

Session 143
Korach – Marriage the Power of Arguments
18 June 2023

<https://www.youtube.com/watch?v=sYW55-mW1C8>

Jeremy

Alright, shalom Fellowship, great to see you all. Hello, hello, hello. Shalom from the Land of Israel. Can everyone hear me? Yes, ok, good, good, good, good, good, great. Ok, so I want to start off the Fellowship with two stories. Updates, personal stories, amazing stories. The first one is about the Arugot Farm. This last week, it was unprepared. I didn't know it was happening until it sort of like unfolded. But one of the biggest Christian leaders in the world came to the Farm. Her name is Pastor Paula White, and she is the spiritual advisor for President Donald Trump. She's literally his pastor. And she loves Israel, but her understanding now of Judea and Samaria, the relationship that's growing between Jews and Christians. The next day after she left our Farm, there was a Jerusalem Post article that was published. And it says like this, "Trump's Faith Advisors – Christians must Learn from Jews, not Convert them." And that was the headline. Like, wow! One day with Aria Abramowitz on the Arugot Farm, and it's like life changing. Like, wow, we need to learn from that guy. That's the way that I see it at least.

And then what happened next? The article continues – "A former U.S. President Donald Trump's closest Evangelical advisor, Florida Pastor Paula White believes Christians should learn from Jews rather than try to convert them. So much so that she is now in Israel studying Torah with Orthodox Jews." So she spent the day learning with us, then she went to Chevron and was learning from Rabbi Simcha Hochbaum, then she learned with one of Tehila's mentors, Rabbanit Shani Taragin. And talk about a life-changing event. And the Arugot Farm was sort of at the heart of this, I guess, just revolution. And so that was absolutely amazing to just see that this little mountain at the edge of Jewish settlement in Israel, at the edge of the desert, where the internet reception is not that great. And then somehow, some of the most powerful, most influential people in the world. I mean one telephone from President Donald Trump came out to learn about Judea and Samaria, to learn Torah, to learn about the history, to learn about the Tanakh from the Jews in Judea. And it was just such an amazing day, I would say life-changing. I think that's what happened. And so that was update number one – the amazing things, and the miracles of the Arugot Farm. We just continue to be stunned and amazed. Because it's not like we like wheeled and dealed and made that happen. We're just living on our mountain and they're just coming.

And so, the second thing that I wanted to tell you about is about my oldest son, Lavi. Lavi now is 19 years old. He finished his high school, and now he's in a year of learning in Yeshiva before he goes into the army. And you know, all of my prayers in one way or another, even when I'm praying for other people, even when I'm praying for myself, somehow my children are always inside the hearts of all of my prayers. They're my gifts, they're my responsibility, they're my

greatest joy, they can be the source of my greatest pain. And I think Jordan Peterson said it really beautifully. He said, "You can only be as happy as your least happy child." And I think that there's a lot of truth to that. That you just feel their pain, you're with them in their hard times, and you just so much want them to succeed. And for the last six months, Lavi has gone through the hoops. He has gone through interviews and group dynamics and tests upon tests upon tests to get into this elite intelligence unit in the military. It's actually a 10-year program. Four years you learn in the Technion, that's kind of like Israel's MIT, and then you're in the military until you're 30.

Ari

Jeremy, Jeremy, if you tell them, this you're going to need to kill them if you tell them.

Jeremy

No, the truth is, I won't ever know what he's working on, I won't know what he's doing, but only 23 people were accepted this year into the Psgot Program. And we are just so honored that Lavi received a little bit of the brilliance of Tehila Gimpel and he was selected among hundreds of applicants and only 23 were accepted, and we got the message last week that he was accepted to this unit. And it is just so exciting for us, we don't know what to do with ourselves. Because what could a 19-year-old do serving the country, serving his people, with his gifts that he was given. It's just the best ever.

And you know, Lavi was not a simple child. Ari knows that. He was...you know, we used to always say that you know, children are like pancakes. The first one doesn't always come out the way you want. That's sort of like the stories of the Torah. You know, like the firstborn sons in the Torah are not the...there's Ishmael and there's Esav and there's like some challenges with the firstborn sons. And Lavi was sort of like our firstborn son. And we were like, "Ok, he's like pancakes, they don't always come out exactly the way you want." But you know, it just takes time, it takes patience.

Ari

Jeremy, Tehila is here with me and she seems a little bit disturbed by the fact that you just compared Lavi to Ishmael and Esav.

Jeremy

No, no, no. Just saying...I was just saying that it was just a blueprint that we had, that's just the way it is. But Baruch HaShem, we got the notice this week. And so he is so happy, we are so happy, what an exciting time. You know, his unit, if you've heard about the new Iron Dome technology that shoots missiles and hits the missile in the air. Of course everyone knows the Iron Dome technology. Israel has recently developed a new technology where they're not even shooting missiles anymore. They're shooting lasers, and that saves Israel tens of thousands, millions of dollars ultimately. Because they don't have to shoot a \$50,000 missile into the air to

intercept the missile. Now it's just a very powerful laser that's able to interact. And that was Lavi's unit who developed that laser technology. And so who knows what he will be developing to protect and defend Israel. It is super exciting. We are thrilled about that.

So last week was a great success on the Farm level, on a personal level, and that is encouragement for all parents out there. Breathe deeply, they all grow up, the brain continues to develop. There was one time where Tehila and I were watching some comedian somewhere who said, "You know, sometimes we just...we miss our teenagers now that they've gone off to college. And so, what we do is, we go upstairs, and we bang the door closed over and over again saying, 'I hate you, I hate you, I hate you.' And then we remember....ahh, the nostalgia. When we miss our child, we just replay it over and over again." And so, don't worry, they all grow up eventually. And Baruch HaShem, Lavi is really coming into his own and so I just wanted to share that really great news with the Fellowship.

And with that good news about family, I want you to know that this Fellowship, from Tehila and myself will be entirely dedicated around the subject of family, and in particular marriage. That is going to be the theme of this week's Fellowship. And I already see Ari's face being like, "Jeremy's doing a podcast about marriage?!" And that's fair. I have disclaimers before I get into it. Because I'm not saying that I'm a good husband, but I am saying that perhaps I have learned a few tricks of the trade, a few insights along the way. And of course, Tehila is going to start off the session. And so, I'm not concerned. But with that, I would like to pray for everyone's family today. Pray for everyone's marriage, pray for everyone's children, that we should bring our hearts together. Just reading the chats from Africa, and from Europe, and from all across the United States. That this session should be a blessing for everyone's marriage, for everyone's children, for everyone's loved ones.

HaShem, Master of the world, bless our families. Bless our marriages, bless our children. We've come here today to start our week and align our lives with Your vision. To align our lives with Your will. We know that our families are the most precious thing, the most valuable thing that we have in our lives. Let us put family first. Let us put family in it's proper place in our lives. Help us not get confused, not get tempted. Help us not get distracted. Family is the foundation of the Torah, family is the foundation of our lives. Please shine Your light into our homes, into our marriages, into the lives of our children, into our grandchildren, into our loved ones. HaShem, Your light, may it be the light that guides our homes, one family at a time, one soul at a time. We want to bring more and more light into this world. Bless our families to be living examples of Your light and an expression of Your Torah in the world. And as we build our homes, may You see it as another brick in Your Home, in building the Temple in Jerusalem. Another stone in the walls of Your kingdom on earth. HaShem, strengthen our families, build our ark, guard us from the floods all around us. Put Your shield around our families and let us grow in righteousness, grow in love, grow in unity. Strengthen us, bless us, amen.

