

Session 174

Tetzaveh - The Question of Israel

25 February 2024

<https://www.youtube.com/watch?v=jSWZj4qJUzI&t=21s>

Ari

Shalom my friends! Good to see all of you. That was very powerful, Tabitha, you are really good. You are really good. This has been a tricky Fellowship for me, thus far. I feel like we're going through such a time in history that none of us can really figure out what's happening. We're all trying to figure it out. And I'm so grateful that I feel the confidence with all of you to try to figure it out together. Because I think what I tried to accomplish in this Fellowship really would be a long encyclopedic series that I tried to do in an hour, but I'm just not sure. Anyways, I'm grateful to all of you for the confidence I have in really diving in to really try to make this happen.

Because I've spent a disproportionate amount of time this week reflecting on the interview that we had in the last Fellowship with Rav Manis Friedman. Am I alone? Have a lot of you been thinking about that? Ok, there's a lot of hands going up. It was super interesting. I felt like something was happening there. Something was happening there. I think part of the reason that it's been so strongly on my mind is because it revealed in an unusually concise way the difference between the Torah of the Land of Israel and the Torah of the diaspora. And I think it's also been on my mind because I've been hearing so much feedback from so many of you about it. You guys, you were clearly lit up. It's obviously an interview that touched a nerve.

And by the way, one of the interesting elements of the flurry of feedback that I've been receiving is how wide-ranging it really is. People agreed with me and Jeremy often. Others agreed with Rav Manis Friedman and felt like we were too Israel-centric. You know many of you pulled the classic Jew card and agreed with both of us. Actually, Rav Shlomo Katz said he felt like what we said completed each other, interestingly enough. And I really enjoyed that. I appreciate the fact that on one hand we have such love and respect for each other in this Fellowship. And at the same time, we can hold such a wide range of views and opinions. It's really a sign of spiritual maturity and emotional expansiveness. And I'm just...I was very proud to be a part of this Fellowship, but I'm proud to call of you my friends.

Anyways, so I want to try to dive in. But before I even open up this can of worms, I want to introduce my beloved friend, Jeremy Gimpel, without whose great efforts that entire discussion with Rav Manis Friedman would not have ever happened. That's the truth. So Jeremy, it's very good to have you here.

Jeremy

Yeah, I listened to it again, and the truth is, I wasn't fast enough. Because there's so many follow-up questions that I would have loved to ask. But that'll come one day. But it was...I thought it was a beautiful display of achavruta, of people that don't have the same views, we're talking it out, we have respect for each other. And there's room in that conversation to really not only complete each other, but to just have different sides and just a deeper understanding of reality. Life is complex. And there is no simple answer at all.

But I want to tell you guys a story that happened, that I was told this weekend. You know we're reading all about the clothes of the Cohen HaGadol and the insides of the Temple and what are all the vestments that go on, and someone told me this story that happened decades ago. And it was at the beginning parts of the Hesder movement. And the Hesder movement within Israel are religious Zionist Jews that decided to join a 5-year military program where they learn Torah for about three years and they serve for about 2 years. But in that five years, if there's ever a time that's in need, they're the first people to be called up. So it's a five year military program. You can't work at that time, you can't pursue an academic career at that time, you are five years of your life you're giving to the country. Two of them are in combat and three of them are in learning Torah and praying. It's like a spiritual and physical combination.

I in fact joined the military through the Hesder program. But I was sent off to officer's training course in the middle, so I sort of left that program...I'm sort of a hybrid. I never really fit into any box, ever. Anyway, but this was a question that was asked to one of the greatest rabbis, one of the real founders of the Hesder movement, the religious Zionist movement. Arguably one of the greatest rabbis of the last generation, a brilliant man, just a pillar of Torah and of morality, respected by everyone. He was a leader that raised up a leader of leaders. So I would say more than half of the rabbis that are heads of yeshivas in the Hesder movement today learned under this rabbi. And his name was Rav Aaron Lichtenstein.

And one of his students was in the army, and he was working on a tank. And he's fixing something...he's doing tank. I never worked on a tank before, but I imagine that it's not easy. And he's covered in oil and he's covered in dirt and he's just like grimy and tank-like out in the dirt. You know...just clearly not very clean. And there is an idea that before you pray to God that you should wash your hands and that you should wear like relatively nice attire. You shouldn't stand before God in your boxers, you know what I mean? You've got to wear something that's like respectable. You're talking to the King. You don't want to wear something that's not appropriate.

And this soldier asked Rav Aaron Lichtenstein and he said, "Listen, I've been working on a tank for several hours, I'm covered in grease, I'm covered...like my clothes are so dirty. Am I allowed to pray the afternoon prayer? Am I allowed to pray mincha now? Or, should I change my clothes?"

And Rav Aaron received that question and he thought it was so important that he sent it to his rabbi, Rav Soloveitchik in America who was of the top leaders of American Jewry. And Rav Soloveitchik answered back saying, "Those clothes that you're wearing, those are holy garments, those are bigdei kedusha, those are like the garments of the priest. You don't need to take those clothes off. You're wearing the soldier's uniform of the army of Israel. Those are the holiest clothes you could be wearing. You pray with those. You're doing just fine."

And I just love that answer. As we're learning about the clothes of the Cohen and then 30 years ago, the Jews are like reestablishing our fighting force and reestablishing the army and we're trying to understand, is this holy...is it not holy? Should Jews be strong in an ideal sense? Or maybe, you know, well if we have to be strong and learn how to fight, then maybe...there was a conversation that happened last week. What is the ideal Jew?

So in the Land of Israel, we're like, "We gotta be Maccabees. We gotta be King David, we gotta be like Joshua. That's the ideal. Abraham went out to war, the Jews inside the Land of Israel are meant to be spiritual strong and physically strong." And then when I heard that story, one of the fathers of the Hesder movement and then Rav Soloveitchik, one of the fathers of American Jewry saying the uniform of the IDF, those are holy garments. Just like the garments of the Cohen. You may be filled with grease, you can absolutely pray the afternoon prayers in those clothing. And so I wanted to share that story with you as a follow-up to our last conversation, just a little bit more food for thought.

But now I want to take it in a little bit of a different direction. I want to talk to you guys now, a little bit of a birds-eye view. You know there's so much distraction in the world, it's really important to sort of like stay focused and watch the development of what's happening in the relationship between Israel and the nations. And I'm very interested right now in the relationship, particularly between Israel and America. Especially because elections are coming up and America is really going to be sort of at a cross-roads.

But at the beginning of the war, America was staunch supporters of Israel, after October 7<sup>th</sup>, clear declarations, Israel has a right to defend itself. And then after the war started to progress, the Biden administration started saying, "You know what we need here? We need a Palestinian state." And people were like, "We need a Palestinian State?" People in Israel were like, "What's he talking about? Has he forgot...are we going to reward October 7<sup>th</sup> and acts of terror by giving them a state where they can commit more terror and be more organized? And get more funding? That's illogical."

