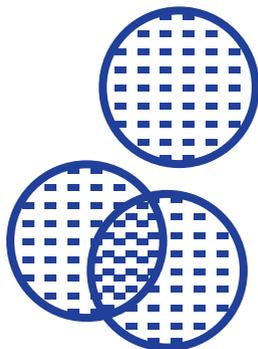


# פסח

The Spiritgrow- Josef Kryss Centre  
Seder & Haggadah Companion





# קדש

## KADESH

(The Kiddush)

“Mankind was placed in the world to reveal spiritual energy within everything”

### HOW TO

1. Each person fills his own cup with wine until it flows over the top. The overflow represents an abundance of blessing beyond what we are capable of containing.
2. While standing, pick up the cup in your right hand (the right represents ‘outward flow’), pass to you left (left represents ‘restraint’) and then lower it into the cupped palm of your right hand.
3. When drinking, lean to the left (symbolic of freedom) and drink the entire cup.

### COMMENTARY

There are people who approach the Seder with no advanced spiritual preparation. They may feel they don’t belong or feel out of place. Therefore we begin our Seder with the Kiddush, in which we state, “mikadesh Yisrael” - “Hashem makes everyone holy”. There is an element of intrinsic sanctity in every individual - the soul. Even though we may not be aware or sensitive towards it, we recognise that every person belongs, is holy and unique.

# ורחץ

## URCHATZ

(Washing of the hands)

“Without water, nothing lives”

### HOW TO

We now wash our hands without making a blessing.

1. Before washing, check that your hands are clean and dry.
2. Hold the container with your right hand and pass it to your left (see Kadesh for right/left significance).
3. Repeat the following three times (based on Kabbalah):
  - ☞ Pour plenty of water over your right hand so that the water covers the entire hand up to the wrist.
  - ☞ Pass the container into your right hand and pour water three times over your left hand, exactly as before.
4. Rub your hands together and then dry them.

### COMMENTARY

Urchatz (meaning ‘and wash’), being the only step of the Seder that begins with a conjunctive prefix (and) demonstrates a close relationship between Kadesh and Urchatz. These two correspond to the first two sefirot (energies of creation): Chochmah (conception, macro thinking) and Binah (cognition, analysis, micro). We require both in life; Chochmah has all of the inspiration, yet none of the communication skills. Binah is the process of formulating words and methods of communication. The appreciation of this difference is what creates new ideas.

### MEDITATION/DEEP THOUGHT

Water is a manifestation of purity and life. It is what sustains all life and contains the energy of cleansing. As you wash your hands, allow the water to completely wash over all sides of your hand and consider the purification process that is taking place - in this moment you are clean and free of any unclean or impure energy.

# כרפס

## KARPAS

(Dipping of vegetables)

“Every plant has an angel above it telling it, ‘grow, grow’...”

### HOW TO

Karpas is traditionally a small piece of potato, onion, parsley or celery.

1. Remove the Karpas vegetable from the Seder plate.
2. Dip a small piece of it into salt water, make the following blessing, and then eat it. Have in mind that this blessing also applies to all the bitter herbs eaten later (do not lean).

### BRACHA

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama

### COMMENTARY

According to the Kabbalah, dipping is symbolic of ego abnegation. The dipping of food into another flavour is the recognition that without it there is something lacking, that we as individuals are not perfect. Often, dipping food is an expression of culinary expertise, an exercise aimed at enriching the pleasures of life that our lower order self desperately pursues. But tonight, when our souls are awakened, we realise there is something more important than the pursuit of happiness for its own sake.

### MEDITATION/DEEP THOUGHT

Take the small piece of vegetable that has been dipped into salt water and place it in your mouth. Chew it twenty times without swallowing. Notice its texture changes. Flavours. Sensations. Where in your mouth do you taste these flavours? The salty water represents tears, how sensitive are you to the pain of others?

