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Chai Today

Pesach

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A WORD FROM THE RABBI



Dear friends,

As we come together to celebrate Pesach, the festival of freedom and renewal, let us take a moment to reflect on its relevance and significance today. While we rejoice in our relative freedom, we cannot ignore the plight of those who are not free. Our hearts ache for the hostages and their families, whose lives have been disrupted by unimaginable hardship and fear.

Let us extend our hands in support and compassion, offering solace to those who are suffering and strength to those who are fighting for their freedom. Let us pray and do good deeds for the merit of the hostages and their families, for the merit of the soldiers, who are endangering their lives to protect Am Yisrael and for true peace in Israel.

As we gather around our Seder tables, let us remember the meaning of Pesach – the timeless message of hope, redemption, and unity. Let us draw inspiration from the story of the exodus from Egypt, finding courage in the face of adversity and faith in the promise of a brighter tomorrow.

May this Pesach be a reminder that even in the darkest of times, there is always hope. And may our unwavering support serve as a beacon of light, guiding those who are trapped in darkness towards the path of freedom and redemption.

Chag Pesach Kasher Ve'sameach – may this Pesach be a time of joy, freedom, and renewed hope for us all.

Menachem Seltz

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IN THIS ISSUE

1.



CONNECT WITH THE
CHAI CENTER

2.



PURIM ISRAEL

2.



THE PESACH MIRACLE

4.



CALENDAR & CANDLE
LIGHTING TIMES

5.



THE SEDER PLATE

6.



THE SEDER GUIDE

CONNECT WITH THE CHAI CENTER



CARE TO SHARE

MAZAL TOV TO FAMILY NATANELOV ON
THE BAR MITZVAH OF ELIYAHU

MAZAL TOV TO FAMILY SEROR ON THE BAT
MITZVAH OF ALINE



IL
LADIES LOUNGE

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COME AND CELEBRATE

The Pesach Miracle



WHAT IS CHAMETZ ANYWAY?

Chametz means "leavened grain". Any food or drink made from wheat, barley, rye, oats, spelt or their derivatives that wasn't guarded from leavening or fermentation is considered Chametz on Passover.

On Passover, if a food contains even a trace of Chametz, we don't eat it, we don't sell it and we make sure not to have any of it in our possession for all the days of Passover.

If that sounds rather strange, you need to look at the historical context: The night we were liberated from Egyptian slavery, we had to get out of there fast. So fast, we didn't have time to let the bread we were baking rise. All we could pack for the way was flat, unleavened bread. G-d commanded us to remember the occasion by clearing our homes and diets of any leavened grains, every year, at this time.

PAINLESS PURGING

Problem is, our homes are infested with the stuff. So, before Passover we make a full spring-cleaning-search-and-destroy mission. But before you drive yourself nuts on an endless witch-hunt, here are some tips to lighten the load:

OUT OF REACH, OUT OF EXISTENCE:

If you can't reach the Chametz with your hands in anyway, the stuff might as well not exist.

STICK TO THE "CHAMETZ" DOMAIN:

You only need to search those places where people sometimes take Chametz.

YOU CAN ALWAYS QUARANTINE:

Any room can be sealed off for eight days, as long as you remember that vital "sale of Chametz" .

THE SELLOUT

Now you're thinking, what about my 30 year single malt whisky, my assortment of organic home-brewed vinegars and my kid's "noodle- masterpiece". The good news is, there's an alternative to the search and destroy approach to Passover. Simply ensure that no Chametz belongs to you for the duration of the holiday.

Take all the Chametz you can find - the food, the drinks and the utensils used throughout the year (and not koshered for Passover) - and store them away in a closet or room that you will lock or tape shut. You're going to temporarily sell that space and everything in it to a non-jew.

Since this has to be a legally binding sale according to both Jewish and civil law, we authorize a competent rabbi to take care of it. He sells all our Chametz to a non-Jew just before Passover and then buys it back as soon as the holiday is over. The night Passover ends, you can already break out that single malt for a l'chaim.

Either send a picture of the form below to 0475 55 56 56 or e-mail to info@chaicenter.be by midday 21 April 2024. Or you can fill in an online form via our website; www.chaicenter.be

I, the undersigned, fully empower and permit Rabbi Hertz to act in my place and stead, and on my behalf to sell all Chametz possessed by me, knowingly or unknowingly as defined by the Torah and Rabbinic Law (e.g. Chametz, possible Chametz, and all kinds of Chametz mixtures).