And then as that was going on, America, the Biden administration went around Israel's back and was working with Arab countries to force Israel to accept a Palestinian state inside the Land of Israel. I mean you can see, there are articles all over.



There's like New York Times articles that talk about it. America says, "We must have a 'Real' Palestinian State, must come after the war." And they went around and started talking to Saudi Arabia to put pressure on Israel. Inside the Land of Israel, not asking Israel to attend these meetings with these Arab countries, but trying to force us to create a terror state inside the Land of Israel.

And as the war was going on, a beautiful initiative of Jews and Christians was launched in Israel. A good friend of Ari's and mine, named Rabbi Tuly Weisz, sort of spear-headed this movement. And they recently had their first success. They went to the Christian National Religious Broadcasting conference and they came out together with all of these movers and shakers.



They're saying "American Christian media group: Ax usage of the term, 'West Bank.'" From now on, all of the Christian networks in the United States of America associated with the National Religious Broadcasting Network, they are no longer going to use the words West Bank. They're just going to call it by the names in the Bible. They're going to say Judea and Samaria. And then let's just call it like it is.

And then when you think about that, like what is that...the West Bank? And what is the Palestinian? And I was looking at the game of words that the Biden Administration is playing. And this is a statement that President Biden put out, just recently and of course it was on X...that's kind of how the leaders of the world put out their statements.



And President Biden, if we can put it out on the screen, we'll read it together. I won't mince words, because sometimes he doesn't just mince words, he sort of like bumbles and fumbles and mumbles them through. And Hamas does not represent the Palestinian people.

And I looked at that and I'm like, "That is so manipulative." It could be that the majority of Palestinians are not like card-carrying Hamas members. But the overwhelming majority of Arabs in the Land of Israel, inside Israel, outside of Israel, they

support October 7<sup>th</sup>. There have been polls that have been laid out there. If you could just show them:

### Poll shows soaring Palestinian support for Hamas; 72% back October 7 atrocities

Survey of 1,231 Palestinians, conducted largely during recent truce, shows 44% in West Bank support Hamas, up from 12% in September, while 42% in Gaza back group, rising from 38%

By AGENCIES and TOI STAFF

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They may not be members of Chamas, but maybe they're members of the Islamic Jihad, or they're members of ISIS. What does it matter what they're members of? They are a religious, fundamentalist movement of Jihad and they want to destroy Israel. And at that time, even though 72% of them support October 7<sup>th</sup>, and celebrate the death and murder of Jews.



And when you think about October 7<sup>th</sup>, I was just sent this picture today of Maayan Idan. And she was one of the 1,400 people killed on October 7<sup>th</sup>. Just this beautiful little girl before her bat mitzvah. Just like, manifest evil came into Israel and just killed innocents. There were so many, 1,400, that's so many, but it's important to just see the faces of what's happening here.

And just today, Blinken, the Secretary of State came out saying, "The Jewish settlements in Judea and Samaria, they're all illegal."



Even though in the Trump administration, Pompeo came out with the Pompeo Doctrine saying that, "No, Jews have a historic right, they have a biblical right to live in Judea."

Obviously, Jews living in Judea, that's pretty natural. How could Jews living in Judea be illegal? And Mike Pompeo shot back. And here's what he said. Judea and Samaria are rightful parts of the Jewish homeland and Israelis have a right to live there. Thank you. President Biden's decision to overturn our policy and call Israeli settlements illegal will not further the cause of peace. It

rewards Chamas for its brutal attacks on October 7<sup>th</sup> and punishes Israel instead of these Israeli communities are not standing in the way of peace. Militant Palestinian terrorism is.

So America is trying to position like, the Israeli settlements, we're the obstacles to peace. Yeah, like my five children on the seesaw and Dvash and Shiloh and the Jews of Judea. Yes, we are the ones who are the obstacle to peace in the Middle East.

And you know, you just look at what's happening right now and it's prophesized. Nations are going to turn against Israel. And for years, America has always been an ally to Israel. And I feel like the people of America in their heart of hearts, they stand with Israel. But all it takes is a corrupt leadership, a stolen election, a manipulated... who knows. And America can be taken off track. And the people of America, even if their hearts are not with their leadership, they are a part of that nation.

And the promise in the Torah has been true. He who blesses Israel will be blessed and he who curses Israel will be cursed. It's really scientific. If you look throughout all of Jewish history, every nation that has cursed Israel, every nation that has turned its back on Israel, every nation that did not stand with Israel is gone, destroyed. Their leadership fell. And every nation, as they blessed Israel, as they stood with the Jewish people, in the period that the Jews were prosperous in their countries, the countries were on track. Economically, politically, socially, everything was blossoming. And as soon as they turned on the Jews in their countries or expelled the Jews in their countries, it was a tank.

And now you're thinking about like wow, elections are coming up and there's a fork in the road. One direction leads to jihad and WWII, and one direction will lead to peace and prosperity - the Abraham records, stability, peace, I mean, it's so obvious. And it's like, it's coming. And so America has a choice. But either way, this process has been very helpful for Israel. It's been very maturing for Israel. Because for so long, we've always, instead of looking toward God or looking toward heaven, we've always been looking towards Washington, as if out of the White House, our salvation will come. And now Israel MUST grow up, stand strong, and stand alone because we stand with God.

And this part of the Fellowship, Tabitha, what I want to do, is I don't want this to go out to the public. Right now this is just for the audience that's here right now and don't put this up on YouTube. We'll just kind of cut this section out and we won't release it to the public. But Ari and I are working on something right now and I wanted to first reveal it to the Fellowship. And it's become very clear for the last, I would say, eight years of our lives we were wholeheartedly dedicated to building the Arugot Farm. We were physically guarding, protecting, and settling the Land of Israel.

And since October 7<sup>th</sup>, it seems as though the war right now, at least in our lives, has shifted very much to the spiritual realm, to the world of ideas. We're not leaving the Arugot Farm, God forbid, but much more of our time has been invested in creating content and spreading ideas in battling this spiritual war because it is a spiritual war. And the Messianic vision is that the

knowledge of God will cover the world like water covers the sea. It's a knowledge and a truth and a consciousness and a Torah that needs to go out of Israel.

And so, we've been working tirelessly on that really since the war. It's as if our building physical realities has been put on pause during this war and a spiritual domain has opened up for us. And we are starting a new initiative. And I'm telling this to the members of the Fellowship first. And the name came to us today.



And we're calling it – The Israel Digital Army, the Israel Offense Force. That's what we're going to do. And so, I started broadcasting on Twitter about a month and a half ago. I've already grown, baruch HaShem, to 8,000 Followers. We have WhatsApp groups right now, Ari and I. We have I think close to 5,000 people that have joined to receive messages.

But what I'm learning now as I'm getting more and more involved is that the more people that join an army, a spiritual army, and then ideas are shared and then those ideas are shared and those ideas are shared, and those ideas meet those ideas and then they birth new ideas, that we actually need to join together in a spiritual army in a digital army.

