

THE MAGAZINE OF AISH UK

Perspectives

on Freedom

Breaking the
Cycle of
Addiction

Ten Tips *to*
Enhance
Your Seder

Tracing
Jewish Roots
in Ethiopia

Exodus: Mad
Myth *or*
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of Faith

Four Sons
or One?



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Letter from the Executive Director



Dear Reader,

I hope you enjoy the third edition of 'Perspectives' – the magazine of Aish UK. Perspectives serves two crucial purposes. Firstly, it offers a glimpse inside the exciting world of Aish where young Jews from across the country come to engage and connect with their Judaism. The energy, passion, deep thinking and sheer fun that takes place up and down the country is something worth sharing. But 'Perspectives' has a second purpose: it is our opportunity to let our educators, lay leaders and volunteers share some of their thinking on key issues affecting all of us.

A lot of time, thought, and effort has gone into delivering a first class publication. This edition is themed, appropriately for the time of year, around 'freedom'. We hope that you find in it ideas and perspectives that are stimulating, challenging, and thought provoking. Above all, we hope that it will enrich your Pesach and provide extra material for discussion and debate.

Pesach is a time when we as Jews relive the first week of our nationhood. The pinnacle is the first night that literally re-enacts the last night in Egypt as the proto-Israelite nation sat poised between slavery and freedom. But the key mitzvah of the night is oriented around a conversation: the Haggadah. The Haggadah involves a retelling, but it also involves far more than that. We spend significant time not merely talking about the Exodus, but talking about those who talked about the Exodus (such as the five Rabbis in Benei Berak), talking about how we should talk about it (the four children) and talking about when we should talk about it ('Yachol MeRosh Chodesh'). One message is this: you cannot have one discussion that will suit everyone. There are (at least) four different ways to retell the Exodus, suitable for each different type of child. There is not even uniformity as to when and under what circumstances we do or do not need to talk about it. In the Haggadah we do not always resolve these disputes and tensions. Like so much of Jewish law, we blend multiple perspectives until they weave together a tapestry that allows the retelling to offer a pathway for each of us to taste our freedom.

At Aish, we stand conscious of the obligation that the Haggadah places on every Jew, to ensure that the moment of Exodus is never forgotten; that each generation understands how to connect to the root of all of Jewish history: the last night in Egypt. We know that each generation deserves answers to the questions that are asked. We know that the time to recall and to retell is now. But we also know that there cannot be one single voice that speaks to everyone.

Thank God and with gratitude to you – our readers, supporters, lay leaders, students and young professionals – we have merited to see thousands of young Jews actively engage in conversations reaching back to their past, and debates about how to shape their future. We have seen enormous numbers able to taste the wisdom, depth and beauty of Judaism. As Jews we are all travellers. Our job is to help one another to remember where we come from, to remember where we collectively hope to go, and to share perspectives on how best to get there.

May this publication help enrich that journey.

Wishing you a Chag Kasher veSameach.

Daniel Rowe

Executive Director

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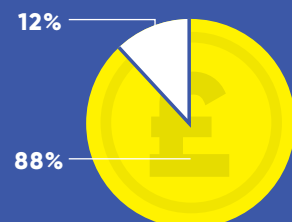
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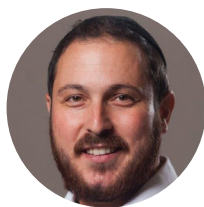
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THANK YOU FOR YOUR GENEROSITY.

Letter from the Executive Editor



Welcome to the third edition of Perspectives, the bi-annual magazine of Aish UK. This year we have chosen the theme of “freedom” as it can mean so many things to different people. We as citizens of a free country don’t tend to think too much about what freedom means to us, so we wanted to give some clear and varied perspectives on what freedom means to people with extremely interesting life experiences.

Inside you will find a mixture of educational articles, features, and news, as well as a Seder Guide including practical tips for making your Seder night all that more special, and a brief guide to the 15 sections of the Haggadah. Paul Martin writes about his experience being held captive by Hamas terrorists, while Jodeci Joseph tells us his story of overcoming mental health issues to become a leader who gives back to the community. Leading nutritionist Dr. Michelle Braude, founder of The Food Effect, shares her story and healthy tips as well as some delicious Pesach-friendly recipes. We have included many other amazing features such as “Exodus: Mad Myth or Fundamental of Faith” an insight into archaeology and the Exodus by Rabbi Daniel Rowe; and “Breaking the Cycle of Addiction” by Terri Rubenstein, Director of the Innate Health Centre. I will also be taking you on my recent journey through the highlands of Ethiopia in search of hidden Jews and their fascinating story.

Whatever your interest, we hope there will be something in this magazine for you.

Wishing you all a happy Pesach!

Ari Kayser

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A PESACH ROMANCE



If we are to truly understand the depth of the parable, then the connection between the Song of Songs and Pesach becomes even more powerful. The Jewish people are the princess, constantly yearning to reunite with our beloved, God. We crave connection and spiritual enlightenment. We long to be liberated from our own towering prison: the four walls of habit, rote, materialism and doubt.

REBBETZIN SHALVIE FRIEDMAN

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 High School as well as teaching for various parts of the Aish family all while raising her own family.



I love Pesach. I love the buzz leading up to the Seder night; the shops overflowing with horseradish and wine. I love the excited children who come home with miniature feathers and pans for bedikat chametz. I love the special Pesach dishes and pots that make their way into the spotlessly cleaned kitchens. I love the smell of Pesach chicken soup. I love the matzahs set up in anticipation for the big night. I love seeing all our family, from far and near, in their new Pesach clothes; how we gather around the table and open our familiar Haggadahs with their wine stains and matzah crumbs. I love the tunes, Mah Nishtana, Chad Gad Ya and everything in between. Tunes that are so familiar, reserved to be sung on this special night alone.

Every year after the Seder when everyone has gone to sleep, while Elijah's cup lies full on the table next to the scattered empty glasses and plates, I settle down on the couch to read Shir HaShirim, the Song of Songs.

This book, written by King Solomon in his youth and one of the Five Scrolls found in the Tanach, is closely related to Pesach. It is customarily read on the seventh day of Pesach and some have the custom to recite it after the Seder night as well.

It is the archetypal love story. It describes a passionate and youthful love between a princess, trapped in a tower, and her beloved, a shepherd who desperately wanders the fields below. She peers daily from her window, seeing him traversing the landscape, and she yearns to be near him.

And so the couple long for one another. She, in her wretched love-sick state, tries to escape from the tower and each time her attempts are thwarted by the palace guards who return her to her room where she begs her attendants to go out to the fields and tell her

beloved that she still loves him.

The symbolic connection between this moving story and Pesach is explained by Rabbi Eliyahu of Vilna (1720-1797). He shows how many verses in the text make subtle reference to the Pesach narrative. *"The voice of my beloved! Behold, it came suddenly to redeem me, as if leaping over mountains, skipping over hills"* (Song of Songs 2:8) is a reference to God redeeming us from Egypt. Perhaps more explicitly, in verse 1:9, the male protagonist proclaims: *"With My mighty steeds who battled Pharaoh's riders, I revealed that you are My beloved."*

But if we are to truly understand the depth of the parable, then the connection between the Song of Songs and Pesach becomes even more powerful. The Jewish people are the princess, constantly yearning to reunite with our beloved, God. We crave connection and spiritual enlightenment. We long to be liberated from our own towering prison: the four walls of habit, rote, materialism and doubt.

Pesach frees us from these limitations. We rid our house of chametz, leavened bread, which represents our physical drives and meaningless, egotistical pursuits. We eat flat, tasteless bread to remind us that the true thrill is not the brief, superficial pleasures but lasting joy and inspiration.

There is a third, perhaps more complex connection between the Song of Songs and Pesach. The Song of Songs reaches a climax when the male protagonist decides to come and seek his beloved. He sneaks into the castle and knocks at her door. *"Open for me my sister, my beloved, my dove, my perfection."* (5:8)

We would expect the imprisoned lover to jump from her bed and open for him. (Wouldn't you?) But she doesn't. She claims, *"I have removed my cloak, how can I redress; I have washed my feet, how can I dirty them?"*

It is unfathomable, her response seems to totally undermine her passionate pining in the chapters above! And yet, her protestations challenge us with unyielding urgency: do we sometimes find ourselves turning away from opportunities that we know that we want and need?

We want inspiration. We want to connect. We want our Judaism to shift from lifeless struggle to meaningful elation. And yet, when met with the opportunity to do an act of kindness or to attend a class or go to shul, we suddenly find ourselves "in bed" and unable to get going.

Pesach insists that we taste true inspiration. But that taste is fleeting. It is the initial passion, the thrill of the chase, that first spark of love. The secret of Pesach is that it is a paradigm that cannot last. Done right, it can be an all-encompassing experience. But experience is not synonymous with growth.

Pesach is a festival alive with wisdom, culture and flavour. But it is also only a week long. And then it's over. The challenge is always to see if we can "get out of bed" the next morning.

That is why Pesach is intrinsically linked to Sefirat Ha'Omer (the counting of the Omer). We are challenged to take the inspiration felt at the Seder night and start counting, day after day. The mitzvah of counting the Omer is to count seven weeks. Because weeks are the only measure of time that are not given their own increments. One does not generally know which week of the year it is. We can say which day of the week, which month of the year. But weeks seem to come and go. They are relatively uniform and unspecific.

Pesach, Shir HaShirim and the Omer challenge us: can we take the energy, excitement and elation of these special 'days' and infuse the mundane, repetitive 'weeks' that follow with a new sense of meaning and purpose? o

WHAT'S IN A NAME?



To live a lifetime free in name but not deed is tragic. To die having fled from fashion to trend to craze and back, existing to be defined by salary, car and job title is heart-breaking. The notion that a person can live with themselves and yet never know themselves is petrifying.

RABBI ELI BIRNBAUM

Eli Birnbaum studied in Talmudic College in Israel for six years before attaining Rabbinic Ordination after two years in the Jerusalem Kollel. During this time, Eli completed a BSc in Criminology & Social Psychology. Together with his wife Naomi, Eli moved back to London to take up a position in the JLE's campus department, where he set up the infrastructure for regular Lunch & Learns across London's major campuses, as well as creating the 'Genesis+' programme, aimed at older students and post-graduates. He now works as an Aish educator, primarily focused on the burgeoning Young Professional demographic.



Exodus. A word that sends a shiver of excitement down even the oldest spine. Miracles. Matzah. Charoset. Surgically clean kitchen. Cereal that costs £6 a box and tastes of sawdust. There is a certain magic in the air around Pesach time. And yet, the actual name of the book 'Exodus' in antiquity is Shemot, meaning simply 'Names'. If the miracles, political upheaval and the showdown between Moses and Pharaoh are the fireworks illuminating the Seder night sky, names and identities are the stars twinkling in the backdrop.

"These are the names of the Children of Israel who went down to Egypt..." (Exodus 1:1).

With this introduction, we are launched into the timeless mayhem of slavery, blood, boils, frogs and intransigent tyrant-kings. Time and again, the Torah draws our attention to the names of the characters it wants us to meet.

In an infamously cruel twist, Pharaoh decrees that all Israelite boys are to be killed at birth¹. The midwives responsible for this abhorrent task are 'Shifra' and 'Puah'. But those aren't really their names at all, are they? Rabbi Shlomo Yitzchaki (Rashi) comments²:

"The midwives were actually Yocheved and Miriam, Moses' mother and sister. Yocheved was named 'Shifra' because she would clean and massage the new-born at birth, whilst Miriam was called 'Puah' because she would whisper and sing to the children to calm them³."

Pharaoh's paranoia spirals uncontrollably to the point where he orders all new-born males to be cast into the Nile⁴. Yocheved hides Moses in a reed basket amongst the bulrushes and sends Miriam to watch over him. Irony, it would seem, is a dish best served kosher-for-Passover as Pharaoh's own daughter rescues Moses from the river and smuggles him back to the palace to raise him in the seat of Egyptian power. But 'Moses' wasn't his real name at all, was it?

After Pharaoh's daughter rescues Moses, he

is returned to his biological mother who will serve as his wet nurse until he is weaned. The narrative resumes: *"The boy grew up and she [Yocheved] brought him to her and he was a son to the daughter of Pharaoh. And she [the princess] called him 'Moses', saying 'For I drew him from the water⁵'". (Exodus 2:10).* And what was Moses – probably the most famous and certainly the most important Jew who ever lived – called before he 'grew up', the name given by his parents?

We have no idea. It isn't, implores the Torah, a concern we should be worrying about.

Fast forward close to eight decades⁶; Moses kneels, frozen in awe at the sight of a burning bush. Undoubtedly, the man soon to be appointed saviour of Israel and nemesis of the mightiest empire in the ancient world has innumerable questions about the nature of this task. And yet, the most pressing of all is apparently:

"When I come to the Children of Israel and say to them, 'The God of your forefathers has sent me to you,' and they say to me 'What is His name?' – what shall I say to them?" (Exodus 3:13).

Time and again, the Exodus narrative delivers a fascinating subplot all pointing in one, singular direction:

The foundation of true freedom is identity of self.

How we define ourselves, the name we are known as by those we encounter, builds the arena within which freedom can flourish. The more superficial the arena, the more suffocated the freedom.

Exodus tells the story of enslaved masses breaking their shackles and leaving entrenched suffering behind. Shemot tells them where they are going. The paradigm shift woven throughout is so subtle it's easy to overlook:

Freedom doesn't give identity. Identity gives freedom.

Without question the single most bizarre

omission in the entire story is Pharaoh's name. The architect and mastermind of the first 'Final Solution', rendered nameless by a scripture that simply refers to him by his title. Akhenaten? Tutankhamun? Thutmose II? Remarkably, the Torah doesn't care. Because the real value of an identity in the 'Book of Names' rises and falls by the blade of what you do and what you stand for, not who you happen to be.

The freest individual in the entire narrative is damningly reduced to complete anonymity. And yet, the humble midwives, indentured servants compelled to a life of torment by the nameless tormentor, are given names that tell of their care and sensitivity towards the children they risked their own lives to save. Incredibly, the most important Jew who ever lived is known in perpetuity by a name that didn't appear on his papyrus birth certificate. Indeed, it isn't even a Hebrew word. It is Egyptian. Given in a moment of pure selfless love by a royal heroine who had everything to lose and nothing to gain in sheltering and raising a Jew as her own.

Identity gives freedom. Without it, we are lost, trapped in a prison of our own shortcomings, slaves to a culture of likes, shares and subscriptions.

The Kabbalists⁷ quote a profoundly humbling thought:

"After a person is buried, the Angel of Death sits on their coffin and knocks on the lid. He asks 'What is your name?' And the deceased replies, 'The Almighty is well aware that I don't know!'"

To live a lifetime free in name but not deed is tragic. To die having fled from fashion to trend to craze and back, existing to be defined by salary, car and job title is heart-breaking. The notion that a person can live with themselves and yet never know themselves is petrifying. To this end, Rabbi Shimon teaches⁸:

"There are three crowns: the crown of Kingship, the crown of Priesthood and the crown of Torah. But the crown of a good name surpasses them all." ○

CHOOSING FREEDOM



Lying on my table is a violin string. It is free. I pull one end of it and it responds. It is free. But it is not free to do what a violin string is supposed to do: to produce music. So I take it, fix it in my violin, and tighten it until it is taut. Only then is it free to be a violin string. Only then can it sing.

REBBETZIN SHIFFY SILVERSTONE

Shiffy Silverstone, originally from Jerusalem, has been a dynamic educator for Aish Manchester for 15 years. She has recently achieved success with her online weekly video blogs “Shiffy Shares” available to view on the Aish UK Facebook page. Shiffy lives in Manchester with her husband and children.



Just before Pesach last year I was sitting in my local nail salon waiting for my newly painted nails to dry. I could not help but overhear a number of women complaining about the amount of work they were doing in preparation for the upcoming holiday. One of them said “I don’t get this whole thing. Pesach is meant to be a time to celebrate freedom, yet I am working like an absolute slave!”

This got me thinking. If only people knew what the essence of the upcoming holiday was, not only would they realise that effort is not a contradiction to freedom, it is actually an essential part of it.

In the prayers of Pesach we identify the essence of Pesach as being “The Time of Freedom”, the historic moment when the Jewish people experienced their ultimate redemption following more than two centuries of slavery and oppression. It is at this time that we ourselves are meant to strive to attain our own personal freedom.

We live in the most unique of times, where every freedom is fiercely protected. As Jews, we have never been freer to practice our Judaism. I can understand a Jew praying for freedom whilst living in war-torn Eastern Europe, or in present day Iran, or in Spain in 1492, or in the Ukraine during the Chmielnicki Massacres, or in Stalin’s Russia or in any of the countless eras and locations of religious persecution; but why do we pray for freedom? What exactly is it that we are praying for? What are we striving to attain? And what is it that we feel we lack?

On Pesach we are challenged to feel as though we ourselves had left slavery in Egypt. To fully appreciate how to

re-experience this freedom, we must first understand what freedom is.

On the subject of freedom, the Mishna (Ethics of the Fathers 6:2) describes *“there is no free individual, except for one who occupies themselves with the study of Torah”*.

Now this seems hard to understand. The Torah is full of dos and don’ts. How ironic that the Festival of Freedom comes with the most restrictions of any of the festivals?

For a society to function properly, it needs to be kept in order. Our Rabbis instruct us that we must pray for the wellbeing of our government as without their laws, we would eat each other alive (*see Ethics of the Fathers 3:2*). One only needs to see the immediate reactions of society when law and order is forcibly suspended, with rioting and blackouts quickly ensuing, and otherwise upstanding members of society joining in the looting and destruction.