Also Chametz that tends to harden and adhere to inside surfaces of pans, pots, or cooking utensils, the utensils themselves, and all kinds of live animals and pets that have been eating Chametz and mixtures there of.

Rabbi Hertz is also empowered to lease all places wherein the Chametz owned by me may be found, particularly at the address/es listed below, and elsewhere.

Rabbi Hertz has full right to appoint any agent or substitute in his stead and said substitute shall have full right to sell and lease as provided herein.

Rabbi Hertz also has the full power and right to act as he deems fit and proper in accordance with all the details of the Bill of Sale used in the transaction to sell all my Chametz, Chametz mixtures, etc., as provided herein.

This power is in conformity with all Torah, Rabbinic and Civil laws.

Signed: _____ Date: ___ / April / 2024

Name: _____

Address/es: _____

(include home(s), office(s), car(s), etc...)

HIT THE STORES!

Any processed food you eat on Pesach needs kosher supervision. Today, that's no big deal – the groceries are filled with “Kosher for Passover” products. There's also plenty of information at sites like www.chaicenter.be.

You can also contact info@chaicenter.be with any questions you may have.

SEARCH, BURN & DISOWN

On the night before Passover, we do the search and destroy ritual. A.K.A. Bedikat Chametz.

Roll ten pieces of Chametz tightly into paper wrapping and place them around the house (make sure you keep a list) get a paper bag, a candle (or flash-light), a wooden spoon and feather.

Then, half an hour after sunset, gather the family and say together the blessing:

“Baruch Atta Ado-nai Eloheinu Melech Ha-Olam, Asher Kideshanu B'mitzvotav V'tzivanu Al Biur Chametz.”

“Blessed are you, G-d, our L-rd, King of the Universe, Who has sanctified us with His Mitzvahs and commanded us concerning the elimination of Chametz.”



The family now fans out to scour every nook and cranny of the house for those nefarious crumbs and crusts – as well as the ten pieces you placed – armed with a candle and / or flashlight. Don't forget the car, as well. All incriminating evidence is swept into a paper bag with the feather.

When you're done, wrap up the entire package securely into a single paper bag, along with the feather and wooden spoon.

Then say:

“All leaven or anything leavened which is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered naught and ownerless as the dust of the earth.”

The next morning, after eating whatever you've put aside for your final farewells to Chametz, make a bonfire and burn the entire paper bag, along with any remaining Chametz. (See calendar on page 10 for the latest time Chametz must be burnt)

Then say:

“All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered naught and ownerless as the dust of the earth.”

THE CHAMETZ CLEANUP

For the kitchen, getting clean from Chametz for eight days, means a major overhaul. If you've never done this before call up an expert.

1. Do a kosherizing job on counters, tables, sinks, oven and stove top to remove them of whatever Chametz they've absorbed through heat and / or soaking. Then cover all counters and surfaces.
2. Lock up the food and dishes that you use the rest of the year. Kosherize pots, pans and cutlery that you'd like to use for Passover – or just buy seasonal replacements.
3. Restock those empty shelves with Passover delights and yummys.

*“There are only two ways to live your life.
One is as though nothing is a miracle.
The other is as though everything is a miracle.”
– Albert Einstein*



"Pesach at your fingertips" "

This year, more than ever, bring joy to your seder table with these fun tips.

- Use creative "visual aid". Add animation! At the appropriate part of the Haggadah throw out toy frogs... cows and animals... snakes and spiders (beware)... ping pong balls (hail)... wear dark sunglasses to simulate darkness...
- Prominently introduce (with a vocal drum roll), honor or reward the child asking the Four Questions, good readers or singers, or any good question raised during the Seder.
- We read the Haggadah in a language we understand, but it's interesting to also hear a paragraph in a foreign language.
- Share the wealth! Go around the table and take turns reading the Haggadah.
- Assign topics of discussion, such as "The Four Sons" and ask each person at the table to prepare and present each son.
- The Seder is not a dinner party. Advise everyone to eat a little before, so they won't be starved to rush through the Haggadah.
- Use the same Haggadahs so everyone can follow along. There are also kids versions. On the other hand, a unique, exotic Haggadah makes a good conversation piece.
- There's no dumb question. Encourage all ages to ask, and invite everyone to think of possible answers. Prepare questions such as: "The Haggadah states that this year we are still slaves and not free."
"What is the Jewish definition of Freedom?"
"Next year in Jerusalem?"
"How many really want to live in Israel? What does "Jerusalem" mean to you?"
"What's wise about the wise son? What defines wisdom?"

