

# The Seder Ha'Seder

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Source:

## THE ORDER OF THE SEDER

[“Seder” is a Hebrew word for “order.” The Seder consists of fifteen parts. They are:]

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| <b>1. KADEISH</b><br>Sanctification of the wine and the festival day.   | <b>2. URHATZ</b><br>Washing the hands, though without the attendant blessing.                               | <b>3. KARPAS</b><br>A green leafy vegetable, symbolizing Passover as the holiday of the Spring (Deuteronomy 16:1), is dipped in a bowl of salt water and eaten, after the appropriate blessing is recited. |
| <b>4. YAHATZ</b><br>The middle of the three <i>matzot</i> on the table is divided, one part of which becomes the <i>Afikomen</i> —dessert.                  | <b>5. MAGGID</b><br>From bondage to liberation: telling the story of Passover.                              | <b>6. ROHTZAH</b><br>The ritual washing of the hands before eating, this time with the recitation of the appropriate blessing.   |
| <b>7. MOTZI</b><br>Reciting the generic blessing over the food that will be eaten during the Passover feast.  | <b>8. MATZAH</b><br>The blessing over the matzah, and the first eating of matzah on the Passover festival.  | <b>9. MAROR</b><br>Eating the bitter herbs, after reciting the appropriate blessing.   |
| <b>10. KOREIKH</b><br>The “binding together” and eating of matzah and bitter herbs dipped in <i>harosef</i> , a combination known as “the Hillel Sandwich.” | <b>11. SHULCHAN OREIKH</b><br>Enjoying the festive meal, at the “ <i>Shulchan Oreikh</i> ”—the “set table.” | <b>12. TZAFUN</b><br>Meaning “hidden,” <i>Tzafun</i> is the finding and eating of the “hidden” matzah or <i>Afikomen</i> that was set aside in <i>Yahatz</i> . The meal concludes with <i>Tzafun</i> .     |
| <b>13. BAREIKH</b><br>Reciting the Grace after Meals.   | <b>14. HALLEIL</b><br>Reciting Psalms and prayers of praise and gratitude to God.                           | <b>15. NIRTZAH</b><br>The “acceptance”—recitation of a hymn thanking God for the privilege of being able to celebrate the Seder, and expressing hope in an imminent and complete final redemption.         |

Behold, I am ready and prepared to fulfill the commandment of drinking the first of the four cups of wine, for the sake of unifying the Blessed Holy One with his *Shekhinah* [The Divine Presence], which is hidden and mysterious, in the name of all Israel.

