

## SEDER GUIDE

### **Preparation for the Seder**

1. One should be prepared to start the Seder as soon after nightfall as possible in order to have the children participate before they fall asleep.
2. A married man wears a kittel at the Seder.
3. The egg and the meat (chicken) for the kaara (Seder plate) should be roasted before nightfall. If not, they must be eaten the next day, during the first day of Yom Tov.

### **Kadesh**

1. The custom is for participants at the Seder to pour wine for each other as a sign of freedom. If guests are not shomer shabbos, care should be taken to procure only yayin mevushal (cooked wine).
2. Kiddush may be recited only after nightfall.
3. The kiddush cup and the cups of all those assembled should be washed both inside and out and then filled with wine.
4. One should use red wine for the four cups. If wine is unavailable or extremely difficult to drink straight, the following beverages and combinations (listed in descending order of preference) may be used instead of pure wine:
  - a. wine with grape juice added (at least ½ should be wine)
  - b. wine with water added (at least ½ should be wine)
  - c. grape juice
  - d. grape juice and water
  - e. raisin wine or chamar medina (drinks commonly served to guests, such as alcoholic beverages, coffee and tea, and, perhaps milk)
5. One should use a cup that has a least 4.42 fluid ounces. However, since the four cups and the kiddush on Yom Tov are d'rabbanan, rabbinic in nature (unless Yom Tov falls out on Shabbos), if one used a cup containing

only 2.9 fluid ounces, he has fulfilled his duty. For kiddush Friday night as well as to be assured of fulfilling the mitzva l'chatchila, use one of 4.42 fluid ounces.

6. One should drink the entire cupful in two or three sips, having more than half the cup in sip. If one did not do so, he will have fulfilled the mitzva, as long as he did not take longer than a few minutes (3.4 minutes) to drink the cup.
7. A man must reclines while drinking. If he did not, there is a question in halacha of whether he must drink another cup for the first one.
8. When reciting the kiddush, one should have in mind the following:
  - a. this is the mitzva of kiddush;
  - b. this is the first of the four cups commemorating the four languages of redemption;
  - c. this is the beginning of the mitzva of sipur yetzias mitzraim:the telling of the going
  - d. out of Egypt.

### **Urchaz**

1. We wash without a bracha since one should wash before touching foods which came in contact with one of the following seven liquids: water, blood, honey, milk, oil, dew and wine.

### **Karpas**

1. The vegetable used for karpas should be raw, preferably a green vegetable (yerek), celery, or cabbage (not lettuce which may actually be maror) or whatever vegetable is your custom.
2. The salt water should be prepared before Yom Tov. But unless an unusually large amount of salt is used, one may make it on Yom Tov.
3. We dip the karpas in salt water and take it with our fingers. When we recite the bracha of haadama, we

should intend to exempt also the maror. We eat less than an olive-sized piece.

4. The custom is to eat without reclining.

### **Yachatz**

1. We break the middle matza in two and put away the larger piece for afikomen.

### **Maggid**

1. The cup should be filled before reciting the Haggada. It need not be rinsed out first.
2. The ma nishtana is recited by a son, daughter, wife or friend.
3. The minhag is that the one who is asked, recites the ma nishtana himself as well.
4. We cover the matzos for vehi sheamda and lift up our cup.
5. We spill out some drops of wine with our forefinger, etzba, (or pour out from the cup directly) when reciting the ten plagues. This wine is thrown out and the cup is filled.
6. One must recite the words “whoever does not say three things..” Therefore, one must explain the reasons why we have these three.
7. We raise the cup at lefikach and hold it until we finish the bracha of ga'al yisrael.
8. After ga'al yisrael, we recite the “hagafen”. A man reclines while drinking. If not, he must drink an additional cup while reclining.

### **Rachtza**

1. Despite the fact that we washed earlier, we wash again. Since, however, our hands may still be “clean” (tahor), it is appropriate to touch the shoes, which will render our hands “unclean” and require us to wash. We wash as for any meal-twice on the right hand, than twice on the left hand-and recite the bracha, al netilas yadaim.

