

**"The Exodus from Egypt will remain
eternally the springtime
of the world itself"**

Rav Kook

From Seclusion to Seder

A Family Guide for the Pesach 2021 Seder
From the Tzohar Rabbinical Organization



What is different this Pesach?



As you commence your seder for 2021, it may be that once again, like last year, you are alone or in a smaller seder than you planned. We hope this Guide to your seder will help you to bring even further meaning to this very special time of the year. Chag Sameach!

BUT ALSO...

Perhaps this year, the Maggid (Passover story-telling) section will be retold on the family room couch like you've imagined? Maybe this year, the Seder might be more fit your needs better? A more intimate and personal Seder may carry with it some benefits.

Just as the Jewish people were no doubt hoping that once they left Egypt, this would signal the end of their living in fear of the Egyptians, we were all hopeful that the corona pandemic would be a thing of the past by the time our 2021 Pesach commenced. Sadly, the corona plague continues although we have good reason for optimism. Just as the Jewish people continued to be pursued for 7 days after leaving Egypt, this virus still pursues us but our 'red sea' is in sight. The end of this, we are sure, is near.

Throughout the attached materials you will find connections between our ancient story and the new, current reality, a link between the present moment and the traditional texts.

Alongside this guide, we have included ideas for discussions, as well as games for young ones and adults alike, in order to allow more room for full expression and to heighten your family's enjoyment and resilience.

So take the time to read, to plan ahead, and to print the parts that speak to you. And remember that the most contagious thing is joy!

"The quality of happiness penetrates and powers every human act. When a person is joyful, he lives a happy life, with a joy that empowers all his actions, and energizes anything with which he comes in contact, and he gladdens all those around him."

(The Lubavitcher Rebbe)

PREPARING FOR THIS YEAR'S SEDER:

From "Seger" (Lockdown) to "Seder" (Order) Ideas for Seder Night in light of COVID-19, suggestions for connecting our shared history to the present-day reality

Playing together 10 suggestions for games and activities suitable for Pesach 2021, for a joyful, cohesive, and familial Seder experience

Making "Seder" (Order) at Home A full guide to what you need to prepare Seder according to halakha

What Comes Next? For first-time and seasoned Seder-makers, we guide you step-by-step through the symbols of the night.

**CHAG SAMEACH AND BEST WISHES,
The Tzohar Rabbinical Organization**



We have chosen 10 points throughout the Maggid (Storytelling) section (primarily), through which we may contemplate, by means of discussion or activity, the Exodus from Egypt in our history, and its meaning in our current moment. Each station features one or a few ideas. Each section features guidelines for catering to each age group, marked with various icons.



: Kadesh

• From the Mundane to the Sacred

Rabbi Samson Raphael Hirsch relates to the struggle of transitioning from our daily lives to the realm of the sacred:

“The human, created in the image of G-d, with wisdom and understanding...in order to rejoice like G-d in their deeds, crouches under the burdens of the moment’s demands, moans under the harness of materiality, treks in pursuit of sustenance with shortness of breath and sweat of the brow, with an ear blocked from hearing G-d’s voice, seeking the human and calling ‘where are you?’” (Matana Tova, p. 21)

This year, the adjustment from weekday to holiday is even more challenging, taking place amidst a climate of isolation, anxiety, and uncertainty.

“The People of Israel sanctifies the times” (BT Brachot 49a)

We have the capability to make time holy. This is an ability we received specifically in the month of Nisan: “This month shall be for you the first of the months” (Exodus 12:2).

In this moment of transition, the Kiddush, we aspire to experience this moment fully, to not only say the words of the blessing, but to truly make the holiday sacred, to overcome uncertainty and make space for the joy of the holiday.



The transition from the weekday to the holiday resembles the familiar adjustment from the week to Shabbat. Ask children at the table about what preparations they do each week before Shabbat; point out what has remained consistent, even in this chaotic time.