Ok, my friends. So now, before we kick it in and I hand it off to Ari, which I am going to do in just one second. I do want to say one more update. I wanted to start off positive. You know, I wanted to start off positive. And now, of course along the way on the Judean frontier, there are highs and lows and challenges and obstacles. And we believe that everything is ultimately for the best. But I do want to share with you our newest challenge. As you know, the Arugot Farm in the last year, maybe two years has actually become a headquarters for Judea. And out of the Arugot Farm, we've actually raised a generation of young men and women that are now starting their own farms.

And I wanted to tell you the story of our shepherdist, who you all know because we visited their home. Her name is Nechama. We have pictures of her from when she worked on our Farm. And she is on a mission to start her own farm with her husband that she met on our Farm. Do we have pictures of Nechama, really quickly...when we had goats on the Arugot Farm? There are some just beautiful pictures. A professional photographer came and just took these gorgeous pictures.



And so, that is Nechama before she was married. She's 19 there.



And there she is with our sheep.

And she met what can only be seen as one of King David's men.



That is Yisrael right there. If you had to imagine, "What did King David's men look like?" It's like he jumped out of the pages of the Bible back then. And they met each other, and they fell in love, and they now have their own child, and they are now starting a new farm in what is called Ma'on. And Ma'on is a biblical area, very connected actually to the mountains of Ziph and the Arugot Farm.

And the next picture that I'm going to show you, I've asked to not be published anywhere. I'm just showing it to the Fellowship that are watching live right now. But what happened days ago, is that Yisrael was out with his sheep and he was ambushed, lynched, and almost left for dead by a group of Arabs and

anarchist, leftist Jews. And he received a boulder to the head. He fractured his skull in three places. He's right now deaf in one ear.

Ari

Jeremy, make it clear it wasn't anarchist, leftist Jews. They were there, but the actual attack happened from Arabs.

Jeremy

No, but they were organized by the leftist Europeans. And this was what's coming out now. It seems it was a strategic attack against him. It was planned. They knew that he was going to be alone out with the sheep. And yes, the attack was done by Arab terrorists. And they caught the Arab terrorist, and he will now spend many, many years for attempted murder in Israel. At least that he was caught and taken to justice.



But there he is in the hospital after going through all these different CT scans. He was there for several days, and I don't know what to say. About Nechama, I feel some sort of fatherly connection to her. I mean, I'm the one that gave her speech on her behalf at her engagement party. And we've been supporting them since they started their new project. In order to start this new farm, we have been sort of wind sort of blowing in their sails. They know that they have our spiritual backing. Sometimes our financial backing. And we've done whatever we can to ensure their success. We feel as though they're just like "farmlits" that have come out of Arugot. And they are our responsibility no less than the Arugot Farm, itself. It's like the Arugot Farm has become a headquarters and these are our branches that are slowly inheriting the Land of Judea.

And so, Yisrael, obviously he's still recovering. Earlier, half of his flock of sheep were stolen, and so they have just been going through just really difficult times. And I want you to understand just the providence, the spice cart, God's Hand on our Farm and on these Farms. But where they are trying to establish is the ancient biblical site of Ma'on. And so, Ma'on is mentioned in the Bible in chapter 23, right in the same verse as the mountains of the Arugot Farm. If you look at Samuel, chapter 23, verse 24, here's what it says. These are the stories when Saul is pursuing David, and he's going to hunt them down. And it says:

And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

-Samuel 23:24

So from the mountains of Ziph, which is where our Farm is, until Ma'on, it's about a one day hike. You could get to Ma'on from the Arugot Farm. And that is the region, those are all the mountains that King David hid in. Those are the mountains that he lived in. And lo and behold from the Arugot Farm, they're extending and trying to

establish a new farm in Ma'on. And so half of their flock was stolen, and so Ari and I are now working to help them. We will hopefully reach out to the Fellowship at some point. And maybe you would be able to participate in that huge mitzvah of rehabilitation, of restoration, of strengthening these young pioneers.

When I think about the righteous, holy Jews of the world, I really imagine them as being in the top zero, one percent of all Jews in the world. They are just so good, so pure, so selfless. And they're committed to settling the Land of Israel, living a biblical lifestyle entirely by the Torah. And so, we're going to do whatever we can to help them and of course, whatever we do is what our Fellowship does. And so bizrat HaShem, from this disaster, may they only become stronger, braver, and strengthened. May light come from that darkness. But so far, Baruch HaShem, he's alive, they are well. But seeing Nechama with their new baby walking through the halls of the hospital, it was traumatic for me, that's really what it was. So Ari and I, we are committed to helping them in any way that we can. And so that is the challenge on the Judean frontier. It's not all good news and Paul White and headlines in the JPost. There's also challenges along the way, and you know we got to fight through those. And so, with that, bizrat HaShem, hachol ha'tovah, only good will come from this.

And so, with that, I am going to pass over the microphone to Rabbi Ari Abramowitz to bring some Torah into this conversation. So you're kicking off the Fellowship. And then, Tehila, and then me. So here you go, Ari.

Ari

Ok, Shalom everybody. First of all, rarely, I don't think ever have I broadcast the Fellowship with Tehila in the room sitting next to me. She has a running commentary that is quite hysterical, which is adding to my experience of listening to you, Jeremy. I don't think you could probably imagine what she's been saying, but that's about your marriage and I'll let you get to that soon. And on that subject, thanks for the memo that this Fellowship is about marriage. I have a lot to say on this subject, but I didn't know up until now. But I want to talk about something else altogether. But I do just want to expand your blessing for one moment, Jeremy. I also want to bless those who are not yet married, that are seeking a marriage partner. HaShem should bless you to find your perfect partner that will help you grow and expand in all the ways that are necessary to bring you to an expanded consciousness and closer to God. And I know many of you are searching for that as well. So you should be blessed.

Ok, so that being said, I want to cut to the chase. Because I know Tehila has a lot to say, you have what to say, and we're already running out of time on this Fellowship. So this past week was a big one. A lot of things happened at the Farm in Israel and the world. But I want to start talking about what you just mentioned at the very beginning – these very special guests that we were blessed to be visited by here at the Farm. Like you said, her name was Pastor Paula White, who is the spiritual advisor of President Trump. And she came with her husband, a guy named

Jonathan Cain. Have you guys heard of this? Have you heard of this guy, Jonathan Cain? He's in the band called, Journey. And he composed and performed many songs, the most famous of which is "Don't Stop Believing," is that it, Jeremy? I'm not going to sing because then the glass breaks and the birds flying overhead die, and it's a whole thing. So I'm not going to sing, but it's a special song, and I actually heard the story of how it was written. And it was inspired by his father who was a man of true faith that told him, don't stop believing, keep it on. And he wrote the song that became an international hit.



