

Session 85

Ki Tisa – Epilogue of the Soul Map, The Mind of the Soul

20 February 2022

https://www.youtube.com/watch?v=8y9_9qf3beU

Jeremy

Hey everybody, shalom, welcome to the Land of Israel Fellowship. It is so good to see all of your faces. I'm having like a little bit of a throat issue. It's kind of like scratching me. So I have this cup of tea here that I might need to drink every once in a while. But, it's like a lingering thing that's just not letting us go. But in the meantime, I'm just...I can't tell you how much strength and energy and hope and happiness I draw just from looking at your faces. I see from all around the world. And I know that Ari calls everyone out. I'm looking at every single one of you. And I just, absolutely love coming here together. I don't know, it is just, it is the highlight of my week to bring all of us together in just a moment of prayer. That we have the ability somehow to channel all of our hearts to become one heart, to become one mind, to like bring it all together through this Land and give it up to God at the same time. Like, what an opportunity.

So let's just kick off the fellowship together. Because this session is really dedicated to that song that we just heard which is how do we muster up the will and the desire to really give it all we got? And so, that desire comes from HaShem. So let's pray, HaShem, give us the desire, HaShem, thank You. Thank You for bringing us together here today. Thank You for our fellowship. Thank you for guiding us in our lives. Thank You for bringing us together. Thank You for our life. Thank You for our families, thank You for our health. Thank You for Shabbat. Thank You for today, we're here, the loyal ones, doing our very best to follow Your guidance and to walk in Your ways. HaShem, give us the will and the desire to push forward and to push right. HaShem, we're dedicating this time at the beginning of our week to direct our whole week. We want to align ourselves with Your will and bring Your blessing into our lives. Bless us, bless every person and every family in this fellowship. May the light from the Land of Israel fill every home and may the blessing of Your Presence dwell in them, their loved ones, in their homes and on their way. Guard them and protect them, inspire them, empower them, encourage them, give them the desire to do what they need to do. Amen.

Ok, so, I want to tell you guys what happened this last week on the farm. Because it was a milestone, it was incredible, it felt historic to me...seven years ago, or almost seven years ago, Ari and I went up to this mountain top and there wasn't a water line, there wasn't a single tree, there was just rocks and thorns in the middle of the desert, there was just nothing. And we had a dream to transform Judea in this place. Into a global destination for spirituality and transcendence. That seemed insane, that seemed impossible, crazy, what's going on? And this Thursday, six and a half years later, we just hosted our first organized, overnight retreat. We put it out to our followers and our friends here in the Land of Israel. We limited it to 25 people

because we wanted people to really be able to really get to know each other. And within 24 hours, we were booked up. We had to turn people away. There was actually one person who said, "Please, I need to come on this retreat." So we made it to 26. We added like that one extra guy.

But it was a men's retreat. And it was unbelievable. I mean, Ari and I both have a little bit of drama in us. We like the drama. But I'm telling you it was life-changing for people. I mean, that's what they all said. I mean had they just gone along their day and watched another movie on Netflix on Thursday night and then just kind of bumbled into Shabbat...they spent 18 hours with us. We called it a micro-retreat. And by the time they went into Shabbat, their entire lives are now in different trajectories. Something else happened there. It was transformative, it was powerful, there was a sense of unity that I...after so long of isolation and social distancing, and all of these things that have absolutely separated us, and masks, there was like...no walls. Every person there...I didn't know, more than half the people that came, I didn't know who they were. And, by the middle already, there were no walls. Everyone was just sharing from their hearts, everyone felt connected. It was like a unity that I don't think I've ever experienced before.

You know, there are some retreats that are silent retreats. And those are a little bit more Eastern in their orientation. Now, Judaism is Middle Eastern, so we have a little bit of that. There's silent prayer. But at a Jewish retreat, we're going to be talking. That's what we're going to do. We're going to talk. And it was amazing because everyone that came had light that they could bring into the world. And every single person there, me included, needs a lot of light now. And as Ari is standing up and making everyone laugh and then this person is talking about a struggle that he just overcame, this person's talking...everyone's kind of getting each other's lights and being filled by each other's light and giving out their own lights. A light was just being generated on our mountain. And it was as if the earth was feeding this light that was just 26 families had an amazing Shabbat, no question. It was like we filled them up with light, somehow the people filled each other up with light. And then we sent them off to their families, and then the husbands went back and brought that light to their wives, brought that light to their children. It was just so meaningful, so special.

I mean, we didn't know what we were doing. It's not like Ari and I are spiritual retreat experts, and we didn't know what we were doing. We just said like, well we know that this place is a place of prayer, we know this is a place of meditation, of music. We know it's a place of quiet because it's in the desert. Let's just bring people and just let the place do its thing. So it's not like there were any courses that were being given over or Torah classes. Not really. It was just people coming together and at the beginning we let them just walk out into the mountains. Just everyone had their own time. We made them turn off their phones. That was a rule. I mean, you will not...no phones allowed. Period. And that alone is so healing, because how often do you in the middle of the week, do you ever just turn off your phone for 18 hours. That

just doesn't usually happen. You know, Orthodox Jews...Shabbat comes in...thank God, we have Shabbat because the law sets us free. And comes Friday night, that phone is going off and I'm like, "Yeah! Wow! Thank God! It's off!" But in the middle of the week, I don't ever turn my phone off. How can I? There're a million things to do and there's a million things to read and that thing is always just broadcasting to me and I'm broadcasting out of it. And then everyone came up and put their phones on airplane mode and put it in their backpacks. And there were no phones. And already, as they disconnected from that, they started to connect to something else. Because human beings, we're connectors. We're going to connect to something. Either we're going to connect to the light or connect to the dark or to connect to a phone or to connect to a person. We're connectors.

So as soon as they disconnected from their phones, they started connected to the Land. They started connecting to each other. And they started walking in the mountains and just each person having their own time, their own time to be with themselves, their own time to be with God. And we gathered together in one of the caves. And for those of you who know the Arugot Farm, these caves are not just historic, they're holy caves. These are the caves that King David assembled his mighty men in. These are the caves that King David wrote the book of Psalms in and here we are with these men, these mighty men, coming together in the same caves that David's men assembled in. And just having time just together, talking, and then realigning ourselves, it was a whole 18 hours of tshuvah.

And then we came back into our House of Prayer. And we had a feast prepared, because if you're going to a Jewish thing, there's going to be great food. That's just amazing. Delicious, organic, catered, awesome food. And then there was music. So we're just having this feast of celebration of brotherhood with people that I had never met before. But all of a sudden, this was like a brotherhood. It was like, "Wow! What is going on here?"

