Sanctify the name of God
Kadesh קַדְשׁ

Wash the hands
Urchatz וּרְחַץ

Eat a green vegetable
Karpas כַּרְפַּס

Break the middle Matzah
Yachatz יַחַץ

Tell the story of the Exodus
Maggid מַגִּיד

Wash the hands before the meal
Rachtzah רָחְצָה

Say the Ha-motzi
Motzi מֹצִיא

Recite the blessing for the Matzah
Matzah מַצָּה

Eat the bitter herbs
Maror מָרְוָר

Eat the Matzah and Maror sandwich
Korech כּוֹרֵךְ

Enjoy the festival meal
Shulchan orech שֻׁלְחָן אוּרֶץ

Eat the Afikoman
Tzafun צָפוּן

Say the blessing after the meal
Barech בָּרֵךְ

Recite the Hallel
Hallel הַלֵּל

Conclude the Seder
Nirtzah נְרֵץָה
Kadesh - Sanctify the name of G-d

Attention Everybody!:

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the vine.

Savri maranan v’rabanan v’rabotai:

Baruch atah Ad-nai, Eloheinu melech ha-olam, borei p’ri hagafen.

We praise You, Eternal God, Sovereign of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through the commandments. And You, God, our God, have given us in love festivals for happiness, feasts and festive seasons for rejoicing this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Festivals, in happiness and joy. We praise You, Eternal God, who sanctifies Israel and the festive seasons.

We praise You, Eternal God, Sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Baruch atah Ad-nai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

**DRINK THE FIRST CUP OF WINE WHILE SEATED, RECLINING ON THE LEFT SIDE AS A SIGN OF FREEDOM.**
“For You have chosen us and sanctified us from all the nations…” When we read these words, we should realize that we are not “holier than thou”; that the holiness of the Jewish people is not inherent, but depends upon actually behaving in a holy way. “I call heaven and earth to witness: whether it be heathen or Israelite, whether it be man or woman, man-servant or maid-servant, all according to one's deeds, does the Holy Spirit rest upon a person” (Midrash Tehillim 36:7). By and large, the path of the Mitzvot (Commandments) has allowed the Jewish people to culture and maintain a high level spiritual consciousness. Nevertheless, the mere performance of a Mitzvah is no guarantee of holiness. Fanaticism and violence can transform the holy Sabbath itself into a venue for the perverse play of the Yetzer Ha-Ra, the evil impulse.

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Urchatz - נָחַץ
Wash the hands

Ritually wash hands without reciting the blessing.

- Before washing your hands, be sure that they are clean and free of anything that will obstruct the waters from reaching the entire surface of your hands.
- Remove your rings—unless you never remove them, in which case they are considered “part of your hand.”
- Fill a cup with water and pour three times on your right hand. Repeat on the left. (Lefties: reverse the order.)
- Rub your hands together and then dry them.
**Karpas - כַּרְפַּס**

Eat a green vegetable

Take less than a *kezayit* (the volume of one olive) of the *karpas*, dip it into salt-water, and recite the following blessing:

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the earth.

*Baruch atah Ad-nai, Eloheinu melech ha-olam, borei p'ri ha-adamah.*

**Yachatz - יַחַץ**

Break the middle Matza

Take the middle *matzah* and break it into two, one piece larger than the other. The larger piece is set aside to serve as *Afikoman*. The smaller piece is put back, between the two *matzot*.

Why break the middle *Matzah*? And why should there be three *Matzot* to begin with? One interpretation might be that the three *Matzot* symbolize the three parts of perception--knower, knowing, and known. A fully spiritual consciousness experiences knower, knowing, and known as one continuous unity. The knower spontaneously knows him- or herself to be nothing different than what is known. Seeing him- or herself in all things, such a person handles the universe, and the people in it, as carefully and delicately as he would handle his own self. This is the formula for perfectly righteous behavior--behavior in perfect accordance with the will of God —and for ultimate liberation from all forms of Egypt. The break in the middle *Matzah* —the *Matzah* of knowing— symbolizes the fragmented perception of our enslaved consciousness. In this fragmented state, knower perceives the known as something alien, or threatening —something we must attack, control, or against which we must compete, or defend. Finding the *Afikoman* symbolizes the restoration of the original unity of perception, and liberation from the spiritual enslavement of Egypt.

