

Session 73

Vayishlach – Jacob, The Father of the Children of Israel

21 November 2021

<https://www.youtube.com/watch?v=nJ9cSomIQeQ>

Jeremy

I'm thrilled to see you all. Thank you all for coming here. I love to be with you. I love starting my week together. I just...I have to put it out on the table. I've been just rocked pretty hard today. And so I just want to put it out there. This session should be for the neshamah of Eliyahu David Kay. He was 26 years old. I don't know if you've heard about the story. He was just murdered today, right outside the old city, in the Old City of Jerusalem. He was one of our finest young men. It's hard to explain, but it seems as though HaShem is taking like...if you look at the terror victims throughout Israel from the last few years, it's as if they're being hand-selected. They're just being ... the finest of our people. He made aliyah from South Africa, he volunteered to serve in an Elite Paratroopers Unit, he became a commander and leader in his unit, he worked as an educator teaching people about the history of Jerusalem in the Western Wall and the Tunnels. Just a Jew dedicated to living as Jewish a life as he could, spreading the light of Jerusalem to people that would come. And his life was just taken away from us, just for no reason, just because there's hate in this world. And it's just...I don't exactly know how to make of it...it seems as just they're hand-chosen to leave this world...just the best of the best. They're just taken to be with God. I don't know, I don't know how to relate to it. But it's hit me pretty hard today. There's so much darkness in the world. The days are getting shorter, there's so much hate and this is such a beautiful soul. It's just madness. And with all the darkness, our fellowship is here to spread light, to bring more love, to bring more Torah into the world. And you don't fight darkness with darkness. It's like one candle can light up an entire room. And a little light banishes a lot of darkness.

And so, what I want to share with you today is like my little effort. I've been working on this for five years now. And a melody came to me about five years ago on Chanukkah. Songs kind of come and go, but this one stuck with me. And every holiday, I kind of sing it with my own family. And then, I don't know what happened, but in the last few months, I just felt really inspired to try to bring it to Israel. And then until now, all of my work is really geared outside of Israel. To be a light to the nations, to reach out to Jews outside of Israel and bring them back. But I just felt it in my heart that I'm really going to try now to reach and bring light into Israel. Israel needs it right now.

And so I signed up with the Israeli Music Federation and this song is going to be played on radios now in Israel. It's now like in America. On Christmas, there's like Christmas songs all over the radios in America. Israel's media is so secular that there is no holiday season. They don't like to play anything religious about anything. They would rather play American Rapp music on Chanukkah than play religious music. And so...it's a big deal because this is a religious

song. It's not too religious because it's just words that everyone that lights a menorah, everyone who lights a Chanukiah on Chanukah says these words. And what's nice about Israel, is that even the secular, just through the traditions of Israel, light the Chanukkah candles. And so...I've sort of found a pathway to bring that light into this secular, Israeli society. And I'm going to release it on Tuesday, so this is Sunday. So you're getting the sneak preview, first here. And so here's what I would ask. If you like the video, excellent, but even more so...if you see something in the video that you think we could make better, let me know. Because I have two days to still edit it before I release it into the world. So, this is my attempt to bring just one candle into a dark room and to bring a little bit of light, so this is my gift to you, I hope you enjoy it.

(song played at the 3:58 point in the video)



Alright, well, there's the song. I thank you very much. That's really nice. I really appreciate that. I already got some feedback. I'm going to put subtitles, that when you see it on YouTube, you can click on it and you'll see the subtitles and the translations. But the blessing that we say, it's so meaningful. And you know all of those pictures of the Jewish people, just lighting their Chanukkah candles, whether it be with the Nazi

flag behind them, or in Yemen or in the Holocaust, or God knows what we've been through. Just every year lighting the candles. One day we're going to make it back to Jerusalem to rebuild our Temple.

And the blessing we say is, "Blessed are you oh Lord our God, King of the Universe for the miracles, for the redemption, for the heroic acts, for the salvations and for the wonders and for the comforts that you performed for our Fathers in those days, in this time." And I just feel like those words, "and in those days and in this time"...nothing has changed. That's what makes the Torah so amazing. The Torah is a story because the story isn't finished yet. In those days, thousands of years ago prophecies were foretold. And in these days those prophecies are unfolding and in those days, at this time. The Maccabees of old may have ridden a tank of an elephant. And now we have a tank. And now, in our days, we need a tractor. It's like, nothing has changed. We're just fighting a new battle. And we're all towards Zion. And so, we'll release that video on Tuesday. I'm going to add the subtitles. I just didn't have time to add it just in the fellowship. I'm doing so many things at the same time. But I hope it spreads like fire. I would love for Israelis to really own that. That this is our Land, this is our destiny, and the Maccabees are just alive as they were then, in our times.

And so, let's take that fire and send it up in prayer together. Just like one prayer from around the world, to this Land, to one God, from Croatia to South Africa and Sweden and all across America. It's such an opportunity to bring the world together in prayer. So let's take the opportunity.

HaShem, You perform miracles for our people in those days and in these times. HaShem, thank You for bringing us together in these days and in these times. The days are getting shorter and the darkness is spreading. Please shine Your light on Your people. Bless us in this fellowship as we learn Your Torah. Help us shine that light into our hearts. We have dear friends in this fellowship who are sick now. All of them hope in You. We pray for them, may the merit of this fellowship bless them with a full and speedy recovery. May we align ourselves with Your will and Your destiny and may we be true to the guidance You speak to our hearts. Bless every family in this fellowship. Guard them, heal them and shine Your light and love into their lives. And everyone around the world in this fellowship said, "Amen."

Ok, so I want to start off today with an update about the farm because with all of the challenges of Israel, thank God, there's this source of light called the Arugot Farm that just never ceases to amaze. The wonders and the miracles of it all. So, in the last year, and a little bit, we've done more than learn the entire Torah together as a fellowship. What we've taken, what we've learned, we've brought it down to earth in the most real way possible. That's the way of Abraham, that's the authentic way of the Bible, that's the message of the Torah. We're not waiting for heaven, we're trying to bring heaven down to earth, or lift this fallen world up, back up to God by elevating it with holiness, with courage, with light.

