



Holistic Passover Detox

Like hundreds of generations before us, we are here to participate in and celebrate the oldest practiced ritual in the western world¹. Passover is the most widely observed Jewish holiday and at its core is a story of freedom. At The Well encourages and supports you to have the most meaningful and connected Passover you can. This is a holiday that begs you to have a personal transformation from narrowness to expansiveness alongside your community. We are a people waking up together.

The concept of bondage, suffering, and the hard work it takes to find personal liberation is something At The Well cares deeply about. Even as we think about the burden of bondage, we encourage you to view this ancient Passover

tradition as a gift rather than a burden. In preparation, before the holiday starts we clean our home of clutter and crumbs. Then we spend a week cleansing our bodies, and cleansing our minds of suffering. We each do this work individually, but as Jews, side by side with others in our community. Each time one of us does the hard work of freeing ourselves from our own suffering, we present an example to others and inspire others to do the same.

This Passover we encourage you to find what is holding you back from your most expansive self, share these reflections with your Well Circle, and at your Seder table, and commit to a week of living more free.



¹ Safran Foer, Jonathan. *New American Haggadah*. New York: Little, Brown, and Company, 2012.



What is Passover?

Passover is a holiday during which we remember the story of Exodus, remember being slaves, and remember being taken out of slavery. This ritual is seasonally rooted: we remember our story of freedom in the spring, on one of our three harvest festivals, and eat seasonal foods of the springtime. This connection to renewal inspires our transformation on both physical and spiritual levels, as we act intentionally in terms of what we eat and what values we embody.

What is the connection between food and emotions?

We nourish ourselves in many ways: with food, connection to friends, family, and community, with meaningful work, with rest, play, exercise, and sunshine. Sometimes, we find ourselves eating in response to an unmet need that is not physical hunger. We may eat in response to feeling stressed, lonely, tired, bored or sad. Check it out for yourself: next time you find yourself reaching for the cookies or an entire loaf of bread, take a moment to ask yourself if you're eating out of hunger or out of another unmet need. Ask yourself: is there something that would better nourish me better than food right now?

Food can be evaluated in many ways--not only by its nutrition, but also by the way it makes you feel. We've all heard the saying, "you are what you eat." It is true that food helps build the physical cells of your body, but how does it build your relationship to life?

What does it mean to be intentional for a week?

Ellen Langer², Professor of Psychology at Harvard University, has built her career on studying mindfulness and the effect of mind-less living. It's easy to understand why we don't always pay close attention to the world: we're able to move much more quickly and often more effectively when we rely on, habits, schemas and what we already know about the world. If we had to pay full attention to everything we encountered and constantly start from scratch to figure out what everything means and how we should act, it would be much more difficult for us to move through the world.

That said, taking the time to pay closer attention to certain aspects or behaviors in our lives can help us make changes to live more closely in line with our values instead of just acting automatically. When you set an intention about how you would like to act, you bring more conscious attention to how you're behaving. You give yourself more agency and control over how you respond because you're actually making decisions on purpose. For example, by setting an intention about how want to eat, you can make more conscious choices about how you'll nourish your body instead of relying on habits. By setting an intention about your emotional or mental responses to a situation, you can better choose how you'd like to respond rather than just reacting habitually.

What intention do you want to set for the week of Passover?

² <http://www.ellenlanger.com/books/3/mindfulness>



Set Your Intention

What is your “Pharaoh”?

Let’s look back at the story of Passover. Pharaoh was the “bad guy” holding the Israelites in slavery and unwilling to set them free. He held people in constraints, confined them, and was unwilling to let the Hebrews become their fullest selves according to their own wills.

In our lives, we often have a sneaky Pharaoh that dictates how we think we are supposed to be or the harsh rules we need to live by, “You can’t be happy until X,” we tell ourselves. X is often: “til I get promoted, ‘til I lose 5 pounds, ‘til I get a boyfriend, ‘til I’m single, ‘til I’m getting paid for my art, ‘til I’ve paid off my debt, ‘til I or a loved one recovers from a health problem, ‘til I own a nice car, that dress, ‘til this other person changes in the way that I want... until then I cannot be happy.” The list goes on.

