

Pesach Seder Supplement ***5779 (2019)***

Anshei Lubavitch Outreach Center
Fair Lawn, New Jersey

with instructions and illustrations

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Anshei Lubavitch Outreach Center

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Introduction:

This supplement has been prepared for use at our public seders, and may be used when conducting seders at your home, or as guests elsewhere. The instructions conform to the procedures followed at our congregation, according to the customs of Chabad-Lubavitch. We also indicate different procedures you may follow at home.

We have prepared a Haggada for the Pesach Seder, with English translation, notes, illustrations, and supplements for use at our public seders, as well as our members to use at home. Copies are available for purchase at the synagogue.

The present supplement is only an outline of the preparations and procedures for proper observance of the festival and the sederim. Our rabbinic staff is available to answer any questions and uncertainties that may arise.

CHAMETZ

Chametz is defined as any product containing one or more of the five grains – wheat, barley rye, oats or spelt – that has been in contact with water and allowed to stand at room temperature for eighteen minutes or longer. This includes breads, pastries, noodles, and pasta. Many foods, especially commercially-prepared foods, contain chametz, or are prepared in utensils or machinery that are also used for chametz. Therefore, it is essential that all foods you purchase for Pesach, and all ingredients used in your home-cooking, be free of chametz. Additionally, Ashkenazic custom forbids consumption of foods containing other grains or legumes such as rice, corn, beans, or peas. Manufactured foods must bear “Kosher for Passover” certification from a reliable Orthodox rabbi or kashrus-certification authority.

Special utensils are used for Pesach cooking, dishes in which food is served, and cutlery with which food is eaten. Such items that were used for chametz during the year may not be used during Pesach. Certain items, however, that were used during the year may be converted to Pesach use by a process called *kashering*.

Your local Chabad rabbi can advise you about what food products require rabbinic certification, and which certifications are reliable. He will also advise you about how to *kasher* utensils for Pesach. Many congregations (including we at Anshei Lubavitch) offer a public *kashering* service several days before Pesach; you may contact the rabbis for details.

THE MATZOS

Matzos are bread cakes baked from flour of one of five species of grain that are capable of becoming chametz. Most matzos are made of wheat flour, though special matzos made of spelt or oats may be available for those who are unable to tolerate the gluten in wheat. Care is taken that no water touches the grains and the flour before the baking process begins. Water for the dough is drawn the night before the baking and stored indoors, covered, in a temperature-controlled room. From the time the water is added to the flour, care is taken not to let the dough rest so that no rising takes place. Only flour and water are used in baking matzos. The kneading, rolling, and other preparations are done quickly, and a special device perforates holes in the matzos so that they will bake without puffing up in the oven. The matzos are baked in a specially-designed wood- or coal-fired oven as soon as possible after rolling. The baking itself takes less than a minute in the oven.

Shmura: Matzos used for the Seder are made of wheat harvested especially for that purpose, and kept under supervision especially for the Seder ritual. The entire process – mixing, kneading, rolling, perforating, baking – is done by hand, expressly **לְשֵׁם מַצֵּת מְצוּהָ** *l'sheim matzas*

mitzva, a declaration that all is being done specifically for the mitzva of matza. Such matzos are called “shmura” matza (matza from grain and flour that have been guarded against becoming chametz). Unlike matzos baked by machine, these matzos are round in shape. At Anshei Lubavitch shmura matza is provided for all participants at our seder. The matzos are often imported from special bakeries run by Chabad communities in Israel or Ukraine. Chabad custom is to use shmura matza for all meals throughout the eight days of Pesach.

THE WINE

During the seder we drink four cups of wine. The wine is prepared under rabbinic supervision to ensure that it is kosher for Pesach use. Sweet wines may be used, but dry wines are preferred. Red is preferred over white. Low alcohol varieties are available for those unable to tolerate regular wine. Grape juice may also be used by those unable to drink wine at all. It is preferable to add at least some wine to the grape juice. The cups should hold *at least 3 ounces*. At a minimum, more than half of the cup should be drunk each time, but *it is preferable to drink the entire cup*. Whenever the cup is raised, it is done as follows: lift it from the table with your right hand; transfer it to your left hand; hold your right hand palm-up, with the fingers bent and raised above the palm to form a sort of bowl; lower the cup onto the right palm and wrap the fingers around as illustrated.



PREPARING THE HOME FOR PESACH

Not only is it forbidden on Pesach to eat (or drink) foods containing chametz or prepared in utensils previously used for chametz, but it is forbidden to own chametz or to have it in one's possession. The home (and office or place of business, if it belongs to a Jew) is thoroughly cleaned during the days (or weeks) before Pesach so that by the evening before Pesach eve everything is ready. The detailed laws are beyond the scope of this brief summary; here too, your rabbi can advise you.