# יחזץ

## YACHATZ

(Breaking the middle matza))

“Breaking something could be to reveal an inner treasure”

### HOW TO

1. Keeping it inside the cloth, break the middle matzah into two, ensuring one piece is larger than the other.
2. Remove the larger piece (now designated as the Afikoman - dessert), break it into five pieces (symbolising the five levels of the soul), wrap it in a cloth and set it aside (according to the Kabbalah: between the cushions of your seat).

### COMMENTARY

Matzah has dual symbolism; on the one hand it is the bread of affliction, and on the other hand it is the bread of liberation. Matzah can portray both the subservience and the lowliness of enslavement, and yet also the hope of a brighter future. This second aspect of matzah emanates from the fact that the Israelites left Egypt with the dough unbaked, following Moshe into the barren desert solely on the basis of their belief in G-d. We break the middle matzah and conceal the larger portion to symbolise that even when we don't see an end to challenges in life, we nonetheless know that it will lead to something great and that our troubles will be resolved. We can live with a measure of serenity from the knowledge that the end will be good.

### MEDITATION/DEEP THOUGHT

As you break the matzah in half, think about your ego. How does it manifest itself? In what way do you challenge it and break its hold over your higher consciousness and your behavior?

# מגיד

## MAGGID

(The telling of the story)

“Every generation should imagine itself as having left Egypt”

### HOW TO

1. Share, discuss and sing the Haggadah narrative.

### COMMENTARY

The narrative of the Haggadah tells us what things were like and what life is like today. By observing our humble beginnings and the highs and lows of our people as a nation, we can appreciate as individuals that just as the end of the Haggadah is positive and happy so will our future be positive and happy. Just as we survived as a people, our survival depends on us maintaining our connection with each other.

### MEDITATION/DEEP THOUGHT

Before Maggid begins, take a moment to think about your connection with your parents, and your parents' connection with their parents, and their connection with their parents, and so on. Consider the fact that you are not telling over a story but rather sharing your story. How does this make you feel?

# מגיד

## MAGGID BONUS

(Hei Lachma Anya)

“This is the bread of affliction”

### HOW TO

1. The broken matzah is lifted for all to see and the participants begin the recitation of the Haggadah.

### COMMENTARY

In this paragraph we say ‘whoever is hungry let them come and eat’. But we do this without opening the door - seemingly this is a meaningless gesture of kindness. Reb Zeev Wolf of Strikov answers: ‘whoever is hungry’ has a non-physical aspect. On the evening of the Seder, the channels to high spiritual blessing and mastery lie open. Not only can they be accessed, but we are invited to draw them down and receive them in abundance - whoever is hungry let him come. But there is a single prior condition: we must open ourselves to the experience.

### ANECDOTE

Primo Levi was a survivor of Auschwitz. According to Levi, the worst time of all was when the Nazis left in January 1945, fearing the Russian advance. All prisoners who could walk were taken on the brutal ‘death march’. The only people left in the camp were those who were too ill to move. For ten days they were left alone with only scraps of food. Levi describes how he worked to cover the broken windows, light a fire and bring some warmth to his fellow prisoners, many of them dying. He writes, ‘when the stove began to spread its heat, something seemed to relax in everyone, and at that moment another survivor proposed to the others that each of them offer a slice of bread to us three who had been working. And so it was agreed. Only a day before a similar event would have been inconceivable. The law of the Lager (camp) said: “eat your own bread, and if you can, that of your neighbor,” leaving no room for gratitude. This act really meant that the law of Lager was dead. He continues, ‘It was the first human gesture that occurred among us. I believe that that moment can be dated as the beginning of the change by which we who had not died slowly changed from prisoners to men again.’ Sharing food is the first act through which slaves become free human beings. One who fears tomorrow does not offer his bread to others. But one who is willing to divide his food with a stranger has already shown himself capable of fellowship and faith, the two things from which hope is borne. That is why we begin Maggid by inviting others to join us. Bread shared is no longer the bread of affliction. Reaching out to others, giving help to the needy and companionship to those who are alone, brings freedom into the world, and with freedom, G-d.