This is a picture of him pulling out the guitar and playing some music for us. But anyways, they came out to the Farm and Jeremy and I took them around together, and I'll tell you that when it comes to high profile people, sometimes you get the feeling that they have their own agenda, that they're not particularly open and receptive. Maybe I'm projecting here, but sometimes it feels like they are in so many words, full of themselves. That they're seeking to find the facts that fit their priors and reinforce what they already

believe. But that's not how I felt about these special guests this past week. They were humble and they were sweet and they were filled with questions and they were just so eager to learn. And I've come to believe that there's something about our Mountain out here that attracts people with these qualities like a magnet. I don't know you feel that, Jeremy? I know Tehila's shaking her head, yes...violently. She agrees with that so much. Anyways, we took her...

Jeremy

Yeah, to me it's like a self-evident reality. That the most wonderful, important people have all been drawn to this Fellowship, have been drawn to the Arugot Farm. And it's like, you know, some people have very big positions of power and some people are just simple farmers. But you know, God doesn't see the outside, He sees the inside. And I really do feel like the inside of the people that connect to our Farm are the cream of the crop of the people on planet earth today.

Ari

Anyways, yes, so we took them around the Farm and they learned about us and we learned about them and we shared our vision for what we're trying to accomplish in the world. Really without ulterior motives, without agendas. It's not like, oh, we're trying to accomplish this, that, and the other thing. And it's important for me to say that because I think that you know, the agendas to change each other can often go both ways. You know, yes, Christians are often suspect of seeking to evangelize Jews and convert them to Christianity. And justifiably so, right? Because from what I understand from many Christians that is a fundamental tenet of Christianity. And many have told me that in so many words. Christianity without missionizing impulse is not really Christianity at all.

But it's important to also say that Jews are not immune from this impulse either, to try to change the other. You know, many Jews are on their own quest to either, you know, sort of get Christians to keep the Noachide Laws, or even just get Christians to stop seeking to convert Jews to Christianity. And you know, I should say I do empathize with that perspective having spent many years of my life with a mixture of those two desires if I'm going to be honest. But you know, the longer we're out here, I've started to feel more and more that if I go into an encounter with someone with a goal of changing that person to absolutely anything, rather than just accepting them for who they are at that very moment. Well then in many ways, I'm cut from the very same cloth as the very missionary that's trying to convert me. Does that make any sense? Yeah, I'm just...I realize I'm dancing in a minefield here, which I feel like I've been doing a lot lately on the Fellowship. But fortunately, it's all of us together and you guys forgive me if I'm going off here.

But just let me be clear. It is against the law in Israel to missionize Jews, and I understand that law, and I think it should be enforced. Because after thousands of years at the mercy of missionaries who often sought our conversion on pain of death, we shouldn't have to endure the same predations in our own Land. But I do believe that the most effective way for people to change is not through coercive legislation, right? Because you know, as they say, whatever you resist, persists. I've come to believe that the best way to change people is not by seeking to change them at all. Rather by simply being ourselves and letting HaShem's truth speak to the heart. Let's just be ourselves. Let's not go at it, and you know, I know that it may sound confusing what I'm really saying here. But it's really quite simple. If they're trying to change me, and I'm trying to change them into people that are no longer trying to change me, then in the end of the day, we're entering into this relationship, this encounter, each of us trying to change the other. And if that's the case, then I really don't think we have a chance of really building a true friendship based on love and respect. Because the person in the crosshairs of being changed isn't being loved or valued for who they are. You know, but rather they're being compared and contrasted to who I think they should be, and who I'm trying to mold them and craft them into being. And what do I know about anything? You know, what do any of us know about who is supposed to be what.

Because in my heart I really think that it wasn't a coincidence that an encounter of such significance played out during the Torah portion of Korach, right? Because that was Korach's argument, right? He was saying to Moshe, "Who are you, Moshe, to elevate yourself and to elevate Aaron over us? We are all holy, we should all be essentially, the same." Right? But that is not what HaShem wants. If Hashem wanted us to all be identical, then we wouldn't have been made of so many different pieces and so many different ingredients. He wouldn't have divided the nation of Israel into tribes, each with our own strengths and our own contributions to the greater holy. Wouldn't have created different nations, each with their own unique characteristics and talents. He wouldn't have created mankind as you know as different as we all are around the world. We would have been identical clones of each other with no

differences and no distortions and no variations. In many ways, I think that is the greatest tragedy of the human story throughout history. You know, the never-ending quest to make everybody else into a projection of ourselves, from Cain and Abel who couldn't appreciate each other's differences. To Korach, to the world we're living in today, right? Mankind just suffers from this miserable and lethal disorder of not respecting the differences that make us unique.

I've had Christians tell me that they're just, if they're going to be honest, that their intent on just removing the scales from my eyes that are blinding me to the truth. And to them, I respond that that is exactly my goal as well. You know, but if they're dedicating their lives to removing the scales from my eyes, and I'm dedicating my life to removing the scales from my own eyes, then who's left to remove the scales from their eyes?!

You know, one of the greatest joys of life is seeking HaShem in truth, right? As King David said in Psalm 35 of verse 3 – Happy is the heart that is seeking God...SEEKING God. Happy is the heart that is relentlessly and courageously seeking HaShem in truth. To abandon our illusions and our falsehoods, you know, even ones that we may hold dear. A lot of our illusions and falsehoods, I know for me personally, I've held dear for my entire life. And it's hard and it takes courage to let those things go sometimes. I still haven't let a lot of mine go, I know it. I don't necessarily know what they are, but I know that they're there.

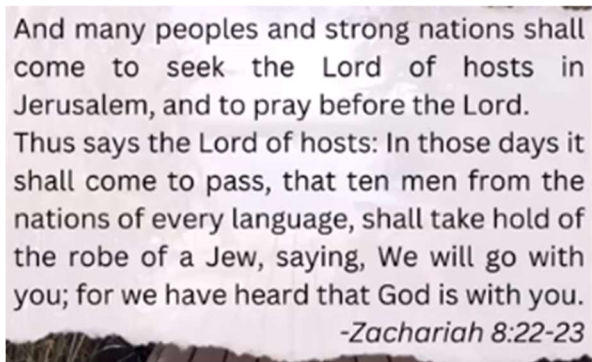
And you know, that's such a beautiful way to draw close and to cleave to our Creator. But if we're always dedicated to showing everybody else where they're wrong, then we will remain spiritually stagnant our entire lives. And that is just a tragedy of the highest order. And so we welcomed these sweet people to our Farm, and my personal goal was like Abraham, bringing guests into my home with the purpose of making them feel loved and valued and welcomed for who they are. Not who I think in my divine wisdom, that they SHOULD be, but who they are right now at this very moment. And so, we welcomed them with love and with no ulterior motives. And we sang and we hiked and we ate and we shared our hearts and our families.

And then, the very next day, we saw this historic headline in the Jerusalem Post in which Pastor White made a very courageous announcement. For a Christian leader with a following and a lot on the line, it's a courageous announcement that Christians should be learning from Jews, not trying to convert them. And to me, it felt like a fixing. It felt like a deep historic rectification, that you know rather than continue in the path of Korach, which man has been doing since the expulsion from the Garden of Eden, which has only led us to sink to greater and greater depths and being swallowed up by the earth in one way or another, again and again. Rather than continuing falling into that abyss, we are now rising to greater heights together. Not despite our differences, but because of that.

And we see the prophets talk exactly about this with unbelievable clarity. Here's Jeremiah 16:19, he says:

Oh Lord, my strength and my fortress and my refuge in the day of affliction. Nations shall come to you from the end of the earth and shall say, "Surely our fathers have inherited worthless idols and things in which there is no profit."