And then these ideas, until now, our Fellowship is so dear to us, and it's so close to our hearts. And this is our family and this is our community. But the ideas that we share on this Fellowship, we have to start taking these ideas and sharing them around. And so, people have different platforms that they use. Some people use Facebook, some people use Instagram, some people use Twitter, some people...like for us, we've always sort of defaulted to YouTube and now to Twitter. To me it seems like this X platform, it even during this war, it's been the most neutral. Yeah, there's a lot of bad on there, but no one's being shadow-banned, no one is being shut down. Like voices are at least allowed to be shared, where on these other platforms, everyone is constantly being manipulated.

And so, what I wanted to ask the members of our Fellowship, is if you are interested in becoming people that when we put out short videos, highlights from the Fellowship, new ideas that we want to share, if you want to join and then say your purpose here is to come on to this digital army and then just be foot soldiers. An idea goes out...and then if you have a platform and you want to start to grow, like why not? We should all join into this mission of spreading the truth and beauty of Israel. We have these technologies now. Of course we need to use it. It's not just about building the physical Land of Israel, we have to build the spiritual Land of Israel. And that can only happen by spreading out ideas. And if a team on a social media network works together, it's double, quadruple, it's like 10X more powerful when everyone is working together to share those ideas.

And so, we were just about to launch this soon, we're going to test it out to see how it goes. But I can see that there's a hunger for it. Because here I am, with 8,000 new followers? Like what is that? That's pretty shocking to me. And so, I wanted to invite members of our Fellowship first to sort of keep it within the family. And then, slowly but surely, we're going to grow the army. I think that's really the idea. That every one here shouldn't just receive the Torah or receive the ideas that we're broadcasting, but it's time for us to take those ideas and all of us become broadcasters and all of us share the light and all of us in our communities and in our areas, let's bring it to the world. And if we work together, who knows? We could really make waves in the world of ideas.

And so, we're going to try it out. I'm excited about it. And we will, after this Fellowship, send out links where you can kind of join this exclusive group. It's going to be very private. You won't be able to see even like who's on the group and who's not. It's like very exclusive so you don't need to be nervous. I know there are sanctions that are getting put on Judea and Samaria. People are just very nervous right now. So everything is going to be kept quiet, as you can see, we're just starting right now within our family in the Fellowship. And then, we'll expand it wider and wider and who knows? We may get thousands of soldiers. And then imagine thousands of soldiers that are connected to another thousand people. We're already at a million people. And then imagine how this could grow. The impact is really unbelievable, if we actually work together.

And so, with that hopeful idea as Israel is really being pressed against the wall by what once was our greatest ally, this is maybe our way to fight back. So, I'll pass it off to you right now, Ari. Thank you very much.

Ari

Thank you, Jeremy, thank you, Jeremy. So, I'm just looking at the chats here and people are responding to what Jeremy's saying. And a lot of people are excited. I see that Penny Allen, she says, "I hate X. Anyone who names something X is not good." And I have to say, Penny, I also, I'm really not a fan of social media. I'm not. But the fact is, it exists. And it's a powerful thing, and it's a force of nature.

You know I really have been lately understanding the Chareidi sort of ultra-Orthodox approach to redemption which is passivity. Just being passive, like, ok, God's going to bring down the Temple from heaven. God's going to bring us to the Land of Israel on the wings of eagles. We don't really need to do anything. We just need to be here and just be here for the ride. And I think probably there's many within Christianity that have the similar thing. And I understand the allure there. Because, I feel like it's just one of those intuitive feelings that there's some roles that we need to play in this, personally that I Ari need to play in this. I think that everyone should feel this way. In the world of truth, there is a role for each and single one of us to play.



But I can't shake the feeling that I have a role and to try to figure out what that is and how to do it and how to approach it. Jeremy and I do it differently. He's much more into this thing, the digital army, which is really important and it's really big. And I'm more trying to figure out, what is the message that I need to put out? And what's that all about? That's a little bit about what this Fellowship is about, what I'm trying to explore with you. And I hope I haven't been too selfish in my construction of this Fellowship, just trying to figure my thing out at your expense.

But anyways, I sort of want to dive in and of course we want to hear from you about your thoughts because if you're not in the world of social media, it maybe be worth considering. Jumping into it, at least just to be able to share certain ideas, have it under control, have a timer on it so it doesn't suck you in. But we need to do everything we can in our power and this may be really one of those things. Jeremy seems to be very lit up about it and he has a good intuition about things.

But I want to get to the Rabbi Manis Friedman discussion that we had because there's a lot of parts of it that have been replaying in my head. You know, Jeremy, one of the main ones was when Jeremy was like, "You know now Jewish men are getting in good, strong, physical condition, becoming like the Maccabees, like Joshua, to fight the wars of Israel. Not for the State of Israel, but for the God of Israel. We're returning to who we were, as spiritual Jewish warriors. What do you think of that?"

And what did Rav Manis say? He said, "Well I certainly hope it doesn't come to that." I was like, "What?" I couldn't believe hearing him say that. So that's been in my head. But you know, this little piece I want to share with you has been in my head as well.



Ari  
So actually, my question has to do with the prophets of Israel. You know Yechezkel in lamed vav talks about the very existence of the nation of Israel in the diaspora profanes God's Name. That He will, for His own name's sake, He will bring us back to the Land of Israel because that is a kiddush HaShem to have the Jews in the Land

of Israel. And it's a chilul HaShem, a desecration of His Name to have the Jews in the diaspora. And you're talking about the truth, that nobody respects the truth, but do WE...maybe it's us, the nation of Israel that needs to lead the way in actually being a living expression of that truth and saying that our place isn't there. This isn't even from a theological perspective for me. Maybe I'm just a crazy goat-herder on a mountain-top in Judea. But I've never seen the U.S. being a greater adversary to Israel, a greater existential threat to Israel, I've never seen more

tangible hatred of Jews in America, I've never seen the societal fabric in America be so tenuous holding the country together. It seems like Jews are in danger there, just staying there. But the danger aside, on a spiritual, religious level, do you think that every Jew should be making aliyah? Is that something that you believe in? Is that something that you would advocate?

Rabbi Friedman

Well in some way, every Jew should be making aliyah where they live. Elevate the place you're in, whether it's in Israel or outside of Israel, we need to elevate. And elevate means start living the way God expects you to live. Don't fight a war according to the Oslo Agreements or according to the Geneva Convention. Fight a war the way the (?) says to fight a war.