*Rabbi Alan Green.*
Tell the story of the Exodus

RAISE THE TRAY WITH THE MATZOT

This is the plain, poor bread that our ancestors ate in the land of Egypt. Whoever is hungry, let them come and eat; whoever is in need, let them come and celebrate the Seder of Passover. This year we are here; next year in the land of Israel. This year we are slaves; next year we will be free people.

"This is the plain, poor bread…” The Matzah may be poor in leaven, but it is rich in spiritual symbolism. Leaven or Chametz, symbolizes all that is rotten and decayed in our lives. In our Passover preparations, we take great pains to eliminate all leaven, all traces of rot and decay, from our homes, offices and automobiles, as well as from our hearts, minds, and relationships. The Matzah is the symbol of freedom from any traces of Chametz — and freedom from the puffery, egotism, and complications that Chametz creates in our lives. In its great humility and simplicity, Matzah can taste a bit like dry cardboard. However, once we've chewed on it for awhile, we find that a sweet taste eventually begins to emerge. Like anything truly worthwhile in life, it takes time to appreciate the real value of Matzah.

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The tray with the matzot is moved aside. The second cup of wine is poured. (Do not drink it yet).

What makes this night different from all other nights?

On all nights we eat hametz or matzah, and on this night only matzah.

On all nights we eat any kind of vegetables, and on this night maror!

On all nights we need not dip even once, on this night we do so twice!

On all nights we eat sitting upright or reclining, and on this night we all recline!

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

Sheb’chol ha-leilot anu och’lin chameitz umatzah. Ha-laylah hazeh kulo matzah.

Sheb’chol ha-leilot anu och’lin sh’ar y’rakot. Ha-laylah hazeh maror.

Sheb’chol ha-leilot ein anu matbilin afifu pa-am echat. Ha-laylah hazeh sh’tei fa’amim.

Sheb’khol ha-leilot anu okhlim bein yoshvin uvein m’subin, halailah hazeh kulanu m’subin.
Answer to the first question: We eat only matzah because our ancestors could not wait for their breads to rise when they were fleeing slavery in Egypt, and so they took the breads out of their ovens while they were still flat, which was matzah.

Answer to the second question: We eat only Maror, a bitter herb, to remind us of the bitterness of slavery that our ancestors endured while in Egypt.

Answer to the third question: We dip twice - (1) green vegetables in salt water, and (2) Maror in Charoset, a sweet mixture of nuts and wine. The first dip, green vegetables in salt water, symbolizes the replacing of tears with gratefulness, and the second dip, Maror in Charoset, symbolizes sweetening the burden of bitterness and suffering to lessen its pain.

Answer to the fourth question: We recline at the Seder table because in ancient times, a person who reclined at a meal symbolized a free person, free from slavery, and so we recline in our chairs at the Passover Seder table to remind ourselves of the glory of freedom.

We were slaves to Pharaoh in Egypt, and Hashem, our God, took us out from there with a strong hand and with an outstretched arm. If the Holy and Blessed One, had not taken our ancestors out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.
Once we were slaves in Egypt,
but now we are free!

Avadim hayinu, hayinu. L’faroh b’mitzrayim, b’mitzrayim.
Avadim hayinu, hayinu. Atah, atah b’nei choryin.

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining at a Seder in B’nei Brak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shemah!"

There is room to hypothesize that the account of the Seder in B’nei Brak is also a historical anecdote from some work of the Rabbis regarding the discussions and counsel of the great sages of Israel when they gathered in the center of nationalist zeal, B’nei Brak, the residence of Rabbi Akiva, to speak of the exodus from Egypt, the time of our freedom, and also to express ideas and arrange counsel in the matter of the movement for freedom which then enveloped the nation… All of them responded to Rabbi Akiva’s call, and each came from his place to celebrate the holiday of freedom in B’nei Brak and to take counsel together in one secret Seder, without the participation of their students, regarding the appropriate and necessary role of the sages of Israel in the zealous movement which waved the flag of rebellion against Rome.

Rabbi Yehudah Leib Maimon (Chagim uMoadim pg. 215)
(1875 - 1962) Israeli Rabbi, politician and leader of the religious Zionism movement
The Torah describes four children who ask questions about the Exodus. Tradition teaches that these verses refer to four different types of children.

