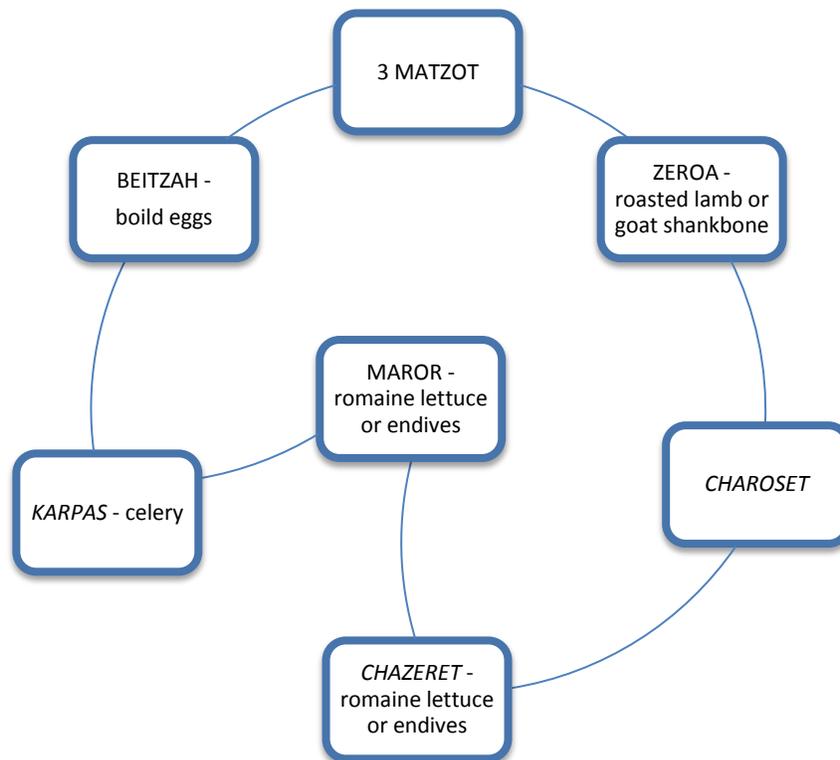




The “PESACH SEDER” laws in short

Pesach plate arrangement:
The six traditional items on the Seder Plate are
as follows According to ARIZA”L:



- ❖ **Maror** and **Chazeret** — Bitter herbs symbolizing the bitterness and harshness of the slavery, which the Hebrews endured in Egypt. Either romaine lettuce or endives may be eaten to fulfill the mitzvah of eating bitter herbs during the Seder. **(All greens shall be well washed and inspected for insects)**
- ❖ **Charoset** — A sweet, brown mixture representing the mud used by the Jewish slaves to build the storehouses of Egypt. *(Raisins, dates, figs, nuts, almonds, apple, liquefy in blender with wine, then add the pomegranate seeds. All fruits and nuts shall be inspected for insects)*
- ❖ **Karpas** — A vegetable other than bitter herbs, which is dipped into salt water at the beginning of the Seder and eaten in commemoration of Selling of Yosef. Celery, parsley, or boiled potato is usually used. The dipping of a simple vegetable into salt water *(which represents tears)* mirrors the pain felt by the Hebrew slaves in Egypt. Usually in a Shabbat or holiday meal, the first thing to be

eaten after the Kiddush over wine is bread. At the Seder table, however, the first thing to be eaten after the Kiddush is a vegetable. This leads immediately to the recital of the famous question, *Ma Nishtana* — "Why is this night different from all other nights?" It also symbolizes the springtime, because Jews celebrate Passover in the spring.