And since this fellowship started, we've built the Arugot Farm, finished our House of Prayer. We've almost completed the outside of our Educational Center now. We've restored our Judean flock of sheep and now house six girls that have found a home with us on the farm. We helped establish another farm across the way of the Arugot Valley and now we've just helped establish our first mobile farm in the southern mountains of Hebron. And our fellowship was called to action. And we needed a tractor for our young pioneers guarding the heartland of Israel. And, like never missing a beat, like champions, our fellowship came through. And I want to show you this short video and show you the fruit and on Chanukkah we needed elephants to fight, and in our days we needed a tractor. And so, thank you, to each and every one of you who helped make this happen. I just want to show you the fruits of the seeds that you have planted here. Can we just show them what our tractor looks like:



Its not a tractor, it's a tank. I mean, the back wheel is as tall as my head. That tractor can go anywhere. It's unbelievable. I don't know how

Yossi found that tank of a tractor. But now that tank is just running through the mountains of Hebron. It's already now working. It's working the Land, it's defending the Land, and what can I say? Our fellowship has never missed a beat. And so, that's great news number one.

Now here's...ready for another, just unbelievable story? Here's the story. I get a WhatsApp message from my partner Yossi. And Yossi is one of the most unpredictable people that I've ever met. He is very high in the Israel Security Establishment. He's affluent in Arabic, he speaks Arabic like an Arab. He knows all of the Arab tribes, all of the families in the region, and all of a sudden he calls me. He says, "Jeremy, come to our house of prayer." In the middle of the night! And I'm like, "ok, I'll go." So I walk out of my house and I go to my House of Prayer and all of a sudden I see five Muslim Arab leaders sitting on the floor on these red mattresses around our House of Prayer. And Yossi turns to me and says, "Jeremy, they've come here to bless us and they've brought these mattresses and pillows for our House of Prayer." And I'm like, "What?" I don't know what to make of it. They're from the Arab, Bedouin village down the road. And I helped them with some sort of issue that they had and they heard that our farm has been such a blessing for them and a blessing for this region that they decided as a community, and they're not a very wealthy community. I mean Bedouins within Israel are probably the lowest economic like, on the bars of like the poorest in Israel, the Bedouins are of the poorest of the poor. And they took what little money that they had and they donated beautiful mattresses and pillows to our House of Prayer. And then Yossi said, "They want you to teach them Torah." And I'm like, "Is this a dream? Is this real?" I'm teaching five Arab sheiks Muslims Torah in our House of Prayer. Is that happening right now? And it's so fantastic, thank goodness, Ari stumbled in, totally by accident, as if there is such a thing as a coincidence, and he just quickly took out his phone and just filmed a few moments of it because it was so overwhelming.

(video at 14:33)



And so, I spoke two sentences in Hebrew and then Yossi would translate two sentences into Arabic, and then I would speak in Hebrew and he would translate into Arabic. And I gave over our first Torah class to Muslim Arabs in our House of Prayer just last week! Can we just show the two pictures of the House of Prayer, what it looks like now?



Because this has become the furniture of the House of Prayer. Look at those beautiful mattress and pillows. Because our House of Prayer doesn't have furniture in it yet. And all of a sudden, we've just been blessed by the Muslim, Arab village next to us of Bedouins coming to bless and build our House of Prayer. Like, what is going on?

And so, I just wanted to quickly tell you like what I said to them was really simple. Because I don't have any real relationship with any of the Arab Muslims in our region. Yossi does, but I definitely don't have a relationship where I'm able to teach them Torah. Like it was such a mind-blowing moment, so I said, ok, let's just start with the fundamentals. And I said, "How do we know that God is watching over us?" And they're believers. It's amazing. They have a more natural belief than a lot of Westerners do. They haven't been influenced by all of the secular media and Hollywood. They're like, "God knows everything." I was like, "That's true, but how do we know that?" And I said, "Well, we have the Torah. And the Torah says that if the Jewish people that were chosen by God don't live a holy life, they'll be kicked out of the Land of Israel." And lo and behold, the Torah teaches us, in the prophets that we did not behave well. And the Land spit us out.

But then it also promises that one day, before Mashiach comes, God is going to bring us back to the Land. Something that had never happened to any other people in the history, will happen to His people in His Land. And I said, the fact that we've come here to Judea and we're neighbors, is a testimony that God is watching over us. And the fact that you've blessed us now, it's promised in the Bible that you now will be blessed and your village will be blessed. And they were so happy. They were just so happy to hear that basic teaching of the Bible. They didn't know what to do with themselves. I didn't know what to do with myself. Yossi didn't know what to do with himself cause he's usually in the relationship on a security level, fighting terrorism and through the army and through the security forces. And all of a sudden, we opened up a whole new dimension of dialogue. It was just unbelievable. Like, what is going on

on the Arugot Farm? Like what is that? I don't know what to tell you. I just have to tell you. I don't know where it's going, I don't know what's happening. But that was truly remarkable and unbelievable.

So much so, I was inspired that I've decided that I'm going to Dubai on this Wednesday. And I'm going to meet with the Rabbi in Dubai. Now Dubai was the first country, of the United Arab Emirates to join the Abraham Accords. And I don't know what's happening in that country, but I just felt like God is opening up a door in this moment, and the next fellowship, I'm going to be broadcasting from Dubai. And I think the ultimate vision is to try to bring all of these believers together under our Father Abraham. He is the father of many nations and all believers and at the end of the day, we all look back to one father. Obviously our Father in Heaven, but then we had a father on earth and he is the father of all of us. He is the father of every Jew, every Christian, every Muslim, everyone who believes in the Bible, it ultimately goes back to this one man. And that was the promise given to Abraham, that he was going to be the father of many nations and what a beautiful way to start seeing the world. Instead of political alliances, we start seeing ourselves as a family with a father. And we are all somehow children and brothers and sisters.

And so, I felt that so strong that I'll be in Dubai on Wednesday. And I'm going to do my best to spread our light to the Arab world. I feel like God has opened up a door for us. And we have a few Muslims in the fellowship right now. But they're mostly American Muslims. And I want to reach out to the heart of the Middle East and see what happens. And so, I'm going to be meeting with several Muslim leaders there and I'm going to invite them to join our fellowship. I want to interview them, I'm going to talk to them, and I want to start opening up a whole other wing of our fellowship, reaching out the Torah from Zion into Dubai and Bahrain and Morocco. If they've already made some sort of alliance with Israel, God is doing something. And so, I want our fellowship to be on the cutting edge there. And who knows? Perhaps we'll bring more believers into the Tent of Abraham. I think that's where this is going. The Father of many nations is going to bring God's children together. I think that's the final vision.