And we see that happening right before our eyes, right now. Zechariah, he says:



And many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus says the Lord of hosts: In those days it shall come to pass, that ten men from the nations of every language, shall take hold of the robe of a Jew, saying, We will go with you; for we have heard that God is with you.
-Zechariah 8:22-23

And this is all happening just real time at our Farm. So I want to bless us, my friends, that we continue in the mission of this Fellowship, right? By coming together with hearts of humility and love and recognize that HaShem made us different because He wants us to be different. And the only way to bring about the change the world needs for redemption is by looking deep within ourselves and changing ourselves. And

may the love and humility of all of you, the holy people in this Fellowship who I so love and admire and respect. Who I owe so much to. May you all continue to be a spark that ignites the flames in the hearts of all of mankind, bringing about the redemption for which we have all been yearning.

Shalom my friends, and now for the real show, Tehila!

Jeremy

No, no, no, I introduce Tehila. She's not on yet. She's not on yet.

Ari

Ok, I get it. But I was not gonna let her go first because I cannot follow Tehila. You guys know it, I know it. I couldn't follow her. So, Jeremy back to you and then I'm going to let you introduce Tehila and Tehila, you just press this little down button.

Jeremy

Ok, excellent, that's exactly what I want to do. I want to introduce Tehila. So you should now step away, let Tehila sit down. Now Tehila and I are doing our thing together. Oh hi, dear, how are you? Great to see you, this is fun. I love it when we go live together, Tehila, that's really fun for me. Ok, so here we are. This is the background of all this all unfolded. A few weeks ago, one of my closest friends and member of our Fellowship, he religiously listens to our Fellowship after every single live session. He can never make the live session, but every single thing, he never misses. He said he would love if we were to talk a little bit more about family and marriage in particular. And you know Tehila and I we have a pretty good thing going on, Baruch HaShem, and he thought just people benefit a lot from just the personal stories and anecdotes

that we sometimes share and insights. And he thought it would just be a blessing if we dedicated more time from taking Torah abstract theological ideas and then really bringing the down into how do we make our lives better? How do we make our marriages stronger? How do we bring more love into our lives?

And so, first, I want to start off with this disclaimer. I don't see myself as a good husband. I know that I need to be honest. I'm being honest. I want to be good, but I don't always fulfill that desire to the highest degree. And so people sometimes they ask me for marriage advice, and so I immediately just give them Tehila's phone number. She deals with couples, you know, sometimes in the most difficult of times, working as a mediator, trying to bridge the gaps. And then sometimes, you know, they need to get a divorce. And she's a divorce lawyer. And she's truly an expert on interpersonal relationships and specifically about marriage. And I'm definitely not.

I can talk about Zionism, I can talk about the Torah and the Land of Israel, and I can speak with authority because my life on the Arugot Farm and my actions in Judea. My words are backed with action. As a struggling husband, in this session, I'm only trying to give over life wisdom. And I do not always live in line with the truths that I hope to share today. But I do hope that in the last 20 years of marriage and six children, that we have raised together, there are lessons and insights that I could share, that even if I'm not always good at implementing those lessons and ideas, it would still be a blessing for the Fellowship to know. First of all, just to know that like, that's what happens. We're just people. Sometimes I'm good, sometimes I'm bad. Sometimes we're good and sometimes we're bad and that is the real world. And we're not trying to create this image of the perfect family and the perfect marriage and the perfect anything because if anyone that knows me and Tehila, that's just not the reality. We're just doing our best here.

And so when I told Tehila I was going to dedicate this Fellowship to advice about marriage, she's like, "You're going to give people advice about marriage?" And so I said, "Well, I'm gonna have you on first and so first." And so, first I'm gonna have Tehila and her explication, and it actually of course, perfectly aligns with the parsha of Korach in a very deep way. And then from what Tehila goes, I will hopefully build a second floor to her foundational teaching. And so, Tehila, I'm going to pass over the Fellowship to you now. Love to see you live here, thank you very much for joining us today.

Tehila

Thank you dear, you're not all bad. You've gotten better over the years, don't be so hard on yourself. Does everyone hear me? Yes, ok...Ari's always fiddling with...I like to talk into the computer. Guys, can I have like a smile, a nod, a thumbs up, if anybody thinks it's really funny that Jeremy chose the portion of Korach to talk about marriage? Yeah, he said to me, this is the perfect Torah portion to talk about marriage. And I thought to myself, this is the Torah portion

with the most fighting of any portion. What is happening in Jeremy's subconscious mind that this reminded him of marriage? I think I might be in trouble. So, I'm thinking to myself, I better find something in this very fighty, rebellious, argumentative portion that's about marriage. And so, you know I'm reading the portion, and I'm kind of scratching my head like, why did Jeremy choose marriage this week? Now it's really interesting guys, is that the portion doesn't actually talk about marriage at all. But here's what's interesting. I discovered that the Midrashic traditions actually go out of their way to draw the marriage stories into the biblical narrative here. You know, because the Midrash, we talk about this a lot, right? The Midrash's job is to fill in the spaces where the Torah is unclear. That's where our Oral Tradition has been passed down from generation to generation comes in and fills in the spaces that we don't understand in the Torah.

So now when you start reading this week's portion, it's already unclear from the get-go, right? You open up the portion and the first verse just jumps out at us. It says, "Korach, the son of Yitzhar, the son of Kahat, the son of Levi, took...dot, dot, dot, no continuation, took along with Datan and Aviram, the sons of Eliav, and On, the son of Pelet, descendants of Reuven..." And that's the end of the verse. I bet in your English versions, there's something in parentheses, took himself, took himself to the side, they add in all kinds of words in the translation because the actual verse doesn't make sense. But the words are "that he took," so that's strange. What did they take?

Second of all, what's strange is that we have four leaders, we have four leaders of the rebellion right here in this verse. We have Korach, we have Datan, we have Aviram, and we have On, the son of Pelet, right? The last three are from the tribe of Reuben and then we have 250 other kind of you know, leaders of the different tribes that join in as well. Now what jumps out at you when you're reading this is that as the rebellion unfolds, Moshe has dialogue with Korach, but Korach just keeps on rebelling and he perishes. And then Moshe tries to go into dialogue with Datan and Aviram. And they're really rude, they refuse to even talk to him. They perish. Then the 250 take the incense challenge, thinking that they're going to be chosen by HaShem. They perish. Who's missing guys? There's one person who started out in the first verse of the rebellion, but we don't hear about anything having to do with him for the rest of the portion. And that is On, the son of Pelet, right there in the first verse.

So the Midrash is really interesting here. It actually attributes both Korach's rebellion and On the son of Pelet not continuing in the rebellion to their wives and their marriage and their marital relationships. Which is really deep and multi-layered. You know, what I was trying to figure out, like how did the Midrash even get to this? I realized it's actually building off of this word, "And Korach took." Because in Hebrew, there are many ways to say "took." One of them is V'yikach. That's a Hebrew word that we've talked about in the past. It's also the word for taking a wife, for getting married. So it's like folded up in this mysterious word is that it's like

hinting to you, it's calling out to you that there's some kind of marriage backstory here in the verses.

