created for. We become an image of God in the world. And this idea, it's not like a one-time Catholic, Christian declaration of faith. And it's not a one-time symbolic act of Jewish circumcision, and it's not a life-changing decision to convert to Islam or any religion. It's a day to day, moment to moment choice to manifest your best self in the world. It's a commitment to develop that rich inner life. And it's the heart of the spiritual tradition that started with Abraham and has been transmitted throughout 4,000 years of prophets and sages. It's not really a religion, it's a life-style. It's a life-style of how we want to be in the world, connected to our soul and connected to God.

And here's the real challenge – how do you aim at something that's inside. Like, you know, I get how to make an outward goal. I want to build a company, has a 100 employees, how to make this much money, I want to build this home, I want it to be this big, I want this many rooms, I want to get married, I want to build a family, I want to have four children. That's like I can deal with that. It makes a lot of sense. But, when we're working on the inside of our life, like where do we even begin with that?

And so, how do you make a map? You got to make a vision, how are you going to achieve it? And that's where the prophetic wisdom of the people of Israel comes in. The prophets of Israel were men and women of spirit. They weren't interested in making money or building companies. Their life's mission was fully dedicated to God. Dedicated to morality, to truth, to spirit, to the good. In their wisdom, they transmitted this code, a map for people to be able to chart a path toward developing their own inner world. And revealing their soul, manifesting their full potential and just becoming the best people possible.

And so, that's what the Soul Map is all about. And today, we've gone through six, we're in the seventh and last stage now. And so, what I want to do, I just want to take a minute and look at the Soul Map and do a quick review. Can we get it up on the screen please?



So here's what it says. The ultimate Divine service, why we are here in the world is to reveal our soul in life, to manifest the best version of yourself in service of the world. Now, what we're going to learn today, is in "service of the world". I wish I would write there in "service of the kingdom of God." But that I felt sounded too heavy for too many people. But that's really what malchut is about, to teach us is that it's in service of the world and that's really important and we're going to get to that in just a little bit.

But what does this map say? The first step on the map is Abraham, chesed – love, giving and compassion. That's the basics. It's like the paradigm through which we're going to live through this world is going to be a base of love. That's how everything starts, that's the first step. You know if you're operating out of resentment, hatred, revenge, anger, darkness... wrong, no. The first light that's going to come in is going to

be love and compassion. That's the basics.

And then from that, we go to Isaac, self-sacrifice, restraint and discipline. You can just be like a hippie and love people, but if you really want to start building into the world, you're going to need to be able to control yourself, hold back, have discipline in your life. I mean a life without discipline is not a life of freedom at all. There's actually a beautiful book called, Discipline Equals Freedom. That is like an amazing book, written by a Navy Seal in the United States.

The next is Jacob, truth. And if you see truth as the center hub, it is the center of the entire map. That's up on the screen there because every single virtue is connected to truth. Because if you don't have truth, you don't have anything. How could you know if you're being compassionate? How could you know if you're being disciplined? How could you know anything because you're not being truthful to yourself, you're not being truthful to the people around you, you're not being truthful to anything. If you don't have truth, that is the center of a rich inner world, is to be honest. It's the most important center stage of all of these virtues.

Then we have Moses, the one who stood up against the empire. Heroic, courage, leadership, and victory. To l'natzeach.

Then we have the next one which is Aaron, which represents the Mishkan and the heart of the Mishkan is gratitude. The heart of the Mishkan is accepting God's Presence in the world, hoping whatever the existence is as we are right now, is the way it's meant to be in gratitude. Then we have Yosef. We learned that he is the structure, the foundation of that structure. Can't be moved. We've taken all of those virtues there, compassion, discipline, truth, courage, gratitude. And then we're unmoving – equanimity, self-mastery. Nothing can shake him. Joseph never complains. He's always happy. He never moves. He's a master of his self. He's unshakeable foundation.

