



A SPIRITUAL CHECK-UP

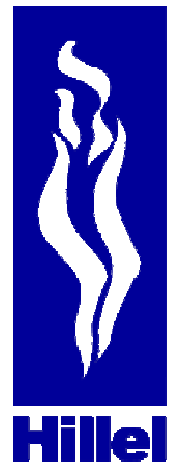
Preparing for Passover

∞ *Facilitators' Guide* ∞

By Aryeh Ben David
aryehbd@netvision.net.il

Sponsored by:

The Joseph Meyerhoff Center for Jewish Learning
Hillel: The Foundation for Jewish Campus Life
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Illustrations by Maria Radacsi

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For more information contact:



The Joseph Meyerhoff Center for Jewish Learning
Hillel: The Foundation for Jewish Campus Life
800 Eighth St., N.W.
Washington, D.C. 20001
Tel: (202) 449-6592
Fax: (202) 449-6618
info@hillel.org



Pardes Institute of Jewish Studies
P.O. Box 8575
Jerusalem, 91084 ISRAEL
Tel: 972-2-673-5210
Fax: 972-2-673-5160
info@pardes.org.il

WELCOME

Welcome to the “spiritual check-ups” designed and written for Hillel’s Joseph Meyerhoff Center for Jewish Learning by Rabbi Aryeh Ben David, Director of Spiritual Education at the Pardes Institute of Jewish Studies, Jerusalem.

In the same way that we all look after our *bodies* by having physical check-ups, these “spiritual check-ups” are designed to help students take care of their *souls*, and think about the things that give meaning to their lives.

These workshops are ready-made activities for use on campuses of all kinds. We hope that they will spark conversations, enrich the students with some experience of studying Jewish thought and help them feel connected to their Jewish identities.

This workshop is the latest in a series which includes the following:

- The Inner Voice
- Body and Soul
- Radical Amazement
- Preparing for Passover
- Tu B’Shevat Seder

Please check them out at www.hillel.org

For the sake of clarity and convenience, each Spiritual Check-Up includes the **Facilitator’s Guide**, **Student Guide** and **Experiential Exercise**. The Facilitator’s Guide is the same for each Check-Up. Background on the **history and philosophy** of these guides may be found at the end of the Inner Voice packet.

BEFORE THE SESSION

1. Marketing and Targeting Preparing for Passover

- a. Which students would you like to participate in this session? Do you want your student board and other empowered students to have the opportunity to think deeply? Or are you going to try to attract students who don’t usually come to Jewish events? Have you thought about partnering with organizations on campus who are interested in ecology or environmentalism?
- b. As with all Hillel events, students will be much more likely to come to this event if they have had personal contact with someone involved. Think about sending personalized invitations in advance, or calling people personally. This is the kind of event that requires the personal touch. You could also advertise that there will be food served, which makes it into a whole evening program.

2. *Selecting a Location*

Who are the students you are targeting? Where are they? Which location would be the best for them? Sometimes hosting events at Hillel will deter unaffiliated students from coming. Think about the best place to host the event, remembering that it should be comfortable and relaxed, quiet atmosphere.

3. *Preparing the Room*

- a. **Most importantly – make sure that it doesn't resemble a classroom.** Is the setting friendly? Are the chairs in a circle? Can you pull a couch into the circle? Are there pillows on the floor to sit on? Students walk into a classroom and automatically go into an academic mode of detachment. We want a warm, inviting atmosphere to help them unwind, and maybe even open up their hearts.
- b. How is the lighting? Don't try to make it too moodful or dark. They'll just fall asleep.
- c. Is the room clean? Are there any newspapers, magazines, or flyers lying around? Coffee cups or candy wrappers? Get rid of them. We don't want any distractions.
- d. Do you have name tags? This is very important. Hopefully there will be some new faces and they won't know each other. It eliminates the feeling that there are "insiders" and "outsiders."
- e. Do you have the student booklets copied and ready? If you don't have enough, are there enough to share?

