

# PERSPECTIVES

The magazine of  
**aish**<sup>uk</sup>

**TOMORROW'S  
MARKETING FOR  
YESTERDAY'S SOULS**

JOSH BENJAMIN

**TO HEAL  
A BROKEN WORLD:  
A NETFLIX STORY**

RABBI DONIEL LEVY

**SPIRIT OF ADEN:  
TALES FROM  
TEL-AVIV'S ADENI  
MUSEUM**

SARAH ANSBACHER

**POSITIVE LESSONS  
FROM VIDEO GAMES**

ADAM FOX

ISSUE 8 | Tammuz 5779 | July 2019

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# LETTER FROM THE EDITOR

Welcome to the Summer 2019 issue of *Perspectives*, the magazine of Aish UK. Inside we are excited to share with you a whole host of articles from marketing to politics, and from tech to video games.

We journey into the world of Netflix originals *Fauda* and *Shtisel* to take a closer look at the lead characters and how they may be a lot more similar than first meets the eye. Geopolitical intelligence analyst, Darren Cohen, takes a sobering look at the prospects of Jared Kushner's self-proclaimed 'Deal of the Century' given current world events. Is it hard to enter into the Israeli tech scene after making Aliyah? In an exclusive interview with Ari Bornstein, Chair of Olim in Tech, we get a glimpse of this grassroots, volunteer-led community empowering and connecting Olim who want to work in hi-tech. Check out our special feature by Sarah Ansbacher, who works at the Adeni Museum in Tel Aviv and meets people from all over the world who come to learn about the incredible history of the Adeni Jews—she shares some of those moving encounters with us.

You spoke and we listened. After some feedback about our Jewish education section, we have revamped our style and content—offering our readers a more contemporary approach to the timeless Jewish wisdom and how it affects us today. From articles such as "Google is Watching You" to "Positive Lessons from Video Games" to "Should We Really Burst the Jewish Bubble", there

is certain to be something of interest to everyone.

Be sure to explore our Wellbeing section which features inspiring personal stories, a four-step guide to building self-esteem and Hila Nadler's Top Staycation Ideas for people looking for something different this summer in the UK. Food expert and Director of Ta'am, Ilana Epstein, has dived into the world of 'free-from' recipes. So for those of you who are gluten-free, dairy-free, or sugar-free, or if you just want to experiment with a new diet, this section is a must-read.

Also, don't forget to have a look at what Aish UK has been up to across the country. From doing our bit for the environment by cleaning the beaches of Brighton to an international student leadership conference in Spain, the past couple of months have been packed with activity.

As always, we'd love to hear from you! If you have any questions, suggestions on how we can improve, topics you'd like to see covered, or if you have a story to share, please be in touch.

Wishing all of our readers a wonderful summer!

Rabbi Ari Kayser  
*Executive Editor*

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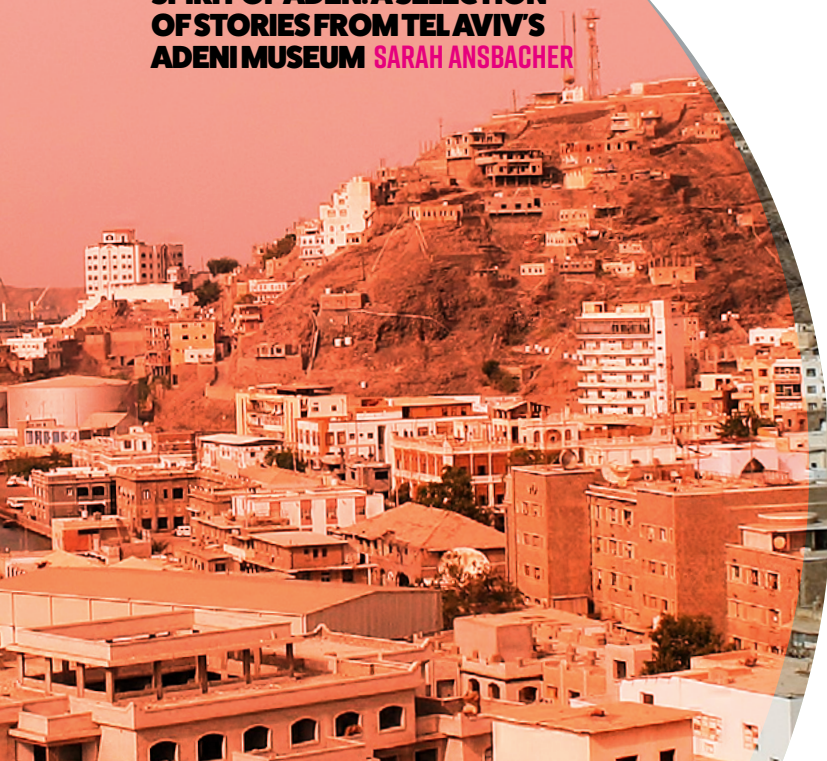
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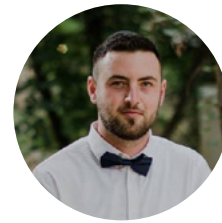


# Tomorrow's Marketing for Yesterday's Souls

JOSH BENJAMIN



# Digital marketing is based on associations - the question is: what kind of associations will stand out in a world that is saturated by them?



JOSH BENJAMIN

After studying at the University of Cape Town and Ohr Sameach Yeshiva in Jerusalem, Josh made Aliyah and enlisted in the Nachal Brigade of the IDF. He now lives in Tel Aviv and works at Consumer Physics, the creators of SCiO: The world's first pocket-sized molecular scanner. With activities ranging from body surfing, guitar-playing, making and selling biltong, writing, content-creation and scuba diving, Josh is living proof that ADHD should not be diagnosed or treated, but channelled!

As we become progressively immersed in the digital layer, tomorrow's marketing campaigns will stand out if they manage to affect our real, non-digital selves.

It first occurred to me when I was a student. I was walking through the campus of the University of Cape Town, desperately seeking a vending machine to satisfy my sudden craving for a Coke. Being a self-aware person, I realised that these cravings had recurred for the last three weeks.

Without any previous affinity for Coke, I thought back to what had changed. Three weeks prior, I had run my first ever 10km race. It dawned on me that at the finish line, in an unassuming feat of marketing mastery, Coca-Cola had set up a booth to hand out cups of Coke to finishing runners.

Had I stopped to think about it, it might have seemed strange that Coca-Cola would invest its marketing resources *here*: A slightly arbitrary, community-feel marathon that ended in an isolated vineyard in the Cape Winelands. They could have spent that money on billboards, TV campaigns, social media or a number of other, more obvious platforms. And lest we forget, it takes audacity for a sugary, fizzy drink to blasphemously impose itself on a holy site for the healthy and fit.

But, then again, in the calculated thinking of a marketing giant, nothing is coincidental. For three weeks following the race, what I had been experiencing were the reverberations of an endorphin rush—a rush that I had learnt to associate with Coke.

Associations are nothing new in advertising. In fact, digital marketing is based on associations (one of the reasons why personal data has become so valuable). The question is: what kind of associations will stand out in a world that is saturated by them?

Which associations will endure? Which ones will achieve immortality and splendour? Which ones will stand out, win awards and be etched in the hall of fame of all things marketing? If Coca-Cola's genius is anything to go by, the great associations will be those connected to true experience.

*Experience.* Think about that word for a moment. When was the last time you truly experienced something? When was the last time you—not your social media “you”—experienced something? Do we still know the difference? I would argue that we largely do not, so long as the suffocating digital layer continues to engulf more aspects of our lives.

What Coke capitalised on then—and continues to do so now (they still set up free drink booths at marathons)—is the fact that experience is more powerful than its digital manifestations. At the end of the day, the picturesque vineyard in the Cape Winelands, the bursting sense of accomplishment from finishing a race, and of course the great physical feeling of an endorphin-rush were precisely the DNA of a uniquely high experience. After coming down from that high, I wanted to recapture it—so naturally, I wanted Coke.





*Experience* is the reason why Red Bull—via an extended campaign associating the brand with the thrill of obscure and extreme sports events—emerged from the pangs of oddity to dominate an estimated 43% share of the energy drink market in 2018. Today, we don't think twice when we see a Red Bull space jump and Formula One car.

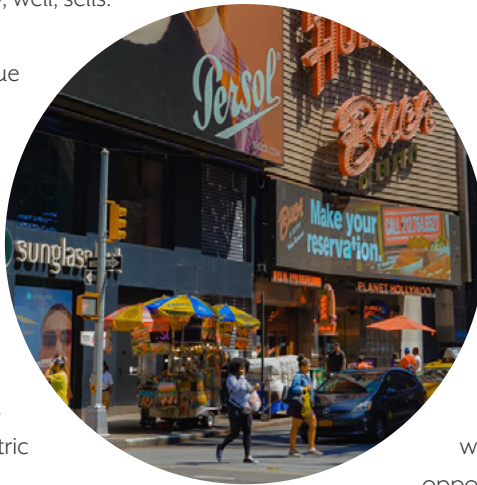
There are brands that have even managed to permeate the definitive medium of experience: language. It turns out that a critical mass of Brits have experienced something pervasive enough such that a “Cheeky Nandos” is a regular component of British cultural vernacular. Similarly, “Netflix and Chill” is testament to *their* success in capturing a part of the human experience that we all know, well, sells.

Then there's Oakley—perhaps in a league of its own. In 2010, in what is known as “The Chilean mining accident,” 33 Chilean miners had been trapped underground for nearly 70 days. A large-scale, cooperative rescue operation was on the verge of commencing. All the major media outlets were waiting, cameras in hand, at the extraction site. An enormous global audience had amassed in electric anticipation.

Meanwhile, behind the scenes, experts knew that after living underground with hardly any exposure to light, the miners would need to be wearing sunglasses upon resurfacing.

The world watched (and together, experienced) ecstatic, highly-charged and overwhelmingly-emotional scenes of the miners surfacing one-by-one, reuniting with their families. Of course, they were brandishing an iconic “O” on their upper cheekbones. For the mere price of 33 sunglasses that they had sent down to the miners, Oakley generated an estimated \$41 million in equivalent advertising; and, arguably, a lot more if you consider the unquantifiable worth of associating the brand with that unique, global *experience*.

The canvas on which tomorrow's feats of marketing genius will be painted on, therefore, will not be screens nor billboards, but our consciousness. Tomorrow's marketing giants will not merely utilise Facebook and data-driven market intelligence, but neural pathways and endorphins. They will penetrate the social media blur and find our disenfranchised souls hiding behind the fog, desperate for affirmation.



## When was the last time you - not your social media “you” experienced something?

In a modernity-obsessed environment in which unfiltered, raw experience is ever-hard to come by; in which realness is marginalised, neglected and displaced—true experience is indeed more fleeting. Yet therein lies both a curse and an opportunity: The contrast between true experience and filtered experience will be more pronounced and will present opportunities for the giants to step out of the shadows and blow their competitors out the water.

So, to the advertisers who want to stand out: Find a way to intelligently relate to the true us instead of what market intelligence *claims* we are. Speak to us when we run, when we hope and when we achieve. Speak to us smack in the middle of life's most potent experiences—I'm thinking free Huggies care packages for new mums in maternity wards. Think big and out the box.

Remember that there is something—albeit hard to define—that transcends artificial intelligence and makes us human. Have the courage to appeal to—dare I say it—our infinite and immortal souls, and your brand will achieve immortality too.

And finally, to the consumers: Pay more attention to what you want and why you want it. In Judaism, our will is considered amongst the most powerful of human faculties. A materialistic craving for something as seemingly trivial as a Coke, may in fact be the very expression of your most immaterial and transcendent self.





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WORLD • TRAVEL



# The History of Jewish Venice

ILANA EPSTEIN







# I focused on what it would have been to be a Jew walking these same streets 500 years ago.



ILANA EPSTEIN

Ilana Epstein has collected many experiences over the last few decades, from interior designer to international educator, qualifying as a pastry chef and working as a journalist for a number of publications. Ilana has lived in New York, Caracas, Rio de Janeiro and Israel and settled in London five years ago with her husband Daniel and their four children. Ilana is the Rebbetzin of Cockfosters and Southgate United Synagogue and is the founder and director of Ta'am.



Have you ever had an out-of-body experience? Like you are a spectator in a moment of your life? Recently I felt like I was watching myself do something that I couldn't have possibly orchestrated, thankfully I was aware enough to take notice. On a chilly night last winter, I arrived in Venice just after all of the public transport to the city had ceased for the night. It was past midnight, it was raining, and my knowledge of Italian is limited to ordering food—you know—pizza, calzone, gelato...

I should have been scared, worried or even slightly concerned that I had no idea how I was making it to Venice itself that evening—instead, I was totally relaxed. I figured what's the worst that can happen? I'm stuck in the airport all night and I can practice my Italian.

As luck, or destiny, would have it, I found a cab who was willing to drive me to the Venice train station—which is as close as a car can get to a city built on a lagoon. And so, my adventure began.

As I stepped out of the cab, disappointingly it was still dark and it was still raining; I took it in my stride. Pulling my wheelie case behind me, armed with Waze, a knowledge of how to order Italian food and the lack of any survival skills, I ventured out into the dark. Walking through an unknown city with my case banging up against my ankles every time it jumped one of the uneven cobblestones, I felt invincible in a very surreal kind of way. Let me explain:

As someone who has lived in a fair share of major world cities, I'm really not used to a city that sleeps at night, and some of the mysteries and some of the romance of Venice started becoming clearer as I walked—hopefully in the right direction—through the dark and shuttered city of narrow roads, multiple bridges and steps, dark corners, darker alleys and at no point did I think that this had the potential to be the opening scene of a horror movie. Instead I focused on what it would have been like to be a Jew walking these same streets 500 years ago.

In real life, walking through a foreign city with no clear idea of where I was going in the cold, wet dark, I would know that this was a bad idea. But the mystery of the city had already captivated me. Rather than walking the streets frightened, I could picture my ancient Jewish forbearer, who would have, if they could find a way to escape their gaolers, walked these streets in the freedom offered by the anonymity of a rainy cold night, and I was transported.

Jews are first mentioned in the records of Venice as far back as 945 CE. The city grew in importance becoming one of the most vital trading and mercantile ports of the Middle Ages. With the success of the city, the Jewish community grew, taking on the role of traders and bankers. Venice was liberal in its approach to Jews in a very Middle Ages kind of way. It is only as the Church wielded more power and issued more decrees against the Jews that things become increasingly worse for the Jewish community of Venice.



In 1394, the Venetian Republic imposed an identification mark of the Jews of the city, all Jews were required to wear a yellow circle on their cloaks, later changed to a yellow hat and eventually a red hat.

On 29th March 1516, seven hundred Jews of German and Italian descent were forced to move to the island of Ghetto Nuovo. Located in the Northwest of the city, it was peripheral and unsanitary, near the prisons and where the Church buried its executed prisoners.

The previous inhabitants of the island were forced out and the Jews pushed in with rents being raised by a third. The two bridges leading on to the island were fitted with gates, the Jews were forced to pay for the security guards who locked them in at night and patrolled the canals around the Ghetto. Over time, more and more groups of Jews were forced into the Ghetto—making a small space hugely overcrowded. At its height, the Ghetto housed some 5,000 people in a space of 7,000 square metres—that's smaller than the average football pitch, added to that 3,000 square metres were fields.

The Jews of the Ghetto built the first skyscrapers of Europe, with buildings as high as nine floors. The lack of space required ingenuity, they utilised every free space from alleys to balconies, making the streets even narrower than they already were. Yet the generosity of the community was well known that even with this severe lack of space, no one ever went without a roof over their heads.

As soon as the Ghetto gates were opened, it quickly became a commercial centre with hundreds of Christians streaming in each day. The Jews were as much of the fabric of society as their Christian neighbours.

With the discovery of America and its many resources, by the 17th century the prosperity and the importance of Venice as a commercial capital started to decline as trade moved from the Mediterranean to the Atlantic. As the population of Venice dwindled so did the Jewish community. By 1931 there were only 1,814 Jews in the community.



## My people lived and died here, but were they ever of this place?

During World War II, 205 Jews were deported to Auschwitz. Today, the Jewish community of Venice numbers about 400. My night time solitary walk was not repeated as even from early in the morning, the streets were packed, even though this was the low season. The city is such an anomaly in our modern age without a car, bicycle or scooter in sight. With enough imagination you can picture yourself in another time and, aside from the spectacular views of iconic sights, I think this is one of the major draws to the city—that timelessness.

Yet for a Jew there is that extra dimension. I feel it every time I travel somewhere in Europe where Jews have been victimised or persecuted and often much worse. My people lived and died here, but were they ever of this place? What is the Jewish legacy to Venice? Is it its 400 Jews that run the shuls that have been around since the 16th century? The kosher restaurants? The mikvah? Is it an infamous and yet strangely now celebrated Ghetto? Or are we more enmeshed in the Venetian culture than most of us are aware of?