And so, I don't think it's a coincidence that the lost sheep of Israel are scattered all across the world and now in the heart of our farm sheep have been ingathered. Once again to Judea. I just see all of this as a part of one move. Where it's going, how it's going to unfold, I really don't know. But I can't help but see the spice cart, the Divine signature, the providence that's happening in the heart of the Mountains of King David where he assembled his men and built the armies of Israel. As I walk into my House of Prayer and we have brand new beautiful mattresses and pillows donated to us by the Bedouin Arab village down the road. Something is going on of Biblical proportions. That's what it feels like.

And so, with that exciting introduction and update on the farm, I'm going to invite our resident Rabbi onto the program. So, Ari, take it away. Are you with us, Ari?

Ari

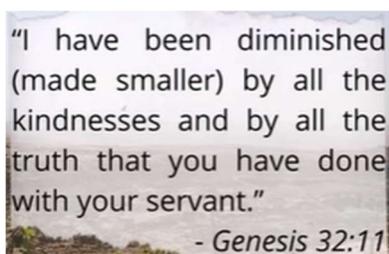
Jeremy, can you hear me? Hello, yes. Hi, hi. So you guys can imagine how I felt. I was ready to kill Jeremy when I happened to stumble into the House of Prayer and seeing him give an entire class to these five Bedouin Imam leaders because we've been talking for years about doing something like this and I was like, "He would do it without me! I will kill him." But I said, "Wait a second. Let's give him the benefit of the doubt." And then I said to Yossi, "Yossi, what happened?" And he said, "I happened to be on the phone with Jeremy and then we hung up and then I called him back and I said, 'Oh, Jeremy, just come in, they're here right now.'" I was like, "ok, so Jeremy didn't plan an interfaith conference in our House of Prayer without me. Forgiven." And then I agreed to share the videos because I was just so jealous! But really, when I saw him, if I took my ego out of it and I heard what he was saying, I couldn't have said it better myself. He really was just beautifully expressing it and you could tell how captivated they were. So that's very exciting. I'm eager to hear what's going to happen in Dubai. He's going to Dubai and I'm going for the first time in many years to America and Dvash is going to meet Shaena's brothers for the first time. And that's a whole nother story. We don't need to go into that. And you know, I'm not a fearful guy, but I have some fear about this trip to America. I just don't want to die in America. I know it sounds crazy, like die in America, but it's just a thing I have.

Anyways, but Jeremy's right. Today was a very challenging day for Israel. We were at a meeting of activists in Jerusalem, trying to understand what is the calling of the generation and that's when the news of the attack came in. but they weren't clear, as always in the beginning they're not clear. And then, just a few hours ago, we had a seminary out to the farm. These were like American kids that are right after their High School years. And it was electric and they were so into it, and they were laughing, and then right at the end, one of the group leaders made the announcement that from what I understood, this man, Eliyahu that was killed, Eliyahu Kay that was murdered, he ran towards the attack to get involved. He heard the attack happening, to get involved and save lives. And he was killed trying to save the lives of his fellow Jews. And he was the cousin, that's when the leader made the announcement, that he was the cousin of one of the kids that were right there with us in this group, from what I understood. And everyone was shell-shocked and devastated and tears. And it was just really, really difficult.

And this grief that we're in, I think it really amplifies the message that I want to share with you guys today. But not only today, but where we find ourselves in Jewish history and world history. And that's this confrontation that happened between Jacob and the angel, followed by his confrontation when he was already Yisrael right afterwards with Esau. And this was a confrontation of forces that was so powerful that the consequences of it continue resonating throughout history until today. So, I'm sure you know in most places, Jacob and Esau are painted as the forces of light and darkness, right? Between good and evil. And the sages say Esau hates Jacob, a law from Moses at Sinai. Very often Jews are involved in debating the root

of Jew hatred and like we were today really. And we find ourselves at this familiar juncture of realizing that there's really no rules to Jew hatred. We're rich or we're poor or communists or capitalists, no matter what faith or ideology we seem to be hated. No matter what. And then someone chimes in with the famous quote, Esau hates Jacob and that's just how it is. That's just the way things are. And in other places, the sages say, and tell me if I'm wrong here, Jeremy can tell me, if someone tells you that Rome, which is Esau is rising and Jerusalem, which is Jacob is also rising, don't believe them. If they say that Rome is falling and Jerusalem is falling, don't believe them either. But if they say Rome is rising and Jerusalem is falling, believe them. And if they say Jerusalem is rising and Rome is falling, believe them. Meaning, Rome and Jerusalem are inverse spiritual powers. And one's rise is always at the expense of the other. So the point of all this is that this confrontation between Jacob and the angel who our sages widely agree is the guardian angel of Esau. As well as the confrontation between Jacob and Esau, it has such profound consequences. And we've learned together in the past, the acts of the fathers are assigned for the children. Jeremy, can I have three more minutes here, just a little bit longer?

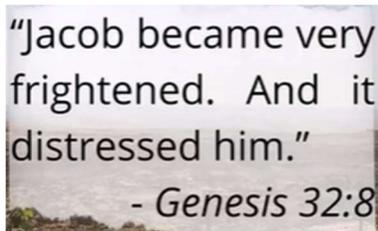
Ok, there are so many facets of this encounter which we can look into more deeply. But there are just a couple points I want to focus on in our limited time. So Jacob is approaching his brother Esau who's just been brooding, he's been reveling in this hatred. And he's been so thirsty for his revenge against Jacob for 20 years. Twenty years. This could be the end of the story right here as far as Jacob's concerned. After all, Esau is a legendary warrior and a leader and Jacob, well he studies in tents, right? Hashem promised Jacob, it's true, that he would make him a great nation, but our sages say that Jacob thought that perhaps he had sinned or he lost his merits and he lost the binding nature of that promise, or perhaps he felt that he was diminished by the kindnesses that HaShem had done with him. The kindnesses that he received were just more than he deserved. And he used up his merits. As we see in chapter 8, verse 11 when he says:



"I have been diminished (made smaller) by all the kindnesses and by all the truth that you have done with your servant."
- Genesis 32:11

You know, I have to admit that this sentiment, that they say Jacob had here really resonated with me. For I often look at my life, right? I'm living in this Garden of Eden on the Judean frontier, I'm gifted with being able to really fulfill my greatest joy of sharing and teaching about Israel on HaShem with the world. And I look at my wife, Shaena and I look at our daughter, Dvash. And I look at the family we're building and I feel so thoroughly unworthy. I feel like there's many years where I just, I suffered. Where, yes, perhaps I earned some credits during that suffering, like when I passed up on the like rational and lucrative job opportunities to pursue this mission that we're in. But I feel like I just used up those credits by now for sure. But you know, I definitely feel like I have more than I deserve and when I'm stuck at looking at the world in such a simple way like through that prism, it makes me nervous. I feel uneasy about it. And it can feel nerve-wracking and I understand how Jacob at that point could feel

diminished and unworthy and he was scared. And that fear in and of itself made him even more afraid, right? In chapter 32, verse 8, it says:



"Jacob became very frightened. And it distressed him."
- Genesis 32:8

And this spoke to me very powerfully as well because I don't think there's a place in the whole Torah where I identify with Jacob more than exactly right here in this portion. Because Jacob was frightened and therefore, he was distressed because as we know, fear is a form of idolatry. Fear is the belief that something may happen which shouldn't happen. And whenever I feel fear which I often do, I often find myself more disturbed by what I judge to be the spiritual failure and shortcoming of faith that that fear represents, than I am of the very thing the fear is attached to. I'm more disturbed by the fear itself than the thing I'm afraid of, if that makes any sense.

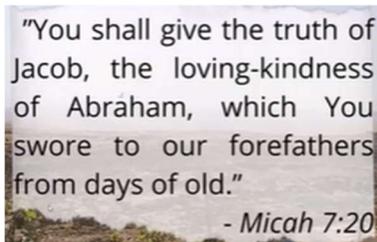
And so, my personal understanding is that Jacob was distressed by the fear itself. He felt that he'd run out of merits and that Hashem may not be with him anymore. As a matter of fact, our sages teach us that Jacob was indeed hoping with all of his heart that the night before this encounter with Esau or any point leading up to it, he would have had this divine revelation which would grant him clarity. But he received nothing. He got no prophecy, no clarity, nothing. And for that reason, we're told is that Hashem is...why didn't HaShem give him this clarity? HaShem yearns for, He's thirsty for the prayers of the righteous. And so He wanted Ya'akov to be afraid so he could dig as deep as he could and pour out his heart in prayers. And so Hashem denied him the clarity and the prophecy that he really wanted.

Anyways, all right, I'm going to try to bring this together. So he wasn't granted a revelation and so he starts making preparations. And we read in the text, he takes a three-pronged approach. He prepared for war, he prayed and he sent lavish tribute. Meaning that he also took this route of appeasement. And every step of this has consequences into the future. For example, there was serious prophetic foreshadowing to the division of the camp in which Jacob split up his family and his possessions so they shouldn't be destroyed in the situation where Esau would attack him and there was a battle.

So the Ramban Nachmanides points out that this was actually the situation we saw being played out throughout the entire exile. That just as Jacob divided the camp, the nation of Israel would be divided up amongst the nations for that very reason. Because at any given point, one nation would inflict horrible catastrophic death on the exiles of Israel. For example, the Crusades and the Pogroms and the Holocaust throughout Europe, while during those very times of wholesale massacre, elsewhere in the world the rest of the Jews would find themselves among other host nations that at that moment were much more benevolent and treated them more humanely. So just as Jacob divided up the nation to prevent complete destruction, the

children of Israel were scattered among many other nations throughout the exile to ensure their survival as well.

But here's what I want to say. The part that I found really challenging and thought provoking was how Jacob could possibly take all these different approaches without being dishonest or disingenuous. Because it seemed like these approaches are really mutually exclusive. It seemed like he couldn't sincerely and honestly send tribute and blessings and expressions of love and brotherhood while at the same time prepare for a war. Prepare to kill, right? He either hated Esau or he loved him. How could he possibly pray and how could he possibly pray and put his faith in God's hands while at the same time pragmatically and practically preparing for every scenario as if God weren't in the picture at all. And the reason this seeming contradiction is so challenging is because, you know, as we know from the concepts that Jeremy's been teaching, that he's writing actually a book about, that each one of these forefathers represented and manifested a certain attribute. But the attribution of these attributes to our forefathers, isn't taught by Jeremy alone but by the sages of Israel and the prophets of Israel. For example, the prophet Micah. I don't know Jeremy if you knew this, but the prophet Micah, he speaks about the attributes of both Jacob and Abraham in chapter 7, verse 20 of the book of Micah. It says:



Jacob is the attribute of truth, right? Not of pragmatism, not of practicality. And so how could he embody truth, but at the same time seemingly embody these conflicting and opposite characteristics?

So I remember that one of the wars that Jeremy and I were in, we found ourselves in Gaza. And we were abruptly called up to the army, right? Because that's how it is. One day, one moment we're just living our lives lost in whatever we're doing and boom. Sometimes within a few hours we find ourselves putting on a uniform and being sent out to war. And this war, we were called up during a very challenging time of my life. I was going through a pretty painful divorce. And I remember that however dark and painful it was, Hashem was really blessing me with light and with clarity that I was...that I've been able to take with me and incorporate into my life from that period of time. And these lessons that I took into my life, I remember with crystal clarity, I was able to internalize them into my essence during the throes of that painful dark time that I was in.

And what was this realization? Well, I've shared it with you before, but I feel like I can't say it enough times. It was just so life-changing. It was that that the anger and hatred are just toxic. They're toxic to the person who allows those emotions to dwell within them. And that it's always possible to replace those negative emotions with love and compassion. But when we

were called up to war, it wasn't a divorce I was dealing with, it was Hamas. Was I supposed to feel compassion and love for Hamas? How was I not supposed to feel hatred for them and have this toxic feeling within me? I was trying to reconcile that. Hamas, right, whose very essence is dedicated to finishing what Hitler started and murdering every single last Jew. Hamas who murdered this holy, holy Jew today in the Old City. How can I possibly feel compassion for them? And that's when it hit me. I thought about World War II as the other most extreme example possible. And I pictured that just as I'm a sharpshooter in the Israeli army, that I was a sharpshooter and I saw a Nazi carrying a canister of Zyklon B to a gas chamber filled with innocent Jews.

