



הגדה של פסח

Passover Agada

Agada de Pesah
2024

In Hebrew
With Ladino and English
Translation

Edited by Isaac Azose

According to the Custom of the
Seattle Sephardic Community



***This Agada is dedicated to our Parents, our
dear daughter and dear sister***

***In loving memory of
Samuel Haim and Vida Piha,***

Jack Calderon

Vicki Piha Ashberg

Lynne Marie Coe

and

In honor of Rita Calderon

***We thank you for keeping and passing on
to us the beautiful Sephardic traditions,
which make Pesah so joyous.***

Morris and Marlene Piha - April 2011

***We are very grateful to Isaac Maimon and
Hazzan Isaac Azose, with the assistance of
Sarah Benezra, for putting this Sephardic
Agada together.***

***For many years it has been our ambition to
publish a Sephardic-Hebrew Agada with Ladino
and English translations and recite it like we
used to with our parents of old.***

***These two gentlemen have accomplished this to
our satisfaction and it is our aspiration that
you too will benefit from this publication.***

Morris and Marlene Piha - April 1995

It was such a thrill to hear reports from my brother Isaac Maimon and from Isaac Azose on how the new Agada, in preparation for universal use by members of the Sephardic community, came into being. A great-hearted couple, Morris and Marlene Piha, generously funded the idea for the whole community.

The Agada, portions of which I have seen, and added my suggestions, is a work of love, being nursed along with the deadline of this Passover. This Agada brings to our Sephardic members authentic traditions and nostalgia about how our forefathers gathered the families and celebrated the nights of Passover.

Thoughts of being enthralled by family togetherness and real respect for our elders are in this Agada. So my blessings and congratulations to everyone who has shared this thrilling experience to make the holiday greeting of 'Pesah Alegre' meaningful.

Sincerely,
Rabbi Solomon Maimon

It is with great pleasure that I acknowledge the efforts of the dedicated work of Hazzan Isaac Azose, Mr. Isaac Maimon and Sarah Benezra to introduce to our Sephardic community a much-needed Agada according to our Sephardic custom.

I am sure that it will serve to unite many families and friends by providing a lucid, uniform text for all to follow. This Agada will enhance the appreciation of our ageless traditions which were conveyed by the Hebrew and the uniqueness of the Ladino language.

Wishing everyone who acquires this Agada a Pesah Alegre i Kasher.

Rabbi Simon Benzaquen
Sephardic Bikur Holim

It is with great enthusiasm that I welcome the Passover Agada: Hebrew With Ladino And English Translation for publication. Hazzan Isaac Azose and Mr. Isaac Maimon have created a classical work of great value for our community.

The Hebrew text is presented carefully according to Sephardic traditions with special attention given to the *Nikkud*, while the Ladino translation is authentic and accurate.

I congratulate the authors, Hazzan Isaac Azose and Mr. Isaac Maimon for their work and I thank the publishers Morris and Marlene Peha for their generosity in bringing this work to light.

Rabbi Yamin Levy
Congregation Ezra Bessaroth

From the Editor:

Working on this Agada project has been a very interesting experience. When my uncle Isaac Maimon approached me during the first part of February and asked if I would tackle this assignment, I wasn't completely sure that there would be enough time to complete it before Pesah, but I was intrigued by the thought of finally producing an Agada with Ladino, as well as English, that would conform to our custom. However, each time Uncle Ike and Sarah Benezra and I got together to discuss progress as well as corrections and revisions, we would find little nuances in the Seder that each of us were used to doing or saying slightly differently. I also asked Elazar Behar and Norman Behar to review it to ensure compatibility with the Rhodes tradition. To the extent possible, I have tried to accomplish that. It is Morrie and Marlene's wish that this Agada be used by the **entire** Seattle Sephardic community. I would like to thank them for their very generous gesture and for allowing me the opportunity to serve my community in such a concrete fashion.

