

The great mini guide for the Seder night ב"ס"ד

By: Zion Nefesh <http://DailyZohar.com>

This guide is intended mostly for those who do the Seder in a large forum like in hotel and similar. They usually have one head table and more individual tables around. Each table should have their own Seder place in order to make a proper spiritual connection to the Seder and the great light that appears on that night. This is quick guide quickly edited and please forgive me for any error.

General notes:

Wine cups should not be poured for oneself but by another person, man for man, woman for woman. Married couple can pour wine for each other. The Seder is a spiritual event and connection to the great light of that night. Do your best to focus on the Seder and not to miss a step. You can get social after.

Because of the great individual connection during the Seder we do several 'Leshem Yichud' to properly connect to the Light revealed in that action. Follow the Haggadah.

Do not eat Matzah until the proper step. We drink and eat immediately after blessings by leaning to the left to represents the control of the Chassadim from the Right over the Left, except when eating the Maror (according to Ben Ish Chai).

Kadesh קדש

Pouring the first cup.

The Seder is a unique and holy night with great light. We start it with a Kiddush that is elevated state and immediate connection to the Light that is revealed on this night. This light is the light of freedom from bondage that we experienced in Egypt. The Seder is a process that gives us a connection to freedom. One may think that following the Torah is a type of slavery to the laws and restriction of the Torah but the opposite is true.

With the connection to the Torah and following its laws, we gain abilities to control our lives and elevate our souls, while others have great difficulties doing so.

After the Kiddush we drink the full cup leaning to the left.

U'Rechatz וְרַחֵץ

The washing is done without blessing because we need to make blessing on the Parsley in the next step.

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Karpas כַּרְפָּס

This step represents the low level we were in Egypt while being slave to the material world. The parsley is a small green herb that grows low on the ground. We dip the parsley in salty water to represent humility. we were in Egypt and at the same time appreciating the great Light that we receive in the Seder. Numerical value of 360

Yachatz יָצַץ. Very Important step!

This is an important step. On the Seder table we have three Matzah for Chokmah, Binah and Da'at. We split the middle Matzah, Binah that is represented by the H ה of the YHVH name, into two part. The big would be considered as the letter Vav ו that is now called Afikoman, and the small part as Dalet ד and placed back between the two Matzot. When the Vav that represents the Light get inside the Dalet that represent Malchut and poorness, it creates the H ה with Light. In the Seder we have the Light of Binah manifest in Malchut and the three Matzoh represent the light from the Upper three Sefirot revealed in Malchut. For that revelation of Light we read the entire Hallel before drinking the fourth cup of wine. The custom is to hide the Afikoman as the aspect of the concealed light and let it be revealed by children and be ready to 'pay' anything for it because without the Vav Malchut ד Dalet has no light. The Afikoman is voided if it fell and touched the ground. It must be covered. If one celebrates in large group and individual tables then the head of this table should split the middle Matzah and keep it under separate cover on the table or in a side bag. It should not be touched until the end of the meal, step Tzapun צַפּוּן, when the Afikoman is shared on the table and everyone have a piece of it. This is the connection to the Light of Binah, not a simple Matzah.

Magid מַגִּיד

We pour the second cup of wine. This part is the direct connection to the precept of 'telling' the story of the Exodus. The word Magid and Haggadah are from the same root. It's important to involve the children in this part and ask any question related to the story.

Rachtza רֹחַצְתָּה

We wash the hands (Netilah) and make the blessings before we eat the Matzah for the first time.

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מוציא Motzie

מצה Matzah

The two steps done together. The names represent the two blessings that we make on the Matzah. The Zohar explains that the Matzah gives us spiritual healing and power to overcome negativity until Shavuot when we receive complete healing. This energy exist in the Matzah only during the week of Passover. Read/Scan the following paragraph from Zohar Tetzaveh #75