- ❖ **Zeroah** - it is special as it is the only element of meat on the Seder Plate. A roasted lamb or goat shank bone, chicken wing, or chicken neck; symbolizing the *KORBAN PESACH* (*Pesach sacrifice*), which was a lamb that was offered in the Holy Temple in Jerusalem, then roasted and eaten as part of the meal on Seder night. Since the destruction of the Holy Temple, the *Zeroah* serves as a visual reminder of the Pesach sacrifice; it is not eaten or handled during the Seder.
- ❖ **Beitzah** — A hard-boiled egg, symbolizing the *KORBAN CHAGIGAH* (*festival sacrifice*) that was offered in the Holy Temple in Jerusalem and roasted and eaten as part of the meal on Seder night. Although both the *PESACH* sacrifice and the *CHAGIGAH* were meat offerings, the *CHAGIGAH* is commemorated by an egg, a symbol of mourning (*as eggs are the first thing served to mourners after a funeral*), evoking the idea of mourning over the destruction of the Temple and our inability to offer any kind of sacrifices in honor of the Pesach holiday. Since the destruction of the Holy Temple, the *beitzah* serves as a visual reminder of the *CHAGIGAH*; it is not used during the formal part of the Seder, but some people eat it with saltwater as the first course of the meal.

ALL THE FOOD AND DRINKS SHALL BE CERTIFIED KOSHER FOR PASSOVER

ORDER OF THE PESACH NIGHT

The Jewish Sages say that Passover occurs on the 15th of Nissan just as the moon grows for 15 days. The conclusion is that our growth must be in 15 gradual steps just like the Passover puzzle is constituted by 15 pieces that, when assembled, will give us freedom.

STEP #1 **KADESH** – (*Mitzvah from Torah*)

(Kiddush blessings and the first cup of wine)

Kadesh is Hebrew Imperative for *Kiddush*. Regularly the Pesach Kiddush has three blessings – for the wine, the holiness of the day and She-che-cheyanu. (*If first or second night of Pesach falls on Motzaey Shabbat – Kiddush will have two additional blessings – for the candle and for Havdalah, totaling the five blessings*). Every one shall take a cup (*containing minimum 3oz*) of kosher wine or grape juice in hands, raise it with right hand above the table at least 4 inches and recite or listen carefully to one who recites the blessing for Kiddush, (*the father or elder of the house traditionally says the Kiddush*). At the end of every blessing answer AMEN, (*if you listening it from others*) then sit, tilt or recline to your left and drink whole or majority of your cup at once, (*according to some opinions women are not required to recline*). One who drank the wine without reclining to the left – did not perform the Mitzvah and has to drink another cup of wine reclining to the left (*without blessing*).

STEP #2 **UR'CHATZ**

(Wash hands with cup - no blessing).

In traditional Jewish homes, it is common to ritually wash the hands before a meal. According to most traditions, no blessing is recited at this point in the Seder, unlike the blessing recited over the washing of the hands before eating bread/matzah at any other time. (*However, followers of Ramba"m or the Gaon of Vilna do recite a blessing*).

STEP #3 **KARPAS**

(Celery, parsley or other vegetable)

Each participant dips a vegetable (*with size less than medium olive*) into salt water (*Ashkenazi custom; said to serve as a reminder of the tears shed by their enslaved ancestors*), or vinegar (*Sephardi custom*), and listen carefully to one who recites the blessing for Karpas – ...**Bore Pe'ri Ha-Adama**, (*the father or elder of the house traditionally says the blessing*). At the end of the blessing answer AMEN (*if you listening it from others*), and then eat it, (*no reclining to your left required for eating Karpas*).

STEP #4 **YACHATZ**

(Breaking of the middle Matzah)

Three Matzot are stacked on the Seder plate; at this stage, (*the father or elder of the house*) takes the middle Matzah of the three and breaks it in half. The larger piece is hidden, to be used later as the **Afikoman** – the "dessert" after the meal. The smaller piece is returned to its place between the other two Matzot. This done to commemorate the splitting of the sea, and also to show the way of poor to eat his bread, where he hides the bigger portion of bread leaving smaller portion for his meal.