☞ DURING THE PROGRAM

1. *Preparing to be the Facilitator*

Nervous? Relax. Remember - it's not about you.

- ☞ You don't have to dazzle them with your erudition or charisma.
- ☞ You don't have to be funny.
- ☞ You don't have to know everything.
- ☞ You don't have to have an answer for every question. Remember that at the Pesach Seder we start off by asking four questions. Then we read the *Haggadah*. We only answer three of the questions, one of the questions we never answer.

You just have to be personal and sincere. Your job is to:

- ☞ Guide them through the booklet and facilitate the activities in the student booklet.

- ☞ Make sure that the evening keeps moving. Don't let it get bogged down. Don't let anyone monopolize the evening.
- ☞ Try to bring in people who appear to be on the outside, without drawing attention to the fact that they are an outsider, or that it is their first time.
- ☞ Encourage people to ask questions, and help to make them inclusive so that everyone understands and can participate.

You can do it. So relax and enjoy it. If you are transformed by the workshop, then for sure it will work for everyone else.

2. *The Welcome*

Are the students seated comfortably? Can you make eye contact with everyone?

- ☞ Find the people who chose to sit on the outside. They're nervous. They're not sure if they really want to be here. They're checking things out. They're not just sitting on the outside; they're emotionally on the outside. They're the most likely to leave.
- ☞ Give them a big smile and bring them into the circle. Start a conversation with them.

Everyone seated? Let's get them talking. Ask someone: "Why did you come here tonight?"

Just point and shoot. Ask someone else. Try to bring in the people who are looking distant. It will help warm them up. It should give you a feel of the crowd.

The students are coming from all different places – classes, sleeping in their rooms, exercise, coffee shop, etc. Your job now is to bring them together and to help them focus on the program. For this program to work, everyone will need to concentrate. Look serious. Even better, be serious.

3. *Get Personal*

You, the facilitator, now have to set the tone by saying something personal about yourself. If you don't lead the way, then they will not fully engage.

1. Talk about why this is an important subject for **you**. Try to be as specific as possible. Offer a moment – positive or challenging – that has affected your spiritual life. It's a great opportunity to deepen the bond you have with the students, and to show new students that you can create an engaging and welcoming space for them to discuss meaningful issues. Most of their professors do not share their personal side.
2. You're giving them permission to bring their hearts and souls (not just their minds) to the activity.
3. Don't (!) talk too long. Three minutes is plenty. Remember, it's not about you. It's about them. You're just the catalyst.

4. Timing and the Components of the Session

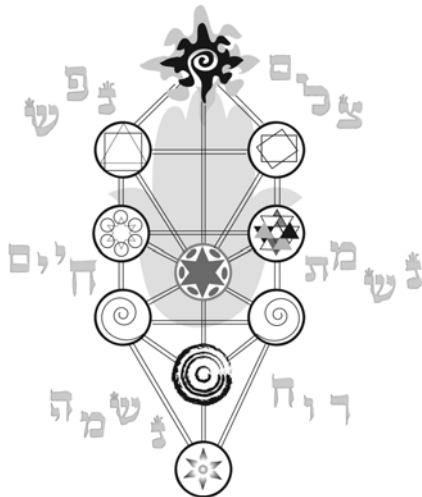
The program is designed to last around an hour and a half, although it could go longer if you extend the conversation. The program consists of the readings, some eating, some one-on-one conversations (“chevruta”) and a small creative writing piece. All of the elements could be extended if you wish.

After the Session

One of the most important parts of these workshops is what you do *afterwards*. How are you going to capitalize on the success of the workshops? How can you involve these students in future activities? How can you build on their interest and energy? Even before the session starts, invest some time in thinking about what will happen afterwards. Here are some ideas of how to continue the connection with the students who participate.