Ari

You know, it went on. You know, he says, "Live the way that God wants us to live." But what if the way God wants us to live as Jews is in the Land of Israel? You know, the clip goes on with his answer and I pressed him even further. And the only reason I stopped short and didn't continue to relentlessly harp on the whole "Jews belong in Israel" subject, is because Jeremy had the wisdom and the sense to text me in the middle telling me to like let it go or drop it. I don't remember the words he said, but something in that family of "Back off, Ari." And I'm glad he did because he was right. Any more and I think it would have seemed disrespectful. I get carried away sometimes. Because to me, it was like...it was almost like he was talking different religion. That's what it felt like to me. It was so jarring to me to hear him say, "Make aliyah where you are." It's just so antithetical to what I believe in.

And so, and I don't want to seem disrespectful, that's the last thing I would have wanted because I have nothing but respect for Rav Manis Friedman, and I love him. And I appreciate him and I mean there's no question that's he's far more learned and more knowledgeable than me. He definitely has a nicer beard than I do, it isn't particularly close. Which to tell you the truth, is exactly the reason I was going at him like I was, exactly because of the amount of respect I have for him.

I don't know about you, but when I have that level of respect, I have equally high expectations of the person that I expect. Because I really wanted to understand how on this specific point we could diverge in such a massive way. I really wasn't trying to convince him of anything, I just wanted to understand him. And I didn't feel like I was really getting an answer to my question. Because I believe with every fiber of my essence that the Land of Israel is the home of every Jew and every Jew belongs to the Land of Israel. That every Jew needs to come home now. Like really. Like really now. Every Jew needs to come home now. It keeps me up at night, it consumes me, I'm weighed down heavily by a feeling of guilt that I'm not doing more to share my heart on the matter and sound a warning on a more massive scale. Sometimes I think when I see what Jeremy's doing in this whole digital army, I'm like, "Maybe that's what he's building it up for. When that's built, then I'll be ready and I'll have exactly what to share." I don't know. I

definitely do my best. Believe me, ask Shaena. When it comes to groups, families, individuals, one-on-one, but I feel like I need to start putting out more videos and content and podcasts on social media about it.

And I don't know exactly the right way to do it. You know because for me, this really isn't a religious thing. I mean, of course, it is religious, everything is a religious thing. There's a spiritual element to it all, but like that's not what's keeping me up at night. What's keeping me up at night is not the theology. I just look at America and I see clear as day without any question in my mind, I see the writing on the wall. I see the writing on the wall for Jews in America that their time is running out over there, and they need to return to Israel literally to save their lives.

I feel like Jeremy may be zoning out right now. He probably has PTSD over the years of me constantly going back to this. But it is what it is. But if I believe that, why am I not screaming from the roof tops at the top of my lungs? So the truth is, I'm not 100% sure. Perhaps it is because by nature, I like it when people like me. I like people and I want them to like me and I'm afraid that if I get too outspoken about this, they're just going to get defensive and angry because literally every time that I've ever done it, that's exactly what happens. No matter how I do it, it seems like they get upset and offended and angry. Just, you know Tabitha posting that highlight on my Fellowship. Someone said, "Who are you to say where every Jew is supposed to be? Who are you?" Anyways, I mean it's coming from such a place of love for them and they're getting upset at me for it.

Jeremy

Well, I also want to say something, Ari. That, you know, I would say, on average, and I'm trying to make it pretty exact. Every two to three weeks, I bump into someone who says, "I want you to know, I'm living in Israel today because of you and Ari. Because constantly you've been teaching about aliyah and preaching aliyah and talking about aliyah."

And you are one of the only voices that doesn't mind to ruffle people's feathers. And you've been not invited back to synagogues in America. That's happened, because you called for aliyah in such an amazing way and it made people so uncomfortable. And I think one or two people made aliyah from that synagogue, and the rabbi's like, "Thank you, Ari, that was enough."

Everyone that I see, that we've touched in that way, to me it's not just one life, but it's their children and their grandchildren. Like you've made a huge impact and ok...so people are uncomfortable. Sometimes the truth is not so comfortable. But I think it is incumbent upon us to continue and just no fear.

Ari

Right, I agree, and I appreciate you saying that. It's important that we do it and we keep doing it the best we can and we do it right. And that...I do, those people say that to me and it's almost hard for me to receive the magnitude of what that means that they're here in Israel because of me or because of you or because of us, and what we've done. And really, I've tried to just let it slide off my back, tried to disregard it because as they say, tzaddim are always sowing. We're supposed to be sowing. Not looking back at what's coming up and what is, you know, we're just planting, we're sowing. We're sowing.

Anyways, so I'm trying to figure out why I'm not doing it. I really hoped that the whole, I want everybody to like me thing, I don't want to ruffle feathers thing is not the real reason that I'm not necessarily shouting from the rooftops right now. Because if you truly love someone, you tell them what's on your heart. You tell them what you feel like you need to tell them, even if they really don't want to hear it. And when my time comes to leave the world, I don't want to stand before the Holy One, blessed be He, gazing up at His throne of glory and be faced with the question, "Ari, why didn't you blow the shofar? I put the truth in your heart. There was nothing I could have done to make it clear for you. Why didn't you sound the alarm? And warn my children of what you saw coming, of what you knew was coming? It doesn't matter if they received it or not. That's not your department, Ari. It is upon you to share the message I put upon your heart. Why didn't you warn your brothers?"

You know I feel like...I feel like a little bit like it sounds like I'm perceiving myself as Jonah or something. I don't absolutely, I'm not claiming to be a prophet, I've received no prophecy. It's just this consuming feeling in my heart and in my mind and in my soul and my whole essence that I can't shake. That's what it is. So I don't want to face my Creator with a question of why I didn't do everything I can do. And I certainly hope that if I do have to face the question in the world of truth, it will be clear that I kept more quiet than...that it wasn't about that. I think that perhaps the answer is that I'm simply not sure how to do it right. And I really want to hear your thoughts. I want to hear from all of you.

And I also by the way, that many of you in this Fellowship have a special strength or are positioned in a special way that you can influence this as well. You know, because I'm trying to figure out how to do it right. Perhaps it isn't wise to deliver a message that you're doubtful will be well received or received it all. And perhaps the message to come home now would undermine all the other important messages and teachings that we're sharing with the world. Even though to me, that is the most important message, at least for exiled Jewry. And I think that another possible reason I'm not calling the Jews back is because I really do feel that it's beneath the dignity of the Land of Israel for people to flee to her borders, for people to run into the arms of the Land of Israel as they're escaping from deadly persecution and danger by running away from something. They shouldn't be running away from something. People should be running toward Israel from a place of love and passion and joy. They should be ready to eagerly and joyfully sacrifice whatever material comforts are necessary in order to make their

lives in Israel. To breathe the air of the Promised Land and to raise their children in the Land of their Fathers. Right? Ideally they should be happy to do whatever they need to do in order to return to the Land of their souls and to live a life of mission and purpose and passion, which is exactly what life is like in the Land of Israel.