STEP #5 **MAGGID** (*Mitzvah from Torah*)

(Telling the story of Exodus from Egypt)

The story of Passover and the transition from slavery to freedom is told. This story must be told in a language that children and everyone understands. However if many guests were invited who speak different languages, every one shall recite the Haggadah in the language understandable to him. The blessings should be recited in Hebrew. The best way of telling the Haggadah was established by our sages in "question and answer" form. Women are also required to say the Haggadah. Throughout the Haggadah there are times when we raise the cups of wine and cover Matzot, follow the notes in your Haggadah book.

The Haggadah explores the meaning of verses in Torah connected to Exodus, and embellishes the story. This telling describes the slavery of the Jewish people and their miraculous salvation by Almighty G-d. This culminates in an enumeration of the Ten Plagues:

1. **Dam** (*blood*) - all the waters of Egypt were turned to blood, but Hebrews had drinking water.
2. **Tzefardeyah** (*frogs*) - an infestation of frogs sprang up in Egypt, but not in Goshen – Jewish residence.
3. **Kinim** (*lice*)-The Egyptians were afflicted by all kind of lice. (*in size as big as an egg*)
4. **Arov** (*wild animals*) - an infestation of wild animals sprang up in Egypt, but not in Goshen.
5. **Dever** (*pestilence*) - A plague killed off the Egyptian livestock, but none of Hebrews livestock died.
6. **Sh'chin** (*boils*)- An epidemic of boils afflicted the Egyptians, but none affected Hebrews
7. **Barad** (*hail*) - Hail with fire inside of it rained from the sky and burned Egyptians, but not in Goshen.
8. **Arbeh** (*locusts*) - Locusts swarmed over Egypt, and inhaled all green plants, but not in Goshen.
9. **Choshech** (*darkness*) - Egyptians were covered in darkness, but Hebrews had light in all their dwellings.
10. **Makkat Bechorot** (*death of the first-born*) - All the first-borns of the Egyptians were slain by G-d, from man to animal, but all the first-borns of the Israel were spared.

No one of those plagues affected Bnei Yisrael, except for some wicked Jews who did not want to leave Egypt died in time of darkness. With the recital of the Ten Plagues, it has accustomed, that each participant spills a drop of wine from his or her cup in to a plastic cup. Although this night is one of salvation, the Sages explain that one cannot be completely joyous when some of G-d's creatures had to suffer. An acronym for the plagues is also introduced: "**DeTZACH, ADASH, BeACHAV**", while similarly spilling a drop of wine for each word. The spilled drops of wine we spill out, then we refill the second cup with wine or grape juice and continue. At this part in the Seder, songs of praise are sung, including the song **Dayenu**, which proclaims that, had G-d performed any single one of the many deeds performed for the Jewish people, it would have been enough to obligate us to give thanks.

KOS SHENI

(Second Cup of Wine)

The Maggid concludes with the drinking of the Second Cup of Wine. When you get to word “LeFicach” cover Matzot, raise the cup of wine with your right hand above the table at least 4 inches and at the end of blessing answer AMEN, *(if you listening it from others)*, then tilt or recline to your left and drink whole or majority of your cup at once. *(The custom of Sepharadim not to bless – ...Bore Pe’ri Ha-Geffen on second and fourth cup of wine, while Ashkenazic custom is to bless...Bore Pe’ri Ha-Geffen for each of four cups of wine)*. One who drank the wine without reclining to the left – did not perform the Mitzvah and has to drink another cup of wine reclining to the left *(without blessing)*.

STEP #6 ROCHTZAH

(Netilat Yadaim – Ritual washing of hands with cup of water)

The ritual hand washing is repeated, this time with all customs including a blessing. Everyone who eats the Matzah has to perform this Mitzvah. Take the mug *(containing at least 3oz)* of clean unused water and spill it directly – first at the right hand three times, covering whole wrist with water, then do the same with left hand, *(make sure that the washed hand does not touch unwashed)*. After that, rub your hands and pick them up to the level of your head with palms facing you, as if you are waiting to receive something from above and recite the blessing ... **Asher Kideshanu... ...Al Netilat Yadaim**; wipe, go to the table and wait till others do the same. No interruption allowed *(one who spoke or interrupted for things that are not relevant to the meal before eating the Matzah – shall do Netilat Yadaim again without blessing)*.