The wise child asks, “What are the laws that God has commanded us?”

The parent should answer by instructing the child in the laws of Passover, starting from the beginning and ending with the laws of the Afikoman.

The wicked child asks, “What does this Passover service mean to you?”

The parent should answer, “It is because of what God did for me when I came out of Egypt. Specifically ‘me’ and not ‘you.’ If you had been there (with your attitude), you wouldn’t have been redeemed.”

The simple child asks, “What is this Seder service?”

The parent should answer, “With a mighty hand God brought us out of Egypt. Therefore, we commemorate that event tonight through this Seder.”

For the child who does not know how to ask.

The parent should begin a discussion with that child based on the verse: “And you shall tell your child on that day, ‘We commemorate Passover tonight because of what God did for us when we went out of Egypt.’”
In the beginning our ancestors served idols; but now serve the Omnipresent One, as it is said: “Joshua said to all the people: Thus said Hashem, the God of Israel, ‘Your ancestors used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods’.”

According to the Lubavitcher Rebbe of blessed memory, the wise child represents the generation of immigrants—those who grew up religious in the Old World, and who brought their traditions with them into the New World. Their question is, “I want to know all about the different Mitzvot…” The wicked child represents their children, the first New World generation, who are so concerned with making it in the new society that they turn their backs on the traditions of their mothers and fathers. Their question is, “Why do you bother with the Mitzvot?” The simple child represents the grandchildren, the second generation who grow up without the benefit of religiously supportive parents, but who still have contact with their culturally distinct Bubbas and Zeidas (grandmas and grandpas). This generation is still capable of asking, “What is this all about?” But then there are their children, the third generation, who lose all contact with Judaism, who never see anyone lighting Shabbat candles, or putting on Tefillin (phylacteries). This is the generation that “doesn't even understand enough to ask a question.” This is the generation with whom we must deal today—to whom we must say, “It is because of this that Hashem did for me, when I left Egypt.”

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THE WINE CUP IS NOW RAISED AND THE MATZOT ARE COVERED.
This is what has stood by our ancestors and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy and Blessed One, saves us from their hand!


Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: “The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous.”

But the Egyptians treated us badly and afflicted us, setting us to hard labour. Finally, when we cried out to Hashem, the God of our ancestors, Hashem heard our voice, saw our affliction, saw our toil and our oppression. Then Hashem brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders.”
When saying the following words "Blood, and fire, and pillars of smoke," spill three times from the wine in the cup.

Blood, and fire, and pillars of smoke.

דָּם, וָאֵשׁ, וְתִימְרוֹת עָשָׁן

Dam, V’eish, V’tim’rot ashan

When saying the ten plagues, spill from the cup ten times.

These are the Ten Plagues which the Holy and Blessed One brought upon the Egyptians, namely as follows:

Blood.

צְפַרְדֵּֽעַ, קִנִּים, עָרֹב, דֶּֽבֶר, שְׁחִין, בָּרָד, אַרְבֶּּה, חֹֽשֶׁךְ, בְּכוֹרוֹת מַכַּת

Dam, Tzfardeah, Kinim, Arov, Dever, Sh’chin, Barad, Arbeh, Choshekh, Makat B’chorot
Rabbi Yehuda would assign the plagues three mnemonic signs:

D’TZ”CH, A-Da”SH, B’AH”V.

Rabi Y’hudah hayah notein bahem simanim.

D’TZ”CH, A-Da”SH, B’AH”V.
If He had brought us out from Egypt,
   it would have sufficed us!
If He had given us the Shabbat,
   it would have sufficed us!
If He had given us the Torah,
   it would have sufficed us!

Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness bestowed upon us; for God has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Holy Temple to atone for all our sins.
Rabban Gamliel used to say:

Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely:

*Pesach*,

*Matzah*,

*Maror.*

*Pesach* - the Passover-lamb that our ancestors ate during the time of the *Beit Hamikdash* - for what reason did they do so?

Because the Omnipresent passed over our ancestors’ houses in Egypt, as it is said:

“You shall say, It is a Passover-offering to Hashem, because God passed over the houses of the children of Israel in Egypt when God struck the Egyptians with a plague, and God saved our houses. And the people bowed and prostrated themselves.”
This Matzah that we eat for what reason? Because the dough of our ancestors did not have time to become leavened before Hashem, the Holy and Blessed One, revealed the Divine Presence to them and redeemed them. Thus it is said: “They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any other provisions.”

