



# Next Generation

Haggadah Insights  
from Seed Youth



# Dear Seed Youth

We are really excited to share this year's booklet with you. So much of it comes from your ideas, your questions, and the energy you bring to Pesach each year.

Pesach is a night built around curiosity. We don't just tell a story, we interrupt it, question it, and experience it. From the moment we begin with Ha Lachma Anya, nothing just "flows" we dip, we break, we ask, we lean. It almost feels a bit all over the place... but that's exactly the point. The Seder isn't about rushing from start to finish, it's about stopping along the way and really noticing what's happening.

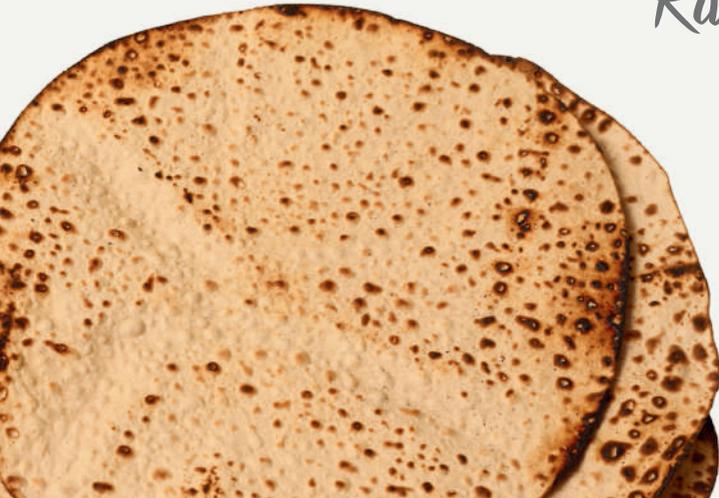
There's something powerful about the way the Haggadah teaches us our story. It doesn't say, "your ancestors left Egypt". It says, "you left Egypt". That shift changes everything. Because if it's our story, then it's also our responsibility to think about what freedom looks like in our own lives. Not just being free from something, but being free for something to make better choices, to grow, and to become the kind of people we want to be.

This booklet is here to help you slow down the Seder and make it your own. Use it to spark conversations, challenge ideas, and add your voice to the table. There's no "perfect" way to do it. The best Seders are the ones where people are thinking, asking, and really engaging.

Wishing you a Seder that's meaningful, thoughtful, and full of great conversations.

Chag Sameach!

*Rivky & Nochum*



At the Seder, we're meant to tell the story of leaving Egypt. So why do we suddenly say, "Go and learn what Lavan wanted to do to Yaakov..."? What does Lavan have to do with Pesach?

There's a powerful idea behind this.

Throughout history, our enemies have tried to defeat us in two very different ways. One way is obvious—through force, like the slavery in Egypt. That's the story we focus on at the Seder: how Hashem saved us from physical oppression.

But there's another, quieter way. Instead of attacking from the outside, it comes from within—by slowly blurring our identity and pulling us away from who we are. It might start off looking friendly, even welcoming, but over time it can lead to forgetting our values, our mitzvos, and what makes us unique.

That's what Lavan represents.

Lavan didn't try to destroy Yaakov with armies. Instead, he tried to absorb him. He tricked him, controlled his environment, and eventually claimed: "The daughters are my daughters, the sons are my sons—everything is mine." In other words, Lavan was trying to erase Yaakov's identity completely.

This is why we mention Lavan at the Seder. Because leaving Egypt wasn't just about escaping slavery—it was about becoming a nation with our own identity, values, and mission.

There's a story that brings this idea to life.

A Rabbi once attended a royal dinner where he had arranged his own kosher food and dishes. After the first course, everyone got up and moved seats to meet new people. Not wanting to compromise his standards, the Rabbi picked up his plate and carried it with him. This happened again after every course.

At the end of the evening, the host asked him, "I noticed you were carrying your dishes around—why?"

The Rabbi explained about keeping kosher.

Another guest then said, "I'm Jewish too."

The host looked at him and replied, "Really? I didn't notice."