And then people like around the table, because we limited it to 25. People started talking, people started sharing, where they're from, why they're here, what's going on. And it was just like no walls. There was no like chit-chat conversations. You saw little groups of people getting to know each other and it was like immediately, soul conversations. Immediately, directly, like from the depths of their hearts, people just wanted to connect after being isolated and separated for so long. And then we went down to the middle of the mountain and we had a big bonfire set up and all of us sat around the bonfire. And we were just around that bonfire star-gazing, talking. I shared, Ari shared. I mean, Ari didn't share...Ari literally stood up and he didn't know what he was going to say, he had nothing prepared. And he just said a funny joke and the whole...just all of those around the bonfire...just everyone burst out laughing. And that's encouraging for Ari. So then he let out another joke and another funny story. And it was literally like a 15-minute stand-up skit. It was the just...the whole audience there was just belly-laughing. Belly-laughing with an uncontrollable belly-laughing. They had never... some of them had never met Ari before. They had no idea that there could be someone so funny.

And I watched the people healing, just the stress and the chaos of this world, and “WW4 is going to break out on Wednesday!” People live with that whether we like it or not, we don’t believe it, we do believe it, there’s so much going on and all of a sudden, just laughing at Ari’s hysterical stories, and his jokes and his things on the farm and you saw the people through laughter just healing. And then people sharing and people talking in small groups gathering.

And then at nighttime we said, “Alright, it’s night time now. Everyone just go off, find their own place and just be in the Land, just be in nature. Let God do His thing.” And then we came up. Now you know, I go to bed really early because I wake up really early. You know I go to bed around 9:00, wake up at 3:00. That’s pretty much my schedule. And at about 10:00, my eyes are like, oh no, I’m just so tired. But they came for this like one night so I wanted to like stay up as much as I could, but I made it until like 10:30 and then I just had to go back to bed. Because I was like also leading the morning. And so, the morning came around and it was like 6:00 in the morning, and of course I was up at about 5:00. And at 6:00 in the morning, I come into the place where they were sleeping and the sleeping arrangements that we have now are kind of like military. We have this beautiful, it’s like a Bedouin-tent style, like a long rectangle, but it’s not a tent, it’s a building with like air conditioning and it’s really nice and it’s really, really beautiful. But mattresses on the floor. So 25 man are on mattresses on the floor and we told them to bring their sleeping bags, bring your sheets, bring your blankets, whatever. And then I walk into that little encampment where they’re all on the floor and I have my guitar. And I start strumming my guitar quietly because I don’t know who wants to wake up for the morning meditation with me. And who wants to just kind of relax and sleep and who knows what they need to go through. So, I’m not pressuring them. People can do whatever they want.

So I just start playing and I started playing the song which is the first song, the first prayer of the day which is Modei Ani Lefanecha. Like God, thank You so much for giving me another day. For giving my soul back. And thank You for having faith in me to give me my soul back. I woke up this morning, that didn’t need to happen, so thank You. And I’m sure you know that song. It’s been on this Fellowship, it plays here all the time. And so, that’s how the people woke up. And then ten guys literally popped out of bed. They got right around the fire once again and they were just waiting to pray and watch the sun come up over the mountains of Jordan. And so I said, “Great.” So half the people are still sleeping, about ten guys immediately got up. I said, “All right. So we can just start outside and just started playing the guitar a little bit, getting around the fire, and then someone brought out you know a little thing of hot coffee and people are kind of drinking their cup of coffee.

And then another five guys joined and then another two guys joined and by then, everyone was already around the fire. And the sun is about maybe about four or five minutes from coming up because I’m pretty...I know exactly when the sun is about to come up, so I can time it good because I practice that every morning. But most of these people, I mean people came from Tel Aviv, people came from Zichron Ya’acov, people came from Pardes Hana, from Jerusalem, from

the cities, they were literally from all over Israel. There were two guys that came from Alaska. Alaska! One Jew had made Aliyah and his father from Alaska came to visit him and the father and the son came together. And you know, you live in Jerusalem. Jerusalem is so holy, but you can't see the sun rise. Because you look out your window, you're going to see another building because you're in the city. So even just seeing the sunrise is so special for so many people.

And so, then we had like a morning prayer together. Just songs. And you know, the way that the challenge of the morning prayers for Jews is that we have a prayer book. And so, you know we want to read the prayers. But sometimes you'll read the prayers and you're so in rote of reading the prayers that you forget that those prayers are supposed to evoke certain emotions. And so the morning...what I did was, I said, "All right, you know the first prayer in the morning is modei ani, and what we need to do is to actually feel gratitude. Not just to say the words, but to really feel it. And that's actually our natural state. The natural state of man and woman, if you take away all the stress and you take away all of the stuff, our natural state when we wake up in the morning, without anything...it's like, well, I'm alive. Thank you. That's the natural state. It's just one of thanks."

So, if you're feeling gratitude, you know that you're actually aligned. And then if you build on that gratitude, what happens is gratitude turns into indebtedness. Indebtedness means you're not just grateful, but you feel like, "Well, I'm so grateful, I want to do something for You. I want to do something. You've given me a gift, I want to give back." And then God says, "Oh, you feel gratitude for being alive? You feel indebted? You want to give back? Here's the Torah. Beautiful. Go help the orphan, go help the widow. Go spread the light. Here's the Torah. Walk in these ways and bring light into the world."

And that's really the picture. Some people see the Torah, some sort of thing that we have to carry around. That we're under the law. That's not, that's just not, that's not true. That's not the right way to see it. The right way to see it is, we're so grateful, we want to give back the gift that we've been given. We've been given this amazing gift, let's bring light into the world. And the Torah is the way to bring the light. So, I'm just playing the song, singing you know, the one verse of prayer. And I'm looking at everyone and everyone has their eyes closed and they're just thinking about their wife, thinking about their children, thinking about their health, thinking about their dog, I don't what they're thinking about. Thinking about all the things that they're actually really grateful for.

And you know, my father's a neurologist and you know the brain is like a highway. And so, there are neural pathways and the more you think a certain way, it like becomes a more and more ingrained pathway. And so, most people, the default is really highways towards bad. Something's wrong, I'm regretting, I'm scared, I'm concerned. Because that actually, it's pretty useful to survive when things are bad. But you have to train yourself to like...thank you, thank you, thank you, thank you, feel gratitude. And then that neural pathway can also become stronger like a

highway. And you can have a natural tendency to just change your tendency to be a more grateful person. And so that's what the tefilla is. Like a training. The Jewish prayer is actually training us, training us to become more aligned, more grateful, less worried, less concerned, less anxious, more grateful, more loving, and so you have to train yourself the same way you want to build physical muscles. You got to lift. So, you want to build spiritual, emotional muscles? You gotta train it. And so that's what we did in the morning. And then we finished the morning meditation, really feeling gratitude, feeling love, because that's also a part of the morning prayers.