Only when we have control, guidance and direction, do we have freedom.

We know this intuitively. If we want to be great parents, we know that we need to create structure for ourselves and often limit our own enjoyment. We may want to sit on the couch all evening chatting to our friends or checking up on our social media, however in doing so, we will not achieve our desired aim of being great parents. As such, we must consciously restrict our own desires and commit to spending quality time with our children.

The purpose of the Torah is to help us to become the best human beings that we can and to attain our true potential.

Slaves do not have the ability to make independent decisions. They must do

whatever their master instructs. They don’t have the choice to follow any set of rules other than those laid down by their master. A free person has the ability to choose whatever they want – including following a set of instructions on how to achieve their potential.

The East Indian poet and Nobel Prize winner, Rabindranath Tagore, put it this way:

“Lying on my table is a violin string. It is free. I pull one end of it and it responds. It is free. But it is not free to do what a violin string is supposed to do: to produce music. So I take it, fix it in my violin, and tighten it until it is taut. Only then is it free to be a violin string. Only then can it sing.”

The freedom that we are striving and praying for on Pesach is not only the freedom from external oppression, rather the freedom experienced by living according to guidelines and structure of the Torah, which in turn gives us the opportunity to fulfil our true and unique potential.

This is all very well, but how can that help me have a more meaningful experience when preparing for Pesach? The German philosopher Friedrich Nietzsche famously said *“If you know the WHY, you can live with the HOW.”* Once we understand why we are doing something, can we possibly enjoy doing it?

If we could meaningfully internalise what Pesach and freedom really are, then not only would the effort involved in preparing for Pesach be bearable, but it can also become deeply meaningful. Pesach, with all of its dos and don’ts, reminds us: freedom without structure is anarchy. Freedom with structure is the key to unlocking our full potential. o

VISUALISING THE FUTURE



The night before the actual Exodus, God carved out a time for the nation to understand that you can never be truly free unless you first believe that you can be. Freedom begins the moment you can visualise the shackles coming loose, and the burden of slavery, whether to man, substance, or behaviour, being lifted from your shoulders.

RABBI ZVI GEFEN

After graduating from Menorah Grammar School in London, Rabbi Gefen spent six years in Israel where he studied in yeshivat, met his wife and attained his Rabbinic Ordination. As well as teaching at various yeshivot and seminaries he founded an English minyan in Jerusalem and set up the Purim Xperience which took boys studying in yeshiva to kibbutzim around the country to run Purim parties and read the Megillah. Four years ago they moved to Whitefield, Manchester, where their home has become a hub for teens and young professionals. He is currently the director of the Manchester and Liverpool Genesis programmes and is part of the Aish North team.



Imagine celebrating a wedding anniversary before the actual wedding. What might that celebration look like? The Jewish people were commanded to have a festive Seder the night before the Exodus took place. Imagine talking about the Exodus from Egypt before it had happened?!

In 1968, Harvard University professor Robert Rosenthal and elementary school principal Lenore Jacobson published the results of a revolutionary experiment. At the start of the school year they tested everyone's IQ. They selected five students at random and informed the teacher that these students were blessed with an unusually high IQ. At the end of the year, they were tested again and this time they were significantly higher than all the other students in the class.

Rosenthal and Jacobson concluded that the teacher's expectations of these five students directly correlated with their success. The teacher saw greater potential in them and unknowingly empowered them to become more than they may have otherwise. This came to be known as the Pygmalion Effect, the phenomenon whereby higher expectations lead to an increase in performance. An important component of this theory, and a key to personal growth, is the concept of visualisation.

Those five students were no smarter than any of their peers. They had just one advantage: someone believed in them. That alone propelled these students to

form a new self-perception, one which demanded more from themselves, and one which no one could have anticipated.

The way we feel about ourselves dictates both our capabilities and performance. That which we allow ourselves to believe possible, directly affects that which is actually possible.

How does this happen? The brain forms neural connections based on repeated actions and thoughts, effectively making a task mentally and physically familiar and therefore easier for the body to execute. These neural connections act as a visualisation of sorts, whereby the brain imagines or visualises what to do before it does it.

Visualisation, as a concept, has made its way into many professional sports. Michael Jordan, one of the greatest basketball players of all time, said, "you

have to expect things of yourself before you can do them." Truly great athletes see the finishing line before they have crossed it, see the net bulge before they have kicked the ball and land perfectly on the narrow beam before they have even jumped. As for everyone else? They see only the runner slightly ahead of them, the ball spinning just wide, the jump narrowly missed.

The night before the actual Exodus, God carved out a time for the nation to understand that you can never be truly free unless you first believe that you can be. Freedom begins the moment you can visualise the shackles coming loose, and the burden of slavery, whether to man, substance, or behaviour, being lifted from your shoulders.

The power of visualisation can transform one's reality. A wise man once said "you are the author of your life, so make it a bestseller". ○



FOUR SONS OR ONE?



At first glance, they are four separate individuals, but as we understand their individual nuances, we recognise that these are extreme aspects of ourselves. We meet the wise, wicked, simple and ignorant parts of our personalities, provide them with a platform upon which their voices can be heard and are taught the methods to address their questions.

BENJAMIN HARRIS

Born and raised in Manchester, Benjamin graduated from King David High School and went on to study for two years in Yeshivat Hakotel in the centre of Jerusalem's Old City. Following his return, he joined the Aish team as a Madrich in the Manchester Boys House whilst completing his BSc in Business and Management. Benjamin recently married and lives with his wife, Ilana, in Manchester, working as the Operations and Office Manager of Aish North. He is also one of the founders of the Manchester Students Beis community and is currently studying towards completing an MSc in Psychology.



"One asks because he wants to hear the answer. A second asks because he doesn't want to hear the answer. A third asks because he does not understand. The fourth does not ask because he doesn't understand that he doesn't understand." The Chief Rabbi's Haggadah P18, Rabbi J Sacks

This section of the Haggadah is commonly illustrated by four young children sitting around a table asking the head of the Seder their respective questions. Each child approaches their relationship with Judaism from a different perspective. Whilst some of the children are interested in the outcome of their question more than others, each child plays a vital role in the Haggadah's dialogue as the Torah addresses their questions.

What if the concept of an entirely wise, wicked, simple or "not knowing how to ask" child does not exist? Aleksandr Solzhenitsyn famously remarked that *"the battle line between good and evil runs through the heart of every man"* alluding to the multifaceted nature of personality. The concept of multiple personalities sharing the same body is not a new phenomenon and the evidence for human plurality and the multiplicity of the mind has been around for a long time. In 'The Republic', Plato introduces his understanding of the human soul consisting of three parts: 'reason', 'spirit' and 'appetite'. Similarly Sigmund Freud, founding father of psychoanalysis, identified the personality as consisting of three parts which develop at different stages of life: the superego (conscience), id (instinct) and ego (conscious self). These parts all play a vital role in directing both behaviour and decisions.

The model of two opposite conflicting parts of the personality is further reflected by the 'Yetzer Tov' – Good Inclination and 'Yetzer HaRah' – Evil Inclination, which is the Talmudic explanation of the internal struggle that exists to choose between doing what is deemed by the Torah as right and wrong. This clearly refutes the concept of a person consisting of a single personality type, thus calling to question the Haggadah's projection of an entirely wise or wicked child.

There are two questions that require

addressing. Firstly, what is the significance of this point in the Haggadah, prior to the telling of the Exodus story, that these personalities are presented? Secondly, why is it that the Haggadah uses a model of four distinct personality types as opposed to one son with four questions?

One interpretation is that the Haggadah uses the model of the four sons to provide a system to facilitate self-exploration. Within this model, each one of the "four sons" may equally be substituted by one single complex personality.

There are some aspects of Judaism which trigger the inner "wise son". The part of the personality which seeks truth and wants to gain deeper insight and understanding. The questions asked are neither sceptical nor apathetic but rather stem from a desire to understand more and yearn for a more profound connection with the unknown. This is the part of the personality that has to be answered with reason and intellect.

At the other end of the spectrum, there is the cynic – the "wicked son". The voice of mockery and disinterest which denies the need to enquire, but rather wants to make a statement. *"He separates himself from the community and behaves in a way that suggests that he does not belong to the Jewish people"* (Maimonides, *The Laws of Repentance*, 3:11). What makes the wicked son wicked, is not that he fails to believe, but that he fails to identify with the people of whom he is a part (*The Chief Rabbi's Haggadah P21, Rabbi J Sacks*). This child requires validation and the space to ask questions, otherwise they face the fate of not being saved from their internal conflict and struggles. This part of the personality cannot be ignored, but rather addressed and made to feel a sense of belonging around the table. It is this sense of belonging that is the first step to believing (*The Chief Rabbi's Haggadah P21, Rabbi J Sacks*). However, this part of the personality must be kept at bay. Whilst it must be given a voice, it equally must be made aware that adopting such a cynical, negative attitude carries consequences. Hence, although we are sensitive to give the voice of scepticism a platform to be heard, we are just as sensitive to the reality of its destructive nature.

In contrast to the complexities of the wise and

the wicked, the "simple child" has an unsophisticated capacity to understand and therefore requires a simple response. He is not troubled by philosophical anxieties and a yearning for Jewish exploration but rather wants a simple and basic level of understanding. Very few people can have a deep understanding of everything and there are some areas of life in which it is satisfying enough to have this basic level.

And finally there is the "child who doesn't know how to ask". The part of the personality which has not yet been developed and finds itself in a world that is so chaotic that the questions that probe a deeper clarity are lost in intellectually juvenile confusion. Therefore, he needs prompting and guiding as there can be no understanding without any questions.

Whether we understand this text as referring to four sons or one complex son, the question remains, how can they ask these questions before the story of the Exodus has been presented?

The authors of the Haggadah pre-empted the responses of the reader. There will be parts of the Seder and the Exodus story that will stimulate discussion and evoke a deep sense of interest, whilst other parts of the Haggadah may spark a spirit of cynicism. At some points of the evening there will be moments of silence, whereby the information being read will be far beyond our comprehension that there are no questions to be asked, whilst other ideas will suffice with a simple understanding.

Therefore, before the Haggadah takes us on a journey through our shared history, we are introduced to four personalities. At first glance, they are four separate individuals, but as we understand their individual nuances, we recognise that these are extreme aspects of ourselves. We meet the wise, wicked, simple and ignorant parts of our personalities, provide them with a platform upon which their voices can be heard and are taught the methods to address their questions. It is at this point of the Haggadah that we are given a variety of tools to use throughout the evening to plumb the depths of our inner voices in order to free ourselves from our internal struggles. ○

GENERATION GAME



Every generation of Jews experiences a threat to their continued freedom. Sometimes that threat is manifested in terrible physical persecution and other times the threat expresses itself through rampant assimilation. But survive we certainly will, for God saves us now, just like He did from Egypt.

RABBI GIDEON GOLDWATER

Born and raised in Edgware, Gideon studied his undergraduate degree in Psychology at the Open University and went on to do his MA in Jewish Education at Middlesex University/LSJS. His interests include philosophy as well as reading up on history, politics and current affairs. He lives in Birmingham with his wife Tamar and three children and runs the Aish programmes for Birmingham Campus students.



Every family has their way of doing the Seder. They have their foods, their tunes, and even their topics of conversation that will invariably recur year in and year out. But what is fascinating to consider is how certain aspects of the Seder grow in significance not just for one family, but for entire communities simultaneously. Perhaps the most ubiquitous example of this are the tunes we sing. To many, the chorus for "Dayeinu" is just as sacrosanct as eating matzah. These are just some irreplaceable attachments that we have. I would like to suggest that there is one "section" of the Seder whose growing significance is not coincidental, but central to the very essence of the Festival of Freedom.

A great place to start is to look at the purpose of the Seder ceremony and ask the most basic of questions: what are we supposed to gain from the service (other than a bit of weight)? We don't have to look too far to find an explicit injunction of the sages regarding what our responsibility on this auspicious night is: *"In every generation one is obliged to view themselves as if they had left Egypt"* (Mishna Pesachim 10:5).

We are enjoined to place ourselves in the psychological position of those that lived at the time of the Exodus through some kind of elaborate role play experiment. This seems somewhat nostalgic if a little bizarre. Is this really what we are supposed to walk away with? If so, have we ever actually had a proper Seder where we genuinely felt this way by the end?

In a stereotypically Jewish manner, these questions can be answered by asking another question. Why did the author of the Haggadah say in "Every generation" and not the more simple choice of words "every year"? Surely the reference is to the annual obligation to perform the Seder night rituals and a more appropriate choice of phrase would mention this yearly practice – why do we focus on generations?

The secret to understanding this is the secret of the Exodus. There were two elements to the Exodus, the physical departure from the geographical land of Egypt, and a metaphysical departure from the "ways" of Egypt. You can take the Jew out of Ancient Egypt, but can you take Ancient Egypt out of the Jew?

Pesach is the time we celebrate both the historic and miraculous birth of the Jewish nation. But it is also the celebration of the emancipation of the Jewish soul from oppression and persecution. This secondary phase is the result of the bond of love forged in the initial act of redemption from Egypt. Without it, the physical Exodus would have been short-lived, a spark of redemption rendered irrelevant by lingering spiritual slavery. With it, Pesach transforms an annual commemoration into a generational celebration

The "generational" view here is not unique, and is echoed in the famous passage of *"Vehi She'amdah"* – *"In every generation they stand against us to destroy us and God saves us from their hands"*. The link in phraseology should be clear. Every generation of Jews experiences a threat to their continued freedom. Sometimes that threat is manifested in terrible physical persecution and other times the threat expresses itself through rampant assimilation. But survive we certainly will, for God saves us now, just like He did from Egypt. The annual obligation is for us to remember and inculcate within ourselves the realisation that the redemption was not a one-off event, but is what continues to allow us all to live and grow in the manner we can and are supposed to.

There is a beautiful insight that sheds light on the very fabric of the concept of "Seder". Seder means order. One of the great Chassidic masters, Rabbi Yitzchak Meir Alter (1799-1866), known as the Chidushei HaRim after his most famous work, explains that on this night Jewish families around the world engage in the sacred task of displaying the unity between the world of the miraculous and the mundane. The Jewish people, he explains, are living proof of an order that operates beyond

the realm of the natural. Our history proves it. Philosopher Blaise Pascal understood this over 300 years ago when he answered the French king's demand for proof of God with two simple words "The Jews!" It is on Seder night, that the Jewish people sit together and remind themselves and the world around them, of a different kind of "order" than the one we are all used to. The miracles of the Exodus that took place then can be seen, perhaps more so than ever today in 2018.

It is no coincidence that Pesach is the festival from which we learn all about the obligation of correlating the lunar calendar with the solar one. The Torah insists that Pesach must fall in the spring, necessitating the insertion of leap years to the lunar calendar to ensure the calendars are aligned. The symbolism of the sun represents that which repeats itself (the Hebrew for year is shana which translates as "repeating") whilst the moon represents innovation (the Hebrew for lunar month is chodesh translating as "new"). Nature repeats itself, miracles don't. The Jewish role, as defined by the first mitzvah they received as a nation (sanctifying the new moon) is to reveal the spiritual realm within the physical world around us. Our mission is to teach the world that true perfection is achieved by infusing dependable yet mundane repetition with the soaring and miraculous wonder of newness.