So ok, so knowing what we know about this world, that it's a fleeting dream and that we're not bodies with souls, but we are souls that are briefly wearing a garment called this body. Knowing that, what's the greatest kindness I could do for the Nazi himself? The answer would be to shoot him dead before he had the opportunity to perform such a heinous act as murdering all those Jews, an act that would cause his soul to suffer and be in torment for all of eternity.

So, while on one dimension, yes, I hated that Nazi, but on the deepest dimension I know it sounds weird, I loved him as a child of HaShem. And the greatest way to manifest that love for him would be to kill him. As crazy as that sounds. So these Hamas terrorists, they weren't just trying to kill me and Jeremy, that I could forgive them for. They were trying to infiltrate into this Jewish village that we were protecting, to murder every single innocent woman and child. And it was during that war that my range of emotions, my range of attributes was able to expand and hold two seemingly contradictory emotions in my heart at the same time, at the same moment.

And that my friends is what I believe Jacob had to contain at that point. It didn't compromise his truth at all. For keep in mind that Jacob fought the angel, he became Israel, right? The national consciousness, the confrontational power that birthed the nation into the world. But he didn't lose his identity of Jacob. He was still called Jacob, too. And so when he sent these lavish gifts and bowed down to Esau, that was a true part of him. He truly felt Esau's pain and he was grieved that he caused him so much anguish. He was sincerely and authentically sorry, but at the same time, he knew the justice of his cause and the righteousness of his position and he was willing to fight to the death and to defend his family if need be.

And I think the reason I wanted really to share this with all of you is because we find ourselves right now in a war, right? There are forces of true evil in the world that are gaining strength. I think we all see it and we all feel it. And so, we need to be willing to fight these forces of evil with all the strength we have. But for our own sake, for HaShem's sake, we can't let that hatred penetrate into the depths of our souls. We need to be able to fight without losing our love and compassion for the very people that we're forced to fight against. And so, I just want

to end with this last thing my wife, Shaena shared with me, a teaching that a Rabbi told her. He said that sometimes, like Ya'akov's battle with the angel, we must grab hold of our darker moments and insist, I will not let you go until you bless me.

So, I bless us all my friends, that we should be able to take the darkness that this world is throwing at us right now and bring light and love and blessing. Thank you, Jeremy, so much for your patience right now. I know it's a little long. I love you guys so much. Shalom, shalom.

Jeremy

Absolutely beautiful, Ari. I really loved everything that you said. I'm going to talk about the prophetic story of Jacob and Esau a little bit toward the end. But before we get to that, I'm going to transition very, very quickly into our scholar in residence and professor of the fellowship, Tehila Gimpel. She has a message that she prepared for us today.

Tehila

Hey guys. So in this past Torah portion, we read about this epic meeting. It's, you know, the ultimate sort of reconciliation between Ya'akov and Esav, Jacob and Esau. You just feel as this is building up, that it's more than just a meeting between two brothers, right? It's that of course, but it's also like these two worlds are colliding, two outlooks on life. And our sages throughout the generations have really seen this meeting as a deep symbolic enactment of the sort of general meeting between Israel and the biblical worldview and the world of Esav who represents whatever is the opposite of that.

So obviously, you know, in the story Jacob is really nervous about meeting his brother. When the brothers finally do meet and embrace, Jacob offers a gift to Esav. And he says, "No, no, no, don't worry about it. I don't need your gift. You can keep it." He says, "Yesh li rov (רוב), I have rov." Rov in Hebrew means like much, most, a lot. And then Jacob says, "No, no, no, please accept my gift because HaShem has been merciful to me. Chen ani HaShem, Hashem has been kind to me and yesh li kol, meaning I have kol (כול)." Kol in Hebrew is all, everything.

So there are like these two different words being used to describe their material wealth. Esav says the word rov, right? He's saying, "I have most" and Ya'akov is saying, "I have all, everything." And when you look at it, it sounds a little bit funny. Like if someone was just listening to the outside, it would almost sound like Ya'akov is bragging, like, "Oh, you think you have a lot, I have everything." Right? But it's obviously not that. Esav's choice of term, though it does seem to make more sense on a factual level, like obviously he's wealthy and he has a lot, but you can't possibly have everything. No one has everything. And besides, let's say that Jacob, he felt like he had so much that it was infinite in his subjective experience. Right? He felt like it was infinite enough to call it everything. But then, even according to that, like if he would give his gift, then just definitionally he would have that infinity minus one and then it

wouldn't be infinity anymore. It would be most of infinity, of most of this everything that he has. So it doesn't make sense. What is he saying, "I have everything?" Like if you're giving gifts, how could you have everything?

So you kind of get the feeling when you're reading this, like this is a strange conversation, there must be something deeper going on than sort of this quantitative banter of how much do I have and how much do I have, how much can I afford to give and how much do I think I should receive when it comes to gift giving? It's really two ways of experiencing life. How do we think about the abundance and what we have in life? So the Kli Yakar in explaining these verses points out that the term that Esav uses to describe his wealth, rov (רב), it's relative. Most is always relative. When you say, "I have much or most," there's no objective much or most, it's always relative to something else. It's hard to say a lot without thinking about what you're comparing it to. When you say, "Oh, that guy has a lot of money," right? You see some guy in your neighborhood, you say, "Oh, he has a lot of money, or he has you know, more money," something like that, you don't actually probably know how much money he has in his bank or how much money he has in his paycheck. You're making an estimate based on how nice his stuff is compared to everyone else. Right? Like you're seeing him driving a nicer car than average and you're seeing him wearing a nicer watch than most people can afford. So you think, well he must have a lot compared to other people.

So Esav is saying, "yeah, I have a lot." That's a relative term. It's a measurement that can never really be satisfied because if you have a lot you could always have a little bit more. If you have a million, you can have a million and one. It never really ends. When you're counting your wealth based on what other people have, you know, or based on the potential of what you could have, it can never end. It's never really satisfied. Ya'akov comes, Jacob comes with a different perspective. He says, "When you're measuring your wealth against the infinite potential of wealth that could be, on a good day, you could be like Esav and have a lot.