If at this moment you feel that “the matter is so distant from you,” what do you imagine would ease your transition to holiday-consciousness?

This year, before reciting Kiddush, take a moment to sit still. Look around at the others at the table, and make space for whatever might emerge. Consider how you had pictured the Seder, and how it looks in reality. Honor the feelings and yearnings that come up, and share them if that feels comfortable.

Kadesh: Transforming Time

We cannot always change reality, but we can shift our relationship to whatever is going on around us. We need not adopt a naïve or idealistic stance to make mindful choices about how we interpret a given situation. The meaning we choose will determine how we experience our reality.

To sanctify time means to transform the mundane to the holy, to make the dull sparkle, to imbue the seemingly-random with meaning and intention. How can we, in this way, sanctify these complicated times we find ourselves?



Discuss what things members of your family want to do together in the time of quarantine? What things would cause you to look back in the future and feel with satisfaction, “How great that I got to do ____ with that time?”



What wake-up call does the Coronavirus present to the world? What identity/ies and/or meaning(s) are you finding in the course of this situation? How can we transform the bitter to sweet? Through contemplating a gloomy situation with a positive and radiant light.



: Yachatz

• Exile and Redemption are Two Sides of One Coin

We take the middle Matzah and split it into two unequal parts. The larger piece is saved for the Afikoman, and the smaller piece - “this is the bread of the poor.”

It is interesting that the same Matzah that represents exile, poverty, and suffering also symbolizes abundance and redemption. One might have instead thought to designate one Matzah for the past’s struggles and a separate one for the future’s hopes. Yet, the richness and redemption, it seems, can only be understood from a place of contact with the depths of struggle. These contrasting states are interdependent. The struggle paves the path to redemption.

In these very times, while we are stuck inside, facing financial instability, and confronting a tangible threat, the Yachatz ritual reminds us that the pathway to redemption passes through subjugation, giving us a new perspective on what redemption means. And in a symbolic way, splitting the Matzah expresses a prayer that our portion of suffering is minimal, and our joyful redemption should be swift and large, and in the future, it will all appear to us as one.



Ask the participants: do you see the Matzah as a symbol of subjugation or of freedom? How can one piece of Matzah represent such opposite experiences?

Rabbi Lord Jonathan Sacks z”l, in his commentary on the Pesach Haggadah, writes that the fact that the same Matzah that represents poverty at the beginning of the Seder evolves to exemplify ultimate freedom teaches us that the difference between subjugation and freedom is not about the quality of bread we eat, but about the spirit with which we eat it. It is up to us to choose the lens we use to interpret the same reality.

Yachatz: Thinking About Tomorrow

Saving a piece of the Matzah for later teaches us to consider the past, tomorrow, our next steps. Instead of “let’s eat and drink for tomorrow we will die,” we embrace the opposite, “they shall prepare what they will bring.” A person who prepares for what is next is someone who has hopes and plans. “The wise one sees the newborn.”

In the last few weeks, we have all been asked to take precautionary measures to prevent a large-scale disaster.



Discuss: Where do we focus most of our mental energy – on the past, the present, or the future? As individuals? As a collective? How much do you tend to “go with the flow” versus planning ahead? When do you feel you are “living in the moment,” and when do you stop to think about the future?



We split the Matzah and leave the large piece for later in the evening, as the “hidden” (“Tzafun”) portion of the Afikoman. We leave some sustenance for later – “the wise one thinks ahead” (Kohelet 2:12). The “wise one” King Shlomo refers to here is someone who considers the future, who has an eye on what is coming up ahead. In contrast, King Shlomo says “the fool – walks in the dark”; what will be tomorrow? Not the fool’s problem...

“Equipment” for the rest of the journey relates not only to physical needs, like food, clothing, and shelter, but also to mental preparations, thoughts, and plans. Can we envision a future beyond the immediate tomorrow? How will the day after COVID-19 passes look? Will we behave differently? What will we have learned that may help us in the future?



