

Seder Steps

Kadeish - Make Kiddush

The Kiddush cup must have a minimum of 2.9 fl. oz. All Kiddush cups are now filled with wine, grape juice or a mixture thereof for the first cup. We begin the Seder with the reciting of the Kiddush which is sanctifying the Holy Day. After the Kiddush is recited everyone drinks the first of the four cups of wine and it is drunk in a reclining position. (we recline to the left). A minimum of more than half of the cup must be drunk to fulfill one's obligation. It is preferable to drink the whole cup therefore it is preferable to use a smaller cup (that contains a minimum of 2.9 fl. oz.) and drink the whole cup, than to have a larger cup and drink the majority. There are those who use a larger cup measuring 5.2 oz.

It is preferable that someone else pours the cup of wine on our behalf representing the freedom of the evening as though we were kings.

Urchatz - Ritual Washing of Hands

We ritually wash our hands similar to before the eating of bread but we do not make the blessing of "AL N'TILAT YADAYIM". (We may talk between washing our hands and eating the vegetable). Some have the custom that only the one who conducts the Seder, washes his hands.

There are 2 reasons for washing hands after Kiddush in the beginning of the Seder.

1. To make a difference from one's normal practice and create interest for the children.
2. To accommodate those who hold of the opinion that one must wash their hands prior to dipping food into a liquid.

Karpas - Vegetables

Dip a SMALL piece of the vegetable (less than the size of a kezayis) in salt water; recite the blessing "...BORAI P'RI HA'ADAMA" (Haggadah) having in mind the Marror to be eaten later on in the Seder.

The word Karpas is made up of the Hebrew letters "ס פּרֵךְ" as a reminder of the slave labor of 600,000 Jews in Egypt. One should eat less than a kezayis of Karpas.

Yachatz - Breaking the Middle Matzah

The Matzah is broken into 2 parts as it is described as the poor man's bread and poor people have to be content with pieces of bread, rather than whole loaves. A larger piece of the Matzah is hidden to arouse the curiosity of the children, encouraging them to ask questions about the unusual practices of the Seder and their meaning.

Magid - Reading the Haggadah

When reciting the Haggadah one should bear in mind that one is keeping the Mitzva of "and you shall tell your son on that day saying". Primarily, the Mitzva applies to children before Bar Mitzva age, even to those too young to ask. This Mitzva can be fulfilled by either telling the story oneself or by hearing it from others. This Mitzva applies to both men and women. One should therefore recite the Haggadah in a language that everyone can understand. We begin relating the story in the Haggadah. It should be read in the original Hebrew and then can be translated and explained in any language. Many people have the custom of reading the Hebrew together and then different individuals reading the translations

and explanations. It is important for everyone present, and the children to understand the story. One should offer commentary and insights regarding our exodus from Egypt. Anyone who amplifies, discusses, or explains the story is praiseworthy. Before the four questions are recited, the second cup is filled. The Haggadah has instructions of the various procedures of when to lift the cup of wine and when to pour wine from the cup, etc.

Rechtzah - Ritual Washing of Hands

It is customary, in order to show freedom and the celebration of freedom on this Pesach night that one's hands are washed by another individual, showing the freedom of the night and the majestic atmosphere which is being set.

We ritually wash our hands as we will be eating Matzah which has the same law as bread and we recite the blessing "...AL N'TILAT YADAYIM". One may NOT talk between making the blessing and the completion of eating the Matzah.

Matzi Matzah - Blessing the Matzah

Prior to washing, the head of

the household should give out the correct amount of Matzah to each member of the family, adding to it from his own Matzah after he makes the Bracha. This avoids having a long interruption between the Bracha and eating the Matzah. The matzah that is used is matzah that has been baked within 18 minutes, to remember when the Jews had to rush out of mitzrayim. The word matzah is similar to the word mitzvah. One shouldn't delay and let the matzah rise and one should not delay in the performance of a mitzvah. We should grab onto the moment now.