But look at what Ya'akov says. He says, "HaShem has blessed me." He attributes his wealth to HaShem. He says, "HaShem has been kind to me." It's not a rat race of me earning whatever I can compared to other people. Or compared to what I could potentially have, but rather I'm so grateful for the abundance that Hashem has given me. And when you know that HaShem has given you everything, you know that it's exactly what you need because it's from Hashem. And it's exactly what's right for you. It's going to be what's best for you. It may be that you only have modest means on an objective level like compared to other people, you know you only have a little bit. But if you live in an Esav mentality, that'll seem like a little because you're looking over your shoulder all around and what I could have if only, if only, if only, right? If only I could afford, it only I was like that guy, if only I had, you know, richer parents.

But when you have a Ya'akov perspective, you say, "I have everything. Yesh li kol." Even if I have a little, even if I have a lot. Maybe Hashem wants me to work on my modesty. Maybe HaShem wants me to work harder. If I have wealth, maybe Hashem is entrusting me with the privilege of giving a lot of charity, or having a beautiful home that can host many guests. Either way, once you see that it's directed by Hashem in the most perfect way. It's not a lot or a little, relative to something. It's always "everything" because it's everything that was perfectly tailor-made for me.

So you know, this expresses itself in Esav's rejection of Ya'akov's generosity. He says, "No, don't give me a gift." He's trying to be nice to Ya'akov. Because in his worldview, everything is relative. If you're giving something to me, you're going to have less. Brother, I don't want you to have less, I already have a lot. Don't worry about it. And Ya'akov says, "no, no, no. You're missing the point. If I feel guided, if I feel that it's right for me to give you this gift, I won't have everything minus one. I won't have what I have minus one. I'll still have everything because it's everything I need and deserve directly decided for me by Hashem. So when I'm giving, I'm not simultaneously losing. It's not as you know, a zero-sum game. I can do a kindness for someone else and still remain whole. I don't have anything less." You know the Orach Chaim, the holy Orach Chaim, he says that the beauty of what Ya'akov was saying is that even after he gave all these, you know, sheep to Esav, he didn't actually have less. He says it's like in a miraculous way, but it's actually just really true in the way that Ya'akov experienced it. He didn't feel like he had less because he knew that he was still whole.

These are two totally different ways to approach the world. I think it's interesting because you can see that economic philosophies like socialism and communism, they really only take foot in direct relationship to how religious a country is. I don't think that you can find a country that has high levels of religious belief and observance that's also communist. And on the flip side, whenever communist regimes take hold, they always try to stamp out religion. Why? What do those have to do with each other? They're economic world views, it doesn't matter you know, what religion you have. But when these economic views, they actually, really are very deep. An economic view that sees everything as relative, where all wealth is evil because one person shouldn't have more than someone else, the only way to stamp out that evil and that philosophy, is to erase all difference in wealth so no one has more than anyone else. We the government is going to decide how much you should have. Otherwise, there's always going to be somebody who has a little bit more, right? Esav will maybe have a lot and someone else will have relatively less.

But when you live in a faith-based philosophy, you can see someone who has more than you and you're ok. You don't need to stamp that out. You know you're not in a rove mindset, you're not in a relative mindset of comparing yourself to that guy. But you are in a Ya'akov mindset on all perspectives. That you say, "I have all that Hashem has chosen for me. It's the exact right amount for me." So you can live without being beaten away with all of that

jealousy. And you can also be a giver because you realize that even after you give, you're not going to really have less. You'll have the exact same everything that you had before because you have everything that you need. And so, it's not going to be a world view that expects the government to take care of everybody. But it's a worldview that says, "I'm going to be able to take responsibility for my neighbor because I'm not going to be at a loss. If you think that by giving, you're already at a disadvantage, then of course you're going to want the government to give and not you. So, you know you can see this really just in Israel. When Israel started out, it was a very secular country. It was very influenced in its economic policies, by you know, Soviet kind of thinking. And as the decades have gone by, in many ways, Israel has become a more traditional and religious country. And traditional groups have had more influence in guiding policy. You can see Israel distancing itself from economic philosophies that base themselves on this kind of...on this kind of Esav mentality.

So, if we return to the story, I think it's so beautiful because this conversation between them allows them to have that reconciliation. Jacob teaches this idea to Esav and he's able to accept that gift. And through accepting that gift, they're able to love each other again and realize that they're not in this continual competition of who's going to beat, you know, who's going to beat the other one, but they can actually be giving to one another without either of them losing.

So with that, I want to leave you guys and bless you with "everything." And that we'll all be able to feel not just that you know, we're getting everything, but that we already have everything. That we already have everything that HaShem wants us to have. And I bless us to have a week filled with that abundance and gratitude. Bye everyone.

Jeremy

Thank you Tehila. I'm going to go right into the last segment because Ari took a little bit longer than I was expecting and I've timed this out. So Ari, nu, nu, nu. But we're going to go right back into this now. So now, what we're going to do is we're entering into the new series that we started teaching here called "Soul Map." It's like the new segment of the Land of Israel Fellowship. We've been working on it for a while now. And on this segment, we're learning the Torah on the level of Sod. The hidden level, the mystical level. Where the stories of the Torah, they're not just history, they're not just wisdom, they're not just psychological representations. But they are nothing less than the expressions of our very soul. The stories of the Bible are actually a map to help us reveal our soul in the world. We've learned about Abraham and Isaac and last week we started to learn about Jacob. And Jacob, just like Ari mentioned before, is the attribute, the virtue of truth. His life was the manifested sefira, the manifested dimension, the light, the virtue of honesty, of truth like Micah the prophet said, Jacob was given truth.