So this Midrash is worth looking at closely because it really teaches us I think something foundational about how our relationships between husbands and wives can build up or destroy. So what happened here? The Midrash is really great. It says, On, the son of Pelet was part of Korach's rebellion and his wife said to him, "What are you going to get out of this quarrel? Moshe is your teacher now, and you're secondary to Moshe. Let's say your rebellion succeeds and Korach replaces Moshe. Well then, you'll be secondary to Korach. What are you even going to get out of this revolt?"

So you know, On has gotten himself all riled up, he's feeling bad about his status in life, and I need more honor. And you know, when you first read it, she sounds kind of harsh, like, "Hey buddy, hey husband, you're a second-rate guy, so you're gonna be a second-rate guy, no matter what." That's not really what she's saying. What she's saying is, "You're from the tribe of Reuben. You're not going to be a Levite. I like you the way you are. You don't have to go try to be something that you're not. Korach is in his whole ego trip, but that's not your fight to be having. You're a student of Moshe. That's wonderful!" Meaning she's pushing him to be an upright, humble person who's happy with his lot in life. She's saying it's not just about having more and more status. Be a student of Moshe. That's amazing, you're learning from Moshe. And then the Midrash goes on to say, "You know what On said to his wife? He's like, 'Oh my gosh, you're right,' he said, 'What can I do? I swore to them that I would be with all of them.'" Meaning he's stuck in this one vision of how things need to play out. He's like, "Well, you know, I'm locked and loaded in this rebellion, I can't really back out."

He's stuck and here's her amazing job. Mrs. On's job. You know when God created Eve, it says that God wanted to make an ezer kenegdo, a helpmate against him. And look what a perfect helpmate against him she is. You know the ideal wife that the Torah and the sages are portraying is not one that just blindly says, "uh-huh, uh-huh, whatever you want, honey." Right? She builds up her husband to who he can be. She supports him, and she strengthens him. But...when she sees he's going off the right path, she doesn't just say, "Ok, sweetheart, whatever you want." She takes matters into her own hands and even goes against him, but with the intention in her heart of helping him be more upright. So she's exactly trying to be his helpmate against him, meaning she wants to help him, even if it means sometimes being against him. Look at the complexity that the Torah and the sages are able to hold onto in trying to give us a model of what an ideal relationship is.

And then the Midrash goes on, and she actually uses the words of Korach himself. The Midrash says that On's wife said to him, "Remember all of the assembly are holy, right?" What does that mean? She goes, "You guys are all the men in this rebellion I bet are so holy. You sit down and I'm gonna save you." And what does she do? She gave him wine to drink until he fell asleep.

She laid him down, and she loosened her hair as if she was bathing. And then whoever came to call On to come out to the rebellion against Moshe saw this immodest woman, and they were like, "Oh well, I'll catch you later, On. We're just going to keep on going on our way." Right? So she actually said here, she's just so brilliant. She turns around Korach's own words to show her husband the absurdity of his line of thinking. Korach said, "Oh, we're all equally holy. We're all so holy." Yeah, you're so holy, why are you rebelling against God's will? So she goes, "Oh, these people are so holy, they're surely going to be careful to not look at an immodest woman." Where did they get all of those ideas of modesty? Moshe is the one who taught that to us.

So if you believe the Torah, then why are you rebelling against Moshe? You're so holy. So she's showing him, she's highlighting for him, through her examples, through her living actions, she's highlighting for him the fallacy in his thinking. And then, when On wakes up, Korach, the Midrash says, and his company had already been swallowed up by the earth. And the Midrash here is so colorful. It says that the earth opened up all the way until his very bed. So that he would like clearly see that's it's because of what his wife did that he was saved.

And then the rabbis conclude that part of the Midrash by saying that when Proverbs 14:1, when it says the wise woman builds her house, that is what we learned from the wife of On, the son of Pelet.

And then the Midrash says that this is contrasted with the second part of the verse in Proverbs where it says, but the woman with folly tears it down. The rabbis said that that is the wife of Korach because the wife of Korach was also responsible for the downfall of her house. Look how amazing the Midrash is. It's basically filling in the blanks of how did these guys end up where they ended up? They all ended up where they ended up because of the decisions that their wives made. And so he says, "What does she do now?" There are a lot of Midrashic versions of what Korach's wife said to goad him into rebellion. Some say that she was like mocking Moses's teaching. Some say that she was upset that they had to tithe their tithes to the priests. And some say that she was complaining about his shaved head, she didn't think he looked cute because Moshe said all the Levites had to shave their heads and she thought he looked kind of bad.

There are a lot of different versions, but I don't even need those Midrashim, because I know exactly what the dynamic was. I can feel what the dynamic was, right? I don't need to choose because I can see it in my mind's eyes. When you know On, the son of Pelet's wife was encouraging him and showing him it's amazing to be a student of Moshe. You should be happy with your lot. Think about Korach's wife. She had even more reason to be encouraging her husband and building him up. I mean he's a Levite, not only a Levite, but from the most honored family of Levites, the family of Kahat, that get to carry the vessels of the Tabernacle. She should be saying to him, "Wow, I am so proud of you, you are so lucky."

But what does she do? I know what she did. She tears him down. And it doesn't matter what particular thing she was minimizing. What she was really saying to him is, "Moshe has more status than you. They've turned you into a nobody." The Talmud uses the most colorful language. Says that Korach's wife said to him, "Moshe treats you," (now watch this language that they use, close your ears children) he says, "Moshe treats you like a piece of excrement that he kicks around." That's what the Talmud says that Korach's wife said to him. That you're a piece of excrement that he kicks around.

What is Korach hearing? He's hearing that to my wife, I look like a piece of excrement being kicked around. What does that do to a man? What does he feel? The downfall of her house is from that. So the Midrash is teaching us this marital dynamic of ezer kenegdo, a helpmate against you, against him. How a wife operates is the secret to the success or the failure of the home. Had On's wife just been an ezer, just been a help mate, she would have just agreed with her husband, and he would have perished. And so would she, and so would their children.

Korach's wife on the other hand was just kenegdo, she was just against him, tearing him down, making him feel like a loser. And her home perished as well. Who was the only wife who was able to bring salvation to her home? That was On's wife because she was a helpmate against him, guiding him wisely and righteously, building him up, telling him how amazing he is, showing him his potential, but also not afraid of bringing her own opinion in order to help him. She doesn't do it in a manly way, she doesn't get out in the fight and start arguing with Korach. She uses her feminine traits, the nurturing of her husband to put him to sleep, her natural feminine beauty and characteristics. Whatever she has at her disposal, she uses to help her husband.

And I think this story really connects beyond marriage, also to the broader message of this portion. What's going on here? If we look at the rebellion, it was the most amazing families – the Levites, the Reubenites were you know the oldest of the sons of Jacob. And the noblemen, 250 noblemen, there weren't any poor people here. These were the elites, people you would expect to be pleased with their lots and their honor in life. But they're still peering over their shoulders and being jealous of the other guy.

How does the portion resolve? It resolves with the sticks. Moshe takes the sticks and puts them in the Tabernacle and the stick of Aaron flourishes. The Midrash says something so beautiful. It says that all of the sticks were from one tree broken into pieces. What was Moshe trying to teach them then? He says, "Look at a tree. If you see things disjointedly and individualistically, you say, 'I want to be the fruit. The fruit is colorful, the fruit is sweet.'" But if you have a holistic view of the tree, you realize that all the parts of the tree are important – the branches, and the trunk, and the bark, and roots. The fruits would not be there if not for the rest of the parts of the tree. The parts have so many important functions. So only together the

tree can work. We have priests and Levites and Israel and nations. Not because one is better or worse, but just because there are different jobs in life. Everyone has its own unique attributes.