As I walk the streets, this time in the sun and no longer out-of-body but very much present with people everywhere and not a drop of rain in sight, I'm charmed by the street vendors and their perfect preparation of magnificently pale and purple artichokes as they swim, beautifully prepared, in acidulated water just waiting for customers to take them home. And I know the Jewish influence is long lasting. Foods such as artichokes, fennel and aubergine as late as the mid-1880s were considered the 'vile food of the Jews' and yet today they are an integral part of Italian and more specifically Venetian cuisine.

A visit to Venice is a combination of romance, mystery and, for Jews, there is that added element of history, tragedy and triumph.



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# Olim in Tech: Ari Bornstein

INTERVIEWED BY SHIRA DRUION



### **Ari Bornstein**

is a Cloud + AI professional with a passion for history and engaging with new technologies. He is one of the founding members and the current chair of the Olim in Tech organisation. As an Open Source Engineer at Microsoft's Cloud Developer Relations team, Ari collaborates with Israeli Start-Ups and Communities, to solve real world problems with game changing technologies that are then documented, open sourced, and shared with the developers around the world.

To learn more, visit <http://aka.ms/israelcda>

## **WHAT IS OLIM IN TECH? HOW HAS IT HELPED YOUNG OLIM IN ISRAEL?**

Olim in Tech is a grassroots volunteer-led community geared towards empowering and connecting Olim who work or want to be working in hi-tech. Compared to native Israelis, Olim often find themselves at a major disadvantage when it comes to finding a job, networking, and generally advancing their career. Olim in Tech aims to bridge the gap by fostering a supportive community of open minded Olim through our online presence and by hosting frequent events. Typical events include happy hours, speaker events, professional workshops, and much more.

## **WHAT'S THE DIFFERENCE BETWEEN THE TECH SCENE IN AMERICA AND ISRAEL?**

Outside of Silicon Valley, I would say that the main difference is that Israelis disproportionately strive to be industry pioneers rather than fast followers like I saw in many traditional American companies during my time in New York. With regards to Silicon Valley, I would say that the main difference is the unique technical density of the Israeli

**There is rarely a field being disrupted in Silicon Valley that isn't also being pioneered in some way in Israel.**



### **SHIRA DRUION**

Shira Druion obtained her Bachelor of Arts degree in English, Education and Psychology. She then trained as a Speech and Drama teacher through the Trinity College of London. She has been an educator for the past 15 years, teaching students from nursery to university where she lectured on writing and communication skills. She now teaches English and runs her own drama company called Dramatix where she teaches a broad age group of students. She also works for Chazak where she is the editor of YALLA Community Magazine and is responsible for PR/Marketing and events for young professionals. For more info on Dramatix classes in North West London, contact Shira at [shiradru@hotmail.com](mailto:shiradru@hotmail.com) or on 07587400516.

ecosystem. Despite a population roughly the size of the state of New Jersey, Israel hosts over 6,000 Israeli start-ups, 1,800 in Tel Aviv alone (that's around 30 per square km!). The population of Tel Aviv is about a quarter of Silicon Valley, yet 1 in every 400 Tel-Aviv residents works for a start-up of some kind. There is rarely a field being disrupted in Silicon Valley from Mobility, AI and Cyber to VR and Blockchain that isn't also being pioneered in some way here in Israel. In Israel it's much easier to find opportunities to meet and engage with these players.

## **WHAT DO YOU DO AT MICROSOFT?**

In my role as an Open Source AI Engineer, I am serving as the first Cloud Developer Advocate in Israel, though our team has excitingly grown since then. This position offers a unique opportunity to advocate on behalf of the thriving Israeli Tech ecosystems and support them through the development of and contribution to open source projects. Prior to that I worked partnering directly with Israeli start-ups to solve real world problems with game changing technologies that were then documented, open sourced, and shared with the global developer community.



**I'm proud to be in a country  
that is at the forefront of a lot  
of the innovation and research  
in this field.**

### HOW DOES MICROSOFT IN ISRAEL CONTRIBUTE TO THE COMPANY GLOBALLY?

From Windows NT, Kinect, the Surface Pen, Log Analytics, Cloud Storage, Windows Threat Defender and Cortana to Kusto, Application Insights, PowerBI, Dynamics, Video Indexer, Excel Online and beyond, Microsoft Israel is an integral part of the company, as is our relationship with the ecosystem. In the 28 years since Microsoft opened its original R&D operation in Haifa in 1991, Microsoft has expanded its investment in Israel with offices in Tel Aviv, Herzliya, Haifa, Ra'anana and Nazareth.

### WHAT ARE YOUR THOUGHTS ON THE FUTURE OF AI?

As someone who is passionate about the current advancement in artificial intelligence technologies such as deep learning, reinforcement learning, natural language processing and computer vision, I think we are going to see an increasing amount of technological disruption in the next 20 years. John McCarthy who coined the phrase AI, had a famous quote in which he said, and I'm paraphrasing, *"The problem with the future of AI is as soon as it works, no one calls it AI anymore."*

Your operating system's garbage collection was once advanced artificial intelligence, now it is just an algorithm that makes sure your smartphone does not freeze up. It's amazing to see that tasks that were inaccessible to the average developer as few as five years ago are as easy to get started with just one line of code.

At the same time, I think it's important that we temper our expectations, there is a lot of remaining challenges in this space and a lot of noise. While we've made lightyears of progress in a short time, I think we are still far from where many people think we are. I am proud to be in a country that is at the forefront of a lot of the innovation and research in this field.

### WHAT HAS BEEN THE HIGHLIGHT OF YOUR CAREER?

There are too many to choose from, so I will list a few that I think highlight how amazing the opportunities have been for me here in Israel.

1. Moving with Microsoft to Israel to work with one of the top teams in the country collaborating with some of the country's most promising start-ups to have global impact
2. Being directly engaged as a mentor and speaker for some of the top technical ecosystem events and communities here in Israel such as Eurovision, pydata, Machine Learning and Deep Learning Israel, Computer Vision Israel, NLP Israel, Pycon, and DLD
3. Being accepted to study in the top Natural Language processing lab in Israel at Bar Ilan and work with some of the brightest minds in the field
4. Amazing volunteering opportunities helping underrepresented communities in Israel including Olim in Tech but also:
  - Mentoring talented technical high school students in the peripheral of the country with Keren Rahsi and Magshimim
  - Building economic bridges with bright Palestinians in the West Bank with the Palestinian Internship Program
  - Facilitating technical skill-up opportunities for Haredi women with the Hitech Forum.

### IF YOUNG PEOPLE TODAY WANT TO GET INTO TECH, WHAT ADVICE DO YOU HAVE FOR THEM?

The best advice I can give is to network and find a mentor who can help direct you. There are so many great online resources now that didn't exist when I started out, having a mentor can help you weed through the noise. Another great thing to do is to work on a passion project. There is no better way to be focused and directed than learning while doing what you love. If you are in Israel, check out the Olim in Tech group, we look forward to seeing you.



# DON'T FORGET ME



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# Is the “Deal of the Century” Already Dead?

DARREN COHEN



**In this context,  
with respect to the political  
component of the 'Deal of  
the Century', the recent  
indications from senior  
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Palestinians are concerned.**



DARREN COHEN

Darren Cohen, born and raised in Manchester, made Aliyah to Israel in 2014 and served as a combat soldier in the IDF's Nahal Brigade. He currently works as a Middle East and North Africa geopolitical intelligence analyst at a private security firm. Darren is also a Conflict Management MA student at Tel Aviv University, having completed his BA at King's College London.

On 25th–26th June, the economic component of the widely-anticipated US-led initiative to resolve the seemingly intractable Israeli-Palestinian conflict was officially launched at the “Peace for Prosperity” conference in Manama, Bahrain. However, the first part of the long-awaited ‘Deal of the Century’, the details of which the President Donald Trump administration has kept very close to its chest, were overshadowed by the inability of Israeli Prime Minister, Benjamin Netanyahu, to form a coalition following the April 2019 general elections.

While the Netanyahu-led, right-wing, religious bloc emerged victorious from the recent vote with a total of 65 seats in the Knesset and was thus granted the opportunity to form a government by President Reuven Rivlin, his path to forming a government was blocked. Avigdor Lieberman, the hawkish, secularist leader of the *Yisrael Beiteinu* Party, secured five seats at the ballot, which therefore made him a ‘kingmaker’. The former Defence Minister refused to join the coalition unless all his demands vis-à-vis the controversial draft law were satisfied. While accusations have been hurled at all involved parties, including the ultra-Orthodox and Netanyahu himself, the disaccord ultimately led Israel to an unprecedented dissolution of the nascent 21st Knesset and rerun of the elections, which will take place on 17th September.

This development has thrown a spanner in the works of the brainchild of Jared Kushner, President Trump's son-in-law and Senior Adviser, and puts the much-speculated

US proposal to end the conflict at risk of never even being revealed. Given the problematic nature of releasing a peace plan during any election cycle, chiefly for incumbent Prime Minister Netanyahu, given the pressure from the right to reject any concessions, the US proposal has been put on hold since December last year—when the Knesset was formerly dissolved. It will now likely be postponed again until a new Israeli government is formed, likely in November 2019, after the *chaggim* in October.

The Trump administration undoubtedly scored points in Manama by garnering support for its conference from multiple Arab states that have historically been hostile to the Jewish state, including Saudi Arabia, the United Arab Emirates and Qatar, as well as those Israel has warmer ties with, such as Egypt, Jordan and Morocco. However, the ongoing diplomatic breakdown between Washington and the Palestinian Authority (PA) serves as a significant barrier. Palestinian leaders accuse the US of an unprecedented pro-Israel bias, rendering Trump incapable of being considered an honest broker. This makes the possibility of any deal succeeding in reconciling between the century-old enemies highly unlikely.

The recent “Peace for Prosperity” workshop, aimed at facilitating “discussions on an ambitious, achievable vision and framework for a prosperous future for the Palestinian people and the region”, took place with the notable absence of the very people it sought to aid: the Palestinians.





————— “ —————

**The Palestinians  
insist that an economic-  
focused resolution to the  
conflict is, quite simply,  
not a solution.**

————— ” —————

While the PA rejected the US-led initiative and subsequently tried, and failed, to sabotage the event by urging Arab states to boycott the conference, the irony was lost on nobody that the wedding took place without the bride. The Palestinians cite the US government's recognition of Jerusalem as the capital of Israel and moving its embassy to the capital, as well as cuts in aid, for their refusal to join the conference or engage at all with a US-led peace initiative.

Furthermore, the Palestinians insist that an economic-focused resolution to the conflict is, quite simply, not a solution. For the internationally recognised PA, anything short of a Palestinian State in the West Bank and Gaza with East Jerusalem as its capital, is unacceptable, not to mention the terrorist group Hamas' rejection of Israel in any borders.

In this context, with respect to the political component of the 'Deal of the Century', the recent indications from senior US officials involved in the peace plan look even more bleak, as far as the Palestinians are concerned. In May, Kushner explicitly refused to refer to the plan as a 'two-state solution' because "it means one thing to the Israelis, and one thing to the Palestinians...[so] we said, let's just not say it." Meanwhile, in early June, US Ambassador to Israel, David Friedman, stated "I think Israel has the right to retain some, but unlikely all, of the West Bank." These statements break with long-standing US policy on the Israeli-Palestinian conflict and likely exacerbate the Palestinians' refusal to engage with any initiative promoted by the current administration.

Adding more fuel to the fire, the year 2020 will bear witness to another US presidential election cycle, further diminishing the likelihood of the 'Deal of the Century' being released, let alone succeeding in its goal. Therefore, all indications point to the plan being dead upon arrival.



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The early days following a decision to separate can be overwhelming. It is likely to be a time when emotions can easily cloud judgement. You are likely to be faced with having to make major decisions at a time when you are least able to do so: How will we sort out the children? Where am I going to live? How am I going to afford my bills?

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01923 909343



WORLD • ECONOMY



# The Power of the Sharing Economy

MOSHE DRUION





— " —

## A clear trend in the world is the power of the sharing economy.

— " —



MOSHE DRUION

Moshe Druion works as a consultant in the geopolitical and macroeconomic risk fields in Tel Aviv with a private company and technology startup. When he's not analysing world events, he can be found playing music, enjoying a good run or listening to an interesting class.

The Brexit vote, Donald Trump's rise to power, Xi Jinping renewing the image of China and the latest outcome with Prime Minister Benjamin Netanyahu's re-election in Israel suggests that the world is shifting to a more nationalist stance. This trend has been witnessed more generally on a global scale where rhetoric from country leaders has become centred around protecting their countries from foreign influences whether economic, security or business driven.

While these leaders may have noble intentions, it is difficult to see a sustainable future in the long-term where a larger and growing global population is able to successfully share limited resources. This is specifically pertinent when the message that is continually being broadcast is to keep resources, whether physical or intellectual, to within a country's own borders. In this context, tensions between China and the US have somewhat tempered in recent weeks but this dissonance remains evident going into the latter half of the year. What's more is that the more that rhetoric which pertains to division and self-preservation is espoused, the more that it becomes acceptable in society to conduct oneself in such a manner.

Once this type of behaviour becomes acceptable on an individual level, it validates this dynamic spreading nationally and then globally. This would hamper the principle of comparative advantage developed by the Jewish economist David Ricardo. This principle refers to an economy's ability to produce goods and services at a lower opportunity cost

than that of trade partners. Comparative advantage gives a company the ability to sell goods and services at a lower price than its competitors and realise stronger sales margins. By each individual, company or country only focusing their efforts on themselves, this would prevent situations of comparative advantage and ultimately prevent greater benefits being granted to all parties.

Fear not however, a clear trend in the world is the power of the sharing economy. The tech world has finally found a way to increase adoption of these products and services without having to convince first time users of the value that can be added to their lives in terms of efficiency, cost and time.

These types of companies directly challenge the trend of protectionism and illustrate how working for the good of the greater populace creates not only profit opportunities but also stimulates growth and expansion of communities, cultures and companies. They enhance existing networks and infrastructure and make them faster, more expansive and better suited to both the needs of suppliers and users of those services.

One of the foremost examples of this is the WeWork group, which was founded by entrepreneurs Adam Neumann and Miguel McKelvey. I've been to talks of both of the founders in Tel Aviv and their outlook on life is directly aligned with this theme of the sharing economy. WeWork, founded in 2010 in New York, is a company that provides shared workspaces



for startup communities, and services for entrepreneurs, freelancers, small businesses and large enterprises. The company currently has a valuation of at least US\$40 billion and manages more than 10,000,000 square feet of shared office space. As such, this illustrates how the principle of working for the good of the community and thinking strategically as opposed to tactically, brings both profits and also builds an entire ecosystem. Adam Neumann stated that he started the company when he saw an empty building in New York and told the landlord that he could fill it with people who needed office space.

————— “ —————

**If we look at every way that we are different from one another, we will never get along with those around us. Conversely, if we look to find common ground, the opposite is also true.**

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Other examples of these types of sharing economy companies include Uber, Airbnb and Bird Scooters. Furthermore, the decentralisation of power has come to the fore in recent years with the invention of the blockchain and concepts such as distributed computing as well as distributed power grids where an individual can produce electricity and sell this back to the electricity grid.

I once asked the author of Start-up Nation, Saul Singer, about whether he thinks the trend of the community and cooperation (sharing economy) or that of the individual and self-interests (divisive politics) would prevail? Without blinking, he answered that the sharing economy would prevail. I really hope this is the case in the long-term but ultimately we have to be the change we want to see in the world.

If we look at every way that we are different from one another, we will never get along with those around us. Conversely, if we look to find common ground, the opposite is also true. Instead of encouraging conformity and discouraging individuality, we should encourage originality and ultimately unity through being tolerant of each other's differences and opinions.

Engaging the community from the perspective of contributing one's unique talents for the greater common good is the healthiest form of interaction and ecosystem formation that can take place. The sharing economy is the way forward, so let's encourage it and build it together.





# real estate perspective



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FEATURE

# To Heal A Broken World:



## A Netflix Story

RABBI DONIEL LEVY

— “ —

**At the heart of both shows are real people living real lives. And they're people we don't often think of in such human terms.**

— “ —



**RABBI DONIEL LEVY**

Doniel grew up in Hendon and learned in yeshiva in Israel, returning to London to read Law at UCL. During this time, he was a Madrich for Aish UK, head of Food For Thought and Executive Director of Ezra UK. After law school and getting married, Doniel was appointed the National Project Manager of The Chief Rabbi's ShabbatUK in the first ever Shabbos Project. Doniel worked as lawyer at Hassans International Law Firm in Gibraltar. In their four years on The Rock, the Levy family jointly set up and led two Jewish youth movements and pioneered a host of social and informal-educational programmes and initiatives for children, teens and adults. In his spare time, he learns, lectures, tutors, writes articles and generally tries to make the world a better place. Doniel runs the Aish Birmingham campus branch, along with his wife Sophie and their children.

Fauda and Shtisel do not sit together naturally.