Step back for a moment and consider: there will always be more to accomplish, more ways to improve and more things to get. While pain, work, and hardship are parts of life, we cause ourselves more suffering every time we put off allowing ourselves to be happy with what we have. While we might strive for a more whole self or to create a more healed world, we don’t have to be miserable until we get there. We can give ourselves permission to enjoy and be happy in the present moment, with exactly what we have, exactly as we are. Question the Pharaoh that’s denying you permission to be happy. You have the power to give yourself permission to experience peace and joy.

Setting intentions helps us act on purpose instead of acting because we “should” or “have to”

Doing something because you “should” implies that you don’t want to do something but that you’re powerless to choose otherwise. This Passover we invite you to choose to put the power of your choices back in your own hands. For example, not eating bread during Passover because you should observe Passover’s dietary laws will likely be hard. Eating vegetables and going to the gym because you should probably won’t last very long. Things you do because you should often feel like a struggle, like you’re setting out to battle against something but your heart is not in it. When you do something because you should, your gut might feel hard and contracted as you steel yourself against the world.

This Passover, experiment with reframing any I should choices as I’m choosing to do X because I value Y. Reframe your choice not to eat bread on Passover as a choice to free yourself from your patterns. Reframe your choice to eat that salad as an expression of your values of wholeness and health, a choice to nurture and care for yourself. Choices like these can become empowering and compassionate acts rather than self-punishment. Research³ also indicates you’re more likely to stick with decisions in the long run if you’re choosing to do them rather than forcing yourself.

Though taking care of ourselves can take effort, it doesn’t have to be a battle. If you try going with the grain of your aspirations for health and vitality, you might just find a whole lot more expansive spaciousness in your heart and gut. Try it out: Feel in your personal choices I’m choosing to do X because I value Y.

Passover’s specific dietary laws present an opportunity to think about your health and nourish yourself. Connect with the idea of living at your highest self, to the notion of being connected to your body and your soul without any Pharaohs in the way. Live whole and free.



³ McGonial, Kelly. “The Problem with Dieting” Psychology Today. November 17th, 2009.

How do I dedicate my Passover?

This exercise will help you to discover which areas in your life you are missing the most. The Circle of Life diagram below has twelve sections. Look at each section and place a dot on the line marking how satisfied you are with each area of your life. A dot placed at the center of the circle or close to the middle indicates dissatisfaction, while a dot placed on the periphery indicates

ultimate happiness. Once you have placed a dot on each of the lines, connect the dots to see your circle of life. You will have a clear visual diagram of imbalances in the areas of your life. Use this as a starting point for determining where you may wish to place more time and energy in order to re-balance.



What emotional patterns would you like to free yourself from?

Here are a few popular ones. These are also sneaky “Pharaohs of the mind,” that we often use to hold ourselves back from living freely.

- I’m not good enough
- I’ll never compare to person X or person Y
- I’m not worthy of love or respect
- I’m a failure

Find the courage to move into freedom

Even once we know what we want to let go of or transform, it takes courage to move into freedom. It took courage for Moses, Miriam, and the Israelites to finally stand up and move forward out of Egypt. It’s difficult to move from the comfort of what is known to the potential discomfort and fear of the unknown. Further, once we achieve change, things might still be hard. We might still find ourselves wandering through the desert for a while.

Freedom is knowing that you are worthy of setting your boundaries and trying to meet your needs. Freedom is knowing that you are strong and courageous enough to face whatever you encounter with compassion and spaciousness. Sometimes other people or situations might make us feel small and enslaved, and sometimes we enslave ourselves and make ourselves feel small. Women especially are often taught to apologize and to qualify our statements. Freedom is having the courage to not slip into that habitual pattern of acting small. Freedom is choosing to rumble with that shame or doubt, to hold it with enough tenderness and curiosity that the constriction around it starts to relax, soften, and expand.

