



Passover Shabbat Dinner



Thank you for joining us at Abbalé Telavivian Kitchen
for our Passover Shabbat Dinner

קַדֵּשׁ KADESH

The Seder, like all holiday celebrations begins with the Kiddush. There are three parts to the Kiddush: the blessing of the wine, the blessing of the day and the *sheh'hehk'hekhyanu*. It would be good to say all three parts in Hebrew. If you can't do so, then you should recite the blessing over the wine and the *sheh'heh'khekhyanu* along with a summary of the middle blessing of the day in English.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן:

Praise to You, *Adonai*, our God, Sovereign of the universe
Who created the fruit of the vine.

Barukh attah Adonai Elohaynu melek ha-olam boray peri hagafen

We thank you God for this special day when we gather to remember the Exodus from Egypt. You have given us this special privilege, and allowed us to have a special heritage. Praise to You, who sanctifies and Israel and the Seasons.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהַגִּיעַנוּ לְזֶמֶן הַזֶּה:

Praise to You, *Adonai*, our God Sovereign of the Universe,
Who has kept us alive and sustained us and allowed us to reach this season.

וְרַחֵץ U'RECHATZ

As we prepare for the first course of our Seder meal we wash our hands (this time without a blessing). Eating is a holy act as we wish our hands to symbolically purify ourselves for the ceremony we are about to begin.

כֶּרֶפֶס KARPAS

The vegetables that we now eat are a symbol of the arrival of spring. We dip them in salt water, a reminder of the tears our ancestors shed during the years of slavery and oppression in Egypt.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בוֹרֵא פְּרֵי הָאֲדָמָה:

Praised are you *Adonai*, Sovereign of the Universe who creates the fruit of the earth.
Barukh attah Adonai Elohaynu melek ha-olam boray peri ha'adama

יַחֵץ YAHATZ

There should be three *Matzot* on the table. We take the middle matzah, break it in half and wrap up the larger piece and place it where the children will never find it (wink wink!).

מַגִּיד MAGGID

The Questions: We begin the telling by asking questions or at least pointing out the uniqueness of this night. How different it is from all other nights! What other questions can we ask about the things we do tonight?

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת!

How different is this night from all the other nights!

Mah nishtanah halaila hazeh mikol haleylot

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמֶצֶה.

הַלַּיְלָה הַזֶּה בְּלֹ מֶצֶה:

On all other nights we eat leavened and unleavened bread.

Tonight we eat only Matzah!

Sh'bikhol halailot anu okhlim hametz u'matzah Halaila hazeh kulo matzah

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת

הַלַּיְלָה הַזֶּה מְרוֹר:

On all other nights we eat any vegetable.

Tonight we must eat Maror!

Sh'bikhol halailot anu okhlim sh'a ryirakot Halaila hazeh maror.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פַּעַם אַחַת.

הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים:

On all other night we don't even dip once.

Tonight we two times!

Sh'bikhol halailotayn anu matbilin afilu pa'am akhat Halaila hazeh sht'ay p'amim

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

הַלַּיְלָה הַזֶּה בְּלָנוּ מְסֻבִּין:

On all other nights we eat either sitting or reclining. Tonight all of us recline!

Sh'bikhol halailot anu okhlim beyn yoshvim u'veyn misubin

Halaila hazeh kulanu misubin

The Answer: Option One: (A very short version)

Everyone Sings

עֲבָדִים הָיִינוּ עֲתָה בְּנֵי חוֹרִין

Avadim Ha-yeenu, Atta B'nai Horin
We were slaves and now we are free!

Then Read in Hebrew or English

בְּיָדֵינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצֵיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד
ע
חֲזָקָה וּבְזְרוּעַ נְטוּיָה,

We were slaves to Pharaoh in Egypt;

But the Lord our God took us out from there with a mighty hand and an out-stretched hand.

The Answer: Option Two (slightly longer)

The central part of the Passover Seder is called *Magid*, the telling. Beginning with the words, *Avadim Hayyinu* - We were Slaves... it extends to the meal. The purpose of this section is to recount the story of the Exodus and to encourage a discussion of its implications for our lives. The Haggadah reviews the exodus by presenting a series of rabbinic commentaries on Deuteronomy, Chapter 26, vs. 5 - 8. In the interest of encouraging people not to leave out the "Telling" out, here is a rewritten version in simple language to be used either along with, or in place of, this section of the Haggadah. It is meant to be read responsively at the Seder.

Come and hear the story of our people,
The story we relive on Seder night.

How our ancestors went forth
from the straights of Mitzrayim
to the open places of rejoicing and faith.