The secret to seeing this different world order is to see beyond the annual repetition of popular rituals and familiar tunes. Rather, we as Jews must perceive the world that goes beyond the 365 days in the solar year. We have to have a "generational view". To see the big picture of Jewish history is to witness the most incredible miracle that the world has ever seen. It is to realise that, parallel to the natural world of law and order that seems repetitious, there exists a people that don't follow the norms of sociology. We don't operate within the realm of the predictable. Our survival goes beyond the explainable. It is this perspective that can and must be seen through observing the fortitude of our ancestors in "every generation"! ○

1993

- Aish UK founded by Rabbi Shaul Rosenblatt
- Rabbi Naftali Schiff becomes director of Jerusalem Fellowships

1995 - First Aish UK campus department established

1997 - Aish UK Schools launched

1998 - Expansion of Fellowships summer programme

1999 - Aish UK's first centre opens in London, under the directorship of Rabbi Rosenblatt and Rabbi Schiff

2000 - Launch of Aish Café & arrival of the Mayerfelds

2002 - Aish UK expands to Manchester, Essex & Central London

2003 - Rabbi Daniel & Rina Rowe join Aish UK

2004 - Arson attack on the Aish Centre in Hendon
- Launch of Birmingham & Aish Edgware

2005 - Launch of Aish Leeds

2007 - 8 branches functioning across UK
with 1500 people on scholarship trips



aish
inspiring



celebrating an incredible 25 years of aish uk

2013

- Aish Nottingham launches

2016

- Rabbi Daniel Rowe becomes Director of Aish UK
- Aish UK runs a Charidy campaign which raises over £1.1 million

2017

- Launch of Aish Bristol

2018

- Launch of online programmes for small campuses
- Launch of new YP programmes across London

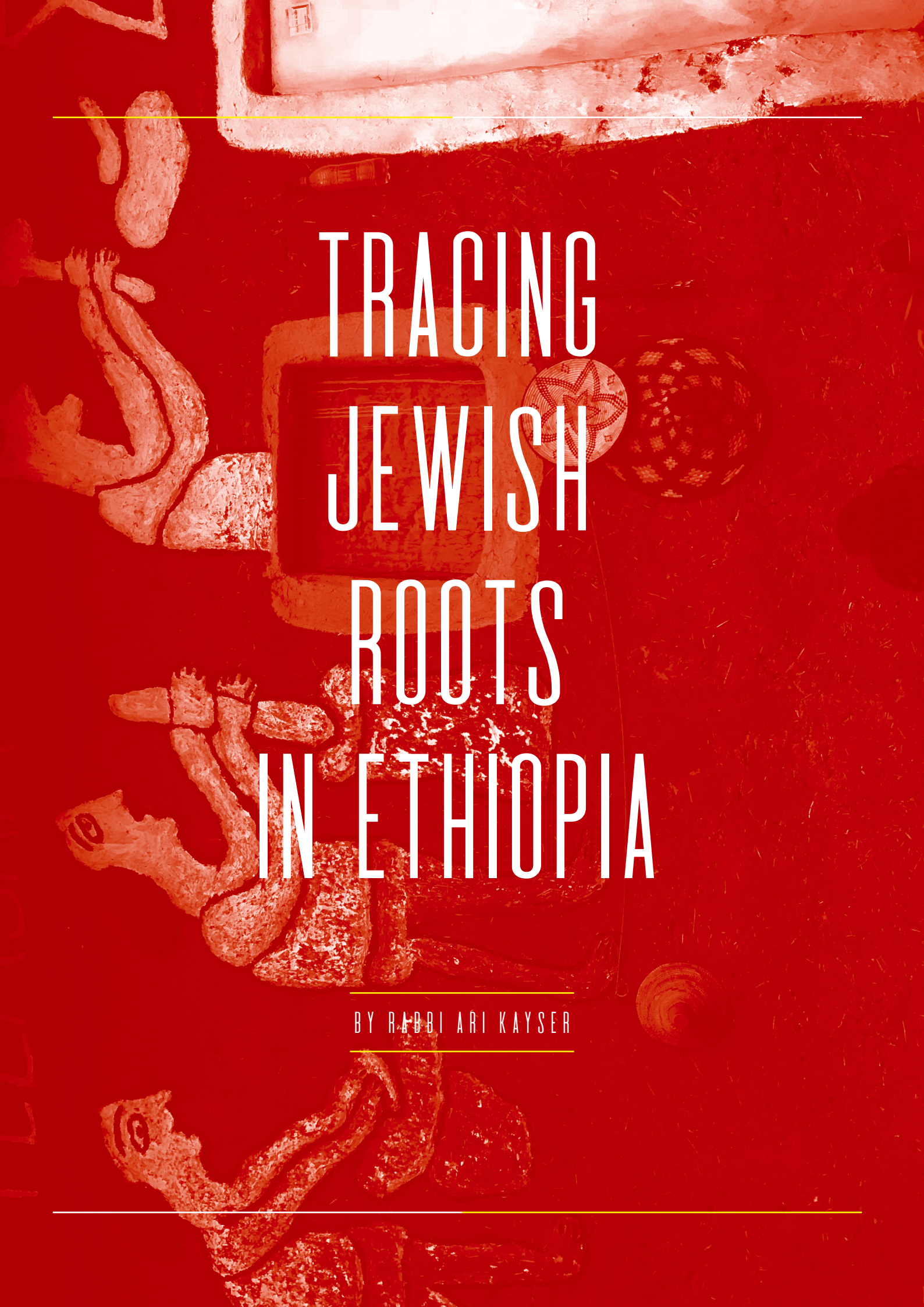
2011

- Aish Manchester centre opens
- Aish Hampstead branch established

2015

- Re-launch of Aish Essex





TRACING JEWISH ROOTS IN ETHIOPIA

BY RABBI ARI KAYSER

Born and raised in London, Ari Kayser completed a BSc in Economics at the University College London before making his way to learn in yeshiva in Israel. Along the way he spent a lot of time backpacking, visiting over thirty countries, writing a lot of poetry, and attaining certification as a professional cocktail bartender. In 2008, Ari founded a non-profit startup dedicated to publicising Jewish values through creative media. In 2012, Ari received Rabbinic Ordination and became Founding Director of Outreach at Lev Modiin, an organisation dedicated to creating learning and growth opportunities for the Anglo community in Israel. Currently, Ari manages the Schools Department of Aish UK in London as well as creating captivating videos for Aish's Social Media operations.



So many thoughts flash through my mind as I sit back in my economy class plane seat headed for Ethiopia. Officially, I was going to determine the likelihood of taking a group of students on a totally different experience. Unofficially, I was going to explore the unknown world of the Abyssinian highlands, a lone backpacker revisiting his adventurous past. Having visited more than 30 countries, I had learnt that we may think we are going for one reason, but the true reasons for our journey often remain a mystery until further down the line. I wondered what I was really going for, and what I might find. Would I find a living, thriving Jewish community? Or would it be a museum of history, a cemetery of yesteryear?

The rays of sunrise permeated the tarmac on the tiny airport of Gondar, and after stepping off my 40-seater aircraft, I knew I had finally arrived in Ethiopia. I was not a stranger to Africa, this being my fifth time on the continent of extremes, with a land mass containing some of the world's most beautiful wonders, and at the same time, some of the world's most difficult socioeconomic and geopolitical terrain. Familiar smells filled my lungs as I waited for my backpack and box of kosher food to come through the small baggage reclaim. I met with my driver, Yohannes, and my guide for the day Asaid, and as I climbed up into the Jeep, I was still in a sense of wonderment and excitement of what this trip had in store for me. Having spent some time in my late teens and early twenties exploring the world and seeking its truths, I instantly tuned back into the mind-set of "go with the flow" and became open to opportunities that may present themselves, even if they were unplanned.

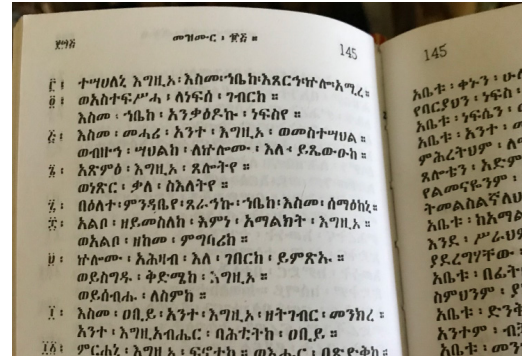
I was on a mission to meet people who claim to be part of the well-known Beta Israel, otherwise known by the local derogatory term "Falasha" (meaning landless), or Ethiopian Jews. My aim was to discover and uncover, to speak to and meet as many people as possible. We didn't waste any time and drove straight from the small Gondar airport to the little-known village of Ambover. This tiny village took some work to get to. The "road" is made of dirt, with pot holes and cracks the size of a bus. It was October, and being the tail end of the rainy season, much of the road had turned to mud, seemingly impassable. But Yohannes was not perturbed, he just found a way through, no matter how bumpy or waterlogged.

We arrived at this little village, once the home of thousands of Ethiopian Jews, today there are no Jews, and just one Jewish site remains: the synagogue. A square building made of bricks and mud, it resembles the round churches you might find in surrounding villages, except this one has a Star of David on the top. Inside, I discovered empty rows of benches, old prayer books, many written in Amharic, and an Aron (ark) covered in a blackcurrant-purple tapestry with Hebrew letters woven into the fabric reading "Beta Israel – I returned to Jerusalem with compassion, my



home I will build in it". Standing alone in this empty room, far away from home, I tried to visualise what this place may have looked like with a room full of people praying and talking, mourning and rejoicing. I began to think about how different this scene may have looked from my local synagogue, and challenged myself to see my Judaism with a broader lens. What does a Jew look like? What do Jewish celebrations look like? What does a synagogue look like? There appeared to be no precise answer to these questions, so I packed up my things, and took the questions with me to my next destination.

WHAT DOES A JEW LOOK LIKE? WHAT DO JEWISH CELEBRATIONS LOOK LIKE? WHAT DOES A SYNAGOGUE LOOK LIKE?



From top to bottom:

Injera, traditional Ethiopian flatbread

Prayer book found in the synagogue in Ambover, written in Ge'ez

Fruit and spice market in the village of Debarq, near the Simien Mountains

Entrance to Weleke, known as Falasha Village, Gondar



Hidden cemetery, Weleke

My next stop was Weleke, now known to tourists and locals as Falasha Village. Once a flourishing community of Jews, now occupied by local Christian merchants making a living from selling “Jewish merchandise”. The local women make injera, the traditional Ethiopian flatbread, offering it to all who walk by. The whole village is sustained by Jewish tourism – Stars of David, menorahs, pottery and artwork – with children as young as four following you around saying “Mr. please buy this”. The commercial feel of the main village disappeared when I was taken to see the old synagogue. Reconstructed by the local tribes to model the original, this small round mud hut had no electricity, hardly any light and barely any space to move. I could just about make out small Stars of David on the walls, as well as the pots and crafts scattered on the dirty floor. The local guard tells me of a small Jewish cemetery not too far from here, and so my next destination presented itself.

Yohannes tried to dissuade me from going to this small hidden cemetery as it had been known to be the haunt of local tribesmen trying to terrorise unsuspecting tourists into giving them money, claiming the tombstones are those of their deceased family. Determined, I got out of the Jeep and thought I will take my chances. Off the main road, we walked into a field of grass so high we were almost hidden entirely. We passed a farmer guarding the area with a shotgun, and Asaid talked his way through. After jumping over a river

and manoeuvring through some tricky terrain, we found the secluded cemetery. Walking through the entrance to the cemetery, it was as though I had been transported to another world. There must have been about 50 graves, all with Hebrew writing and Stars of David, surrounded only by trees and silence. I took my time, inspecting the graves, wondering how they had gotten there, imagining how rarely they received visitors, and taking a moment to appreciate how Jews have been scattered in all four corners of the Earth for thousands of years.

I left Weleke, with an expansiveness that I feel had been waiting to enter my mind, for the main city of Gondar, where I had hoped to meet with some of the local Jews still awaiting their Aliyah (immigration to Israel). I found the HaTikva Synagogue and community centre which is near the town centre, but somehow invisible to the main thoroughfare. I was asked to show my passport, and began speaking in Hebrew to the guards to prove my Jewish identity. I was given a brief tour of the compound surrounded by flimsy metal sheets painted in blue and white stripes. Inside I discovered a Jewish school with a food hall and classrooms, and the main section: the synagogue. My guide told me that soon we will be joined by the community to pray the afternoon service, Mincha. As people started filing in, men sitting on one side and women on the other, I began talking with the youth. They spoke a small amount of Hebrew but we communicated just fine between discussions about the football teams they supported to their aspirations to go to Israel. They prayed with devotion, sometimes in Ge'ez, the holy language of Ethiopia, and sometimes in Hebrew.

T

he history of these Jews is a complicated one. Shrouded in mystery and with theories aplenty, the historicity of the Beta Israel may never be proven. That being said, it has become accepted by many that the Beta Israel are Jews descendant from the tribe of Dan, son of the biblical Jacob. Many of them claim they were exiled from the Northern Kingdom of Israel around the time of the destruction of the First Temple (586 BCE) and made their way into Egypt. Eventually, they migrated south, following the River Nile into the land of Kush, modern day Ethiopia. They had resided there for about a thousand years.

In order to prove their claims, many Beta Israel cite the enigmatic figure known as Eldad Ha-Dani, a Jewish merchant and traveller who visited many established Jewish communities in the ninth century. He claimed to come from a land inhabited by people descended from the tribes of Dan, Asher, Gad, and Naphtali. From the start of his travels, Eldad caused a great stir among the Jews by his wild and strange accounts of the Ten Lost Tribes, and by the Jewish laws which he had brought from his native country.

Interestingly, Eldad's was not the only testimony of this nature. Rabbi Obadiah ben Abraham Bar-tenuza wrote in a letter from Jerusalem in 1488¹:

"I myself saw two of them in Egypt. They are dark-skinned...and one could not tell whether they keep the teaching of the Karaites, or of the Rabbis, for some of their practices resemble the Karaite teaching...but in other things they appear to follow the instruction of the Rabbis; and they say they are related to the tribe of Dan".

Be that as it may, the history of the Beta Israel came to a crescendo in 1984 with the covert immigration mission which came to be known as Operation Moses. This rescue mission, a cooperative effort by the IDF and the CIA, smuggled some 8,000 Ethiopian Jews from Sudan via Brussels to Israel. A few years later, Operation Solomon saw Israeli Air Force C-130s and El Al Boeing 747s transport over 14,000 Ethiopian Jews to safety in Israel in just 36 hours. It was determined in 2008 that almost 120,000 Jews of Ethiopian descent lived in Israel, over 80,000 of which were born in Ethiopia². This is quite remarkable given that Beta Israel lived scattered across more than 500 small villages in northern Ethiopia³. Many of the Jews left in Ethiopia today are regarded as Falash Mura, those who converted to Christianity, likely during times of persecution. In 2003, the Israeli government granted maternal descendants of Falash Mura Jews the right of return under the Israeli

SHROUDED IN MYSTERY AND WITH THEORIES APLENTY, THE HISTORICITY OF THE BETA ISRAEL MAY NEVER BE PROVEN



Men pray with tallit and tefillin in the HaTikvah Synagogue, Gondar

Law of Return if they convert to Judaism. Presumably, those still left behind today are the paternal descendants, who await their Aliyah which may or may not come.

Back to my story. I headed north-east and stopped in the village of Debark, which was already bustling at 7:30am. I walked into the spice-market, through the throng of elderly women with heavy sacks perched on their heads, men wielding whips leading their livestock and donkeys laden with wood to be used in construction, and children roaming around barefoot.

I headed towards the Simien Mountains National Park, a beautiful mountainous region recognised in 1978 as one of UNESCO's first natural World Heritage Sites. Although this highland is no longer inhabited by Jews, it was once home to a large and scattered group of Beta Israel communities. In fact, many believe that so woven into the fabric of Ethiopian history is its Jewish community, that the national language of Ethiopia, Amharic, named after the northern region of Amhara, comes from the Hebrew words "Am-Hara", meaning "the nation of the mountains" – a reference to the Jews living in the Simien Mountains.

The mesmerising landscapes, misty peaks and unique wildlife, combined with being a region relatively unspoilt by commercial tourism, make it the perfect destination for the adventurous at heart seeking untouched natural beauty. Hiking along the precipitous cliff-edges boasted breath-taking views of endless green highlands. Scores of gelada baboons could be seen all over, a species of monkey found only in the Ethiopian highlands.

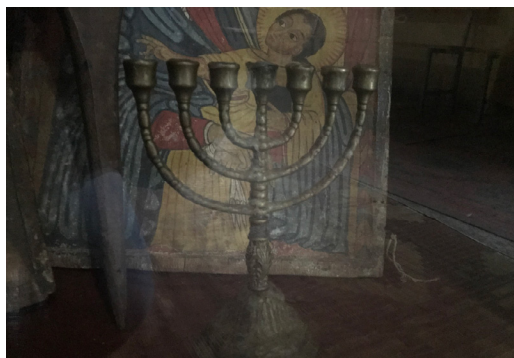
On my drive out of the Simien Mountains the next morning, I watched locals walking along the dirt road wearing the traditional white scarf/robe. There are different styles with different names such as Gabi or Netela. This white cloth has coloured stripes and strings at the ends and is curiously similar to the Jewish tallit. After some inquiring, I discovered this garb is of religious significance to the Ethiopians, as they wear it during prayer.

[Did you know: Many Ethiopians claim their national history is rooted in the Biblical story, with the Queen of Sheba going to Jerusalem to meet the famed King Solomon of Israel. According to their tradition, they were married and had a son called Menelik. The Queen and son returned to Ethiopia with abundant gifts from Jerusalem, accompanied by an entourage of Jewish scribes, rabbis, and scholars. Menelik became the King and was deemed "The Bloodline of Judah" marking the start of the Solomonic Dynasty of Ethiopia which ruled with few interruptions for almost 3,000 years until the fall of Emperor Haile Selassie in 1974]

With all the Jewish interest, clothing, and symbols littered all over this East-African country, I was not surprised to hear locals telling me they were not Africans, but rather a Semitic people, differing to their geographic neighbours in ethnicity and religious observance. I had now met lost Jewish tribes as well as Christians who believed that before the fourth century most Ethiopians were Jewish or somehow connected to the Biblical story. In a country scattered with Jewish symbolism, I could only wonder where it would lead me next.

We drove for three hours to Bahir Dar, and I took a tuk-tuk to Lake Tana to jump on a boat to explore. Ethiopian legend has it that The Ark of the Covenant, containing the original Tablets given to Moses and the Jewish people at Mount Sinai, was smuggled out of Jerusalem and brought to Ethiopia, originally to a small island on Lake Tana, and then moved to the Church in Axum. I was taken to an island inhabited by monks, with a 14th century monastery. Outside, I started talking to a monk, through a translator. His eyes widened when he discovered that I was Jewish, and a rabbi. He told me that their holy language Ge'ez is derived from Hebrew and he began to ask me about the significance of certain words and names from the





From top to bottom:

Gold Menorah found in the museum of the small island of Kibranst Gabrael

Traditional white prayer scarf and robe, called Gabi, curiously similar to the Jewish tallit

The synagogue in Weleke

Bible. The first name he asked me about was Yosef, which was serendipitous to say the least given the fact I had written a book in Hebrew on this very topic. He asked about Orit, the Ethiopian word for Torah, and I told him that in Aramaic (the language of the Talmud, and also considered derived from Hebrew) the word is almost identical, Oraita, meaning light.