We all develop habitual responses to situations, people, and ourselves based on our own experiences. These habitual responses may present as patterns of thoughts, emotional reactions, beliefs, or habitual actions. While many habits serve us well for getting along in the world, some hold us back from the wholehearted self we aspire to be. Passover is the time to reflect on what you’d like to let go of or free yourself from this year. Which Pharaoh-like critical voices are keeping you trapped? What would happen if you replaced those voices with compassionate ones?

Freedom comes when you have the courage to be your own Moses: to be your own advocate in the face of your own Pharaohs. Freedom comes from having the courage to stop and listen to the burning bush, that wise flame inside you that knows what you need to be whole and that urges you to persevere despite your doubts. Moses had to face Pharaoh ten times -- but the strength he derived from the burning bush and its message allowed him to confront rejection and continue going forth.

Trust also in your own Miriam, the part of you who will bring you water even if you are lost in the desert. There is a part of you who cares deeply for you, who knows how to quench your thirsts and give you what you need. The more you can remember caring space in your own heart, the more strength you will find to move towards freedom.

Judaism and Jewish culture celebrate the Nefesh Haya, the life force that compels us to seek freedom, wholeness and healing. This Passover, ride that Nefesh Haya and go for it. Have the courage to be intentional about what tightness is no longer serving you. You are worthy of letting go.



The Passover Week Game Plan: Seder Plate Challenge

The holiday of Passover is all about being aware and paying attention. The Seder plate, the center of the Passover table, is especially designed to help us link the fullness of the Passover story to the fullness of our bellies. Each of the special foods we eat on Passover is also food for thought. Every item on the Seder plate abounds in meaning and allusion. At The Well challenges you to spend your Passover connecting deeply with these foods and their stories.

Each day of the holiday, we will choose one item from the seder plate to consider. Our challenge is this: how can we incorporate that item into our day? Each day, bring in one item from the seder plate to each meal as follows:

Day 1: Matzah



Day 3: Shankbone



Day 5: Orange



Day 7: Egg



Day 2: Bitter Herb



Day 4: Charoset



Day 6:
Spring Greens



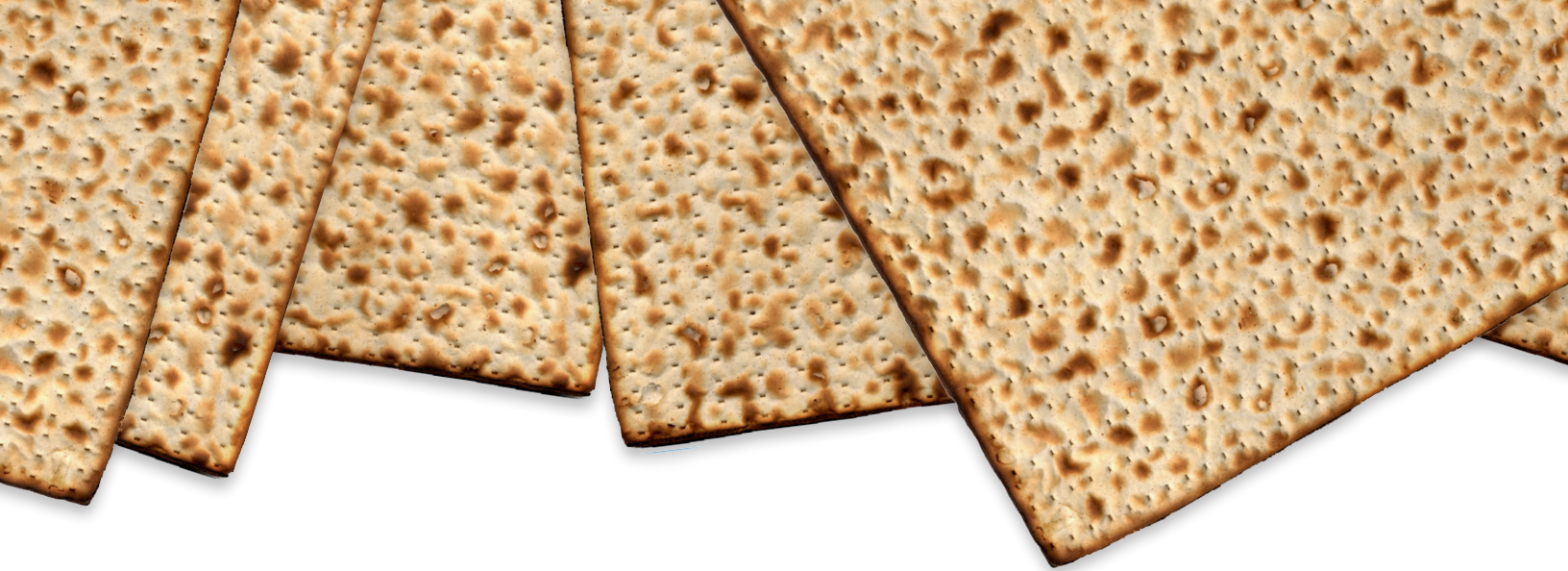
Day 8:
All of the above

During the weeks leading up to Passover each year, we grapple with what can only be described as a yearly Passover Panic. It's not quite existential. It's more of a frustration with the rules that have been handed to us without adequate explanation, or a frustration with the explanation. Mostly, we're just at a loss: What am I supposed to eat?

This year, we want to share a Holistic Pesach Plan to imbue our gastronomic choices each day of the holiday with more than just a sense that we are following the rules. We want to imbue these days with a fuller sense of Pesach, a more complete spirit of the holiday. We want to shed the irrational need to buy Manischewitz Coffee Cake, even though this is allowed when lentils are not. While the Holistic Pesach Plan will allow us to fully heed traditional rules, together we will deconstruct the seder plate

over the course of 8 days, deepening our connection with the elements of the holiday.

Before we get to the details, we have one more special challenge that will span all of Passover. This challenge arises out of the infinite loopholes we are given in the form of matzah meal and other matzah-derived products that are pumped with processed chemicals, refined sugars, and not healthy for your body. Passover is a time we are meant to be eating seasonal harvest foods and cleansing. These processed foods are an easy workaround, but really not in the spirit of the holiday. So, an At The Well Challenge: This Passover, consume matzah only in its whole form. That means no weird Pesach cereal, no Tam Tams, and absolutely no Manischewitz Coffee Cake from the box!



Day #1: Seder Night

Food: Matzah // Health: The bread of affliction, which afflicts the colon.

Meaning

At all other meals outside of Pesach, bread is the piece of the puzzle that completes the meal. Without it, there is no reason to say hamotzi or the full birkat hamazon, the gratitude prayers before and after the meal. Without bread, your meal might as well be a large spoon dipped in half peanut butter and half jelly, eaten over the kitchen sink or while watching Netflix. Not even a sandwich, let alone a meal.

To imbue this universal completer -- bread -- with the burden of representing the affliction of the enslaved is a challenge. It reminds us how that which completes our meal carries the weight of history. It stops us in our habitual paths and asks us to consider what makes us feel complete. What brings us meaning during a meal? What symbolism and cultural understanding do we internalize with our foods? In the case of matzah, with each bite, we internalize the history of being enslaved.

Questions for Reflection

- What constipates your heart? What blocks up your capacity to love?
 - What are the things you feel enslaved to/by?
 - What are you dedicating your week of Passover intentionality to?
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Matzah Brei

Ingredients

4 sheets of matzah, crumbled into bite-sized pieces
3 eggs, beaten

2 tsp salt
4-6 tbsp butter or olive oil

Method

Submerge matzah pieces into cold water for a minutes or two
Rinse, drain off the water, and stir in the eggs and salt

Heat butter or olive oil on a skillet until shiny. Add the egg matzah and cook until egg is cooked through. Eat while still hot.