We hope you implemented one or a few of these tips - let us know how it went!



Choose the right thing

Matzah is the only Mitzvah we have today that you actually eat and digest. According to the Kabbalah, eating Matzah has a profound effect on the soul. So you want to make sure you...

GET THE REAL THING!

Not all Matzah is created equal. There's...

YEAR-ROUND MATZAH

Not kosher for Passover under any conditions.



MATZAH MADE WITH FRUIT JUICE OR EGGS

Only use for Passover if absolutely necessary.



MACHINE MATZAH

Generally okay, but not optimum for the Seder.



SHMURAH MATZAH

Matzah made from flour that was guarded from any moisture from the time of harvest until it arrives in your mouth, all for the sake of the Mitzvah. Almost the ultimate Matzah, except for one detail...



HAND-MADE SHMURAH MATZAH

For the Seder, you want Matzah that was made specifically for the Mitzvah of eating Matzah at the Seder - and we haven't yet invented machines that can have that in mind. The ultimate Matzah is made by hand in a bakery where everyone yells out, "For the sake of the Mitzvah of Matzah!" before kneading, rolling or baking the dough.



You've had two Seders and you're stuffed with Matzah. But the fun's not over. Here's what's in store:

KEEP ON CRUNCHIN'

After two days that we don't do mundane work (something like Shabbat, except that we can cook and carry things outdoors), come four intermediate days. We only do that work which is absolutely necessary. Keep the wine flowing - it's a custom to drink a cup of wine at every meal on Passover. And don't forget the Matzah - that's what Passover is all about.

The rest of Pesach

THE GRAND FINALE

The Seder hums with talk and activity, but “Elijah’s Cup” stands silent, its contents untouched. We say a blessing over each of the Four Cups, but not a word for this one.

Yes, when “opening the door for Elijah” the kids watch Elijah’s cup carefully to detect the tasting by the visiting prophet, but there’s more to this than childish imagination. It’s nice to offer Elijah a drink, but thank you, he doesn’t need sips to keep him going.

More than just a honorary toast, Elijah’s Cup gives our Seder focus and direction. The other Four Cups represent the “Four Expressions of Redemption” in G-d’s promise to Moses (Exodus 6:2-8): “I will take you out” “I will acquire you.”...

But Elijah’s Cup represents the Torah’s fifth expression: “I will bring you into the land.” Even with Israel being a haven and a blessing for over 70 years, it has yet to achieve true peace. It is not time yet to drink the fifth cup, but it represents our prayers and hopes for the ideal world.

“Redemption” is not a wishful fantasy. Jewish belief in the Redemption is real and relevant. Elijah’s Cup takes the mystical Redemption concept out of the closet, and places the issue on the table, in the center for all to see and contemplate. Unlike the other cups that come and go, this one expresses our readiness, standing by for Elijah to herald the Redemption.

Once they’ve closed the door on Elijah, the Seder winds down, and people tend to doze off or clear away the table.

On the contrary! At this point our Seder turns the corner from the past toward the future, the Exodus process to be completed by Moshiach. We don’t just look back to the past Pharaohs and pyramids; we also look forward to the ultimate Redemption, may it be speedily in our days.

SPLITTING THE SEA

The seventh night of Passover is the night of the Great Splitting of the Red Sea. We try to stay up that night, just as we did the very first time, speaking wise words of Torah and telling more stories.

YIZKOR

On the 8th day of Passover, after the Torah reading, Yizkor is recited to remember the souls of the departed. We pledge charity on behalf of the parents and beloved ones now in the “World of truth”.

MOSHIACH’S FEAST

The final day of Passover is all about the final liberation, the one that’s yet to happen (as of this printing). To celebrate, the Baal Shem Tov would make another Seder, with another four cups of wine. He called it “The Feast of Moshiach”. We start “The Feast of Moshiach” shortly before sunset,

Every day holds new magic.