It is also necessary to arrange the sale of any chametz in your possession that will not be otherwise disposed of before Pesach, as well as any hidden chametz that you fail to find and may remain in your possession. This avoids the prohibition of owning chametz. The sale must be legally binding both according to Jewish law and local civil laws. The procedure is complex, and must be arranged by a competent Orthodox rabbi. This should be done as early as possible, but certainly no later than the evening before the day preceding Pesach. The rabbi at Anshei Lubavitch can arrange the sale for you.



The Search for Chametz

A formal search for chametz is done immediately after dark on the evening before the day preceding Pesach, and the chametz is burned next morning. If the day before Pesach happens to fall on Shabbos, the search is done Thursday evening instead, and the chametz is burned Friday morning. It is customary to put down pieces of hard chametz some time before the search so that the person conducting the search can find them. According to Kabbala, ten pieces should be put down. The ten pieces of bread are wrapped in paper napkins and put down in various places in the rooms that are to be searched.

The search must be conducted by candlelight, in all hidden places including crevices in the floors. It is preferable to use a beeswax candle, but if one is unavailable a paraffin candle may be used. The candle must have only as single wick. The ten pieces of chametz, along with any other chametz that is to be burned, are gathered by means of a feather and a wooden spoon and placed into a paper bag.

Before beginning the search, say the blessing:

Blessed are You, Eternal One, our God, King of the universe, Who has made us holy through His mitzvos and commanded us about the removal of chametz.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חֵמֶץ:

Do not speak (even of matters that concern the search) between the blessing and beginning the search. It is proper not to speak at all about matters that do not concern the search until after the search is completed. Members of the household who will participate in the search should stand near the one saying the blessing so that they may hear it before they go to search in their individual places; they too should not speak in between the blessing and the search. They should begin searching in a place close to where they heard the blessing, and only then go to search in a different room.

After the search, take care that the chametz that is to be left until tomorrow for burning or eating is put away in a secure place. Be careful that it is not moved from place to place, that it does not crumble, and is not taken away by small children or by rodents.

The chametz is nullified after the search, by declaring:

All leavened products and chametz in my possession that I have not seen, that I have not removed, and that I do not know about are hereby declared to be nothing, and ownerless as the dust of the earth.

כָּל חֲמִירָא וְחֲמִיעָא דְּאִכָּא בְּרִשּׁוֹתֵי דְלֵיא
חֲמִיתִיהּ וְדִלָּא בְּעֲרִיתִיהּ וְדִלָּא יָדְעָנָא לִיהּ
לְבַטֵּל וְלִהְיוֹי הֶפְקֵר כְּעֶפְרָא דְּאַרְעָא:

The chametz is burned the next morning. Consult your local Chabad rabbi for the latest time when chametz may be eaten, and the latest time when it must be burned. Chametz that has been sold by the rabbi must be put away before this time, in a place where it will not be accidentally handled or eaten during Pesach.

When burning the chametz next morning
it is nullified once more, by declaring:

All leavened products and chametz in my possession: whether I have seen them or not seen them; whether I have observed them or not observed them; whether I have removed them or not removed them; are hereby declared to be nothing, and ownerless as the dust of the earth.

כָּל חֲמִירָא וְחֲמִיעָא דְּאִכָּא בְּרִשּׁוֹתֵי דְחֻזִּיתִיהּ
וְדִלָּא חֻזִּיתִיהּ דְּחֲמִיתִיהּ וְדִלָּא חֲמִיתִיהּ
דְּבְעֲרִיתִיהּ וְדִלָּא בְּעֲרִיתִיהּ לְבַטֵּל וְלִהְיוֹי הֶפְקֵר
כְּעֶפְרָא דְּאַרְעָא.

The ten pieces (along with any other chametz that was found) are burned.

While burning the chametz, say the following prayer:

May it be Your will, Eternal One, our God and God of our ancestors: just as I remove chametz from my home and my possession, so may You do away with all ungodly forces; eliminate the spirit of impurity from the earth; take away from us our evil inclination, and give us instead a heart of flesh through which we may serve You truthfully. Destroy in smoke all *sitra achara*¹ and all *k'lipos*,² and wipe out the rule of wickedness from the earth. Eliminate all who trouble Your *Sh'china*³ by a spirit of destruction and a spirit of judgement, just as you eliminated the Egyptians and their gods in those days at this season. *Amein Sela!*