כך כד זָפְקוּ יִשְׂרָאֵל בְּמִצְרַיִם, לֹא הָיָה יָדָעִי עֵקֶרָא וְרָזָא דְּמִהִיבְמוֹתָא, אָמַר
קוּדְשָׁא בְּרִיךְ הוּא, יִטְעֵמוּן יִשְׂרָאֵל אֲסוּתָא, וְעַד דְּיִיכְלוּן אֲסוּתָא דָּא, לֹא
אֲתַזְזוּי לְהוּן מִיכְלָא אֲזוּרָא. כִּיּוֹן דְּאָכְלוּ מִצֵּה, דְּאִיהִי אֲסוּתָא לְמִיעֵל וּלְמִנְדַּע
בְּרָזָא דְּמִהִיבְמוֹתָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מִכָּאן וּלְהִלָּאָה אֲתַזְזוּי לֹון זֻבְמִין,
וְיִיכְלוּן לִיה, דְּהָא לֹא יכִיל לְזַזְקָא לֹון. וְכָל שְׂכַן דְּבִיּוּמָא דְּשְׁבוּעוֹת, אֲזַדְּמִין
נְהִמָּא עֲלָאָה, דְּאִיהוּ אֲסוּתָא בְּכָלָא.

The head of the table takes the three Matzah and make the blessing of Hamotzie (connecting the upper three Sefirot of Chokmah, Binah and Da'at), then leave the bottom one (Da'at) and take from the top and the split Matzah (Chokmah and Binah) to make the second blessing on eating the Matzah. There are some other customs. Follow the head of the table if he knows and explains what he's doing.

Then share a piece from the top and split Matzah (NOT the Afikoman!) together. We can use from other matzah to have enough for all participants around the table.

Dip the Matzah three time in salt before the second blessing.

מרור Maror

We take a piece of lettuce, dip in the Charoset but shake it out then make the blessing on eating Maror.

Maror is numerically 'death'. It represents the experience of the Israelites in Egypt. We also take horseradish, freshly chopped and keep chewing it until it the taste changes from choking hot to sweet. When we put efforts in overcoming challenges, we can sweeten any judgment, including death. God saved us from spiritual death in Egypt to give us the Torah that is sweet to our mouths. In the intermediate Shabbat of Pesach we read about the revelation of the thirteen attributes of God before Moses goes up the mountain to receive the Torah.

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כורך Korech

We take two pieces from the bottom Matzah (Da'at) with Maror in the middle and dip in the Charoset, read the paragraph from the Haggadah and eat while leaning to the left (no blessing here).

שולחן עורח Shulchan Orech

Eating the meal including boiled egg to fulfil the Mitzvah of eating two cooked food for connection to two offerings made in the Holy Temple (Pesach and Chagigah)

צפון Tzafun

After the meal we take small piece from the Afikoman that was concealed until this time. After the meal we are full and we eat the Afikoman because it represents pure Light. Eat more from other Matzah

הנני מוכן ומזומן לקיים מצות אכילת אפיקומן לשם יחוד קודשא בריך הוא ושכינתיה על ידי ההוא תמיר ונעלם בשם כל ישדאל. ויהי נעם אדני אלהינו עלינו ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו.

זכר לקרבן פסח הנאכל על השובע

ברך Barech

Pouring the third cup of wine and reading the blessings for the food (Birkat Hamazon)

At the end of the food blessing, we bless the wine and drink then pour the fourth cup.

הלל Halel

The first redemption was from Egypt and we wish to see the Final Redemption announced by Elijah. We open the door and invite Elijah the prophet.

The seder night is the only time when we read the Halel at night because of the high level of light.

After the Halel we drinking the fourth cup.

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Nirtza נרצה

The Seder is concluded and we finish it with singing praises to our Creator and redeemer.

The first song is a count to 13 to connect to the 13 attributes of God.

The second song is a code to the history of the Israelites with all the challenges but at the end God will redeem us and remove the angel of death from the world.

Then we sing our wish to be in Jerusalem in the coming year. This is to express our desire to see the revelation of the Light in the third and eternal Holy Temple in Jerusalem.

Many read the Song of Song (of Solomon) after the Seder because it is considered to be the holiest book in the Bible. Again, because we experience great light in the Seder and the Song of Songs helps us create affinity with it.

With love to all my friends and students. Wishing you a great and meaningful Seder night.

Zion

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