Ideas for Follow-Up

- a. Invite all those who participate to have coffee with a Hillel staff member in the week following the workshop. Call them up and make a date to talk about their interests and how this workshop affected them.
- b. Encourage the students to come to another, similar workshop that is run with the same format.
- c. Invite other religious leaders in the campus community to join you for similar activities in the future. They make good partners for future events.
- d. Think about planning a retreat based on similar activities, later in the year.
- e. Encourage the students who participated this time to bring a friend to the next workshop, and to help organize and publicize.
- f. Involve your Jewish student board, and lay board, in activities of this type. Brainstorm ways to integrate pieces of these spiritual check-ups into regular Hillel events (personal *chevruta* at a Friday night dinner or other events, etc.)





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PREPARING FOR PASSOVER

∞ STUDENTS' GUIDE ∞

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info@hillel.org



Pardes Institute of Jewish Studies
P.O. Box 8575
Jerusalem, 91084 ISRAEL
Tel: 972-2-673-5210
Fax: 972-2-673-5160
info@pardes.org.il

☞ *First Reader:*

☞ **Someone please volunteer to be our *First Reader*, thanks.**

☞ **GUIDELINES FOR THE READING OF THE BOOKLET**

We are preparing for the holiday of Passover tonight. The program is modeled based on the traditional *Haggadah* of the Passover Seder; the book that we use to tell the story of the Exodus from Egypt.

Just like the *Haggadah*, this text will be read by the participants of the evening. Just like the Seder, if anyone has any questions or comments on what is being read, please share them. It's our workshop.

Guidelines for Readers:

1. Some people get nervous when they read aloud and end up reading very quickly. Try to read loudly and slowly.
2. Try to add a bit of life to what you're reading. Relax. Have some fun.
3. Please don't read ahead. The *Haggadah* works better when we're all on the same page.
4. Occasionally there will be "Instructions to the Reader" directions, don't be alarmed, enjoy it.

At the ☞ *Next Reader* sign, pick the next reader of your choice.

☞ *Next Reader*

☞ **GETTING STARTED**

The Passover Seder.

Instructions to Reader: ask a few people what is the first thing that comes into their mind when they hear the words: "Passover seder."

The Exodus. The Jews leaving Egypt. An enslaved people fleeing to the desert.

It is "in" now to reinterpret the exodus. The seder has become a model for the expression of the yearning for freedom. We hear of all kinds of seders. Seders celebrating individual freedom, emotional freedom, sexual freedom, gender freedom, race freedom, and more. Many movements have looked upon the exodus and the seder as models exemplifying their deepest aspirations of liberation. The movement of the Jews from slavery to freedom, the call "Let my people go," has inspired countless dreams and given hope to people and individuals throughout the world.

☞ *Next Reader*

When asked, "What is your earliest Jewish memory?" many Jews will respond, "the seder." Whether short or long, whether we found the *afikomen* or not, many memories of the seder are etched in our

minds or hearts. There is so much going on. The food, the *bagada*, perhaps a long table, guests and relatives that we haven't seen all year. *Matzah*, *maror*, four cups of wine, and more food.

Instructions to Reader: Ask everyone to turn to the person next to them and share one early memory of their seders. After they have shared with the person next to them, ask if anyone would like to share with the whole group.

A world of memories.

But in the midst of the chaos and the celebration, often the most important moment is missed. We may have eaten the *matzah*, drunk the wine, and read the *haggadah*. But there is one essential task at the night of the seder that is almost always overlooked. And it is the most difficult one. As the *haggadah* tells us, "Everyone is obligated to see themselves as if they left Egypt."

Tonight we are not going to reinterpret the story. We are going to return to the original story. We are going to ask ourselves the question: "What does it mean to see myself as if I am leaving Egypt?" We are going to try and enter into the exodus.

So, let all who are interested, come and participate.