And then we went up and those that wanted to like have the traditional, orthodox Jewish morning prayers, I would say about two-thirds of the people wanted them. So they put on their phylacteries, put on their tefillin, put on their tallis, they all prayed. Other people, that's not their thing. You know, they're not ready for that yet. They don't want to do that. I don't know, they're just kind of walking around. And then, after that, we all came together and we did a thing that I'm not so used to. I was a little bit uncomfortable with it, but it was kind of a cool thing. And it was called breath work. Breathing on purpose. Meaning like, most of the time we just breathe because we're alive. And there's something very deep about that. And there's a lot of mystical writings about that because nishama is breath, neshama is soul. So soul and your breath are very interconnected. You want to get in touch with your soul, get in touch with your breath. I know that there's a lot of that, but I don't practice that. I mean not yet at least, maybe one day, I'll develop the discipline to do that as well. But it was really, really amazing, just like consciously breathing in and consciously breathing out. Holding my breath and breathing in. Really, really, interesting. Because you know, if you're holding your breath, your body sometimes jerks you because it wants to breathe. And when you don't allow your body to do what your body wants to do, you're tapping into something that's above your body. I'll call it our soul, but you can call it your mind, your spirit, your will, call it whatever you want, but it is more than physical. It is spiritual by its very nature. Because your physical body is like, "uh, uh." No...holding it. I'm holding it. Well who's holding it in? The body's jerking you to breathe and then you're holding it. You're empowering your soul and I really appreciate that in its own right.

And then, I made everyone jump into our pool. What does it mean, I made everyone jump into the pool? The pool is freezing right now. Freezing. Nights in the Judean mountains right now are so cold, it's amazing. Like it literally, it hurts to go into the water. And half the people told me, "Listen Jeremy, I know that a cold plunge is a part of this retreat. I'm just...I don't want to do that, I don't want to do that." And I told everyone, "Like you don't have to do anything. Just come close to the water, and then I'm going to make a pitch. I'm going to sell you on this idea and if you don't buy, you don't have to jump in. No one's going to force you, but just come with us close to the water."

To make a long story short and Tehila always says that I could have been a millionaire had I just gone into sales at some high-tech company because I know how to sell. And I'm just selling this cold water plunge as best as I can. I'm like John the Baptist, I'm like, "I want everyone in the water. I want everyone to go in that water." And let me tell you, every single person jumped in that cold water. And again, it's the same mechanism, meaning the body doesn't want to go in. The body is terrified of going into cold water. And then something beyond the body is going, "nope, sorry. I'm the ba'al ha'bayit. I'm the owner of this house here. I'm the driver, not the horse." There's a rider and then there's the horse. The body is the horse, but your soul is the rider of the horse, and when you say to the horse, "I want to go into the water," but the horse doesn't want to go into the water, then you're actually asserting your true self in the world.

And then what happens is, I told everyone that you got to stay in for at least 30 seconds. Because jumping in the water is great, but staying in for...I mean I stay in for three minutes. Now not many people were able to stay in for three minutes because you gotta really practice that. Some people were able to in the first time, stay in for three minutes. But a lot of...everyone stayed in for 30 seconds because I timed them with my watch. And what happens is, your body is sending you messages...get out of the water. Because you know, I don't know, 50,000 years ago, someone falls into freezing cold water, you're most likely going to die of hypothermia. So your brain, your primitive brain is like, "Get out! This is danger, danger, danger." And it sends the feeling of pain to help you get out of the water. But what it also does, is your brain sends you every type of hormone and chemical to save you from the cold water. It sends you hormones of hope, serotonin, dopamine, helps you focus, helps you feel good. Adrenaline, I mean it sends everything it can to help you save yourself from the cold water.

Little do they know, the primitive brain doesn't know, that we're on a spiritual retreat in Judea and they're in a cold plunge and there's nothing dangerous really happening. But the primitive brain doesn't know that. So if you stay in for at least 30 seconds, your brain starts to send out all of these things that make you feel amazing. And then when you come out of the water, and if you stay in for three minutes, your brain has literally fired off all of the bullets in the magazine. But there's nothing left. That's why, as soon as three minutes are done, I am out of that water because it's done everything it need to do. And so, as your body is saying, "Get out of the water, get out, it hurts!" You're like, "No, I'm staying in the water." Again, you're like asserting your soul to be the master of your life. And that is an amazing practice.

And so, by the end, so then we get out of the cold plunge, everyone is feeling amazing because that's what happens when you get into cold water. They've overcome their fears, they've gotten into the cold water, they've purified themselves in the most beautiful mikvah in Israel. And then we walked up and had breakfast together in our House of Prayer. And we all sat around together and just made like a final circle. Like, wow, we've only been here for 18 hours. It feels like we were here for like a week. We did so much. So much happened that it was just

so impactful that I don't know what to do with myself. It was the coolest thing that we've ever done on the farm by far.

And then what happened was, as soon as that retreat was done and then Shabbat came in, I had an endless voice that just...it was like just nagging at me. Jeremy, don't forget, because I can't write anything on Shabbat, and I can't open my phone and make a note. Because usually, when a thought hits me, then I immediately record it so it doesn't get lost in my insane space of my head. I try to record all the things that I can. And then, I couldn't because it's Shabbat. So it just kept on coming back...don't forget, don't forget, don't forget. And that's called The Land of Israel Fellowship Retreat. That is going to happen. It's happening. We are gonna have a tour to Israel, we're gonna all come together and we're gonna not do an 18-hour. We're gonna do something like amazing all over this country. It's gonna be so spectacular. I don't know what to do with myself. Because what happened in 18 hours with this 25 group of men...imagine if we're able to bring enough people like from all over the world in this fellowship. Now, we already know each other, and we've been learning together and praying together. Now, I haven't met everyone yet. I've met some of you and I see faces every week. And I get emails and WhatsApp's. But imagine having time to bring everyone together to this Land.

And then today I get the news. They're starting to open up the airways. They're not gonna care about vaccines or not vaccines. They're gonna just make sure you have like a PCR test to make sure you don't have corona as you get on the plane. And they're gonna open up Israel once again. And I'm like, that is just too much! That's too much at the same time for me not to recognize that we are being guided towards something spectacular. So, we're going to work out the details. Is it going to be right before Sukkot? Is it going to be after Sukkot? Are people...so we don't know yet. I really need to pray about that because on one hand, I know a lot of people just want to come to Israel and do their own thing. But I want to allow people to come and be a part of what we're going to do as a collective. And so, maybe there'll be half and half. Like some people will come and do their own thing and then join us. And some people come just to join us. So I don't know yet. I do know that like financially, right after Sukkot, Israel becomes a lot more accessible. So maybe it's right after Sukkot. We're not sure yet, but that's the target. Around Sukkot, we know we're gonna have something amazing on the farm, and then maybe right after Sukkot, we're going to start a little like a 10-day retreat journey adventure to bring people in our fellowship that want to actually...like the fellowship connection was just like the beginning. It was like, we got to hear people's stories. We got to like, I don't know, hear and see. But now to actually spend...I mean, we'll come out leaders, I imagine. Like the Fellowship light beacons that will go out into the world. I mean, who knows what will come of this. But I just know that that's what need to be done. I saw what 18 hours did. I can't imagine what 10 days would do. I think it would just be absolutely of the most meaningful experiences in my life. And so, that is official. That is officially announced now. We're going to come out with the right dates when we're going to do it. And it's going to be around Sukkot. So that will allow people to kind of do their own thing, be on other tours, do

what people want to do. And then after Sukkot, or right before Sukkot, we're going to figure out a time that we can bring everyone together and really go through a transformational, incredible adventure, fun. I mean, that was...I don't know what it was. Like holy fun. I don't know what to call it because Ari is so funny. It was like going to a stand-up comedy of holiness. But whoever heard of such a thing? Like it's so different. I really don't know what to say. It was just such an incredible, incredible experience. And so, that's what happened on the farm. It was like seven years ago there was nothing and all of a sudden, the Land of Israel is like providing light. Light for the world. Light for these people. And like, slowly but surely, one family at a time. And so, that's what we did this week and it was very amazing. And so, I was thinking that Ari was going to be live with us today, that's the plan, but I'm looking ...