This maror that we eat for what reason? Because the Egyptians embittered our ancestors’ lives in Egypt, as it is said:

“They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor.”
In every generation we are obligated to regard ourselves as if we had come out of Egypt.

*B’chol dor vador chayav adam lirot et atzmo, k’ilu hu yatza mimitzrayim*

**Second cup of wine**

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the vine.

*Baruch atah Ad-nai, Eloheinu melech ha-olam, borei p’ri hagafen.*

**Drink the second cup of wine while seated, reclining on the left side as a sign of freedom.**
**Rachtzah - Рахца**

Wash the hands before the meal

Now the hands are washed with recital of the blessing for washing the hands.

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us concerning the washing of the hands.

Baruch atah Ad-nai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

**ONE SHOULD NOT SPEAK UNTIL AFTER MAKING THE NEXT TWO BLESSINGS AND EATING THE MATZAH.**

**Motzi - מוציא**

Say the Ha-motzi

Take the Matzot in the order that they are lying on the tray - the broken piece between the two whole Matzot; hold them in your hand and recite the following blessing:

We praise You, Eternal God, Sovereign of the universe, who brings forth bread from the earth.

Baruch atah Ad-nai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.
Recite the blessing for the Matzah

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us concerning the eating of Matzah.

Baruch atah Ad-nai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

We now break up the top and middle Matzot into pieces and distribute them for all to eat a portion while reclining.

Now eat the Maror, without reclining.

Maror - מָרוֹר
Eat the bitter herbs

Small pieces of maror are dipped into the charoset (symbolic of mortar):

We praise You, Eternal God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us concerning the eating of Maror.

Baruch atah Ad-nai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.
Korech - Eat the Matzah and Maror sandwich

Take the third Matzah, and also a kezayit (the volume of one olive) of the Hazeret (Bitter Vegetable used in addition to the Maror) - which is to be dipped into Haroset. Combine the two like a sandwich, and say the following:

Thus did Hillel do at the time of the Holy Temple: He would combine Passover lamb, Matzah and Maror and eat them together, as it said: “They shall eat it with Matzah and bitter herbs.”

Now eat them together in the reclining position.

Shulchan Orech - Enjoy the festival meal

Now eat them together in the reclining position.
Recite the blessing for the wine, and drink the third cup in reclining position.

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the vine.

Baruch atah Ad-nai, Eloheinu melech ha-olam, borei p'ri hagafen

The fourth cup is poured now. The door is open. (Do not drink it yet)

Elijah, the Prophet;
Elijah, the Tishbite;
Elijah, the Gileadite;
May he soon come and bring the Messiah.

Eliyahu Ha-navi, Eliyahu Ha-tish-bi
Eliyahu, Eliyahu, Eliyahu Ha-giladi.
Bim Heira B’yameinu, Yavo eileinu,
Yim mashiach ben David,
Yim mashiach ben David.
Recite the blessing for the forth cup of wine.

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the vine.

Baruch atah Ad-nai, Eloheinu melech ha-olam, borei p’ri hagafen

Drink the fourth cup in reclining position.

Nirtzah - Conclude the Seder

Next year in Jerusalem!

L'Shana HaBa'ah Ba'Y'rushalayim!
An only kid, an only kid.
My father bought for two zuzim,
an only kid, an only kid.

Then came a cat and ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came a dog and bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came a stick and beat the dog that bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came a fire and burnt the stick that beat the dog, that bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came water and quenched the fire that burnt the stick, that beat the dog that bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came an ox and drank the water that quenched the fire, that burnt the stick that beat the dog, that bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came a slaughterer and killed the ox that drank the water, that quenched the fire that burnt the stick that beat the dog, that bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came the angel of death who killed the slaughterer, who killed the ox that drank the water, that quenched the fire that burnt the stick that beat the dog, that bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.

Then came the Holy One and killed the angel of death, who killed the slaughterer, who killed the ox that drank the water, that quenched the fire that burnt the stick that beat the dog, that bit the cat that ate the kid.
My father bought for two zuzim, an only kid, an only kid.