

#10XSTRONGER



THE 10XSTRONGER WORKSHOP

The Jewish people can respond successfully to the immediate and pressing issues of the war in Israel and rising antisemitism worldwide by strengthening our peoplehood, identity, and purpose.

Instead of retreating in fear or anger, we choose to stand up!

The Ten Commandments are our foundation stones. Each is a master key to unlocking our core values and how we can be ten times stronger, united, and more determined.



אָנְכִי ה' אֵלֶיְכֶם אֲשֶׁר הוֹצֵאתִיכֶם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים
I am the Lord Your God
 The light of kindness

Introduction:

God's opening message to us at Sinai is both positive and hopeful. Things can change for the better. Paraphrasing this commandment, God is telling us: In Egypt, you were enslaved under an authoritarian regime; now, you are free. I give you the great opportunity to use your freedom to change the world positively. Our freedom is essential to partner with God in making the world a better place. The first step is *chesed*, kindness.

Sources:

Leviticus 11:45:

For I am the Lord. Who brought you up from the land of Egypt to be your God: you shall be holy, for I am holy.

כִּי אֲנִי ה' הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיֵּת לָכֶם לֵאלֹהִים וְהֵייתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי

Talmud Sota 14a:

"Just as He clothes the naked, as it is written, 'And the Lord, God made for Adam and his wife cloaks of leather, and he clothed them (Genesis 3:21);' so too, you shall clothe the naked. The Holy One, Blessed be He, visited the sick, as it is written, 'And he appeared in Ailonei Mamrei [while Abram was in pain] (Genesis 18:1);' so too you shall visit the sick. The Holy One, Blessed be He, comforted mourners, as it is written, 'And it was, after the death of Abraham, and God blessed his son Isaac (Genesis 25:11);' so too you shall comfort mourners. The Holy One, Blessed be He, buried the dead, as it is written, 'And he buried him [Moses] in the valley (Deuteronomy 34:6);' so too, you shall bury the dead."

אָמַר רַבִּי חִמָּא בְּרַבִּי חִינְיָא, מַאי דְּכֵתִיב: "אֲחֵרֵי ה' אֵלֹהֵיכֶם תִּלְכוּ", וְכִי אָפְשָׁר לּוֹ לְאַדָּם לְהִנָּד אַחַר שְׂכִיבָה וְחֵלֵא כְּכָר בְּאֵמֶר "כִּי ה' אֵלֹהֶיךָ אֵשׁ אוֹכְלָה הוּא!" אָנָּא, לְהִנָּד אַחַר מְדוּתָיו שְׁלֵם הַקְּדוּשׁ בְּרוּךְ הוּא: מָה הוּא מְלַבֵּשׁ עֲרוּמִים, דְּכֵתִיב: "וַיַּעַשׂ ה' אֵלֹהִים לְאַדָּם וּלְאִשְׁתּוֹ כְּתָנִים עוֹר וַיַּלְבִּשֵׁם" – אִם אֵתָּה הַלְבִּישׁ עֲרוּמִים. הַקְּדוּשׁ בְּרוּךְ הוּא בִּיקָר חוֹלִים, דְּכֵתִיב: "וַיָּבֵא אֱלֹהֵי ה' בְּאֵלְבֵי מִמְרָא" – אִם אֵתָּה בִּיקָר חוֹלִים. הַקְּדוּשׁ בְּרוּךְ הוּא בִּיחַם אַבְלִים, דְּכֵתִיב: "וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיִּבְרָךְ אֱלֹהִים אֶת יִצְחָק בְּבֹ" – אִם אֵתָּה בַחֵם אַבְלִים. הַקְּדוּשׁ בְּרוּךְ הוּא קָבַר מֵתִים, דְּכֵתִיב: "וַיִּקְבֹּר אוֹתוֹ בְּגִי" – אִם אֵתָּה קָבַר מֵתִים

Pirkei Avot 2:16:

He [Rabbi Tarfon] used to say: You are not responsible for finishing the work, but neither are you free to neglect it.