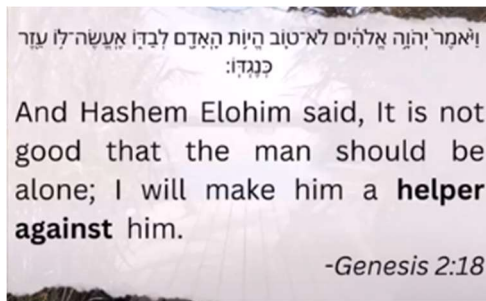
And I was reading Netivot Shalom, he says something amazing. “What was Korach’s claim? He says all of the assembly are holy.” He says kedoshim in plural, meaning he sees the assembly as a bunch of plural individuals, but HaShem looks at us as one body, as one unity with many parts. And the Midrash goes on to say that these sticks, the sticks stayed in the hand of the Kings of Judah, the House of David for all of the years of the kingdom of David. And it was lost when the Temple was destroyed, and that these sticks are going to come back in the times of Mashiach. Now that’s obviously not literal because we know the sticks were held in the Temple.

What does it mean that he held it? The Kings held it in their mind, they understood the idea of the unity. And it’s really cool because the Midrash shows us, tells us that when Mashiach comes, these sticks will return. What does that mean? That we’re all going to understand that our job isn’t to be like the other person, to try to have the other job. But that all of this is true in a marriage. The wife’s job is to be the wife and not the husband the husband doesn’t need to try to be the wife. And it’s true for all of us. And you know, even in our Fellowship, for everyone to understand what it is to be a priest, what is it to be a Levite, what is it to be Israel? And what is it to be a nation? We’ll all understand that we are all parts of the same tree, each with our own unique jobs. So with that, I’ll hand it over to you, Jeremy, to give some of your marital wisdom as well.

Jeremy

Thank you very much, that was brilliant. Thank you very much and that’s actually what I want to talk about. I wanted to talk about the separation of men and women. That’s really the essence of this teaching, is that the world today is so confused, they’re not just erasing the lines, they’re scribbling the lines and cartoon lines, and there’s crayons everywhere. And it’s so confusing that if you just ask one of the most hardcore, left-wing, secular people today, what is a women...they can’t answer you. Ideologically, philosophically they can’t answer you. And so what I want to talk about today is going all the way back to the source. God created man, God created woman, what does that mean when they come together? And so, I’ve already given my disclaimer, and so now what I want to do is I want to just try to share the insights that I have from the Torah and hopefully from a little bit of my life’s experience.

But first I want to just mention what Tehila referred to several times. Because if you do not read the Hebrew, I checked, I’m not exaggerating, seven different English translations, both the Jewish ones, and the Christian ones, and all of them miss this mark. So I want to open up to chapter 2 in the book of Genesis, chapter 2, verse 18. And it’s the creation of man and the creation of woman. And here’s what it says:



And in every other translation, it either says a helper corresponding to him, a helper completing him, a helper comparable to him. But ezer kenegdo literally means a helper against him. It's like "vs," it's like the Houston Rockets vs the Denver Nuggets. The word keneged is vs. So he's making a helpmate that is against him. And that is really important. From the get-go, the Hebrew here is really clear.

The Torah isn't saying that he made man and woman to live happily ever after in a constant state of unending love and romance. It's like, no, no, no. Men and women are going to come together and inherently there is going to be a clash. Swords that will clash against each other and sharpen each other. And the Torah therefore says, "Man shall leave his father's home, cleave to his wife, and they will become one flesh." That's the ultimate vision. But how do they become one? It happens not through love and romance. It happens through kenegdo. It happens through two opposing forces, two opposite energies, two different minds, two different needs that come together, and they make something new. But if you expect love and marriage to just be happy romance Hollywood, then what happens is you have created the platform and the vessel for unhappiness in life. Because unhappiness, as we mentioned in the past, is the gap between your expectations and reality. And the Torah is telling us from the beginning, don't expect anything else. It's an ezer kenegdo. The entire process is going to be something that is a clash of worlds coming together.

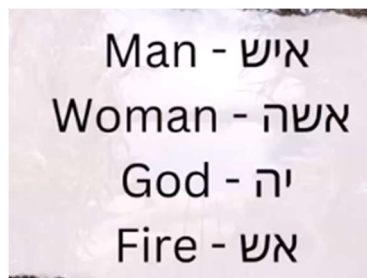
And there was this one picture that I saw on Twitter, and if we could get it up there.



It's this picture of this blobby guy, and the man himself is etching himself from that blobby thing into like a perfectly chiseled healthy amazing image of a man. I'm like, well, that's just really a beautiful image of what we could do with our life. But I think that that's actually a good way for men to see their wives arguing with them. And because we're in the parsha of arguments, we're in the parsha of clashes, that's what we're talking about. Our wives, as they are doing that, they are edging us, molding us into who we were created to be. And it's a little bit of a kenegdo, it's a little bit against us. Each time it hurts a little bit. Each time they're chipping away at us. They're chipping away at our ego, they're chipping away at our selfishness. And eventually that kind of like blobby thing is becoming strong, a muscular body. That's what happens to us. Emotionally we become stronger, psychologically we become stronger, spiritually we become stronger. That kenegdo, that interaction is molding us into who we were created to be.

And I read this beautiful quote from a stoic philosopher named Seneca. And he says, “Happy is the man who can make others better, not merely when he is in their company, but even when he is in their thoughts.” And I think about that with Tehila all the time. I’m alone, doing my thing, and it’s like a little angel on my shoulder. What would Tehila think of this? What would Tehila do with this? Even when she’s not around me physically, she still makes me a better person, just because I know who she is. And the goal of any love relationship should be to bring out the best within each other, to speak from the highest place within yourself, and direct your speech to the highest place in the other, and help grow that person into who HaShem created them to be. And as we both, husband and wife grow closer to HaShem, we grow closer to each other.

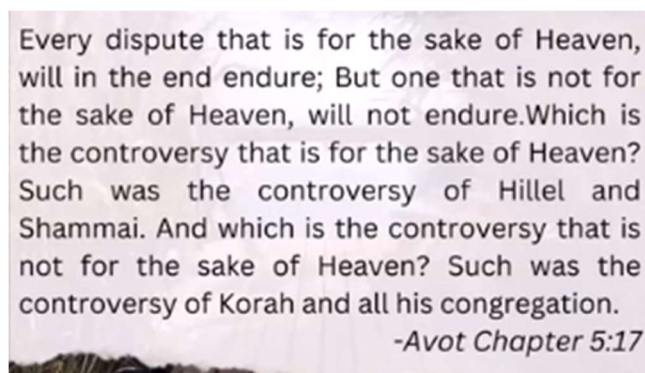
And that is of course the ancient Hebrew within the word itself. The word for Hebrew man and woman is ish and isha. If we could get it up on the screen you can see it in the Hebrew itself. And then that’s comprised of four letters in total.