# מגיד

## MAGGID BONUS

(Dayeinu)

“If enough is not enough, you will never have enough”

### COMMENTARY

The Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, regularly interrupted the recital of the Haggadah at his Seder to enlighten listeners with Chassidic commentary. When it came to this passage, however, he made a point of not stopping, nor offering insights.

To explain: It is natural for a person, at some point, to say, "Dayeinu! (Enough!) This is enough for me! I've come a long way. I've overcome so many hurdles, both psychological and circumstantial, to reach where I am today. Therefore I'm reluctant to dedicate myself to a higher level of observance or spiritual growth."

There is an element of truth to this argument, because after all, every person has his or her natural limit. After any growth spurt it's normal to feel: dayeinu, this is enough for me. But if it's true that you really don't want any more and you simply can't take any more, the Ba'al Shem Tov teaches you otherwise; that if you dig deeper into your soul you will find the courage and the desire to progress further. So by not interrupting this passage, the Previous Rebbe was effectively saying to us: when you feel like saying dayeinu, don't stop. You can dedicate yourself to higher standards, even when you already feel happy with your lot, because The Creator planted in your soul a deep-rooted, insatiable desire for more.

# מגיד

## MAGGID BONUS

(Pesach Matzah Marmor)

“Thoughts refine the mind, words the body, actions the world”

### HOW TO

1. These three words must be read out loud by all present.

### BRACHA

פֶּסַח, מַצָּה, וּמָרֹר

Pesach, Matzah uMarmor

### COMMENTARY

The Passover lamb (Pesach) symbolizes freedom. The bitter herbs (Marmor) represent slavery. Matzah combines both. It was the bread the Jewish people ate as slaves, it was also the bread they ate when leaving Egypt as free people. Why do the symbols of freedom precede the bitter herbs of slavery? Surely slavery preceded freedom?

The Chassidic masters answered: only to a free human being does slavery taste bitter. Had the Jewish people forgotten freedom, they would have grown used to slavery. ‘The worst exile is to forget that you are in exile’.

### MEDITATION/DEEP THOUGHT

Take sixty seconds to identify the things you have become a slave to in your life. Are you a slave to something that does not carry true meaning? Are you happy in yourself?

# מגיד

## MAGGID BONUS

(Bechol Dor Vador - In Every Generation)

“There is always a light at the end of the tunnel,  
if you can’t see the light, you haven’t reached the end”

### HOW TO

1. After the paragraph “when Israel went out of Egypt” (last paragraph of maggid) we drink the second cup of wine. Recline to the left and drink the entire cup without pausing.

### COMMENTARY

In every generation one is obligated to see oneself as though he or she emerged from Egypt. Although we recite the Haggadah and elaborate on all the aspects of our story of Exodus, we have not yet fulfilled our obligation. We need to experience the Exodus personally. This is not as difficult as it sounds. Our imaginations are very creative, as evidenced by how vividly we can dream in our sleep, and how vividly we can daydream when we are awake. Our minds can create three dimensional scenes in rich colour, and we can see ourselves fully participating in these scenarios. By being familiar with the story of the Exodus, we should meditate and create the various scenes in our minds.

### MEDITATION/DEEP THOUGHT

The Seder and its rituals allow us to imagine the story of Exodus - and by doing so we can generate the appropriate emotions that inspire future action. Imagine slavery, redemption, joy and freedom.

# רחצה

## RACHTZA

(Washing of Hands)

“Man can’t live off bread alone”

### HOW TO

1. For Rachtzah: With a cup, wash the right hand three times, then wash the left hand three times. Rub hands together, dry hands and do not talk.

### BRACHA

After washing the hands say:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים  
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu  
b'mitzvotav v'tzivanu al n'tilat yadayim

### COMMENTARY

The work of our hands alone does not give us bread, but rather, Hashem's blessing. Bread as a staple food throughout history represents the outcome of our hard work. Our work and efforts are the conduit for blessing, that depends entirely on Hashem's flow of blessing. We see smart or hard-working people that don't necessarily have 'bread'. Our success is not dependent on our own talents, but on Divine blessing.

An aspect of the act of washing for bread is about cleansing ourselves of any sense of entitlement, arrogance or complacency. We have bread on the table, but it is the blessing that manifests in this way.