הוּא הִגֵּה אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה לְגַמֹּר, וְלֹא אֵתָּה בֶן חוֹרִין לְבַטֵּל מִמֶּנָּה

Discussion:

- From the texts above, we are meant to emulate Divine holiness through our dedication to helping others, especially those in need. How does Rabbi Tarfon's saying that we are not responsible for finishing the work, nor are we free to neglect it, qualify this idea?
- From Oct 7 until now, who do you admire as the "helping heroes" both in the war in Israel and the fight against antisemitism worldwide, and why?
- 10XStronger: What do you see as the greatest needs of Jews in Israel and the diaspora? How do you prioritize who we help and why?



לא יהיה לך אלהים אחרים על פני
No Other Gods Before Me
The light of focus

Introduction:

Idolatry is dangerous because it is a lie about power, attributing ultimate power to people, things, or ideas to provide for our needs and wants.

Our choices carry profound significance because we must be careful of adhering to a mistaken appropriation of power. Such choices influence countless other decisions and tempt us to sacrifice for what we falsely believe will bring ultimate fulfillment. Our purpose is singular: to better ourselves and the world, by shining our unique lights. To do that, we must identify and resist giving power to false gods.

Sources:

Ramban: Exodus 32:4 (Commenting on the Golden Calf)

No one in the entire world would think that gold used for earrings brought them out of Egypt, rather they said that the force that the form [that the Golden Calf] represents is what brought them out of there.

כי אין טפש בעולם שיחשוב כי הזהב הזה אשר היה באזניהם הוא אשר הוציאם ממצרים, אבל אמרו כי כח הצורה הזאת העלם משם

Deuteronomy 8:12, 17-19

Perhaps you will eat and be satisfied, build stately houses, and dwell in them...And you will think, "My strength and the might of my hand that has accumulated this wealth for me." But you must remember the Lord, your God gives you strength to make wealth to establish the covenant which He swore to your forefathers, as it is this day.

פְּרֹתֶיךָ תֵאָכֵל וְשָׂבַעְתָּ וּבָנִיתָ בָתֵּי מַגְדָּל וְדָבַרְתָּ בְּלִבְךָ כִּי חֵזֶק יָדִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה: וְזָכַרְתָּ אֶת־ה' אֱלֹהֶיךָ כִּי הוּא הֵנִיחַ לְךָ כֹּחַ לַעֲשׂוֹת חֵיל לְמַעַן הַקִּים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לְאַבְרָהָם בְּיוֹם הַזֶּה

Rabbi Jonathan Sacks

Judaism is not faith as an illusion, seeing the world through rose-tinted lenses as we would wish it to be. It is faith as relentless honesty, seeing evil as evil and fighting it in the name of life, and good, and God.

Discussion:

- The verse in Deuteronomy does not tell us that we have no strength; rather, it tells us that our strength is a gift from God to fulfill the covenant. What is your view of the balance of faith and self-reliance?
- What are the ideas of our enemies, in Israel and worldwide, that lead them to such perverse actions against Jews? How should Jews respond?
- 10XStronger: We resist all false gods to focus on our singular mission. What steps can we take to focus the Jewish people around our mission of being a light to the nations?

3 לא תשא את שם ה' אלקיך לשווא God's Name in Vain The light of pride

Introduction:

Anyone who strives for greatness holds themselves to the highest standard. "Do not take God's name in vain" calls us to truth, justice, and love, for that is what God's name stands for. We stand both proudly and humbly as we aspire to such heights.

Sources:

Sforno, Exodus 20:7 (who understands to "to take" as to swear.)

People swear in God's name to affirm what they are saying because an oath in God's name equates what they are saying with the truth of God. A false oath in God's name is, therefore, a desecration of God's name - it is as if one is saying that God is false.

אמנם השבועה בשמו כשתהיה לשקר, שאומר הנשבע זה אמת, כמו שהקל יתברך אמת, הנה הוא כופר ומחלל את שמו, כאומר שאין הקל יתברך אמת, כאמרו ולא תשבעו בשמי לשקר, וחללת את שם אלקיך

Leviticus 22:32

You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people—I am the Lord who sanctifies you.