So perhaps I feel like I may be mistaken, like I've been mistaken in the past. I may be mistaken about how soon all of this will play out. And the that end of Jews finding refuge in the diaspora is not as eminent as I believe. And therefore, there's still time to broadcast a positive, and alluring and inviting message to our brethren in the diaspora to bring them home. I guess I'm perhaps hoping against all hope that there's time left to be a fisher, before the hunters take over. We're going to get to that prophecy soon. If you know what I'm talking about, raise your hand about the fishers and the hunters.

So, Jeremy and I really have been...we've tried to be fishers for so long and it always felt right to send that message. And maybe we need to keep doing that, but I really don't think so, it really does feel like the hunters have been released. And whether people, Jews in America admit it or not, everyone is feeling it. Everyone can see the inexplicably sharp rise in Jew hatred from all sides of the spectrum, everywhere in the world. Perhaps they can tell themselves stories explaining it all away, and perhaps they can tell themselves it's a phase and it's going to pass and it's happened before. You know man's ability to lie to himself when the truth is too scary...it's a well-known phenomenon. And we can all understand the crippling fear that Jews around the world must be feeling in their heart of hearts when faced with the prospect of leaving everything they know to go to a country that they know not. The language and everything else. So maybe adding fear to their fear isn't actually as effective. It will just shut them down. It's not so effective at this point. And maybe instead we can inspire them with the great life that awaits them in the Holy Land. Maybe that's what's keeping me from shouting from the rooftops. I don't know. I feel like I'm lying on the couch in the psychiatrist's office, I should pay you all some sort of co-pay for this. I don't know. It's hard to know what really drives us to do anything. It's hard to have the self-awareness and the honesty to know what our real motivations are.

But one thing I do know is that it's time to come home. And with HaShem's help, I want to try to share, in the time that we have right now, just as concisely as I can, just a little bit about why I feel this way. And I want to share with you, the reason that despite knowing that Chabad are not huge aliyah advocates, obviously, Jeremy said this...What did you expect of him? You know he's Chabad. Right? I really did believe that Rav Manis Friedman was going to respond, "Yes, of course, every Jew should make aliyah right now." I really thought he was going to do that.

So, I mean, the main reason is just intuitive, right? Sometimes I feel like we Jews can get so lost in our mental gymnastics around an issue that we can, as they say, lose the forest in the trees. We get so lost in the halachic question of Jewish law, whether it's a mitzvah to live in the Land

of Israel...spoiler alert. It absolutely is. But the point is, that we can get so lost in whether we NEED to live in Israel, that we don't take a moment to ask ourselves whether we SHOULD live in Israel. Is it the right thing to do? Does HaShem want us to be in Israel? Is it something that we should in the very least should WANT to do? Should we yearn to live in the Land of Israel? I mean for thousands of years we have been praying, "HaShem, please, HaShem in Your abundant mercy, please return us to Your holy city, Jerusalem." Three times a day, we're praying this. And hundreds of others like it. Believe me, I've cut out a lot from what I wanted to bring up in this Fellowship right now. Because there's just so much, that's what it's all about, that's what the whole Jewish dreams and aspirations are about. We're constantly praying throughout the day for it and now all it takes is to call Nefesh b'Nefesh, sign up for aliyah, get a free ticket on El Al, and you're here. Right?

I'm not trying to minimize the difficulty. I just spent much of Shabbat talking with this sweet, holy Jew. Married, three kids, and he wants to make aliyah, but he's just not ready to do it. You know, we spoke for hours and I really do understand him. There's so many challenges and I really saw the fear in his eyes. The kids and their schools and their acclimation. Giving up on his job and not knowing whether there's going to be another job in Israel to take its place. Language, parents, family, there is so much. It's giving up a life of perceived security for one of fear and doubt and just question marks. The whole thing is just one big question mark.

I get it, but there comes a time when you have no choice, that you have to do what you have to do. And the point I'm trying to make is that in all of Jewish history, it's never been so easy to actually make the move. At least for the time being. And I can't help but to think, I may have mentioned this before, that what happened with Corona, when the gates shut to Israel and Jews couldn't go to Israel for months if they wanted to, that that may have been some sort of preview, warning, that that can happen like that, at the drop of a hat. And right now, it's so easy and it may overnight become so hard, even impossible.

I mean, people used to die on their journey to the Land of Israel. Jeremy's father, Jeremy's grandfather walked from Bialystok, Russia to Israel. And now, all we have to do is show up a few hours early to the airport and we're not doing it? I was actually just sent this new commercial put out by El Al, Israel's national airline, El Al. Check this out.



So they're on their post army trip. Probably Thailand or India or whatever. And they get notifications on their cell phone about the war. And so they get on the bus and they get on the first flight back to Israel. Which is probably El, because when other airlines stopped flying to Israel, El Al was the last one that keeps them going.

Jeremy

I have to be honest. When I first saw that commercial for El Al, I actually cried a little bit. Then I was like, "That is ridiculous. I'm watching a commercial for an airline," as if I've never watched a Delta commercial. And it's like, I don't know, when I'm watching they're like in Thailand on a vacation and they hear what's happening and they all just like rush home and they join the army and like, it's like the story of the Jewish people through our Jewish airline, El Al. And an airline commercial made me cry a little bit."

Ari

That's funny. My cousin, Zach, who has a very up and down relationship with El Al, he said it's the first time El Al made him cry for a good reason. Anyways, it's a beautiful video, it's a beautiful video. And you see in that video what nearly every Israeli knows in their heart. That Israel's a family. And that's the primary reason why I thought Rabbi Manis Friedman would passionately declare that every Jew should live in Israel. Exactly because Israel is a family. And I know that Rav Manis Friedman believes that too. Not only in his head, but in his heart. It's his very life.

And by the way, many don't know that. Clearly the secular, leftist, WOKE Jews in America, they don't know it. They think their family are the leftist, socialist, fellow travelers. And they're already getting their rude awakening in the secular left. And America is leading the charge in anti-Israel Jewish hatred. It doesn't matter that nearly every one of them for one reason or another would be thrown off a roof-top in Gaza. None of that matters. They're leading the crusade. The secular, left WOKE Jews are unfortunately so lost, that it feels like it would take an out-right miracle of HaShem to wake them up and bring them back. A miracle, by the way, which we are hoping for and praying for every single day.

But many of the seemingly religious orthodox Jews don't know it, either. And the reason I say, Orthodox, in quotation marks is because the very use of that term, Orthodox, is a symptom of the very reason that they don't know that the Jewish people are a family. Right? The reason is because, Orthodox, the word itself, is a term borrowed from the Greek Orthodox church to describe...the Greek Christian Orthodox church, to describe those that adhere to the true doctrine, that's what Orthodox means. A true doctrine. And then it eventually made its way into the synagogue in describing Jews, who are identified as adhering to the true doctrine, the not compromised, non-Reform, non-Conservative, the true doctrine of Judaism as a religion. A religion no different than Christianity as a religion. That's what they believe, that's what they've come to believe.