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
כְּשֶׁם שְׁאֲנִי מְבַעֵר חֵמֶץ מִבֵּיתִי וּמִרְשׁוֹתַי
כֹּךְ תִּבְעֵר אֶת כָּל הַחֲצִיצוֹנִים וְאֶת רוּחַ הַטּוּמְאָה
תִּעְבִּיר מִן הָאָרֶץ, וְאֶת יִצְרָנוּ הָרַע תִּעְבִּירָהוּ
מֵאַתָּנוּ וְתֵתֵן לָנוּ לֵב בָּשָׂר לְעִבְדֶּךָ בְּאַמֶּת, וְכָל
הַסְטֵרָא אַחֲרָא וְכָל הַקְּלָפוֹת וְכָל הָרָשָׁעָה בְּעֵשֶׂן
תִּכְלֶה, וְתִעְבִּיר מִמִּשְׁלַת זִדּוֹן מִן הָאָרֶץ, וְכָל
הַמְעִיקִים לְשִׁכְנָה תִּבְעֵרם בְּרוּחַ בָּעֵר וּבְרוּחַ
מִשְׁפָּט כְּשֶׁם שִׁבְעָרְתָּ אֶת מִצְרַיִם וְאֶת אֱלֹהֵיהֶם
בְּיָמִים הָהֵם בְּזִמְנָא הַזֶּה אָמֵן סֵלָה:



1. *Sitra achara*: literally, "the other side"; the evil forces that oppose Godliness.

2. *K'lipos*: literally: "shells" or "husks"; evil forces that conceal the Godly spirit present in Creation.

3. *Sh'china*: the manifestation of God's presence.

☞Preparations for the Seder:☞

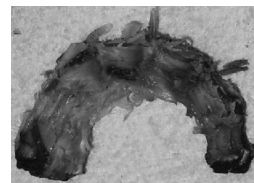
THE SEDER PLATE

The central feature at the seder table is the **קערה** (*ke-ara*; often it is pronounced in Yiddish style, *kay-reh*). At public seders usually only one plate is prepared, placed in front of the one conducting the seder. At home, many families prepare a separate plate for each adult male; some even prepare smaller plates for each child. The plate holds three matzos, with a cloth under the bottom matza and another cloth above the top one. Chabad custom is to wrap each of the three matzos in a cloth, leaving part of the matza uncovered. Six items are placed on the top cloth (others have a special plate above the matzos, and the six items are placed in marked receptacles on the plate).

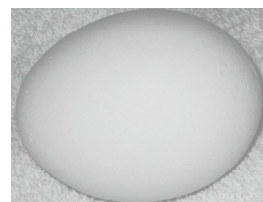


The six items on the seder plate:

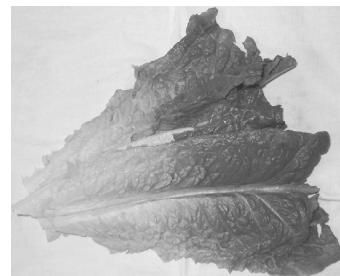
Z'roa (זרוע): a piece of roasted meat on the bone. Chabad custom is to use the neck bone from a chicken, roasted over a flame, and with most (not all) of the meat removed. This serves as a symbolic reminder of the lamb of the Pesach sacrifice, which was eaten roasted on the night of Pesach when the Temple stood in Jerusalem. It must be roasted *before* the festival begins. It is placed on the seder plate, but not eaten, to avoid the appearance that we are offering and eating sacrifices outside the Temple.



Beitza (ביצה): a hardboiled egg, in its shell. This serves as a symbolic reminder of other sacrifices offered in the Temple on this day. Those sacrifices were eaten at the main course of the seder meal, and the Pesach sacrifice was eaten at the end, when participants were nearly full. It is customary to dip it in salt water and eat it at the beginning of the festive meal. Some people slightly crush and flatten one side of the shell so that the egg will not roll off the seder plate.



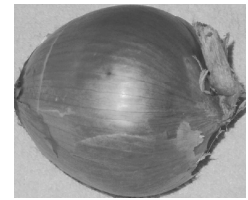
Maror (מרור): bitter greens. Among the acceptable species are romaine lettuce, or freshly-grated horseradish (plain, with no beets, vinegar, lemon juice, or other seasonings added). Chabad custom is to use *both* romaine lettuce and horseradish. The horseradish may be easier to eat if it is shredded or grated coarsely; finely-grated horseradish has more surface exposed to moisture, and will be very sharp when eaten. Some horseradish is placed on top of a few romaine leaves, and this is covered with another leaf. The lettuce should be carefully inspected for the presence of insects, worms, or larvae, which must be removed. The maror is eaten at the beginning of the meal, after the matza.