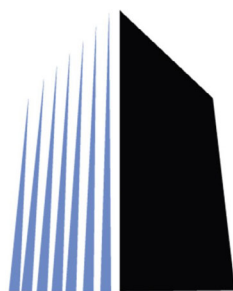
We exchanged more questions and answers and we were both grateful for our discussion. As I was about to leave, he mentioned matter-of-factly that there may be some ancient Hebrew books on an island nearby, but none of the monks can read or understand Hebrew so they have been sitting there for more than a thousand years. My ears pricked, and suddenly I felt as though I had

been thrust into an Indiana Jones movie, where I was the protagonist. I almost ran off the island, jumped onto my boat, and signalled to my driver to head towards the island of Kibranst Gabrael.

This island, inhabited solely by monks living a monastic life, was remote, jungle-like, and isolated. The monk on this island was unsure if any of the 180 holy books they had contained Hebrew, but remarked that they are not for the public to view. The government had recently classified all of their artefacts as protected and they were all displayed under lock and key. Disappointed, I walked up the stone steps to the small shack they called a museum to see what I could find. All the books were closed and visible only from behind the glass cabinet. They refused my requests to open the cabinets to take a closer look. A sense of defeat overcame me as I scoured the artefacts on display for anything Jewish. I saw books, large crucifixes and incense holders. I was about to leave when out of the corner of my eye I noticed something gold in the bottom corner of one of the display cabinets. I knelt down to get a closer look. There stood a small but radiant menorah.

I was speechless, suddenly visualising myself zooming out as though using footage from a drone, from this small room on a tiny island on Lake Tana, upwards and upwards, recognising that I was in the most random of places, and I found a Jewish object of significance sitting in this ancient museum. I asked the monk if he knew what this was, and he simply said "Jewish". I asked my translator to probe more, and the monk said although they were not certain of its origins, they believed it was one of the gifts given by King Solomon to the Queen of Sheba when she returned to Ethiopia after her visit to Jerusalem, a small replica of the menorah in the Temple.

As I returned to the mainland, and headed back to the airport, I couldn't help but think to myself how much this journey had enriched my life. This country, tied at its core to the Jewish story in multiple threads, is home to people who were proud of their Jewish roots, hidden artefacts you couldn't find out about on the internet, and an ongoing story of the Lost Tribes of Israel awaiting their return to their homeland. My faith and love of being a part of this story is one that is ever-strong, and I remain in awe of the eternity of the Jewish people. o



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my journey

by Blake Ezra

Blake Ezra is the Creative Director and Principal Photographer at Blake Ezra Photography. He has photographed the British Royal Family and the last five Prime Ministers of the UK, as well as private events for Hollywood 'A-listers' and State Banquets in Royal Palaces. In 2006, in a life before photography, Blake was personally introduced to Her Majesty Queen Elizabeth at St. James' Palace in recognition of his contribution to the Jewish community of the UK. He is also the official photographer for Aish UK.

I — I never wanted to be a photographer. My mother never wanted me to be a photographer. There were thousands of potential career paths over the years, from lawyer to surveyor, from designer to journalist, but my journey in photography kick-started when I found myself at university reading Middle Eastern Studies.

I was fascinated by the geopolitical climate in Israel and the surrounding countries, and amazed by how politics and religion manifest themselves in the public space – through graffiti and clothing, symbols and walls. I started to pick up the camera in a more considered way, depicting meaningful moments and symbolic sites.

In comparison, here in the UK emotions and viewpoints are often kept behind closed doors, maybe due to the 'British way' or due to a climate that encourages more of a private existence. Whilst studying for my degree, I was also deeply involved in many communal organisations and had the good fortune of being selected to lead numerous groups on trips to Israel. It was incredible to see this complex and magnificent country through the eyes of those who had never been before.





D — Despite having never studied photography, there was always an interest. Looking back on my childhood and teenage years (before the era of camera phones) I was always the one with a camera – the friend to take a few shots on a night out, the gap year traveller shooting a few images of local people.

Upon the completion of my degree, and somewhat impetuously, I decided that I wanted to be a news photographer. Despite being interested in writing, law, and politics, this was my mission and nothing

would stop me. The years that followed were fraught with craziness, beginning with six months at The Jerusalem Post, then returning to the UK and being offered a staff job in a national press agency, becoming one of the youngest press photographers in the UK.

My first week in the job saw Her Majesty The Queen staring straight down the lens of my camera with a beaming smile, something that has happened on many occasions since, and for which I will always feel honoured. Press photography was sometimes exhilarating,



**My first week on the job
saw Her Majesty The Queen
staring straight down the
lens of my camera with a
beaming smile**





often boring, and always unpredictable – for years I never knew where I would be an hour in advance, receiving calls from national newspapers in the middle of the night saying “There’s been a murder in Swindon, go there now.”

M — My career had gotten me into more than a few strange situations, from Cabinet Meetings in 10 Downing Street to spending a night in a private club for a national newspaper, from getting stuck in a lift with Boris Johnson to herding sheep in a remote village in the Jordanian countryside, from posing Prince William to lying in the mud at a Glastonbury Festival to get the perfect angle for a shot.

Glamorous it was not, but the thrill of seeing my images on the front pages of newspapers and magazines around the world was immense.

Nowadays, and ever since Donna and Mark took a risk and asked me to photograph their wedding in 2011, things

are a little different. I feel truly blessed to have curated a team of photographers who skilfully capture some of the most important moments of people’s lives, and who document heart-felt relationships – not only of couples but also that fleeting moment when a grandmother kisses her grandchild, or when brothers hold hands. These moments pass in the blink of an eye, and our role is to make them live on.

It is important that my character is not defined by photography; first and foremost I am a father of two incredible boys. Harnessing my love for them amplified my own emotions in the moments I spent with Rabbi Moshe Mayerfeld and his son Shimon, just before Shimon made his way to the chuppah to marry Adina. We are fortunate to photograph some of the most famous people in the world and trusted to capture prestigious VIP events, but being around moments like that are infinitely more significant than the glitz, the glamour and the celebrities.

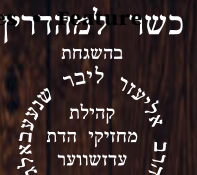
My passion for photography was borne from being passionate about people, about life, about significant moments. My heartfelt enthusiasm was not, and still is not, roused by focal lengths and shutter speeds, it goes much deeper than the mechanics of a camera or the quality of a light source. Emotional connection, true interest and real

My heartfelt enthusiasm was not, and still is not, roused by focal lengths and shutter speeds

empathy allow artists to portray moments as they feel them, not necessarily as they see them.

Our team are thrilled to be the official photographers of Aish UK and JFT, such a magnificent group of organisations carrying out wonderful work every single day. May you go from strength to strength. ○





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from **Bi-Polar to Motivational Speaker**

Jodeci Joseph

**My father is Nigerian and my mother is from Stamford Hill.
Not your typical mix.**

I discovered I was Jewish at the age of 11, and began my whirlwind journey of understanding my Jewish identity. After attending a Christian primary school, I turned up for my first day at Ilford Jewish Primary School (IJPS) in year six shaking with anxiety. Not only did I have no idea what to expect, I had only just discovered that Judaism was a religion at all, let alone my religion!

*In fact, I am grateful for the
challenges I have been
given, because without them,
I wouldn't be half the person
I am today*

At this tender age, my life had already proven to be unpredictable and that was a sign of things to come. Standing in the playground of IJPS, I felt as though I had descended from a UFO to a strange planet filled with men sporting long beards, women in skirts, white strings attached to boys' hips, and tiny circular hats balancing on their heads. Little did I know, that this strange planet on which I had descended would one day inadvertently become the place I called home.

In those early days, I couldn't help feel as though I looked different to my classmates, and wondered if they would accept me as one of their own. I would put on a brave face and act normal, learning more about what it means to be Jewish, and fitting in with those around me. It took some time, but after a few years I began to feel a part of the community.

Some years passed, and I was now in year 12 at King Solomon High School. Despite being a difficult student, to my surprise, I was ap-

pointed Deputy Head Boy. I was known to many as 'Happy Jo', always smiling and making everyone laugh, and voicing my opinions at every opportunity. As the year went on, and exams loomed, I began to feel a strange sensation; it was as though a dark cloud hovered above me, and no matter what I did it followed me everywhere I went. I did not realise it at the time, but my battle with mental health had begun.

At first, I would miss a day of school here and there. Then I began to notice myself withdrawing from social situations. I knew very deeply that something was wrong, but I just couldn't understand what was happening to me. Things deteriorated. I stopped eating. I started hiding from my friends at school. Negative thoughts about myself and about life would rush around my head unrelentingly. Nothing I did could stop them. These thoughts would then be followed very hyper-energetic moods, where I suddenly thought I could save the world. I ran around school telling everyone about the

amazing projects I had just started and how they could get involved. I wouldn't sleep for days on end in this mind-state. But it wouldn't last very long. Before I could even come to terms with my moods I was bed-bound, unable to talk to anyone or see anyone. It felt as though I was no longer in control of my life. I had reached breaking point.

At that stage in my life I had no idea what a mental health disorder was. Like most of my peers, I assumed it was normal to feel down sometimes, but when things got substantially worse, I didn't know how to deal with them. Eventually, I agreed to seek help, and soon after I was diagnosed with Bi-Polar disorder. My world was rocked. My family were shocked. What does this mean? Are people going to think I am crazy? Will I ever be able to lead a normal life? All these questions were spinning around in my head.

My mother was my rock, supporting me through the roller-coaster of emotions. I was also fortunate to have a caring community around me. You cannot imagine how much

strength you can give someone with a mental health problem just by knowing there are people out there who show love and support. Even when I felt low, I would force myself to attend a weekly class given in school by Rabbi Dani Smolowitz from Aish. For a short moment in my day, things would make sense, and I would allow myself to think a positive thought. I look back fondly at those classes which would help give me perspective on life and the unpredictable journey I was on.

One year later and I began to somewhat regain a sense of balance and I was blessed to be able to finish my A-Levels. I took the decision to take a gap year to regroup all the scattered parts of my life, and use my time to give to others. I worked in a primary school as an apprentice, and my enthusiasm must have paid off as I was awarded the prestigious title of London Apprentice of the Year. I surprised even myself.

This proved to be the first sign of my hectic life improving. During that

time I became very active with the Genesis programme, Aish's campus division, which also helped me to step back onto the social scene in a non-threatening environment. Being surrounded by like-minded people was such an important part of my story. I learned, perhaps for the first time, what my Jewish identity was all about. I was so intrigued with Jewish learning that I spent that summer learning in Yeshiva. The more I learned, the more I wanted to learn more, and the more I wanted to give back.

Judaism was truly a beacon of light in the sombre times of darkness and I soon started to realise that I had a purpose in life. With my mum coming from an Orthodox background, I started connecting to my roots; meeting with a lot of my Chassidic family for the first time this past summer. That was a true miracle! It is extremely strange, scary and surprising stopping and noticing how my life is turning out, but looking at the bigger picture

and concluding that these divinely ordained challenges have empowered me to help and influence people positively in the future. This bigger picture screamed a blindingly obvious message to me: "this is my purpose".

Recently, I set up a small start-up. It is an organisation consisting of 40 members centred around motivational speaking. We get people involved and try to show them how it's not about the destination, but what you can learn along the journey. This is my way to give back. I am not bitter about my life or my circumstances. In fact, I am grateful for the challenges I have been given, because without them, I wouldn't be half the person I am today. When I stop to consider how far I have come, it still shocks me to the core. But I now know that my illness doesn't define me, it is my ability to overcome my demons that continues to shape me. ○





Being Jewish in the Labour Party

An Interview with Adrian Cohen

Adrian Cohen is a trustee of Aish UK. He is a partner in the banking and finance practice of Clifford Chance LLP. Adrian's expertise includes law reform in emerging markets and has advised a number of Governments. He is Chair of the London Jewish Forum and Lay Chair of Labour Friends of Israel. He is deputy for Highgate Synagogue on the Board of Deputies of British Jews. He also sits on the board of trustees of Reprieve and on the advisory board of the LSE Faith Centre (multi-faith chaplaincy) and the conflict resolution charity Concordis International. He sits on the Finance and Development Committee of Agudas Israel Housing Association.

I believe in God

I am a Zionist

I am a socialist

What is your earliest memory of becoming active in the world of politics?

At the age of 14, I wrote myself a mini-manifesto including three broad principles:

1. I believe in God,
2. I am a Zionist, and
3. I am a socialist.

Forty years later, I look back and perhaps I see the world in more textured shades of grey but I still try to hold by these three principles.

How did these beliefs shape your youth?

I grew up in various Zionist youth movements. My parents came from a socialist Zionist background - they met through Poalei Zion (Workers of Zion which was the name for the Zionist Labour Movement) and I spent my formative years in its affiliated youth movement Habonim. At 14, I moved to Bnei Akiva, reflecting my increasing commitment to an Orthodox Jewish outlook.

I spent most of my gap year on a religious kibbutz in the Bet Shean valley by the Jordanian border with a few months in a religious Zionist yeshiva. Living on the kibbutz, I saw a life enthused with Torah combined with the principles of a commune and socialism. It is interesting that in an age when most of the kibbutzim have given up many of their collectivist principles, the 20 or so religious kibbutzim have largely maintained them.

Coming back to London, I threw myself into student life and became Chair of the Labour Club at my college (LSE) and joined the Labour Party, and I'm still a member today.

In my professional life, I'm a partner in a law firm in Canary Wharf and I specialise in banking and finance but this doesn't stop me being a proud member of a trade union, the GMB, for over 10 years.

Are the values of democratic socialism and Judaism compatible?

Throughout my life I thought it natural that my Jewish values were most reflected in the Labour Movement. I've never thought of them being in tension. The Torah bans interest, requires forgiveness of debt every seven years, returns land to its original owners every 50 years and has a strict taxation system on agricultural produce for the poor. In addition to these rules, a myriad of injunctions exist to treat the poor, the widow and the stranger with kindness and restricts the ability to pursue debt recovery in a harsh way.

One of the most dramatic moments in the Seder night occurs at the very beginning when the head of the house holds up the matzot and says 'Whoever is hungry let them come and eat'. In addition to that, one recalls the words of the prophets, often excoriating the rich of society for their oppression of the poor. Who can really say that Amos or Hosea would be pleased with the gross economic inequalities in society today?

Who can really say that Amos or Hosea would be pleased with the gross economic inequalities in society today?

Does the modern-day Labour Party have an issue with antisemitism?

The Labour Party was founded by people of faith, notably drawn from the Methodist Christian tradition but other faiths too. The roots of the party are to be found more in faith than in Marxism.

The Labour Party has gone through a radical change with the influx of vast numbers of new members and the election of Jeremy Corbyn as leader of the party, a politician with a very radical background, owing perhaps more to Marxism than Methodism. Jewish support for the party had already fallen to 17% under Ed Miliband and then to less than 10% under Jeremy



Adrian Cohen marches past the famous Cable Street mural, as part of an event organised by an assortment of organisations including the Unite Union

Image source: The Times of Israel

Corbyn. Part of this is because many previous Labour voters are troubled by his economic platform but others because of his history at the extreme end of Palestinian solidarity and the perception he is soft on issues of antisemitism.

That said, Jews have many friends and allies within the Labour Party. The Jewish Labour Movement has several thousand members, many of whom are non-Jews. Likewise, Labour Friends of Israel has a large number of MPs as members, including the shadow foreign secretary. But this is a very difficult time for Jews within the party with a vocal minority (which includes alienated and disaffected Jews) regularly attacking the Jewish Labour Movement and Labour Friends of Israel with a disturbing level of antisemitism, especially on social media and a leader who has barely engaged with the community's representative institutions.

What would you say to someone who says Jews should not be in the Labour Party?

There are some who say Jews should leave the party, but what would they abandon it for? If you are a socialist and you see the erosion of public services and the increasing inequality in society between the very richest and the poor and the trashing of the hopes and ambitions of the next generation, what do you do?

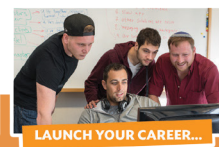
You have to fight for what you believe in. You fight bigotry in your own party and you fight for progressive policies in the country. You fight for your principles - for Jewish values, for Jewish self-determination and for social equality and social justice. We are part of society, both British and Jewish, and we fight for the values of all people, as we are all created in the image of God. ◊

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Breaking the Cycle of Addiction

Adapted from:

The Peach Who thought She Had to be a Coconut

Terry Rubenstein (with Brian Rubenstein)

If I had to boil down the essential theme of Pesach to one word, it would be 'freedom'.

Freedom is reflected in all of the seminal aspects of the Pesach experience: the narrative of the Haggadah; the structure of the Seder replete with all its customs including the requirement to drink four cups of wine, eat matzah, and eradicate all chametz (leaven) from our possession. Freedom is everywhere during this time of the year. It's in the air: spiritually, legally and practically.

And it's also in the air psychologically.

Without necessarily willing or wishing to, most of us struggle to break free from certain compulsive habits. Sometimes, habits serve us well. (My husband claims this to be the case regarding playing 5-a-side football every Wednesday night, 52 nights a year, no matter what the weather.) But often they don't. And that's when they start to appear to us as bad habits, compulsions, obsessions, and even addictions. By and large, despite our best intentions and efforts, certain habits begin feeling increasingly like a yoke around our necks; a trap that we cannot free ourselves from. In many ways, they seem to make us feel subjugated, emotionally and psychologically. Their resonance with the Jewish nation, unable to break free from the constraints imposed upon them by their Egyptian masters, is unmistakable.