☞ *Next Reader*

III) Order of the Workshop

How is this workshop going to be different from all others? It will have 3 components:

1. *Neshama* – a learning component
2. *Nefesh* – an experiential component
3. *Ruach* – a personal component

There are three words in Hebrew for soul: *Neshama*, *Nefesh*, and *Ruach*. Three voices of the soul. *Neshama* – the intellectual voice. *Nefesh* – the physical voice. *Ruach* – the emotional voice. Tonight we are going to try to listen to all three of these voices.

But first we have to prepare ourselves appropriately. Just like on Pesach when we get rid of all of our *hametz* (leavened products), so too tonight we're going to have to get rid of something for this workshop to be meaningful. Tonight, our *hametz* is our cynicism or sarcasm. For the duration of this workshop we will be functioning in a cynicism-free zone. Why? It's very hard for one person to raise the mood of a whole group, but it is very easy for one person to bring down the mood of the whole group. Tonight, we'll have to work together to make this workshop productive.

Once I was giving a class. We were sitting in a circle. One of the students made a very personal remark and then another student rolled her eyes. Everyone saw her rolling her eyes. It only took a second and she might not even have been aware of it. But at that moment, everyone else in the room shut down. No one was willing to be the next target of rolling eyes.

Just like we replace *hametz* with *matzah*, so too tonight we're going to replace cynicism with tolerance and support. No judging each other. No criticizing each other. No attacking each other. We want to create an environment of "safe space." We may have talked about a lot of things

together, but I'm not sure if we've shared with each other what we are going to talk about tonight. Keep in mind that people may be in very different places, and that we have to maintain mutual respect for each other for this to work. So let's celebrate the diversity of this group.

Okay, let's start. Two reminders:

1. Please turn off cell phones.
2. All participants need to stay till the end of the workshop. The workshop is one whole unit. You won't understand it unless you stay till the end.

☞ *Next Reader*

IV) Learning of the Sources

Instructions for learning the sources:

1. One person reads them aloud (the most tired person should read). Take turns.
2. Often the first tendency is to challenge or disagree with a new idea. Rav Kook is tackling provocative subjects. Try to keep an open mind. Before criticizing or questioning what is written, first summarize the idea and make sure you understand it.
3. Don't be afraid to brainstorm together, to say what you understand and what is unclear to you. Work together, listen to each other. Help each other clarify what the sources mean.
4. Think of yourself as a team. Refrain from being confrontational. Usually it's just not productive.
5. Try to make sure that everyone in your group has a chance to talk. No one should monopolize the conversation.
6. At the end, appoint a spokesperson to summarize your thoughts to the whole group.
7. Let's divide into groups.

Sources

Exodus, Chapter 12:

- 37) The Israelites journeyed from Raamses to Succoth, about six hundred thousand men on foot, aside from children.
- 38) Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds.
- 39) And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.
- 40) The length of time that the Israelites lived in Egypt was four hundred and thirty years;
- 41) At the end of the four hundred and thirtieth years, to the very day, all the ranks of the Lord departed from the land of Egypt.
- 42) That was for the Lord a night of vigil to bring them out of the land of Egypt; that same night is the Lords, one of vigil for all the children of Israel throughout the ages.

Exodus, Chapter 13:

- 17) Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines,

although it was nearer; for God said, “The people may have a change of heart when they see war, and return to Egypt.”

18) So God led the people roundabout, by way of the wilderness at the Sea of Reeds. Now the Israelites went up *chamushim* (Meaning of Hebrew: “*chamushim*” uncertain) out of the land of Egypt.

19) And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel, saying, “God will be sure to revisit you: then you shall carry up my bones from here with you.”

20) They set out from Succot, and encamped at Etam, at the edge of the wilderness.

21) The Lord went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light, that they might travel day and night.

22) The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Guiding Questions:

1. What do you think it is like to leave a place where your family has dwelt for 430 years?
2. What do you think is the meaning or symbolism of taking the bones of Joseph up from Egypt?