Charoses (חרוסת): a mixture of chopped fruit and nuts, resembling – and symbolic of – the clay used by the Israelites in Egypt for brick-making, or the mortar that held the bricks together. Recipes for this mixture differ among various traditions. Chabad custom is to use apples, pears, and walnuts, finely chopped and formed into a paste; no spices are added. A bit of wine will be added and the maror will be dipped into this mixture before eating. The charoses itself is not eaten with the maror; Chabad custom is to refrain from eating any of these ingredients until after the maror at the *second* seder.



Karpas (כרפס): a vegetable (other than those used for maror); a small amount will be dipped in salt water and eaten at the beginning of the seder. This unusual act is designed to stimulate the curiosity of the youngsters present, and thus prompt them to ask questions. Chabad custom is to use either a raw onion (placed on the seder plate with its peel intact) or a piece of boiled potato. After they are eaten, any remaining vegetable need not be returned to the seder plate, and only five items will remain thereafter.



Chazeres (חזרת): the same as the maror. This will be eaten together with matza as a sort of sandwich.

(Chabad custom): A large plate is covered with a cloth. Three matzos are placed on the plate, each matzo partly wrapped in a separate cloth. A large white cloth is placed over the three matzos. The six items are arranged on this cloth as shown.



Top right: the **Z'roa**.

Top left: the **Beitza**.

Top center (below the z'roa and beitza): the **Maror** (for illustration, the shredded horseradish is seen placed on top of the romaine; on the actual keara this should be covered with another leaf of romaine).

Bottom right (below the z'roa): the **Charoses** (may be placed on a folded paper napkin to avoid soiling the cloth).

Bottom left (below the beitza): the **Karpas**.

Bottom Center (below the charoses and karpas): the **Chazeres**.

Other items on the seder table:

Each participant is provided with a Haggada to use at the seder.

Male participants are provided with pillows at their chairs, on which to lean when reclining is required. In some places a pillow is used only by the leader of the seder.

It is customary for the candles to be placed on the seder table; at least two lit candles should be placed there, unless this poses a danger because the table is small or because many children are present. It is forbidden to handle or move the candles on Friday night. When the festival falls on Saturday night, two candles must be on the table at least during the Kiddush.

As a symbol of our freedom, it is customary to use the finest dishes and tableware the family possesses at the seder table. If one owns vessels of silver, gold, or expensive crystal, these too are placed on the table.

A cup for wine should be available at each place setting, preferably with a saucer underneath. A decorative silver cup is preferred, especially for the seder leader, but any cup (even of glass) holding at least three fluid ounces and with no cracks in it may be used. Chabad custom is to use a cup with a plain flat bottom and no stem. Additionally, one extra cup is placed on the table, for the Prophet Eliyahu. Some do not place it on the table until after the meal; others do so at the beginning of the seder, though it will not be filled with wine until later.

Bottles of wine should be available, within easy reach of the participants.

Sufficient karpas is brought to the table for all participants who do not have their own seder plate.

Small bowls or other containers of salt water (two tablespoons of salt to one cup of water,

allowing the salt to dissolve) should be available for the participants to dip the karpas. These may be removed from the table after use.

Extra bowls or other containers should be available for use later during the seder, when the ten plagues are recited, and participants will pour out small amounts of wine from their cups.

An adequate supply of paper napkins should be available to take care of any spills that occur.

A sufficient supply of matza, maror, and charoses is brought to the table for all participants who do not have their own seder plate. These should be prepared in advance, but they are not brought until needed at the beginning of the meal. Hardboiled eggs are then brought and offered to the participants before the rest of the meal is served.

Meat served at the table should be prepared with some liquid added during the cooking. Meat roasted in the oven or on the grill without any liquid is not eaten at the seder, to avoid the impression that we are offering sacrifices outside the Temple. Some permit serving chicken or other fowl roasted without added liquid, because these birds are never offered as sacrifices.



Notes for the present year, 5779: Because the sederim are observed on Friday and Saturday nights, all cooking and other preparations must be done on Friday *before sunset*, or on Saturday night *after it is completely dark*.

The Kiddush recited at this year's sederim is modified. For details, see the appendices in the *Anshei Lubavitch Haggada for the Pesach Seder*, or *Siddur Tehillat Hashem* with English Translation, pp 250-251.

Eiruv Tavshillin: The eighth day of the festival falls on Shabbos this year. Since Friday is yom tov, preparations for Shabbos are forbidden, unless a special ceremony, eiruv tavshillin, is performed on Thursday. See detailed instructions and text in the *Anshei Lubavitch Haggada for the Pesach Seder*, or *Siddur Tehillat Hashem* with English Translation, p 249.