### MEDITATION/DEEP THOUGHT

Water flows from a high place (mountains, clouds) which is pure and unpolluted. It flows down, into our lives, bringing purity, cleanliness and life. It is the symbol of blessing.

# מוציא

## MOTZI

“Every word and blessing creates an energy”

### HOW TO

1. For Motzi: While keeping them covered, hold the two whole matzos and the broken piece in the middle with both hands and recite the bracha.

### BRACHA

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ  
Baruch Atah Adonai, Eloheinu Melech ha-olam,  
hamotzi lechem min ha-aretz

### MEDITATION/DEEP THOUGHT

Pause, hold the matzah and allow its representations to fill your mind.

# מצה

## MATZAH

“Matzah is real, everything is filled with hot air”

### HOW TO

1. For Matzah: Let go of the bottom matzah keeping hold of the top two. Say the second bracha having in mind that it also applies to the Korech sandwich and Afikoman later.
2. After the Bracha eat approximately half a matzah (or the equivalent of the whole matzah in the enrichment kit) within 4-7 minutes whilst reclining to the left.

### BRACHA

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה  
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu  
b'mitzvotav v'tzivanu al achilat matzah

### COMMENTARY

Matzah symbolises faith. In contrast to leavened bread, matzah is not enriched with oil, honey or any other additive. It consists only of flour and water, and is not allowed to rise. Similarly, the only ‘ingredients’ for faith are humility and ego abnegation, which come from recognising our minute existence when compared with the infinite energy that is the Creator.

### MEDITATION/DEEP THOUGHT

Hold the matzah in your hand. Feel its thinness and bumps. There is no fluff or air. As you place it in your mouth and chew it, appreciate its flavour. How simple yet meaningful - the taste of poverty. Identify your poorness, in what way are you lacking? Use this realisation and identify with all people who lack something in life – i.e. all of humanity.

# מרור

## MARROR

(Eating the bitter herb)

### HOW TO

1. For Marror: All adults should eat (at least 17.3g of) a Marror combination of horseradish and romaine lettuce.

-  Dip the Marror into the Charoset.
-  Say the bracha.
-  Eat the Marror within 4-7 minutes without leaning.

### BRACHA

Before eating the Marror:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצננו על אכילת מרור  
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu  
b'mitzvotav v'tzivanu al achilat maror

### MEDITATION/DEEP THOUGHT

Appreciate the mix of flavours, the bitterness of the Marror and the sweetness of the Charoset. Try to identify which is stronger and whether, as you chew, the dominant flavor changes and swaps. Think about the challenges you have faced in life and the positives that have been borne out of those moments.

# כורֶךְ

## KORECH

(The Sandwich )

“Beauty is the recognition of others differences”

### HOW TO

1. Take a piece of the third Matzah (at least 17.3g) and at least the same amount of the Marror combination

-  Place a little Charoset on the Marror.
-  Make a sandwich by placing the Marror in between the Matzah.
-  Say the paragraph (printed in the Haggadah).
-  Eat the sandwich within 4-7 minutes whilst reclining the left.

### COMMENTARY

Korech – sandwiching the Matzah and Marror – is the most precise picture of who we are. We are neither the unencumbered soul of the Brahman, nor the untamed body of a gluttonous boor. Rather, as two hydrogen atoms adhere to one of oxygen and form a new entity called water, so too does a soul, when fused with a body, become the crowning element of creation. A striving, struggling, growing, free-willed, creative human being.

# שולחן עורך

## SHULCHAN ORECH

(The Meal)

“Man eats food to elevate it”

### HOW TO

1. Begin the meal by eating the egg from the Seder plate dipped in salt water.

☞ Enjoy a good festive meal remembering to leave room for the Afikoman at the end.

### MEDITATION/DEEP THOUGHT

As you eat your main meal, think about where each food comes from, how much effort went into growing it and how it came to be on your plate. Consider the journey of growth from a seed to the end of life. It has been placed on your plate, what are you going to think about as you eat it? What are you going to do with the energy derived from this meal?