That's the message for us.

When we're proud of who we are and live it openly, people notice—and they respect it. But when we hide it, it can slowly fade away.

Pesach isn't just about freedom from Egypt. It's about holding onto who we are, no matter where we are.

*Rabbi Birnbaum*



# Kadesh קדש

**Kiddush: Blessing over wine to start the Seder**



**On Seder night, we drink four cups of wine to remind us that Hashem saved us from being slaves in Egypt. Each cup stands for a part of our freedom. First, Hashem took us out of Egypt. Second, He saved us from suffering. Third, He redeemed us and made us truly free. Fourth, He made us His special nation.**

**The four cups also match up with the main parts of the Seder: Kiddush when we start the meal, Maggid when we tell the story of leaving Egypt, Birkat Hamazon when we thank Hashem for our food, and Hallel when we sing praises. This shows us that our freedom is not just about leaving Egypt—it's also about thanking Hashem and living as His people.**

**Some people say the cups also stand for different kinds of freedom: being free from work, growing spiritually, becoming a nation, and a future time when the whole world will be peaceful and good. Even though Hashem already saved us, we are still waiting for a time of complete peace. That's why we pour a special fifth cup for Eliyahu HaNavi, who will bring good news of that future time.**

*Shiri Ucko*

# Urchatz

ורחץ

**Washing Hands: A ritual washing of the hands without a blessing**

Urchatz is the second step of Seder night – washing your hands. You fill the two handled cup with water and pour three times on each hand. This is because Kohanim would do this when they entered the temple.

When we wash our hands the second time before we eat the matzah, we say a bracha. We wash our hands like this because when we go about our day, our hands are used to touch lots of things and do lots of activities, but also to show emotion which can affect how we think. When we wash our hands with water, it can represent wisdom flowing down our hands through our hearts, influencing our behaviour and the world around us.

*Elia Boyd*





# Karpas

כרפס

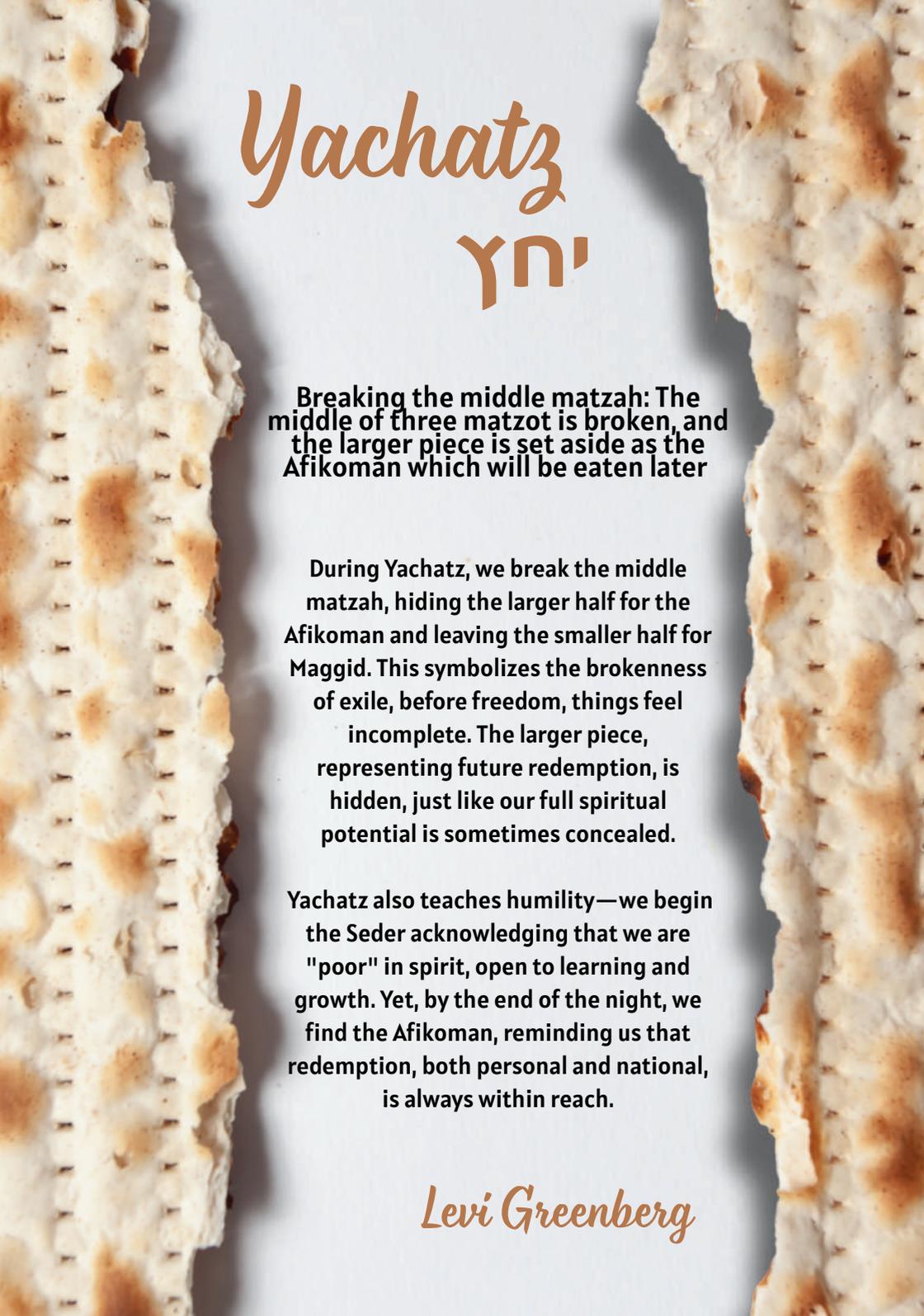
**Dipping a vegetable: A vegetable (usually parsley) is dipped in saltwater, symbolizing tears shed in slavery**