PERSONAL CHAMETZ & MATZAH

Chametz and Matzah represent the opposites of good and evil. Historically, the Matzah reminds us how the Jews left Egypt in a rush so that their dough had no time to rise. There is also a moral dimension: Chametz and Matzah represent human characteristics. Arrogant and egotistic, Chametz puffs up, swelling bigger, while Matzah’s low profile suggests humility with no pretensions of appearing greater than it really is.

FIRST FAST-FOOD

Chametz and Matzah, the Passover opposites, are both made from flour and water. Timing makes all the differences: bread is left to rise, while Matzah is made in a rush.

A Matzah bakery hums with the constant rush and movement of hands, rolling pins, perforators, shovels and dough, into the oven and out. Nothing stands still from the moment flour touches the water until the finished Matzah comes out of the oven.

Time is but fleeting moments, here today and gone tomorrow. Intangible and abstract, time makes all the difference. Not only on Passover, but all the time.

MATZAH AND MITZVAH

This quick Matzah baking movement recalls the rush out of Egypt. The similar Hebrew spelling of Matzah and Mitzvah relates the rush of baking Matzah to the Mitzvah observance.

Just as we are quick with Matzah, let us be prompt and energetic with all the Mitzvot. Abraham, our patriarch, is praised for “rising early in the morning” to serve G-d. If we don’t seize the moment, it may be lost when we finally get around to it. “Do not say when I will have time I will study, for you may not have the time” (Ethics of our Fathers, Chap. 2)

Good timing enhances a Mitzvah. Even if it finally gets done later “a Mitzvah is best at the right time” (Talmud). Procrastination shows lack of interest and appreciation. Although better late than never, the Mitzvah loses its taste, like a cup of hot tea standing around, soda that lost its fizz and gone flat, or Chametz dough after the 18-minute deadline.

Sometimes, it’s best not to rush into things, but with a Mitzvah let’s strike while the iron is hot. Why wait till next year, or retirement, to learn Torah, go Kosher, or try Tefillin? The time is...NOW!

Passover Calendar & Candle Lighting Times

DATE

EVENT

BLESSING

Monday April 22

- Fast of the First Born
- Finish eating Chametz by: 10.39
- Burn your Chametz by: 12.10
- 1st night of Pesach (first Seder)

LIGHT CANDLES AT 20.32
AND SAY: BLESSING 1 & 2

Tuesday April 23

- 2nd night of Pesach
(Second Seder)

LIGHT CANDLES AFTER 21.48
AND SAY: BLESSING 1 & 2

Friday April 26

LIGHT CANDLES BY 20.39
AND SAY: BLESSING 3

Sunday April 28

- 7th night of Pesach

LIGHT CANDLES AT 20.42
AND SAY: BLESSING 1

Monday April 29

- 8th night of Pesach

LIGHT CANDLES AFTER 22.00
AND SAY: BLESSING 1

Tuesday April 30

- Yizkor - 11.30 at the Chai Center
- Pesach ends 22.02

BLESSINGS:

1. BARUCH ATAH ADO-NAI E-LOHEINU MELECH HA'OLAM ASHER KIDESHANU B'MITZVOTAV V'TZIVANU LEHADLIK NER SHEL YOM TOV.
2. BARUCH ATAH ADO-NAI E-LOHEINU MELECH HA'OLAM SHEHECHEYANU V'KIYEMANU V'HIGIYANU LIZ'MAN HAZEH.
3. BARUCH ATAH ADO-NAI E-LOHEINU MELECH HA'OLAM ASHER KIDESHANU B'MITZVOTAV V'TZIVANU LEHADLIK NER SHEL SHABBOS.



SEDER PLATE

The Ka'arah

The passover table should be set with the finest china, silverware and crystal, but the centerpiece is the Ka'arah, the "Seder Plate":

Place three Matzot on the table - one on top of the other, separated by a cloth or paper napkin. They are symbolic of the Kohanim (Priests), Levites, and Israelites, the three parts of the Jewish nation. On a cloth or plate placed over the three Matzot, set the following as shown:

BEITZAH (EGG):

A hard boiled egg represents the Holiday Offering in the days of the Holy Temple. Preparation: Boil one egg per Seder plate and possibly more for use during the meal. Role in the Seder: Place one egg on each Ka'arah. As soon as the actual meal is about to begin, remove the egg from the Seder plate and use during the meal.