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2. Since it is prohibited to speak after washing until eating korech, the leader should explain all of the halachos and minhagim to the assembled prior to washing.

### **Motzi-Matza**

1. The matzos should be covered until after the hamotzi as with every Shabbos and Yom Tov.
2. Hold all three matzos (two whole and one broken piece) during the bracha of hamotzi. Then release the bottom matza and continue holding the top and broken middle matzos for the bracha of al achilas matza.
3. When reciting this bracha, have in mind, as well, korech and afikomen.
4. One should not talk needlessly until after eating the korech.
5. The man must recline. If not, he must eat again the required amount while reclining.
6. Try to eat the matza quickly so that the requisite matza is eaten in under four minutes, if possible. If this is impossible, one has up to nine minutes.

### **Maror**

1. There are five species enumerated by the mishna pesachim as acceptable for maror. Today, only the following are accepted by tradition as being from this list of five: romaine lettuce, iceberg lettuce and horseradish.
2. Maror must be eaten raw. Therefore, lettuce or horseradish that has soaked in water or 24 hours is unacceptable (kavush kimevushal; soaking or pickling is like cooking). This renders conventionally prepared horseradish, as well as romaine lettuce which remained soaking in a bowl of water for 24 hours, unacceptable for maror.
3. Since maror is dependent upon the karban pesach, it is today a mitzva d'rabbanan, a requirement. Therefore,

we can rely upon a smaller size than for the matza: 1.1 fluid ounces. When even this is difficult, one can rely on the size of 0.7 fluid ounces.

4. It is preferable to swallow all the maror at once. If not, one has several minutes; four or less is preferred, but nine is permitted.
5. One should dip the maror into charoses, keeping in mind to fulfill korech as well, and recite the bracha of al achilas maror.

### **Korech**

1. Take the kazayis from the bottom matza as well as a kazayis of maror. Dip the maror in charoses. Eat in the required time for matza.
2. Men eat reclining, but if they forget to recline, they do not repeat korech.

### **Shulchan Aruch**

1. It is stated in the Remah to eat the entire meal reclining. The common custom today is not to recline.
2. The minhag at the Seder meal is to eat a hard boiled egg and not to eat roasted meat. Overeating at the seder meal prevents one from fulfilling the mitzva of afikomen, considered by many to be the main mitzva of matza, which was eaten after the meal in the time of the Beis Hamikdash.
3. The meal should be concluded in time to eat the afikomen before midnight (not 12:00 but computed according to halacha).

### **Tzafun**

1. The double size kazayis is eaten for afikomen. Because the matza redeemed from the children is often only enough for one, each person at the Seder gets a little of the afikomen with some other matza to make up the required amount. Eat as matza was eaten at hamotzi.
2. Men recline.

3. If one forgot the afikomen and bentched, but remembered before the bracha on the third cup, wash again with hamotzi, eat the afikomen and bentch again. If one remembers after the third cup, wash, say hamotzi, eat the afikomen and bentch but without drinking another cup after the bentching. One may not eat after the afikomen until the next morning. Drinking after the afikomen should be limited to water, although some other beverages are permitted.

### **Barech**

1. Wash out the cups, inside and out.
2. Pour the third cup. The bentching is recited over the third cup. After bentching, recite the bracha on the wine.
3. The males recline, but if they forgot to, they do not drink again.
4. Some fill the fourth cup immediately after bentching. Others do so before hallel. A "fifth" cup is filled for Eliyahu. We open the door and recite she' foch chamoscha.

### **Hallel**

1. Hallel is recited, while seated, over the fourth cup. We recite the ana and hodu as in shul with responsive reading. For this practice we need three adults, women included.
2. After hallel, we recite the hagefen and drink the fourth cup.
3. Men recline. If they forget to recline, they need not drink again. Since we recite the al hagefen, a final bracha for drinking wine, after the fourth cup, it is important to finish an entire reviis, 4.42 fluid ounces.

### **Nirtza**

1. The Seder is completed with chasal sidur pesach and traditional songs of praise. One should occupy himself after the Seder with telling of the going out of Egypt and not with discussing matters that are unrelated to the Seder, which was just performed.

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