

Judaism calls for revolution or it calls for nothing at all. Jews are *or l'goyyim*, a light unto the nations (Isaiah 49:6), or we are irrelevant. Our vision is of a fearless world without war (Micah 4:3-4) where people eat simply, drink moderately, work joyously, and love freely (Ecclesiastes 2:24; 4:8-12). Our path is the iconoclasm of *lech lecha*: freeing ourselves from the conditioning of nationality, tribe, parental bias, gender, race, class, religion, and every other narrative that keeps us from being a blessing to all the families of the earth, human and otherwise (Genesis 12:1-3). Our pedagogy is *eilu v'eilu* (Eruvin 13b), honoring argument, doubt and critical thinking over intellectual passivity, spiritual conformity, and manufactured consent. Our tools are *Shabbat*, liberating all beings from *Mitzrayim*, the narrow places of enslavement, and helping them reclaim their innate divinity (Deuteronomy 5:15; Exodus 20:8-10); *kashrut*, elevating manufacturing and consuming to the highest ethical and environmental standards; *tzedakah*, the just use of money and capital; *chesed*, practicing lovingkindness; *shmirat halashon*, cleansing our speech of gossip, slander, falsehood, and distortion; *b'rachot*, expressing gratitude for life's gifts and wonders; *limmud*, studying our ancient texts in search of timeless wisdom; and *tefillah*, exploring the nature of self and other to reveal *Ehyeh*, the singular divine *I* manifesting all existence. A Jew is a person who shares our vision, values, and vehicles for change, not our blood. Let us teach our children to invent the future and not preserve a frozen and romanticized past. If we are not about tomorrow we will find that we have none.

Rabbi Rami: www.rabbirami.com



Judaism calls for revolution or it calls for nothing at all. Jews are *or l'goyyim*, a light unto the nations (Isaiah 49:6), or we are irrelevant. Our vision is of a fearless world without war (Micah 4:3-4) where people eat simply, drink moderately, work joyously, and love freely (Ecclesiastes 2:24; 4:8-12). Our path is the iconoclasm of *lech lecha*: freeing ourselves from the conditioning of nationality, tribe, parental bias, gender, race, class, religion, and every other narrative that keeps us from being a blessing to all the families of the earth, human and otherwise (Genesis 12:1-3). Our pedagogy is *eilu v'eilu* (Eruvin 13b), honoring argument, doubt and critical thinking over intellectual passivity, spiritual conformity, and manufactured consent. Our tools are *Shabbat*, liberating all beings from *Mitzrayim*, the narrow places of enslavement, and helping them reclaim their innate divinity (Deuteronomy 5:15; Exodus 20:8-10); *kashrut*, elevating manufacturing and consuming to the highest ethical and environmental standards; *tzedakah*, the just use of money and capital; *chesed*, practicing lovingkindness; *shmirat halashon*, cleansing our speech of gossip, slander, falsehood, and distortion; *b'rachot*, expressing gratitude for life's gifts and wonders; *limmud*, studying our ancient texts in search of timeless wisdom; and *tefillah*, exploring the nature of self and other to reveal *Ehyeh*, the singular divine *I* manifesting all existence. A Jew is a person who shares our vision, values, and vehicles for change, not our blood. Let us teach our children to invent the future and not preserve a frozen and romanticized past. If we are not about tomorrow we will find that we have none.

Rabbi Rami: www.rabbirami.com



Being a blessing to all the families of the earth.



**JUDAISM
NEXT**

Being a blessing to all the families of the earth.



**JUDAISM
NEXT**