And you know, everyone knows this. You see a man of truth, you see a man of integrity, you know it, you respect it. And according to the prophetic tradition, when you are truthful, you are revealing your soul in the world. And by doing that, you are manifesting God in your life,

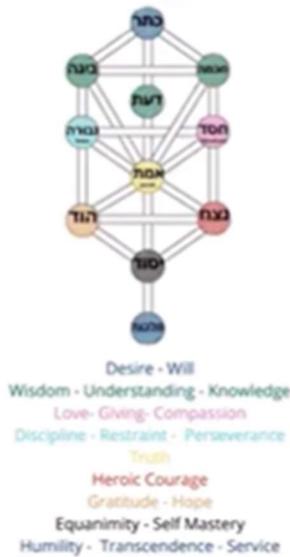
and you're manifesting God's light to everyone around you. And when you're living your soul, you're on the path. You are aligned, you're walking in the light. Only good will come out of manifesting the godly virtues and the sefirot, the lights that emanate from God through us into the world. It won't be easy, that's not a part of the deal. That's not a part of the promise. Jacob's life wasn't easy. Abraham's life wasn't easy. Nothing is easy. In fact, in order for the light of the soul to break through, it has to break through. In order to manifest, for example, courage, there has to be a challenge there. There has to be fear there. It has to be a challenge, or courage can't really be manifested. Loving kindness and giving, well, when times are tough, that's the whole point. It's easy to be loving and kind when everything is hunky-dory. It's easy to be nice to your wife when she's just a doll. But when she's giving you a hard time, that's a little bit more difficult to be loving then. But that's the whole idea. It's to manifest the godly virtues in the challenges of life.

And last week we spoke about Jacob and we spoke about truth. And we said that with Jacob, although you look on the outside of his life, he tricked Esav by getting the birthright, by giving him the soup. He tricked his father by dressing up as Esav and stole the bracha, he tricked Laban. I mean, if there's anything that Jacob wasn't on the outside, it looks like a man of truth. Like all he did was kind of trickery over and over again. All of the stories of Jacob are not truth and integrity, but they were sort of trickery and manipulations. And so, what's up with that? And so, what we learned there is that Jacob was manifesting an inner truth. That he was not lying to himself, he was honest with himself. He lived with inner integrity. He knew what needed to be done and even if on the outside it looked like he was being dishonest, he was being the most honest. He was an ish tam. He was wholehearted, perfect, pure, sincere, flawless, a man of integrity. That's what ish tam means. Jacob never changed. He was being as integral as he could to the inner truth that he knew was right. Even if on the outside it looked like he was doing something wrong, he knew that what he was doing was God's will.

And that's our mission. Because we're going to have a lot of influences that are telling us you're not doing it right, you're not being good. The media is going to tell you one thing. Tradition might tell you something else, your parents might say something, your friends might say something. And everyone said... no, no, no. You have to follow your inner truth and follow the truth that has been revealed to you in your life. And if you follow that path, God's seal is truth. And if you stay true to what's been revealed to you as your truth, everyone on the outside can say, "Nah, you're stupid, you're a liar, you're manipulating, you're this, you're that." And you have to be truth. Full, truthful on the inside. And so, that's one dimension of truth, not to lie to yourself, living with integrity.

And you know, it seems as though that was, after Abraham and Isaac, it was like the last ingredient that we needed before the nation of Israel to be born. That is the hub of the wheel that all of the spokes rely on. And so, what do I mean by that? So, we have this ancient map, this ancient map called the Soul Map. And so I want to put that up on the screen now.

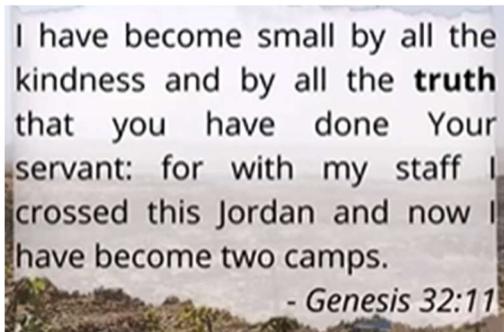
THE ULTIMATE DIVINE SERVICE
 Reveal Your Soul In Life
 To Manifest The Best Version of Yourself
 In Service of the World



And I'm sort of giving away the rest of the attributes ahead of time, but I actually want you to look at this map. Now this is an ancient map, and so the traditions vary of when this manifested in the world, when it actually became a map. But this is a map, a symbol. It's trying to give over these ideas. Each one of these circles represents one of the patriarchs or heroes of the Bible. And if you see the yellow one in the middle, that yellow one on this map, is Jacob. That yellow one is truth. And if you look, it's in the middle of everything. All of the other attributes, all of the other sefirot, all of the other virtues, revolve around the truth. If you don't have truth in your life, you don't have anything because everything relies on your inner truth. How are you supposed to know if you're really being loving? How are you really disciplined? Are you really keeping your word? Are you really being courageous? Only you can know that. And if you're busy lying to yourself, you can't manifest anything. And if not only that, if you're

lying to the outside, then forget about it. Your whole world is going to be lost.

And that's why, when you look at Jacob's prayer to God, if we can put up that screen, look at what he says. He says,



What is Jacob saying here? Now on a literal level, yeah, I mean he crossed the Jordan with nothing, with just like the clothes on his back and a staff. And all of a sudden, he came back and the kindness and the truth. What is Jacob saying there? He's saying that God, you have revealed to me, not only kindness, but you've revealed the truth to me. I was following Your direction that You gave me in my life. And my

goodness, Your truth manifested. I saw it, and I'm just...I'm katonti, I'm small. I'm not worthy, I'm not worthy of all the kindness that You've revealed to me. I just stayed true and the truth of reality has unfolded and I just can't believe...I feel unworthy. I feel like I just don't...I'm too small. I'm too small by Your kindness. But really I saw that Your truth is there. I was true to myself and Your truth was exposed in the world and look how I've come back to Israel now. I'm so strong. I left with a stick in my hand and I've come back and I have now two camps. I've become so strong, I've become so blessed with children and wives and sheep and camels. I just can't believe it. Your truth was revealed to me in my life.

And so, I think that's the right way to see reality. The Creator of reality, who is one with reality, that's the Jewish understanding of God. That there's a Creator beyond our reality that created

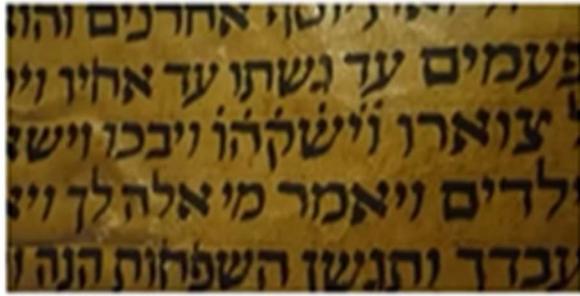
our reality and He is one with reality. It's like a oneness that is beyond and even science agrees with that. Like there was a "let there be light moment" and that's the creation story in the Bible. Something created something from nothing. That's the Jewish understanding and from that, that everything was created. One with reality.