Ish and Isha, there’s two letters that are the same in both of them. And that’s the aleph and the shin. And aleph and the shin, which are in both of them is fire. And the letters that are different is the yud and the hey, that’s Yah, that’s God. And so what is it saying? Husband and wife? If God is not in the center of that relationship, forget about it. In this modern world, if you don’t have God in your life, the fires of Netflix and Hollywood and the

media and social media will consume you. Only God can stand as a hedge, as a shield between the sanctity of your marriage and the insanity of the outside world.

But what’s the problem? Marriage is not a simple thing. Marriage is hard work. Life is hard, life is a hard work. And why is marriage hard? Because there are two people with two opinions. And that means almost by definition there’s going to be arguments. And so what do we do with that? We’re in the parsha of arguments. And this is an ancient verse from the Ethics of our Fathers, chapter 5, verse 17. And here’s what it says:



And so it’s saying that there’s two types of arguments. An argument that’s for heaven’s sake with God in the center and there’s arguments that are not for heaven’s sake. And who knows what the agenda is. Maybe it’s ego, maybe it’s money, maybe it’s pride, maybe it’s power. And which is the controversy that is not for heaven’s sake? The one for heaven’s sake was Hillel and

Shammai. Which is the controversy that is not for heaven's sake? The one for not heaven's sake? It says Korach and his congregation.

But what's so interesting about this is that the argument that is for heaven's sake, it says, in the end will endure. Huh? I mean, it should be, it will be solved. We'll get to the final solution, it's for heaven's sake. God will eventually show us the truth. It's like, no. For heaven's sake, the argument, if it's really for heaven's sake, the argument will continue to go.

And in some ways, I feel like Tehila and I we have arguments that we've had for centuries. But literally, it feels like I hear Tehila's voice, echoing through the generations. But I've told you so many times, "Why do you go out to dinner with Ari, if I've made dinner for you and the kids?" And I've heard that throughout many, many lifetimes. And it sounds like an argument that has endured, it's endured. But we are both with God in our center. It's ok, I'm becoming better, I'm slowly, slowly becoming better. But there are entire sentences that I'm not allowed to say in my house anymore. I want you to know that. Disputes that have endured. For example, I'm not allowed to say the words, "I thought" any more, if you could imagine that. I know that I'm about to go overtime, so I'm going to ask everyone's permission for an extra seven minutes. Is that ok? Because this is golden material here. Ari, you're shaking your head. I don't get to go over seven minutes? You always go overtime. Seven more minutes. Everyone's gonna like it. But this is something amazing. Are you now allowed to say words to Shaena? I have words I'm not allowed to say. I'm like cancel culture in my home. I'm not allowed to say the words, "I thought." Can you imagine that? Tehila will be like...

Tehila

You're making me sound like a lunatic. You're making me sound like a lunatic. Don't me sound like a lunatic. Do our best argument, not my worst argument.

Jeremy

"So why are you playing the guitar?" I'll say, "Well, I thought the house was ready for Shabbat." It's like, "You thought? You're not allowed to think. You ask, 'Is the house ready for Shabbat?'"

I will say, "Where are you?" I'm like, "Well, I'm riding Hector, I'm on the horse with Eden." It's like, "You're riding Hector the horse?" I said, "Why? Well, I thought it was a good time to ride the horse." "You're not allowed to think! Don't say, "I thought."

And I'm like, "Ok, I need to ask, don't think, just ask. So I'm working on that. I never say, "I think" anymore. I have learned that lesson. I try, I don't always ask, but I'm getting better at the asking part, also. But I'm just trying slowly, but surely. And of course, so now after 20 years of marriage and multiple lives perhaps just echoing through the generations. Why didn't you ask? Why are you thinking, Jeremy? No thinking aloud in this family. So, I'm working on it, and I just, you know, I'm trying to listen. But you know, HaShem blessed me with an ability to talk

and communicate. And to the degree that I'm a gifted communicator, I am a dysfunctional listener, and that's something that I really need to work on. So, in my own personal journey in becoming a better husband and a better listener, and a hearer, and I'd ask her what she needs. And I'm not so good at that, but over the last 20 years of marriage, I'm getting a little bit better. And you know, we still have arguments because they endure, because Tehila is on a mission to try to make me a better person. And you know, I still have a single-minded focus inability to see and hear what's going around at me. Like sometimes, you know, we'll just have challenges. But that's not for the Fellowship because that's each individual person is going to have their own individual challenges.

But I want you to know that with all of that, it's too simplistic to say, if we're now trying to get to like rules about husbands and wives. It's too easy to say the man is the authority and the woman's job is to submit. I would say that that's true when it comes to the Torah law. Meaning if an Ashkenazi girl marries a Sephardi girl, the husband is the authority, and she should adopt all of his halachic positions. She is joining his home, she's taking his last name, and then he is the authority of the Torah in the home. That's fair, but to say that he's the authority of everything in life, I just don't see that in the Torah. If I was the authority and Tehila's job was only to submit to me, I don't want to think what my life would look like. What my children's life would look like. It would be an entire Israeli salad. That's not nuanced enough.

Abraham and Sarah, Abraham was told, everything your wife says, everything Sarah says, listen to your wife. And Isaac and Rebecca. It's Rebecca that was able to see the truth of Jacob and Esav. And Isaac was blind to it, and Rebecca is the one. You see it with Moses and Tzipporah. Tzipporah is the one that wants to circumcise their children. So many times the wife isn't just submitting. Look at the stories and the Midrash with Korah. The wife is there as an ezer kenegdo. It's a balance that they're there to both help each other.

But...there is an ancient division made in the Kabbalah between men and women. And I found this to be absolutely life-changing. And it says that man is chochma, and the woman is binah. Those are their strengths, those are their powers, those are their attributes, those are two different types of wisdoms. What is chochma? Chochma is the initial influence, the initial inspiration. It's like, I want to move to the Arugot Farm and live alone on a mountain. That's the initial influence into the world, the initial inspiration. Binah is the ability to take that big vision and to break it down into details. The architectural plan of that idea. So chochma – I want to build a home on a mountain, I want to build a tower in a valley. Binah understands the vision, but has the gift to make the architectural plans. What's the height of the ceilings, what's the thickness of the walls, how big will the rooms be, the details.

But what happens is that one time, you'll be inspired, and then your wife will say, "Ah, but what about this, but what about that?" And we sort of experience that as a downer. But when you read the Midrash, Chava's hair was braided. She braided her hair because the man was just like

undifferentiated, just grew wild. And it's like the wife's job to help us bring it down into earth, to braid the hair that we can break it down into the details.

I want to go to the beach on Friday. Friday is so long now. The ocean is so much fun. We have a 19-year-old, we have a 5-year-old, everyone enjoys the beach. It's so hard to find an activity where everyone can enjoy. It's summertime, let's go to the beach. And then Tehila is like, "But wait a minute. I don't understand, well the kids only finished kindergarten at 12, and the kids need to have lunch." And all these things. And I could be like, "Oh, you're just being annoying, let's just go to the beach." But it's like no, she's taking the vision and she's like, "Well we also have to prepare lunch so we don't starve, we need water that we don't die of thirst. And you know the kids do have school, and we have to time it out properly."

But if we realize that those are two unique distinct elements, chochma and binah, an initial inspiration and a vision. But then to take that and to break it down into the details. Women are told that they have an extra ability, a special type of understanding that's able to really go down into the resolutions, to the details.