Fauda, meaning “Chaos” in Arabic, is a high octane, all guns blazing, action-thriller following a team of undercover operatives hunting Palestinian terrorists in the West Bank. Shtisel is a slow-paced drama about the lives of the black-hatted men and bewigged women of the Haredi Shtisel family living in the ultra-orthodox neighbourhood of Geula in Jerusalem.

Despite being physically located just a few miles apart, the worlds of Fauda and Shtisel never touch. It's actually hard to even imagine any character in one show talking to a character in the other (imagine a conversation between Akiva and Moreno and try not to smile).

But beyond the side-curved peyot and the semi-automatic weaponry, there are one or two things they share.

They are both award winning, critically acclaimed, binge-worthy Netflix series from Israel which everyone seems to be talking about - whether you're at the shul Kiddush or at the office (I first heard about both from my non-Jewish friends at the law firm I worked for). With two massively successful seasons on the streaming service, they're about to get even bigger with their much-awaited Season 3s now on the way. And the stories? Not so different.

The hero—a lost soul in a world we've heard a lot about but with which, we realise, we're actually only very superficially familiar—lives in his own bubble of reality, pursuing his quest in a wholly unorthodox (yet strangely endearing) way, slowly alienating everyone around him while he relentlessly and obsessively chases that one person living on the fringes of his life who comes tantalisingly close but remains obstinately beyond his reach.

And perhaps that's the point—and the appeal: at the heart of both shows are real people living real lives. And they're people we don't often think of in such human terms.

Take Fauda. We're vaguely aware of the battles in terrorism and counter-terrorism, but the genius of Fauda is that the real conflict is not Israeli-Palestinian, but the conflicts we all experience every day: employees who think they know better than their boss, personality clashes within the team, battling demons, even domestic arguments about a husband's previous commitments to stop working so hard. Internal struggles, real life dilemmas (and yes, some downright crazy and stupid ones).

Both Israeli and Palestinian characters make their way through these all-too-familiar clashes of day-to-day life, albeit in Ivrit and Arabic and with intermittent explosive blasts and gunshots.



Conflict drives drama. And in Israel, there's no shortage of dramatic conflict. (Ever watched someone changing lanes on K'vish Shesh? Intense.) But it's the humanisation of the political abstract that allows us to see the people behind the headlines.

And where we see people, might we start to see new approaches, compromises, even solutions?

It sounds like a giant leap, sure. But it's food for thought. I saw a fascinating line in a New York Times article (22/5/2018) from Lior Raz, who stars as Fauda's hero Doron Kavillio and co-created the show. "I'm getting emails from Israelis who are saying for the first time in their life they feel empathy and compassion for the other side. And the same from Gaza and Kuwait and Lebanon and Turkey."

Say what you want, but to me that sounds like a pretty cool by-product of a Netflix series.

What's interesting to me is that Fauda's warm embrace by Israeli society came around the same time as the cultural phenomenon of Shtisel. Because while Fauda portrays the Jewish State's terrorising enemies as human beings, Shtisel presents a deeply personal depiction of Israeli society's pariah: Haredi Jews.

A 2018 poll by Israeli organisation 'Hiddush' revealed that 77% of Israelis viewed the tensions between secular and ultra-orthodox Jews as the biggest conflict in Jewish Israeli society. That's tragic.

— " —

**My own reading of their success is that our fragmented society is crying out to understand the 'other'.**

— " —

And yet, some anecdotal remarks suggest to me that Netflix (yes, strangely, Netflix) might—in its own quiet and unintentional way—be laying some groundwork towards repairing the bridges which have let the Jewish world be torn asunder.

According to Karni Ziv, head of drama and comedy at a leading Israeli commercial TV network, Keshet Broadcasting, "Orthodox people are a part of Israeli society...now their stories are coming out...Suddenly it is like it's opened a door and we are talking about them. You can see the big effect TV can have on our society."

In a Jewish Chronicle article (8/3/2019), Sunday Times columnist Josh Glancy wrote, "I watched [Shtisel] with a mixture of fascination and relief. Finally, someone has taken me into this strange, confusing world, and shown it to be just as complex and human as my own."

I'm not arguing that these commercial TV shows are being created to bring peace and the Messiah (though wouldn't that be nice?) But my own reading of their success is that our fragmented society is crying out to understand the "other". Amidst a world of polarising politics, I wonder if people are questioning the party lines of ideological tribalism and starting to recognise their own faces in the opposing team? If we peel behind the superficial layers of costume design and set pieces, portraying a world so different from our own, might we reveal those hidden, universal, human truths which reveal more about ourselves and our lives than about bombs or cholent?

Maybe. In the meantime, roll on Season 3!





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Just over two years ago, I began working at the Aden Jewish Heritage Museum. Situated in Tel Aviv, the museum tells the story of the Jewish community of Aden. The community has a unique history with roots that go back over a thousand years.

From letters found in the Cairo Geniza, we know that it was a prestigious community in the eleventh and twelfth centuries, but by 1839 the community had dwindled down to 250 people—out of a total population of approximately 550.

However, the city was revived with the arrival of the British who re-established the bustling port; and once more the Jewish community flourished with newcomers joining the existing community from places like Yemen, Iraq, India—and a few from Turkey and Persia too. Aden became a meeting place for trade and people from all over the world.

Sadly, there is no longer a Jewish community in existence there. After the horrific riots of 1947 in which 87 members of the community were killed, many left for Israel. A smaller

community remained right until 1967 but just before the British pulled out, the remaining members of the community all left en masse. Today, the community continues both in Israel and London, with many traditions preserved and passed on to the next generation.

The spirit of the port of Aden lives on in the museum, a meeting point for people from all over the world. Here are just a few stories of some of the amazing people I get to meet every day.

**SARAH ANSBACHER**





## THE ELIYAHU HANAVI CHAIR

He was looking at the Sefer Torah we have on display and became a little emotional. He told me he was born in Iraq and it brought back memories for him. Then he caught sight of the little Eliyahu Hanavi Chair and started singing me a song he remembered from his childhood that they'd sing at the brit (circumcision) of a baby in the shul in Iraq. And he cried.

His family had a good life there until the Farhud of 1941, a pogrom against the Jewish community, in part influenced by the Nazis. After that, everything changed, and because of the hardships that followed, his family moved to Basra, and a few years later to Abadan in Persia (Iran).

He'd heard stories of Israel and it captured his imagination. But his father, who was a merchant, was not interested in moving there. He'd rebuilt his life in Abadan and they had quite a comfortable life with a house in the city and a little summer house by the sea. But the boy never settled or felt he belonged. He was still a Jewish refugee from Iraq.

In 1953, at the age of just twelve and a half, he decided to move to Israel. On his own. He ran away from home without telling his parents. He took a train across the country from Abadan in the south to Tehran in the north. Once there, he looked for signs of Jewish life. He found a shul where he spoke to one of the members and told him

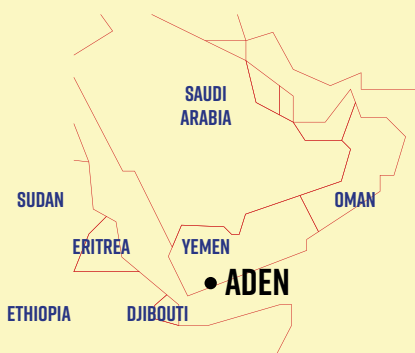
he was originally a refugee from Iraq and wanted to move to Israel. They hid him in the basement together with several other children. After three days, a *shaliach* arrived. They were taken by truck on a long journey from Tehran to Alexandria in Egypt.

Three weeks after running away, he arrived by ship in Haifa, Israel and from there, he was taken to a kibbutz. The first thing he asked to do was send an express letter to his parents to let them know he was OK and where he was. They had been frantic with worry, not knowing what had happened to him and they feared he was dead.

His parents were relieved, but at first, also furious with him. In time, they forgave him and a few months later they packed up their lives and moved to Israel to join him. They were housed in an absorption camp in Or Yehudah, first living in a tent and then a hut. It was hot in the summer and freezing in the winter. It was hard, but they rebuilt their lives again here.

I asked him if he ever regretted what he had done in coming here?

"Not for a minute! he replied. He told me that not only had he fulfilled his army service, but he chose to do reserve duty for six years past the standard age, into his fifties. I asked him why? And he said: Because I love this country. It is the only one we have."





# 2

## CURIOSITY

He was a tourist from Germany on his first ever visit to Israel. He came because he was curious. He wanted to see Jerusalem and some of the Christian sites. And because of his country's history. He was a pensioner, born just a few years after the Holocaust. I suppose it weighed on him to some extent.

He was thoroughly enjoying his first trip and trying to see as much as possible during his stay. I took him up to see the synagogue. I asked him if he'd ever visited one before. He told me he had. But not in the little village in Germany where he lived. There was no longer a synagogue there. Like so many others, it had been destroyed and the community that had once been there, no longer existed.

The only remnant that remained to prove the existence of this once community was a Jewish cemetery. Almost forgotten by everyone else.



'I go there about once a year,' he told me. 'To check up on it, make sure everything is OK and tend to it.'  
'Do you have a connection to it, perhaps?' I asked.  
He shook his head. 'No.'  
'Then, what makes you go there and do this?'  
'Just curiosity.'

So, in a little village somewhere in Germany, there is a man with no Jewish ties whatsoever, who keeps a watchful eye, and tends to a Jewish cemetery. Just out of curiosity.



# 3

## THE TOURIST FROM SPAIN

Many tourists who visit our museum have never heard of Aden before, which was why I was surprised to meet a man (who, it transpired was visiting from Madrid, Spain) who told me he'd visited there thirty years ago.

He explained to me that he'd visited as part of a month-long trip to Yemen, out of interest to see the country. But he'd never realised that there had once been a Jewish community there. He asked me if there had been a community in Yemen too? A very large one, I told him.

And then he recalled how he'd bought jewellery there and the seller told him they had been made by the Jewish artisans who had once lived there. The pieces he'd bought were silver Maria Theresa thaler coins (an Austrian coin used as currency in the region over a hundred years ago and more) surrounded by exquisite filigree work. The same kind of jewellery making technique he'd also seen on a visit to Morocco by jewellers from the Jewish community in the mountainous region.

He told me that though he wasn't Jewish, he was very interested in Judaism and Jewish communities. I asked him where that interest had stemmed from? He told me he felt an affinity towards it. He explained that once there had been a big Jewish community in Spain that had been expelled. I nodded and told him I was familiar with that.

He then went on to tell me, though, that because of that, some people still had some character traits like those of the Jewish people. Including his mother. "Are you able to tell me an example of that?" I had an idea where this might be heading.

"My mother always kept the meat and milk dishes separate."

"Was there anything else?"

"When we cut nails, we were always told to put them in the earth. And when someone died in the family, we always covered the mirrors. I don't know why, but it was done by my mother, her mother, and her mother before, going back and back..."

And in that moment, as we stood together in a little museum in the modern city of Tel Aviv, in an ancient land, I felt something indescribably moving. For the links and rituals that bind us together across countries and centuries. For the things that are no more, but the things that yet endure and are rebuilt and renewed.



## 4

## SHABBAT SHIRA

We have a very special Torah scroll on display, it was written in Yemen and is at least 200 years old. It is on display open to the section of the Shira, which the Jewish people sang after being saved at the Red Sea and began their journey as a free people to become a nation in our own land.

The Friday before Shabbat Shira is read, a couple came to visit and admired the Sefer Torah. We stood there, beside it, and got speaking. It led to a discussion about how many Jews from Yemen set out to come to Israel in the mid-1940s but were prevented from doing so by the British and were then stuck in Aden for several years. Much in the same way that the Jews in Europe after the Holocaust were prevented from coming to Israel. We were comparing stories of different Jewish communities across the world and how there are so many similar experiences all over.

Then they told me something of their story. The wife was born in Israel to a Persian family and her husband told me was born in Tehran. He left on the very last El Al plane ever to fly out of Iran. He told me how he'd had such a good childhood growing up in Tehran and what a good life they had had which sadly is no more.

'You know what?' he said to me. 'We're all the same, wherever we come from. We all started out at the same place. And most of us were forced to wander from place to place due to circumstances, different rulers, exiles, war. And through that, we all ended up in different places all over the world. But we are still all one people whether we're Yemenite or Iranian or English or wherever else we came from because our original origins are all the same. And if we remember that, we are strong together.'

They thanked me for a lovely conversation. But it was I who was grateful. Erev Shabbat Shira, where an Olah from the UK whose family have wandered for generations, connected with a couple with Persian roots in front of a Yemenite Sefer Torah that was once used in a shul in Aden in our shared Homeland.



## 5

## THE NETTA EFFECT

One of my favourite questions to ask first-time visitors to Israel is whether they find the country to be different to how they imagined.

Recently, I got a fascinating response from a young German couple. They were very reserved and polite, but as I showed them around the museum and we got talking, they warmed up. They were in their early twenties, the third generation since the war (their grandparents were only babies when it ended) but they told me that even to this day, living in Germany, they felt some uneasiness about the history of their country. They'd never been into a synagogue in Germany because many had been destroyed and they hadn't had much contact with Jewish people.

They told me that there was always this feeling in Germany that you had to be so careful what you said about Jewish people in case you said the wrong thing. (Don't mention the war, literally.) But they were surprised to find that wasn't the case here. Perhaps people here were more reconciled and able to talk to them without them feeling the stigma they had expected.

The young man told me that he found the friendliness here unexpected altogether. He said while in Germany people are friendly, there is often a lot of reservation. Whereas here, they found a genuine warmth and openness in people which they liked and hadn't experienced before.

They'd known Israel was a country of Jewish people but not having ever had contact with Jewish people, they didn't know what they would be like, and they hadn't been expecting this. And in what ways was Israel different to how they imagined? 'From what we see and hear in the media, we pictured a country full of bombed-out houses and rockets going off all the time. But it looks nothing like that at all. And we feel really safe now we are here.'

'So, were you scared before you came?'

'Yes, we were. In fact, our parents said to us before we left that they hope we make it back alive.'

'Yet, despite being scared and people worried about you coming, you still decided to come?'

'Yes.'

'Why?'

'Last year we watched Netta win the Eurovision and heard the contest would be hosted in Tel Aviv this year. So we figured it couldn't be that bad if it was being hosted there. And we were interested to see what the place was all about.'

I guess you could call that the Netta effect!



# Google is Watching You



**RABBI  
MENDY BRUKIRER**

Growing up in the New York area, Mendy is descended from more than 20 generations of rabbis. He studied in the Harvard of the Yeshiva world, Brisk, and received rabbinic ordination as well as a first rabbinic degree from the Jerusalem Kollel. He has previously worked as an editor and is a qualified shochet (ritual slaughterer) as well!

Mendy is the Director of Aish Essex, creating programmes for students leaving secondary school and for young professionals, and the Brukirer home has since become a hub for people in the area.

## IT WAS A MORNING LIKE ANY OTHER AS I SETTLE INTO MY OFFICE.

Checking the news sites for the big stories of the day, that's when it showed up on my screen. The story in The Guardian would cause quite a stir and more than a bit of consternation as people digested the ramifications of the information contained within.

"Want to freak yourself out?" so began the article by Dylan Curran entitled 'Are you ready? Here is all the data Facebook and Google have on you.'

In the article Mr Curran shows how much of our private information is stored by these internet giants without our realising it. Confirming that what we have long suspected about Facebook and Google is no conspiracy theory but a part of our everyday existence.

Google knows where we've been, storing our location every time we turn on our phones. There is even a timeline you can access which shows every place you've ever been to from when you first used Google.

- Google knows your entire search history even if it has been deleted as long as it hasn't been deleted off all your devices.
- Google knows all the apps you use including how often, where they are used, and who you interact with via the app. So, Google knows that I





Speak to my family via WhatsApp video and my usual bedtime. Creepy? I think so!

- It retains every email even if deleted, knows every video I've ever watched on YouTube and knows which events I've attended. Google knows my music tastes, exercise habits and holidays taken.

All in all, the data it has on the average user can fill millions of word documents and if someone were to manage to gain access to someone else's Google account they can easily download over 10 years of history in less than a minute; powerful and potentially dangerous information in the wrong hands.

What concerns most people though is the next item on our list:

- Google uses this information and creates an advertisement profile of you based on your private information, including your daily activities, interests and income which leads to targeted ads.

To be honest, while this all sounds really scary, Google doesn't actually sell any data to anyone. Instead they use that information to create a data profile which can be used on their platforms for targeted ads. So if you want to sell a product such as a Marc Chagall style inspired portrait of Bob Dylan wearing a Spurs shirt to someone who likes Dylan, Chagall or Spurs, then I may receive a targeted ad. However, other companies have been less than scrupulous about hiding identities, and unauthorised data mining is a large part of cybercrime.

This all raises many questions for us all. Is it wrong for these companies to have access to our data and use it to influence us? What right do they have to this information?

