
Empowering Seder Conversations

Passover Haggadah

Urim Publications

הגדה של פסח
כח איתן

Empowering Seder Conversations

Passover Haggadah

Eitan Ashman
and Contemporary Jewish Voices

Edited by Leora Ashman

Foreword by Rabbi Johnny Solomon

URIM PUBLICATIONS

Jerusalem • New York

Urim Publications

Empowering Seder Conversations Passover Haggadah
by Eitan Ashman and Contemporary Jewish Voices
Edited by Leora Ashman
Foreword by Rabbi Johnny Solomon
Front cover art and graphic icons by Yael Harris Resnick
Copyright © 2024 Leora Ashman
Haggadah text © 2024 Urim Publications

All rights reserved.

No part of this book may be used
or reproduced in any manner whatsoever without
written permission from the copyright owner,
except in the case of brief quotations
embodied in reviews and articles.

Typeset by Eli Stein

Printed in Israel
First Edition
ISBN 978-965-524-370-3

Urim Publications
P.O. Box 52287, Jerusalem 9152102, Israel
www.UrimPublications.com

Cataloging-in-Publication data is available from the Library of Congress.

BLESSINGS FROM RABBI SHLOMO RISKIN

Since the day of Eitan's stroke, Rabbi and Rabbanit Riskin have provided steadfast support to the Ashman family. The following is the bracha Rabbi Riskin gave to Eitan shortly after Eitan's stroke:

– הקדוש ברוך הוא ברא את העולם –
בראשית ברא את השמים ואת הארץ

Rashi in בראשית asks the famous question: If the Torah is a book of laws, why does the Torah begin with the creation of the world and not with the first *mitzvah* commanded by God?

Rav Soloveitchik offers his own answer. He explains that the first *pasuk* is not only describing the beginning of the creation process, but it is actually a *mitzvah* itself!

The Rambam teaches that *והלכת בדרכיו*, to walk in God's ways, is a central tenet of the Jewish people. We must emulate God in all areas of our life. The very first thing we learn about God is that He created the heavens and earth. Just as God created, so too must we create. Each and every person must find a way to create and recreate themselves throughout their lives.

And you, Eitan, are creating yourself. Of course, it's difficult and trying, but it's an amazing miracle, and you are truly recreating yourself, thereby mimicking God, Who created the world.

May God bless you, may He keep giving you the strength to go *מחיל אל חיל* from strength to strength, in your journey of recreating your own unique world.

Upon hearing about this Haggadah, Rabbi Riskin sent Eitan the following message:

On this holiday that we celebrate freedom from bondage and pray for redemption, we admire your courage and emunah, which is an inspiration to us all.

In memory of
our beloved father

R' Moshe Tzvi Leifer z"l
ר' משה צבי בני ברך יוסף ז"ל

who made every Seder
memorable
for each and every participant,
and who adored Eitan's enthusiasm
and *simchas ba'chaim*
from the moment they met.

Chani and Shimie Klein

In honor of our dear mother, grandmother,
great-grandmother, and great-great-grandmother

Goldie Cantor, עמו"ש

for always bringing us together for Pesach,
and making the Seder such a special place
for us all to connect so meaningfully as a family.

With much love forever,

**Lustman, Ben-Dat, Sokol, Cantor, Sobol, Fisher,
Bendat-Appell, Ross, Pelc, Hanono, Harris
and Sevard Families**

In honor of resilience, strength,
and the triumph of the human spirit.

Amidst challenging trials, Eitan exemplifies
the courage of Bnei Yisroel as shown in the Haggadah,
enduring hardship yet emerging with unwavering determination.

May this Haggadah stand as a tribute to Eitan's fortitude
and the triumph of the human will, alongside Leora,
a steadfast pillar of support and unwavering devotion.

With deepest respect and admiration,

Yaakov and Beatrice Herzog

DEDICATED IN HONOR OF
OUR BELOVED PARENTS

Mr. Morris & Mrs. Harriet Inker
Dr. Tzvi & Mrs. D'vorah Klein

exemplary role models and champions
of Jewish education, whose thirst for
knowledge and passion for spiritual
connection have transformed the
Mitzvah of retelling the Passover
story into an inspirational way of life

THANK YOU

for safeguarding our heritage,
solidifying our Jewish identities
and setting examples we are
proud to follow

**WITH ENDLESS LOVE &
EXTREME GRATITUDE**

Shari & Elie Klein

Contents

Foreword by Rabbi Johnny Solomon	11
Introduction by Leora Ashman	12
Acknowledgments	15
Seder Inclusion Tools	17
Bedikat Chametz	24
Biur Chametz	25
Eiruv Tavshilin	26
Candle Lighting / Hadlakat Neiroth	26
Passover Haggadah	27
Shir Hashirim	113
About the Contributors	118
Seder Icons	128

Foreword

By Rabbi Johnny Solomon

In every generation, there are those who long to engage in the Seder night discussion but who lack the words to do so. Some are limited by a physical or language issue. Others are too shy to share their thoughts. While others, as Rabbi Shlomo Alkabetz explains in his *Brit HaLevi Haggadah*, are so moved by the spiritual ecstasy (הַתְּלֵהבוֹת) of Seder night that they struggle to express with words what they feel in their heart and soul.