And so, they also say that man is the sun and woman is the moon. So the man's job is to be the shining light in the home. He needs to be the source of Torah in the home. He needs to be the shining light of emunah in the home. He needs to be the influence of the energy of that home. He's the sun that's radiating that light. Now the wife can reflect the light and make something marvelous, like moonlight. But the man's responsibility is to be the spiritual light in the home.

At the same time, the man is like the rain, and the woman is like the earth, ima adumah, like mother earth. That's like a Hebrew term that we use. It's like emotionally, a man needs to feel like he's providing the rain, he's providing for his family, he's the influencer. And the woman, like a womb, like the earth. Take that and to grow it. Take what's been sowed and to grow it into something beautiful.

But the problem today is that men are not men and women are not women. And the problem now is that women are trying to make men like more trained women. It's like, no, no, don't try to make men into better women. That's not the right way, you're missing the mark there. Men are not unrefined women. Men are men and women are women. And if we can get that that actually coming together, that clashing of swords makes both of us better in the end. Remember, man is a hunter, and so what did we do? We were single-minded, tunnel vision, one thought...go bring back the food for our family. So we do not have the superpower ability of multitasking that women have. So women would be sitting around the village as they're sorting out the wheat in small groups, chattering through their things. They're able to do things and talk at the same time.

Sometimes, I'm doing the dishes and Tehila starts to talk to me, and I stop doing the dishes, and I turn to Tehila to give her my attention, and then she sort of gets annoyed at me. Like, "Why are you stopping to do the dishes, keep on doing that. Let's just talk while we're working, talk while we're working."

And I'm like, "I don't know how to do that. I am a simple man. I am sorry dear. I'm stupid like that. I just know how to do one thing at a time." And that's just the way that men are made. But if we accept that, then don't try to make us into something that we're not. I mean, my friend was over for Shabbat and she told me this funny story. She had 16 Yeshiva boys over for Shabbat. Just chesed on top of chesed. Kindness, welcoming them into their home, feeding them, buying the food for them. And at the end of the meal, she put a big garbage bag right next to the door, and all 16 boys just walked right over the garbage bag and didn't put any of their food in the garbage. And these were like great boys, great families, they didn't do it on purpose. Because they're on their way to pray the afternoon prayers, or they're on their way to walk into town. They just didn't see it because they had like one-track tunnel vision mind. And if we realize that, give us a specific task one at a time. We don't have the binah. We don't have that understanding to take all of the details and make order out of it.

This week I was looking for my wallet, that my phone goes in this thing. I was looking for it the whole afternoon. I'm like, "Tehila where's my phone wallet? Where's my phone wallet? It's almost Shabbat. I don't want Shabbat starting and I don't know where my phone wallet is." For the whole day I'm walking around the house as I'm doing things, looking for this thing, and then finally Tehila agrees to look. She literally just goes like this. It's right there, and she saw it like immediately, right on top of one of the books on the bookshelf. Like some sort of Einstein ability of finding the berry inside the leaves of the trees. Like that supernatural abilities that men just don't have. To help us find stuff, we just can't do it.

So what do we need to do? Women, don't need what men need, and men do not need what women need. Men, they need something like the king of the home. They need to be respected. Women need to be shined on, need to be loved. Shining the love on the man, men don't need that. He needs to be respected. Those are two different elements, it's two different energies. And the more that society continues to confuse men and women, the more unhappy men and women are going to be.

And so, women, they can shine their light onto the family like the moonlight. But if the man doesn't take the responsibility to shine the light, to be the source of good vibes in the home, of emunah in the home, the woman can't carry it alone. She needs the man to take responsibility for the matzav in the home, for that good vibes, Torah vibes, holiness in the home. And I want you to know that there's also a fixing that needs to be done. And I'll tell you this from my own personal story.

I have been alive for 43 years. I've never seen my parents fight. My oldest brother is 50 years old, 51 years old, he's never seen my parents fight. Imagine that, we've never seen our parents fight. That's like an amazing thing, that's why I know that I'm not a good husband, because I'm not my father. I try to be good, but I'm just...I know, I have a very high bar. Tehila's family on the other hand, I've never seen Tehila's parents not fight. Meaning Tehila's parents communicate in a fight. That's the way that they talk. And it's the funniest thing. Tehila's family is the funniest family that I've ever met. The parents love each other, they're literally best friends, but they communicate in fight. It's never like, "Shiya, please pass the salt." It's more like, "Shiya, please pass the salt and stop wearing that stupid looking hat on your head. It looks ridiculous." And then Shiya will say, "I'm going to be buried in this hat, woman." And then it's just like, that's how they talk. They're in a constant sort of like...it's like a sitcom. It's so funny.

But imagine those two worlds coming together, a boy that had never seen his parents fight and a girl who grew up with her parents only bickering and sort of fighting with each other like that. Imagine what happens when those two come together. It's like, whoa! So there's a tikkun that happens. There's a fixing. But you're not just fixing yourself and molding yourself into who you need to be. You're also fixing your family tree. You're fixing the things that were not right in the way that you grew up. And our chance in this generation is to fix that for the next generation and the next generation. And that's how slowly, but surely we're preparing the generation of Mashiach by fixing ourselves, we're fixing our family tree. That the fruits that come and the fruits that come from them, slowly but surely the fruits are getting sweeter. Slowly but surely our swords are getting sharper.

But you need to know, that it is a generational process. In every generation, according to our tradition now, we are actually getting stronger. We're getting smarter, we're getting better. It's like we're preparing ourselves to be the generation of Mashiach. And the core foundation of that am Yisrael is one family. The whole Torah is one family, the whole story. Adam and Eve are a family. Noah and his wife are a family. Abraham, Sarah, Isaac, Rebecca, Jacob, Rachel, Leah, it's all a family. This Fellowship, I know so many people that refer to it as their mishpacha, as their family. It's one extended family built of smaller families. It's like small families, those sticks that then make a big tree. But each tree, it's an extension of one movement.

And so, the redemption doesn't come from the sky, it actually comes from each and every individual home. And so, shalom in the home – happy wife, happy life. And what is the key? It's to know that men are men and women are women. And then, if we can take that chochma and we can take that binah and bring it together, what happens is we have da'at. And the world will become filled with the knowledge of God. Chochma and binah together create that knowledge. And only when we come together, only as our swords are being sharpened, only as we chisel each other into who HaShem created us to be, to bring out the best within us, that is where HaShem resides, that's where the Yud and the Hey are in between that, in between man and woman.

And so, may HaShem reside in our homes. May He strengthen us and may He know that our arguments are la'shem shamayim. May they be for heaven's sake. And may every family in this Fellowship and everyone that's listening to this Fellowship be blessed with HaShem's presence in their home, be blessed with HaShem's presence in their marriage. May their children see how hard the husband and wife are working, how hard they work for them, how hard they work for each other. And may their relationship inspire the next generation to be even better.

So may you all be blessed from eretz Yisrael today, Land of Israel Fellowship. I can't wait to see you. I'm coming to Manhattan, to Dallas, to Colorado and to Orlando. So if you're somewhere in those areas, I would love to have gatherings where we could finally see each other in person. But until then, I bless you from this place.

Aaronic blessing (Hebrew)

Shalom my friends, see you next week!