• “Ha Lachma Anya” • This is The Bread of Affliction... • “Next Year We Will Be Free”

The experience of time in Judaism flows according to a pattern, in which the present is the connecting branch between the past and the future. From the present moment, we contemplate the past and consider the future ahead, to the path yet unconquered. “Next year, we will be free people” - this statement expresses the understanding that although we are no longer enslaved as we were in the past, we still have a long way to go to reach a deeper level of liberation.

In the current situation, we are forced to change our usual modes of being, and from an endlessly consumer-focused culture, we must make do with less than we are accustomed.



From what “enslavement” has this new period freed you? What do you wish for Am Yisrael (the Jewish People) at this moment? Imagine next year’s Seder; how will it look different (and/or similar) than tonight’s?



In this recent phase, perhaps we were not able to go out and purchase the items we wanted, but we found substitutes and solutions. How can we learn to suffice with what we have, and find new uses for old things? For example, the blanket you use to sleep with might also serve as a tent to play in, or a tablecloth to have a “picnic” in the living room...

Ha Lachma Anya – The Bread of Affliction: What Do We Need This Pesach?

“All who need, come and partake” - every Pesach, our homes are open to all as we declare in this traditional passage that all who are needy are welcome to join us. Our tables are set up and spacious, ready for family, friends, and guests. Now, we all find that our Seder tables are smaller due to isolation and travel restrictions.

“All who need” - In every generation, there is a different need. Each Pesach brings its own needs. In Pesach 2021, there is a need for isolation, for distancing from a dangerous contagion. This is the need of the moment. “All who need should come and ‘do Pesach’ [yif’sach] (partake)” - this time, the intention we hold in the word [yif’sach] is “should skip,” as in, “should abstain from visiting crowded houses.” There is help that is expressed through closeness and embrace, and help that is expressed through quite the opposite means. The love of Pesach 2021 is one expressed specifically through this distance, albeit challenging. This is how we show love. We consider what the other needs, and not merely what I want to give.

In daily life too, sometimes the most generous gift can be that of silence, giving an inclusive space to hold another’s experience. Miriam Peretz said that the most

important part of us is our hearts. This is the time to expand the heart, spreading love and connecting through love, so that even those who are physically distant are indeed close to us.



Give a “gift”/blessing in pantomime from the heart to the person sitting next to you.



What new needs have you encountered in the past weeks? What can you give to those in your life, even from afar?

T : Mah Nishtanah

• This Pesach Asks Us to Shake Things Up

We’ve awoken to a new world, a sort of revolution. It is a revolution in our routine behaviors, developing habits that may remain even once the virus disappears. Seder night is, at the outset, meant to be different and to provoke, particularly in the children, questions about the night’s strangeness. But in practice, yearly repetition can create its own kind of indifference even to the Seder’s quirks. This year’s distinct circumstances invite us to truly do things differently.



Consider what you can do differently this year to catch the children’s attention, such that they will ask “why are you doing _____ tonight?” Perhaps you might sit in a different arrangement, sing different songs, change outfits throughout the night, etc. In addition, we want to bring our attention to focusing on the children’s questions, and what meanings may lie behind them.



Change is like a transaction, where one must pay and then also receives benefit. What are the “terms of the transaction” when it comes to the changes you are experiencing now – what efforts are needed and what gains do you hope to find?

Prepare two slips of paper, one that says “I feel quite comfortable with change” and another that says “changes make me feel uncomfortable and I try to avoid them.” Place one slip on each end of the table, and have each participant place a slip with her/his name (or any “token” to represent each person) along the spectrum, according to where he/she identifies. Ask participants to share why they placed their token where they did, and what they think about how they adapt to change.

Mah Nishtanah – Why Did This Night Change?