Whatever the reason for someone's lack of words on the Pesach Seder night, our Sages tell us: אַתָּה פְּתַח לוֹ – it is up to us to help them take part in Seder night, and this unique Haggadah is a response to the call of אַתָּה פְּתַח לוֹ. It is for those who need a Haggadah that speaks the words that they wish to say, in a way that they can say them.

Since first meeting Eitan, I have been deeply inspired by his efforts to overcome the limits that his stroke and Aphasia have brought to his life. And while I speak far more than he does during our weekly meetings, I have learned the art of listening to Eitan's questions and insights, even when he only expresses just part of what he wishes to say. In this way, we fulfill אַתָּה פְּתַח לוֹ.

Before his stroke, Eitan was often overcome by the spiritual ecstasy (הַתְּלֵהבוֹת) of Seder night, and though he would share his Torah thoughts with family and friends, words alone could not fully express his love and devotion to God. Since his stroke, Eitan has yearned to be part of the Seder table discussion again, so that he can fulfill the *mitzvah* of קִיפוֹר יְצִיאַת מִצְרַיִם and give voice to, at least in some small measure, his love of God.

It is my hope that this Haggadah will serve as a precious resource, not just in the Ashman home, but also in many Jewish homes worldwide – for those in need of resources to answer the call of אַתָּה פְּתַח לוֹ, and thereby enrich their Seder night.

Chag Same'ach!

Introduction

by Leora Ashman

Language and communication play an essential role in Judaism. We became starkly and irreversibly more aware of this fact after my husband, Eitan, suffered a massive, left-sided, ischemic stroke in August 2017. The stroke left Eitan with right-sided hemiparesis, memory loss, neuro-fatigue, chronic pain, and Aphasia. Aphasia has affected Eitan's speech, communication with others, and his reading and writing; it has not, however, affected his understanding.

The world of Judaism as Eitan knew it became not only a struggle, but became filled with frustration. Suddenly, he was unable to say what he wanted to say, read more than just headlines or read out loud. He struggled to connect and communicate with others, and this proved, at times, to be a very lonely, embarrassing, and even shameful journey. Eitan has worked persistently to demonstrate to others that HE IS STILL THE SAME EITAN that he always was, despite his disabilities and he has learned to overcome.

Together we have learned that every situation – no matter how broken, difficult, or challenging – offers opportunities for self-discovery, purpose, and a sense of belonging. This concept surfaces during the Seder in *Yachatz*, when we break the middle Matzah. The broken pieces that were once whole still retain their identity as "Matzah," and moreover, they take on a new, crucial purpose.

Throughout our journey we have been blessed to meet many wonderful, selfless, intuitive people who have helped us teach the world what it means to *live* and *thrive* while confronted with a language and/or communication impairment and disability, and how together we CAN change our surroundings to become more inclusive and understanding.

Even when facing adversity, there is still hope. As Rabbi Lord Jonathan Sacks *zt"l* wrote: "Hope is a powerful force that combines aspiration with patience, unyielding in the midst of setbacks and delays. It is the beacon that keeps us focused on our destination, even when surrounded by exile and disaster." (The Rabbi Sacks Legacy – Chiefly Quotes)

This underlying theme of hope resonates deeply within the Pesach story and countless other times throughout Jewish history. This Haggadah, born out of feelings of brokenness and loneliness, at a time when we couldn't see possible solutions and the word "hope" was just a word, tells a remarkable tale. It teaches us that, charged with a renewed sense of hopefulness, *emunah*, willpower, love, tears, and joy, we CAN stay true to our identities and directions, even in times of pain, loneliness, turmoil, and loss.

The driving force of this Haggadah stemmed from the goal of including Eitan in the Seder. He was not able to participate as he once could; listening, reading, telling, and interacting were huge obstacles, rather than avenues for participation. With the guidance and intuition of Rabbi Johnny Solomon, the insights and reflections Eitan had written in the years prior to his stroke, were revised and condensed into simpler, shorter ideas that Eitan could more easily share and read aloud together or by others at the Seder table. By finding alternative approaches, Eitan's "new" voice was heard, and he regained a sense of belonging, drawing him closer to his destination. Similarly, this Haggadah aims to give voices to other heroes who contribute beautiful and inspiring pieces of Torah while facing daily speech, language, and disability struggles. We are grateful for and admire their courage and dedication. We are also thankful for the pearls of wisdom from renowned Torah scholars and friends who chose to make their wisdom more accessible. Together, they demonstrate the transformative power of ideas, which can change lives and lead to blessings, happiness, and courage. (See About the Contributors on page 118.)

Indeed, the feedback we received from those who used Eitan's first booklet at their Seder was astonishing. They found the passages extremely meaningful, and their concise format and nature to be a tool that promoted inclusiveness. Reactions were shared with us from people dealing with challenges of speech, language, disability, fear, attention, illness, age, etc., as well as those who wanted something simple, inspiring, and accessible. People who had never been able to join the Seder before were suddenly able to *actively* participate.