There is a Halachic presumption of the right to privacy in my own home. The Mishna even forbids building a window

directly overlooking your neighbour's yard or opposite their window so as not to encroach on their privacy. In the confession prayers of Yom Kippur, we confess to having 'stolen', and according to the *Siyach Yitzchak* commentary, we are referring to stealing people's privacy by snooping on them in their homes.

In the case of Facebook and Google when we signed our user agreements, we signed over our rights and privileges to being in charge of our information.

The US Congress pointed out that the service agreements were written in deliberately obtuse language so that people would just click accept without actually reading the contract.

While that is underhanded and would seem to be a case of the consumer agreeing under false pretences, it's critical to remember that we did sign up for these programmes in order to gain access to the world of blazing-fast downloads and to receive a license to cruise down the information superhighway known as the internet. That's a decision we made, usually quite happily, and if we choose to rescind that access due to now understanding how our data is being used, then we can at any time choose to stop using our mobile phones and enjoy a world without email, YouTube, internet, and WhatsApp.

David Lichtenstein writes in his bestselling book *Headlines* "It seems clear that respecting privacy is required by force of the general commandment of "Loving your fellow as yourself" which requires one to treat others the way he would want them to treat him. Quite obviously, no one wishes to have his privacy violated, even if the information does not become public, and, as such, the obligation of "Loving your fellow as yourself" would require us to respect other people's privacy just as we would want them to respect ours."

## "IS IT WRONG FOR THESE COMPANIES TO HAVE ACCESS TO OUR DATA AND USE IT TO INFLUENCE US?"



# Positive Lessons from Video Games



ADAM FOX

Adam Fox grew up in North London. After yeshivah at Netiv Aryeh, he earned a BA in Film Production at Chapman University in California. For the next ten years, he freelanced as a director/editor in Los Angeles and then London, producing primarily web based commercial and corporate videos. Adam is now a video producer at Aish UK.

## OKAY, LET'S HAVE A LITTLE TALK ABOUT VIDEO GAMES.

Chances are high that at this point you've heard of Fortnite, played a bit of Candy Crush on your phone and made up your mind that they're almost entirely a massive waste of time. There's certainly a case to be made to that effect and anyone who's spent time watching another human sit passively, mouth agape as they periodically pound out a thudding beat with their fingers on a plastic controller, will have witnessed a certain brain melting effect. Gaming is also rarely ever discussed meaningfully outside of its inner circles, except for the occasional shocking news story about violence obsessed teens or documentaries about clinics for kids overdosed on Call of Duty.

All that said, at the age of 33 I've yet to outgrow gaming's fascinating blend of interaction and entertainment. There really is SO much potential for meaningful experiences. Therefore, I'd like to make a brief case, not just for the positives of video games, but in a shocking twist, its potential relevance to Jewish education. To do this, I'm focusing on one of my favourite games in recent years.

Celeste is a single player platformer, much like Super Mario Bros. You play as Madeline, a girl who is attempting to climb a vast mountain, which mostly involves trying to jump across the screen and avoid obstacles. The gameplay is deceptively simple but refined to within an inch of its life, challenging but fair, inventive yet familiar.



But what makes Celeste truly shine, in a trend that is becoming more and more popular in modern gaming, is how it uses the format to tell a compelling story about mental illness. Through dialogue with other characters, we learn that Madeline is plagued with depression and self-doubt. The climb up the mountain represents a deeper attempt to triumph over her own perceived shortcomings, which takes on an even more literal meaning when a magical mirror manifests Madeline's doppelgänger, a darker version of herself that attempts to sabotage the climb.

Even on my first playthrough, it struck me how powerfully Celeste managed to capture some of the core underlying dynamics we associate with the *Yetzer Hara*, our so called *evil inclination*. While the primary concern of the game is Madeline's illness, it ultimately becomes a story about how we cope with the negative forces of our spiritual makeup.

Rabbi Moshe Chaim Luzzatto wrote of the *Yetzer Hara* in *Derech Hashem* that "Man is placed between perfection and deficiency, with the power to earn perfection. He is not compelled to either of them. He has the power of choice and is able to choose either side knowingly and willingly."

Madeline spends a good amount of the game running away from her doppelgänger. She believes that only when she is able to "let go" of her dark side, will she be free to accomplish her goals. However, this attitude only drives her dark self to be more antagonistic and pushes Madeline deeper and deeper towards despair. At one point, she suffers a panic attack and falls to the bottom of the mountain. Finally, Madeline concludes that her dark self is just as scared of her and the two might have better luck trying to climb the mountain together.

**"I'D LIKE TO MAKE  
A BRIEF CASE, NOT JUST  
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The game makes a case that Madeline's illness is not an external force of destruction, but rather a part of her that needs to be acknowledged and supported. This mirrors our understanding of the *Yetzer Hara* not as an *evil inclination*, but part of a careful balancing act of positive and negative forces that makes our soul whole. As

Rabbi Luzzatto states, "Man must earn this perfection through his own free will."

By making peace with her negativity, Madeline releases herself from its power over her. The dark self eventually takes on the new name "Part of Madeline."

Now, here is where I make my strongest case yet for video games as a meaningful device for delivering powerful lessons to players. On a story level alone, Celeste is incredibly charming. Madeline timidly apologises to her dark self for not taking her share of the responsibility and the two form a shaky bridge of emotional support, which grows stronger as they climb higher.

What's most impressive however, is how this new friendship completely changes the way you play the game. With the two parts of Madeline working together, the player is able to access new moves, a double dash that allows you to literally jump higher and further. The gameplay itself is a metaphor for forming healthier psychological paths and you can feel a sense of accomplishment that was unavailable before; reach places that were previously unreachable. By the end of the game, Madeline makes it to the summit, but more importantly, we understand *why* she made it.

If the game makes a strong case for how to manage one's psychological wellbeing, I believe it represents an equally compelling argument for how to manage our *Yetzer Hara*. Not by ignoring it or blaming it for our shortcomings, but by acknowledging it, accepting the important role it plays and finally, choosing the correct path forward.





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**What kind of video game characters would you want to see your son or daughter play as?**

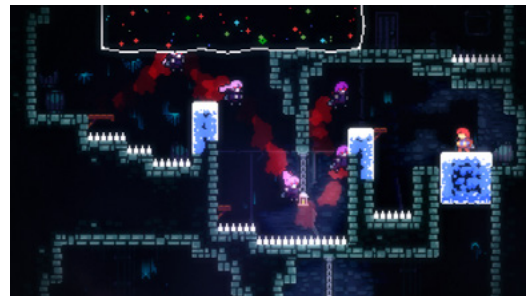
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**LATE IN THE GAME, MADELINE FINDS HERSELF IN A DEEP CANYON WHERE SHE LEARNS A VALUABLE LIFE LESSON.**



**WHILE STUCK IN A CABLE CAR WITH HER FRIEND THEO, MADELINE HAS A TERRIFYING PANIC ATTACK.**



**MADELINE (RIGHT) IS PURSUED RELENTLESSLY BY HER DARK SELF (CENTRE), WHO CAN MAKE MULTIPLE CLONES OF HERSELF.**

Celeste is a highly acclaimed game and for good reason, but it is also just a drop in an ocean. There are many hundreds of games out there that aren't just about shooting guns, but are using the format of interactive entertainment to convey ideas in ways that books and movies can't. It can't be understated just how powerful a tool it is to hand control of a story over to the player and let them discover its secrets for themselves.

It might take another generation or two before gaming is fully accepted by the mainstream as a bone fide art form, but it is a massive milestone on a list of technological advancements that's taken us from carving and sculpture, to paintings, to photography, to the moving image, which in just a short century itself leapt from silent film cinemas

to mini TVs in the palms of our hands. Make no mistake, gaming is part of that glorious lineage and has considerably more scope for growth in this day and age.

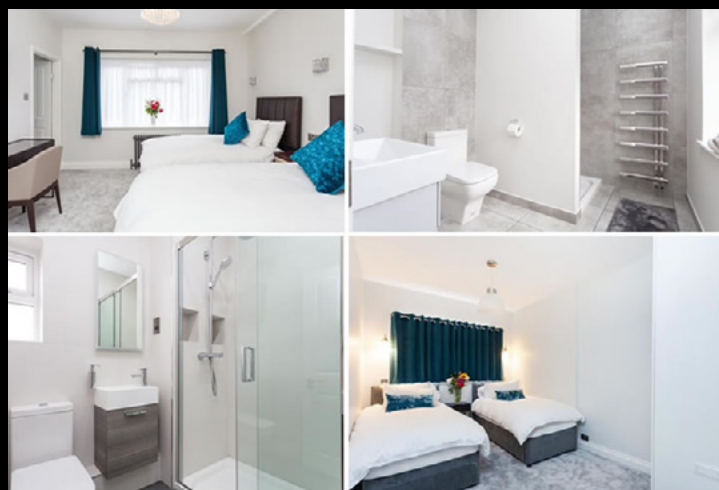
From primary school to high school, yeshivah and beyond, Jewish values have been conveyed to me through storytelling. So I ask, instead of dismissing gaming as a medium outright, how long before we start developing video games for Jewish kids based around the Ten Commandments? What kind of video game characters would you want to see your son or daughter play as? What would their special powers be and where will their journey take them? How long before we harness the full power of modern interactive storytelling and put gamers of all ages back in control of their own Jewish destiny?



For more information or to become a '**Chai Mitzvah**' Ambassador, please contact Danni Blumenblatt on **020 8457 3394** or email **danielleb@chaicancercare.org**

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# My Peace of Mind Fund



**REBBETZIN  
SHALVIE FRIEDMAN**

Rebbetzin Shalvie Friedman grew up in Johannesburg, South Africa and received her BSc in Maths and Finance from the University of South Africa. She studied Jewish Thought and textual analysis at the Nishmat Seminary in Jerusalem. Shalvie has taught in high schools in Johannesburg, as well as at many seminaries in Israel, both for newly observant students as well as those from religious backgrounds. She currently teaches Jewish Studies at Hasmonean Girls School as well as teaching for various parts of the Aish family all while raising her own family.

## I LOVED THAT CARROT.

It was one of those brightly painted wooden ones with Velcro in the middle. We had bought it as part of a little vegetable set for our eldest's first birthday present.

Shortly after, we had a few of my students stay at our house for a weekend. We were away, and they were looking for somewhere to sleep in our neighbourhood. We got home to a thank you letter and a bottle of wine. Life returned to usual for a couple of days. That is, until I took out the vegetable set to play house with my daughter and noticed that our sweet little carrot was missing.

I wrote a quick message to the students to ask if they had seen our carrot—a critical part of our playset. In reply I got a message saying, "It must have fallen into my suitcase as we were packing up. I have your carrot and I will return it to you."

I was relieved. We were going to be reunited with our carrot. But somehow, after that, the carrot got passed on to another student and between them, it was lost.

I felt a deep sense of injustice over our lost carrot. I messaged the students and asked them to replace the whole set because carrots like these can't be bought in singles. But neither girl was prepared to take responsibility—each one saying that the other was at fault.





We consulted our Rabbi. In my mind the question was simple: 'which girl should replace our wooden carrot?' Someone had to take responsibility for this. But that little wooden carrot with the Velcro in between was about to teach us a life-altering lesson.

Our Rabbi presented us with a total paradigm shift. Because sometimes small moments in life, the silly ones that are totally blown out of proportion, teach us life lessons that can carry us through far more serious dilemmas.

"Neither girl should replace the carrot" he said. "It should be replaced by your Peace of Mind Fund." Our Rabbi reached deeply into his pockets and handed us five shekels. "Allow me to have the honour of putting the first deposit into your fund." That's when he introduced us to a Peace of Mind Fund.

In our daily interaction with people, we make exchanges of money, objects or time, and often someone can end up feeling 'outdone' – as if the exchange was unfair. It could be—like my carrot—that something was lost. Or sometimes things get broken, like when my husband breaks a dish while doing the washing up. Sometimes we feel like our time was wasted, like when I sit and wait for 40 minutes for a meeting that is running late. And sometimes we get the feeling that we are 'expected' to lay out emotional or physical funds for something that we don't want to invest in. A rota that asks you to fill in for them again, a group birthday present that you don't want to be included in.

After such interactions we are left feeling depleted. We sometimes even feel resentment or distance. My little carrot taught me that there is the 'letter of the law' which helps us deal with every detail and come out with a rational and fair outcome. But there is also the 'spirit of the law' that is sensitive to the needs and feelings of others. The spirit of the law requires us to know when to 'let go' and which battles to pick.

In a righteous attempt to ensure that I was reimbursed for my toy carrot, I had been blind to the fact that this encounter would deeply hurt my relationship with my students. More often than not, the small details of a situation tell us less about the desired outcome than the people in that situation do. Or put differently, "The facts are important but more important are the feelings."

**"BECAUSE SOMETIMES SMALL  
MOMENTS IN LIFE, THE SILLY ONES  
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MORE SERIOUS DILEMMAS."**

My husband and I now have a 'Peace of Mind Fund'. It doesn't actually sit in a different account, but it is mental insurance for all the small things that 'break'. It enhances the quality of our lives together. So when one of us breaks a dish or burns the dinner, we swiftly replace with money from our Peace of Mind Fund.

But it extends far beyond the walls of our home, far beyond shekels and pounds. In our Peace of Mind Fund, we have time and money, available minutes which we can "withdraw" to go visit a sick friend or money to pay for extra cleaning help so that we can have more family time together.

Our Peace of Mind Fund is a very active account and we are richer for the experience.





# Jews: The Global Tribe



**RABBI  
ARI KAYSER**

Rabbi Ari Kayser is the Executive Editor of *Perspectives* magazine and Social Media Manager for Aish UK. Aside from qualifying as a rabbi, Ari also has a BSc in Economics from UCL and certification as a professional cocktail bartender. His interests include backpacking across the world, writing poetry and meditation.

## FOR THOUSANDS OF YEARS HUMANKIND HAD TIME TO PROCESS CHANGE.

Mainly because any changes to our environment were typically miniscule. We had the ability to digest information, analyse it, evaluate it, decide if it was in our long-term interests and whether to go for it or not. Enter globalisation. The process by which the world is becoming increasingly interconnected through rapid increases in trade, exchanges in culture, and the spread of technology and ideas through global media.

Perhaps unsurprisingly, Jews have had a significant part in the unfurling of this history-defining phenomenon.

## JEWS: A CASE STUDY IN GLOBALISATION

The Jews are perhaps the world's best case study for globalisation. Having been scattered across all four corners of the earth for more than two millennia, they maintained strong networks before the advent of the internet, and an unusually strong sense of identity, despite the threat of global homogeneity.

The archetype, and arguably the world's first multinational corporation, The Dutch East India Company, founded in 1602, was granted a 21-year monopoly of Dutch trade with Asia. The company had tremendous power, not only to monopolise trade but to build forts, wage war, negotiate treaties, mint coins, establish colonies, and imprison or even execute convicts.



Lazarus Morris Goldman wrote in his book, *The History of the Jews in New Zealand* (1958), “At first the Jews [mostly Portuguese] did not invest in the Company, as they had no desire to pour money into a company which was in direct competition with them and which showed prejudice against Jews by prohibiting them from becoming directors... However, as the influence and power of the Dutch East India Company grew, the Jews gradually bought up its shares, and by the end of the 17th century became the principal stockholders in Holland, controlling a quarter of its stock.”

Clearly, the Jews would have been a natural demographic to be involved in global trade. Their social networks extended far beyond any other group at the time. Through shared traditions that transcended geographical regions, the Jews formed a sense of global operation.

## FORCED GLOBALISATION

A World Jewish Congress (WJC) paper, published in 2001, noted that Jews “have always supported globalization...Jewish existence in the Diaspora has been based for hundreds of years on globalization, and in many periods it has been the Jews who supported and spread the concept. In reliance on their ability to build international ties connecting different Diaspora communities, the Jews have always promoted globalization, and have served as its agents.”

The WJC paper emphasised that historic Jewish dispersal, most of it involuntary, has forced Jews to live in far-flung communities. Jewish cultural and religious survival necessitated the establishment of global business and social connections.

## WE CHANGED ENOUGH TO REMAIN THE SAME

Identity is inescapably plural, it divides in to us and them. Globalisation is inescapably singular, eliminating any and all differences. How have Jews navigated this dichotomy of being a unique, defined people on the one hand, and being citizens of the world on the other?

Two Jewish traditions in particular contributed to this success: *halacha* (Jewish law) and the *beth din* (rabbinic courts). They provided the assurance that allowed Jews to develop systems of international trade based on trust, a novel advancement that preceded secular-based civil laws

that would later come to regulate business done across great distances and national boundaries. These Jewish innovations made trade safer and easier, prompting both Christian and Muslim rulers to employ Jews as their bankers and business partners.

Today, we could point to the Jewish diamond trade in Europe as a prime example of an industry where trust is so high that risks and partnership costs fall to almost zero. That, coupled with the numerous Jewish laws explicitly pertaining to honest business dealings, has resulted in strong business ties that are difficult to replicate elsewhere.