The phrase “*mah nishtanah*” can be understood two main ways: most commonly, it is interpreted as “*How is this night different from all other night?*” And to this, the parent responds by pointing out the differences. But perhaps the child is asking a different question: “*Why is this night different than all other nights?*” Why is this night different? Why on this night specifically do we lean? The child, in this case, is aware of what the differences are; rather, the question posed relates to *why* we perform these strange acts. Only after listening attentively to the Four Questions can the parent understand the depth behind the child’s curiosities, and then s/he can arrive at the fundamental answer: *Avadim Hayinu...* (“We were slaves...”)

In light of the current circumstances, the Jewish Agency released a video clip to teach and inspire us in solitude. Natan Sharansky, who spent 9 years as a political prisoner in isolation, gives five tips for coping with the current situation, and provides a sense of proportion. His first piece of advice is to remember why we are sitting in isolation, the

purpose of our distance. In his case, he always remembered his identity as a soldier for a cause, and therefore gave his imprisonment a sense of purpose and meaning. We too, he says, must remember the purpose of our separation, and that there is a “war” of sorts, a global battle against a harmful virus. We have a role to play, and much hinges upon our actions. The “why” gives us strength.

Sharansky’s further tips:

1. **Don’t think “this will surely end any minute”.** This is not totally in our hands. What is up to us is whether we will remain calm in isolation. Set goals and stick with them.
2. **Sense of humor:** We must maintain a sense of humor and creativity amidst the Coronavirus crisis. Humor is key to health and healing. Tell jokes – even to yourself – about this year’s unusual Seder arrangements.
3. **Hobbies:** Remember things you enjoy in your free time. For Sharansky, his mental focus on playing chess was a saving grace.
4. **Remember always that we are one people:** Feel the connection with the whole Jewish People throughout the world. We will overcome this together.



Add a successful tip of your own.

Mah Nishtana: A Night of Questions

This night is not only for the children to ask questions. The adults also ask: what will tomorrow bring? How will we make do financially? Will we discover a cure for our suffering?

The question precedes the asker - “the bashful one cannot learn” (Pirkei Avot 2:5). In order to be able to ask, one must be aware of what one knows, and what is yet unknown, to ask about the missing fact or reason. At the root of a question is an implicit faith that nothing is random or happenstance. There is something great that connects all the scattered pieces and we strive to understand the larger picture, or at least to believe there is something of its kind.

The Seder night is an opportunity to cultivate the value of asking questions, a tool which, in stressful times in particular, can reveal a glimpse into the inner life of the questioner and his/her curiosities.



Prepare cards with question words (who/what/where/when/how). Take turns picking cards and asking original questions about the items on the Seder plate (or anything else about Pesach). Make sure to provide encouraging feedback to encourage more questions (“Thoughtful question!”)



What are your questions about Pesach 2021 in particular? How is this Pesach different for you than all others? What can you learn about yourself from your questions?

ה: Likened to Four Sons

- The Torah speaks in four different places about the dialogue between parents and children. “For your son will ask you tomorrow, saying...” (Devarim 20:6). The variety between the four sources inspired the Sages to bring these verses as the basis for representing different types, or “sons.” And further, one might envision these four not as separate people, but as developmental stages, from “unable to ask” to “simple” to

“wicked” to “wise.” In any event, each of the “sons” expresses a mode through which the speaker responds to his reality.



Before you are traffic signs: on a typical day, traffic signs give us guidance about how to act and how to be careful, and sometimes tell us to change direction from our planned path. Choose the traffic sign that best symbolizes your current response to the crisis/your feeling/ the traffic sign you identify with most. Alternately, a parent can present a recent (or made-up) situation and the children can vote for possible solutions by pointing to the appropriate traffic sign to resolve the situation. [Attached pictures of traffic signs](#)



Our lives currently function in a difficult format. To the same event, many opposing reactions ensue, interpersonally and politically. It is interesting to consider different countries' responses to the current crisis and how they differ. Who is “wise” and who is “wicked”? Who was “simple,” and who simply “did not know to ask the right questions”?