We thus decided to include within these pages more voices of those with Aphasia and other impairments that make conversation and inclusion difficult, to raise awareness and encourage discussion in our communities. Though this Haggadah may not be the ideal solution for everyone, we hope it will be an empowering tool for many that will allow for easier communication, participation, and inclusion. Whether through speaking, singing, reading,

gestures, partner reading, engaging in symbolic actions, or other ways, we hope that everyone will have an opportunity to be a "Maggid" – a teller of stories and ideas.

This publication is a testament to Eitan's remarkable journey of resilience and self-discovery, guided by the support of our loving family, friends, and community. It is dedicated to our beautiful, kind, wonderful, loving children; Aliza, Adiel, Eva, Ariella, and Aviad, who keep us driven with their constant love and care for our family with their passion for joy and life; and to our parents Fred and Elly Ashman עמו"ש and R' Ezra z"l and Shoshana Dabush עמו"ש, for their endless love, warmth, support, and encouragement. Their unwavering presence helps to shape our lives and instill within our family the values and Torah legacy we aspire to transmit. As we embark on this journey through the pages of this Haggadah, may it inspire us all to embrace hope, to change our thinking, to become more aware of how to give, include, and connect with others, and ultimately transform ourselves. May it serve as a reminder that, even in the face of adversity, our true destination remains within reach.

If we feel whole, there is no room left for us to grow. When we realize that we are just a piece of a much bigger whole and that God is by our side, we can grow through this brokenness – together with those around us – to create more healing, more good, and even, with God's help, witness great miracles.

May these pages give you as much as it has given us, teaching about courage, will, *emunah*, strength and love, and allow for embracing wholly who we are deep within.

Thank you for using and learning from this precious Haggadah.

Wishing you a *Chag Same'ach!*

Acknowledgments

Great accomplishments are born from collaboration. Unity propels us towards better things, proving that together we are stronger than we could ever be alone, and we are more than just a sum of its parts.

This Haggadah would not have been possible without the collective efforts of so many creative, talented, and selfless people who utterly and fiercely believed in this project since its inception, in turn making this Haggadah and its Torah accessible to so many.

We couldn't be more proud and grateful to share this Haggadah with you all. *Shehecheyanu*. Thank you, *Hakadosh Baruch Hu*, for sending us the many special *shlichim* that ensured this book would be brought to life, and blessing us with the ability to do so. There are so many people we want to thank, and we apologize if we have missed anyone.

Thank you to our Rabbi and friend, Rabbi Johnny Solomon, for taking Eitan's thoughts and ideas and finding a way for Eitan's voice to be heard at our Seder after his stroke. You, Donna, and your family have become an intrinsic part of our family, and we feel so blessed to have you as a part of it.

Thank you to Shlomo and Malka Hubscher, and Binyamin Casper for your dedication and commitment to every detail from start to finish and for pushing to get this Haggadah to print, from inception to creation to press.

Thank you to Rav Dr. Aharon Wexler, Alissa Fried Harbater, Elie Klein, Judi Felber, Shani Lubetski, Yoheved Novogroder Shoshan, Elie Mischel, Shalva Hubscher, Michele Sandler and Ronit Gershinsky for your ideas, continuous help, support, and encouragement throughout this publication.

Thank you to our ever-so talented editing team: Shlomo Hubscher, Malka Hubscher, Binyamin Casper, Sara Daniel, Sara Ben-David, Dena Lehrman, Abi Moskovits and Diana Rosenfelder. You have gone above and beyond in this challenging endeavor to bring this Haggadah to its finest edition.

To Rav Uri Schneider, Julie Shulman, Merav Raveh-Malka, and Gabrielle Hodes, your professional thoughts, tips and insights will enable more conversation and a more inclusive Seder for so many. Thank you.

To Eli Stein, our graphic designer. Your innovative mind, vision, and wondrous talent have made the pages of this book accessible for so many. Thank you.

To our creative and talented artist, Yael Harris Resnick. Thank you for giving your all in creating the magnificent front cover art and graphic icons and for putting your whole being into the vision of this Haggadah.

Did you notice the face within the splitting of the sea picture on the cover? It's hidden subtly to allude to the unseen nature of speech, language, and other initially invisible disabilities. The Hebrew letters emanating from the mouth highlight the importance of communication, connection, and inclusion within all realms of Judaism and everyday life.

To Tzvi Mauer and the entire staff of Urim Publications, we are so grateful for your willingness to take part in this publication. Your resolute dedication and expertise have brought this Haggadah to fruition, making it an important and holy tool for so many to use across the world.

Thank you so much to our generous donors whose faith in this project made its realization possible, ensuring that this Haggadah made its way out into the world and into homes that will include and inspire so many.

Thank you to each and every one of our wonderful Torah contributors for entrusting us with your beautiful and inspiring teachings, making them accessible to so many. Because of your connection to and belief in Koach Eitan, the importance of this Haggadah is being shared with a broader audience.