So are we forever doomed to be enslaved by our unwanted habits, compulsions and addictions? And if the answer is a resounding 'no', then how can we view these behaviours differently?

The prevailing view in contemporary western society is that willpower is the pathway to freedom. Be it freeing ourselves from over-eating, under-exercising, excessive

alcohol drinking, or just about any other vice that has us trapped in its insufferable clutches; willpower, we are frequently told, is the beginning, middle and end of it. But perhaps there is another pathway to consider.

The Little Book of Big Change – the no-willpower approach to breaking any habit-challenges the assumption that we need willpower to break our ingrained habits and addictions. Because so many of us have not yet found a solution to breaking or dissolving our habits, it feels like they are here forever.

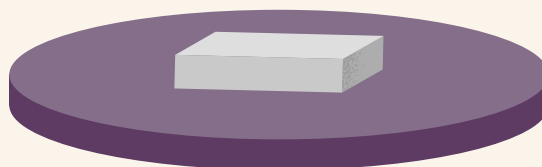
Based on her understanding of the logic of how the human mind works, author Amy Johnson gives hope to those who assume that these habits are now entrenched and immutable facets of their personalities and lives, as we are slaves to our compulsive habits.

I can definitely relate to this assumption.

I used to suffer from extreme food bingeing, feeling helpless in the face of my compulsion to eat anything and everything I could get my hands on. There is nothing pretty or graceful about a binge, whether it's food, alcohol, drugs or any other form of sedative. They are all "designed" to take away an incredibly compelling urge that feels extremely frightening and uncomfortable. Based on her own research as an MD, Johnson explains the biological and neurological pathways created by the misunderstanding at the root of where the compulsive habit begins. She also explains how these pathways are instantly uprooted and rewired when the misunderstanding that is keeping the habit in place falls away and insight emerges.

Therefore it may often seem as if you have no control or ability to resist the urges of your habitual or addictive

It is the capacity for thought which creates all of our experiences and perceptions in the world. If we recognise that, then we have the ability to live with uncomfortable feelings by remembering their illusory source



behaviour and assume you will be stuck with them forever. You resign yourself to endless, interminable battles that – if you were a betting person – you wouldn't back yourself to win most times.

I remember explaining to many therapists how impotent I felt once an urge seemed to overtake me. It was as if I was possessed by a power greater than me. I seemed to lose myself – and then find myself again hours later, ashamed and so very disappointed by my “abject failure”. To compound matters, the huge misunderstanding that I was at the mercy of some seemingly unstoppable addictive force was not challenged by the people I looked to for help. They also misunderstood the nature of the cycles I was trapped in and encouraged me to use willpower and manipulation of my mind to fight these demons, which simply amplified the problem.

Johnson explains how willpower can never ultimately win these battles. Even at my lowest points – when I was so confused and desperate – I knew this was true. Because the one thing you would not have called me was lazy. I was up for a fight. A good one. Yet I always seemed to lose, each and every time.

So how do these addictive habits first appear on our psychological radar? At a certain point in our past, we attempted to get rid of an uncomfortable feeling or find a nicer feeling. In our delusion and innocence, a “new” habit seemed the quickest way to give us relief. Which it usually did, at least for a short while. But we quickly got hooked. We temporarily felt safe as we found a way to sedate the pain and deal with unwanted feelings.

Obsessive thinking and addictive behaviours can momentarily and superficially

distract us. But they will never be genuinely satisfying. And they will not give us the solution we are looking for. Actually, they simply become a vicious cycle. It will never be satisfying because the feeling is not coming from the outside and so, it cannot be dealt with from the outside. All feelings come alive and are derived through our minds, through the capacity of each and every person to think. This capacity is the source of all of our feelings, as is explained further in my book, *The Peach Who thought She Had to be a Coconut*.

It is helpful to know that our habits are not determined by our personalities, DNA, or our past. It is the capacity for thought which creates all of our experiences and perceptions in the world. If we recognise that, then we have the ability to live with uncomfortable feelings by remembering their illusory source. Every

time we see that all our feelings and impulses are created from our thinking minds, it becomes more and more obvious that food, alcohol, and getting “likes” on Facebook, should not shape the feelings within us. This is the beginning of finding freedom from addictive behaviours and thought patterns: realising they are all rooted in the thoughts we have.

Knowing the power and presence that is within will lead us to deeper feelings of wholeness inside ourselves. The mind is a deep spiritual and psychological resource. There is nothing outside of its remit. It is replete with infinite knowledge and deeper wisdom. And we are a part of this knowledge and wisdom. Each time we realise and remember that our habits and feelings are created through thought, false barriers to this wisdom fall away.

So no, I don’t binge like I used to in the past – it’s been over 25 years since. But yes, I still forget where my feelings are coming from on a daily basis. And when I forget, I still look to food and other distractions to help me out. But the power they once held over me is no longer. Because every time, in that moment when I once again wake up to the origin of where real power lies, of where feelings come from, there is a resetting of sorts. For we now know the singular source of misunderstanding that has created, does create and will create all addictions and habits.

The Pesach story is a time in history when the Jewish people were liberated from centuries of slavery and subjugation. It’s also an opportunity for us in the present time to break from the cycles that we assumed could never be broken – we all have the potential to do it. ○

Terry Rubenstein, co-founder and Head of Education for Innate Health, is widely recognised as a leading thinker and educator in the field of mental health, wellbeing and resilience. For over a decade, she has taught and impacted countless people through her uplifting seminars and conferences and online talks.

Brian Rubenstein, CEO of Innate Health, holds an MBA with distinction from Cass Business School. He previously served as the COO for the Jewish Futures Trust/Aish UK and in management consulting and strategy roles at a leading financial institution in the City of London.

Terry and Brian are co-authors of the best-selling and ground-breaking book, “Exquisite Mind: how a new paradigm transformed my life and is sweeping the world”, and “The Peach Who Thought She Had to Be a Coconut.”

Knowing the power and presence that is within will lead us to deeper feelings of wholeness inside ourselves.





A Pesach Miracle in Prague

by Rabbi Ari Kayser

The great Rabbi Yechezkel Landau (1713 – 1793), born in Opotow, Poland was appointed a Dayan (rabbinic judge) and moved to become rabbi of the great Jewish city of Prague. Known by many as the Nodah B'Yehudah ("Known in Judah") after his most famous scholarly work in Jewish law, he was regarded as one of the greatest scholars of his time, to whom rabbis and laymen from all over Europe turned in times of need.

One night, Rabbi Landau was returning home from synagogue following the evening prayers when he saw a young gentile boy, dressed in rags with tears streaming down his face, wandering the streets carrying empty baskets.

"Tell me, little boy, what are you doing walking about the streets of the Jewish quarter and why are you crying?"

The boy explained, "My mother died last year and my father, who is a baker, has remarried. My stepmother is a heartless woman who loads me with baskets of bread every morning and commands me to sell every single one. If I should fail to sell even a single loaf, she beats me and makes me go to bed without food. Now I am afraid to go home."

Moved by the plight of this young boy, Rabbi Landau asked, "You appear to have sold all your bread. Why should you be afraid to go home?"

The boy replied, "Today, I was able to sell all my bread, but as I began my journey home I noticed all the money was gone. I have been wandering the streets cold and afraid that she will beat me."

The Rabbi brought the boy to his house and gave him something to eat. He took out 30 gold coins and gave them to the boy. The boy was very thankful and ran all the way home.

The years passed, and one Passover, on the eve of the seventh day, Rabbi Landau was learning Torah late at night. There was a soft knock on the door, and as the door opened, a young gen-

tile walked in. Rabbi Landau was curious about his unknown guest.

"I am sure that you do not remember me for it has been many years since I was last here. I am the little boy you once helped when I had lost 30 gold coins and was hungry and frightened. I never forgot the kindness you showed me and I resolved to pay you back if I could. That time has come.

"The Jews of Prague are in great danger. Last night, the bakers of Prague gathered in my father's home and, at the instigation of my wicked stepmother, they made plans to kill the Jews of Prague.

"They know that on the night when Passover ends the Jews buy leavened bread from non-Jewish bakers since all Jewish bakeries are still closed. They have plotted to put poison in the bread and in this way kill all the Jews in one night.

"I have told you this to repay you for the kindness you showed me. You must think up some way to save your people, but I beg of you to let no one know that it was I who told you."

Rabbi Landau shuddered at the terrible plot against his community and felt the weight of the world on his frail shoulders. He thanked the young man and sat deep in thought, formulating a plan that would both save the Jews and bring the culprits to justice. Time was of the essence.

On the eighth and last day of Passover, Rabbi Landau ordered all the synagogues to be closed and announced that he would address the entire Jewish community in the main synagogue on an important issue.

As the confused community gathered to hear the words of this great sage, Rabbi Landau rose to his feet and said, "As the generations pass, the Torah becomes more and more forgotten. The rabbis and leaders become less worthy and mistakes become more frequent. I must confess to you that the Bet Din (Rabbinical Court) of Prague has made an error in calculation of this year's calendar, and in doing so, we have almost brought the congregation to eat chametz (leavened bread) on Passover.

"We mistakenly proclaimed Passover one day earlier, and so today is not the eighth day, but the seventh day. It is therefore forbidden to eat chametz tomorrow night"

Unsurprisingly, the people were shocked, but how could you argue with the Rabbi?

The following morning, police surrounded the homes of the bakers and discovered the poisoned bread, and those who conspired were brought to justice. The Jews of Prague now understood the wisdom of their leader, although they never knew how he had known of the plot in the first place.

As promised, Rabbi Landau had kept the young man's secret, and only before his death did he reveal the story to his son, saying "It was not through my wisdom that the Jews of Prague were saved, but through an act of kindness from an old man to a little boy." ○

Seder in the Ghetto

by Zak Jeffay

In a cold Krakow synagogue sits a beacon of warmth and light. Leslie Kleinman, a Holocaust survivor who has accompanied thousands of young Jews back to Poland, including Auschwitz, on JRoots Journeys to recount his story of survival and faith sits on the wooden pews. He is called to make the blessings over the portion of the Torah which read as follows:

And the [Egyptians] embittered their lives with hard labour, with clay and with bricks and with all kinds of labour in the fields, all their work that they worked with them with back breaking labour. [...] And he said, "When you deliver the Hebrew women, and you see on the birthstool, if it is a son, you shall put him to death, but if it is a daughter, she may live."

Exodus 1:14-16

For Jews, the slavery and redemption in Egypt serve as the ultimate model for the rest of Jewish history. In the midst of the destruction, whilst teaching in Budapest in 1944, Rabbi Aharon Rokeach of the Belz Chassidic sect told his followers "the exile of Egypt encompasses all the exiles and the redemption from Egypt encompasses all the future redemptions". The move from slavery to freedom is one of the lenses which Jews view the world and this optimism has sustained us even at the darkest of times.

During the course of the Holocaust, despite the constant encounters with death and destruction there were many who battled to hold on to those aspects of their identity which they still could control. In Auschwitz in 1944, Rabbi Leib Langfus managed to bribe his way to acquiring flour, and secretly baked matzah to be eaten at a Seder conducted entirely from memory. The risks were enormous and being discovered would have meant immediate execution. Nevertheless the Seder took place.

The question surely is why? Why, given the risks, would a group of people who are themselves slaves sit around and recount a story of freedom? Where did their ability to be able to speak about freedom even in the depths of hell come from?

The freedom we celebrate on Pesach is not simply about no longer being in Egypt, or no longer enduring the physical labour. Our vision of freedom is also one of self-determina-

Leslie Kleinman after the war, in the Kloster Indersdorf displaced persons camp. Today, Leslie dedicates his time teaching about the Holocaust, sharing his own experiences and message of hope and love with others. He leads many trips to Poland with students of Aish UK

tion and shaping our own destiny. In a place of slavery, freedom was created in the small areas which people defined for themselves. The block in which Rabbi Leib Langfus and his friends ate their matzah managed to momentarily remove itself from the hell of Auschwitz and in a sense floated above time. For those precious few moments they were no longer victims or prisoners: they redefined themselves as free men. Partaking in the Seder was a connection to a family that spread far beyond the barbed wire fences. And though it is undoubtedly true that the shivering prisoners huddled together in that barrack on that exquisite Seder night would have wondered to themselves if anyone would be alive to bake the matzah next year, they realised a truth that was greater and more profound than the collective might of the Third Reich: people who can celebrate freedom while themselves in the pit of despair can never be destroyed.

Pesach as a festival is uniquely forward-looking and inextricably bound to the transmission of its lessons to the next generation. “And you shall tell it to your children”. Without that next link in the chain, can we claim that our own chains were ever truly broken?

Education and the ability to not only hope for a better future but to actively strive for it is the essence of Pesach and the secret of the Jewish people.

As we battle to tell the story of the Holocaust to the next generation, we keep one eye on Pesach to learn

how to keep a story alive and how to make its voice echo proudly into the future. It is worth noting that we always talk about ‘the Exodus from Egypt’, rather than ‘the slavery in Egypt’; the redemption itself takes centre stage rather than the slavery. Seeing Leslie tell his story, it is clear that his greatest lessons are the story of his exodus, how he survived, how he rebuilt himself afterwards. Being able to talk about what we did rather than what was done to us gives us the strength and determination to continue building a Jewish future.

We must be tuned in to the disaster in order to understand what happened but we must also listen carefully to how the Jewish people have striven to revive itself regardless of the tragedy. Pesach lifts us out of the hopelessness of the past and forces us to look beyond the horizons of our inglorious past to deservedly greet a bold new future. If we can sit around our Seder table and inspire ourselves and the next generation then we can maybe for just one moment transcend above time and space, and become a link in the chain of an eternal people bringing God’s eternal message of freedom not just to the Jewish people, but to the world in its entirety. ○

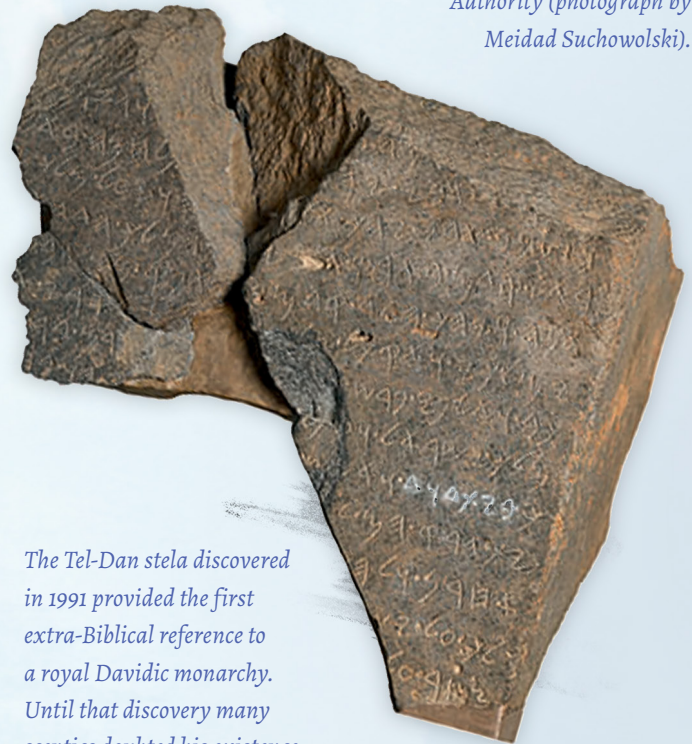
Zak Jeffay is an educator for JRoots. He has led countless journeys to Poland, the Czech Republic and Ukraine for groups from all over the world, including many for Aish UK. Previously, he worked as National Director of Bnei Akiva UK as well as the Head of Informal Jewish Education at JFS School, London.

They realised a truth that was greater and more profound than the collective might of the Third Reich: people who can celebrate freedom while themselves in the pit of despair can never be destroyed

Exodus: Mad Myth or Foundation of Faith?

By Rabbi
Daniel Rowe

Photo: The Israel Museum,
Jerusalem/Israel Antiquities
Authority (photograph by
Meidad Suchowolski).



The Tel-Dan stela discovered in 1991 provided the first extra-Biblical reference to a royal Davidic monarchy. Until that discovery many sceptics doubted his existence

To a believer in the Divine authorship of Torah, the question is easy to settle. Yes it happened. We know because a Divinely authored text says so.

To non-believers or those who are unsure, the desire to search for external evidence for Torah claims becomes paramount. And famously the Exodus story is not recorded directly in any known ancient Egyptian texts. For some, that itself is enough to cast doubt on the authenticity of Torah. How could an event of that magnitude go unrecorded? How could there be no record of Israelite slavery, let alone redemption? And if the story is not true, does that not cast doubt on the Divinity of Torah and the authority of its teachings?

There is a popular narrative that claims that the archaeological record indeed fails to corroborate the Biblical narratives. Popularised by such books as 'The Bible Unearthed' and BBC documentaries of the same title, the conclusion is widespread amongst the amateur commentariat and blogosphere.

But there is one key constituency amongst whom the conclusion is highly controversial: the archaeological community. Archaeological opinion with regards to the Bible in general divides into three camps. The minimalists are those who interpret findings as providing little to no correlation. The biggest name in that group is professor of Archaeology at Tel Aviv University, Israel Finkelstein. At the opposite end of the spectrum are maximalists who in-

terpret the same data as correlating strongly with Biblical narratives and indeed supporting the authenticity of the Bible. In between are many who take positions that are, well, in between.