Day #2: Seder Night

Food: Bitter Herb

Health

Foods that taste bitter have a remarkable impact on the body. At first bite, you can feel it right away. The taste starts on the tongue and, after swallowing, we perceive a touch of sweetness (or is it the absence of bitterness?). Once swallowed, bitter foods have been shown to reduce appetite, and when we eat bitter foods before a meal, we tend to eat less. In our hunter-gatherer days, wild bitter foods signaled the possibility

of toxicity, so we would eat less. Bitter food is an appetite suppressant that's a flavor, rather than a certain food. On the other hand, bitter foods also stimulate the liver to produce bile. Beginning a meal with bitter food or drink helps us to optimize digestion by more readily emulsifying fats and increasing the bioavailability of fat-soluble vitamins.

Meaning

The bitter herbs remind us of the bitterness of oppression our ancestors experienced when they were slaves in Egypt. Their misery is not meaningless or taken for granted. This suffering eventually lead to their cries for freedom, freedom which we still benefit from today.

Preceding a meal with bitterness makes sense because successes are always sweeter when they involve a struggle. We more fully appreciate the high highs after experiencing the low lows. In this relationship between bitterness and a festive meal Pesach teaches an exercise in balance. What does it mean to precede a meal with bitterness?

Questions for Reflection

- What does it feel like to fully acknowledge bitterness in your life or a full day? -What suppressed feelings or memories arise?
 - What is bitter about the Seder?
 - What does it mean for an experience to be bitter-sweet? Have you had any of these experiences lately?
 - What are some parts of your life that make you want to cry out for help? Are you able to voice these cries?
 - What does bitterness feel like emotionally? Somatically? Where do you experience it in your body?
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Grilled Radicchio with Nuts and Avocado

We encourage you to consider some of the following examples of bitter: chicories (endive, radicchio) bittergourd, mustard or dandelion greens, raw walnuts, arugula. We love this radicchio salad as a starting place. Grilling the red radicchio leaves brings out a sweet nuttiness alongside the bitterness.

Ingredients

2 medium heads radicchio
Olive oil
Good salt and pepper
About 20 walnuts, chopped into large pieces
Balsamic vinegar
1 avocado, peeled and chopped

Method

Cut the radicchio into 2-inch thick wedges. Lay them on a grill above coals and grill until the heat-exposed side is browned and tender. Turn the wedges every 2-3 minutes until they have wilted and are not bright red anymore, about 5-10 minutes in total.

Drizzle the wedges with olive oil, balsamic vinegar, salt and pepper. Sprinkle with walnuts and avocado and serve warm.

Day #3

Food: Shankbone

Health

Energetically, red meat is incredibly grounding for the body and mind. Usually people hoping to achieve spiritual growth will refrain from meat, and those trying to connect into their bodies and the earth will eat meat. Not to mention, it is a rich source of vitamin B12, which is vital to proper functioning of nearly every system in your body.

Questions for Reflection

- What are some sacrifices you have made in your life?
- Why have you chosen to make these sacrifices?
- What sacrifices do you make to practice your Judaism?
- Why is it important to identify with a unique people, a unique cultural group in our larger social context?

Meaty or Shroomy Borscht

We present this recipe with meat, but subbing the meat for mushrooms can ground this soup just as well. Mushrooms, growing from that which is decaying, provide us with a grounded source of Vitamin D and for many can approximate the texture of meat.

Ingredients

8 oz lamb (bone-on preferred or 1 oz dried mushrooms like porcinis or shiitakes and 8 oz fresh mushrooms like buttons or creminis, washed and chopped)
3 large beets with their greens.
4 cloves sliced garlic

Salt
1 tsp honey
2 tbsp olive oil
3 carrots
2 celery stalks
1 bay leaf

2 black peppercorns
3 sprigs of thyme
pinch of allspice
2 tbsp apple cider vinegar
A handful of chopped parsley leaves
Sour cream or greek yogurt*

Method

Peel and quarter the beets. Wash and chop their greens.

Trim and chop the meat into bite-sized pieces. Heat oil in a pan and sear the meat for 1-2 minutes on each side, until a brown crust develops. Set aside.

If using mushrooms instead of meat: Place the dried mushrooms in a bowl and cover them with boiling water. Let stand at least 30 minutes. Strain the liquid out but reserve it for later. Rinse the mushrooms well and chop all mushrooms.