The secret of Jewish survival, however, has always been a remarkable combination of consistency and adaptability. Throughout history, the Jewish people retained a core of beliefs, an attachment to the Torah, a set of values, and a sense of community. But they always found a way of adapting to the changing times, responding to the challenges of every new historical age. *Halacha* means ‘to move’, we usually think of law as rigid but *halacha* is dynamic, affording the Jewish people the ability to change enough to remain the same.

## THE WORLD’S GLOBAL TRIBE

In fact, modern-day Israel has become a microcosm of global differentiation within the boundaries of one nation.

According to Israel’s Central Bureau of Statistics, in 2008, of Israel’s 7.3 million people, 70.3% were born in Israel, mostly second or third-generation Israelis, and the rest are immigrants to Israel—20.5% from Europe and the Americas, and 9.2% from Asia and Africa, including the Arab countries.

The Jews of Israel represent an ingathering of people from across the globe, and this has produced a sharing of ideas, of ideals, of worldviews, of economics, of psychology, of culture, of experience, of art, of philosophy, of religious belief, of custom, and of tradition.

This has made the Jewish people the world’s global tribe and an example of how to harness significant differences into one unified identity. Perhaps we could even suggest this is the global utopian future the prophet Isaiah (56:7) referred to when he proclaimed “For My House shall be called a house of prayer for all peoples”.

**“HALACHA IS DYNAMIC,  
AFFORDING THE JEWISH  
PEOPLE THE ABILITY TO  
CHANGE ENOUGH TO  
REMAIN THE SAME.”**





# Should We Really Burst the Jewish Bubble?



**RABBI  
MOSHE FRIEDMAN**

Rabbi Moshe Friedman grew up in Manhattan, New York, and received his BA in Politics, Philosophy and Economics at the University of Pennsylvania. He studied Jewish Thought and Talmudic Law for ten years in Israel, including several years at the Mir Yeshiva, and has passed rabbinic ordination examinations from the Israeli Rabbinate. In 2017, he moved to London with his wife and two children to take up the role of FJL UK Liaison, a role which includes regular campus visits and London-based educational programmes.

## **IN ALL WALKS OF LIFE YOU WILL MEET FELLOW DENIZENS OF THE JEWISH BUBBLE.**

In all walks of life you will meet fellow denizens of the Jewish bubble. Perhaps your boss's daughter was your roommate's best friend at Birmingham University. Or maybe you volunteered at Jewish Care with the brother of your future fiancée. Does this one sound familiar: the doctor overseeing your child's surgery grew up around the corner from your parents in Mill Hill.

Such examples may draw smiles of recognition from some, shudders of claustrophobia from others, and even scowls of contempt from those on the outside of the bubble. Take a step beyond the Jewish world and you may find thinly veiled sentiments of how the Jews only help their own kind, or worse—conspiracy theories of the “secret Jewish network.” Whilst we can all agree that the worst of these accusations are patently false, Jews have had to question whether our insularity is a badge to wear with pride or to hide with guilt.

The practice of giving preferential treatment to those who are similar to us extends beyond our mere accepted cultural practice. A handful of Jewish laws actually codify favouring Jews over non-Jews, such as giving priority to Jewish recipients of charity, and prohibiting lending with interest only to fellow Jews. In a world where nationalism has become almost a slur, such distinctions between in-groups and out-groups may be at odds with our modern desire to be a “citizen of the world.”



But research and social modeling has challenged the easy stereotype that maintaining ethnic identities somehow fragments society. Moreover, this research has also suggested that the globalist ideal may be a very dangerous one. John Lennon famously wrote about his utopia in “Imagine,” where there are no religions or countries to divide us. As it turns out, this vision may be a practical impossibility at best, and a dystopian nightmare at worst.

Consider the landmark study completed by Harvard anthropologist Robert Putnam in 2001, titled “E Pluribus Unim,” where he set out to prove the hypothesis that communities with high ethnic diversity were better places to live. The results of his study proved exactly the opposite. As he writes, “Immigration and ethnic diversity tend to reduce social solidarity and social capital. New evidence from the US suggests that in ethnically diverse neighbourhoods residents of all races tend to ‘hunker down’. Trust (even of one’s own race) is lower, altruism and community cooperation rarer, friends fewer.” The idealised multi-ethnic society is in fact more damaging than previously imagined.

Alexis de Tocqueville, the famous French aristocrat and one of the first anthropologists, noticed a similar trend when he visited the fledgling United States in the early 19th century. He remarked that while democracy had demolished the fixed class system, it created a risk of individuals feeling as if they were just one person in a sea of millions of equals. To combat this, he said, Americans set up local religious communities as well as local governments in order to maintain a sense of belonging and of making a meaningful contribution to their society. In his own succinct words, “the bond of human affection is extended, but it is relaxed.”

Why do we need to belong to a smaller subgroup within the larger nation or species? Edmund Burke, the 18th century politician and philosopher, explained that “to be attached to the subdivision, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love of our country, and to mankind.” In other words, human beings inherently form tangible relationships with a small circle of people, which allows them to extrapolate that sense of community to a greater one.

To explain it more simply, think about your notion of love. It did not come from a textbook, nor did it originate with some universal sense of love for all of humanity. You began with your immediate family and friends, and from that feeling you were able to empathise with those whom you do not know directly. Ze’ev Maghen, a prominent professor at Bar-Ilan University, recalls a moment sitting in a restaurant when he heard on the news that 230 people had died in a plane crash in Indonesia. At first he gave the perfunctory “that’s terrible,” and continued on eating. But then he made himself imagine if the plane had instead been carrying 230 Israelis. At that point he felt so sick he could no longer finish his sandwich.

Tribalism gives us a deeply personal context through which we can develop our unique stories. By defining an in-group, it makes the world small enough so that we are safe enough to invest in the greater whole, starting with one’s own community. What’s more, in 1999 the sociologist Marilynn Brewer published conclusive findings that showed that the degree of identification with an in-group is in no way correlated to negative feelings for the out-group. Contrary to popular belief, the strength of one’s bonds within the Jewish bubble will in no way determine whether a person likes or dislikes non-Jews.

Is it good to get out and meet new people? Very likely. Should we care about those outside of our immediate tribe? The Torah contains thirty six different commandments to love the non-Jewish stranger, to treat him or her fairly and to extend the benefits of society to that individual. But a unified world is built through a patchwork of unified communities, which in turn are bolstered by unified families. It is not a coincidence that within the Jewish people themselves there exist twelve different tribes with their own territories and customs.

So before we burst that Jewish bubble, let us cherish the deep connections that bubble has afforded us. They will make us into the citizens of the world that we aspire to be.



# FREE- FROM

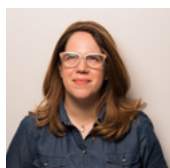
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RECIPES BY  
**ILANA EPSTEIN**



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Ilana Epstein cannot look at a recipe without seeing hundreds, if not thousands of years of migration, resilience and Jewish pride in every ingredient. A product of her own migration journey across the Jewish globe, Ilana's Jewish food and lifestyle brand, Ta'am, always leaves a sweet aftertaste.





# YOU ARE WHAT YOU EAT

Jean Anthelme Brillat-Savarin, the 19th century French author, wrote “Tell me what you eat, and I’ll tell you what you are.” In the 1960s this quote was shortened into the much quoted “you are what you eat”.

We like to imagine that our first relationship in life is with our mother. But in essence, the first relationship we create, almost from the moment of birth, is with the air we breathe and followed almost immediately by food. A baby will instinctively seek out its mother to nurse. Our earliest associations are with food and with those who feed us.

It is hardly surprising then, in a world where many relationships seem to have been stretched to capacity, that our relationship with food has suffered as well. Jamie Oliver famously tells of a three generation gap, of people who no longer know how to cook for themselves, condemning a world where food has more additives and preservatives than inherent wholesomeness for the top reason people’s life span is shortening.



In a move to reclaim our relationship with food and health, lots of new diets that focus on nutrition have come into being. From gluten free to dairy free, free-from diets have become mainstream. Within most of our inner circles we will have a friend or family member who is going through a period of focus and looking inwards on a physical level.

The Torah, a book that has relationships at its very heart, has always recognised the fragile relationship humans have with food, and gave us the laws for a kosher diet. Like the free-from diets, there are fringe benefits to keeping kosher, be it to teach us compassion or enhancing our self-control. Keeping kosher unlike all the other diets out there has one more claim on us, that even on days when our relationship is at straining point, the law demands that we stick to it, the benefit above all of keeping kosher is adherence to an ancient yet timely law.

In the following pages we have included some of our favourite free-from recipes, some are dairy free, others are gluten free or sugar free, what they all have in common though is that they are delicious and, of course, kosher!

**“LIKE THE FREE-FROM  
DIETS, THERE ARE  
FRINGE BENEFITS  
TO KEEPING KOSHER,  
BE IT TO TEACH US  
COMPASSION OR  
ENHANCING OUR  
SELF-CONTROL.”**



# QUINOA & HALOUMI GREEN SALAD



Place the quinoa and water in a large saucepan over high heat. Bring to the boil. Reduce heat to low, cover with a lid and cook for 15 minutes or until the quinoa is cooked and water has been absorbed. Set aside to cool slightly.

To make the yoghurt dressing, place the yoghurt, mint, parsley, vinegar, mustard, salt and pepper in a small food processor and process until smooth. Set aside.

Place the quinoa, parsley, mint and half the dressing in a large bowl and toss to combine. Heat the oil in a small frying pan over medium heat. Add the haloumi slices and cook for 1-2 minutes each side or until golden. Remove from heat and set aside.

Mix the quinoa, sugar snap peas, baby cucumber, avocado and dressing together and place on platter. Top with the haloumi and serve.

SERVES 6

## SALAD

285g (1½ cups) white quinoa  
750ml (3 cups) water  
10g (1 cup) flat leaf parsley leaves  
25g (1 cup) mint leaves  
1 tsp extra virgin olive oil  
200g haloumi, sliced  
150g sugar snap peas, trimmed, blanched and halved  
3 baby cucumbers, quartered  
1 avocado, sliced  
Lemon wedges to serve

## DRESSING

95g (½ cup) unsweetened soya yoghurt  
15g (½ cup) mint leaves  
15g (½ cup) flat leaf parsley leaves  
1 tbs white wine vinegar  
1 tsp Dijon mustard  
Sea salt and cracked black pepper



# SALMON SALAD

*Based on Ina Garten's recipe of the same name, this is one of those great recipes that packs a huge amount of flavour and is both sugar free and gluten free. It can be made well ahead of time and will happily sit in the fridge for a day before being served.*

- 1 kilo salmon fillet, skin off
- 3 stalks celery, finely chopped
- 1 small red onion, finely chopped
- 2 tbsp finely chopped fresh dill
- 2 tbsp capers, drained
- 2 tbsp rice vinegar
- 2 tbsp extra virgin olive oil
- ½ tsp kosher salt
- ½ tsp freshly ground black pepper
- Olive oil
- Salt and pepper to taste

Pre-heat top broiler of the oven.

Grease a baking tray. Cut the salmon fillets crosswise into 4-inch-wide slices. Rub them with olive oil and sprinkle with salt and pepper.

Cook the fillets under the grill for 5 to 7 minutes on each side until they are rare. Be sure they are still rare on the inside. Remove to a plate, wrap with plastic and chill in the refrigerator until cold and firm.

When the fillets are cold, remove any skin that hasn't come off during grilling. Break the fillets into very large flakes and put them into a bowl, adding any juice that has collected at the bottom of the plate.

Add the celery, red onions, dill, capers, rice vinegar, olive oil, salt, and pepper to taste. Mix well and serve cold or at room temperature.







# CHICKEN SALAD

## WITH ROASTED CAULIFLOWER

*Cauliflower is a super versatile vegetable and never more so than in this recipe, where grated cauliflower is turned into 'couscous' and then roasted.*

*Dukkah, an Egyptian nut and spice mix, is our go to flavouring here. It's easy enough to make your own. Though you will only need a couple tablespoons for this recipe, the leftovers can be stored in the freezer for up to three months and is great sprinkled over roasted proteins and vegetables or even over plain rice.*



### SALAD

80ml (⅓ cup) extra virgin olive oil  
35g (¼ cup) dukkah  
1 tbsp chopped tarragon  
1 tbsp finely grated lemon rind  
Sea salt  
Cracked black pepper  
Large cauliflower, core removed, roughly chopped  
800g chicken breast fillets, trimmed  
6 cloves garlic, skin on  
40g (¼ cup) raisins  
80g (½ cup) roasted almonds, chopped  
15g (½ cup) mint leaves  
Kale that has been washed and checked for serving



Preheat oven to 220°C (425°F).

Place the oil, dukkah, tarragon, lemon rind, salt and pepper in a small bowl and mix to combine. Set aside.

In batches, place the cauliflower in a food processor fitted with the large hole grater blade and process until you have a mass of grated cauliflower. Spread the cauliflower evenly over one large baking tray lined with non-stick baking paper. Drizzle with half the oil mixture and toss to combine. Roast, stirring every 10 minutes, for 30 minutes until evenly golden and crisp. Set aside to cool.

Place the chicken and garlic on a baking tray lined with non-stick baking paper and drizzle with the remaining oil mixture. Roast for 20 minutes or until golden and the chicken is cooked through. Set aside to cool slightly, and slice.



## LEMON DRESSING

2 tbsp extra virgin olive oil  
2 tbsp finely chopped preserved lemon rind  
80ml (1/2 cup) lemon juice  
2 tsp honey  
6 roasted garlic from chicken tray

To make the preserved lemon dressing, squeeze the roasted garlic cloves into a bowl and use a fork to mash into a paste. Add the oil, preserved lemon, lemon juice and honey and mix to combine.

Place the cauliflower in a large bowl with the currants, almond, and mint. Pour over the dressing and toss to combine. On a large platter, lay the kale, top with the cauliflower mix and top with the sliced chicken.

## DUKKAH



## INGREDIENTS

110g (3/4 cup) hazelnuts  
80g (1/2 cup) sesame seeds  
2 tbsp cumin seeds  
2 tsp freshly ground black pepper  
1 tsp flaked sea salt

Preheat oven to 180°C.

Spread the hazelnuts over a baking tray and cook in preheated oven for 3-4 minutes or until toasted. Rub the hazelnuts between a clean tea towel to remove as much skin as possible.

Place the toasted hazelnuts in the bowl of a food processor and process until coarsely chopped. Transfer to a large bowl. Heat a medium frying pan over medium heat. Add the sesame seeds and cook, stirring, for 1-2 minutes or until golden. Add to the bowl with the hazelnuts.

Place coriander seeds and cumin seeds in the frying pan over medium heat, and cook, stirring frequently, for 1-2 minutes or until aromatic and seeds begin to pop. Transfer seeds to a mortar and pestle. Pound until finely crushed (alternatively, use a coffee or spice grinder). Add the crushed spices, pepper and salt to the hazelnut mixture and mix well.



**DATE, CHOCOLATE & PISTACHIO****BLISS BALLS****INGREDIENTS**

300g dates, pitted  
200g raw cashews  
3 tbsp cocoa powder  
½ tsp salt  
3 tbsp honey  
50g shelled raw pistachios  
150g dark chocolate, melted  
35g shelled raw pistachios, roughly chopped

Place dates, cashews, cocoa, salt, honey, and pistachios in the bowl of a food processor fitted with the blade attachment. Process until you have a smooth thick paste.

Line a large tray with non-stick baking paper. Roll one tablespoon sized portions of the mixture into balls. Using a fork, dip one bliss ball into the melted chocolate allowing excess to drip off. Place on tray and sprinkle with pistachios. Repeat with remaining bliss balls, refrigerate for 20 minutes until set. Store in an airtight container up to a week.



# TOMATO, ASPARAGUS & DUKKAH PLATTER

## INGREDIENTS

2 bunches asparagus, trimmed, washed and checked  
 4 eggs  
 2 green tomatoes, sliced  
 2 yellow tomatoes, sliced  
 2 orange tomatoes, sliced  
 2 red tomatoes, sliced  
 2 cups (40g) rocket, washed & checked  
 2 tbsp dukkah (see p. 51)  
 1 tbsp extra virgin olive oil  
 Sea salt  
 Cracked black pepper

Place the asparagus in a large saucepan of boiling water and cook for 2 minutes. Remove, refresh under cold water and set aside.

Place the eggs in the boiling water and cook for 6 minutes. Place in iced water, then peel and cut into halves or quarters.

Place the asparagus, tomato, egg and rocket on a platter. Top with the dukkah, oil, salt and pepper to serve.



# TOFU CHOCOLATE MOUSSE

*The tofu and melted chocolate both need to be at room temperature to ensure that the mousse is smooth and silky.*

MAKES 4

## INGREDIENTS

100g dark (70%) chocolate  
 300g silken tofu (room temperature)  
 2 tbsp agave syrup, plus extra to serve  
 1 tsp pure vanilla essence  
 Cashew butter and pomegranate seeds, to serve

Place the chocolate in a heatproof bowl over a saucepan of simmering water and stir occasionally until the chocolate has melted. Set aside to cool to room temperature.