לא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם

Isaiah 42:6-8

In My grace, I, the Lord, have summoned you, And I have grasped you by the hand. I shall protect you and help you turn the people back to the covenant to be a light to the nations – opening eyes deprived of light, rescuing prisoners from confinement, from the dungeon those who sit in darkness. I am the Lord that is My name; I will not yield My glory to another (people), nor My renown to idols.

אני ה' קראתיך בצדק ואחזק בידך ואצרך ואתנה לברית עם לאור גוים לפקח עינים עורות להוציא ממסגר אסיר מבית כלא ישבי חשך אני ה' הוא שמי וכבודי לא אחר לא אתן ותהלתי לפסילים

Discussion:

- What does a "light to the nations" mean to you?
- From October 7 until now, what about being Jewish are you most proud of?
- 10XStronger: At this time, what standards should the Jewish people and you personally be most concerned about upholding? Why?

4 זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Remember the Sabbath

The light of connection

Introduction:

Once a week, we stop manipulating and changing the world to rejuvenate and connect with each other and our higher purpose. On Shabbat and on all other holy days, during moments of quiet and together around the table, we remember what has eternal value and what does not, what the means are, and what the end is. We remember where we are, who is important to us, and that we are in this together. Shabbat can be a magical source of connection, light, and blessing for the entire week.

Sources:

Ramban: Deuteronomy 5:12

When we were slaves in Egypt, working every day against our will, we were not able to rest. We are, therefore, commanded to rest every Shabbat in order to remember the kindness of the Lord who took us out from slavery to freedom.

הַיּוֹתֵנוּ עֲבָדִים בְּמִצְרַיִם עוֹבְדִים כָּל הַיּוֹם עַל כַּרְחֵנוּ וְלֹא הֵיטָה לָנוּ מְנוּחָה, וְהוּא יִצְוֵנוּ עֲתָה לְשַׁבּוֹת וְלָנוּחַ כְּדֵי שְׁנַזְכִּיר חֲסֵדֵי ה' עָלֵינוּ בְּהוֹצִיאֵנוּ אוֹתָנוּ מֵעֲבָדוֹת לְמְנוּחָה

Shmuel David Luzzatto

All of them should rest on one day and be able to gather together to eat, drink, speak to each other, and increase love between them. They can also go to synagogues to hear the Torah from the Rabbis. And you shall call Shabbat a delight, sanctified, and honored to the Lord, *Isaiah 58:13*.

כְּדֵי שֶׁתִּהְיֶה מְנוּחָה כָּל יוֹם מִיּוֹחַד וְעַ"כּ יוֹכְלוּ לְהִרְבִּיץ יַחַד, לֵאכּוֹל וּלְשַׁתּוֹת וּלְדַבֵּר אֱלֹהִים עִם אֱלֹהֵי תְּרַבֵּה אֲהַבְּהָהּ בִּינֵיהֶם גַּם יוֹכְלוּ לְהִתְאַסֵּף בְּבֵיתֵי עֲבוֹדַת הָאֵל לְשִׂמְחָה תּוֹרָה מִפִּי הַחֲכָמִים וְקִרְאָתָהּ לְשַׁבָּת עוֹנֵג לְקַדּוֹשׁ ה' מְנוּחָה

Achad Ha'am

More than the Jews have kept Shabbat, Shabbat has kept the Jews.

יִתְרַם מִשִּׁישְׂרָאֵל שֶׁמָרוּ אֶת הַשַּׁבָּת שֶׁמָרָה הַשַּׁבָּת אוֹתָם

Discussion:

- What about Shabbat leads to "Shabbat has kept the Jews"?
- Since October 7, many Jewish people have felt a constant state of agitation and concern. How could Shabbat serve to connect and calm the Jewish people at this time?
- 10XStronger: What positive Shabbat experiences can you create and/or connect to?



כִּבֹּד אֶת אָבִיךָ וְאֶת אִמְךָ

Honor your father and your mother

The light of gratitude.