Ari

Jeremy, I am here. Jeremy I'm here.

Jeremy

Oh, there you are.

Ari

I've been waiting for you to call on me.

Jeremy

For some reason, only now you're thing showed up on my computer. And I'm like...well there you are.

Ari

You've been seeing me, right? Everybody, you've seen me here?

Jeremy

Oh, I don't know why I didn't see you. Ari, well here I see you now. So excellent. So please, can you tell people about the retreat, so it's not just me but from your angle?

Ari

Yeah, so, I can, but my voice is really, really terrible right now. You guys hear me, right? First of all, I love seeing everybody. Kimberly, Betty, Barbara, shalom. Caleb, Caleb that's a beautiful beard. Elaine, shalom. You should feel free to wear your mask, but you should know that there is no mask mandate in this fellowship. So if you're wearing it for us, you don't need to. Anyways, Krista, that's a beautiful Israeli flag, oh it's so good to see you, Krista. Anyways, I'm not going to give all the shout-outs, but Sharona, it's really cool, you just raised your hand. Did you do that on purpose? Ok, well I never saw that happen. We should do something with that. The hand thing. We should...people could talk and interact. We got to think about it, what to do with that. Anyways I've lost my voice again as you heard. And I'm willing to give every last

bit of it right now. Victoria just raised her hand, that's cool. I lost it on Friday morning and I've been really trying to save it up so I would be able to share this with you. Tell me, are you understanding me? Yes. Should I even continue talking? Ok, good.

So how did I lose my voice this time? You may be wondering because I'm not a guy that loses his voice. I have one of the most powerful, bellowing voices. HaShem has blessed me with it. I can really literally scream and the mountain tops near me all hear it. But I've been losing my voice, but this time it was a little bit different. So you know Jeremy's talking a lot about this historic, monumental men's meditation retreat. And I always, I often call things like "The Gimpel Exaggeration," right? There's a little bit of spin there sometimes. Not as bad as my family, but he's got it. But he's not exaggerating, really. It was so, so unbelievable and indescribable.

But at the very end of the retreat, we all went to the House of Prayer and we sang together and we prayed together and we shared together. And then at the very end, we let out this primal scream to HaShem. Sort of like...sort of like an offering. And I dug deep down to the depths of my soul and I shouted with everything that I had. It's hard to explain. Not only what it was, but "why." It's almost like we had just experienced such a powerful life-changing thing together that we felt something awakening and stirring inside of us – a certain yearning, a certain connection. And a primal shout to Hashem expressed something that no selection of words or liturgy could accomplish. And so, I shouted and immediately afterwards my voice was gone. And I shout all the time and it was gone. And I really did feel like it was some sort of offering. And the truth is, I was really at peace with it because despite all the talking that I knew I had to do coming up with a tour...I have a huge tour tomorrow and a tour today. We had a group of Germans come to the farm. This fellowship, I knew that you know, my voice is gone, but I was at peace with it because there was just so much light. There was just so much light there and it was something that I offered up to HaShem as opposed to corona, you know. Where I lost it, now I was able to offer it up.

And you know, I only knew a few people from beforehand, from before this that were part of the meditation retreat, but I knew a few people. These were guys, you know, they have walls up. A lot of us have walls up, but these guys really have walls up. Like a cynical, jaded. I didn't know how they were going to react to some of the mushy, sharing open hearts. But I'm telling you, HaShem just pierced through all of the walls. And there were just tears and joy and they're writing to me that it was just life transforming. Eighteen hours, six of which were sleeping, five of which were sleeping. And their lives were changed so much. It's really hard to explain. And yeah, what Jeremy said about me standing up and sharing, I wasn't planning, I didn't know what to do. I wanted it to be serene and beautiful and holy and spiritual. And then I just gave like a 15/20 minute stand-up routine, and it wasn't helping me stop it that people were rolling on the floor. Like rolling on the floor, struggling to breathe. They were saying our cheeks are hurting, give us a break. That was from God. That was from God. Because what is

laughter, right, if it's not something that's unexpected. And I think everyone was expecting this like calm, that's what I was. I wasn't expecting to do that. And there was laughter and I feel like that's part of what redemption is. Redemption is God just like bringing on the unexpected, and there's going to be tears and there's going to be laughter and our hearts are going to be so sensitized and open and in their natural states that we'll just laugh and cry together and we'll look and we'll say, "How could we have hated each other, feared each other?" The world is going to change, not on the outside but on the inside, in our hearts. That's what I believe redemption is going to be.

Can you still hear me? I feel like I can barely say a word. Ok, good, thanks, Jeremy. Anyways, so going into Shabbat you know directly from this retreat was really powerful. You know, I usually emerge from Shabbat empowered and uplifted and inspired. And now I was able to go into Shabbat with such a high like that. And then to dive into this Torah portion, right? Well, for a moment it was actually bringing me down, right? This portion may be among the most painful in the entire Torah. You know what I'm talking about, right? Ki Tisa? It's always been very difficult for me to understand and I don't think I'm alone. You know, after all, the nation of Israel just witnessed the most miraculous miracles and liberation in human history. Not only in Jewish history, but in human history. And then we build a golden calf. Just the complete lack of gratitude. It seems so strange that there has to be elements that we're just not able to wrap our mind around. About the spiritual realities of what they were facing.

And I've always had so many questions about this episode, and I've read so many explanations that explained, you know, the thinking of the nation that they never really, you know, that the nation didn't really want to worship the calf as an end in and of itself, right? Moshe was gone. Moses was gone and they needed a new intermediary. But they wanted to connect with the God of Israel, but Moshe their intermediary was gone. And then as often happens with idolatry, they lost their bearings and they worshipped the calf as an end in and of itself. But you know what? No matter how we may try to soften it, God was furious. God was furious and He even suggested to Moshe that He would wipe out the nation as a whole. I mean this is just another one of those proofs that the Jewish people, that some Jew didn't just write the Bible, write the Torah. You know, if I write a biography about my life, an autobiography, it's definitely not going to have the worst highlights of every terrible thing I've done. And even if it does have one or two, I'm not going to focus on it. But that's what this is, right? It's just the worst. It's the worst.