ZEROAH (A PIECE OF ROASTED MEAT):

Zeroah represents the lamb that was the special Paschal Sacrifice on the eve of the exodus from Egypt. The Paschal Sacrifice was brought in the afternoon before Passover in the time of the Holy Temple.

Preparation: Roast a chicken neck on all sides over an open fire on the stove. Afterwards, some have the custom to remove the majority of the meat off the neck.

Role in the Seder: The shank bone is not eaten. After the meal it is refrigerated and used a second time on the Seder plate the following night.

KARPAS (RAW ONION, RADISH OR COOKED POTATO):

Egypt crushed our ancestors' spirits with senseless, back-breaking drudgery. A vegetable, usually an onion, potato or radish is dipped in saltwater and eaten, so we may taste their anguish - and in it realize the potential to rise above our own struggles.

CHAROSET (PASTE OF CHOPPED APPLES, PEARS, WALNUTS, AND A SMALL AMOUNT OF RED WINE):

Our ancestors produced bricks for Pharaoh's grandiose projects. The Charoset paste represents the mortar they used. Apples recall the courageous Jewish women: knowing Pharaoh would kill their male infants, they hid in apple orchards to give birth.

Preparation: Peel walnuts, pears and apples and chop finely. Mix together and add a small amount of wine.

MAROR (BITTER HERBS/HORSERADISH):

The bitterness of Egypt is brought to the table with maror.

CHAZERET (ROMAINE LETTUCE):

The lettuce symbolizes the bitter enslavement of our fathers in Egypt. The leaves of Romaine lettuce are not bitter, but the stem, when left to grow in the ground, turns hard and bitter.

So it was with our enslavement in Egypt. At first the deceitful approach of Pharaoh was soft and sensible and the work was done voluntarily and even for pay. Gradually, it evolved into forced and cruel labor.

Preparation: Romaine lettuce is often very sandy. Wash each of the leaves separately, checking very carefully for insects. (Pat gently with a towel and let sit until completely dry, so that there will be no moisture to come in contact with the Matzah.)



Seder Guide



1 KADESH - THE BENEDICTION -

The Seder service begins with the recitation of Kiddush, proclaiming the holiness of the holiday. This is done over a cup of wine, and on this evening it is the first of four cups which we all drink, reclining, at the Seder.

One of the explanations of the four cups: In the Torah's recounting of the Exodus we find four expressions of redemption which are reflected in the drinking of four cups of wine. Each cup commemorates a different aspect of the redemption:

1. Giving thanks for G-d's hand taking us out of the Land of Egypt. 2. Showing gratitude to G-d for saving us from intellectual and spiritual slavery. 3. In recognition of our transformation into a people forever immune to permanent slavery. 4. Acknowledges the great gift bestowed upon us in fulfilling the purpose of our Exodus from Egypt: the granting of the Torah at Sinai.

When drinking the four cups, as during most of the 'acts' of the Seder, we lean on our left side to accentuate the fact that we are free people. In ancient times only free people were allowed to recline while eating.



סְבִירֵי מְרִנָּה וְרַבְּנָן וְרַבּוּתֵי. בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.
'בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם וְרוּמְמוֹנוּ מִכָּל-לְשׁוֹן וְקִדְשָׁנוּ בְּמִצְוֹתָיו. וְתִתֵּן לָנוּ ה'
אֱלֹהֵינוּ בְּאֵהָבָה מוֹעֲדִים לְשִׂמְחָה, חֳגִים וְזְמַנִּים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתְנוּ, מִקְרָא קֹדֶשׁ זָכָר
לִיצִיאַת מִצְרַיִם. כִּי בְנוּ בְחֵרְתָהּ וְאוֹתְנוּ קֹדֶשֶׁת מִכָּל הָעַמִּים, וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ. בְּרוּךְ אַתָּה
ה', מִקְדָּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים.

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, L-rd our G-d, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, L-rd our G-d, appointed times for happiness, holidays and special times for joy, this Festival of Matsot, our season of freedom [in love] a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath, and] special times for happiness and joy. Blessed are You, O L-rd, who sanctifies Israel, and the appointed times.