And so now, we've arrived at the last sphere of light, malchut – which means in Hebrew, it's translated as kingdom. So how do we read this map? The ancient writings say that this light, this virtue has nothing of its own. The language of the ancient writings, it literally has nothing of its own. It's empty. It receives all of the light from the above spheres and channels it into the world, into the kingdom. So first, that means, it functions as humility. It's not about itself. It's nothing, it's totally clear and humble. We can take the map off the screen for just a little bit now. This virtue is so important for you. Because it's not about you. It transcends the self. That's why malchut is defined as – humility and transcendence. But what does humility mean in the Bible? So this is a beautiful quote from an essay that Rabbi Jonathan Sacks wrote. And I think he just explains what humility is in the Torah view. Cause it's not about saying, "I'm not worthy, I am bad, I am wrong." No, that's not really humble. You can think you're an amazing human being, but you just have to do it in the right way.

So here's what Jonathan Sacks writes:

Humility is not what it is sometimes taken to be – a low estimate of one's self. That is false or counterfeit humility. True humility is mindlessness of self. A biblical word used in the chapter, anav, is one who never thinks about himself because he has more important things to think about. I once heard someone say about a religious leader, he took God so seriously, he didn't need to take himself seriously at all. That is biblical humility. Humility is not self-abasement. It's not self-anything. It's the ability to stand in silent awe in the presence of otherness. Humility is the silence of the self in the Presence of that which is greater than the self. The vast majority of saintly or generous acts are done quietly, with no desire for public recognition. C.S. Lewis the Christian biblical philosopher said it once beautifully. Humility is not thinking less of yourself, it is thinking of yourself less. For genuinely humble people, it is God and other people, in principle that matter, not me.

And so humility is saying, there's a challenge with the Soul Map, like everything in life. It can be misrepresented, misused, and even cause damage. I mean if you look at the map and you get

totally fixated on it, “Am I loving, am I disciplined? Am I being courageous, am I being honest?” And it goes on and on and on. And it’s I, I, I, I, I, you can be totally self-centered like this. I mean obsessed with me and myself and how I’m being. That’s the downfall of Western culture in my opinion. It’s like the I-phone and the selfie, it’s all about the I and the self and it’s totally self-centered and it’s destroying itself from within.

And so in comes the last virtue and teaches us it’s not about you. Yes! We have this entire map of your soul and it’s all about fixing it and bringing your best self forward. But your best self is only manifest when you’re living for something that’s beyond yourself. It shouldn’t be about you at all. You should have nothing to do with it. You have to remain humble. And what does that mean? It means that your life can’t be dedicated to you. You must be in service to a cause that transcends you. Now members of this fellowship, it’s like, I know...like dedicate my life to the kingdom of God? Like, ok, Jeremy, that’s like a lot. I just can’t relate to that. Ok. Fine. Don’t dedicate it to the kingdom of God. I mean, I said it’s in service of the world. Dedicate it to be in service of the world. You know what? Be in service of your family. Be in service of your children. Be in service of your country. Be in service of the poor, the weak, your community. It doesn’t have to be the kingdom of God...although when the prophets are writing, they’re just saying the ultimate. It’s like, what is the ultimate service? They’re saying, that’s the language that we’re going to use. There could be nothing better then building the kingdom of the malchut in this world.

And so, whatever you’re serving is the engine that’s going to drive your life. When you’re motivated, what does motivation mean? Motivation comes from the word, motive. That’s your why. Why are you doing what you’re doing? Tehila misquoted Nietzsche, this is what Nietzsche actually says, “He who has a why can live to bear almost any how.”

It’s like a person that’s found their purpose, they found their why in life. They can overcome any obstacle on their path. And here is what I understand the Torah makes the most incredible claim. And please write this down. This is really, this is a gem.

**The more noble the cause you dedicate your life to, the better your life will be. So live for the ultimate.**

The prophets are saying, live for God. Whatever that means. Live toward the ultimate good. King David, Mashiach, the malchut, the kingdom. Live for something that is so great and so big because the more noble the cause you dedicate your life to, the better your life will be. That’s the final mark on the map to revealing our souls. And you have to live for an ideal that’s beyond your soul for your soul to be fully revealed. And so, that is humility, transcendence, and service.

And so, we have now kind of cracked the code here. Hopefully very soon we'll have it all written down and put together. And it'll be like a manual for everyone. For every believer in the world, that we could just look at a code, one picture and just have a daily reminder who we want to be in the world.

And so, may we all be blessed by this kingdom that we're building together and may HaShem dwell in our hearts and may we be blessed by His light. And so know that with everything that's going on, this fellowship here is blessed from the heart of Zion.

Aaronic blessing (Hebrew)