Place the tofu, agave syrup and vanilla in a small food processor and process until smooth. Add the cooled chocolate and process again until smooth.

Divide between 4 x ½-cup-capacity (125ml) cups and refrigerate for 20 minutes. To serve, top with the pomegranate seeds, extra agave syrup, and cashew butter.



Place the yoghurt, honey and vanilla in a large bowl and stir to combine. Place the apricots and 60ml (¼ cup) of the yoghurt mixture in a separate bowl. Using a hand-held blender, blend until smooth.

Layer alternate spoonfuls of the yoghurt and apricot mixtures into 8 x 80ml cup-capacity (⅓ cup) ice lolly moulds. Insert ice lolly sticks and place in the freezer for 4–5 hours or until firm.

## APRICOT & VANILLA ICE LOLLIES

MAKES 8

210g (¾ cup) plain unsweetened soya yoghurt  
90g (¼ cup) honey  
1 tsp vanilla bean paste  
400g of 8 fresh apricots, chopped



## CUCUMBER ICE LOLLIES

*Ice lollies are great. they are portable and frozen, and though cucumber may be surprising in a sweet recipe, give it a go – it is refreshing and delicious.*

MAKES 8

1 large (English) cucumber, roughly chopped  
1 tbsp chopped mint leaves  
120ml (½ cup) light agave syrup (nectar)  
160ml (⅔ cup) lime juice  
480 ml (2 cups) water

Place the cucumbers and mint in a small food processor and process until smooth.

Using a fine sieve, strain the mixture and discard the pulp to create approximately 60ml (¼ cup) of liquid. Place the liquid in a medium jug, add the agave, lime juice and water and whisk to combine.

Divide the mixture between 8 x 80ml cup-capacity (⅓ cup) ice lolly moulds. Insert ice lolly sticks and freeze for a 3–4 hours or until frozen.



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# BRANDING LETTERING ILLUSTRATION



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**HILA NADLER**

Hila Nadler, along with her husband Alex and three children Aharon (6), Aviva (5) and Asher (1), love to discover fun days out in UK and around the world.



## THE LAKE DISTRICT

### CUMBRIA

My family and I love to spend a sunny Sunday at Lake Windermere. We usually start off by exploring Bowness-on-Windermere, a small town right on the lake edge. It is packed full of independent shops, cafés and delis. There are a few boat rentals there too where you can hire boats to explore the lake - this is our kids favourite thing to do here especially because they each get a turn at the wheel. There isn't anything Kosher at Lake Windermere, so we always take a picnic and enjoy it by the lake at the large open grass area where kids love to run around and roll down the hills. We usually end our days here by walking along a lovely trail that takes us to Cockshott Point (use the entrance off Glebe Road). Here the kids get to dip their feet in the water, and we get to sit back and enjoy the picturesque lake views and sailing boats. There are cruises around the lake that you can do too but we've always opted to hire our own boat. And if you are a big Beatrix Potter fan, you will find in the centre of the town The World of Beatrix Potter attraction.

## LLANDUDNO

### WALES

Llandudno is a beautiful and historical town centre full of shops, cafes, and restaurants in North Wales. Our kids LOVE this seaside town with so much to see and do. When we visit, we park along South Parade which is at the North Shore of Llandudno Bay. We then walk along the beach collecting shells and pretty small rocks/stones. My husband loves to find the flat stones and shows the kids how to throw the stones so that it bounces along the water. Aharon and Aviva think their daddy is a magician and are yet to master the trick of stone skipping themselves. At the end of the bay there is a very long pier with two fantastic old school amusement arcades. If you family likes adventure as much as mine does, then you would love the Llandudno Ski and Snowboard Centre. Our kids are still young so we stick to the toboggan run, tubing and mini golf at the centre because they can do those rides from four years old when accompanied by an adult. Llandudno is most famous for the Great Orme. The Marine Drive is a four-mile scenic drive round the base of the Great Orme headland, from Llandudno's North Shore to Llandudno's West Shore. The journey up and along the Marine Drive is a must do! There are four ways to get up there: walk, the vintage coach ride from the Prince Edward Gardens on the promenade, the Great Orme tram, or drive which has a £2.50 toll fee for cars.

# MY TOP 8

## ◀ THE ICECREAM FARM

### TATTENHALL, CHESHIRE

The Ice Cream Farm is a family friendly tourist attraction bursting with all of the fun you need for a great day out in Cheshire. The farm is most famous for their very own ice cream but note the ice cream is not kosher. All three of my kids have something to do here and the best thing about it is that I can bring them here whatever the weather. There are enough outdoor and indoor activities and at such a low cost too! It's completely free to enter and activities cost from £1 - £4.50; there is a play pass option which saves you money. As soon as you walk in there is a large outdoor adventure play area called 'Daisy's Garden' - it's colourful and wacky and looks like you have just walked into a Dr. Seuss book (well to me it does). There is also 'Honeycomb Canyon', a sensational sand and water play area that allows children of all ages and abilities to play, engage and explore whatever the British weather brings; 'Fudge Farm' - an animal farm with a train that drives around it, 'Strawberry Falls' - crazy golf, and 'Silvercone' - battery powered quad bikes to name but a few. This is a super fun place for families.



LLANDUDNO



# SUMMER HOTSPOTS

## PARLIAMENT HILL LIDO & PADDLING POOL ▶

CENTRAL LONDON

When we come to London to visit over the summer, my kids beg me to take them to the free paddling pool area. There is a lifeguard on duty (but please still keep an eye on your kids at all times) there are benches and a grass area to sit at, and toilet facilities. Aharon, Aviva and now Asher can spend all day splashing and playing in the water having the time of their lives and it doesn't cost a penny - you can even take water toys and water guns! Just outside the water part there is an adventure play area also.



## GREENWICH PARK THE ROYAL OBSERVATORY

SOUTH EAST LONDON

Greenwich Park and the Royal Observatory is on the banks of the River Thames and are full of educational attractions and beautiful views. We love taking a picnic and spending the whole day here. Known for its maritime history, Greenwich is home to the Cutty Sark, a 19th Century ship and the huge National Maritime Museum. The Royal Observatory is the site of the Greenwich Meridian Line.



STAMFORD PARK



WOLLATON HALL

## STAMFORD PARK

TAMESIDE, GREATER MANCHESTER

This is the best park with water features for kids closest to Manchester that I know of. It has water fountains coming out of the ground that kids love to squeal out of excitement as they run, jump and leap through it. The park has its very own mini train that goes around the park, and a very cool huge pirate ship shaped sand play area and an awesome adventure playground.

## ▶ RUISLIP LIDO BEACH

NORTH WEST LONDON

Ok so a few years back some friends told us about this gem of a place (it has now become more popular). For those who haven't heard about it, Ruislip Lido is a reservoir and artificial beach in Ruislip within the London Borough of Hillingdon, England. It's perfect for those hot summer days. It has real soft golden sand, so make sure to bring those buckets and spades! Along the 'beach', you will find climbing frames, play areas and a little café for ice creams. There's even a miniature train that'll take you on a fun little trip around the lake. For those who want to leave the beach, I don't know why but anyways, if you really wanted to then you could take a stroll through the Ruislip woodlands which surround the lake and beach. Who needs the Bahamas when you have Ruislip Lido and can even get there by tube!

## WOLLATON HALL

NOTTINGHAM

Although Nottingham Castle is being renovated, the surrounding area is quite unique. Wollaton Hall, the beautiful Elizabethan country house built in the 1580s, is situated in Wollaton Park, Nottingham. The house became home to the city's Natural History Museum and is the largest dedicated Natural History Museum in the country. With a collection of 750,000 objects, ranging from fossils, minerals, plants and eggs to invertebrates, vertebrates, shells (molluscs) and taxidermy, as well as 'spirit' preserved animals and rare specimens from across the globe, this an exciting place to visit. Wollaton Hall also became famous in 2011 when it was used as Wayne Manor for the filming of the Batman movie The Dark Knight Rises. Free entrance and parking, tours available for a fee.





# My Story: How I Survived a Lung Transplant



**TALIA ISAACS**

Talia grew up in Johannesburg with her parents, two sisters and brother. She went to King David School, and started working after studying marketing. After getting ill and a two year recovery period, Talia focused on setting up and running a bespoke woodwork business. It's been a year and a half post-transplant and she is doing well and living normal life.

In 2015, I was a healthy 29 year old living a normal life. I had just gotten married and my future was planned. However, just one year later, things changed for the worse.

I started suffering with blisters and cuts in my mouth. The pain was so intense that I could not eat and could hardly drink. I experienced severe shortness of breath which ultimately led to my admission into hospital. I had unexpectedly collapsed and stopped breathing.

I went from one specialist to the next, medications, procedures, tests and misdiagnosis.

In March 2017, I was on life support for a week in Linksfield Hospital, Johannesburg, as my diaphragm and neck collapsed affecting my ability to breathe, which led to my lung collapsing.

Initially, the doctors were unsure what was causing this and I was in a critical state. I was then diagnosed with an autoimmune disease, Myasthenia Gravis, where the muscle and nerve do not communicate. Once I started receiving treatment, I got stronger and better quite quickly.

After a month in hospital, a tracheotomy, several breathing machines and ultimately relearning how to breathe on my own again, I was home learning how to adjust to life with my new condition.

Two weeks later, in a routine scan, a 10cm long tumour was discovered in my abdomen which was in a position that was challenging to reach. After endless scans, tests and doctor meetings to plan this complex and intense operation, the tumour was removed and diagnosed as benign.

I went back to work but was getting tired easily and was not 100% myself, but I put it down to the Myasthenia Gravis. I got on with my life and even exercised as much as possible. However,





over time I became breathless quickly when climbing a hill and running was a great challenge. Yet my breath came back quickly, and I carried on. My doctors suspected that I may have developed asthma, but the asthma medications didn't work. My condition deteriorated – I got bouts of flu and pneumonia and my breathing got worse – and I found myself house-bound attached to an oxygen machine.

I was eventually diagnosed with an autoimmune disease, BOOP (Bronchiolitis Obliterans Organising Pneumonia) that attacks the lungs and causes chronic degeneration. This diagnosis was only discovered about one year after my shortness of breath began.

From May 2017, I hardly left home and when I did, I walked around with mobile oxygen, and slept with oxygen every night. Then, in September, I was admitted to hospital as my condition had deteriorated so much that I required full time oxygen and observation in the Intensive Care Unit. My lung function had dropped to just 11-14% and a lung transplant was my only option.

I was in disbelief for several months. Feeling isolated and alone and forced to be separated from my husband and family without knowing when I was going to get new lungs, was utterly frightening.

During this dark time I learned to appreciate the three hours a day I had with my family. The nurses looked after me as their own child and I built a strong bond and connection with each of them.

Every day I was told of all the people that were asking about me, praying for me, and sending their love. I felt truly blessed, the positivity was helping me heal, and I needed to show all these amazing people that I'm a survivor. The Chabad of Strathavon dedicated a new Torah scroll and wrote a letter of my name in it, with the intention of it being a blessing for a speedy recovery. I really believe it helped keep me mentally and physically strong.

Although I never planned beyond each day and dreaded the loneliness of the evenings, I woke up each day positive and ready to tackle the day ahead. I focused on small things, hoping my oxygen levels would improve, hoping I'd be strong enough to take a trip in the wheelchair to the coffee shop.

The day I received the news that my new lungs arrived felt like a miracle. I had deteriorated to the point I couldn't walk or follow conversations around me.

The transplant was a six hour operation. After the operation, the medical team informed my family that my old lungs were the size of two ice cream scoops and black in colour – claiming it was a miracle that I had survived this long!

Within three days or so, I was breathing on my own and was released from hospital three weeks later.

This journey was not without its challenges.

## **"MY LUNG FUNCTION HAD DROPPED...AND A LUNG TRANSPLANT WAS MY ONLY OPTION."**

One week after leaving the hospital, I had a relapse of acute rejection which sent me back to the ICU for another two weeks. I had major hallucinations from the medication; some of which were funny looking back, but others made me fear for my life.

In order for me to prevent the rejection of my new lungs, I need to take anti-rejection medicine for the rest of my life. This leaves me with a compromised immune system, meaning I have to watch what I eat, touch and where I go.

All that said, I believe in miracles – and that one happened to me. In the past two years, I have had endless CT scans, X-rays, needle pricks, I have been ventilated and close to death on numerous occasions. I have defied doctors' predictions many, many times, but here I am.

During this entire ordeal, I always believed I would be ok. In my mind, I focused on what lay ahead - my new lungs, a new niece, a new nephew, and many more memories that I was going to make with my husband and my family, friends and loved ones. I visualised only a happy and positive future. I blocked out the self-pity as much as possible. I did however struggle to set aside my guilt of the trauma my family was going through and what little I could do to make the situation better.

I don't believe I survived on my own. The amazing support of doctors, nurses, family, friends, community, God, and an abundance of prayer helped me to survive. And for that, I am forever thankful.



# Wants, Hopes & Dreams.



**REBBETZIN  
ESTI HAMILTON**

Rebbetzin Esti Hamilton has been a teacher and lecturer for the last fifteen years. She has a degree in psychology and has recently finished training in Innate Health and resilience training. Esti teaches classes on spiritual growth, character building and relationships, as well as running support groups for parents with disabled children. You can find some of her lectures on [www.torahanytime.com](http://www.torahanytime.com)

I go back to the hospital for another scan and wait (impatiently) for my appointment. I am nearing the end and can feel the baby stick its legs in my ribs. I can't breathe and every step I take, feels like a marathon. It is finally my turn and I get ready to see the baby on the monitor. As the doctor starts his examination, he looks at my notes and questions me about my oldest son's disability. I explain that my son is now a teenager but can't do anything for himself and needs full time care.

He wants to know specifics so he can look for them in the scans. He asked me how my pregnancy was different with him. I am embarrassed to tell him that at the time we didn't see anything alarming on the scans, there were no signs and I didn't feel anything different. Considering the profound disabilities of our son, I am not surprised that he looks at me with disbelief.

I find myself saying, "It was my first pregnancy, my first baby, I was very young, I didn't notice anything was wrong". Still now, fifteen years later, it sounds like a poor excuse to me.

It was only after the birth of my eldest, when he couldn't breathe without extra oxygen, when he couldn't eat without assistance, when he couldn't even hold his own head that we knew something was wrong. Somehow the doctors had missed all the signs...And so had I.

This doctor, however, is certain he won't miss anything, and as he starts measuring all the different body parts, listening to the heartbeat and counting organs, I try to distract myself by looking on the monitor for the face of this new soul. Trying to find the answers to all my wants and hopes and dreams on this blurry black and white monitor, but I don't see it.

Then, when I can no longer hold back, I ask the doctor the question that keeps me up at night.



'Does everything look ok?'

What I really want to know, what I really need him to say is that this baby is healthy. But even when he says all those words, a part of me doesn't believe him.

I am told that the first time we experience anything, it makes such a powerful impression, that it creates new neural pathways in the brain to teach us (or warn us) what our future experiences will be.

My first experience of motherhood was all about hospitals, crisis, sickness, oxygen tubes, cardiac arrests, seizures and finally a diagnosis. The experience was so terrifying, mind numbing, exhausting and heartbreaking. Only later, much later, did I learn that all those words and feelings were carefully placed in my heart and mind under the title of 'motherhood'.

The 'motherhood' experience changed me completely. I was different in a way that I didn't know anyone could be, different in a way I wasn't sure anyone could exist.

The new me was a living contradiction. I was able to be so strong in the face of adversity, yet feel so completely vulnerable in the face of my peers. I was able to find joy in the smallest of life's gifts, yet still not be able to find the answer to the deep sadness in my soul.

When others would speak with me, I was so attuned, I could hear even the things they couldn't say, but, at the same time, I was unable to articulate even the smallest part of my own soul. I loved my first born son so much that it was painful, but a small part of me felt totally separate from him. I was a whole person and yet completely broken.

When we finally brought our son home, we established a normal routine for an unusual life. His bedroom looked like a hospital room and a toy shop all rolled into one as we had bought every sensory book, toy and baby gadget we could find. While most days were filled with appointments and consultations, we still found time to try to make him giggle, dress him in cute clothes and send pictures to our relatives.

Now that we lived back in our own house, and acted like a 'normal couple', concerned relatives and friends asked us when we would have more children. It would be healing they said, it would be a comfort, it would be a new beginning.

At the time I was angry with them for not understanding.

I thought we had already begun, and that we had already finished.

In truth, having another child, to break me and complete me, was impossible to imagine, so we decided to consult with our teachers.

They told us the meaning that echoed all the experiences we had so deeply, that all my internal contradictions became clear.

They told us that the purpose of every soul is to bring the light of truth into the world. That the son we have was already bringing holiness into the world by the miracle of his existence. That in this world, he may look like the child that is the most broken but if we could only see him through the eyes of God, we would see that it is his soul that is the most whole.