בְּרוּךְ אַתָּה ה', מִקְדָּשׁ (לְשַׁבַּת) הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְּמַנִּים. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲיִינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזְמַן הַזֶּה.

Blessed are You, O Lord, who sanctifies [the Sabbath,] Israel, and the appointed times. Blessed are You, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

2 URCHATZ - WASHING HANDS -



We wash our hands in the usual prescribed manner of washing before a meal, but without the customary blessing. Fill a cup of water. Pour plenty water over your right hand three times, then over your left hand three times.

The next step in the Seder, Karpas, requires dipping food into water. Such an act calls for purification of the hands by washing beforehand. This observance is one of the first acts designed to arouse the child's curiosity.

3 KARPAS - THE 'APPETIZER' -

A small piece of onion or boiled potato is dipped into salt water and eaten. Before eating, the blessing over vegetables is recited. The dipping of this 'appetizer' in salt water further arouses the curiosity of the child.

The four letter Hebrew word "Karpas" when read backwards connotes that the 600,000 Jews in Egypt (the Hebrew letter samech = 60, times 10,000) were forced to perform backbreaking labor (the other three Hebrew letters spell perech - hard work).



בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הָאֲדָמָה.

Blessed are you, L-rd our G-d, King of the universe, who creates the fruit of the earth.

4

YACHATZ - BREAKING THE MATZAH -



The middle Matzah of the three placed on the Seder plate is broken in two: The larger part is put aside to be used later as the Afikoman.

This unusual action not only attracts the child's special attention once again, but also recalls G-d's breaking the Sea apart, to make a path for the Children of Israel to cross on dry land. The smaller part of the middle Matzah is returned to the Seder plate. This broken middle Matzah symbolizes humility and will be eaten later as the 'bread of poverty'.

5

MAGGID - THE HAGGADAH -



FOR THE COMPLETE TEXT OF MAGGID PLEASE REFER TO YOUR HAGGADAH

The Seder tray is moved aside, a second cup of wine is poured, and the child by now bursting with curiosity, asks the time-honored question:



Ma nish-ta-na ha-laila ha-ze mi-kol ha-leilot?

Why is this night different from all other nights? Why only Matzah? Why the dipping? Why the bitter herbs? Why are we relaxing, leaning on cushions, as if we were kings?

The child's questioning triggers one of the most significant mitzvot of Pesach, and the highlight of the Seder ceremony: the Haggadah, the telling of the story of the exodus from Egypt. The answer includes a brief review of history, a description of the suffering imposed upon the Israelites, a listing of the plagues visited upon the Egyptians, and an enumeration of the miracles performed by the Al-mighty for the formation and redemption of His people.

The Four Questions:

מה נשתנה הלילה הזה מכל הלילות? שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כלו מצה. שבכל הלילות אנו אוכלין שאר ירקות - הלילה הזה (כלו) מרור. שבכל הלילות אין אנו מטבילין אפילו פעם אחת - הלילה הזה שתי פעמים. שבכל הלילות אנו אוכלין בין יושבין ובין מסבין - הלילה הזה כלנו מסבין

What differentiates this night from all [other] nights? On all [other] nights we eat chamets and matsa; this night, only matsa? On all [other] nights we eat other vegetables; tonight (only) marror. On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice. On [all] other nights, we eat either sitting or reclining; tonight we all recline.

We Were Slaves in Egypt:

עבדים היינו לפרעה במצרים, ויוציאנו ה' א-להינו משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים כלנו נבונים כלנו זקנים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

We were slaves to Pharaoh in the land of Egypt. And the L-rd, our G-d, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

Rabban Gamliel's Three Things:

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן: פסח, מצה, ומרור.

Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the pesach sacrifice, matsa and marror.

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: וְאָמַרְתֶּם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם. וְאֶת־בְּתֵינִי הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

The Pesach [passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27); "And you shall say: 'It is the passover sacrifice to the L-rd, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed and prostrated themselves."

5

MAGGID - THE HAGGADAH (CONTINUED) -

He holds the matsa in his hand and shows it to the others there.



מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: ויאפו את הבצק אשר הוציאו ממצרים עגת מצות, כי לא חמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם.