Introduction:

Our biological parents give us life. They and/or others, provide for our needs and fill our lives with essential lessons and experiences. These are the people we owe the most to. We honor and respect them based on the gratitude we owe them and the esteem we might have for them.

Sources:

Exodus 20:12

Honor your father and your mother so that your days be lengthened on the land that the Lord, your God, is giving you.

כִּבֹּד אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן יִאָּרְכוּ יְמֵיךָ עַל הָאָדָמָה אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ

Talmud Kiddushin 31b

The Rabbis taught, how do we respect? And how do we honor? Respect is not sitting or standing in their place, contradicting them, or proving them right. Honor is providing them with food and drink, helping them get dressed, covering them, bringing them in and taking them out.

ת"ר איזהו מורא ואיזהו כיבוד מורא לא עומד במקומו ולא יושב במקומו ולא סותר את דבריו ולא מכריעו כיבוד מאכיל ומשקה מלביש ומכסה מכניס ומוציא

Sefer HaChinuch Mitzvah 33 (Abbreviated)

The root of the Mitzvah to honor parents is that it is fitting to acknowledge and return the kindness to those who have been good to us, especially when it comes to parents, to take to heart that they raised us and are the reason we exist. For these, it is truly fitting to honor them in every way.

משרשי מצוה זו, שראוי לו לאדם שיכיר ויגמל חסד למי שעשה עמו טובה ושיתן אל לבו כי האב והאם הם סבת היותו בעולם, ועל כן באמת ראוי לו לעשות להם כל כבוד וכל תועלת שיוכל, כי הם הביאוהו לעולם, גם יגעו בו כמה יגיעות בקטנתו

Discussion:

- What is the connection between honoring parents and our days being lengthened on the land of Israel, and how did Oct 7 affect the relationship of Jews, in Israel and the Diaspora to the idea of Israel and our days being lengthened on the land?
- Considering the multigenerational indoctrination of Jew hatred in Gaza, how was the brutality of October 7 a perversion of the Core Value of this commandment, and what steps are necessary to break this cycle?
- 10XStronger: Reflect on those who shaped your life. What can you do to honor them and show gratitude?



Introduction:

Murder is the ultimate violation of life itself. The converse of murder is the peaceful nurturing in all aspects of life – body and soul.

Sources:

Talmud Sanhedrin 58b:

Reish Lakish said: "He who raises his hand against his neighbor, even though he did not strike him, deserves to be called wicked."

אמר ריש לקיש המגביה ידו על חבירו אע"פ שלא הכהו נקרא רשע

Ibn Ezra, Exodus 20:13

Do not murder with your hand or with your tongue – by testifying falsely to kill him, or through slander, or by intentionally giving someone bad advice that you know will land up killing them. If you know a secret that could save him from murder and you don't reveal it, you are like a murderer.

לא תרצח. בידך או בלשונך להעיד עליו שקר להמיתו. או להיותך רכיל או לתת עצה רעה בזדון שתדע שיהרגאו שנגלה לך סוד שתוכל להצילו מן המות אם תגלהו לו. ואם לא גלית. אתה כמו רוצח

Genesis 9:6 (God explains to Noah as he is about to leave the Ark)

Whoever sheds the blood of man in man, shall his blood be shed; for in His image did God make man.

שֹׁפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ: כִּי בְצַלְמֵ אֱלֹקִים עָשָׂה אֶת־הָאָדָם

Deuteronomy 30: 11, 19 (Moses to the Israelites)

Surely, this Mitzvah (commandment) which I enjoin upon you this day is not too baffling for you, nor is it beyond reach... I have put before you life and death, blessing and curse. Choose life – so that you and your offspring will live.

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאֶת הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא ... רְאֵה נִתְּנִי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע

Discussion:

- Moses describes the Jewish way of life in terms of life and death, blessing and curse. What does it mean to you to "choose life"?
- To what do you attribute Jewish survival against all odds, a miracle of historic proportions? Has this changed since Oct 7?
- 10XStronger: How can you strengthen what you do to nurture your own life and those around you? What can you do for our brothers and sisters in Israel and those around the world who are in direct danger?