Minimalist scholars will tend to interpret archaeological silence as confirmation that the Biblical narrative is false. But that is a premature conclusion. Until the early 1990s, almost all minimalist scholars argued that King David was a fictional character. Then, on the last day of a dig in 1993 in Tel Dan in northern Israel, a team of archaeologists walking out noticed that the rays of the setting sun illuminated a stone in a way that seemed to indicate writing. It turned out to be one of the most significant finds of Biblical archaeology. It appears to be written by a king of Aram (now modern-day Syria) boasting of the defeat of Israelite King Omri, and, critically, a king from 'the House of David'. Today few scholars doubt the historicity of David and a royal lineage¹.

Nonetheless, minimalists persisted and argued that David was little more than a local chieftain or warlord, and that neither he nor Solomon commanded a large central realm. The reason: a lack of any evidence for the type of structures that only kings or leaders of major areas can build – megalithic (major stone) structures. Then in 2011, Yosef Garfinkel, professor of Prehistoric Archaeology and of Archaeology of the Biblical Period at the Hebrew University of Jerusalem and his team uncovered huge stone struc-

ture at the gates of a site known as Khirbet Qeiyafa. The settlement sits in the Elah valley at what was once the border of the Israelite and Philistine populations. It dates back to the 10th century BCE, the time of King David. It seems to indicate unambiguously that the Israelite population was headed by a political leader capable of mobilising large numbers of workers, and organising an infrastructure to house and feed them all. In short, it is precisely the sort of evidence that there really was an Israelite king at the time of David and Solomon ².

Minimalists have countered that perhaps the settlement was not Israelite after all. Perhaps it was Philistine or Canaanite. But the longer Garfinkel dug, the more he discovered indications that it really was Israelite. The houses are typical of Israelite design in the 10th century BCE. The writing looks Israelite (though that is not definitive). Perhaps most clearly of all – the site contains lots of sheep and goat bones, but no pig. Canaanite and Philistine settlements always contained pig bones. Israelite ones did not ³.

The examples from Tel Dan and Khirbet Qeiyafa are amongst many in the field of archaeology that reinforce the old adage: absence of evidence is not evidence of absence. You cannot say something is not true because you have not yet found the evidence that it is. Sometimes you are one dig away from reversing the whole archaeological understanding.

Although minimalists have the loudest voices in popular culture, blogs and media, there are large numbers of professional archaeologists, including many of the leading specialists in ancient Egypt who believe that a thorough examination of the evidence demonstrates an overwhelming case for the broad historical accuracy of the Torah's account ⁴.

What about the fact that Egyptian archaeology has produced no direct record of Israelite slaves, the plagues

and splitting of the sea?

Part of the problem is simply this: whether the events occurred or not there is very little chance of being able to ever find them archaeologically. We may well discover Israelite pottery, Israelite houses or Israelite tools. But how would we know that they are indeed Israelite, as opposed to Egyptian, Nubian, Canaanite or other? Short of finding writing it would be extremely difficult to know that we had indeed found the evidence we were searching for.

And therein lies the rub. Ancient writing occurs almost exclusively on papyri (ancient equivalent of paper) or engraved in stone monuments, slates or buildings. But the Delta area – the area of Biblical Goshen where the Israelites lived – is too damp a climate to have almost any surviving papyri from that far back in time. We simply do not know about the day to day life of the local inhabitants. We do not know what type of slaves lived there. We could be staring at thousands of Israelite artefacts and simply never know ⁵.

As for engraving in stone, there is no way we would find much evidence for the Exodus story there either. Almost all writing or pictures in stone were there to tell a story. In ancient Egypt that story was always propaganda. It was there to tell people how great a particular Pharaoh was. We know of no Egyptian defeats, no setbacks and no failures in the stone-writing record. In some cases, such as the Battle of Kadesh, the Egyptian stone-recording turns a defeat into glorious victory ⁶. The chance of stone engravings talking about a God mightier than Pharaoh punishing Egypt, or a slave group breaking free is simply zero.

In the words of the great British Egyptologist, Kenneth Kitchen: ‘...those who squawk intermittently, “No trace of the Hebrews have been found” (so, of course, no exodus!) are wasting their breath. The mud hovels of brickfield slaves... have long since gone back to their mud origins, never to be seen again... practically no written records of any extent have been retrieved...’

How could an event of that magnitude go unrecorded? How could there be no record of Israelite slavery, let alone redemption?

Does that mean that archaeology has nothing to say about the Biblical narrative? Not at all. More precise would be to claim that it is unlikely to find absolute direct evidence. But much of archaeological evidence takes a different form: indirect or circumstantial. There are many details that the Biblical narrative offers that would be easier to find and confirm in the archaeological record. If the text were written by human authors and editors living centuries after the purported events, as minimalists tend to assume, then the incidental and background details are unlikely to be accurate. But it turns out that in almost every case, the Biblical narrative fits the known archaeological picture like a glove.

The Torah portrays a repeated pattern of ancestral journeys to Egypt as a response to famine in Canaan. It turns out that papyri from Egyptian border fortresses indicate a picture of nomadic pastoralists indeed would make such a sojourn throughout the centuries from around the 19th century BCE to around the late 13th century BCE, corresponding to the periods the Torah describes ⁸.

For most of that time, however, these foreigners were not conscripted as slaves. That was a relatively rare occurrence in Egyptian history. Slavery does however occur intensively from the mid-16th century BCE until the mid-12th century BCE, overlapping with the period that the Biblical story describes. In a tomb painting of Rekhmire, stick wielding Egyptian taskmasters drive foreign slaves to make mud bricks and to build major constructions. The accompanying text identifies some of these workers as having originated from Canaan ⁹.

We also find Egyptian sources, such as the famed Louvre 'leather scroll', talking about taskmasters pushing slaves who were struggling to meet quotas, and some explicitly talking about slaves having to make their own bricks out of straw, echoing themes of Exodus 5:7-18 ¹⁰.

Strikingly, one particular source, known as Papyrus Leiden, actually refers to a group of slaves that it calls 'Apiru' (similar in etymology to 'Hebrew') who were working on a construction project (likely a Temple) for Ramesses II ¹¹.

Significant work has also been undertaken by some of the world's most prominent Egyptologists and field archaeologists to locate sites named in the Biblical account, such as Ra'amses ¹², Sukkot, and very likely Pithom, and even a plausible sites for the Red Sea ¹³.

In 2010, Carl Drews, a researcher at the National Centre for Atmospheric Research, studied the location for the Red Sea favoured by the former director of the Institute of Egyptology, Manfred Bietak, and other prominent Egyptologists. He took the Biblical text that reports that God

caused a 'strong East wind' to blow through the night ¹⁴. The research of Drews and others shows that in such a site, a 60 miles per hour wind blowing for several hours from the east would indeed part the waters and reveal a dry land crossing! ¹⁵ Whether this is the correct site, and whether the model accurately represents the level of miracle as understood by many Biblical commentators are open questions.

Other scholars have noted the level of detail in the Biblical story means its author must have been intimately familiar with the landscape and could only have been known by someone present at that time. A stand out example is the sale of Joseph. The book of Genesis ¹⁶ states that he was sold for twenty shekels, which turns out to be in the range of slave prices for the region at that time period. Later slaves were more expensive ¹⁷. The same could be said for the Biblical names, the way Pharaoh is titled, and the sheer number of terms and titles that are directly from late Bronze Age Egypt, the time of the Exodus ¹⁸.

Of course the very claim that there is no written evidence for the Exodus is misleading. Often, the primary written evidence for an historic event is simply that the culture that benefited from it writes about it. In this case, the Exodus appears not only in Torah but throughout Biblical literature. It seems clear that in different times and different places, ancient Israel always spoke of one and the same origin story. Indeed any fictional origin story would be embellished to reveal some glorious origin. Not so Israel ¹⁹.

In conclusion: whilst the possibility of finding direct external evidence for the Exodus is remote, the mere centrality of the story in Israelite texts and traditions ought to set up a prima facie case to treat the story seriously. A close examination of the evidence available does demonstrate that element after element of the narrative matches the very conditions and even details of the Torah's account. Whilst minimalists and sceptics may make the loudest noise on the topic, the external evidence shows that the truth does not belong to the loudest.

Rabbi Rowe holds a BA in philosophy from University College London (UCL) and an MPhil in philosophy from Birkbeck College. He was a tank driver in the 401st Armoured Brigade of the Israel Defense Forces. Rabbi Rowe studied for almost a decade in Israel in various Talmudic institutes and is considered one of the most dynamic Jewish speakers in the UK, teaching in campuses, communities and schools across the country. In 2016 he became the Executive Director of Aish UK.

Aishnews

ESSEX • CAMPUS • MANCHESTER • YOUNG PROFESSIONALS • SCHOOLS



**A small glimpse into some of
the incredible events and
programmes Aish UK has run
over the past six months**

ESSEX

The NXT programme has established itself in King Solomon High School as a lesson in diversity as Hindu, Christian, Muslim and Jewish students come and meet Jewish leaders and professionals helping them prepare for what's next in life. ◦



Students with Phil Pfeffer of Herbert Smith Freehills

1,145



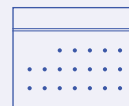
Attendees Total
Between all Essex
Events

>150



Holiday Meals
Between Rosh
Hashana & Sukkot

35+



Events Over the
Course of Six Months

AISH UK TIMELINE

**ROSH
HASHANA**
/
**YOM
KIPPUR**
/
SUKKOT

Young Professionals Around the Table

Around the Table is the Young Professionals discussion style classes on various topics, given before Rosh Hashana and Yom Kippur.



Essex Department

Ran explanatory services for Rosh Hashana and Yom Kippur to over 700 people in total

Manchester Department

Ran explanatory services for Rosh Hashana and Yom Kippur for members looking for greater spiritual insight

Essex Sukkot BBQ

Serving over 130 people



CHANUKA



240+



Weekly Learning Sessions
Spanning 7 Campuses

20+



Genesis Guest Speakers
and Performers

CAMPUS

Newly located in Bristol, Rabbi Uri and Tamar Jaskiel, were enjoying an intimate Friday night dinner with their children and some students from the university, when they heard a loud noise at the window. They heard yelling from outside: Jews! As the egg yolks were dripping down the window panes. The Jaskiels met hatred with kindness and took to social media to express the importance of understanding and building bridges, not burning them. Needless to say, responding to darkness with light, was one that left a lasting impression. ◦

The Jaskiels expressed the importance of understanding and building bridges, not burning them.

**Essex Young Professionals
Chanuka Party**

**Young Professionals
Glaishal Chanuka Party**

Campus Chanuka events

**Manchester Chanukah
Office Event**

**Schools Year 11 Chanuka
Event**



SHABBAT UK

/

CHALLAH BAKE

/

Aish UK provided numerous programmes and events to promote Shabbat UK, an opportunity to learn and experience Shabbat together as a community.

Manchester Challah Bake



**Joint Essex and Young
Professionals Challah Bake**



**All Campuses Shabbat UK
Challah Bake**

MANCHESTER

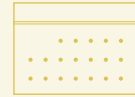
Students from King David School partnered with younger students of the Keady Primary School to prepare beautiful fruit baskets for families in need, in partnership with GIFT Charity. This is part of a new “Lunch & Do” initiative at the Aish centre in Manchester.

Students were taught about the importance of giving and how they can make a difference in the world. ◦

YOUNG PROFESSIONALS

Participants of the “Aish Unfiltered” programme got together to prepare ‘survival packs’ to be distributed among London’s homeless population. Coupled with an online ‘crowdfunding campaign’ to raise money, these participants gave out packs and hot soup in Piccadilly and Trafalgar Square, sharing stories, laughter and tears together with people who have experienced much hardship in life. One volunteer remarked “it was so moving to see how a simple act of kindness can help enrich someone’s life”. ◦

25+



Young Professional Events

15+



Around the Table Learning Sessions

2,769



Attendees Total Between all Manchester Events

190+



Lunch N’ Learn Classes

AISH UK TIMELINE

AUTUMN/

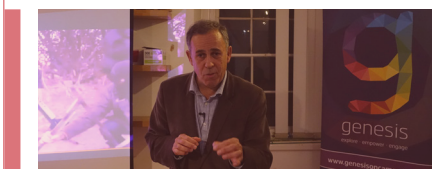
Band, The Solomon Brothers come to Genesis Campus



Young Professionals Frankfurt Trip

Paul Martin Speaks at Genesis Campus

Journalist, kidnapped by Hamas



Band, The Portnoy Brothers come to Young Professionals

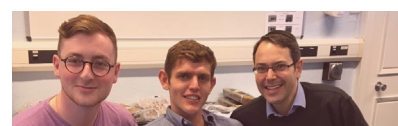
Essex Casino Fundraising Event



Neil Lazarus Speaks on Campus

Of Israel Advocacy, Stand with Us

Rabbi Daniel Rowe speaks at St. Andrews



WINTER /

SPRING

50



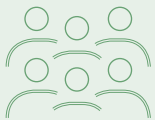
Student that Attended
Weekly NXT
Programmes

4 BUSES



X

45 SEATS



=

180 STUDENTS

on the JFS Poland Trip

SCHOOLS

A highlight of the Poland trip was a visit to the small town of Kolbuszowa, hometown of the great-grandparents of one JFS student. His family had once owned the local bakery, and in their memory he distributed fresh challot to the group before Shabbat. The student remarked, "It was a really great experience to be standing in the shop where my great-grandparents and their family lived beforehand. To have in mind the fact that they were at that exact spot, living and working, only 75 years ago was very overwhelming, especially since most of them perished in the Holocaust." ◦



Students visiting Kolbuszowa, Poland, hometown of the great-grandparents of one JFS student

Young Professionals Thanksgiving and Football

Essex Sock Drop

Genesis Trip to Spain



JFS School Poland trip



Manchester Cooking and Learning

Young Professionals Trip to Spain



YP Aish Unfiltered 'Change A Life'

Social Action Day

Manchester Poland Trip

YP Aish Unfiltered 'Please G-d by You'

Champagne & sushi – meet n' greet

Genesis National Weekend

Essex Super Bowl Party



Essex Tu B'Shvat Party

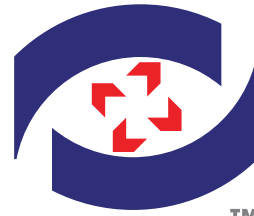
Genesis Poland Trip

Essex Purim Party

Campus Purim Events

Schools NUTS Challenge

Teens from London, Essex and Manchester schools will compete in a 5k mud run obstacle course



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— ° DR. MICHELLE BRAUDE ° —



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Based on real science, this method of relating to food separates the facts from the myths. Its creator, Dr. Michelle Braude, who runs a busy nutrition practice in North-West London, tells you everything you need to know.



The Food Effect Diet, by Dr Michelle Braude

Available to order on Amazon

www.thefoodeffect.co.uk

Instagram: @thefoodeffectdr

IN THIS SECTION

AMAZING PESACH RECIPES!



**Two-Ingredient
Sweet Potato
Protein Pancakes**

P.78



**Avocado, Spinach &
Strawberry Salad**

P.80



**Turkey Stuffed
Peppers**

P.82



**Best-ever Healthy
Home-made
Hummus**

P.84



**Guilt-free Chocolate
Protein Pudding**

P.86



Most people who lose weight through dieting do not keep the weight off in the long term. This is certainly something I have seen with countless desperate clients who until they adopted The Food Effect approach and have never looked back – or put the weight back on.

People try the latest fad diet or follow advice to cut out certain food groups, stick to it for a few weeks or months, and drop some pounds, but sooner or later they ‘come off’ the diet and return to their old eating habits. They regain the weight and when the next ‘miracle’ diet comes along, they start the whole disheartening process again. Most diets fail because they are overly restrictive and mind-numbingly lacking in variety, making them impossible to stick to in the long term.

The Food Effect philosophy grew from my desire to share with people how to eat normally and healthily in a way that they can continue for the rest of their lives. It is based on the belief that healthy eating is an essential, pleasurable, colourful, and vibrant way of life – and one that can be achieved by everyone, if they are shown how.

I started The Food Effect, my own nutrition consultancy practice just a few years ago. At the time, I had taken a year out to consult on nutrition “just for the year”. Back then, my only plan was utilising the knowledge I had from studying medicine to be a good nutritionist for a finite time. I never dreamt that I would start a blog and revolutionary approach to food and eating that would help so many people and also become my full-time career.

Many people ask me how I came to write a book, and the truth is that the content of my book really just came naturally from my approach to healthy eating - evolving from what I share with my clients and the results they achieve through The Food Effect way of eating and living.

**HEALTHY EATING
IS AN ESSENTIAL,
PLEASURABLE,
COLOURFUL,
AND VIBRANT
WAY OF LIFE**

I’ve always loved all things health, food and nutrition. I find the science behind it fascinating and am forever challenged and intrigued by what drives us to eat and make certain food choices. I was born in sunny South Africa, where healthy eating and good food are a way of life and I’ve always had a passion for cooking. My mother is one of the best cooks I know, and I’ve grown up watching her create the most delicious meals. As a result, I grew up eating healthy, wholesome, nutritious food without the message that certain foods should be restricted. Meals were packed with protein, whole-grain carbohydrates, healthy fats (avocados are a staple in South Africa), fruit and vegetables, but there was always chocolate in the cupboard and my mother baked cakes and biscuits regularly.