Approximately two weeks before Pesah this year (2004), I was made aware that neither of our two Seattle Sephardic synagogues, the Sephardic Bikur Holim or the Ezra Bessaroth, had any of the Agada de Pesah booklets available for our community. I was somewhat upset, because I needed some for my Sephardic Tefilah classes at the Seattle Hebrew Academy, and there were none available. They are also usually in demand at this time of year. To resolve the situation, I called our good friend Morrie Piha, who happened to be on vacation, but was monitoring his calls, and presented the problem to him. Without hesitation, he asked me to order another batch of 'Agadot'. To both Morrie and Marlene, a big 'Hazak Uvaruh'.

As I mentioned in the prior edition (2001), *'no matter how many times one looks over his or her proof copies, there are bound to be many other mistakes that were not caught.'* I did a lot of little 'tweaking to this edition to 'bring it up to speed'. As I finished the changes to the Agada, I was shocked to receive the news that Sarah Benezra had passed away. I, along with many others, was not even aware that she was ill. All of us who use this Agada owe her a debt of gratitude for the tremendous amount of help she provided in typing the Ladino and English text for incorporation into the Agada. May she rest in peace. ת"נ צ"ב"ה

I certainly must, once again, thank my Uncle Isaac Maimon for all the effort he expended in putting together the Ladino portion of the Agada. As this is written, he is undergoing physical therapy at the Kline-Galland Home for a recent fall. May he and his wife, my aunt Rachel, have a ‘refuah shelemah’.

Isaac Azose, Editor
April, 2004
Pesah, 5764

I write this as I am putting the finishing touches on this fourth edition of our Passover Agada. A lot has happened since the last edition was published in 2004. At the time I wrote the memo above, both my Uncle Isaac Maimon and his wife, Auntie Rae, were with us. Uncle Ike passed away in May of 2005 and Auntie Rae passed away a few months later, in October. Vicki Ashberg, the daughter of Morrie and Marelene, passed away in February of 2007. May their souls be bound in the bond of Eternal Life, Amen. ת"נ"צ"ב"ה

This year, both of our Sephardic synagogues in Seattle called to say that they were completely out of Agadot. I did as I usually do. I contacted Morrie, who has sponsored all editions to date, and he told me, of course, to have the additional quantities printed. Once again, to both Morrie and Marlene, a big ‘Hazak Uvaruh’.

Isaac Azose, Editor, April, 2011 Pesah, 5771

I am writing this on March 10, 2019. It has been eight years since I published the 2011 edition of this Agada. I have no more copies in stock, and I recently heard from someone who needed several copies, so I set about going over the Agada once more trying to pick up little mistakes or anomalies that had crept in to past editions. There is always something one can find with a thorough review.

I don't have the Piha's to fall back on this year, so Sephardic Traditions Foundation is taking care of printing this edition. I must, once again, thank those who came before me and put in many hours of effort to see the first editions of the Seattle Sephardic Community Agadot published. All of them, of blessed memory, are, Sarah Benezra, who typed the Ladino and English text for the very first edition of this Agada. Also, to my dear uncle Isaac Maimon, who provided all the Ladino text. And finally, to Morrie and Marlene Piha who provided the funds to produce the first editions of this Agada. May their souls rest in heaven, Amen. ת"נ"צ"ב"ה

Isaac Azose, Editor March, 2019 Pesah, 5779

This year, 2020, is the year of the Coronavirus, “social distancing” and “self-quarantine”. It presents us with many challenges, especially at the Pesah Seder, which is quintessentially a time of coming together. We felt the need to update and clarify our Seattle Sephardic Community Agada to help find increased meaning at the Seder- so that all of us could try to enjoy the Seder as much as possible under these circumstances. With **Larry Adatto** playing a major role in editing this new edition, we are able to offer it in time for Pesah. When we use it, let us have each other in mind, so that we become closer together in our separation.

Isaac Azose, Editor March, 2020 Pesah, 5780

בְּדִיקַת חֶמֶץ

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-בְּעוֹר חֶמֶץ.

כָּל חֲמִירָא דְאַכָּא בְּרִשׁוּתֵי דְלֹא חֲזִיתָהּ וּדְלֹא בְּעֵרְתָהּ
לְהוֵי בָטֵל וְחָשִׁיב כְּעַפְרָא דְאַרְעָא.