Bring the chopped beets, sliced garlic, and 3 cups of water to a boil. Add the honey and salt, and let simmer 30 minutes uncovered. Remove the beets and chop them into bite sized pieces. Combine the seared meat (or mushroom liquid) and the garlicky beet broth and reserve.

In a large pot, heat the oil and add the onion, carrots, and celery. Brown these over medium-low heat until the onion is translucent. Add some salt and the beet broth with seared meat, or, if using mushrooms, add the fresh mushrooms. Once these mushrooms cook down for a few minutes, add the dried mushrooms and the mushroom/beet broth.

Add all herbs except parsley to the large pot. Bring it all to a boil, and then reduce the heat to a simmer. Let simmer, covered, for about 30 minutes.

Add beet greens and stir in the vinegar. Taste and adjust salt, if needed.

Serve each bowl with a spoonful of sour cream or yogurt and a sprinkle of the chopped fresh parsley, to taste.*

*Only If using mushrooms



Meaning

Zeroa, the shankbone, is a rather morbid, charred hunk of calcium and flesh that we elevate to the centerpiece of our seder. With this flesh we remember the story that we used using blood and a bone paintbrush to mark the doors of our fellow Jews and symbolize the sacrifices it takes to practice this faith. This has always been a challenging ritual to understand.

The shankbone reminds us of our humanity, of our connection to flesh, of the responsibility we bear when we sacrifice or eat other living beings. The shankbone reminds us not to take the flesh of other beings lightly, but to honor the life this flesh has carried and the sacrifices that have been made to feed us.



Day #4

Food: Charoset

Health

The ingredients of Charoset are some of the healthiest foods you could eat. It is a gift they get put together for us to enjoy. Cinnamon soothes the stomach with its antioxidants, apples aid

in many neurological strengthening, and walnuts are good for the brain because of their omega-3s. Charoset is an incredibly healthy way to indulge.

Meaning

Charoset represents the sweet, nutty, fermenty, earthy mortar between the bricks our ancestors laid. There are many variations of Charoset, but most often today we see it with apples, wine, walnuts, and cinnamon, chopped and tossed. Trees, fruits, nuts and wine can represent time. It takes time for roots to dig deep and fruits to form, and time for nuts to grow and mature.

This odd presentation of mortar has a clear message: time gives us strength. Our collective history grounds, binds, and tethers us. Yes, the mortar reminds us of when we were bricklayers, but it also points to structure and strength, and the ways in which our knowledge of our own history binds us together.

Questions for Reflection

- What is something you have built over time that has brought you happiness?
 - What is the important “glue” or “mortar” that you need in order to accomplish your goals?
 - What are some of the “mortars” of freedom? What holds it together?
 - What parts of Jewish tradition make you feel connected to other Jews? What brings you back to Jewish tradition again and again
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Pickled Grapes (adapted from Smitten Kitchen⁴)

These are absolutely perfect with cheese or other rich food, like a braised meat and they taste unmistakably of charoset.

Ingredients

1 lb red or black grapes
1 c white wine vinegar
 $\frac{3}{4}$ c granulated sugar
1 $\frac{1}{2}$ tsp mustard seeds
1 tsp whole peppercorns (I prefer green)
1 cinnamon stick, cut/broken in half
1 tsp salt

Method

Rinse and dry all grapes, remove the stems, and trim the belly buttons off of the grapes to expose a bit of the inside to facilitate more absorption. Add these to a couple mason jars. In a small saucepan, heat the remaining ingredients. Bring to a boil and then allow to cool completely. Once cooled, pour the brine over the grapes.

Store in the fridge for 8 hours or overnight, and serve with cheese, meat, chicken or other savory leftovers.

Quinoa Breakfast Porridge


A delightfully different and protein-packed breakfast

Ingredients

1 c quinoa
 $\frac{1}{2}$ tsp cinnamon
1 whole star anise or 1 tsp ground)
2 whole cardamom pods or a 1 tsp ground)
5 dates, pitted and sliced
1 tsp vanilla extract
3 c water and/or almond milk
Honey

Method

Rinse the dry quinoa
Combine all ingredients in a pot and heat over medium heat. Cook until the quinoa is finished cooking (little white rings will spring off of the grains when ready), about 20 minutes. Add honey to taste.