לא תנאף 7 Do Not Commit Adultery The light of loyalty

Introduction:

Commitments are the hidden threads that bind our relationships together. The more committed we are, the stronger our bonds become, allowing trust to form and love to flourish. Our commitments, however, are only as powerful as our faithfulness to keep them. When we make promises and keep them, we shine with the light of loyalty, not only in marriage but in all relationships.

Sources:

Maimonides: Mishna Torah: Ishot 15:19,20

A man should honor his wife more than himself and love her as much as himself. A woman should honor her husband more than required. In these ways, their life together will be pleasant and praiseworthy.

שְׂיֵהָיָה אָדָם מְכַבֵּד אֶת אִשְׁתּוֹ יוֹתֵר מִגּוּפוֹ וְאוֹהֶבָהּ כְּגּוּפוֹ. וְכֵן צִוּוּ עַל הָאִשָּׁה שֶׁתִּהְיֶה מְכַבֶּדֶת אֶת בַּעְלָהּ בְּיוֹתֵר מִדָּאִי וּבִדְרָכִים אֱלוֹי יִהְיֶה יִשׁוּבָן נָאָה וּמִשְׂבָּח

Proverbs 17:17

A friend is loved at all times; a brother is born to share adversity.

בְּכָל־עֵת אֹהֵב הָרֵעַ וְאָח לְצָרָה יִנָּלֵד

Hagaddah: The Four Sons

The wicked son, what does he say? “What is this service to you?”

“To you,” he says, not to him. When he sets himself apart from the community,

he denies the very core of our beliefs. And you must set his teeth on edge and tell him,

“Because of this the Lord acted for me when I came out of Egypt.” “For me,” and not for him;

had he been there he would not have been redeemed.

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֵבֹודָה הַזֹּאת לָכֶם. לָכֶם – וְלֹא לוֹ. וְלִפִּי שְׂהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלָל כְּפֹר בְּעֵקֶר. וְאָף אֶתְהָה הַקִּהָה אֶת שְׁנָיו וְאָמֹר לוֹ: “בְּעֵבוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם.” לִי וְלֹא־לוֹ. אֱלוֹ הִיָּה שָׂם, לֹא הִיָּה נִגְאָל.

Discussion:

- What is the difference between a “familial” relationship and a “friendship”? How does the text above from Proverbs fit with your understanding?
- How have your commitments to Israel and the Jewish people changed since Oct 7th?
- 10X Stronger: How can you further strengthen your loyalties to your family? Community? The Jewish people? Israel? Humanity? Which is most important to you at this time?



Introduction:

In a free society, everyone has the autonomous right over their body, possessions, and opinions. It is our collective duty to respect these rights. By engaging with one another through consent rather than manipulation and by conducting our transactions in good faith, we shine the light of honesty.

Sources:

Sforno, Exodus 20:13

Stealing includes kidnapping, property theft, and deceiving others for benefit, even though the specific prohibition here is referring to kidnapping.

לא תגנוב. בכלל גנבה גנבת נפשות וגנבת ממון וגנבת דעת הבריות, אף על פי שעקר האזהרה על גנבת נפשות, דבר הלמד מענינו, כמו שלמדוהו ז"ל

Talmud, Baba Kama 119a

R' Yochanan said, "Anyone who steals from his friend, even a coin of the smallest value, it is as if he has taken away his life," as it says, "So are the ways of the thief; the soul of its owner he takes."

א"ר יוחנן כל הגוזל את חברו שוה פרוטה כאילו נוטל נשמתו ממנו שנאמר כן ארחות כל בוצע בצע את נפש בעליו יקח

Pirkei Avot 2:12

Rabbi Yossi says, "Your friend's property should be as precious to you as your own."

רבי יוסי אומר, יהי ממון חבירך קביב עליך כשליך

Discussion:

- Why do you think our tradition puts so much emphasis on the value of personal property?
- What have you learned from the Gaza war hostage crisis and the call "From the river to the sea" about kidnapping and theft? Jewish people have lived in the land of Israel continuously for over 3000 years, and never gave up on their homeland even when many were in exile. How do accusations against Jews as "colonial occupiers" relate to this commandment?
- 10XStronger: Which possessions, both spiritual and physical, need to be protected most at this time?