This story belongs to you and me.
An age-old story, it becomes our own
when we tell it on Seder night.

"A wandering Aramean was my father.
he went down to Mitzraim few in number.
There he became a great nation,
mighty and numerous." (Duet. 26:5)

In Egypt we discovered our distinctiveness.
Few in number, we learned
that greatness is more than numbers.

"The Egyptians treated us harshly and oppressed us,
they imposed hard labor on us." (Duet. 26:6)

Their harshness wounded us with false accusations.
with venom and hate and distrust.

“We cried out to Adonai,
the God of our ancestors,
He heard our voice
and saw our affliction,
our toil and our oppression.” (Duet. 26:7)

What did Adonai see in Mitzraim?
He saw families torn asunder,
and children made to suffer.
God saw the cruelty of Egypt
and the helplessness of Israel.

“So Adonai brought us out of Egypt
with a mighty hand, with an out-stretched arm
with awe and signs and wonders.” (Duet. 26:8)

Egypt and Israel felt God’s presence
In every corner of the land.
His signs filled the earth and the sky
His wonders could be seen in every Israelite’s eye.

With a mighty hand He demanded
justice for the oppressed.
With plagues and wonders he taught the Egyptians
the lesson of his power.

So may God’s signs be present today
To teach us of Your justice
and Your mighty acts.

The Plagues: We now continue with the Ten Plagues. As we mention the plagues we dip our finger into our wine cup and place a little wine on the side of our plate. In this way, we diminish our joy even as we celebrate our salvation.

These are the ten plagues which the Holy One brought upon the Egyptians in Egypt. They are:

- | | |
|-------------------------------|---|
| 1. <i>Dam</i> – Blood | 6. <i>Sh’chin</i> - Boils |
| 2. <i>Tzfardeah</i> – Frogs | 7. <i>Barad</i> – Hail |
| 3. <i>Kinim</i> – Fleas | 8. <i>Arbeh</i> – Locust |
| 4. <i>Arov</i> – Wild Animals | 9. <i>Hoshech</i> – Darkness |
| 5. <i>Dever</i> – Pestilence | 10. <i>Makat Bechorot</i> – The Death of the first born |

Rabbi Judah grouped the plagues by initials: **Datzach Adash Ba’achav**

Dayyenu! We rejoice in our deliverance by saying Dayyenu, Had God done only a little bit for us, it would have been enough! Join in a round of Dayyenu

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דֵּינֵנוּ:
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשְּׁבֵת,
 דֵּינֵנוּ: וְלֹא קִרְבָּנוּ לְפָנֵי הַר סִינַי,
 אֱלֹהֵינוּ קִרְבָּנוּ לְפָנֵי הַר סִינַי,
 דֵּינֵנוּ: וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה,
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה,
 דֵּינֵנוּ: וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
 אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,

Ilu hotzi anu mimitzrayim, Dayyenu!
 Ilu Kervanu lifnei Har Sinai v'lo nantan lanu et hatorah, Dayyenu!
 Ilu nantan lanu et Hatorah, v'lo hikhneesanu li'eretz yisrael, Dayyenu!

If God had taken us out of Egypt,
 It would have been enough!
 If God had brought us to Mount Sinai but not given us the Torah,
 it would have been enough!
 If God had given us the Torah but not brought us into the land of Israel
 it would have been enough!
 If God had brought us into the land of Israel but allowed us to build the Temple,
 it would have been enough!

Explaining the Symbols: The Seder is not complete unless we have discussed the symbolism of the three main foods in this ceremony. Let's identify these symbolic foods as well as the other items on the Seder plate.

Rabban Gamaliel used to say: If one has not explained three things on Pesach, one has not fulfilled his obligation. They are: Pesach, Matzah, and Maror.

(Point at the shank bone) **Why did our fathers eat the Passover offering during the time that Temple was still standing?** It is because the Holy One, Blessed be He, passed over the houses of our ancestors in Egypt, as it is written: "You shall say: It is the Passover offering for the Lord, who passed over the houses of the children in Egypt when He smote the Egyptians and spared our houses. The people knelt and bowed down."

(Lift up the matzah) **Why do we eat this matzah?** It is because the King of Kings, the Holy one, revealed Himself to our ancestors and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey."

(Lift up the horseradish) **Why do we eat this bitter herb?** It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking."