⁴ smittenkitchen.com

Day #5

Food: Orange // Health: An incredible source of vitamin C, dietary fibers & B vitamins.

Meaning

This is a newer addition to the traditional Seder plate and represents people who are marginalized within the Jewish community. The orange was added to the seder plate in the early 1980s in response to an old saying that “a woman will lead the seder when an orange will sit on the seder plate,” another version of “when pigs fly.” Feminist Jews and female leaders of

seders add the orange to their seder plates in order to celebrate that women do now lead seders. The orange on the seder plate recognizes feminist achievements and also asks: who is not included in our seder tonight? What can we do to increase equity in our communities, religious and otherwise?

Questions for Reflection

- What are three things you could do to be more inclusive? In your life? In your spiritual practice?
- What have you seen change over time to bring about more equality for all?
- What does it mean to be a feminist? Are you a feminist?

Nigella’s Clementine Cake⁵

This cake is a showstopper any time of year, and it just happens to be K for P. Go nuts. (Get it?)

Ingredients

1 lb clementines (about 5)
6 eggs
1 c + 2 tbsp sugar
2 ½ c ground almonds or almond flour
1 heaping tsp baking powder

Method

Put the clementines in a pot of cold water. Cover, bring to a boil, and cook for 2 hours. Drain and cool. Once cooled, cut the clementines and remove the seeds. Finely chop the whole clementine (skins, pith, and fruit) by hand or in a food processor. Preheat oven to 375 F.

Grease and line an 8-inch springform pan with parchment paper. Beat the eggs until frothy. Add the sugar, almonds and baking powder. Stir and add the chopped whole clementines. Pour the cake mix into the pan and bake for 40 minutes. Remove the pan, cover with foil and continue baking for about 20 more minutes. The cake is done when a skewer or fork inserted into the cake comes out clean, without eggy batter clinging to it. Remove the cake from the oven and leave to cool in the pan. Once cooled, remove it from the pan

If you want to make a glaze, mix 1 c confectioners sugar with the juice of 1 lemon juice and ½ c water, and glaze to taste.

Poppy Porridge

(Adapted from Shaina at Cross Counter Exchange⁶)

Ingredients

3 cups cashews soaked in water overnight
½ cup water
¾ c dates
juice and zest of 1 orange or 2 clementines
1 cup poppy seeds, ground

Method

Soak cashews in water for 5 hours or overnight. Rinse cashews well and add to food processor with ½ cup water, dates, orange juice and orange zest. Puree until smooth and creamy.

Use food processor or coffee grinder to grind poppy seeds. Blend seeds into the cashew cream.



⁵ <https://www.nigella.com/recipes/clementine-cake> ⁶ <https://crosscounterexchange.com/>



Day #6

Food: Carpas, spring greens (Parsley, cilantro, sorrel, spinach, lettuce, and others)

Health

When it comes to your health, you can not eat enough of Carpas. These greens are packed with vitamin C which supports your immune system and vitamin K which builds bone strength.

Additionally, evidence suggests these plants have a significant anti-cancer action and anti-inflammatory properties, which may help protect against heart disease and stroke.

Meaning

Ah, carpas, the fresh spring green. What better way to think about Pesach's roots in agriculture than to celebrate the first spring greens? What better way to celebrate the first spring green by ... dipping it into saltwater? The spring green is an arbiter of the season to come. We wake up to our first vibrant food since our rooty subsistence in winter, and it's a cause for

celebration! Our stomachs and colons will thank us. Yet as we so often are, we are asked to tamp down the celebration and temper them with saltwater, with a memory of our tears. Part of what it means to be Jewish is to hold this duality between celebration and suffering.

Questions for Reflection

- What sacrifices took place to bring that sprig of parsley to your plate?
- What are some dualities in your life, some parts of your life that are often in opposition?
- What is something you want to cry about? What is something you want to liberate yourself from?