And so, God says He's going to wipe out the nation as a whole and the Levites, right? They swept through and they killed other Israelites. It was dark and it was horrible and it was bloody and it's just so hard to understand. And on top of it all, Aaron, who built the calf, he built the calf itself. He seemed to evade responsibility altogether for building it. Have any of you thought about this? Like the Aaron issue? Like I had a lot of questions about Aaron and the calf that have always bothered me. Because not only does he mean to have avoided punishment,

but he's anointed the kohen hagadol, the High Priest afterwards. He's anointed the High Priest of Israel. That's not just any position, right? It's not like congressman Ocasio-Cortez, right? It's like the High Priest of Israel. It's the most holy and sanctified service imaginable. It's the intermediary between God and the nation. The powers at play are so powerful that a slip up in the ritual or even possibly the intentions while performing them could have fatal, cataclysmic, unimaginable consequences, right? That we actually see happen with Aaron's sons. We're gonna see that soon.

So, how in the world can the fashioner of the golden calf be granted such a position? It just never made sense to me. And so, as I was reading through the words of our sages who just toiled over this Torah portion, I came by one teaching that actually made me cry as I was sitting there in synagogue. I've been telling Jeremy. You know Jeremy has the Saturday morning, Shabbat morning shepherding duty. You know, so he goes out and he prays in the fields as he's the shepherd and that's beautiful. But I keep telling him, he's missing something. He's missing something. There's something in the synagogue experience. Being amongst these tzadikim, these holy Jews that just opens my heart. And so I sat there, sitting in synagogue and I was crying over this teaching that I read. And maybe it was, you know, it's particularly emotional, I noticed this happens to me almost every Shabbat that I'm in synagogue, with the prayers, it's a possibility.

But what I read there really addressed this deep question that has been plaguing me for so long. And it wasn't just an answer. It like put my heart at peace. And I couldn't believe that I've never seen it before because it seems so simple. And I suppose HaShem, you know, He reveals the truths that we need revealed to us exactly when we need it. So I guess it just wasn't my time yet. And so, as I was sitting there fighting off tears, I just felt the truth of it resonating in my bones and I knew immediately that I had to share it with all of you. Because you know one of the things I've been trying to really do is whenever I have strong emotions, any strong emotion, whether it's fear, anger, sadness, regret, I try to immediately harness that and make it into a prayer. And so, as I was feeling strong emotions, I was actually not praying. Praying for all of you, praying for this fellowship, praying for each and every one of you and realizing that I was just so excited to share this with you. And the truth is, I don't know if it's going to hit you like it hit me. It may not even be that profound for me, but it was for me so I need to share it with you.

Anyway, so it was a teaching from Rav Tzadok HaKohen of Lublin. And he explained that Aaron became the High Priest, not despite the golden calf, but because of it. Now what does that mean? So the sages explain that Aaron saw the rapid moral deterioration of the people, for example you remember Hur? Hur in the Bible? I'm sure you guys remember Hur. He was the one, you know Aaron held up one of Moses's hands and Hur held up the other one during the battle against Amalek. He was the grandfather of Betzalel, who was the divinely inspired craftsman of the Tabernacle. He was a righteous man. And when he sought to stop the nation

from committing this horrible sin, they murdered him. I don't know if you guys are familiar with this, sometimes I forget that there may be like different gaps in our understand based on midrash and the teachings of the rabbis. But every school child, every Jewish school child is taught this teaching, that this is a very fundamental teaching that Hur was murdered around the building of the calf because he tried to stop the nation. And so, Aaron saw this murder, he saw the reveling, he saw the licentiousness, he saw the adultery and the murder and the promiscuity. He saw all these behaviors that result from man shirking the yoke of heaven. That he saw the behaviors that we see happen when man decides to build his own god, and therefore to be his own god.

And so, when Aaron saw how evil the people were acting, he realized that if he resisted them, that they would murder him as well. And then they would proceed to build the calf and worship it anyways, but their guilt at murdering him, compounded by the sin of building and worshipping the golden calf, would just be simply too much for the nation to bear. How could they be forgiven for such a thing? So he decided that it would be better for the Jewish people if he alone were to bear the guilt. If he were to take it on. And so, he fashioned the golden calf himself. And by doing so, he was manifesting his willingness to sacrifice everything, everything for his love for the Jewish people. Everything. Not only in this world, but in the next. He was willing to sacrifice his entire portion in the world to come and to cut himself off from the nation of Israel, from the God of Israel. Karit (כרת), that is one of the punishments of idolatry. It's just one of the consequences. Idolatry, we should rather die, it's one of those sins we should rather die than commit. Someone puts a gun to my head and says, "Bow down to this idol." I say, "Pull the trigger, I'm not doing it."

Anyways, so Aaron was willing to take that on. And you know, we know from past fellowships that Moshe was willing to do this for the nation as well. We talked about it last week. He loved the nation no less than Aaron did. And when Moses, you know, when God told Moshe He wanted to start again and wipe out the whole nation, what did Moshe say? We've gone over this. Erase me from Your book. Macheni, the same words right as "mei Noach," the waters of Noach. Because Noach said, "Ok, God, wipe out the world. I'll build this ark." And Moshe said, "No." Wipe me out with the world and he fixed that shortcoming. And Moshe said, "Erase me from Your book. If You're going to erase them, erase me."

So then why did Aaron become the High Priest and not Moshe? I think the answer that's given is because when Aaron stuck out his neck for the nation, it actually got cut. Right. He was actually responsible for a terrible sin, and therefore he truly did need forgiveness himself. He wasn't standing above the people on the mountain looking down enraged and in judgment. He was amongst the people. He was surrounded by the people. He was immersed in their sin with them. And that's why he was the only one who could really be the High Priest. Because when the High Priest enters the Holy of Holies, he carries the sins of the nation with him. And to do

that he needed to have sinned himself. The High Priest needed to be someone who needed forgiveness. He needed forgiveness for himself, too. He needed to be someone who was willing to dive into the mud and the guck, and the gross filth of sin if that's what it took. To be connected to his beloved nation. And to pull them up, right? Out of it, with him. He needed to love the people so much that he was willing to suffer the pain and the punishment and the alienation from God in the most severe way imaginable if that's what it meant to save them.

And so that's why he was anointed the High Priest after the golden calf because the golden calf was a prerequisite. He couldn't have been the High Priest without it. He had to secure the forgiveness for the sins of the nation. He had to be a sinner as well. And so, even with the greatest of motivations, right? So he needed atonement too. And I think that there's a reason that it seems like lately every time I open the Torah, it's this thing that screams out at me, that overwhelms me. I had these young Yeshiva students over for Shabbat and it was this love for Israel, this unreasonable love for the Jewish people that we have to have in our hearts that is the truth that we really need to have in our hearts. That's all we spoke about the whole Shabbat. Because I think it's a truth that not only I need today, but that the entire nations needs today, and really that the whole world needs today.