The mitzvah of dipping the karpas (vegetable) in salt water on Pesach is a powerful act with deep symbolic meaning. Karpas is typically a green vegetable, often parsley, representing the renewal of spring and the fresh beginning of the Jewish people's journey to freedom. The act of dipping the karpas into salt water brings to light two important themes of the seder.

The salt water represents the tears shed by our ancestors during their years of slavery in Egypt, emphasizing the hardships they endured. As we dip the karpas into the salt water, we recall the suffering and pain of those who lived before us, teaching us to never forget the struggles of our people.

Yet, the karpas also symbolizes hope and renewal. Just as the green vegetable marks the arrival of spring, we are reminded that despite the tears and pain, redemption is always possible. The transition from bitterness to sweetness mirrors the larger message of Pesach: that even in the darkest of times, the Jewish people can overcome adversity and rise to freedom, guided by faith and resilience.

*Jocelyne Mamane*



# Yachatz

## יחי'

**Breaking the middle matzah: The middle of three matzot is broken, and the larger piece is set aside as the Afikoman which will be eaten later**

During Yachatz, we break the middle matzah, hiding the larger half for the Afikoman and leaving the smaller half for Maggid. This symbolizes the brokenness of exile, before freedom, things feel incomplete. The larger piece, representing future redemption, is hidden, just like our full spiritual potential is sometimes concealed.

Yachatz also teaches humility—we begin the Seder acknowledging that we are "poor" in spirit, open to learning and growth. Yet, by the end of the night, we find the Afikoman, reminding us that redemption, both personal and national, is always within reach.

*Levi Greenberg*

# Maggid מגיד

Telling the story: The central part of the Seder, where the Exodus story is retold, including the Four Questions and the Ten Plagues

We raise the matzah to announce that we are going to re-live the experience of the Jews in Egypt. Try to imagine: What was it like being a slave in Egypt?