Lastly, we would like to express heartfelt gratitude to our family, our friends, and all of you. Your support exemplifies the values of *achdut* and kindness that constitute the core of our heritage. As we write this there is a war raging; we are praying for our soldiers to remain safe and strong, for our hostages to be returned safely, for our wounded to be healed, and for the strength and well-being of our entire nation. There is so much darkness, loss, pain, grief, hurt, and worry. HOWEVER, the unity of our people – our *achdut*, strength, resilience and belief in *Hakadosh Baruch Hu*, our religion, our nation, our army, our land, and each other – brings and shines so much light through the darkness, allowing us to LIVE and THRIVE! *AM YISRAEL CHAI!*

With so much gratitude,

Leora and Eitan Ashman

Seder Inclusion Tools



Use the Seder Instruction Icons to help navigate the Seder, and share the Seder Conversation Ideas found in the light blue shaded boxes throughout your Haggadah. (Seder Instruction Icons and their meanings can be found on page 128.)

To emphasize the importance of inclusion, we encourage you to read through the following list of tools, to learn how to better include those who may find the Seder difficult, daunting, or lonely.

1. Put Yourself in the Other's Shoes
2. Who's Who at the Seder
3. Inclusion Elements
4. Setting the Social Table
5. Partner Reading
6. Active Listening
7. Interactive Participation
8. Timeless Story, Simple Language
9. Pictures Speak More Than You Think
10. It Takes Two to Dialogue
11. Don't (Always) Finish My Sentences
12. One Mouth Needs Two Ears
13. Celebrate Participation and Communication Efforts

1. Put Yourself in the Other's Shoes

After the immense preparation for Pesach, most of us look forward to Seder Night, sitting around together, talking, and discussing the Haggadah. However, there are those around the table who may not be looking forward to it and, would rather skip it. There can be many reasons for this, and it is up to us to try to put ourselves in our guests' shoes, understand what they are going through, and learn how to better include them to be a part of this important night.

2. Who's Who at the Seder

Everyone can be more inclusive (and included) when we are open about who's who around the table and their specific needs. Don't assume people know what they need to know, and don't assume they know what to do. Instead,

tell them. Try to be very matter-of-fact, and give practical suggestions of some dos and don'ts. Generally, people are grateful to be informed, and this results in a more inclusive atmosphere.

This can be accomplished by composing a written message in advance or a brief introduction at the beginning of the Seder; it is suggested to discuss the following points:

1. Your goal(s) for the Seder night.
 2. Who are your guests?
 3. How they can help co-create the most successful Seder with you.
- Example: Welcome to our Seder. As I host the Seder tonight, I want to invite you to be partners with me. We can create the most enjoyable and engaging Seder experience for everyone at the table. Please take into consideration the different ages and backgrounds of our guests. I have spoken to [Cousin Sam] and he would like me to tell you that you may/may not know that he has Aphasia [substitute Aphasia with any other challenge your guest may have]. He understands what's going on around him and he wants to be involved in the Seder. He has difficulty putting ideas into words, and he has difficulty reading. Here are suggestions for ways to include him more:
 - Improve the turn-taking around the table to be more defined and predictable, with one person speaking at a time.
 - Use language that is more concrete and easily understood.
 - Allow extra response time for him to express himself and for you to verify understanding on his part.

3. Inclusion Elements

Inclusion is easier than you might think. Try these next two points, and you'll be amazed to see the difference you can make: Practice patience (allowing extra response time), and engage with respect (address the person, not the problem). Below are suggested ways to engage people with different abilities and impairments:

Don't	Do
Skip their turn.	Give them the choice of whether to take a turn.
Finish their sentences.	Be a better listener to hear what they have to say.
Enable cross conversations and talking out of turn.	Take responsibility for one person talking at a time, to allow everyone a turn to talk and a turn to be heard.
Talk down to them.	Speak with them at their level of comprehension and knowledge while making eye contact.
Just speak to the person assisting them.	Look at them and converse with them directly.
Rush the Seder along.	Linger a little longer to allow enough time for them to understand and express what they want to say.
Depend on them to initiate discussion.	Partner with them to achieve successful communication through eye contact, curiosity, and follow-up questions.

4. Setting the Social Table

Just as we adorn the table with silverware, we can design the Seder table to be inclusive and engaging. Bring the Haggadah, Seder plate, wine cups, *Matzot*, and bitter herbs within reach, and with whatever accommodation would make it easiest for everyone to participate as fully and independently as possible.

Plan seating arrangements that are conducive to participation and comfort. Consider positioning supportive individuals strategically, to better see (and be seen) and to better hear (and be heard).

5. Partner Reading

We all need somebody to lean on. Consider pairing individuals with supportive partners and allies who can assist with reading, if they wish to participate in that manner. Consider calling out page numbers to keep all participants

in sync, as well as using the "Seder Partner" to help as needed with page turning and finding the place to maximize engagement.

6. Active Listening

Active listening is the art of being a partner in conversation without "monopolizing the microphone." You can make a difference in bringing people into the conversation and drawing them into the collective experience when you offer nonverbal feedback (eye contact, body language). Attune yourself to being present; show interest through facial expression, demonstrate curiosity with questions, and be attentive with sensitivity to engage the overlooked. Overall, when you offer mutual respect, value, and interest, people will be drawn into the Seder night.