The one conducting the Seder takes hold of all three Matzot and recites the blessing "...HAMOTZI" (Haggadah). He then leaves the bottom Matzah, holding the top whole one and the middle half and make the next blessing "...AL ACHILAT MATZAH" (Haggadah). From the top whole Matzah, pieces should be given to each member of the family and they should add additional Matzah to that.

The minimum requirement of eating Matzah this first time is 7 x 6 1/4 inches of a square matzah. The time for eating this Matzah is between two and four minutes. The Matzah should be eaten

while reclining in a left position.

Marror-Bitter Herbs

The one conducting the Seder takes the Marror from the Seder plate and everyone else takes Marror which is dipped in the Charoset and the following blessing is recited "...AL ACHILAT MARROR" (Haggadah). The Marror is NOT eaten in a reclining position.

The minimum amount of Marror to fulfill one's obligation is as follows. If you are using raw leaves the amount required is 8x10 inches. If you are using a stalk the amount required is 3x5 inches. If using horseradish the amount is 1.1 fl. oz. (approximately 2 1/5 tablespoons). Only fresh horseradish is acceptable. Should you be using Romaine lettuce, please inspect each leaf to ensure that there are no insects.

The Haggadah states that in every generation they rise against us to wipe us out. Over the generations, many occurrences have happened where the nations of the world have attempted to break us both emotionally and physically. However, we, the Jewish nation have prevailed and we will go from bitterness of servitude to the celebration of freedom.

Koreich—the Hallel Sandwich of Matzah & Marror

The one conducting the Seder takes the bottom Matzah, breaks off two pieces and places the Marror (bitter herbs) in between the two pieces of Matzah. Everyone should also take two pieces of Matzah and place Bitter Herbs in between and say the relevant prayer. This too is eaten in a reclining position to the left. The minimum amount of matzah is a total of 7 x 4 inches, while the minimum amount of horseradish is .7 ounces (approximately 1 2/5 tablespoons). Should you be using lettuce, the same amount as above is required.

Shulchan Oreich—Eating the Festival Meal

The table is now laid and the meal is served with a feeling of joy and freedom. Bear in mind the mitzvah of “you shall be joyful on your festival.” One should be careful not to eat or drink too much, in order that we should have an appetite later on for the Mitzva of Afikoman. During the meal, one may continue to discuss words of Torah and the miracles that occurred in Egypt. It is also an opportunity to reflect on

personal miracles that have occurred during our lifetime.

Only during the meal may additional wine be drunk other than the four cups.

Tzafun—Afikoman

After the meal is completed, the hidden Afikoman is taken out. This Matza called Afikoman is eaten in memory of the Pesach sacrifice that was served at the end of the meal. Everyone takes a piece of Matzah and adds on a piece of Afikoman. This should be eaten in a reclining position to the left. The minimum amount is 7 x 6 1/4 inches of a square Matzah. (On the first night the Afikoman should be eaten before 12:54 a.m). After the afikoman, nothing else may be eaten.

Bareich—Grace after Meals

Following the Torah commandment of ‘And you shall eat, and you shall be satisfied and you shall Bless’, we now say the Grace after Meals after having eaten the Matzah, accompanied by the lavish meal. The third of the four cups is filled and grace after meals is recited together. After grace, the third cup of wine is drunk in a reclining position.

Hallel

At this point of the Seder we fill a special goblet in honour of Eliyahu the Prophet.

The fourth cup is filled and the balance of the Haggadah is recited commencing with the opening of the front door for Eliyahu the Prophet. At the end of the Haggadah we drink the fourth cup of wine in a reclining position to the left and we then sing all the beautiful Passover Haggadah songs. An after-blessing is said on the wine, which can be found in the Haggadah.

Mitzvah—Accepted

We have now celebrated the Seder and have no doubt that our Prayers have been answered, looking forward to a year of Freedom and the ultimate Redemption from this Exile. We pray for the Redemption speedily in our days with the coming of Moshiach. After having completed the whole Seder service accurately and conscientiously we are assured that it has been accepted by the Alm'ty and may the next year be in Jerusalem.