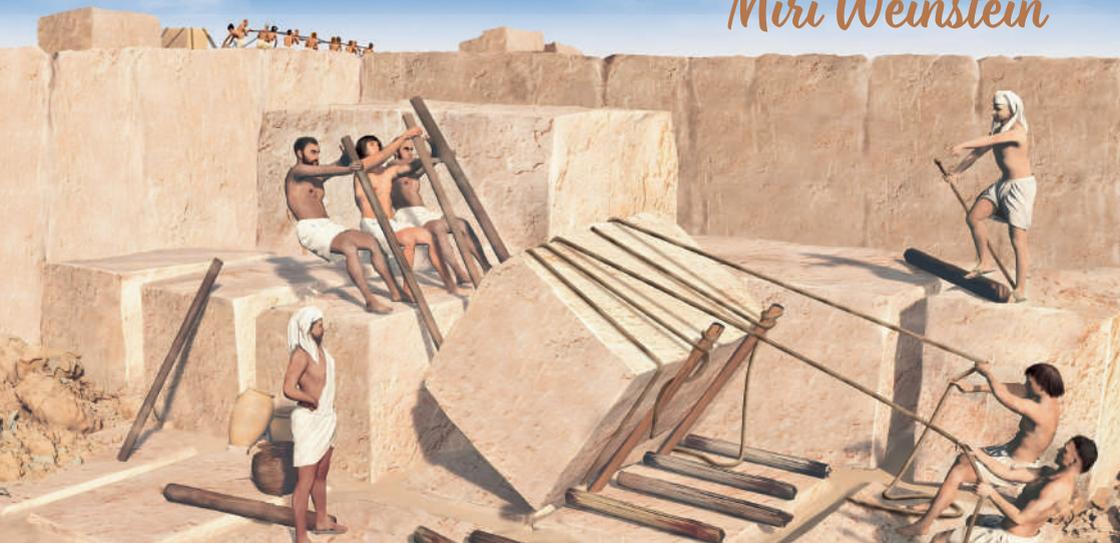
Matzah represents two things: the food of our slavery, and the food we ate in our haste to leave Egypt. The Haggadah begins by referring to matzah as "the bread of affliction" – the food of slavery.

Why does "food" recall the slavery experience? Of all that is bad about servitude, lack of ability to travel, harsh treatment, and lack of privacy would all seem to be worse problems than food. When recalling slavery in 19th century America, do we usually focus on the fact they had terrible food?! How can we as Jews, who know what it means to suffer, point to matzah and say, "That's how bad Egypt was"?

Furthermore, it is surprising that the Egyptians fed the Jews matzah. Matzah was more difficult for the Egyptians to make. Flour and water will naturally rise to make bread if you leave it but a few minutes. If the Egyptians gave the Jews matzah to eat – as opposed to bread – it was because they made a conscious effort to do so.

Furthermore, slaves are valuable as a work force, and a worker is only as good as the food he eats. His food needs to be nourishing if he is to stay healthy and strong. But matzah does not seem to fit this bill. Clearly, if a slave is being fed matzah, it is because the master does not want the slave to be strong – he only wants the slave to survive.

*Miri Weinstein*





# Rachtzah רחצה

**Washing Hands: A second hand-washing, this time with a blessing, before eating matzah**

During the Seder, when we wash our hands for Rachtza, it's more than just a regular hand washing. It's a way to prepare ourselves for the holiness of the night. The act of washing our hands symbolizes making ourselves pure and ready for the special moments that are about to happen. In a way, it's like when we clean up before a big event or celebration, showing that we are ready for something important. Rachtza reminds us that we need to be physically and spiritually prepared for the Seder and the lessons we are about to learn. It teaches us that we should approach every special moment with respect and readiness.

*Ava Elias*

# Motzi Matzah

## מוציא

Eating the Matzah: The blessing over the Matzah which is then eaten

Motzi Matza is a unique moment in the Seder. After telling the story of Yetziat Mitzrayim, we finally eat the matza, but it's not just a snack. It's a mitzvah, and the two blessings we say remind us of that. First, we thank Hashem for creating bread, then we say a second bracha for the mitzvah of eating matza.