Midrash (Commentary of the Rabbis):

It is written that the Jewish people left Egypt “*chamushim*.” It is unclear what this word means. “*Chamushim*” is related to the word “*chameish*,” which means five. One rabbi said that “*chamushim*” means that only one out of every five Jews left Egypt. Another rabbi said that it means one out of fifty left. Another rabbi said that it means that only one out of five hundred Jews left Egypt.

Guiding Questions:

1. What do you think that the Rabbis are trying to convey in their commentary?
2. Which opinion do you agree? 1 out of 5, 50, or 500?

☞ *Next Reader*

VI) Review of Sources

None of us were present at the exodus. None of us can really imagine what might have been going through the minds of the Jews during the week before the big day. But fortunately, we have with us today the CNN on the spot reporter, live from Cairo. Our reporter is going to bring us up-to-date on the latest ruminations, dilemmas, crises and deliberations of the soon-to-be Jewish people.

PREPARING FOR PASSOVER

Instructions to Reader: pick someone to be the CNN reporter.

CNN Reporter:

For twelve months now Egypt has been afflicted with plague after plague. Blood, frogs, lice, and more. For the last three days we've been sitting in darkness, waiting for Pharaoh to call his press conference. Is he going to let the Jewish people go, or not? I've managed to interview five Jews during this last week. We'll show you that footage now, but we'll interrupt our programming the moment Pharaoh announces his decision.

Here's our first interview:

Instructions to CNN Reporter: Call on someone to be the first interviewee.

CNN: Shalom Jew.

Jew #1: Shalom.

CNN: Rumors are flying about the Jews leaving Egypt. Something about a mass exodus through the desert to the Promised Land. What do you think is going to happen?

Jew #1: Yes, I've heard that rumor also. And I certainly hope they make it. Personally, I plan to join them in a number of years. I would go now, but I'm in the middle of my graduate work at university, and it just doesn't work out for me to leave now. I have to finish my degree and then get some work experience. It wouldn't be responsible for me to give up this great career. But I'll join them. I'll be there in 5 to 7 years. Maybe 9. 12 at the most. After the kids finish school, for sure. And I'll visit in the meantime.

CNN: Thank you very much Jew #1. Here's Jew #2. (Pick someone else) Shalom Jew #2.

Jew #2: Shalom.

CNN: And what is your opinion of the great and wondrous things that are about to happen?

Jew #2: I certainly do think that this exodus will be great and wondrous. And I too certainly hope that they make it. I would love to go with them. But my parents and brothers and sisters are all here. I couldn't imagine leaving them. It would break my parents' hearts if I left. We're very close, and they'll never leave. How would they understand if I took off? They'd never understand. They'd think that I just rejected them. They always say that Egypt was good enough for their parents and grandparents. And also it saved them during the famine in Israel. Besides, we talk almost every day. And then there's my grandparents. I'm really close to them. So, I guess that this is home. At least for now.

Instructions to Reader: pick a new CNN reporter.

CNN: Thank you very much Jew #2. Here's Jew #3. (Pick someone else) Shalom Jew #3.

Jew #3: Shalom.

PREPARING FOR PASSOVER

CNN: And what is your opinion of the rumor that the Jews are going to leave Egypt after 430 years?

Jew #3: You really want to know what's going on? Do you really want to know why they're leaving? You can forget about all this idealism and message from God stuff. I'll tell you the real truth – they're just running away! Look at the bunch that is leaving! They just couldn't make it here. They're going back to the ghetto. They just want to be with others who are like themselves. You think it's hard to cross the sea and walk through the desert? Well, let me tell you something – it's a lot harder to stay here. And I'm going to choose the hard way.

Who are we supposed to be anyway? Aren't we supposed to be a light unto the nations? Do you think we can do that when we're separated from everyone? Living in our little shtetle? What we need is a thriving diaspora. I was born here. I've gained a lot from being in Egypt. And what would I do over there anyway? I don't even speak Hebrew, only Egyptian. And look at the influence we can have in Egypt! Isn't it the most powerful country in the world! Look at how much the Jews have accomplished here. What? I'm going to leave all that? And do you really think that that fledgling state could exist without the influence that we exert on the Egyptian government? No way. I'm not running away. Bunch of losers anyway.