Which “son” do you feel you have been most in relation to the current situation?

: Vehi She'amda: The Power of a Promise

• Vehi She'amda - “And it was this that stood”: Who stood?

What enabled the Jewish People to stand strong in the face of struggles throughout history? The fact that “in every generation they stand to destroy us,” this very fact, its persistence and its urgency have united us and caused us to clarify anew who we are and what we stand for. “Just as they tortured them, so they multiplied and scattered” (Shemot 1:12). The danger to Jewish existence is not subjugation, but abundance; specifically when Lavan is not bothering Yaakov, there is a concern that Yaakov will stay there and forget his own identity. “Lest your heart grow haughty and you forget G-d” (Devarim 8:14).

On a global level too, over the course of human history, we have seen revolutions arise - including what we are experiencing right now. Such times often come with struggles that seem too great to bear emotionally, but with time, they are seen as leaps of progress. In hindsight, such periods transform to be seen as moments of cultural growth and flourishing. In times of changing reality, there is no choice but to innovate.



“But you promised!” How many times have we found ourselves saying this phrase to a parent or teacher? A promise gives us a sense of security that something we truly want will indeed happen. It gives us a sense of calm, a sense that all will be okay.

“Blessed is the One who kept His promise to Israel.” G-d's covenant with Avraham gave the Jewish People strength for generations. It has not always been simple for us as a nation, but having this promise made it easier for us to continue forward. “And HaKadosh Baruch Hu saves us from their hands!”



Remember a promise of any sort that was made to you at any point. What was it? Was it fulfilled? How did you feel?

: “And We Called Out To The G-d of Israel”

The true tragedy of the slave is his lack of full awareness of the depths of his imprisonment. The Israelites saw and sensed their physical subjugation through hard labor, and thus they cried out - “and their wails arose from their toils” (Shemot 2:23). G-d, on the other hand, sees the full extent of their enslavement and its implications, the damage caused to families and the nation as a whole. G-d answered their prayers not

only regarding their physical conditions, but also regarding their suffering as a whole - "and He saw our suffering."



What do we wish we could shout out loud from the depths of our hearts tonight?

"The great notion of prayer is the essential faith in the power of the desires and longings that pulse through us to impact our lives...there are those who believe in the power of action to heal the world, and there are those who opt to contemplate the reality and complain. By way of speech, we may give liberation to our thoughts, to our desires and longings, and the words penetrate beyond the screens and arrives to their destination." (Rabbi Dov Zinger, Recipes for Prayer)



This night - after many complex nights behind us, when perhaps it was difficult to sleep, when perhaps we longed for friends or extended family - this is the time the heavens are open for our prayers. What do we want to call out to G-d?

Just a prayer I will raise/
My G-d, oh, my G-d/
That the sun will come over me/
And show me again my path/
My G-d, oh, my G-d/
Just a prayer I will raise/
That the sun will come over me/
And take me on the journey/

(Yoram Taharlev)

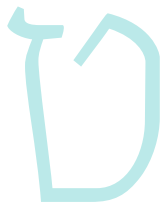
III : The Ten Plagues: Which of the plagues in Egypt would you most like to see?

The purpose of the plagues the Egyptians experienced was double: freeing Israel from enslavement, and revealing the Name of G-d in the world, "so that you will know I am G-d throughout the whole land" (Shemot 8:18). The Elders of Egypt had also never witnessed such "plagues." They were a novel and unfamiliar phenomenon. As a divine sign, they hurt Egypt exactly where it counted. Seforno explains the verse "To all the gods of Egypt I will do wonders," as saying "I will lower all their elite leaders, in order for the punishment to be enhanced" (Seforno on Shemot Parshat Bo 12:12). The Egyptians worshipped a river god, a frog god, and more. Each plague conveyed a particular moral message well-understood by the Egyptians.