But why is matza so special? On one hand, it's called the "bread of affliction" because it reminds us of the suffering Bnei Yisrael went through as slaves in Mitzrayim. On the other hand, it's also the "bread of freedom" because it represents how they left Egypt in a hurry, with no time for their dough to rise. It's strange how one food can symbolize both slavery and freedom at the same time.

That's exactly what Pesach is about. It's a time to reflect on how quickly things can change. Just like Bnei Yisrael went from being slaves to free people overnight, we can also experience change in our own lives. By eating matza and saying both blessings, we show our gratitude for the past and our hope for the future. It's a reminder that Hashem can turn any challenge into freedom.

*Doron Tiano*



# Marror מרור

**Eating Bitter Herbs: Bitter herbs such as horseradish and romaine lettuce are eaten to symbolise the bitterness of slavery**

During the Seder, we eat Marror to remember the bitterness of slavery in Egypt. The taste is sharp and unpleasant, making it one of the most memorable parts of the night. But why do we need to physically experience bitterness? Isn't it enough to just talk about it?

Eating marror helps us understand that true empathy comes from experiencing rather than just hearing. The bitterness on our tongues is a reminder of the suffering our ancestors endured. It's not comfortable, but it's important. The Torah teaches us not only to remember the past but to connect to it emotionally.

There's also a deeper lesson. In life, we all face moments of hardship. Marror reminds us that while pain is real, it's not permanent. The Seder doesn't end with the bitter herbs — it continues with matzah, symbolising freedom. This shows us that even in tough times, we can believe in better days ahead.

When we eat the marror, we acknowledge the challenges our people faced, but we also remind ourselves of their resilience. Just like the bitterness of marror fades, so too can our own difficulties, leading to growth and renewal.

*Benjamin Waters*





# Korech כורק

The Hillel Sandwich: Matzah, maror, and charoset (a sweet mixture of apples, nuts, and wine) are eaten together

During the Seder, we eat Korech, a sandwich of matzah and maror, to remember how Hillel used to fulfill the mitzvah. Matzah reminds us of the freedom we gained when we left Egypt, while maror represents the bitterness of slavery. It's strange that we eat them together - why mix two opposite ideas?

Hillel's Korech teaches us that freedom doesn't mean forgetting the hard times. In fact, those struggles are what make the freedom so meaningful. The Jewish people couldn't truly appreciate their freedom without remembering the pain of slavery. Life often has both good and bad moments, and Korech reminds us that we grow from both.

Also, even when things are tough, Korech shows us that better times can follow. Just like maror doesn't last forever, hardships don't either. The sweetness of freedom eventually comes, and remembering that can give us hope.

So, as we eat Korech, we can think about the challenges we've faced and how they've helped us grow. And we can remember to stay hopeful, knowing that even in difficult times, freedom and joy can be just around the corner.

*Akiva Pakter*

# Shulchan Orech שלחן עורר

**The Festive Meal: The  
Passover meal is eaten**

Finally, after songs and several hours of learning, approaching midnight, you get to take a bite of the delicious food.

Arguably the most enjoyable part of the Seder, Shulchan Orech is so good because of the anticipation built up throughout the night. The Mishna teaches us that Shulchan Orech is meant to come late in the Seder, as it reflects the story of our slavery—eating marror, which represents the tears of the Jewish slaves. Then, we experience freedom through eating and singing, just as our ancestors did when they crossed the Red Sea and sang Az Yashir.

This teaches us that even if we suffer, we must be patient because in the end Hashem will make everything right.

*Rapha Gerrard*



# Tzafun צפון

**Eating the Afikoman: The hidden piece of matzah is eaten as the final food of the meal**

Tzafun is the part of the Passover Seder when we find and eat the afikoman, a special piece of matzah that was hidden earlier in the night. The word "tzafun" means "hidden," which makes sense because the afikoman is usually hidden somewhere in the house, and the children get to search for it. Whoever finds it normally gets a prize, which makes this part of the Seder really fun!

Once the afikoman is found, everyone eats a small piece of it. This is the last food we eat at the Seder, so the taste of the matzah stays in our mouths. A long time ago, when the Holy Temple stood in Jerusalem, people would eat the lamb as the final part of their meal. Today, the afikoman reminds us of that tradition.