They said any other children we would bring into the world would be able to see this greatness, learn from it and reveal it. And that having another child would be an act of great faith and enormous courage, and should only be done if we had already learned the most important lesson from this part of our journey.

That the outcome of all our wants, hopes and dreams will be exactly the way God wants it to be and that if we could live our lives through this truth, we will be able to see His goodness and greatness in our life journey.

We took the brave step to expand our family. As we see our other children grow up alongside our oldest son, and then all too quickly overtake him in every way physically, intellectually and emotionally, we see the spiritual bond they have with him. The kind of bond that moves beyond language of the mind and becomes a language of the soul.

And yet, still, each time I get ready to bring a new soul into the world, I have to gather all my courage, let go of all my wants and hopes and dreams, and wait (impatiently) to reveal the goodness and the greatness in our life journey that is God.

What more precious gift can you give to your children than to teach them the language of the soul and watch them experience the deep wisdom that comes with it?

**"...HAVING ANOTHER CHILD WOULD BE AN ACT OF GREAT FAITH AND ENORMOUS COURAGE."**





# Who is a Master?



## RABBI DOV BER COHEN

Rabbi Dov Ber Cohen is a Senior Lecturer at the Aish HaTorah World Center in Jerusalem. After spending six years living in Asia, delving deeply into Eastern philosophies, partaking in silent meditation retreats, extreme martial arts training and spending time volunteering in orphanages, Dov Ber arrived in Israel where he discovered the depth, beauty, wisdom and truth of his own religion. He is the author of the newly released book *Mastering Life: A Unique Guidebook to Jewish Enlightenment*.

On 14th October 2018, my third child was born - three months early. The first time I saw him, he was in an incubator, weighing just over 1kg, with a respirator keeping his lungs working, a feeding tube up his nose, and all sorts of other tubes and wires connected to him keeping him alive. As I sat next to the incubator watching his little chest rise and fall, wondering if he'll make it, I thought about what sort of life he may live if he did survive. I prayed that my son would make it through this difficult time and go on to live a really extraordinary life.

Twenty years ago, when I was studying philosophy at Manchester University, I had a similar thought process, which eventually led me to spend six years living in the Far East, searching for the purpose of life and how to go about living it, consciously and joyfully. From ten-day silent meditation retreats and extreme martial arts training to fasting and hiking in the Himalayas, I was on a quest to master my mind and body. I learned to develop self-control and peace of mind, redefine success, understand the real path to happiness, and learn the tools I would need to help me move toward living in line with what I had discovered.

It soon became clear that the main reason I wasn't living the vibrant life I yearned for came down to one thing: my mind. Not only were there the negative thoughts: judgment, comparison, frustration, worry, fear, jealousy, and guilt; but I soon realised that my fast-paced, over-analytical mind was stopping me from just being still and experiencing life in the present moment. If asked, I'd say "Of course I'm grateful for my eyes and legs," yet I never made time to just sit, breathe deeply and feel deep gratitude. On nature hikes I'd notice and acknowledge the beauty, maybe even take a photo, but then just carry on walking along talking to my companions without taking a moment to actually feel a sense of awe and wonder. At lunch, my next forkful of food was already loaded up hovering near my face whilst I was checking my phone or watching TV rather than taking a moment to put the fork and phone down and truly be present to the taste, smell, texture and colour of the food. No wonder I wasn't getting the most out of life; I never gave myself the time to actually experience it in any deep way.



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**Every mitzvah is an  
opportunity to connect to  
the Divinity of the present  
moment with mindfulness  
and intention.**

— — — — —

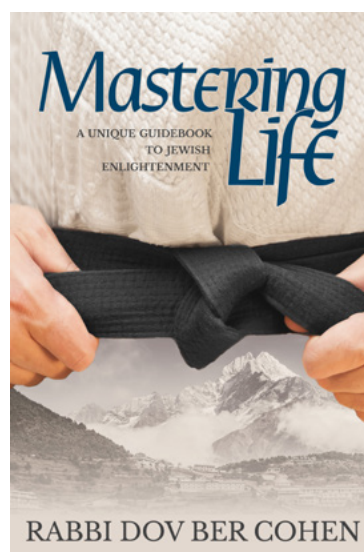


The Ethics of the Fathers (4:1) teaches “Who is a master? The one who learns to control their mind” and King David says (Psalms 34:9) “Taste and see how good God is”. Taste is a direct experience; you have to eat a strawberry to know what they taste like – no amount of explanation and description can give you that experience. God and Judaism are both meant to be an experience. Every mitzvah is an opportunity to connect to the Divinity of the present moment with mindfulness and intention. Every mezuzah we walk passed, every blessing we make, every time we give charity, or light Shabbat candles is an opportunity to tap us back into the reality of God-consciousness here and now, guaranteeing us a deeply meaningful, intentional, profound and vibrant experience of life.

Thank God, my son is growing and developing like any normal healthy child. My hope is that we can teach him to ensure that he is always open to experiencing the wonder and beauty there is within himself, the Torah and the world around him.

Sitting by the incubator, night after night for three months, and since bringing him home four months ago, I noticed that this was one area of life in which my little boy excelled. Babies don't have language yet, which means they don't have thought, which in turn means that all they have is direct experience of life. The more aware he becomes, the more I see him taking in the world around him with true joy and wonder. His need for food and having his nappy changed, doesn't make him think why he wasn't fed straightaway or how disgusting his nappy was. Instead, he stops crying and returns to wondering about his world. When the mind is not in the way, what is revealed is true peace, connection - a real experience of life.

After six years in the East, I found my way back to the enlightenment path of the masters of my own spiritual tradition. I soon saw that the Torah, far from being a set of burdensome obligations to make some angry man in the sky happy, is in fact an all-encompassing mindfulness manual, tapping us deeply and consciously into the present moment.





# Four Ways to Build Self-Esteem



**ARYEH SAMPSON**

Aryeh Sampson is a BACP accredited psychotherapist and couples counsellor. He is in private practice in North West London as well as counselling on Skype. Aryeh is the author of *Go To Yourself – Transformation Through Jewish Wisdom and Psychology*.

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[www.counsellingnorthlondon.org](http://www.counsellingnorthlondon.org)

Low self-esteem is at the root of many psychological problems people experience today including depression, anxiety, anger and relationship difficulties.

Feeling bad about yourself is very painful. So people often develop coping behaviours to alleviate this pain. For example, perfectionists strive to feel good about them by seeking to avoid failure, high achievers strive to gain recognition from others, and loners isolate themselves from others to avoid the pain of rejection.

These coping behaviours may have short term benefits, but they never resolve the underlying problem. I would like to share four approaches that we can use to help raise self-esteem.



## 1

### **Increase your self-awareness**

An important first step is to have greater awareness of your self-critical thoughts and their source. These critical and tortuous statements are often subconscious and habitual. Uncovering their origins, which are frequently from childhood or teenage years, makes them more understandable. For example, a person who feels useless may trace these feelings back to a traumatic experience, time of failure, or critical remarks. They can then understand that these critical voices are not a voice of truth, but are learned from an external source. Being aware of these thoughts and where they come from enables us to take them less seriously and stop identifying with them.





Challenging these critical thoughts helps us realise that a lot of them are based on irrational thinking and are not true. For example, a person who is a perfectionist can ask, 'Is it really true that if I don't excel in this exam I don't have value?' A person with a fear of rejection can ask, 'Is it really true that if someone doesn't like me I'm not good?' This way, we develop a more realistic attitude and become less controlled by our critical thoughts.

# 2

## Challenge your inner critical thoughts

# 3

## Express your feelings

Feelings of low self-esteem are often guarded as a secret. Sharing them with a supportive person helps to normalise them. Psychotherapy places great emphasis on creating a trusting relationship which enables a person to share their feelings fully.

Emotions can also be expressed in therapy through role-play techniques which are used to resolve negative experiences from the past. A person can visualise the painful experience that is the source of their low-self esteem and then go on to verbalise their feelings and what they would have liked to say at the time.

Expressing our individual aspirations, hopes and natural talents raises our self-esteem. Martin Seligman, the pioneer of positive psychology, wrote, "We feel elevated and inspired when the exercise of will culminates in virtuous action." For this reason, positive psychology asks clients to take a survey to identify their strengths and think about how they can use them in everyday life. On a practical level we can also ask ourselves, 'What actions can I do that would lift my self esteem, be it an act of kindness, a walk in nature or listening to uplifting music?'

# 4

## Express your authentic self



## ORGANISATION INSIGHT:

# CHAI CANCER CARE

BY MICAELA BLITZ

**60%** OF CLIENTS ARE CANCER PATIENTS AND **40%** THEIR FAMILY MEMBERS AND LOVED ONES

ALL CALLS ARE RESPONDED TO AND CLIENTS SEEN WITHIN **24-48** HOURS

CHAI IN SCHOOLS IS CURRENTLY OPERATING IN **24** PRIMARY AND SECONDARY SCHOOLS ACROSS THE COUNTRY

CHAI HAVE SEEN **425** NEW CLIENTS SINCE JANUARY 2019

With one in two people in the UK likely to be diagnosed with cancer at some point in their lives, receiving the right support can be essential. Whilst many will have access to medical treatment within a hospital environment, getting additional advice and help can often be more difficult. Chai Cancer Care offers a wide range of services for anyone affected by cancer making it the Jewish community's dedicated cancer support organisation.

This organisation, which will celebrate its 30th anniversary at the end of this year, was started by two determined women who through their own experiences with cancer felt that they wanted to help others. Frances Winegarten z"l was diagnosed with a rare form of cancer in 1980, at a time when cancer was not widely discussed particularly within the Jewish community. This meant that advice and support were difficult to find, and Frances felt very isolated despite having many family and friends around her. In 1990, Frances was introduced to Susan Shipman by Lady Jakobovits z"l. Susan's young daughter Natalie had been diagnosed with a brain tumour at just three years old and sadly passed away just before her eighth birthday. The two women bonded over their shared experiences and felt that something needed to be done for others in a similar situation.



After holding their first lecture to a lay audience at Norrice Lea Synagogue where, to their surprise, over 500 people attended, they confirmed that there was a need for a culturally sensitive support network for the community and set about trying to make it happen.

Starting small, they set up Chai Lifeline in 1990, a telephone helpline run from Frances and Susan's homes along with volunteers. Within a short time, they moved to a small centre off Brent Street in Hendon which meant that they were able to offer counselling and therapy as well as advisory services. As they grew, bigger premises were needed and in 2003 they moved to their current site in Hendon.

From the outside, Chai's flagship centre in Hendon looks like an ordinary, unassuming building that no doubt many of us have driven past on several occasions as we travel up and down the A1, but from the moment I stepped inside I could feel that this was a truly extraordinary place.

On entering the light, airy reception, there is an immediate atmosphere of positivity which is reflected in the welcoming smile of the receptionist. All of the receptionists are actually volunteers, and Susan Malins is one such volunteer who has worked for the charity on a regular weekly basis for almost 20 years, and recognises the importance of creating a good

first impression through this role, as she explains, “I am often the first person that people see when they come in and they can be apprehensive so being able to greet them with a smile and offer them a cup of tea can really help put them at ease.”

David Nielsen, Fundraising Manager, adds when he meets me in the reception, “Coming into a place like this for the first time can be daunting especially if you have newly been diagnosed and are coming to terms with it. We want to try and make it as welcoming as possible and sometimes something as simple as just having tea and biscuits can help them feel more relaxed and normal. For many clients, much of their treatment may have taken place in a hospital environment, and we want this to feel completely different to that.”

As David shows me around the centre, I can see that every attempt has been made to create a positive atmosphere within the centre; from the calming décor to the light bright rooms full of fresh flowers. This attention to detail is in part due to Louise Hager. Not only is she the daughter of Frances Winegarten<sup>21</sup>, one of the co-founders, but she is also the Chairman so it is no surprise she is keen to ensure every part is exactly right. As she explains “I have been involved in this organisation since its inception and it is very important that we give clients the best experience whilst they are here. We strive to offer a highly professional service delivered from the heart, which is the same ethos we have had since the organisation began.”

It is this heart that is crucial to the organisation and Louise understands the importance of treating every person as an individual. As she explains “Every person who comes here will have their own specific needs. Cancer is not one size fits all, so our support has to be tailored to the individual.”

With 58 different services on offer, all free of charge, Chai provides support for individuals, couples and families. Chai also works closely with other organisations to grow and

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develop services and is at the forefront of supportive cancer care. As Louise adds, “We say that we do not duplicate or replicate, we innovate.”

It is this belief that has led to some very interesting developments, a prime example being a three-way collaboration with The Royal Free Hospital and Marie Curie to create the Medical Outpatient Rehabilitation and Palliative Care Centre based at Chai. As Louise explains, “By 2030, there will be 4 million survivors of cancer, each of them with their own specific physical and emotional challenges. This collaboration aims to help clients who may find it difficult going back to ‘normal’ after something as traumatic as cancer.” The service offers support and advice for those who may be finding it difficult adjusting to the many, often life-limiting, changes in their lives.

Chai does not limit the amount of time that someone is able to access their services. As Louise adds, “Our doors are always open, and we are always here to help. We measure our success on people no longer needing Chai, but until they get to that point, we are here to help in whichever way we can.”

Innovation runs through the whole organisation. Chai have recently launched ‘Chai Five Me’ - a tap and go fundraising campaign which allows people to donate money using their smartphone or credit card. By tapping on the poster in the window, people can make a contactless donation to Chai Cancer Care. With over 3,500 clients, these donations are essential. As Louise comments, “It is a 21st century tzedakah box and shows how Chai continues to lead the way.” The first one was installed at Kosher Kingdom in Golders Green, and will be introduced into other shops in the local area as well as in Manchester.

Whilst the centre in Hendon is their flagship centre, referred to by Louise as ‘the Mother Ship’, there are 10 other satellite centres around the country, which all work closely as part of the ‘Chai family.’ For those who do not live near to a centre or outside the UK, Chai offers a home support service with





counselling and advice available via phone or Skype. All sessions are confidential, which is something of paramount importance across all of the services offered at Chai.

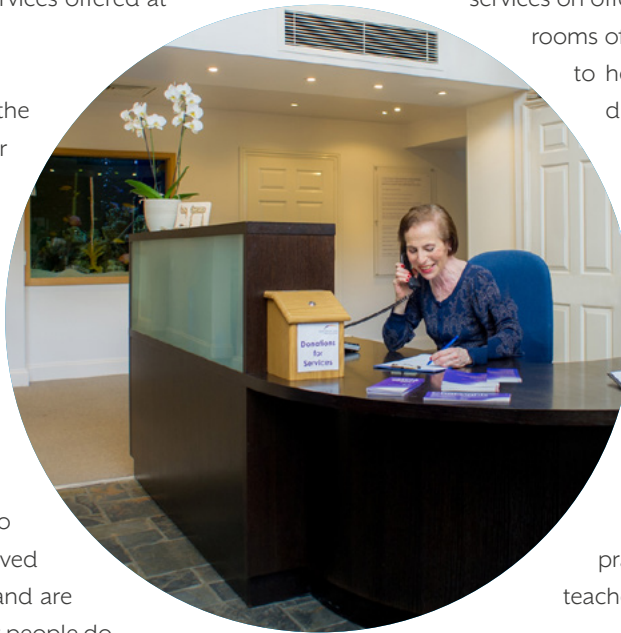
The running costs for the organisation are £3.3 million per year and without help from the community, it would not be able to continue. As well as donors, there are many people who fundraise for the charity through organising challenge events, coffee mornings and golf days amongst other things. The fundraising team work closely to encourage people to get involved in ways of helping the charity and are always grateful for anything that people do.

In addition to financial donations, there are the many volunteers who donate their time to help. The majority of volunteers who work at Chai have had their own experiences with cancer, whether themselves or a friend or family member and so feel that this is a way to give back and help others in similar situations. As Susan explains, "Cancer is something that unfortunately affects everyone in some way, and it is a humbling and inspiring environment to work in. Watching the organisation go from strength to strength is wonderful and being able to be a small part of that is very rewarding."

In the short time that I was at the centre, I saw what a warm, welcoming environment there was, with so many services on offer. From complementary therapy rooms offering massages, an image room to help people come to terms with differences in their appearance, physiotherapy for clients and their carers to playrooms for children and a teenage resource centre where they can relax, chill out and talk if they want. Through their "Chai in Schools" programme, the organisation works with children and young people in schools, helping them to discuss their feelings and offering practical advice and strategies for teachers and staff.

Before I finish my tour of the centre, David explains that the final room, the art room, is his favourite room at the centre, and as I ascend the stairs to the bright, airy attic room and see the walls displayed with wonderful art and craft work created by clients, I can see why. He comments that the centre has been described as 'one of the happiest places in London' which, given the nature of the work, can only be seen as a testament to the organisation and the positive work it does within the community in enabling people to live with cancer.