CNN: Thank you very much Jew #3. And here is Jew #4 (pick someone else). Shalom Jew #4. And what is your feeling about the imminent exodus from Egypt?

Jew #4: You know, I don't agree with Jew #3 at all. I think that they are really heroes. Their idealism really inspires me.

CNN: And so you are going with them?

Jew #4: I would like to, I really would. But it's just too dangerous now. You read the news about what's going on in the desert. You read about how're they're going to be outnumbered by those tribes. Those tribes won't stop at anything. My kids actually wanted to go last spring. They came home from the Hillel house at U. of E. and said that now's the time to go to the Promised Land. Something about a free trip. They wanted to see Jerusalem. I was so scared. I told them, "Maybe things will settle down soon. Jerusalem will still be there next year, and the next year, and the year after that." How could I let them go? Would that have been the responsible thing to do? They don't even have seat belts on those camels.

CNN: Thank you very much Jew #4. And now for our last interview. Shalom Jew #5 (pick someone).

Jew #5: Shalom.

Instructions to Reader: pick a new CNN reporter.

CNN: Jew #5 – Yes or no? Going or staying?

Jew #5: You know, I heard your four previous interviews, and everyone said exactly what I was thinking. Career, family, contributing to Egypt, the danger. Everyone of them could have been me. My mind tells me – "stay, don't be a fool. You can always go in a few years." But my heart tells me

– “now’s the time. The longer I stay here the harder it will be to leave.” And I just don’t want to live with the regret of wondering would have happened. So instead of wondering – I’ll be wandering. I know that for some people it’s the easiest decision in the world to go. They don’t feel connected to Egypt. I also don’t like the direction the country is going. I didn’t vote for Pharaoh in the last election. Plus the plagues seemed like signs from heaven. But it’s always hard for me to make a decision, especially a big one like this. There’s so much, well, unknown. Who knows what I’ll be doing for the next 40 years? Wondering? Wandering?

CNN: Thank you very much, Jew #5. Well, you seem like you’re in a bit of a rush now. I guess that you have a lot to do to get ready. Are you going to cook and prepare your supplies now?

Jew #5: Actually I don’t have time to cook, the bread we’ll be taking will be practically raw. But I do have one more thing to do before we leave Egypt.

CNN: and that would be - ?

Jew #5: I have to go find and bring the bones of Joseph.

CNN: Excuse me? Did I hear you right? You don’t have time to cook your necessities, but you have time to look for someone’s bones?

Jew #5: Not just someone, Joseph. The Jew who came down to Egypt a few generations ago, the one who interpreted Pharaoh’s dreams and saved Egypt during the famine.

CNN: And why exactly at this moment are you’re saving his bones?

Jew #5: Well, you have to understand. It’s been very hard here. Unbearable. We almost despaired during these last few generations in Egypt. We thought that things would never get better. Our parents and grandparents died here. We were enslaved, persecuted, and killed. We were always on the verge of losing hope. We thought that things would never get better. Crisis and tragedy followed one after another. And if it hadn’t been for Joseph, we would have just packed it in.

CNN: And what did Joseph do? Did he leave you all a treasure or power or some great secret?

Jew #5: All of those 3 things: a powerful and treasured secret. Joseph left us the most important thing that someone can give. He left us hope. He told us that one day God would revisit us. He gave us a vision for a better world. He gave us the belief that one day we will leave. We were in a spiritual famine and Joseph gave us the food of dreams, or hope. It was kind of like our national song for the last few hundred years. And that is the dream that I now want to fulfill and give to my kids. What would you take if you had to leave your home? What dream or vision would you want to give to your kids?