STEP #7 MOTZI

(“The blessing for the bread”)

Take Matzot *(two whole and one broken)*, recite the blessing for bread ...**HaMotzi Lechem Min HaAretz**. Right after this blessing say blessing for Matzah, that brought in next step.

STEP #8 MATZAH – *(Mitzvah from Torah)*

(“The blessing for the Matzah”)

It is must from Torah for men and women to eat Matzah at Pesach night *(Matzah should be given, even to small children who are able to eat bread)*. Right after blessing for bread put down one whole Matzah on the table *(leaving one whole and one-half Matzot in your hands)*. Recite the blessing over the Matzah ...**Asher Kideshanu... ...Al Achilat Matzah**, then tilt or recline to your left and eat the Matzah. One shall eat at least the volume of **28 cm³ of Matzah** *(this amount of Matzah if grinded will fill out 1oz cup - the volume of KEZAYIT, approximately the 1/3 of handmade Matzah)* within 2-4 minutes, *(elder or sick 7-9 minutes)*. The custom is to eat two volumes of 28cm³ of Matzah – one for Mitzvah of Matzah and second for Mitzvah of Lechem Mishneh – *(double bread portion, in commemoration of MAN – bread from heaven, which fell on Friday in double portion for two days)*. Whoever ate the Matzah without reclining to the left – did not perform the Mitzvah and has to eat another volume of 28 cm³ of Matzah reclining to the left *(without blessing)*.

STEP #9 MAROR

(Bitter herbs – romaine lettuce, endives)

Take one or two leaves of romaine lettuce, endives *(previously washed and inspected for insects)*, dip it a little in Charoset, recite yourself, or carefully listen to one who recites, the blessing for the eating of the Maror ...**Asher Kideshanu... ...Al Achilat Maror**, *(the father or elder of the house traditionally says the blessing)*. At the end

of the blessing answer AMEN (*if you listening it from others*), and then eat it, (*no reclining to your left required for eating Maror*). Do not interrupt until you finish doing next step.

STEP #10 KORECH

(“the Sandwich”)

Place the Maror – romaine lettuce/endives between two pieces of Matzah (*approximately the 1/3 of handmade Matzah, for this use second whole Matzah*) and dip it in Charoset, then tilt or recline to your left and eat the “Matzah-Sandwich” within 2-4 minutes. State, that this follows the tradition of Hillel, who did the same at his Seder table about 2000 years ago, (*except that in Hillel's days the Pesach sacrifice, Matzah, and Maror were eaten wrapped together*).

STEP #11 SHULCHAN ORECH

(The meal)

The festive meal is eaten. Traditionally it begins with the charred egg on the Seder plate.

STEP #12 TZAFUN

(Eating Of the Afikoman)

The *Afikoman* – the Matzah which was hidden earlier in the Seder, is traditionally the last morsel of food eaten by participants in the Seder. One shall eat at least the volume of 28cm³ of Matzah (*approximately the 1/3 of handmade Matzah*) within 2-4 minutes, (*elder or sick 7-9 minutes*). Some have the custom to eat two volumes of 28cm³ of Matzah – one for commemoration of Korban Pesach and second for commemoration of Matzah eaten with it. Whoever ate the *Afikoman* without reclining to the left – did not perform the Mitzvah and has to eat another volume of 28cm³ of Matzah reclining to the left. After the consumption of the *Afikoman*, no other food may be eaten for the rest of the night. Additionally, no intoxicating beverages may be consumed, with the exception of the remaining two cups of wine. In some families, the children hide the *Afikoman* and ask for a reward for its return.