Introduction:

Human speech allows us, amongst other things, to collaborate, advocate, and give comfort but also to cause pain. There is a responsibility that comes with the unique power of speech. With words, we transform ideas into action and allow for collaboration, but more importantly, we share truths or lies.

Sources:

Sforno on Exodus 20:13

This commandment includes *Lashon Hara*, speaking badly of others when there is no benefit to sharing it, even if it is true, and *Motzi Shem Ra*, spreading damaging lies about others. Even though the main intention is about someone who testifies in court.

לא תענה ברעך עד שקר. ובכלל זה הולך רכיל ומוציא שם רע, אף על פי שעקרו על מעיד בבית דין

Talmud, Arachin 15b

The tongue kills three – the speaker, the listener, and the one spoken about. Rav Chama, son of Rebbe Chanina, asked which verse alludes to this. “Death and life are in the power of the tongue, and they that indulge it shall eat the fruit thereof. (Proverbs 18:21)”

לשון תליתאי קטיל תליתאי הורג למספרו ולמקבלו ולאומרו א”ר חמא ברבי חנינא מאי דכתיב (משלי יח, כא)
מות וחיים ביד לשון

Sefer Chofetz Chaim, Rabbi Yisroel Kagan

Rechilut is specifically tale-bearing. For example, “Guess what Sarah said about you.” (even if it isn't disparaging and it's true but, it causes the listener to feel negative about the person).

Discussion:

- In what ways can the tongue kill the speaker, the listener, and the one spoken about?
- How has the way information has been disseminated impacted the rise of antisemitism since Oct 7? What could be done to stem this trend?
- 10XStronger: How can you better discern the truth and insure that you speak truthfully?

10 לא תתחמד Do Not Covet The light of joy

Introduction:

Coveting, or envy, undermines our happiness. It traps us in feeling unfairly deprived of what others have. The antidote for envy lies in recognizing what we do have, and in seeing that each one of us is an individual who can contribute to the world in our own unique way. This allows us to appreciate what we have and contribute uniquely to the well-being of others and our world. When we do that, we find incredible meaning and joy.

Sources:

Pirkei Avot 4:1

Ben Zoma would say: Who is rich? One who is happy with his lot.

בן זומא אומר איזהו עשיר, השמח בְּחֻלְקוֹ

Alei Shur vol.2 p.71 Rabbi Shlomo Wolbe

Every person should say, "I, with my strengths and talents, facial features and personality traits, am unique in the world. Among all those living today and in all past generations, there was no one like me, nor will there ever be anyone like me until the end of time. God has sent me into the world with a unique mission that no one else can fulfill, only I in my one-time existence."

כל אדם בריאה חד-פעמית, וידע זאת כל אדם: אני עם כחותי ותכונותי, פרצוף פני וסגולות נפשי יחידים בעולם, בין כל החיים עכשיו אין אף אחד כמוני, בדורות שעברו לא היה כמוני ועד סוף כל הדורות לא יהיה כמוני! ואם כך, בודאי הקב"ה שלחני לעולם בשליחות מיוחדת ששום אחר אינו יכול למלאותה, רק אני בחד-פעמיותי

Pirkei Avot 1:14 Hillel

He used to say: If I am not for myself, who is for me? But if I am for myself, what am I? And if not now, when?

הוא הָיָה אומר, אם אין אָנִי לִי, מי לי. וְכִשְׁאֲנִי לְעַצְמִי, מָה אָנִי. וְאִם לֹא עִבְדִּי, אֵימָתִי

Discussion:

- Why does Ben Zoma use the term "rich" rather than content to refer to someone happy with their lot?
- Since Oct 7, Jew hatred has been on the rise, yet more people are reigniting their Jewish identity. Why is this so, and what does it say about Jewish identity formation?
- 10X Stronger: In what ways can you contribute uniquely to supporting the Jewish people through the crises of war in Israel and worldwide antisemitism?

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