Tzafun also has a deeper more meanings. The hidden afikoman can represent hidden things in life, like the future or the idea that good things are coming, even if we can't see them yet. Pesach is about freedom and hope, and ending the Seder with the afikoman reminds us that there's always something to look forward to, even after the difficult times.

*Ora Mileberg*



# Barech

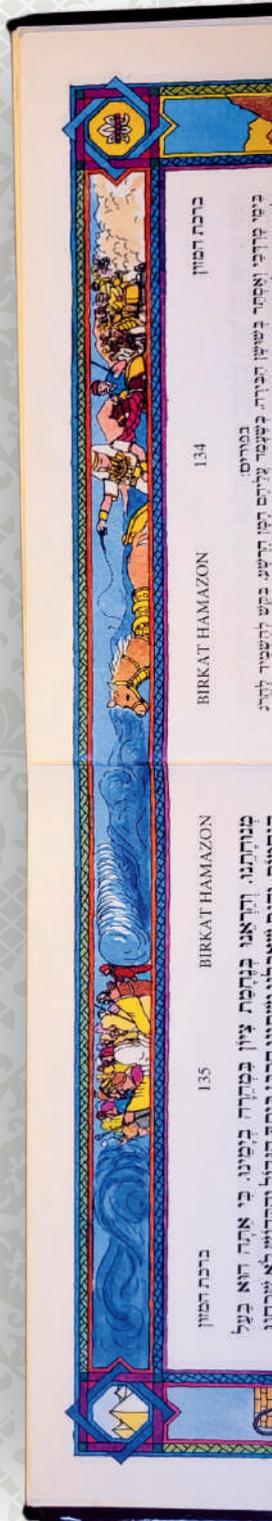
## ברך

**Benching: The blessing after meals (Birkat Hamazon) is recited, along with a third cup of wine**

**Barech? Why is it part of the steps of Seder Night? After all, benching is something we do every time we eat bread (or matzah). There's surely nothing unique about it?**

**Perhaps the concept here is that we are being reminded that Seder Night is supposed to provide us with a new perspective on things. It's not the year-long benching (even if the words are the same); it's now benching with heightened emunah that we glean from Seder Night.**

*Rabbi Fine*



# Hallel הלל

**Songs of Praise: We sing hallel and the fourth cup of wine is drunk**

At the Seder, we say Hallel, but not the way we usually do. Instead of saying it all in one go, we split it into two parts. That's not random. It's actually telling a story.

So first—what is Hallel? It's a group of psalms we say when something big happens, when there's something to celebrate, especially moments of freedom or being saved. What's interesting is that Hallel isn't just about the past. It actually talks about different stages of redemption, what happened back then, and what we're still waiting for in the future.

And that's exactly how the Seder is built.

The first part of Hallel comes early on. It focuses on what already happened, leaving Egypt, the sea splitting, becoming a nation. Right after that, we eat matzah and continue the Seder, almost like we're stepping into that story ourselves.

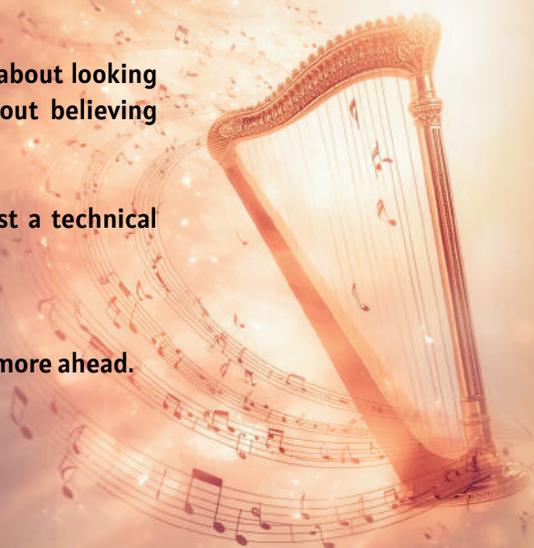
Then later, after the meal, something shifts. We open the door for Eliyahu, a symbol of hope and what's still to come. And only then do we finish Hallel.