This allowed me to feel comfortable around food, knowing that if I wanted to eat a piece of cake as a treat, that was OK and I wouldn’t wake up overweight! At the same time, however, I was ‘shown’ indirectly that healthy food was ‘nicer’ and so much better for me than unhealthy food and, in fact, I enjoyed it more. I loved feeling full, satisfied and energised from eating hearty, wholesome meals. That’s what happens when healthy eating becomes a way of life – instead of a restrictive force that’s associated with dullness and deprivation, which ultimately leads to cravings and binges.

Thankfully, the balance I was taught from an early age carried me through my teenage years and young adult life – when I finally decided to hang up the white coat and start my work as a nutritionist at The Food Effect.

My core belief is that healthy eating should be pleasurable and can be achieved by everyone, if only they are shown how! This is the basis behind my new book, *The Food Effect Diet*.

There are, of course, many diets, nutrition plans, cleanses and 'detoxes' already out there. Sure, they will probably enable you to lose weight. But most will leave you with dull, lifeless skin, lacking in energy, and often feeling hungry, tired, dizzy and even faint. Not only are such diets inadvisable from a health perspective, but they are unsustainable, too. In contrast, *The Food Effect* lifestyle recognises that weight loss is just one benefit of healthy eating. When properly planned to include all the key nutrients, what we eat has a dramatic impact on how we look, feel and function. A diet should aspire to achieve all of that and weight loss should not come at the expense of overall health and optimal physical functioning.

In the course of building up a successful practice, and treating hundreds of happy clients, I developed *The Food Effect Diet* and lifestyle plan to show you how you can eat more, weigh less and both look and feel better – without compromising your lifestyle.

The Food Effect Diet presents a simple, delicious and satisfying way of eating that sheds weight, boosts energy, lowers cholesterol and blood pressure, and gives you glowing skin, increased brain power and optimal health and vitality. It teaches the simple secrets of long-term practical success for weight loss, but it does not require you to cut out any food groups or do any specific exercise. Instead, you'll be encouraged to eat carbs at every meal, have a late-night treat and avoid the popular route of cutting out wheat, gluten, dairy, carbs or fats. What's more, you'll be allowed to dine out and enjoy coffee, alcohol and chocolate from day one – without it compromising your weight-loss goals.



THE FOOD EFFECT DIET – WHAT MAKES IT UNIQUE?

These days, we seem to be gluttons for fad diets, but while they may appear to be a 'quick-fix solution' and lead to weight loss in the short term, over time they slow down your metabolism, are unsustainable and simply cause you to pile the pounds back on straight after you come off them. The Food Effect approach, in contrast, is based on scientific understanding of the human body, and doesn't change with the tides of fad dieting, juice cleanses, soup diets or detoxes.

In my book, I share the simple strategies that I have used to help hundreds of clients shed weight and – more importantly – keep it off, while at the same time improving their health, energy and vitality.

If you're the kind of person who 'lives for' bread, pasta and carbs, you won't have to give them up (even matzah is allowed!); and if you're the type that can't get through the day without a sugary chocolate bar, sweets or crisps, this plan is going to painlessly help you ditch those urges and cravings for good. I can say this with confidence because I've seen it with so many people, those who are overweight, unhealthy eaters, and sugar or junk food addicts who have succeeded on *The Food Effect* programme.

When it comes to sustainability, the benefit of *The Food Effect* lifestyle is that it is self-reinforcing. The more we eat in a wholesome way, the better we look and feel, and the more we want to eat in a wholesome way. You will quite literally feel *The Food Effect*. A diet like this then ceases to be a diet, and instead becomes a fully fledged way of life. o

FUNDAMENTAL PRINCIPLES

o f t h e

Food Effect Diet

Eat Whole, Natural Foods



Avoid packaged, processed foods as

much as possible. This means eating whole, natural foods that are close to, if not in, their natural state, for example fresh fruit, vegetables, whole grains, nuts, eggs, dairy products and fish. The shorter the list of ingredients on a package of food, the better it is.

Make Sure You Never Get Too Hungry



Long gaps between meals disrupt

your blood-sugar levels, leading to excessive hunger, cravings and stress eating. The outcome is that when you do eventually eat, you're so hungry that it takes a lot more food to feel satisfied, and it's unlikely that you'll binge on celery sticks. Eating small, healthy snacks between meals will help keep your blood sugar stable and your metabolism going strong.

Stay Well Hydrated



Often when we think we're hungry, we're actually just thirsty. Water aids weight loss by keeping your cells functioning

at their fat-burning best, and also helps your kidneys flush out excess toxins and chemicals, which may be slowing down your metabolism. Make sure you drink plenty of water throughout

the day, as well as one to two glasses before every meal or snack you have.

Slow Down Your Eating and Enjoy Your Food



Focus on the food you're eating and don't wolf it down. Avoid eating dinner in front

of the TV or lunch in front of your computer; take time out to enjoy your meal and actually pay attention to what you're eating. This will ensure that your brain registers when you've eaten enough – before it's too late.

Eat Healthy Fats



Don't go fat free This means eating good, healthy unsaturated fats found in nuts, peanut butter, avocados, olive oil and

various other healthy oils. Incorporating good fats into your diet will help reduce sugar cravings, increase energy levels and keep you fuller for longer. While too much fat can cause weight gain, too little of the right fats prevents your cells from functioning properly, which affects fat metabolism, hormone balance and energy – all leading to weight gain.

Don't Shun Carbs



Instead, stick to whole-grain, unrefined carbohydrates such as oats, wholemeal or rye bread, brown rice, sweet potatoes and quinoa. Slow-release carbs from

whole-grain sources will give you the get-up-and-go you need to stay active and full of energy, while keeping your metabolism going strong and steady all day (and night). They are also great sources of fibre and various other essential nutrients.

Know Yourself and be Realistic



Each of us has different needs, goals and preferences, combined

with different body types and genetic make-up. You have to recognise your individual needs and be realistic about the changes you can make. For example, if you enjoy having your evening snack late at night, there's no point trying to force yourself to eat it earlier in the day. Evidence has refuted the myth that calories eaten late at night are 'worse', and has proven that a calorie is a calorie. Whether you eat it at 7 p.m. or midnight, there's no difference; it's your overall daily consumption that counts, which is why you're allowed an evening treat every night.

Eat a Rainbow



Whether they are fresh, frozen or tinned – try to increase and vary your intake of fruit and vegetables. You'll feel so much better and your body will benefit from all the added vitamins, nutrients, antioxidants and fibre. Diets rich in fruit and vegetables have

been proven to decrease the risk of heart attacks, strokes and a variety of cancers, and healthy, glowing skin is another by-product of eating a colourful, varied diet.

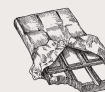
Know your portions



Just because it's healthy, it doesn't mean that it can't

make you gain weight. Even if you stick to healthy foods, you still have to watch your portion sizes and quantities when consuming foods such as nuts, hummus, avocado, olive oil and dark chocolate. They may be healthy but that does not mean that you can eat them freely. There's definitely a benefit in consuming a little olive oil, but pouring it liberally over your pasta and dipping your bread in it will lead to excessive calories and weight gain. The same goes for nuts – learn what a normal serving size looks like (it's very easy to eat a whole big bag of nuts) and limit yourself to that.

Don't Give Up or Get Despondent



We're all human and have our ups and downs.

While you are aiming to be disciplined in your food choices, The Food Effect healthy eating lifestyle is not intended to starve or deprive you. If you do slip up, it's certainly not the end of the world. Don't feel as though you've failed and then set yourself back further by going on a total binge fest – just accept it and move on.

TWO-INGREDIENT SWEET POTATO PROTEIN PANCAKES

These pancakes are all natural, gluten, dairy and sugar free and provide a healthy, filling, nutritious, delicious breakfast – perfect for Pesach and all year round! They can be reheated in the oven.

Makes 6 decent-sized pancakes.

Serves 2

1 large sweet potato (250g)

6 egg whites, lightly beaten

2 tsp Stevia (or sweetener of choice)

Cinnamon and salt, to taste

Olive oil cooking spray or 1 tsp coconut oil

Agave syrup, 0% Greek yoghurt and berries, to serve



1

Cook the sweet potato in the microwave (8 minutes on high) or oven, until completely soft. Scoop out all the flesh into a bowl (discard the skin or eat it separately). Mash the flesh well with a fork.

2

Add the beaten egg whites to the bowl, mixing them in lightly with a fork (any small remaining lumps don't matter). Mix the Stevia (or sweetener of choice), a generous shake of cinnamon and a pinch of salt into the batter.

3

Use non-stick cooking spray or coconut oil to coat a non-stick frying pan. Heat over a medium heat until hot. Once hot, drop 1/4 cup of batter per pancake into the pan. Cook until the edges look firm, around 1 minute. Flip and cook on the other side until fully cooked, around 2 more minutes. Grease the skillet again with oil/ spray between cooking batches of pancakes.

4

To serve, top with your desired toppings, such as agave syrup, natural yoghurt or Greek yoghurt and mixed berries.



1

Slice or dice the avocado into chunks and set aside. Mix the dressing ingredients and toss through the spinach leaves and strawberries. Fold in the avocado. To serve, arrange the mixture on a plate and top with the smoked salmon (if using) and toasted flaked almonds.

AVOCADO, SPINACH & STRAWBERRY SALAD WITH SWEET POPPY SEED DRESSING



This recipe is delicious served with smoked salmon, but if you don't eat fish or want a vegan or vegetarian dish, the salmon can be omitted (and replaced with additional avocado).

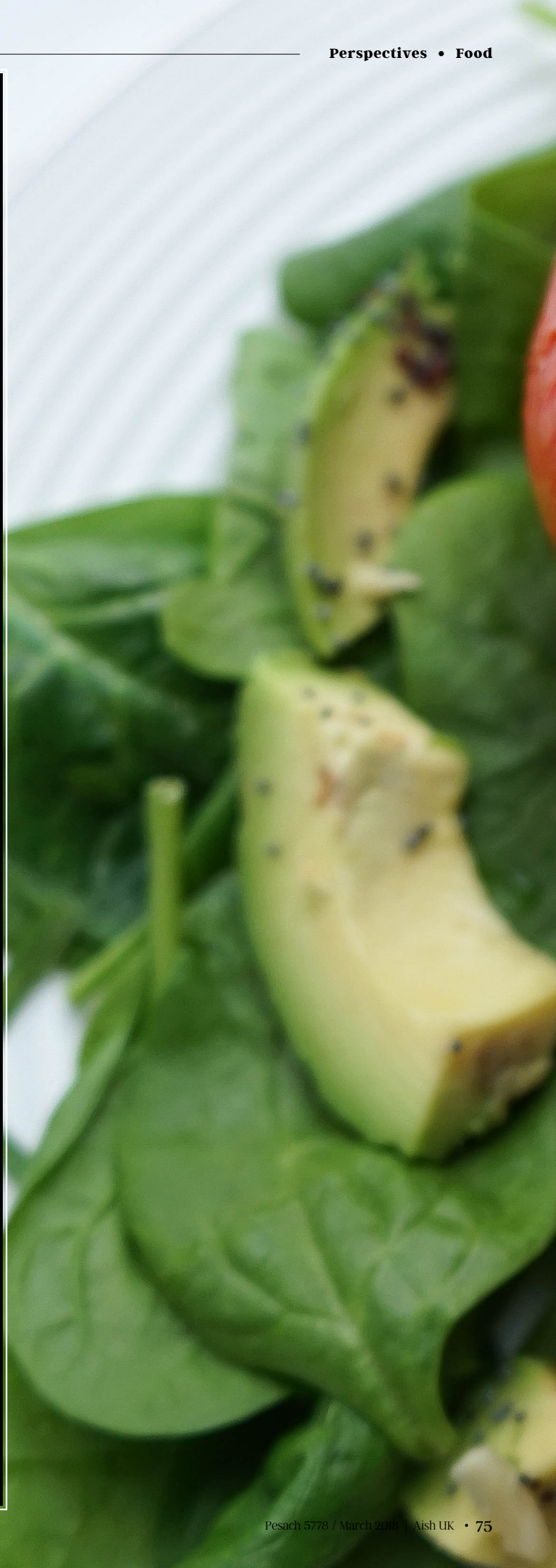
Serves 1

1 small or ½ large avocado
55g fresh spinach leaves
75g strawberries, hulled and halved
1 tbsp flaked almonds, toasted
60g smoked salmon – optional



DRESSING

1 tbsp lemon juice
1 tbsp white vinegar
½ tsp soya sauce
½ tsp olive oil
1 tbsp Stevia or any
granulated sweetener
½ tsp poppy seeds



TURKEY STUFFED PEPPERS

This recipe can easily be doubled to make two portions. A delicious Pesach-friendly supper!.

Serves 1

1 onion, chopped

1 clove of garlic, crushed

100g lean turkey mince

200g tin chopped tomatoes

Handful of fresh spinach leaves

½ tsp salt

Black pepper to taste

¼ tsp turmeric

1 red pepper, top removed, cored and deseeded



1

Preheat the oven to 180°C/
Gas 4. Spray a pan with
cooking spray, add the onion
and garlic and fry until the
onion is translucent.

2

Add the turkey mince and
cook until the meat is no longer
pink. Add the chopped
tomatoes and spinach, stir
well and cook until the
spinach leaves wilt, about
3 minutes and add the salt,
pepper and turmeric.

3

Using a small spoon, fill the
red pepper with the turkey
mixture. Place the pepper
upright in a small baking
dish. Bake for 30 minutes
until the pepper has
softened.

4

Serve with a fresh green
salad.



1

Place the chickpeas, garlic, tahini, lemon juice, salt, cumin and pepper into the bowl of a food processor fitted with a metal blade. Process for 1 minute until fully blended.

2

Add the olive oil and 1 tbsp water, then process again until fully combined and smooth. Add the additional 1 tbsp water if a thinner consistency of hummus is desired, and blend. (The recipe can also be made in a blender or using a hand-held blender with the ingredients placed in a large mixing bowl.)

3

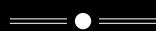
Transfer the hummus to an airtight container and store in the fridge.

BEST EVER HEALTHY HOME-MADE HUMMUS

For Those Who Eat Kitniyot



The quantities of ingredients here make quite a small batch. I always double the recipe if making the hummus for guests (or for the week), and recommend doing so. Leftovers never go to waste. If you don't eat kitniyot, you'll have to wait for after Pesach to enjoy this one!



Serves 4

400g tin chickpeas, drained
and rinsed

1 clove of garlic

60g tahini

Juice of 1 lemon OR 2 tbsp
lemon juice

1 tsp fine sea salt

$\frac{3}{4}$ tsp ground cumin

$\frac{1}{4}$ tsp black pepper 2 Tbsp extra-
virgin olive oil

1-2 tbsp water (adjust according
to consistency)

GUILT-FREE CHOCOLATE PROTEIN PUDDING

A perfect guilt-free Pesach-friendly treat! This protein-packed pudding is ideal for a mid-afternoon or post-workout snack. It's also delicious eaten as a dip with apple slices or carrot sticks, and makes the perfect late-night treat when you're craving something sweet.

Serves 1

170g 0% Greek yoghurt

1 tbsp unsweetened cocoa powder

1-2 tbsp agave syrup, to taste
(plus extra for drizzling)

1/4 tsp vanilla

Toppings (optional): blueberries,
dark chocolate chips, sliced
almonds, dessicated coconut,
chopped walnuts



1

Mix all the ingredients together well in a mixing bowl until the cocoa powder is fully mixed in with no lumps left and a smooth, pudding-like consistency is reached.

2

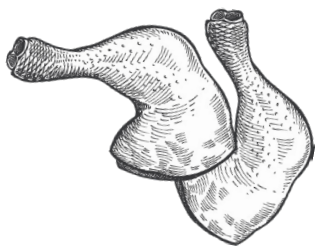
Spoon into a serving bowl. Top with toppings of your choice. Drizzle with additional agave.

3

To make the pudding more ice-cream like, you can pop it in the freezer for 30 minutes before tucking in.

The Seder Plate Unpacked

By Rabbi Eli Birnbaum



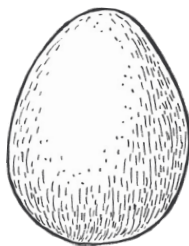
1

The Shankbone (*Zeroa*)

Traditionally the leg bone of a lamb, this represents the Paschal offering that was sacrificed the day before Pesach and eaten before midnight on Seder night. As such, there is a custom to slightly ‘roast’ the shankbone over a flame, as would have been done in Biblical times.

The word ‘Zeroa’ means ‘forearm’, an allusion to the verse that says “*I will redeem you with an outstretched arm*” (*Exodus 6:6*).

Due to the fact that, without the Temple, sacrificial offerings are now forbidden, one must be careful not to eat the Zeroa. The risk of severe food poisoning probably covers this possibility already.



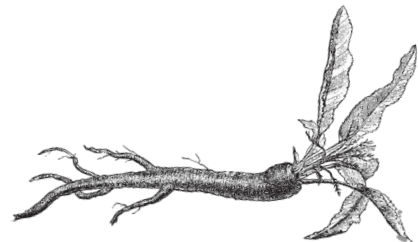
2

The Egg (*Beitzah*)

Like the Zeroa, the egg represents a special offering that would’ve been brought up in Temple times: the Festive Offering (*Chagigah*).

It is no coincidence that first night Seder always falls on the same day of the week as the 9th of Av, traditionally a day of intense sadness when we fast and mourn the destruction of both Temples and subsequent suffering in exile. The contrast between the joy of Pesach and despair of Tisha B’Av couldn’t be starker.