7. Interactive Participation

People participate differently. Some people want to stand on the chair and sing *Ma Nishtanah*, while others prefer less of the spotlight. Find ways to engage each person so that they feel comfortable. Here are some tips:

- Invite participants to request parts ahead of time.
- Brainstorm in advance, together with the individual, to select which parts highlight their abilities, and offer ways to prepare and practice for a successful experience.
- Find out if they are willing to be called upon to read aloud.
- Song – use familiar tunes of the Haggadah as much as possible as singing can lead to others joining in.
- Assign non-speaking parts if possible – like pointing to the Matzah, Pesach, and Maror; breaking the Matzah; bringing the washing cup and bowl; pouring the wine; even announcing the pages in the Haggadah, etc.
- Use a variety of talking formats, such as: reading, partner reading, explaining, answering yes/no questions, acting out parts of the Haggadah. These suggestions turn the table into a "choose your own adventure," with more people participating.

8. Timeless Story, Simple Language

If we do it well, the Passover Seder can be truly memorable and an annual highlight of shared experiences. Focus on keeping your speech clear and loud enough to be heard. Keep your language simple so as to be easily understood.

Speak slowly and break down complex sentences or concepts into simpler points. Instead of overly elaborate language and abstract ideas for intellectual stimulation, speak to the hearts and souls around the table to connect everyone to the shared experience.

9. Pictures Talk More Than You Think

When it's multisensory, it's much more memorable. There's an educational saying, "show me, don't tell me." Most people do better with visuals. This is especially true for people with language barriers and communication impairments. Pictures bypass barriers and make an impact. Point out the icon instructions throughout the Haggadah. Examples to create a multisensory Seder may be to prepare drawings, pictures, and timelines to share; integrate gestures (e.g., act out the plagues) and movement (dress up or walk around the table like the Jewish people in Egypt).

10. It Takes Two to Dialogue

Successful conversations take two: a speaker and a listener. Consider how you can share the success of conversations as a listener. Be a strong conversational partner with these tools. Clarify what you hear. Confirm and verify that everyone at the table understands what is being said or asked of them to do. As a listener, ask for clarification for what you don't understand. Offer to repeat yourself or rephrase what you just said in order for the person to better understand. One person can talk to the wall but two people can share a conversation – share questions, thoughts, and feelings.

11. Don't (Always) Finish My Sentences

When two people engage in conversation, they connect beyond words. The speaker and listener complete one another. The fit is measured by: To what extent do they share interests? How much do they know and trust each other? How familiar are they with the topic? When the fit is right, both the speaker and the listener share a healthy exchange, with some balance between predictable turns, as well as some unpredictable novelty. For people with communication impairments, we need to be mindful to accommodate these conversational ingredients to get the best fit. Whereas we often

anticipate and complete people's sentences, we need to press pause – and allow the other person to say what they want to say. In some cases, if the speaker gives permission, you may speak up for them or even complete their sentences to complement their abilities and support their interests. But generally, it's best to speak less for them, and listen more to what they say.

12. One Mouth Needs Two Ears

If we want people to speak freely, we need to create a listening space. When the table is a mix of people talking over each other, it's harder for individuals to find their turn to speak and to follow what is being said with the other voices in the background. When the volume is high, it's harder to hear the softer voices at the table. The following is a practical recipe to create open listening spaces:

- Be explicit (e.g., "Now, I am focused on listening to what [person's name] wants to share").
- Respond more, react less. Whereas responding is a choice, reacting is a reflex. So, instead of reacting to, it's better to process what was said, and then respond with consideration.
- Listen longer. Notice the talk-balance (how talking time is split among conversationalists). A simple rule would be: listen more than you speak.
- Sometimes it's helpful to rephrase a question or an idea into more concise sentences and shorter and simpler language.

13. Celebrate Participation and Communication Efforts

Acknowledge and celebrate the individual's participation and communication efforts rather than focusing on fluency. Allow for messiness. Generally, the very best comes from imperfection. Instead of expecting perfect speech, perfect wording, or perfect ideas, try to welcome courage – to "take a chance." The Seder will be better when more people feel comfortable enough to take chances. Praising their courage and ideas helps build confidence.

For some, the Seder can be long and tiresome. Acknowledging the time one participates, even if they leave the table before the end or need to take a break during, can make the person feel connected and proud of their efforts to participate.

For an additional practical guide (and especially for Aphasia), you can follow the Koach Eitan "Let's Talk" guidelines:



KOACH EITAN

LET'S TALK!



Campaign!

Tips and tools for communicating and including someone with **APHASIA***



Lower **LOWER**, minimize and remove background noise, other voices, and distractions.



Eye **Contact** Maintain **EYE CONTACT**. Talk directly to the person, one person talking at a time.



T'one Keep the **TONE** of speech even, calm and age appropriate. Do not raise your voice or talk down to the person.



Speak **Speak** in clear, simple, direct sentences, and verify understanding.



Time Don't rush, take your **TIME!** Be patient!



Ask Use yes or no questions. **ASK** if the person has or uses an Aphasia notebook or an iPad to help with communication. Use hand gestures, written words or pictures.