And throughout our long, painful, disorienting exile, these Jews started mistakenly really just believing that they're just members of another religion. Right? But like other religions, on some level, they too are a group of otherwise disconnected, atomized individuals that are really just held together by shared rituals and religious precepts that they performed in the confines

of their homes and their synagogues. Now listen, I know that this might sound a little bit judgmental, but it's not. I'm not pointing fingers. If you ask me, 15 years ago, who I was, how I identified, I would have said I identified as modern Orthodox. You know, that's what Ben Shapiro currently identifies as. Modern Orthodox.

Now those words would never come out of my mouth now, but that's really what I thought then. That's what my father taught me, that's what my community was. And the truth is, when people asked me what label, what title, what box I consider myself in now, I have just as difficult a time answering that question as so many of you, right? I know that you guys struggle with that in the holiest, sweetest way possible. And I suppose if I had to answer, I would just say I'm a Jew, that's it. Nothing more, nothing less. I don't know that any adjective necessarily like...there was one time earlier on in my journey here in Israel that I thought like, "Oh maybe, Chardal," which actually means mustard. But it comes from Chareidi, meaning Chareidi ultra-Orthodox, but for the nation. Meaning ultra-Orthodox Jews who also believe in the nations.

But that's also nuts. You know, and I'm just a Jew. And I've only arrived at this understanding after years of seeking and searching. And not just seeking and searching in India or Thailand, seeking in the Land of Israel and searching in the hills of Judea. And believe me, that's all the difference in the world. That is a difference that I cannot take credit for. The fact that I'm here in Israel is a gift from HaShem which I'm thankful for every day. Because if I wasn't here, I would not, I can tell you right now, I would not have this clarity or understanding. Believe me.

The distortions that have been inflicted on Judaism, is not anyone's fault. It's a consequence, it's an unfortunate reality that is caused by the very unnatural state of a Jew living in the diaspora. Of a Jew being influenced by other religions, pagan religions, different ideologies, false ideologies that Jews cleave to throughout the journey. We're Communists, and then we're Marxists, and then we're Capitalists, and whatever we are, they hate us for that. We cleave to all of these ideologies. And so strongly identify with them. Only to realize, no, we're not that at all.

You know, when you're in the exile, you can only identify, even as a religious Jew, you can only identify with the small subset of the commandments of the Torah because so many of them are dependent on being in the Land of Israel. Right? It becomes just about you, just becomes a very personal, individual thing, where that's not what it is to be a Jew. We're intrinsically, inherently part of a nation. You know, we've all been in a coma of sorts. And I truly believe that what's happening now is being sent by HaShem to wake us up and realize that we aren't just another religion. We're a family descended from Abraham, Isaac, and Jacob through the twelve tribes.

And hence, one of the questions that you know, your friend introduces you to someone, you whisper, "Is he from the tribe?" You know I remember when the doctor walked into my



grandmother's hospital room. She didn't have hearing, she was losing it a little bit. She blurted out, "Is he one of us?" Like, that is just like...in the consciousness, we're a family and not just a genealogical family either, but a spiritual family. Our souls are from the same tree, from the same soul root, which is the family of Israel. Which is why many of you in this Fellowship feel such a kinship and such...it doesn't make sense. Genealogically it doesn't add up. You may not have Jews on either side in your family tree, but you feel that way. Because we're from the same soul root in ways we can't necessarily understand.

And I know that Rav Manis Friedman believes too in the family of Israel. After all, he's very much a Chabad rabbi. And those who know me well, know how much I love Chabad. I adore Chabad. As some of you may know, I would not even exist were it not for Chabad. The Chabad rabbi of Houston introduced my parents to each other. And so I was really considering not even talking about what I'm about to talk about, but I still think it's a bad idea and I'm going to ask Tabitha to cut it out.

But, I want to talk about this, this whole idea because Chabad is all about the Jewish family, such a fundamental part of their mission is what is often called in-reach. Not out-reach, but in-reach, meaning that they aren't out on the streets putting on tefillin and phylacteries on Gentiles, trying to convert them. They're in the streets putting tefillin exclusively on their fellow Jews, on their brothers and sisters trying to bring them home, spiritually home. But clearly not, as Rav Manis pointed out, clearly not geographically home. That isn't their thing.

And here's where I'm a little nervous about it. I'll tell you why I think that's the case. And I say this with trepidation, with the understanding that I very well may be wrong, that I may well not see the whole picture, and the words that I'm about to say may be laced with a certain amount of arrogance that I understand things that in truth are beyond me. But I'm sharing this with you because despite all these disclaimers, I can only see things the way I see them. And I can only understand things the way I understand them. And if I let my doubts about the absolute truth and veracity of my statements being really true...if I let that prevent me from talking, I would literally never say a word. Because I don't know anything.

And so, I appreciate the platform that I have here and I appreciate your friendship. That I have the confidence knowing that I could be wrong and very wrong, perhaps. And you see me and you understand my heart. Ok, so in short, like in all Chasidic dynasties, in Chabad, the Rebbe is the Rebbe. Have you heard about this? Are you familiar with this? Are you familiar with Chasidic? The Rebbe is the rebbe. And what he says IS. It's almost like Torah from Mt. Sinai. And all the more so, in Chabad, where the Lubavitcher Rebbe was universally loved and revered by all Jews. They had like the super star rabbi of all Judaism. And he was their rebbe. Possibly more so than any other Jew in the world was he loved and respected and revered universally. In Chabad, what the Rebbe said, was truth. It was truth.

And from everything that I've experienced, from what I've studied with the rebbes which is not a small amount, it really seems truth is truth. And so while the Rebbe was a fierce lover of the Land of Israel, and the Rebbe was someone whose love for the nation of Israel was legendarily indescribable, he did not issue a directive ever that every Jew should make aliyah and live in the Land of Israel. And I think the reason for that was because during the lion's share of his reign, if you could call it a reign as rebbe, the greatest threat to Judaism was the rampant assimilation sweeping throughout America and the world. And that, that assimilation, that was the calling of his generation. And he created an army, an army, a movement the likes of which is still studied today. A movement that not only is still studied today, but still exists. And is stronger than ever with Chabad houses reconnecting lost Jews to their heritage, all around the world. That was the calling of his generation.

But the danger is that when the Rebbe passed away in June of 1994, his teachings and his directives, in some way right then became concretized and frozen in time. And so, perhaps, at the very different and pressing reality that is unfolding in America and around the world in the last 30 years, particularly today. If he were alive today, the Rebbe would...I really believe, this is where I get like a little audacious to even say, I believe that the Rebbe would indeed say that everybody should make aliyah. I do think that. I don't know this for certain, not at all. But I do believe that the Rebbe truly did have a certain level of prophecy and that the Spirit of HaShem was upon him. And I believe that all things considered, that the Rebbe would have said that the time has come for every single Jew to pack their bags and go home. And maybe me putting words in the Rebbe's mouth is almost like heretical and I'm apologizing to my Chabad brothers and sisters who may take offense by this...I'm just a dude, I'm just sharing my heart, right? But I think that he would. First of all, I think that he would because we're family. And for that, just that reason alone, I believe the Rebbe would have advocated aliyah.