STEP #13 BARECH *(Mitzvah from Torah)*

(Grace after Meals)

❖ Kos Shlishi *(the Third Cup of Wine)*

Everyone shall wash their cups inside out and fill it with wine. Then everyone must wash his or her fingertips for “Maim Acharonim”, up to end of second phalanx. Wipe your hands, raise the cup of wine with your right hand above the table at least 4 inches and recite Birkat Hamazon, do not forget to say “**Ya’ale Ve’Yavo...**” (*and “Retze...” if its Shabbat*), one who forgot these portions of Birkat Hamazon, has to say it all over. (*No reclining is allowed while reciting the Birkat Hamazon*). At the end of Birkat Hamazon bless – ...Bore Pe’ri Ha-Geffen, (*Sephardim shall have in mind that this blessing will cover the fourth cup*), then tilt or recline to your left and drink whole or majority of your cup at once.

STEP #14 HALLEL

(Songs of praise)

❖ Kos Revi’i *(the fourth Cup of Wine)*

Everyone shall wash their cups inside out and fill it with wine.

❖ Kos shel Eliyahu ha-Navi *(cup of Eliyahu the Prophet)*

In many traditions, the front door of the house is opened at this point. Tehilim 79:6-7 is recited in both Ashkenazi and Sephardi traditions, plus Eycha 3:66 among Ashkenazim. Most Ashkenazim have the custom to fill a fifth cup at this point. This relates to a Talmudic discussion that concerns the number of cups that are supposed to be drunk. Given that the four cups are in reference to the four expressions of redemption in book of Shemot 6:6-7, some Rabbis felt that it was important to include a fifth cup for the fifth expression of redemption in book of Shemot 6:8. All agreed that five cups should be poured but the question as to whether or not the fifth

should be drank, given that the fifth expression of redemption concerned being brought into the Land of Israel, which - by this stage - was no longer possessed of an autonomous Jewish community, remained insoluble. The Rabbis determined that the matter should be left until Eliyahu ha-Navi (*in reference to the notion that Eliyahu ha-Navi's arrival would precipitate the coming of the Mashiach, at which time all halakhic questions will be resolved*) and the fifth cup came to be known as the *Kos shel Eliyahu*. Over time, people came to relate this cup to the notion that Eliyahu ha-Navi will visit each home on Seder night as a foreshadowing of his future arrival at the end of the days, when he will come to announce the coming of the Mashiach.

The entire order of Hallel which is usually recited in the synagogue on Jewish holidays is also recited at the Seder table, albeit sitting down. The first two Psalms, 113-114, are recited before the meal. The remaining Psalms of the Hallel proper, Psalms 113-118, are recited after the Grace after Meals, followed by Psalm 136. Following Psalm 136, the *Nishmat*, a portion of the morning service for Shabbat and festivals, is traditionally recited. After the paragraph *Yehalleluha* which normally follows Hallel, the Fourth Cup of Wine is drank (*tilt or recline to your left and drink whole or majority of your cup at once*). Say a brief Grace – “...**Al Hagefen**” for the "fruit of the vine".

STEP #15 NIRTZAH (Additional songs and praises)

Although the 15 orders of the Seder have been complete, the Haggadah concludes with additional songs, which further recount the miracles that occurred on this night in Ancient Egypt as well as throughout history. Some songs express a prayer that the Beit Hamikdash will soon be rebuilt. The last song to be sung is *Chad Gadya* ("One Kid Goat"). This seemingly childish song about different animals and people who attempted to punish others for their crimes and were in turn punished themselves, was interpreted by the Vilna Gaon as an allegory to the retribution G-d will levy over the enemies of the Jewish people at the end of days.

Following the Seder, those who are still awake may recite the Shir HaShirim – Song of Songs, engage in Torah learning, or continue talking about the events of the Exodus until sleep overtakes them.

LESHANA HABA'A BE'YERUSHALAIM HAB'NUYA

PESACH KASHER VE'SAMEACH

Presented with love to Am Yisrael by SHAAR HAEMET - R. Daniel Cohen

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