רַחֲצָה RACHZAH

The dinner table is considered to be a sacred altar in the presence of God. As we begin our meal we wash our hands again, this time with a blessing, so that we can prepare ourselves to serve God with clean hands and a pure heart.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Praise to You, Adonai, our God, Sovereign of the Universe who sanctifies us with Your commandments, and commanded us concerning the washing of the hands.
*Barukh attah Adonai Elohaynu melek haolam asher kidshanu bimitzvotav
Vitzeevanu al netilat yadaim*

מוֹצִיא מַצָּה MOTZI MATZAH

We take the all three pieces of Matzah for the blessings, lift them up and recite:

אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
בְּרוּךְ

Praise to You, Adonai, our God, Sovereign of the Universe
who brings forth bread from the earth.

Barukh attah Adonai Elohaynu melek haolam hamotzi lechem min ha'retz

Then we lay down the bottom piece of Matzah and recite the second blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Praise to You, Adonai, our God, Sovereign of the Universe
who sanctifies us with Your commandments,
and commanded us concerning the eating of matzo.

*Barukh attah Adonai Elohaynu melek haolam asher kid'shanu bimitzvotav vtzeevanu
Al akhilat Matzah*

מָרוֹר MAROR

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Praise to You, Adonai, our God, Sovereign of the Universe who sanctifies us with Your commandments, and commanded us concerning the eating of the bitter herbs.

*Barukh attah Adonai Elohaynu melek haolam asher kid'shanu bimitzvotzv vtzeevanu
Al akhilat maror*

כּוֹרֵךְ KORECH – The Hillel Sandwich

We are ready to begin the meal. We begin by taking a little *maror* and *charoset* and putting them in between the matzah. Bon Appetite! Some people also eat hard boiled eggs at the beginning of the meal. The Great Sage Hillel suggested that we make a sandwich of the three essential Passover foods and eat them together!

שְׁלַחַן עוֹרֵךְ SHULCHAN ORECH

Enjoy your dinner but use this time for some meaningful conversation. Here are some questions to discuss over dinner:

1. In an age when genocide and oppression are facts of life around the world what can we learn from the story of the Exodus? How can we apply the lessons of this story to the world around us?
2. Imagine your family Seder a generation from now. What will it be like? Who will be there? What type of legacy would you like to create for the next generation?

צָפוּן ZAFUN

We have completed our meal but the Seder is not over. We redeem the Afikomen, the piece of matzah we hid at the beginning of the Seder and we share it with everyone around the table. This is the last taste in our mouth that we carry away from the Seder table.

בְּרַךְ BARECH

The Grace after meals is long and complex for those whose knowledge of Hebrew may be limited. The essence of this prayer is to give thanks for the blessing of food and land. We can conclude our meal with a simpler prayer that the sages recount that expresses the same idea.

Barikh rachmana Malka D'alma Maray d'hi pita

Blessed is the all-merciful one, master of the universe who created this food!

הלל HALLEL

Conclude the Seder with your favorite songs. Feel free to pick and choose: Hallel, Echad Mi Yodeah? Chad Gadya, or “Take me out to the Seder...”

Chad gadya, chad gadya,

Chad gadya, chad gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. One little goat, one little goat, that Father bought for two zuzim. One little goat, one little goat.

V'ata shunra, v'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came a cat and ate the goat, that Father bought for two zuzim. One little goat, one little goat. *V'ata chalba, v'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. Then came a dog and bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat.*

V'ata chutra, v'hikah l'chalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came a stick and beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. *V'ata nura, v'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.*

Then came fire and burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. *V'atah maya, v'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. Then came water and quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat.*

V'atah torah, v'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. Then came an ox and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat.

V'atah hashochait, v'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. Then came the Shochet and slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat.

V'atah malach hamavet, v'shachat l'shochait, d'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. Then came the angel of death and killed the Shochet who slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. V'atah hakadosh baruch hu, v'shachat l'malach hamavet, d'shachat l'shochait, d'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Then came the Holy One, blessed be He, and slew the angel of death that killed the Shochet who slaughtered the ox that

drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat.

There's No Seder Like Our Seder

(to the tune of There's no Business like Show Business)

There's no seder like our seder,
There's no seder I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
It's all in Hebrew
'Cause we know how.
There's no Seder like our seder,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the matzoh
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!
Let's go on with the show!

Take Us Out of Egypt (to the tune of Take Me Out To The Ball Game")

Take us all out of Egypt
Free us from slavery
Bake us some matzoh in a haste
Don't worry 'bout flavor--
Give no thought to taste.
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's One .. Two... Ten plagues,
and we're free
To re-live history

נִרְצָה NIRTZAH

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם:

L'shana Haba B'yerushalaim -- Next Year in Jerusalem!