So what is that teaching us? You can try to lie and manipulate and twist reality so much, but eventually the truth is going to be revealed and reality is going to snap back at you. There's no way around it. God is the truth, reality is the truth, and there's no way you can't really manipulate the fabric of reality. So just be honest. You can't do tshuva without truth. You can't be kind without truth. You can't be in relationship with the ultimate good, with the ultimate of anything without being committed to the truth. That's why Psalm 119 says, the head principle of Your word is truth. The head principle, it's the center spoke that everything else relies on. That's why Jacob from that, finally all of the tribes were born.

And you know, I'm a big fan of Dr. Jordan Peterson. And after he's written two books with 24 Rules for Life, I just asked him, listen, if you had one rule out of all of the rules of life that you've ever written, what's the one rule that's the most important rule for life? And he said, "Tell the truth. Or at least don't lie." That's the most important of all of his rules. And I think he said just, he was just aligning himself with King David's line saying, the head principle, the chief principle of how to live our lives is to be a man and woman of truth. Be honest, everything stems from the virtue of honesty. And so, that is what Jacob our father taught us. That's what he manifested, and now I want to teach just a little bit of prophecy.

Now, the story of our fathers is a prophetic code for our lifetime. That's exactly what Ari said, that what happened to our fathers is a blueprint for their children. And just Ari said, Jacob divided the camp into two. That was a prophetic blueprint, that in the exile the Jews would be divided into two camps. And those two camps still exist until today. Sephardi Jews were the Jews that were divided into the east into the Arab countries. Ashkenazi Jews were divided into the Christian Western countries. And when one was oppressed, one was saved and when one was oppressed, the other was saved. And there were always two camps.

And so, what happens in the story of Jacob, Jacob struggles with the angel of Esav. And he beats the angel of Esav. Now if he can beat the angel of Esav, he can beat Esav himself. And he comes back and Esav sees him. And Esav sees that he's limping. And he runs to Jacob and he gives him a kiss. But in the Torah, the word, vayishakehu, has special dots over the word. Can we put that screen up from a Torah scroll so I can show that, so they can see what it looks like in the Torah scroll?



Do you see? That's a picture from a Torah scroll. You won't find that in a regular Bible and the word "vayishakehu" there in the middle has those six dots above the letters. That's the only time in the Torah that anything like that exists. Where there are dots above a word. It's almost always just straight up letters. They don't mess with the Torah. But in the

Torah scrolls, there is an ancient tradition that puts those six dots above those letters.

Now of course, there's thousands of generations, thousands of years of understanding what were those dots? And why were those included in the Torah scroll? And one of the midrashim says that when Esav saw Jacob limping, he actually really felt bad for Jacob. And he came to hug him and he wanted to give him a kiss. But instead of a kiss, it wasn't really a whole hearted kiss, and he actually then at the last minute wanted to bite his neck. And then, God actually somehow turned Jacob's neck into something as hard as a stone. And when Esav bit his neck, he saw that God was supernaturally protecting him. And when Esav saw that God was supernaturally protecting him and he couldn't bite him anymore, Esav then does something miraculous, and he hands over his people to Jacob.

Now that's a prophetic blueprint. Esav is the West. It's the Catholic church, it's the European Union, it is Western civilization as we know it. And Western civilization saw the Jewish people limping after the Holocaust. And they said, "oy, we really feel bad for the Jews. Let's give them a little state." The mandate, the original mandate of Israel was a sliver of land just around Tel Aviv. It's so much smaller than the State of Israel. It's unbelievable. So they gave us this little gift because they felt bad for us as they were trying to kind of trying to give us a kiss. But really at any moment they could just bite us. Because it just was indefensible. It wasn't a real kiss. It was sort of like a half-hearted kiss that really kind of kept us under the thumb of the nations.

All of a sudden, in 1967, when the Temple Mount was in our hands and they saw that something supernatural had happened, and they weren't able to bite us, but on the contrary. That when they tried to bite us, God supernaturally made us strong as stone and we defeated six armies in six days. All of a sudden the world changed. And Esav on the West, if we put up the verse so people know what I'm referring to in chapter 33: This is what happens:

Then Esau said, "Let me assign to you some of the people who are with me... So Esau started back that day on his way toward Seir. But Jacob journeyed to Sukkot."
 - Genesis 33:15-17

And out of the Western civilization, Esau spiritually, prophetically sent believers to join Jacob. After God's Hand was shown in a Six-Day War, believers were woken up out of the world of Esav, out of Europe, out of America, out of Western civilization. Esau sent us his people and then what does it say? Let me assign you some of the people who are with me. So Esau started back that day on his way toward

Seir. And Esau continues doing his Western civilization business. And Jacob, where does he go? He journeys to Sukkot. The Jewish people then start preparing for the celebration for all nations. That is the prophetic blueprint. That Esau would have mercy on us, give us a kiss of the Land of Israel, but really try to bite us. And in the Six Day War when the bite came to bite down, God supernaturally give us strength beyond anything that had ever been seen before in modern history. And in six days, we won back the Temple Mount, Judea, Samaria, and Biblical Israel. Believers from Esav joined the nation of Israel and started saying, "I'm sorry, I'm not with Western civilization anymore. That Catholic church, America, sorry, I like you guys, but if God is with Israel, I'm with Israel."

And all of a sudden, Jacob said, "All right, we're going on our way to Sukkot now. We are paving the way together to open up the gates. Not only to Esav, but to Ishmael. We're going to open up the gates to the entire world, to all believers and celebrate Sukkot, the celebration for all nations. All of that is written already in the story of the patriarchs. And you can see this amazing prophetic line that we are literally the final chapter of in our generation. And then in my opinion, our fellowship is like the cutting edge of that move.

And so, we should all be blessed to know that for whatever reason, we've all been brought together in these times to bring a new light into the world. And with that light, we will banish the darkness. And you should know that you're blessed from Zion.

Aaronic blessing (Hebrew)

Music of Jeremy's new song