This second part is different. It's not just about looking back—it's about looking forward. It's about believing that the story isn't over yet.

So splitting Hallel into two parts isn't just a technical detail. It's the message of the night:

We remember where we came from...  
and we remind ourselves that there's still more ahead.

*Nochum Salomon*



# Nirtzah נרצה

**Conclusion: The Seder concludes with a prayer that it has been accepted by God, often followed by the phrase "Next year in Jerusalem!"**

The final section of the Haggadah is a beautiful and often overlooked ending to the Seder. The word Nirtzah itself means "pleasing," and it reflects the hope that everything we have done throughout the night from telling the story to performing the mitzvot has been meaningful and accepted by Hashem. When we say "Chasal Siddur Pesach," at the end, we're not just marking the end of the Seder; we're expressing a quiet prayer that our efforts count and that we should merit to live up to what we've experienced.

The original Haggadah didn't include this section. It ended after Hallel. Over time, communities added these songs and piyyutim as a way to close the night with feeling of joy and hope.

One of the central pieces of Nirtzah, "Chasal Siddur Pesach," has its own history. It was originally written by Rav Yosef Tov Olam in the 11th century, not as a conclusion to the Seder, but as a poem about preparing for it. Later, it was adapted into the Haggadah with a new message: we've completed the Seder properly and now we hope to carry its inspiration forward into real life.

In that sense, Nirtzah isn't just the end of the Seder. It's the bridge out of it. After a night of storytelling, questions, and mitzvot we finish by looking ahead hoping that the experience doesn't stay at the table but continues with us long after Pesach is over.

*Rivky Salomon*

# Seder wordsearch

B H G S D D Y M A R O R W T X I L F X K G R H D K  
N J A Z H A N U E Q D G A S K Z B E O F B A A A B  
Z X C Z C I H L T T N B U S E T C J L X O R Z Y Y  
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G K A Y L H U H G U C V C K B M C A F I A T R N U  
C T O O U G C Y A Y D A G D A H C S U N Z H I U B  
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Z K E O P X R G P U S K B L N L A N Z H E X F C I  
I X P P Z A Z C Z G X D C E N C N N V P A O J J B  
Y J F P H H A R T Z E R O A E H H X A W Q M J R P  
Q K P C I J I X K J U U I Y F A Q L W M Z D O Z I  
W A D I O X E O O O W N M Z Z N T D Y U O B W E I  
K R K H P R N B R Q L Y Q T C O P E W T H K S K D  
Q P P T G R P Q B U U V A C B R F W N Y H T I Y C  
H A G G A D A H E E S M G P P E A K A D E S H F B  
X S U N E A W M G N H T J U B C I S D A Q E I B A  
C B M Y U F R I D I G G A M W H D L B P S F H U J



afikoman  
chadgadya  
cholhamoed  
haggadah  
karpas  
maror  
nirtzah  
seder  
tzafun  
yamsuf



barech  
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korech  
matzah  
pesach  
shirhashirim  
urchatz  
zeroa



chacham  
charoset  
gebrotz  
kadesh  
maggid  
motzi  
rachtzah  
shulchanorech  
yachatz



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**DAY 1 TUES 23RD SEPT**

10:30- RIDDUSH WITH MAIN SHUL  
11:00 SHOFAR  
12:30 GUEST SPEAKER RABBI USMAN  
11:40 POWER UP 5785 - ROSH HASHANA QUEST  
12:15 ICE CREAM KIDDUSH

**DAY 2 WEDS 24TH SEPT**

10:30- RIDDUSH WITH MAIN SHUL  
11:00 SHOFAR  
11:30- EXPLANATORY SERVICE  
12:30 GUEST SPEAKER RABBI YERACHYA  
12:45 RIDDUSH  
1:30- LUNCH AT R NOCHUM & RIVKY (PREBOOKED)

**CLICK TO START**

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