And for that reason alone, I really expected Rav Manis Friedman as well because we're in a fight for our survival as a nation. We're locked in an existential battle for our very lives. And that battle is taking place in the Land of Israel. And what kind of brothers let their brethren fight and sacrifice and die to protect them? Right? If you think of a verse in the Torah, what comes to mind? The words of Moshe Rabbeinu, Moses, echo throughout history, as he reprimanded the tribes of Reuven, Gad, and half of Menasseh who suggested staying on the other side of the Jordan, while the rest of the tribes of Israel crossed over and fought the wars of Israel. What did he say?

Moses replied to the Gadites and the Reubenites:  
"Are your brothers to go to war while you sit here?"  
-Numbers 32:6

Those words are no less true now then they were during the times of the initial conquest of the Holy Land in the times of Moshe Rabbeinu. Because the truth is, that there's real resentment in Israel against the ultra-Orthodox, many of who do not join the army. I was actually going to play a clip from Eretz N'haderet, which is like the secular leftist Saturday night live. It's really cutting. It was a

painful clip to see because there's a little spark of truth in it. But it didn't have English sub-titles. And so I felt like it definitely wouldn't have made the Fellowship like when I broadcast it out, but I just felt like it was too hard to put in and translation and everything, I didn't have enough time. It wasn't meant to be.

But because there is real resentment in the country and this war has actually done more than anything else I can remember to mitigate that resentment, to minimize that resentment as more of the Chareidi, more of the ultra-Orthodox than ever have been joining the army, have been volunteering in many unprecedented ways to help in this war. But nonetheless, many of those outside of the Land, including Chabad and other religiously identifying Jews, have not felt the Divine responsibility to join their brothers in the greatest battle of our generation and instead opted to stay on the other side of the Jordan. To sit this one out while their brethren in the Promised Land are fighting and are dying.

Now don't get me wrong. Many really are doing beautiful things to contribute to the cause. Over the past four months, there is an ultra-Orthodox Chareidi village called San Hedriah, who've been sending food to Ibei HaNachal, to the families of the village that we are connected to. Ninety percent of the husbands were called up to war. And every single Shabbat, they're making all of the meals and sending letters and sending notes and only this last week, after four months, they all met each other. Just cried on each other's shoulders and said how much they love each other. A lot of beautiful things are happening, a lot of people are really rising to contribute to the cause, but as far as like those in the exile and the diaspora, there have been very few calls for outright aliyah. At least not that I have heard.

We've learned this in the Fellowship before – All of Israel are responsible for one another. But quite literally, the word means mixed together. Meaning that on a spiritual level, our souls are intertwined and we're responsible for each another in the most profound fundamental ways that we can't even understand with our rational, logical mind.

So anyways, there's no reason for example, that this picture should resonate so powerfully with the significant portion of the Israeli population.



You know this picture was getting out there. You see it, the chayalim, the soldiers holding the Charedim on their shoulders. You know that's what it feels like to so many. And being the Rav Manis has such a following of such significance, it felt to me that regardless of what his theological beliefs may be regarding aliyah...you know the Rebbe never said, "Don't make aliyah!" He never called not to. You know, I feel like just between the calling to join their brothers in the Holy Land, but even more so than...what are you going to do? Are you going to let them fight, you're not going to fight? More so, much more pressing to me, is the very obvious threat, diaspora Jews in

general are facing. I really thought that he would look at the world and say that each and every Jew should at least have to consider coming home.

But even if he were to say that the Jews of America can materially contribute from the States, and that it's not like the situation where tribes are on the other side of the Jordan. Even without that, there's just so much seething hatred bubbling up against American Jews right now. It is so clearly to me, to my eyes, it's so clearly supernatural. God is putting a spirit in the nations, in the peoples of America. And there's this skyrocketing anti-Semitism, just that alone, I really believe that anything short of calling for at least the consideration of aliyah by American Jewish leadership is tantamount to violating the biblical precept from Leviticus, chapter 19, verse 16:

Do not stand by on your brother's blood.

And the reason I know that's a harsh statement to say, but the reason is because the writing is on the wall. All statistics, the FBI, the department of Justice, everyone shows this precipitous rise in hate crimes against Jews. CNN reports...CNN! They're just telling the truth on this one I guess.

The report that since October 7<sup>th</sup>, hate crimes have gone up more than 400%. And even before that, hate crimes against Jews were already the most predominant hate crimes in America by a significant margin. But you don't need a statistician to tell you that. Everyone feels it. In America, they would say, "No, no. It's definitely hate crimes against blacks." Because that's what the media champions, any time something can be construed that way. But hate crimes against blacks do not come anywhere near the hate crimes against Jews.

So here's one that says here:

The image is a screenshot of a news article from U.S. News. The title is "Amid Antisemitism Fears, a Quarter of U.S. Jews Avoid Identifying as Jewish Publicly". Below the title is a sub-headline: "New poll by the American Jewish Committee finds that over 90 percent of U.S. Jews consider antisemitism to be a problem in the United States, with nearly half believing it is taken less seriously than other forms of bigotry and hatred". The author is listed as "Judy Maltz, New York" with a date of "Feb 13, 2024". A "Follow" button is visible. The main text of the article snippet reads: "NEW YORK – One in four Jewish Americans say they avoid wearing, carrying or displaying things that identify them as Jewish, according to a poll".

Can you imagine that? In the United States of America, one out of every four Jews are afraid to look like a Jew. And I'll tell you this. It's more than that. The number has to be more than 25%. But why is it 25%? Because so few Jews identify strongly enough for the question to even be relevant. Ninety-three percent of Jews and 74% of adults in the U.S. say that anti-Semitism is a very serious problem in America. And two thirds of respondents said the status of U.S. Jews is significantly less secure than a year ago. Just between the dates of September 16<sup>th</sup> and 18<sup>th</sup> alone. Two days. More than 400 facilities in the U.S. received bomb threats. That's in two days. Schools, synagogues, etc.

The new data collected by the ADL between which I am not a fan of as you know. But between October 7<sup>th</sup> and January 7<sup>th</sup>, lists at least 628 incidents involving Jewish institutions, including synagogues and community centers and Jews are getting attacked and beaten in the streets all of the time. I see the videos sent to me. They're not on the news, you don't see them there, but it's happening all of the time and it just simply goes unreported because it doesn't fit the narrative that the media wants to promote. But you don't need to see these statistics. Everyone I speak to, everyone, at least my Jewish friends, they feel it.

My friend Josh Wander, you guys know Josh Wander? He's actually in the U.S. right now, shouting from the rooftops. He's really stepping up. And he just sent me this message a few minutes ago. He said:

It's bad here. I feel the morose mood. Unlike former trips I've made over the years, I'm receiving zero push-back when talking to people about Aliyah. Not everyone is jumping ship yet, but everyone feels the ground shaking.