We are all "Egypt" and we have many "gods." In the public discourse, the Coronavirus has targeted our culture's vulnerabilities the quick pace of life, our interpersonal separation, and our need for constant control over every matter. this new reality challenges our attitudes and actions that were, until recently the norm.



Invite Seder participants to join in a guided meditation with their eyes closed. The leader of the Seder leads the guided imagery, describing each of the 10 Plagues in depth. Be sure to make note of the ways each of the senses is affected by the plague to make it feel more realistic. What colors are around? What time of day does the plague take place? What sounds and smells surround you? Afterwards, discuss what the experience was like and what you envisioned.



: Dayenu

• The Essence of Redemption

The liturgical poem “Dayenu” emphasizes the tremendous good and the great miracles that accompanied the Jewish People from its inception, and proceeds according to chronological events. Each step enabled the next, shaping the ongoing arc of our collective story. Often from within the moment itself, it is difficult to accurately predict the next phase; but later, in hindsight, we can see the chain of events that came together to transform into a cohesive whole.

At the moment, as we find ourselves in the eye of the storm, it is impossible to see the full picture. Only once all has passed will we be able to understand the new precipice at which we and the world find ourselves.



Before the Seder, print out slips of paper with each of the lines of “Dayenu” (one on each strip of paper). Have participants arrange the strips in their proper order without consulting the Haggadah.

Have participants come up with a new line of “Dayenu” for this year.



Have participants list things they are grateful for from the past few days/weeks. What about those things brought them joy?

This is a great time to thank your family members individually for their efforts in coping with the challenges of the moment. Make note of their listening, patience, cooperation, etc. during this period.

: Pesach, Matzah, and Maror

Rabban Gamliel chose to list “maror” specifically at the end of the list (“Pesach, Matzah, Maror”), despite the fact that in the Seder itself, Maror comes earliest. Why? Perhaps Rabban Gamliel wanted to teach us that bitterness and struggle are an inseparable part of the full journey to freedom, and not a coincidental point along the way. In particular, when “it is a time of trouble for Yaakov,” it is indeed “from there he will be saved” (Yirmiyahu 30:7). And if we look at our personal experiences, we can all identify challenges that have enabled our growth and allowed us to discover our own hidden strengths. In this moment, which contains a lot of bitterness, we can also find the roots of transformation and newfound strength.



Share a moment that was challenging to you, and how you identified through it your hidden strengths.



We know ourselves and recognize our weaknesses, what angers or saddens us. Have you experienced a moment when you overcame your usual reaction and responded differently (Example: You did not lose your temper and yell when your friend interrupted you; instead you took deep breaths and spoke to him kindly)? Encourage these moments of “victory” with positive remarks.





Ideas for Enhancing Your Seder AND ADDING JOY

 **Activities and games that can be integrated throughout the Seder**
(Please note that some of the ideas require advance planning before Chag)

- 1: We can make each other happy although we are not together:**
 - This year, despite our original plans, we are forced to spend Pesach apart from family and friends. In order to add joy to those with whom we cannot spend the Seder physically, we can prepare messages to be opened at specific points (at candle-lighting, at specific points in the Haggadah, etc).

EXAMPLES:

letter from grandparent to grandchild, or vice versa, or to friends

Letters contents → a blessing for Seder night, a picture, a thought about the Haggadah, a question or challenge, a family joke

Writing Style → Try to keep it personal and familiar; for example: “My dear grandson, you are about to sing Mah Nishtanah – make sure to sing loud and clear, and don’t worry – I can hear you all the way from here.”

- 2: Personalized Crowns**
 - Prepare in advance paper crowns for each participant with their name. On Seder night, we are all like royalty.