Because it feels very much that we're in an orphaned generation right now. Our leaders are weak and corrupt and it doesn't feel like they have the best interests of the nation at heart, of the world at heart. All of our leaders. I can't look at one of you in any country and not think, wow, we're all in this boat together. And this is causing fighting and division and animosity within our nation, within Israel, within the nations around the world, around the whole globe. And so, we really need to seek to emulate Moshe and Aaron and see beyond the flaws and see beyond the sins and be willing really to pray. Willing to get down in the guck, even for those seeking us harm. Those who are standing against all the values that we stand for. We need to love and pray for them, too. And it's not an easy thing, believe me. I walk around just gritted thinking about some of the stuff we're facing in this country. And that all of you are facing. Just the injustice. The Canadian truckers is big, big time. Those sweet, simple, holy people that have such simple requests, and they're having their accounts shut down and being called Nazis, it's just horrible. And we see this happening around the world.

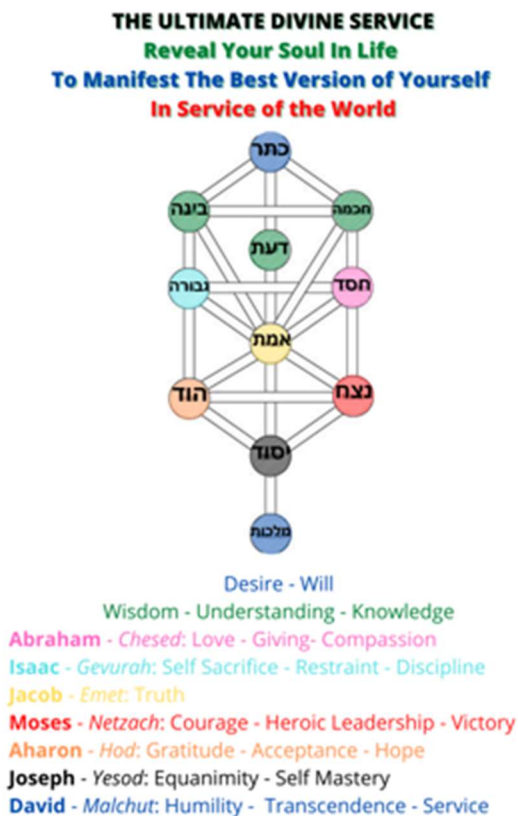
And so, we need to be able to pray for the Justin Trudeau's and for the Biden's and for the Naftali Bennett's, we need to be able to stand as intermediaries and intercessors for our fellow man. To fill our heart with love for all of creation, no matter how bad they may seem. We need to seek to be like Moshe and Aaron of this generation. And please God, when we do, when we do, the world will be moved to return to God and to repent with full hearts, just as the Israelites did after the golden calf. They came back to themselves. Oh! What were they going through? And as I see it, there's really only one cure to the diseases plaguing the world and that's love. So may we be blessed, my friends, to have the strength to truly love despite the magnitude of the price that we may have to pay for it. So shalom, my friends, I love you all so

much. Thank you for bearing with me on my voice and thank you, Jeremy. You're a rock star in this fellowship. You got me in the water, that was great.

Jeremy

That was really, really beautiful. I loved that Torah, I'd never heard that before. I really, really appreciated that perspective, that it was because he was a sinner that he was able to really be the High Priest that's going to atone. I just really appreciated that.

All right, so now we're going to move on to the last part of the fellowship. And it is an epilogue to the Soul Map series. Because we finished the series. We looked at all seven biblical characters and the people as they lived out their lives, were living out this blueprint, parts of our souls that need to be revealed. And we were able to learn like, who is the person the Torah is trying to mold us into? You know, each character of the Bible is representing this different virtue, a different attribute, a midah. And when we manifest those middot into the world, we become the best version of who we could be. So can we get the soul map up on the screen really quickly? Thank you.



We started off with Abraham. And like what Ari said, the cure, the first thing on the map is love, chesed. That's going to be the basics. If you don't have love in your heart, then you're operating from a place of hate, or a place of resentment or anger. Nope, that's not the right way to be. The foundational first virtue that you need to have is you're operating from a place of love. And he mentioned the bad guys. He mentioned like Justin Trudeau who like called these truckers terrorists, even for them, there has to be a base that we're not doing it out of hate and resentment, but we really need to find a place of love to fix the world.

And then the next we talked about Isaac. Isaac is about gevurah. It's about self-sacrifice, about restraint and discipline. Like you could be loving, hippy, just oh my gosh I'm so loving and I'm so hippy, but if you're not able to bring

it down into action. Where Abraham was the first one to pray to God, but then Isaac made it into a law. He prayed in the afternoon. Abraham just prayed in the morning and then Isaac

said, “No, I want to pray in the morning and in the afternoon.” He made it into a spiritual discipline.

And then Jacob. Jacob is the man of truth. He followed his truth even though everyone for generations would say he’s a liar, he’s a trickster. He was following his internal truth of what he knew needed to be true. And if you look at that map, the truth is the center hub. If you’re not true to yourself, if you’re not true to your husband, to your wife, to your friends, to your children, nothings stands. You cannot live in the world if you don’t have that foundation of truth. Because it affects everything else around you.

Then we had Moses. Moses was netzach. Netzach means to win, to be a heroic leader, to be victorious. Then we had Aaron. We just learned about Aaron. It’s like another deep dimension of accepting everyone for who they were. Joining them even in order to be the priest. Having gratitude, that’s what the Temple service is, even when things are bad, being able to recognize and experience that hod, and to have hope. That even from the darkest depths of making the golden calf, somehow they’ll be able to come out and prevail.

And then we have Joseph. Joseph is equanimity, is sod, a foundation. That’s literally what it means. Can’t be moved. Everything that happened to Joseph, he never complained. He was always happy, always hopeful. Every place that he went people loved him because he knew that everything no matter was good or if it looked bad, it was all a part of a greater plan. If we take all those things and then bring it down into that. And then we learned about King David. Now if we get lost on those first attributes, you could have a very self-absorbed person. Am I courageous enough? Am I grateful enough? Am I truthful enough? Am I, Am I, Am I?

And then we have the last one on the map which is King David saying, “no, no, no.” We want you to reveal your soul in life to manifest the best version of yourself in order to serve the Kingdom in service of the world. That’s what malchut is. It’s humility. It’s not about you. Yes, you want to be truthful, and yes, you want to be loving and yes, you want to be disciplined. You want to take all these amazing virtues. But why? In order to bring it in service of the Kingdom, in service of the world.

And then, a lot of people ask me, “Hey, but Jeremy, what about the top of the map there? There’s like other green ones and blue ones. What about those?” And the truth is I didn’t plan on teaching about those because those aren’t biblical characters. And I wanted to teach them through the stories of the Torah as we were learning the Torah. And the top four aren’t about the biblical characters, but the truth is, they are really important. So I told them, “Well, you’re just going to have to wait till the book comes out.” But I’m just joking. I’m going to teach about it just right now. Because those are not virtues of a soul that needs to be expressed. But that’s the mindset, that’s the mindset of...if you want to manifest the best version of who you could be in the world, and you want to live out your destiny, and live out who you were created to

be...then you have to have a certain mindset to do that. Because it's not going to be easy. And so, the top four sections of the map are exactly that. It is a map of the mindset of someone who wants to reveal their soul in the world.