This matsa that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to them and redeemed them, as it is stated (Exodus 12:39); "And they baked the dough which they brought out of Egypt into matsa cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

He holds the marror in his hand and shows it to the others there.



מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את־חיי אבותינו במצרים, שנאמר: וימררו את נפיהם בעבדה קשה, בחמר ובלבנים ובכל־עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך.

This marror [bitter greens] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

6

RACHTZAH - WASHING BEFORE THE MEAL -



After concluding the first part of the Haggadah with the drinking of the second cup of wine (reclining), the hands are washed in the same manner as before, but this time with the customary blessing, as usually done before eating bread. Do not speak until after eating the Matzah.



ברוך אתה ה', א-להינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and has commanded us on the washing of the hands.

7 - 8

MOTZIE MATZAH - EATING MATZAH -

Taking hold of the three matzot, the broken one between the two whole ones, recite the customary blessing for bread. Then, letting the bottom Matzah drop back on the plate, and holding the top whole Matzah with the broken middle one, recite the special blessing Al A-chi-lat Matzah. Then break at least 1/2 of the Shmura Matzah, from each of the top 2 Matzot and eat the two pieces together, reclining to the left.



ברוך אתה ה', א-להינו מלך העולם המוציא לחם מן הארץ.

Blessed are You, L-rd our G-d, King of the Universe, who brings forth bread from the ground.



ברוך אתה ה', א-להינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matsa.

9

MAROR - THE BITTER HERBS -

Take at least 28 grams just under 2 tablespoons of the horse radish and / or a few pieces of lettuce. Dip it in the charoset, which recalls the mortar of our enslavement. Then shake the latter off and make the blessing Al A-chilat Maror. Eat without reclining.



ברוך אתה ה', א-להינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of marror.

10

KORECH - THE 'SANDWICH' -



In keeping with the custom instituted by Hillel, (a great Talmudic rabbi), a sandwich of Matzah and maror is eaten.

Break off two pieces of the bottom Matzah which together are at least 57 grams. Again take at least 28 grams (just under 2 tablespoons) of bitter herbs and dip them in charoset. Place them between the two pieces of Matzah, say: "Kein ah-sa Hillel..." and eat the 'sandwich' reclining to the left.



זְכֹר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזְמַן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיִם:
הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מֵה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ.

In memory of the Temple according to Hillel. This is what Hillel would do when the Temple existed: He would wrap the pesach matsa and marror and eat them together, in order to fulfill what is stated, (Exodus 12:15): "You should eat it upon matsot and marrorim."

11

SHULCHAN ORECH - THE FEAST -

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into salt water.

A rabbi was once asked why Jews eat eggs on Pesach. "Because eggs symbolize the Jew," the rabbi answered. "The more an egg is burned and boiled, the harder it gets."

Note: The chicken neck is not eaten at the Seder.



12

TZAFUN - 'OUT OF HIDING' -

After the meal, the half Matzah which had been 'hidden' - set aside for the Afikoman 'desert', - is taken out and eaten. It symbolizes the pascal lamb which was eaten at the end of the meal.

Everyone should eat at least 1/2 of a Shmura Matzah, reclining, before midnight. After the Afikoman, we do not eat or drink anything except for the two remaining cups of wine.

13

BERACH - BLESSING AFTER THE MEAL -



A third cup of wine is filled and grace is recited. After grace we recite the blessing on wine and drink the third cup while reclining.

Now we fill the cup of Elijah and our own cups with wine. We open the door and recite the passage which symbolizes an invitation to the Prophet Elijah, who is the harbinger of the coming of Moshiach

14

HALLEL - SONGS OF PRAISE -



A third cup of wine is filled and grace is recited. After grace we recite the blessing on wine and drink the third cup while reclining.

Now we fill the cup of Elijah and our own cups with wine. We open the door and recite the passage which symbolizes an invitation to the Prophet Elijah, who is the harbinger of the coming of Moshiach

15

NIRTZAH - ACCEPTANCE -

Having carried out the Seder service properly, we are sure that it has been well received by the Al-mighty.

Then we say "Le-sha-na Ha-ba-ah Bi-ye-ru-sha-la-yim".

Next Year in Jerusalem!



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**Wishing you a
Happy Pesach!**

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