- 3: Unity Begins in the Family**
 - The current situation has returned parents and children to the home. The nuclear family is the basis of the community. This is the time to cultivate the home, since a home is more than walls – it is us. Prepare notes and place them in the middle of the table. At each new section of the Seder, open one of the notes and go around answering the question. Examples: What do I love about my family? What is my favorite place in our house? What are similarities between me and the person to my right?

- 4: Certificates of Appreciation**
 - Print out and fill in for each family member a certificate of appreciation. This is a great opportunity to recognize small moments where, despite extended time inside together under challenging circumstances, family members have risen to the occasion and shown care, patience, and helpfulness. ([Attached please find a template to print.](#))

- 5: A Tale of Confidence (“Maaseh M’bitachon”)**
 - This story by Rabbi Nachman of Breslev seems like it was written specifically for us on this strange Pesach in particular. In the story, a king decides to check whether there exists in his kingdom someone more carefree than he. He indeed finds such a man, a destitute but jovial man. In light of the encounter, the poor man wakes up each morning to new restrictions from the king, increasing calls for isolation (sound familiar?).

[Attached please find the full story about how the poor man deals with the new restrictions and how we can all relate. Appropriate for all ages.](#)

6: Songs and Joy

- Happiness and optimism are vital healing and protective sources. Ask family members beforehand what songs they want to hear throughout the Seder, whether traditional songs, or original choices that relate to themes of the Seder – or just a song that would make them smile.

7: Role Playing

- Prepare paper slips or crowns with “roles” such as Health Ministry official, Purell, latex gloves, etc. (or stick with more conventional roles, like Pharaoh, Moshe, Miriam, etc.). Throughout the Seder, each “character” can chime in with commentary in the role’s voice.

8: Exodus in the Era of Coronavirus

- “In every generation, one must see oneself as having left Egypt.” Ask everyone to imagine a situation in which s/he is in Egypt just before the Exodus, and in the background is the Coronavirus crisis. Ask everyone to write a “post” in the voice of someone experiencing such a situation during the Exodus. Share them throughout the night and guess who wrote each.

9: My Line in the Haggadah

- Ask each person to choose a line in the Haggadah that most inspires them at the moment and gives them strength at this time. Each person can explain briefly why it is meaningful to them.

10: And since some things haven’t changed this year, it is still a good idea to:

- Take a nap before the Seder.
- Avoid arriving to Seder too hungry; especially the children.
- Prepare small gifts for each person.
- Prepare small games/knick-knacks for times when someone loses focus.
- Sing as much as possible.
- Decide what parts of the Haggadah and what the ideas included here speak to you most and would be best for your family this year.



Making “Seder” (Order)

→ AT HOME

A full guide to what you need to prepare Seder according to halakha

1

• Preparing the Seder Plate

- **The Plate:** Even if you do not have a formal Seder Plate, you can improvise by using small plates/bowls and placing them on a larger tray/plate. There is also a custom among Yemenite Jews to use the whole table itself as the Seder Plate.

THE PLATE CONTAINS 6 PARTS:

Shankbone: Roasted shankbone from a chicken or cow; vegetarians use roasted potato or beet.

Haroset: Haroset is usually prepared close to the time of Seder, unless it is store-bought. Ingredients vary by traditions, but commonly include apples, almonds, walnuts, and red wine. Prepare enough for the tray and for the Korech “sandwich” section.

Horseradish: Raw/shredded horseradish root.

Karpas: Typically celery or cooked potato.

Egg: Hard-boiled egg in its shell.

Maror: Bitter lettuce or other bitter greens.

2

• What Needs to Be Prepared Ahead of Time?

• MATZOT AND VEGETABLES

Bottles of wine or grape juice, amount depends on the size of your cup; the minimum volume is 86ml. 1 liter contains approximately 8 small cups. Calculate the volume of the cup X number of participants X 4 kosot

Matzah, according to number of people and eating habits

Celery and/or cooked potato, according to number of participants; not meant to be filling – about half a potato (or size of small matchbox) per participant

Leaves of lettuce, medium-sized pieces, clean and ready, enough for each participant; if it is your custom to eat the lettuce with maror as well, prepare more additional lettuce.