As Louise adds, "The way we talk about cancer has changed significantly over the past 40 years, which is great and in that time the survival rate has increased with over 50% of people surviving and going on to have happy, healthy and fulfilled lives. Being able to help people in some way is an enormous privilege. We could not do this work without the community by our side throughout, and we hope we can continue to make a difference."



**Louise Hager**



**Left to Right: Aaron & Frances Winegarten<sup>x1</sup>, Susan Shipman, Phillip Shipman<sup>x1</sup>**

**FREEPHONE HELPLINE: 0808 808 4567**

**TELEPHONE: 020 8202 2211**

**WEBSITE: [www.chaicancercare.org](http://www.chaicancercare.org)**



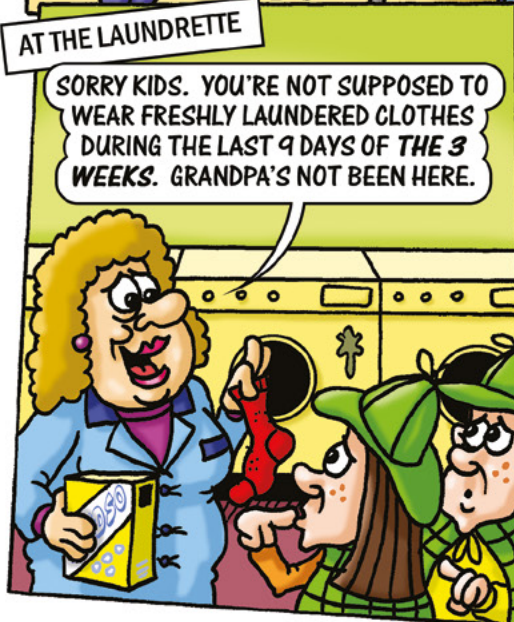
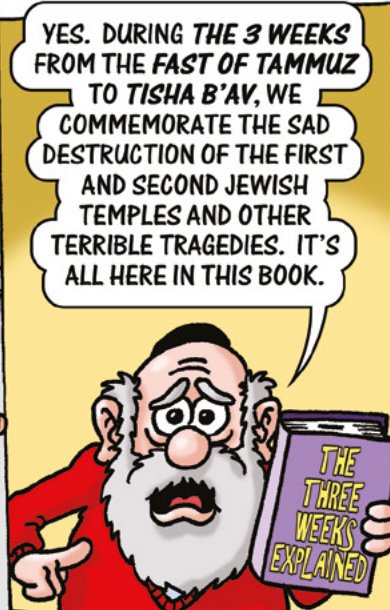




Abi

# The INCREDIBLATTs

Alex







## PERSONAL PERSPECTIVES:

MICHAEL  
ZIFFINTERVIEWED BY **MICAELA BLITZ**PHOTOGRAPHY BY **BLAKE EZRA**

**MICHAEL ZIFF IS A PROMINENT MEMBER OF THE JEWISH COMMUNITY AND WELL KNOWN FOR HIS INVOLVEMENT IN THE BUSINESS AND CHARITY SECTORS. HE TOOK TIME OUT FROM HIS BUSY SCHEDULE TO CHAT TO *PERSPECTIVES* ABOUT SOME OF THE WORK HE HAS DONE OVER THE YEARS.**

**COULD YOU TELL ME A LITTLE ABOUT YOUR BACKGROUND?**

I was born in Leeds and attended Clifton College School in Bristol, which although it was a Church of England school had a very strong Jewish connection. I lived at Polack's House which was at the time, the only Jewish Boarding House in an English public school. It was a very influential part of my life, and really taught me how to live and work with people from all other creeds and colours, and to respect their beliefs, which is essential.

**YOUR FAMILY HAS A LONG HISTORY SUPPORTING CHARITIES AND ORGANISATIONS, DO YOU THINK THAT THIS HAS INFLUENCED YOU BY SHOWING YOU THE IMPORTANCE OF HELPING OTHERS?**

I feel that I learnt by the example set by my father, grandfather and mother, who were involved in many organisations within the Jewish community in Leeds as well as the wider community. I was also involved in some of these organisations, including the Leeds Jewish Housing Association and Leeds University which has been a very important part of my life.

When I was younger, I was involved in Young JNF and also the Youth Leadership Programme at UJIA and I have continued to be connected to UJIA in later life.

I have always felt that it was important to focus on the youth within the community as they are the future. Through my involvement in setting up a Jewish youth club in Leeds called The Zone, I have seen how important it is to nurture young

people and give them the opportunities and education to be able to empower themselves. This has been key to much of the work I have done.

**YOU WERE CHAIRMAN OF THE MACCABI FOUNDATION AND MACCABI GB FOR FOUR YEARS, AND WHEN YOU TOOK ON YOUR ROLE AS CHAIRMAN, YOU WERE KEEN TO ENCOURAGE MORE YOUNG JEWISH PEOPLE TO GET INVOLVED IN SPORT.**

Prior to becoming the Chairman of Maccabi GB, I had always been interested in sport and had connections with the work that Maccabi were doing in Leeds as my son was involved in cricket. Within my family, my son, nephew and sister have all competed in the Maccabi games, so I have a personal connection too, and saw what great work was being done.



Maccabi is a phenomenal organisation, and many think it is focussed on sport, but it is about so much more than that. Maccabi operates in over 70 countries and Maccabi GB is one of the largest branches of the Maccabi family, and runs many amazing initiatives that encompasses sport, health and wellbeing. It is about engaging with and developing the entire Jewish community and highlights the importance of taking part much more than ability. Many people are aware of or have taken part in the annual Maccabi Fun Run which happens every June. This is now one of our biggest and most successful events. We have over 7500 people involved, and it is a really great way to bring people together to do something active as well as making a really positive impact on the Jewish community through the fundraising element that helps so many charities.



Sport encourages healthy living and a positive outlook and is extremely important and can help overcome some of the issues which are affecting society. Obesity, diabetes and mental health are also significant issues within the Jewish community, and it is important to find ways to overcome this. Maccabi works with all areas of the Jewish community, including the ultra-orthodox areas to encourage more activity and exercise for general wellbeing.

**AS SOMEONE WHO GREW UP IN LEEDS, DO YOU THINK THAT THE JEWISH COMMUNITY IN GENERAL IS QUITE LONDON-CENTRIC IN ITS OUTLOOK? DO YOU FEEL YOU HAVE HELPED TO REDRESS THIS BALANCE?**

Having grown up in Leeds, I have been involved in organisations on a regional level, such as UJIA, and have seen amazing things being done in the local areas. Local communities need work towards redressing this balance. I think that within the Jewish community there is often a London-centric attitude, and it is important that regional Jewish communities receive the support that they need in order to thrive, which can sometimes be lacking. The same issues can be seen to be endemic across the whole country, and London is often seen as the centre of everything!

**YOU WERE, UNTIL EARLIER THIS YEAR, A MEMBER OF THE JEWISH LEADERSHIP COUNCIL. GIVEN THE CURRENT POLITICAL CLIMATE AND RISE IN ANTI-SEMITISM, DO YOU THINK IT IS IMPORTANT FOR THE JEWISH COMMUNITY TO HAVE THIS KIND OF ORGANISATION?**

I feel that the best way to overcome many of these current issues is by bringing faiths together, so that they are able to get a better understanding of each other, which will encourage more tolerance throughout.

This year at the Maccabi Fun Run, the Lord Lieutenant of Greater London, Sir Kenneth Olisa attended and saw what a great community event it was, and how it really helps bring people together. We are now in discussions about working with the Faith and Belief Forum to organise something similar

on an inter-faith level, which is a very exciting prospect and hot off the press information!

We feel that doing a running event, rather than a team event encourages togetherness. In running, everyone is focussing on the same goal, whereas with cricket or football for example, it can be more competitive and often divisive. We want people to work together to achieve a common goal, rather than against each other.

**WHERE DO YOU FIND THE ENERGY AND ENTHUSIASM TO BE INVOLVED IN SO MANY THINGS?**

I have to say that I have always been phenomenally supported by my wife, Debra, and my three sons, Sam, Henry and Alex. I often get told by friends and family to take things a little easier, and to have less stress, but to be honest I don't listen to them, and have no intention of slowing down. Both my parents were a great inspiration to me, and they continued giving back throughout their lives, and I intend to do the same.

I like being busy, and even when I retired from my shoe business, I didn't want to stop, and wanted a new challenge and now run Transworld Business Advisors which is a business brokerage.

**WHAT ARE YOU MOST PROUD OF FROM YOUR PHILANTHROPIC CAREER?**

The work that has been done at Maccabi is something I am really proud of. This has been achieved by a whole team of people not just myself and I am immensely honoured and grateful to have worked with so many amazing people.

**COULD YOU TELL ME SOMETHING THAT PEOPLE MAY NOT KNOW ABOUT YOU?**

I have actually run two marathons, and plan to do another one in the next few years. I have recently had two heart procedures, but am hoping to be able to start training soon!



# OLAMI ACCELERATOR

## RABBI GIDEON GOLDWATER FORUM

**"With such a vivid portrayal of what took place, the students experienced a swelling of Jewish pride"**



The students arrived in Spain not sure what to expect from the Olami Accelerator Forum 2019. They headed straight to Avila, the home town of Moshe De Leon to begin the journey of the Jews in Spain. When they arrived at the hotel, they were blown away by the magnitude of 700 young Jews from over 20 countries coming together for a spectacular welcome ceremony designed by the incredible Olami team. Touring Madrid and Toledo gave the students to encounter the personalities of the Golden Era of the Jews in Spain, including the Abraham ibn Ezra, Isaac Abarbanel and Maimonides. Celebrity actors were flown in, to re-enact famous scenes of the past, bringing the experience to life. With such a vivid portrayal of what took place, the students experienced a swelling of Jewish pride and a heavy duty to play their part in ensuring a vibrant Jewish future.

Celebrating outside the shul in Toledo with Yaakov Shwekey performing and the inspirational words of Charlie Harary in the presence of Chief Rabbi Yisrael Lau was an undisputed highlight which moved many of the students to tears. No less than four couples used the opportunity to get engaged, and a German boy celebrated his Bar Mitzvah at aged 20. With the tag lines of "be the change" and "make your impact", all the students were challenged to step up and become leaders for their local organisations, pioneering programmes to engage unaffiliated Jews on campuses and cities around the world.



# SPAIN 2019



Business leaders and philanthropic giants of the Jewish world had dedicated their time to share, advice and mentor the student leaders. Billionaires Elie Horn and Aaron Wolfson spearheaded the Forum's "Genius Bar" where students could meet in an intimate setting for mentorship. Ralph Herzka and Sol Werdiger led a panel focusing on maintaining religious values in the workplace, whilst Anthony Moshal and Miguel Abadi related more tailored advice to the British audience from Aish UK.

World-class educators like Rabbi Beryl Gershenfeld, Rabbi Akiva Tatz, Rabbi Shlomo Farhi, and Aish UK's CEO Rabbi Daniel Rowe gave some of the astonishingly varied class options on offer. This, together with food prepared by a guest Michelin star chef, merged together to develop an experience that left every single student inspired and passionately committed to building their respective Jewish communities in whatever way they can.

The students of Aish UK have already started work on developing four exciting new initiatives that will radically improve our reach on campuses around the country. The excitement amongst the group to push these initiatives to fruition is palpable.



**"The excitement amongst the group to push these initiatives to fruition is palpable."**



**GIANINA DWEK**  
**BRISTOL UNIVERSITY**



**OLAMI**

The Olami Impact Accelerator programme started with a conference this February in New Jersey. Hundreds of Jewish students and young professionals from around the world gathered together to learn what it means to be a Jewish leader. Following on from the Olami Summit in 2017 which focused on #JewishGreatness, we started to think about how we could use this inspiration to be leaders and role models in our local communities. Over the past few months, we have been enrolled in a tailor-made Olami leadership course, learned with our campus educators and been active in getting more young people involved in Jewish life. We have also been keeping track of each other's achievements online and celebrating the success of Olami leaders' projects in over 21 countries. The programme ended with a fantastic week-long Leader's Forum in Spain at the end of May. A hand-picked group of dedicated Aish members from different campuses went to represent the UK at the Forum, ready to learn how to put our new leadership skills to use. We had the unique opportunity to schmooze with our generation's most influential Jewish speakers and business people, as well as bounce ideas off each other in an international think-tank session. We were pushed to think about leadership using an inside-out approach, how we could #bethechange we want to see in the world and #makeanimapact on those around us.

One of the key messages I've gained from the experience is the importance of taking responsibility, which is why I have started to think about a new initiative that I would like to set up on the University of Bristol campus. We have been very lucky to have a growing number of Jewish students join us at Bristol over the past few years - it's now one of the most popular choices out of all the UK universities. However, despite the thriving population and numerous activities on offer throughout the week (with Aish, Chabad, Chaplaincy and J-Soc), I find that Jewish involvement is somewhat lacking. My guess is that it could be down to conflicting religious interests amongst students and increasing assimilation, but whatever the reason, I feel that the next academic year should bring a refreshing change to the Jewish scene on campus.

My idea to refresh Aish on campus and boost general engagement in Jewish life in Bristol is to open up an Olami co-working café. This would be a trendy retail space doubling up as a co-working café by day and a space for social events

and Jewish activities by night. As a space exclusively for Aish affiliates on campus, it would offer the same Genesis learning programme that we know and love, as well as a variety of weekly, monthly and special one-off events. The aim would be to establish an innovative and dynamic hub of Jewish activity in the heart of the city, appealing to all Jewish students regardless of their religious affiliation. The exclusive nature of the café is how I plan to bring all Jewish students together, to counter assimilation and create excitement about Judaism. What's more, I propose that this should be an initiative run by students themselves in order to increase engagement and help create and maintain a vision suited to our particular needs at Bristol.



The Olami Café would be a space focusing on the social and co-working elements as well as the café itself. The co-working aspect would be easy to implement in the café - it would just involve tailoring the space to make it appropriate for independent/group study sessions and project collaborations. Comfortable seats, large tables, charging ports and good lighting are all key design features. It has to create a vibe appealing students so they would actively choose to spend their day at this café as opposed to any other in Bristol. Serving food throughout the day to keep students nourished whilst they study, this would be Bristol's first and only kosher café. I'm thinking: a simple daily menu of food and beverages, plus a constant supply of everyone's favourite kosher snacks to purchase, bagel brunches, happy hours and candlelit Friday night dinners (to give you a sneak peek). The last function of the space would be catering for exclusive social events and Jewish activities. Events such as the Genesis programme, Ulpan classes, challah bakes and themed activities for upcoming *chagim* would connect students to their Judaism, but there would also be social events aiming simply to bring students into a Jewish environment. Bristol students are constantly seeking out the trendiest spots to socialise and study, and so I am certain that the Olami Café would attract a large membership and become a valuable asset to our growing community.

# CAFÉ







**AISH**



## Brighton Beach Shabbaton & Clean-up

On what was meant to be 'Brexit weekend', a group of 12 young professionals spent the weekend in Brighton where they enjoyed some unseasonably warm weather and the equally warm hospitality of the local community over Shabbat. Before high tide on Sunday morning, the group headed down to the beach around Brighton Pier where they joined the Marine Conservation Society for a beach clean-up. Focusing on a stretch of beach barely larger than a football pitch, the group were shocked to gather over 20kg of litter in less than an hour. After logging and recording their finds, the group returned to the pier for an educational session aimed at raising awareness of the dire state of marine pollution and what can be done to solve it. The Brighton weekend and beach-clean initiative was the latest in Aish YPs exciting new range of programmes and events seeking to give back to the community.





# YOUNG PROFESSIONALS

## One Ashbourne



In a first-ever for Aish YPs, a group of 60 young professionals took over the swanky Temple Fortune restaurant 'One Ashbourne' for the Friday night following Yom Ha'atzmaut. Delicious food, amazing ambience and a phenomenal vibe all combined to make this one of the highlights of our Spring calendar, and definitely one we'd love to repeat in the near future!

## Summer Wisdom

Another first-ever for the department, the traditionally quiet post-Pesach period was jam-packed with a fresh new twist on the hugely successful '@Wisdom' series run in the Winter and Spring. The four-week crash course placed its emphasis on practical life wisdom, featuring topical keynotes followed by break-out courses on Text Analysis, Ulpan, Public Speaking and Mindfulness. Feedback from the series has been overwhelmingly positive, with participants especially grateful that so much thought went into delivering a series containing genuinely 'take home' ideas, discussions and skills.



# SINCE THE BRUKIRER FAMILY MOVED TO ESSEX IN SEPTEMBER 2015...

OLAM MEMBER

**aish**  
Essex

18,593  
PARTICIPATIONS  
AT AISH ESSEX

1,200  
INDIVIDUALISED  
LEARNING  
SESSIONS

10,537  
ATTENDED  
EDUCATIONAL  
EVENTS

3,596  
GUESTS  
ENJOYED  
SHABBAT  
HOSPITALITY

1,863  
SESSIONS  
RUN BY THE  
BRUKIRERS


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**jewish  
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