

UNC is all about PEACE

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Museum of Tolerance may 3 2015 LA CA

JOKE Political, religion leader and Rabbi on a plane ... boy Scott

ONE man two 2 shuls ..one I go one I don't...

Peace Shalom is G-d Name . the reason G-d gave the Torah is for PEACE and created the world for Him to have a Dwellings place ...

The Institute of Noahide – UN NGO Celebrating Diversity was conceived as an opportunity to unite the world by re-echoing the belief in One G-d as the Creator of all human beings and the belief that we are all created in the Divine Image This is the true meaning of harnessing diversity among different cultures. This is a foundation for our organization's goal which to work alongside the United Nations (UN) and other partner organizations with hopes of promoting human rights and development, and protecting freedom of religion.

As the Rabbi Director of the Institute of the Noahide Code, I am heartened coming into the United Nations Headquarters with the Isaiah Wall right across the UN in which the day is mentioned that no nation will wage war against another nation, and the swords will be transformed into plowshares. The Seven Universal Laws of Noah are means by which humanity strives to live in unity and peace. These laws for peace and

unity encompass respect for G-d, for human life, respect for the Family, for other people's property, the creation and respect of a judicial system, and respect for all creatures and environment.

The Laws of Noah or The Noahide laws are comprised of seven universal laws biblical binding upon all humanity... In 1991, a joint resolution of the United States congress called its principles "the bedrock of society from the dawn of civilization..." without which "the edifice of civilization stands in serious peril of returning to chaos".

We are seeking to focus on the Laws of Noah with a Global Summit in UN HQ and a Moment of Silence to promote ethical standards and provide the opportunity for all mankind to gain parity and value peace. The United Nations acknowledges human rights as well as humanity's right to freedom, including that of religion. The Global summit would be open to all races, religions and ethnicities. It would be a celebration of all that unites us as human family that we are: our yearning for ever more light at a time that humanity hopefully emerges victorious with light over darkness, the forces of human rights and freedom successful over intolerance, and the ideals of the Noahide Laws prevailing throughout the world.

One Shul 2 Rabbi's

Sound like double trouble? Over-employment? The latest synagogue sitcom? Probably; but Jewish history is never probable.

We started that way. Moses could not, would not, lead alone; Aaron had to be there. Moses' older brother never was quite his associate rabbi. Aaron was vastly more popular. He was the nice guy: arbitrator in congregants' business disputes, mediator in spousal clashes, peacemaker in sisterly spats, and conciliator for anyone with a teenager at home. Mr. Nice.

Moses was more the patrician than the paternal. The teacher, not the counselor; the lawgiver, not the therapist. Mr. (sorry relativists and wannabe brides) Right.

Moses embodied truth; Aaron embraced peace. Truth demands integrity; peace requires compromise. Torah insists on both, hence a team was needed for the making of a people – not an individual.

Moses rarely enjoyed public support; his method, leadership qualifications, and integrity were regularly challenged, and accusations of nepotism drained him. Aaron was rarely taken to task, and then only because of his association with you-know-who.

The brothers' dichotomy did not abate with their deaths; the turnout at Aaron's funeral nearly doubled Moses's. Not surprisingly, it was only upon Moses's passing that despair threatened the people. But while Aaron's popularity earned him a larger funeral, Moses's instruction earned him the role of leader. Aaron's passing evoked mourning; Moses's passing created a terrifying void. Leadership, like money, is appreciated when you don't have it.

We need our Aarons and we need our Moseses (including our intra-personal, internal ones). One without the other is unbalanced. If we favor the peace over truth because peace doesn't demand of us and truth does, we'll get neither. It might not play well in the sitcoms, but Jewish legacy is not a sitcom.

The 7 for 70 nations is that we all come together as one under ONE Hashem ... NOT we all become one...people do not look alike ... do not think alike ...

“ for us to have unity we need the one and only G-d Aheud not Yahid...

For G-d to have unity he needs us ... yes every one of us 8 billion people as ONE"

Dysfunctional family dynamics tend to repeat themselves generation after generation—until someone kicks the cycle. The Torah repeats the story of sibling rivalry time and again. It begins with an older brother who's jealous of a younger brother's advantage; drama ensues, and things turn ugly. Cain was rabidly envious of Abel. Ishmael boasted and taunted Isaac. Jacob and Esau, Joseph and his brothers—nice families torn apart by jealousy.

Aaron kicks the pandemic of sibling rivalry.¹ His younger brother, Moses, is extraordinary from birth. Then G-d chose him to be the redeemer of the Jewish people. The Torah describes Moses' return to Egypt from Midian after G-d empowered him with the mission of redeeming the Jewish people. Aaron went out to meet him and he kissed him. Without the slightest tinge of envy, Aaron embraces his role as Moses' assistant and mouthpiece.

More than a thousand years later, Aaron was still viewed as the paradigm of love and peace

If you want to learn about love and peace, watch Aaron. Love was his *modus operandi*. Later, after Aaron passed away, the Torah tells us that "the entire nation of Israel mourned for thirty days"—both the men and the women, explains Rashi. Contrast this with the Torah's description of Moses' passing: "The children of Israel wept for him"—the men only. Rashi quotes the Midrash and explains: "Because Aaron had pursued peace; he promoted love between disputing parties, and between man and his wife." Aaron's death left everyone feeling lonely.

More than a thousand years later, Aaron was still viewed as the paradigm of love and peace. Hillel, the great sage of Israel, puts out the following advice in the Mishnah: "Be of

the disciples of Aaron, loving peace and pursuing peace, loving the created beings and bringing them close to the Torah.”²

There were three key miracles that ensured the survival of the Jews in the desert: the manna, the traveling well of water, and the “clouds of glory” that shielded them from assault. When Aaron died, the clouds of glory disappeared (temporarily). It became apparent that Aaron’s merit had been fueling them. The clouds represented everything that Aaron stood for—millions of people can be shielded by the same cloud, unlike food or water, which can’t be shared by even two people simultaneously. Like the clouds, Aaron protected and cherished everyone equally. He adored the most simple person in the same way as the most sophisticated. “Love the created beings,” says Hillel—even if their only virtue was the fact that they were G-d’s creations, Aaron loved them.

It is interesting to note that Aaron’s *yahrtzeit* (anniversary of passing) is the only one mentioned in the entire Torah: “He died there . . . on the first day of the fifth month.”³ Although Aaron’s passing is described earlier in the book of Numbers,⁴ the date is mentioned later, in the Torah reading of Massei, which is always read within the week of his *yahrtzeit*, the first day of Av.

To understand Aaron’s *yahrtzeit* is to understand Aaron’s unconditional love for others.

Aaron saw through personal distinction and social placement to the place where we are all one