And yet, the last meal we eat before the fast of Av is an egg dipped in ashes. On Pesach we eat the egg dipped in salt water, representing the tears of the Jewish people in slavery. The connection is clear: we have come so far, yet there remains a great distance to the horizon of peace, prosperity and perfection.



3

The Bitter Herbs : *Maror*

Probably the most readily-understood element of the seder plate. The Maror symbolises the bitterness of our suffering in slavery, and indeed that of Jewish people throughout the generations. From exile to pogrom to blood libel to inquisition to Holocaust to resurgent antisemitism, the Jewish people have seen more than our fair share of pain.



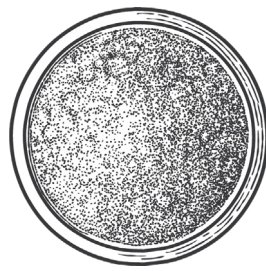


4

The Bitter Herbs : Chazeret

Chazeret is a bitter lettuce (often Romaine – don't forget to check for insects!) that traditionally accompanies the Maror and is used to complete the Kazayit (appx. 35 grams) that one is required to eat.

The accepted custom is to use horseradish for Maror – those with higher pain thresholds tend to grate it first! Before eating it, we briefly dip the Maror into the sweet charoset (see right). This signifies our belief that – forgive the cliché – every cloud has a silver lining. That no matter how desperate times may get, there is always a glimmer of hope.



5

Sweet Paste (Charoset)

Just as no two fingerprints are the same, no two Charoset recipes are ever identical. Precisely how to combine the delicious mixture of apples, cinnamon, almonds, wine, lemon juice, honey, raisins and walnuts (or none of the above) tends to be a fiercely-kept family secret passed down through the generations since the revelation at Mount Sinai itself.

A thick consistency, the Charoset symbolises the cement and mortar used by our ancestors to construct the Nile Delta cities of Pe-Atum and Rameses.

It is surprising that a symbol of such hardship and servitude should merit such a sweet taste, but the reality is that without hard work and sincere toil, we accomplish very little and end up looking back at an inconsequential life with a tinge of sadness and regret. Nothing in life is sweeter than the fruits of arduous toil.



6

Vegetables (Karpas)

Another item that demonstrates the diversity of tradition, customs range from celery to parsley to radish, even travelling as far as the humble potato. The only binding prerequisite for the Karpas is that it should be a vegetable whose blessing is 'Ha'adamah'.

There is a fascinating discussion in the Talmud (Pesachim 114a) that seeks the symbolism of the Karpas, but hits a dead end. Our conclusion? The Karpas is placed on the plate and eaten having been dipped in saltwater "so that the youngsters ask questions".

An answer that at surface value looks like a rather unconvincing cop-out actually gets to the core of what Seder night is all about: transmitting the epic tale of the Jewish Nation from one generation to the next. To this end, we introduce numerous peculiar elements to the meal in order to arouse the curiosity of the table's younger occupants, thus encouraging active participation and conversation.



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10

Ten Tips to Enhance Your Seder

To share some creative ideas about how to make your Seder more fun and exciting, we asked some of our friends at Aish and its partner organisations at JFT to tell us their secret to “why this night is different from all other nights”.

R' Shlomo Farhi, Chazak

“As our kids started advancing beyond the age where they were happy to ‘recite’ pieces they’d learned at school, we decided to introduce something totally different that would allow them to get really creative and test their knowledge. During Maggid, I will pretend to be someone manning the switchboard for the emergency services. Each child gets to ‘call in’ and describe the chaos of one of the plagues...‘911 what’s your emergency?’!”

Rebbetzin Avigayle Liff, Aish UK

“Another practical suggestion for how to enhance the Seder is something my mother always told me: ‘The key to a beautiful Pesach is the day before Pesach!’. Have everything, and I mean everything prepared in advance. Even if it won’t be the nicest or the freshest, have all the portions of Matzah, Maror, salt water etc. ready and waiting before the Chag even begins. This way, the Seder will run smoothly and stress-free!”

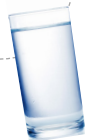
R' Eli Birnbaum, Aish UK

“We try to make the Seder as interactive and engaging as possible. A few years ago, after I had split the middle matzah and hidden the Afikoman, I had this crazy idea to break another matzah into a triangle shape and place it on a spinning plate that usually sits in the middle of the table. After each section, we play ‘spin the matzah’...if it lands on you, ask a question or contribute an idea, or no dessert!”



“One of the trickiest parts of the Seder is holding the children’s attention. For a while now we move to the lounge to have a ‘discussion’ rather than a ‘ceremony’ when it comes to Maggid – the section that speaks about the Exodus story. In a more relaxed, informal setting, the discussion can go on for hours! Then when we are ready to return to the table, we are refreshed and re-engaged.”

R' Avroham Zeidman, GIFT





Rebbetzin Adina Strom, Aish UK

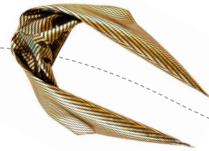


"Yes, practical suggestions are so important and are usually the cheapest and easiest to implement. As a child, I always remember how my father would move from sitting at the top of the table to the middle of the table, literally in the midst of the guests and kids. I couldn't put my finger on why that small change left such a lasting impression on me, but I guess it was opening the Seder to interaction, involvement and discussion where every member of the table felt like a valued part of the story."



R' Moshe Mayerfeld, Aish UK

"You'll hear a lot of wacky and wonderful suggestions to enhance the Seder, but by the same token it is so, so important to stress how a few simple, practical tips can completely change your experience. Seder night is a long night! Eat something beforehand to help you concentrate. Also, we tend to focus on the parts of Maggid that are easier to relate to and skip those that are a bit more abstract. Sounds controversial, but it's quality over quantity."



R' Moshe Friedman, FJL



"There is a well-known Talmudic dictum that on Seder night we are meant to view ourselves as if we personally left Egypt. It's a lofty idea but one that I, and I'm sure many others, struggle to connect to. Instead, every year before Seder night I spend a few minutes thinking about problems or limitations in my life that inwardly I wish I could be released from. Totally changes my experience!"

Rebbetzin Shalvie Friedman. Aish UK



"The songs at the end of the Seder are just so enjoyable, sung to classic tunes that have been used for centuries. To finish off the magical evening strongly and with a lasting impression, we have always divided the various characters of 'Chad Gad Ya' amongst the guests. The ensuing hilarity as cat, dog and cow impressions clamour for attention makes it a night to remember!"

Rebbetzin Tamar Goldwater, Aish UK



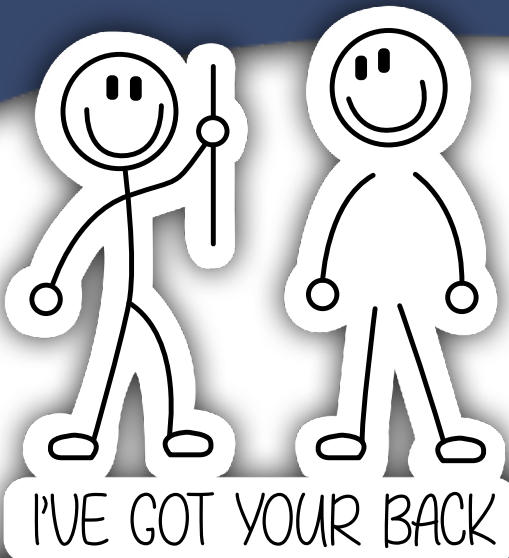
"One of the greatest challenges is bringing to life a story that is more than three thousand years old and counting! Children in particular learn so much about Pesach at school, which is amazing, but it is so important to avoid the whole night becoming a bit stale. We enjoy dressing up as various characters from the story and 'casting' for roles in the tale. If Moses and Pharaoh are sitting at your table, it feels so much more alive!"



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A BRIEF EXPLANATION OF THE FIFTEEN STAGES OF THE PESACH SEDER

15 Steps to Freedom

1 – Kadesh – Making Kiddush

Wine can be used for base drunkenness, but it can also be used for joy and elevated consciousness. Like so much in this world, it all depends how we use it. We believe that holiness is not withdrawal from the world. Kiddush involves taking the worldly and making it holy.

2 – Urechatz – Washing Hands with no Blessing

In contrast to those that idealise blind obedience, Judaism has always demanded an active participation of the mind. To this end, the Talmud gives the seemingly unsatisfactory explanation behind Urechatz of “it piques peoples’ curiosity”. Unsatisfactory, and yet crucial. Without

a rigorous process of question and answer, we cannot learn and cannot pass traditions down through the chain of future generations.

3 – Karpas – Eating a Vegetable

Karpas symbolises mankind's journey from exile to redemption. This vegetable started life in the dark and frozen depths of winter. Over time it grew slowly, receiving nourishment from the earth. Despite this, in the spring, it sprouted realising its full potential. The Jewish journey also began in the darkness of slavery where they formed as a nation, before breaking through the barriers of exile and attaining freedom.

4 – Yachatz – Breaking and Hiding the Middle Matzah

We live in a world of instant gratification. Our choice to put the matzah aside for later teaches us a life lesson: true freedom includes freeing ourselves from the shackles of immediate indulgence, sacrificing the pleasures of today for the future of tomorrow.

5 – Maggid – Telling the Story of the Exodus

The art of storytelling is not simply one of fables and lore, but on Pesach we are implored to re-enact the drama of the Exodus as our own story. This story is the very core of Jewish identity. Contained within this narrative are the values we bequeath to our children.

6 – Rachtza – Washing Hands

By washing our hands as a preparatory step before eating, we become mindful of what it is we are about to eat. Water is symbolic of purity, and in effect we are cleansing our hands, the medium through which we act in the world. Washing our hands is thus a statement that our actions will be pure.

7 – Motzi – The Blessing on the Food

Curious are the words of this blessing "He who takes out bread from the ground". Any farmer will attest to the year-long process culminating in the production of bread, it is anything but simply extracting it out of the ground! However, herein lies the secret: even that which we toiled in, which has many composite parts, is essentially directed by God.

8 – Matzah – Eating of the Matzah

Matzah is free of extras, it is bread without the hot air, and represents the bare essentials. It proposes a focus on necessities over luxuries, and that we concentrate on our 'personal bests' in life rather than 'world records'. Matzah rids us of ego and the delusions of self-importance holding us back from achieving our true goals.

9 – Maror – The Bitter Herbs

By scaling peaks of hardship, we truly appreciate the brilliance of success. Freedom and pain are inexorably linked. We eat bitter herbs to recognise that pain and suffering emanate from the same source as joy and pleasure.

10 – Korech – Hillel's Sandwich

Hillel the Elder would sandwich together the matzah, bitter herbs and charoset, and eat them together. This sandwich is created by bringing together a mixture of bitter and sweet flavours, symbolising that the redemption came from the Jewish people being united. The hardships are durable and the blessings enhanced if we share them with others.

11 – Shulchan Orech – The Festive Meal

Why is this meal different? Our experience of life can be rich, we have about 10,000 taste buds and can see millions of shades of colours. Will we use that to swallow our food quickly or instead be mindful of what we eat to satiate us with energy to do good in the world?

12 – Tzafun – Eating the Afikoman

'Tzafun' means 'hidden'. The word for universe 'olam' is derived from 'ne'elam', meaning concealed. The world, so to speak, conceals its true nature, taking time to see beyond the superficial. We entrust our children to search for the Afikoman as our collective future lies in our ability to transfer our Jewish values to the next generation.

13 – Barech – Blessings

God does not need our blessings, but we need to bless God. In an age when a simple 'thank you' is so hard to come by and when so much is taken for granted, it is important that we work on developing the art of appreciation and gratitude.

14 – Hallel – Praise of God

Hallel is a prayer recited on happy and joyous occasions. What makes its recital here unique is that it is the only time that it is said at night. Night time is symbolically seen as a time of fear and confusion. On Pesach, we attest to the clarity and confidence gained as a result of the Exodus.

15 – Nirtzah – Conclusion

The finale of the Hagaddah is a series of songs that allude to the end of history. As always, Jewish consciousness is steeped in the belief that in the end, good will triumph. Full of faith and hope, we conclude the evening with our dreams of "next year in Jerusalem!"

Sources

What's in a Name?, P.12

¹ Exodus 1:15-16

² Ibid

³ Rashi to 1:15

⁴ Exodus 1:22

⁵ The most likely sources of this name are the ancient Egyptian words 'Mosnios', meaning 'Drawn', or the simpler 'Meses', meaning 'Beloved Son'

⁶ Exodus 7:7; Moses was 80 years old when he uttered those immortal words 'Let my people go'

⁷ Cited in the book Reishit Chochma, written by Rabbi Eliyahu de Vidas, 16th Century

⁸ Ethics of the Fathers 4:13

Tracing Jewish Roots in Ethiopia, P. 24

¹ Avraham Ya'ari, Igrot Eretz Yisrael, Ramat Gan: 1971

² Wikipedia, Beta Israel

³ Weil, Shalva. (2012) "Ethiopian Jews: the Heterogeneity of a Group", in Grisaru, Nimrod and Witztum, Eliezer. Cultural, Social and Clinical Perspectives on Ethiopian Immigrants in Israel, Beer-sheba: Ben-Gurion University Press, pp. 1-17

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¹ 'The Tel Dan ("David") Stela "David" Found at Dan', in 'Ten Top Biblical Archaeology Discoveries', Biblical Archaeology Society, 2011, pp.31-46

² See e.g. 'The Birth & Death of Biblical Minimalism', Y. Garfinkel, 'Biblical Archaeology Review', May/June 2011

³ For a non-technical journalistic analysis of the debate, see 'Kings of controversy' R. Draper, National Geographic, December 2010, <https://www.nationalgeographic.com/magazine/2010/12/david-and-solomon/>

⁴ Egyptologist James K. Hoffmeier, argues that the majority of experts actually believe in either full, or broad historical accuracy of Exodus. See his 'Egyptologists and the Israelite Exodus from Egypt' in 'Israel's Exodus in Transdisciplinary Perspective' pp. 197-208

⁵ See e.g. 'The Relationship Between Archaeology and the Bible: Expectations and Reality, D. Merling, in 'The Future of Biblical Archaeology: Reassessing Methodologies and Assumptions', ed. J. Hoffmeier, 2004, pp.29-42

⁶ See e.g. T.G. James, 'Pharaoh's People: Scenes from Life in Imperial Egypt', 2007, pp.26-7

⁷ On the reliability of the Old Testament, K.Kitchen, 2006, p.246

⁸ See e.g. 'Ancient Egyptian Literature', Miriam Lichtheim, 1975, p.141; 'Late-Egyptian Miscellanies', Alan H. Gardiner p.77

⁹ See e.g. 'Israel in Egypt', James Hoffmeier, 1997, figs. 8-9; 'The Bible is History', Ian Wilson, 1999, p.52

¹⁰ See e.g. 'Late-Egyptian Miscellanies', Richard Caminos, 1954, p.114, p.188 and p.491; 'From the Brickfields of Egypt' Kenneth Kitchen, 1976, pp.141-144

¹¹ See e.g. 'Out of Egypt' James Hoffmeier, in 'Ancient Israel in Egypt and the Exodus', https://www.biblicalarchaeology.org/get-ebook/thank-you/?freemium_id=19026 p.9

Scholars continue to debate whether the word 'Apiru' (or 'Abiru'), which to the Egyptian was a derogatory term for lawless groups, including from Canaan, could be linked to the Biblical term 'Ivri' (Hebrews) that relates to the broad class of descendants of 'Eber and include the early Israelites. It is beyond the scope of this essay to assess the pros and cons of each position, and it is not necessary for the overall thesis to be established.

¹² 'Piramesse', Edgar Pusch, in 'Oxford Encyclopaedia of Ancient Egypt 3' ed. D. Redford, 2001

¹³ See e.g. 'Out of Egypt' James Hoffmeier, in 'Ancient Israel in Egypt and the Exodus'. https://www.biblicalarchaeology.org/get-ebook/thank-you/?freemium_id=19026 pp.9-18; On the reliability of the Old Testament, K.Kitchen, 2006, pp.254-263

¹⁴ Exodus 14:21

¹⁵ 'Dynamics of Wind Setdown at Suez and the Eastern Nile Delta' C. Drews & W. Han, PLOS, 2010. For a journalistic report on the article and the debate surrounding it, see e.g.

https://www.washingtonpost.com/news/wonk/wp/2014/12/08/no-really-there-is-a-scientific-explanation-for-the-parting-of-the-red-sea-in-exodus/?utm_term=.e6eb5a6b1ffa

¹⁶ Genesis 37:28

¹⁷ 'On the Reliability of the Old testament', K. Kitchen, 2003, pp.344-5

¹⁸ 'Foreign Words in the Old Testament as an Evidence of Historicity,' R. Wilson, PTR 26, 1928, pp.177-247; 'Egyptian Loanwords as Evidence for the Authenticity of the Exodus and Wilderness Traditions', B. Noonan, in 'Did I Not Bring Israel Out of Egypt?: Biblical, Archaeological, and Egyptological Perspectives on the Exodus Narratives' eds. J. Hoffmeier, A. Millard, and G. Rendsburg, Bulletin for Biblical Research Supplement 13, 2016, pp.49-67

¹⁹ See e.g. 'Out of Egypt' James Hoffmeier, in 'Ancient Israel in Egypt and the Exodus', https://www.biblicalarchaeology.org/get-ebook/thank-you/?freemium_id=19026 p.20

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