Listen **LISTEN**. Give them time to speak. Resist the urge to finish sentences or guess what the person is saying. If you feel it will help, request permission first.



Kind **BE KIND!** Engage with the person using kindness, empathy, patience and a smile!

REMEMBER! APHASIA AFFECTS LANGUAGE, NOT INTELLECT!

*These tools and tips can be useful with other language impairments, as well.

www.koacheitan.com

A project of www.giving.org.il 



BEDIKAT CHAMETZ בְּדִיקַת חֲמֵץ



As one is prohibited from owning *chametz* on Pesach, we search for *chametz* on Erev Pesach and then declare that any *chametz* that has not been found should be considered like "dust of the earth."

The following blessing is recited before the search for *chametz*.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ:

After the search for *chametz*, the following declaration is made:

כָּל חֲמִירָא וְחֲמִיעָא דְאַכָּא בְּרִשׁוּתֵי דְלָא חֲמַתָּה וְדָלָא בְּעֵרְתָּה
וְדָלָא יְדַעְנָא לֵיהּ, לְבַטֵּל וְלִהְיוּ הַפְּקָר כְּעַפְרָא דְאַרְעָא.



Focus on the Next Shot כָּל חֲמִירָא

In basketball, sometimes we miss the shot. Great players don't worry about failure – they focus on the next chance, the next shot. Pesach teaches the same idea. Even if we try hard, we might miss some *chametz* while cleaning. But *Hashem* gives us a chance to nullify what we missed and go forward. Don't stress about the things you can't control. *Hashem* values the effort we put into our actions – and not just the results.

By Tamir Goodman

ביעור חמץ BIUR CHAMETZ



On the morning after the search, we burn all existing *chametz*.
After the burning, the following declaration is made:

כָּל חֲמִירָא וְחַמֵּיעָא דְאֶכָּא בְרִשׁוּתֵי דְחֲזִיתָהּ וְדִלָּא
חֲזִיתָהּ, דְחַמְתָּהּ וְדִלָּא חַמְתָּהּ, דְבַעַרְתָּהּ וְדִלָּא
בַעַרְתָּהּ, לְבַטֵּל וְלִהְיוּ הַפְּקָר כְּעַפְרָא דְאֶרְעָא.



ביעור חמץ

Remove Evil, Embrace Goodness

On Erev Pesach, as we burn our *chametz*, we pray to remove evil from the world. This evil can be enemies who seek to harm us, the stress and anger inside us that we hold onto, or personal flaws we aim to improve. By burning *chametz*, may we merit to destroy our *yetzer hara*—negative tendencies—and embrace the goodness of *Hashem's* Torah with love and awe—for ourselves, for our children, and for future generations.

By Sivan Rahav-Meir

EIRUV TAVSHILIN עֵרוּב תַּבְשִׁילִין



If the festival begins the day immediately prior to Shabbat, some have the custom to prepare an *eiruv tavshilin* in order to allow cooking on Friday for the holiday. The *eiruv tavshilin* indicates that preparations for Shabbat have begun prior to Yom Tov, thus permitting to cook on Yom Tov on Friday for Shabbat. The head of the household takes some Matzah and any cooked food prior to the festival and sets them aside until Shabbat, to be used on Shabbat. Then the following is recited:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת עֵרוּב:

בְּהֵדִין עֵרוּבָא יְהֵא שְׂרָא לָנָא לְמִפָּא וּלְבִשְׂלָא
וּלְאַטְמָנָא וּלְאַדְלָקָא שְׂרָגָא וּלְמַעְבַּד כָּל צְרֻכָנָא
מִיּוֹמָא טַבָּא לְשַׁבְּתָא לָנוּ וּלְכָל יִשְׂרָאֵל הַדְרִים
בְּעִיר הַזֹּאת.

HADLAKAT NEIROT הַדְּלָקַת נֵרוֹת



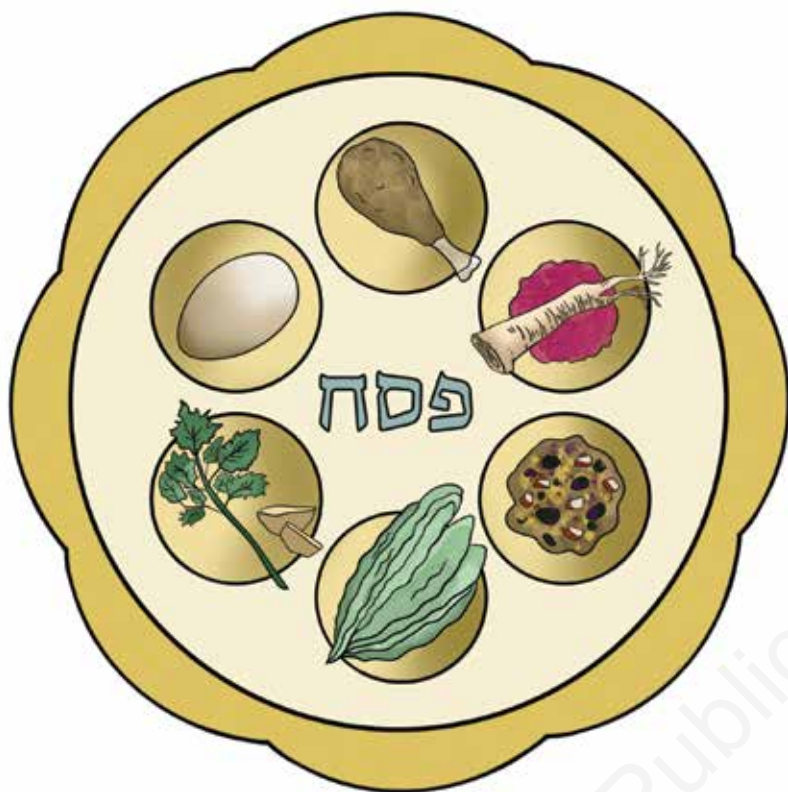
The following blessing is recited and then the candles are lit.
(When the festival falls on Shabbat, first we light the candles,
then we recite the blessing with the words in parentheses added.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק
נֵר שֶׁל (בשבת: שַׁבַּת וְשֶׁל) יוֹם טוֹב:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחֲיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