CNN: hmmm. Well, dunno. Thank you so much. We’re about to sign off here. You heard our on the street survey. Seems like 1 out of 5 Jews are planning to leave. Will they make it? Will Pharaoh relent? Will they take their hope with them? It’s almost midnight here. Hey, what’s all that screaming I hear in the background?! Join us for up to the minute reporting. That’s about it from your CNN reporter, live from Egypt.

☞ *Next Reader*

VI) Writing Exercise

We said that there were going to be 3 parts to the workshop. We used our minds. Now is the time to do something physical – some writing exercises.

Don't get nervous. We are not writers. We're not interested in the quality of the writing. We're not going to examine the grammar or syntax. This is not English 101. We're not going to compare or judge. The writing exercise is simply a form to express ourselves. Let's enjoy it.

Writing Exercise

Warm-Up exercises:

1. Imagine that you are the CNN reporter covering the story of the Jews leaving Egypt. Write a paragraph describing the event.
2. What 2 questions would you ask to a Jew in Egypt?
 - a. One funny.
 - b. One serious.

The main exercise:

1. Look around at the people in the room. Choose one person.
2. Describe how it would be for that person to be in Egypt during the week before the Exodus.
3. What would they be thinking? What issues or struggles would they be confronting? Do you think that they would leave or not? If they left, what would they be thinking? What would they be feeling?
4. If you don't feel comfortable picking someone else, pick yourself.

☞ *Next Reader*

VII) Personal *Chevruta*

Okay. We've used our minds. We've written something. Now comes the last and most important part of the workshop.

We're going to divide into pairs. In a moment, everyone should get a partner.

We're going to give each other a "spiritual check-up." It's very similar to a physical check-up.

These are the ground rules:

1. **Confidentiality.** Just like with a doctor, everything that is said between the two of you stays between the two of you.
2. **Total respect.** No judging or evaluating each other. No giving advice. We're not trying to fix each other. We're trying to create a "safe space" so that each of you can sincerely express where you are holding spiritually.
3. **Deep listening.** Focus on each other. Most people today just listen, but don't deeply listen. There are some people in the world who are blessed to be exceptional listeners. When someone deeply listens to us that enables us to deeply listen to ourselves.
4. **Reflective Questions:** If you ask your partner a question, make sure that it is a reflective, open-ended question. Not a question in which you are looking for a certain answer. Examples of reflective questions: "How long have you felt like that?" "How does that make you feel?" Examples of non-reflective, non-open-ended questions: "Why don't you ...?" "Have you ever considered doing this . . .?"

Take turns. Listen to each other. Here are your questions.

The Four Questions

1. Which of the 5 Jews did you most identify with? Why?
2. What symbol, image, or idea of the Exodus or the Seder do you find the most meaningful?
3. If you had to leave your country, what would you take with you that could give hope and vision to future generations?
4. What are you hoping will happen this year at your Passover Seder?

☞ *Next Reader*

VIII) *Afikomen*

This workshop is coming to a close. The reading of this haggadah is almost over. Hopefully we have gained, individually and collectively, from this experience. Hopefully we're a bit more prepared for the Passover Seder.

Instructions to Reader: Ask if anyone has any reflections on the workshop.

At the end of the Passover seder we look for the *afikomen*. How appropriate. In the end, we are always searching. Searching for our true selves. Rav Kook writes that “the sin of Adam, which estranged him from his true self, was that he turned to the advice of the snake, and lost his true essential self. He did not know how to clearly answer the question ‘Where are you?’ because he did not know himself (his soul), because his true “I-ness” was lost to him.” We are always searching for our true selves.

Whether we find the afikomen or not, the search continues. For us individually and for the Jewish people as a whole, we are searching for our true selves. In a sense, every time we understand a bit more about ourselves we come closer to paradise. That was one of the goals of this evening. To help us focus on what we truly believe, with our minds and our hearts. Let's continue to help each other search. Let's continue to inspire each other to keep on seeking, with our minds, hearts, and bodies.

Next Year in Jerusalem.

Lilah tov.