Hard-boiled eggs to dip in salt-water, for those who have the custom; approx. half egg per participant

Bowls of salt-water

ACCESSORIES AND EQUIPMENT

Matzah cover, if you do not have a special matzah cover with three pockets, napkins work perfectly to separate the three matzot from each other

Cups for Four Cups, minimum volume = 86ml

Kiddush Cup

Cup for Eliyahu (Customary)

Haggadot (can also be printed from online, and/or colored by children before the holiday)

Afikoman holder (any cloth/plastic bag will do)

Pillows to sit leaning comfortably



What Comes Next?



Print this guide out beforehand and we will remind you what step follows along the way

• Before we begin...

- On the table: 3 matzahs separated by napkins/holder, Seder plate with symbols.

MAKE SURE TO SMILE AT THOSE AROUND THE TABLE! A smile can go a long way in terms of shaping the atmosphere of your Seder.

• Kadesh

- Pour Cup #1 for everyone, make Kiddush standing up; cup must be minimum 86ml and most of the cup must be drunk.

• Ur'chatz

- Everyone washes their hands without a blessing; now is also the time to make sure your Karpas vegetable(s) is/are on the table with salt-water.

• Karpas

- Traditionally we eat a cooked potato, or raw celery or parsley, dipped in salt-water. Eat a small amount; this is not meant to be the meal.

• Yachatz

- You will need a bag or piece of cloth to wrap the Afikoman. Split the Matzah into two pieces, the smaller one going between the other two Matzahs, and the larger one becoming the Afikoman. Find a subtle way to hide the Afikoman without the children noticing.

• Magid

- Tell the story of leaving Egypt! The Haggadah is a starting point, but personalize it, through sharing questions and ideas. You can use this supplement for guidance.

• Rachtzah

- Wash hands with a blessing. If you still have not hidden the Afikoman, now is the time.

• Motzee Matzah

- Hold all three matzahs (now they are really 2 whole matzahs, and one half), and bless "Hamotzi". Put the bottom-most Matzah down and bless on the other pieces "Al Achilat Matzah". Break up the Matzah and distribute enough so that each person has a solid portion (approx. $\frac{3}{4}$ of a machine-made Matzah) [Note that this means it may be preferable for each participant to start off with 3 of their own Matzahs for there to be enough.]

• Maror

- You'll need Haroset and clean lettuce leaves. Each participant receives a medium-sized piece of lettuce; eat it with Haroset.



• **Korech**

- Break a piece of Matzah and eat as a “sandwich” with Haroset and either horseradish or lettuce (maror).

• **Shulchan Orech**

- Now comes the salt-water dipping (eggs, vegetables, etc). And of course, the main meal! Make sure to leave room for the Afikoman.

• **Tzafun**

- Now is the time to retrieve the hidden Afikoman. Once found, it should be eaten by everyone at the table before *chatzot* (Halakhic midnight). After finishing the Afikoman, one should not eat anything else, but may continue drinking.

• **Barech**

- Pour the third cup and say Birkat Hamazon. At the end, bless and drink the third cup while learning. Pour a cup for Eliyahu (customary) and say “Shfoch Chamat’cha” (“Pour out your anger”) passage, typically while standing. Pour fourth cup.

• **Hallel**

- Recite verses of Hallel and at the end, say a blessing over and drink the Fourth Cup while leaning. Then say the Bracha Achrona (Final Blessing) over the glass of wine.

• **Nirtzah**

- Finish the Seder with songs and praises, each family with its go-to favorites.

” Appoint watchmen to protect your city night and day
Radiate as day the dark of night ”



May we merit to be “Next Year in Rebuilt Jerusalem”
together with the whole Jewish People.
Much health and happiness,
Tzohar

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Tzohar



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