הגדה של פסח

Passover Haggadah



ORDER OF THE SEDER סֵדֶר לַיַּל פֶּסַח

כַּרְפָּס
Karpas



וְרַחֵץ
Urchatz



קַדֵּשׁ
Kadesh



רַחֲצָה
Rachtza



מַגִּיד
Maggid



יַחַץ
Yachtz



מָרֹר
Maror



מַצָּה
Matzah



מוֹצִיא
Motzi



צִפּוּן
Tzafun



שְׁלַחַן עוֹרֵךְ
Shulchan Orech



כוֹרֵךְ
Korech



נִרְצָה
Nirtza



הַלֵּל
Hallel



בִּרְךְ
Barech





Kavana – Intent

We often think that Seder night is about the things we say, but I have always thought that much of Seder night is actually about the things we think and feel. When we think and feel certain things then we have *kavana*. And the *kavana* we should have tonight is that we went out of Egypt, out of slavery, and into freedom.

By Eitan Ashman



Moshe of Few Words

When Moshe was commanded by God to take the Jewish people out of Egypt, he said: "I am not a man of many words." However, tonight we read how Moshe led the Jewish people from slavery to freedom, which shows us that even with limited words, we can achieve great things.

By Eitan Ashman



Precious Words

The Torah tells us that Moshe, like many people with speech impairments, was concerned, thinking: "Who will listen to me? How can anyone take me seriously when they hear the way I speak?"

Instead of hiding and keeping quiet, remember that your words matter to others. Your voice has GREAT worth. Whatever you might think, people DO want to listen, and really DO respect and value your words.

By Hayden Marchant

KADESH קִדְּשׁ



Pour the first cup of wine (or grape juice). Some have the custom of having others pour for them. Recite the Kiddush and the *Shechecheyanu* blessing before drinking the wine.

בלחש: וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יּוֹם הַשְּׁשַׁי, וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־
יּוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבֹת מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

When the festival begins on a weekday, begin here:

סְבִרֵי מֵרֶנֶן וּרְבִנֵן וּרְבוֹתֵי

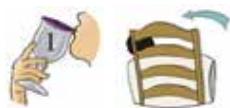
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־
עַם, וּרְמַמְנוּ מִכָּל־לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן־לָנוּ
יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שִׁבְתוֹת לְמִנוּחָה וּ) מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת־יּוֹם (לשבת: הַשְּׁבֹת הַזֶּה
וְאֵת יוֹם) חַג הַמִּצּוֹת הַזֶּה. זִמְן חֲרוּתָנוּ, (לשבת: בְּאַהֲבָה,)
מִקְרָא קִדְּשׁ, זִכָּר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים. (לשבת: וְשִׁבְתָּ) וּמוֹעֲדֵי קִדְּשֶׁךָ
(לשבת: בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ:
בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ (לשבת: הַשְּׁבֹת וּ) יִשְׂרָאֵל וְהַזְּמִנִּים:

If the festival falls on Saturday night, recite the following:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶׁת
יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּת.
וְאֶת־יוֹם הַשְּׁבִיעִי מִשִּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁתָּ. הַבְּדִלָּת
וְקֹדֶשׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתָּךְ. בְּרוּךְ אַתָּה יְיָ,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

On all nights conclude with the following blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:



Drink the first cup of wine
while leaning to the left side (if possible).



Celebrating Life **שֶׁהַחַיִּינוּ**

We say *Shehecheyanu* on festivals because we want to thank God that we are alive and can celebrate the festivals with our loved ones. But another reason to say *Shehecheyanu* – taught by Rav Chaim Brisker – is to thank God for the miracles of Redemption which enabled the Jewish people to leave Egypt and live a free life.

By Eitan Ashman

URCHATZ וּרְחַץ



The leader or leaders of the Seder, or according to other customs, all those present who are interested, wash their hands without reciting a blessing. Some have the custom of washing each other's hands.