And you know, there are so many books in the world about how to be better at things – better at business, better at parenting, better at public speaking. You can find books on like an idiot's guide for almost anything. How to do better at almost anything. It's a lot harder to find books about how to become an amazing person. How to build your inner world, how to build your character. And that's what this whole series has been about. It's about building your spirit, building your character, building a rich inner world. And in fact, the claim of the Bible, is that there is a spirit that underlies everything. Every story, every law. And according to the ancient Jewish, Judean tradition, that's the map of how you get right to the heart of it all. And if someone wants to manifest the best version of their self and experience that reality, they want to grow and they want to flourish. It's not enough to just know the virtues, but you're going to have to bring them into the world, you're going to have to have the right mindset.

And so, I mean, the best athletes in the world, they spend a lot of time watching prior games and learning from their mistakes and thinking about, envisioning how they could have done better and thinking about the play that they should have played and coming up to the games. It's like every soldier before going into battle gets mentally prepared. And so many people, they just kind of walk out of bed or roll out of bed and bumble around bumping into things, sipping a cup of coffee and just going into the world. It's like, "Hello, if you haven't picked up the message that we are the soldiers of King David? Until redemption, this world is a battlefield. And you need to be strong and courageous and you need to strengthen your mind and prepare yourself mentally."

And so, obviously preparing for a basketball game is a million times easier than preparing for life because life is so multifaceted, but the purpose of the Soul Map is to help give us the guidance and the instructions and the manual of how to prepare our mindset so that we can just live our best lives.

And so, let's start at the very top. And I don't know if we're going to be able to go through all of them today, but at least we're going to get the top one. Because the top one is really, really important.

THE ULTIMATE DIVINE SERVICE
Reveal Your Soul In Life
To Manifest The Best Version of Yourself
In Service of the World



- Desire - Will
- Wisdom - Understanding - Knowledge
- Abraham - Chesed: Love - Giving- Compassion
- Isaac - Gevurah: Self Sacrifice - Restraint - Discipline
- Jacob - Emet: Truth
- Moses - Netzach: Courage - Heroic Leadership - Victory
- Aharon - Hod: Gratitude - Acceptance - Hope
- Joseph - Yesod: Equanimity - Self Mastery
- David - Malchut: Humility - Transcendence - Service

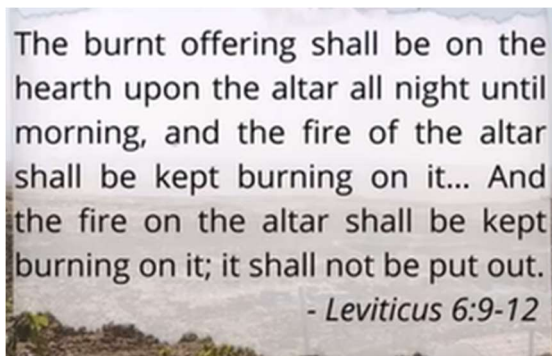
The top one is called keter, which literally means crown. It means crown. And that represents our willpower. It represents our desire. In Hebrew, we would say the word ratzon. And why is a crown on top of the head and not the actual head? Because why do you like what you like? I don't know why you like what you like, and I don't even know why I like what I like. And why do I have a desire to go on a diet? And why do sometimes I just don't have at all a desire to go on a diet? I want to go eat donuts. And it's like, sometimes I feel strong and motivated and sometimes my will is just really weak. And there isn't so much that we can do about it apparently because our will comes from something above us. It comes from something beyond us. So it's not inside us, it's like a keter, it's like sitting on our head. And the map is teaching us something really deep here.

The first one is called crown, but the last one we said is malchut, it's called Kingdom. And so, wait, that's really interesting because you know those are connected. I mean, every king has a crown and that's really deep. So let's really get into that. The map is actually teaching us how to build our desire and how to build our will to do something. How do we do that? The map teaches us. The stronger your malchut, the stronger your transcendent thing, the thing you are serving, the stronger your keter is going to be. They're actually the same in some ways. They're like interconnected. So what does that mean? The malchut is saying, what are you serving beyond yourself?

I grew up in a family that wasn't particularly spiritual. In my family, our religion, our ultimate concern was the family. That was what we served. Everything that my parents did, everything my parents taught, every dvar Torah that was ever said at the table on Shabbat, it had nothing to do with anything to do with family, somehow my father was able to bring it back and that's why family is most important. That was the malchut of the Gimpel family as I was a child. It wasn't to build the Kingdom of God, it wasn't to experience transcendence. We served the family. The family wasn't about us, it was never about us, it was always about the family. So, what are you serving?

And so, you know, you could serve your children, you could serve your marriage, you could serve our community, you could serve the environment, animals, orphans. I mean, everyone

has something in their heart that they want to give to, that they want to work towards. They love the Land of Israel. I don't know what it might be, but that's why the title on the top is in service of the world. Because each person has a God-given desire to do something. And when they bring that desire into the world and what they're serving, they're in service of the world. And that passion, that thing that you want, it's like a compass. It shouldn't be like Western passions are like fireworks. You know, it's like...this is amazing, new trend or love at first sight, it should be like, it's not like something that goes and then disappears. It's like a constant thing. It's like a compass that's guiding us. It's like what is your ultimate concern? What do you care about so much that you will structure your whole life around that concern? And then all of your minor goals that you set up for yourself throughout your day and throughout your week, they're really only there to support your meta-goal, your malchut, that's what it's all about. And you know, just Western passions, like Hollywood, it's just so fleeting, like fireworks. Oooh, this is like a new trend, a new crash diet. I'm interested in this and I'll tiptoe over to that. And this is exciting, I'll look at that. That's not what they're talking about. And in fact, that's exactly what the altar outside the temple represents on our inside. If we open up Leviticus, chapter 6, verses 9 through 12, this is what it says:



There is a fire burning in the heart of the Temple all of the time. Sometimes, it like flares up to eat up a sacrifice, but even when there's no sacrifice, all throughout the night, there's like a fire that's burning. It's a constant desire that's there inside us and we need to figure out what is that desire inside us. It's not a fireworks that makes a big explosion and then disappears. No, it's something that's happening. What is that thing that is

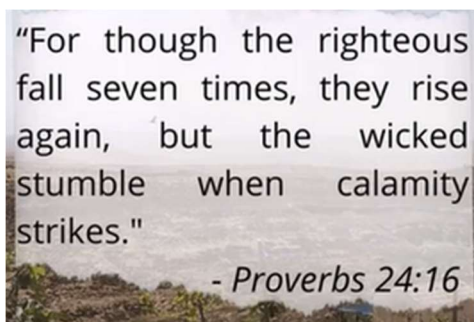
constantly your concern? What are you serving that's beyond you? The more important that service is, the more will and desire you're going to have. That's why they're interconnected. The malchut and the keter are interconnected.