Chimichurri

You can put this fresh herb sauce on everything: try it on your matzah pizza.

Ingredients

1 c parsley
1/2c olive oil
1/3 c red wine vinegar

1/2 c cilantro
2 peeled cloves garlic
1 tsp crushed chili pepper

1/2 tsp cumin, ground
1/2 tsp salt

Method

Puree all ingredients in your food processor or powerful blender. Enjoy!





Day #7

Food: Beitzza

Health

Eggs are high in the protein we need to build muscle mass, repair all tissues in our bodies, and provide structure for cellular walls. Eggs also add good fats to your body to keep your heart healthy

and pack a list of important vitamins (A, B, D, E, K) to help protect your eyes and Calcium to keep your bones strong.

Meaning

The egg is incredibly nutritious, incredibly versatile, and lends itself easily to symbolism. There is so much to say: eggs signify offerings to the temple and seasonal rebirth among many other important Jewish traditions. This Passover, though, let's focus on the egg's shape. Cycles and circles are important in Judaism.

In this spring season, when life emerges from the earth once again, let's spend egg day remembering the cyclical nature of our world. The moon, (and thus the lunar Jewish calendar) the tides and our cyclical seasons. What other circular foods can you bring in today to honor this cycle?

Questions for Reflection

- What are some of the most important cycles in your life?
- What themes keep returning in your life?
- Where were you last Passover and what was on your mind?
- What is something you would like to lay or hatch this Passover?
- What is your Passover offering this week?

Quick n Green Frittata

This frittata is a total crowd pleaser. No matter what else is on the table, your guests will ask for this recipe first.

Ingredients

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|---|--------------------------------|-------------------------------------|
| 1 head garlic, chopped | 8-12 oz frozen chopped spinach | 1 c cubed jarlsberg or swiss cheese |
| 2 tbsp olive oil | 1 tbsp mustard | Salt and pepper |
| 8 oz fresh chopped mushrooms
(creminis are excellent here) | 8 eggs, whisked | |

Method

Preheat oven to 350 degrees.
 Heat olive oil in a pan over medium-low heat.
 Once oil is shimmering, add garlic and saute until soft.
 Add mushrooms and cook down, undisturbed, until they are browned on one side. Flip and repeat on the other side.
 Remove from heat and allow to cool.
 Once they are cooled, mix the sauteed veggies into the eggs in a large bowl with the mustard and cheese.
 Grease a pie pan or casserole dish. Pour the egg vegetable mixture into the prepared dish.
 Bake 20-40 minutes, depending on the size of the dish -- a larger dish will mean shorter cooking time. The finished frittata should not jiggle when you move the dish back and forth.

Day #8

Be with entirety of the work you have done. Include all tastes and all of the symbols of Passover. Reflect on how vast our tradition is, how many symbols are there for us to discuss and take in. What does it feel like to incorporate all of these flavors, tastes and themes?

Questions for Reflection

- How was it to stick with your intention this week?
- How do you feel after a week committing to something?
- What was your favorite part? What was your least favorite part?
- Reflect on your connection to your body before this week and after.
- Reflect on your spiritual connection before Passover and after.
- What is your biggest takeaway from this week?



Hebrew	English	Flavor	Meaning	Body
Matzah	Matzah	Milled, Bland	Affliction, Completion of Meal	Constipation
Maror + Chazeret	Bitter herb	Bitter	Reminder, History	Prepare to digest
Zeroa	Shankbone	Rich, Umami	Humanity, Responsibility	Grounding
Charoset	Charoset	Sweet, Tannic	Wine=time Fruit=time Time=strength	Enhance food
Tapuz	Orange	Sweet, Tangy	Feminism, Inclusiveness, Bright, Equity	Combine with Carpas for iron absorption
Carpas	Spring Greens	Fibrous, Earthy	Seasonality Balancing celebration & sadness	Digest, Poop 1st greens of season
Beitza	Egg	Soft, Round	Cycles, Circles, Reproduction	Full Protein

This magnificent At The Well Passover Plan was created by:
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