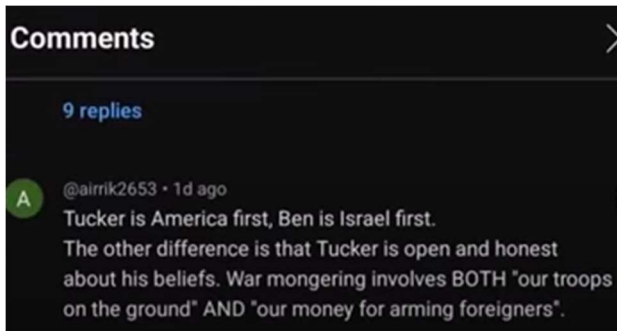
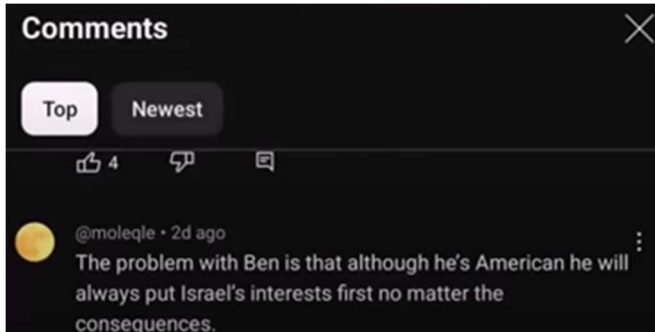
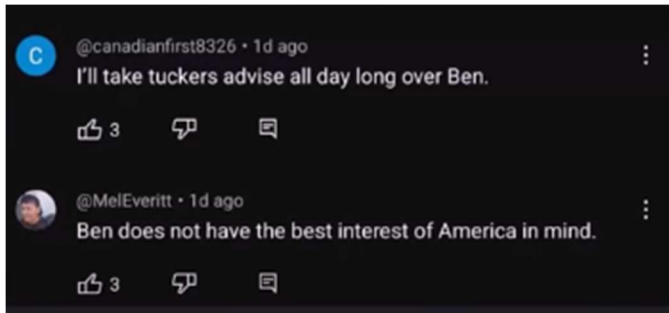
So that has not been my experience about receiving zero pushback. But people definitely understand. It seems less, far less crazy than it ever did, to say it's time for aliyah. You know everybody that I know in America is having their idols shattered, their own axiomatic beliefs regarding the standing of Jews in America, shattered before their

eyes. Caroline Glick said that much of American Jewry, she said it like this, went to sleep October 6<sup>th</sup> being WOKE progressives and woke up October 7<sup>th</sup> being Jews.

You know it's happening from the left and from the right. The progressive left have turned on the Zionists, and the Jews, in full throttle...they say Zionists, because if they just say Jews, it would be so out of the box. Masks off. Vicious, the vitriol and murderous hatred that they just say about Zionists, because it just enough covers them. But you know, I was watching a video on Ben Shapiro's Daily Wire. And I'm a Ben Shapiro guy. Every now and then I listen to his show. I find it interesting to hear what he has to say, and I've been following the Daily Wire. And just...he's been the golden boy. On his platform, people like him.

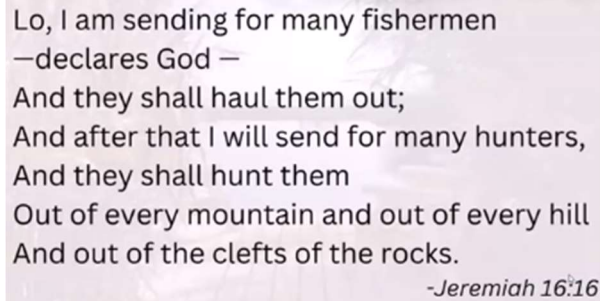
And I just read the comments. And you'll see that that is changing fast on his platform. Candace Owens who is a program on the Daily Wire and has since, surprisingly to me, she revealed her own, anti-Jewish sentiment. She did a program called, "Tucker Carlson versus Ben Shapiro, Who's Right?" And you know she was actually pretty reasonable in the program. But there's just a few comments that I want to show you here.

These are some of the comments:



That's just a small, small, small taste of everybody questioning Ben Shapiro's dual loyalty. And I know this is shaking him up. I know it's really upsetting him. Anyways, you know, maybe I'm zooming in too much in talking about the Daily Wire, but the point I'm trying to make is that it's everywhere you look. And it's clear where this is going.

Let's get back to that prophecy we started with. The prophet Jeremy, he tells us in chapter 16 that eventually all the exiles will be ingathered here and the nations will be judged. And here is how he says it will happen:



Lo, I am sending for many fishermen  
—declares God—  
And they shall haul them out;  
And after that I will send for many hunters,  
And they shall hunt them  
Out of every mountain and out of every hill  
And out of the clefts of the rocks.  
-Jeremiah 16:16

And I just feel like I see it happening. We are IN volatile times, scary times, dark times. But as the sages teach, darkness is merely light that has not yet been revealed. And through all this darkness, the people of Israel are waking up from our coma, we're waking up and we're realizing that we're not just another religion among many. We're a family and we're not just a family. We're a nation, a priestly nation. And

we have a home, we have a land, we have a Promised Land. And only when we ingather together as one people in our one Land, can we fulfill the mission uniquely given to us of being a light. Which shines the truth of the one God of Israel to all of mankind.

And to tell you the truth, it was actually my intention to make this the whole Fellowship. To do a deep dive into exactly that point. I wanted to use this Fellowship to reveal the secrets of why the Land of Israel is the only place in which the complete redemptive national expression of the nation of Israel can take place. But just you know...life is crazy here in Judea. And I ran out of time, and I suppose it's not meant to be, for this week at least. But with your blessing, if you're interested, I would love the opportunity to share that with you when I'm up next.

And so my friends, to bring it back to Manis Friedman and to bring it all together, for the time being, I think it's of the utmost importance that we can hold two truths at once. Once truth is that Rabbi Manis Friedman is a wellspring of wisdom and insight and beauty and he's a great sanctification of HaShem's Name. And at the same time, I've learned long ago, you never put any flesh and blood on a pedestal. Because you're destined to be disappointed. He's a great man and he's a great teacher, but at the same time, I must humbly disagree with him, with all of my heart. Every Jew should absolutely do everything in their power to live in the Holy Land, not only for their own sake, for their safety and their security and that of their family. But for the sake of all of mankind. Because only when the nation of Israel returns to the Land of Israel, will we see the light of love and peace and knowledge of God, you know permeate the entire world. May it happen mercifully and not with great judgment, but I suppose that's up to us.

So please reach out my friends, I look forward to hearing from each and every one of you. And I want to bless you with the blessing of Aaron the High Priest.

Aaronic blessing (Hebrew)

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

Shalom my friends.