# צפון

## TZAFUN

(Eating the Afikomen)

“Afikoman is Greek for dessert”

### HOW TO

1. The Afikoman matzah set aside is traditionally found by children and distributed.
2. On the first night, the Afikoman must be eaten before midnight.
3. One should eat at least one portion of Matzah (17.3g).
4. All matzah should be eaten within 4-7 minutes whilst reclining to the left.
5. The custom is to not eat or drink after eating the Afikoman.

### COMMENTARY

Rabbi Shmuel of Lubavitch taught that the Afikoman is called ‘Tzafun’ because it grants us the power to eliminate the yetzer hara (negative inclination) which is also called Tzafon: “I will remove the Tzafuni far off from you” (Joel 2:20).

The Afikoman has no taste. This teaches us that we should not attempt to reason with the yetzer hara, to ‘taste’ its arguments in order to refute them. The best approach is the unrelenting and uncompromising: I will do the right thing! There is simply no other option.

### MEDITATION/DEEP THOUGHT

Now that your meal is complete and you are eating a final round of Matzah, consider that the Seder started with humble beginnings and now ends with humility - the simple Matzah. Think about the wonderful things that happen to us in life, be appreciative, be humble and let go of any sense of entitlement. Don’t be swayed by your ego. Be grateful.

# ברך

## BERACH

(Grace after the meal)

“Elijah the prophet, may he come soon with the Mashiach”

### HOW TO

1. Each person pours a third cup of wine.
2. Recite the birkat hamazon (grace after meal).
3. After birkat hamazon, lift the cup in your right hand.
4. Say the bracha, recline to the left and drink the entire cup without thinking.
5. The cup of Eliyahu (Elijah) is poured in a special cup and placed in the centre of the table (this cup is not drunk from during the Seder).
6. Pour the fourth cup of wine.
7. Open the front door of the house and all the doors leading to it. The women go to the door with lit candles. While the women open the door, the men remain seated at the table.
8. The paragraph shfoch chamas'cha is recited.

### COMMENTARY

Our sages teach us that whatever G-d tells us to do, He does too. So if G-d has told us to open the door, He too must be opening heavenly doors for every one of us – “on this night, the treasure houses of dew are opened”. Simply put, this means that every person, regardless of how he or she has behaved throughout the year, can leap to great spiritual heights. This encompasses what this festival is all about; the very word pesach means leap. When the door is open, one can ask for any spiritual or material need.

### MEDITATION/DEEP THOUGHT

Imagine you could have a meeting with an angel. The angel asks what prayer it can take up to heaven for you, it can't fulfill your wish but it can help the prayer soar to the higher realms. What is your prayer, what is your wish? May our prayers be answered.

# הלל

## HALLEL

(Singing songs that praise God)

# נרצה

## NIRTZAH

(Ending the seder and thinking about the future)  
“The nigun (mystical song) is the pen of the soul”

### HOW TO

1. At the end of reciting Hallel, hold the cup in your right hand, recite the bracha and drink the entire cup without pausing.
2. After drinking the fourth cup, recite the blessing after wine.
3. Finally, say “Ieshana haba bi'Yerushalayim” - “next year in Jerusalem”.

### BRACHA

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִיהֶגְפֵּן  
Baruch Atah Adonai, Eloheinu Melech ha-olam,  
borei p'ree hagafen.

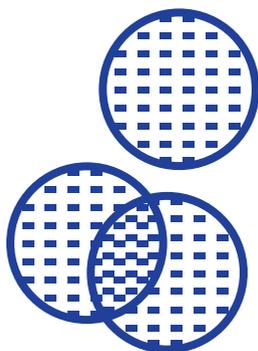
After drinking the fourth cup of wine and reciting the blessing after wine, say the following:

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם  
L'shana haba-ah biy'rushalayim

## NEXT YEAR IN JERUSALEM!

### MEDITATION/DEEP THOUGHT

Sit back for a moment and close your eyes. What would a perfect world feel like? What would it look like? In what way can you be a part of actualising this vision?





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