Lending a Hand וּרְחַץ

At the Seder, we have the custom of washing each other's hands as a sign of freedom and royalty. We wash our hands to be mindful and aware of our hands – how we touch, what we touch, and ultimately using our hands with care.

Urchatz is a time to think about opportunity and challenges we have with our hands. It also allows us to think about how we might be able to "lend a hand" to help others.

By Rav Uri Schneider

KARPAS כַּרְפֵּס



Take the Karpas, dip it into the salt water, and recite the following blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הָאֲדָמָה:



Where it all Started כַּרְפֵּס

We dip the Karpas to remember how Yosef's brothers dipped his robe in blood, sold him, and caused suffering to their father, Yaakov.

The Ben Ish Hai explains that we need to first understand the roots of Israel's four hundred years of slavery and not just how we were freed. It all begins with the story of Yosef and his brothers.

We are brothers. If we let hatred, envy, and rivalry control us, who knows what bitter end it will lead to?

By Rabbanit Shira Marili Mirvis

YACHATZ יָחַץ!



Break the middle Matzah into two, one piece larger than the other.

Set aside the larger piece of Matzah as the Afikoman.

Put the smaller piece of Matzah back in between the two whole *Matzot*.



We are Just a Piece יָחַץ!

Every situation, no matter how painful, can always offer a chance for growth, purpose, and belonging. *Yachatz* shows that broken pieces that were once whole are still "Matzah," and what is more, they take on a new, vital purpose.

If we feel whole, there is no room left for us to grow. When we realize we are a broken piece of a much bigger whole, then with God's help, we can grow to create more healing, more light, and even witness great miracles.

By Leora Ashman

MAGGID מַגִּיד



Turn your attention to the Matzah by uncovering the Matzah during *Ha Lachma Anya*. Some have the custom to lift up the Matzah.



Our Story מַגִּיד

God commands us on Seder night to tell the story of our people and of the Exodus. Tonight, the telling of our story is a *Mitzvah D'Oraita*, a Torah commandment.

By telling our story tonight, we build and strengthen our Jewish identity, and we remind ourselves of what it means to be a Jew.

With everyone taking part and sharing these thoughts, it is helping me "tell" the story.

By Eitan Ashman

הָא לַחֲמָא עֲנִיא

דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם.

כָּל דְּכָפִין יִיתִי וְיִכּוּל כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח

הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל

הַשְּׁתָא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין:



הָא לַחֲמָא עֲנִיא

An Invitation for All to Learn

In **הָא לַחֲמָא עֲנִיא** we invite people in need to join the Seder. Why don't we say this at the very start? The next section of **מַה נְשִׁתְנָה** provides part of the answer. If we do not read **הָא לַחֲמָא עֲנִיא** in a literal manner, then the paragraph can be an encouragement to those who are already at the table and are hungry for inspiration and to learn (rather than geared toward poor, hungry people). We then begin teaching the basic laws found in **מַה נְשִׁתְנָה**, so that everyone has some knowledge, and no one feels left out.

By Ayal Shulman and Sam Wolfson



Inclusive Language **הָא לַחְמָא עֲנִיָּא**

We begin the Seder by inviting in all who are in need. And we do so in the common language understood by everyone. Today, we should invite whomever we can to our Seder by using language that they can understand – whether it be through words or gestures.

By Eitan Ashman



The Answer Bread **הָא לַחְמָא עֲנִיָּא**

Ha Lachma Anya literally means "the Answer Bread." On Seder night, while so much revolves around talking and storytelling, we should not overlook the power of symbols – and specifically, the symbol of the Matzah. And so we uncover it here, at Maggid, to let the Matzah do the talking, which means that for those who cannot speak so easily, the "*Lechem Oni*" should be used to its fullest, and it should be given the responsibility of being "the Answer Bread" – the bread which provides us with answers to our questions.

By Rabbi Johnny Solomon



כָּל דְּכָפִין יִיתִי וַיִּיכַל כָּל דְּצָרִין יִיתִי וַיִּפְסַח

The Role of Freedom and Unity

In Maggid, we invite anyone who is hungry to join our Seder. Some are hungry for food, and some are hungry for company or friendship. Rav Soloveitchik teaches that slaves care only about survival, unsure of their next meal.

Leaving Egypt made us a free people, empowering us with the duty of helping others in need. This invitation celebrates freedom and unity with our Jewish community.

It is a reminder that our nation was founded upon the values of *chessed* and *tzedakah*.

By Malka Hubscher



Pour the second cup of wine.

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה,

הלילה הזה כלו מצה:

שבכל הלילות אנו אוכלין שאר ירקות,

הלילה הזה מרור:

שבכל הלילות אין אנו מטבילין אפילו פעם אחת,

הלילה הזה שתי פעמים:

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין,

הלילה הזה כלנו מסבין:



Our Legacy מה נשתנה

Tradition holds that the Four Questions are sung by the youngest person at the Seder. At our Seder one year, my father sang these questions in Yiddish. He explained that this was the way his father taught him, and he now wanted to teach his grandchildren this custom. We must work hard to pass on the values and Jewish traditions of our parents and grandparents so that they will not be forgotten.

By Jeff Weener