So Abraham and the children of Israel, we were given our ultimate purpose to fix the world by building the Kingdom of God. For me, great. That's really clear. I love that. Why settle for anything less? I mean, we're only on this earth, once, let's go for the gold. Of course, I'm dedicated to my family and my children and I love our farm and I'm dedicated to Israel and I've served in the IDF and I'm committed to this fellowship 100%. But all of these things are pillars that I am trying to help support. Ultimately, I want to build the Kingdom. And I'm happy not to build it and finish it, but I will be really happy dying while I try. And that gives me a lot of strength. That I am just going to try to build God's Kingdom in the Land of Israel and I don't know. I don't know if...can Jeremy and Ari do that? We can play our part, but I definitely want to die trying. I want the ultimate good. I want to go for the gold, that's my goal. If I'm only gonna live once, I want to try to set the bar as high as I possibly can and even when it looks like

I'm just reading a bedtime story to my child, nope, in my heart, I'm building her up as another soldier of King David, because we're going to build the Kingdom together.

And I found this to be true and I think it's really the claim and the promise of the Bible. It says, the more noble the cause you dedicate your life to, the better your life will be. Great. So to me, it's like, well then I'm going to dedicate my life to God. I'm going to dedicate my life to the ultimate, to the most noble. Because if the most noble means I'm going to have the best life, then when the challenges come and the hardships come and the good times come, I want to dedicate it to the ultimate. And the greatest imagination of the prophets of Israel was to build up Jerusalem, to build up the Kingdom, to live for the ultimate, to live for God, to live toward the ultimate good. For King David, for Mashiach, for the Malchut. Then, that will energize you, it'll empower you, it will give you a burning desire. And the world is going to knock you down, it's going to push you to the edge and it's gonna push you beyond your edge. And it's not always going to do that, but get ready. Because if it's not doing that to you now, it's going to do that to you soon. Soon a flood is going to come, it's going to hit everyone.

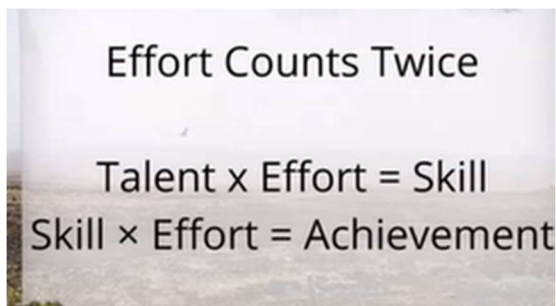
I mean, think about Moses. He's on the top of the world, quite literally. He's like defeated the mightiest empire. He's led the nation of Israel through the Red Sea. He's traveled through the desert. He's now the intermediary between God and the Torah that's going to change the human history forever. The 10 Commandments that are going to shape human consciousness and establish the moral fabric of society. He's literally on the top of the mountain, on the top of the world. And then three seconds later, he's like, "Oh, my God. What a failure. What a tragedy." It's like right there, there is no way around it, even if you're Moses. Even if you're so close to God that you heard the 10 Commandments in your own ears, the fall is right around the corner. And what you need, is you need to have a strong enough will to be able to first climb up the hill of becoming better and better. And then when you get knocked down, to be able to get back up and start fighting again. And that's why King Solomon tells us in Proverbs 24:16:



It's like, get ready. Even if you're righteous, even if everything goes well... going well means you're gonna fall seven times. And we need the will to get up and to keep going. And so, life is constantly testing us, challenging us, forcing us to rise up, forcing us to recover, forcing us to overcome. And the only way forward is just a lot of effort. And you need perseverance. And so, the will comes in the ability to put in the effort when you're really

clear on what you're serving. Are you serving your wife? Are you serving your children? Are you serving your community? If you really get that and you know why, then you'll be motivated and you'll be able to fight through anything.

And so, there was just one last thing I want to teach you, kind of like an anecdote because I learned it this last week. And I just found it so interesting. There's this brilliant psychologist named Angela Duckworth and she worked alongside the American military for years, particularly at West Point, which is the school of every officer in the American Army. And they invite people to West Point and they go through this period called Best Barracks, where twenty percent of the candidates...and to get into West Point you have to have a letter from a congressman, a senator, it's impossible to get in. But 20% of them drop out and the military could not figure out how to predict who's going to fall out and who's not. And she said, "I have a way of telling because I have this really amazing ability to see who's going to have the will to be able to persevere when the going gets tough." And it's really a wonderful book, it's called Grit. And she gave this formula that I've now taught my children. And it's such a powerful formula. Can we get the formula up on screen where effort is mentioned twice? Effort counts twice. This is what she writes:



So, let's say you want to do something in the world. So you're born with a certain amount of talent. And then you do talent times the effort you put in and then you're going to develop a skill and then you have a skill, excellent! Then you have skill and then you want to put in the effort to develop that skill and then you have achievement. But if you notice there, when you start off and until you end

with the actual achievement, effort counts twice. Meaning, all that matters in this world, it doesn't matter how smart you are, it doesn't matter how talented you are, it matters how much effort you're going to put in.

And if our goal is to become the best people that we possibly can and raise the most beautiful families that we possibly can, it doesn't matter if we came from good families, it doesn't matter how talented we are, it doesn't matter how smart we are, if we want to reveal our soul in the world, effort counts twice. Because it's a skill that needs effort in order to achieve what we all want to achieve in this world. We're just going to have to put in the effort. And that effort needs will and that's what keter is about and that's what the Soul Map is teaching us. That if we can tap in to why we are doing what we're doing, what we're serving, what is our ultimate concern, it's going to motivate us, it's going to give us the reason why and it's going to empower us with the will to hopefully change ourselves and as we change ourselves, we'll light up everyone else around us.

And so, I love the fact that we had a chance to kind of go a little bit deeper into the series. And I'm also really excited to see who's going to sign up for this Land of Israel fellowship retreat in Israel. In my life, I've never been so excited about the expectations of what might arise. Who knows what will happen? And who knows who will come and the connections and friendships

that will be built that I know are going to be global from all over the world. And I don't think anything like this has ever been done in Israel. This like amazing ingathering into one place with a common heart and a common mind and a common purpose. It's just so exciting. And I know that Ari's excited about it also. We were talking about it as soon as Saturday night came in. I was like, "Ari, oh my goodness, I can't...we've got to do this Land of Israel Fellowship retreat."

And so, until then, you should just all know that you are being prayed for and you are blessed from Zion and that HaShem should continue to bless you with a strong desire and a strong will. And you guys can, whatever you're trying to achieve, HaShem should fulfill your heart's desires and give you the will, to put in the effort to overcome any obstacle that's in the way.

Aaronic blessing (Hebrew)