בְּעוֹר חֶמֶץ

כָּל חֲמִירָא דְאַכָּא בְּרִשׁוּתֵי דֵי חֲזִיתָהּ וּדְלֹא חֲזִיתָהּ,
דְּבְעֵרְתָהּ וּדְלֹא בְּעֵרְתָהּ, לְהוֵי בָטֵל וְחָשִׁיב כְּעַפְרָא
דְאַרְעָא.

עֲרוּב תַּבְּשִׁילִין

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-מִצְוֹת עֲרוּב.

בְּדִין עֲרוּבָא יְהֵא שְׂרָא לְנָא לְאַפּוּי, וּלְבִשׁוּלִי,
וּלְאַטְמוּנִי, וּלְאַדְלוּקִי שְׂרָגָא, וּלְמַעֲבַד כָּל צְרָכְנָא, מִיּוֹם
טוֹב לְשַׁבָּת [לָנוּ וּלְכָל-יִשְׂרָאֵל הַדְּרִים בְּעִיר הַזֹּאת].

The following rules are very basic and do not begin to cover all aspects of the subjects covered. As a general rule, the synagogue will provide detailed instructions before Pesah. It is extremely important that one understand the laws involved in the search and nullification of Hametz. When in doubt, consult your Rabbi.

בְּדִיקַת חָמֵץ - The Search for Hametz

At nightfall of the 14th of Nisan, (the night before Erev Pesah), 'Bedikat Hametz', or the Search for Hametz, should be done. Ten small pieces of bread, well-wrapped in paper, are placed around the house. Then, the search for Hametz is conducted by candlelight, and no speaking is permitted, once the *beraha* (blessing) is recited.

Baruh ata Adonai, Eloenu meleh aolam, asher kideshanu bemitzvotav, vetzivanu al bi'ur Hametz.

Blessed are You, Adonai, our God, King of the Universe, Who sanctified us with His commandments and commanded us concerning the removal of Hametz.

Following the search for Hametz, all Hametz that was found should be wrapped well and set aside in a safe place to be burned the next morning. The following nullification of the Hametz (*Bitul*) in Aramaic is recited. However, it should be said in the language that the person understands best.

Kal Hamira de'ika virshuti, delah haziteh ud-lah viarteh, le'evah batel vehashiv ke'afra de'arah.

All Hametz in my possession, that I have neither seen nor removed, is hereby nullified and considered like the dust of the earth.

בְּעוֹר חָמֵץ - The Nullification and Burning of the Hametz

The next morning, the Hametz that was gathered from the search, (and any other that may have been left over from dinner or breakfast), must be totally destroyed by burning. After the burning, the following full nullification and annulment is recited. Again, as before, it should be said in the language that the person understands best.

Kal Hamira de'ika virshuti, di haziteh ud-lah haziteh, devi'arteh ud-lah vi'arteh, le'evah batel vehashiv ke'afra de'arah.

All Hametz in my possession, whether I have seen it or not, whether I have removed it or not, is hereby nullified and considered like the dust of the earth.

עֲרוּב תַבְשִׁילִין - Eruv Tavshilin

It is not permitted to prepare food on Yom Tov for the following day, even when the following day is Shabbat. In such a case, food preparation for Shabbat must begin before Yom Tov, which may then be continued on Yom Tov. Some matzah and cooked food, (usually a hard-boiled egg) are set aside on Erev Yom Tov, to be eaten on Shabbat. The *beraha* (blessing) should be read in Hebrew, but the declaration afterwards, in the language that the person understands best.

Baruh ata Adonai, Eloenu meleh aolam, asher kideshanu bemitzvotav, vetzivanu al mitzvat eruv.

Blessed are You, Adonai, our God, King of the Universe, Who sanctified us with His commandments and commanded us concerning the commandment of Eruv.

With this 'Eruv', it will permit us to bake, cook, keep food warm, light candles and make all necessary Shabbat preparations on Yom Tov [for us and all Jews who live in this city].

This handbook is meant to be an instructional aid for the Seder (order) and Agada (reading) of the first two nights of Pesah according to the Sephardic custom and liturgy.

The word Seder means “order,” for the order or procedure is definitely set in a ritual called the Agada which means “reading or narration.” Seder night has become a great family holiday of the Jewish home. The exquisitely arranged table becomes a stage upon which the story of Israel’s emancipation from slavery is enacted.

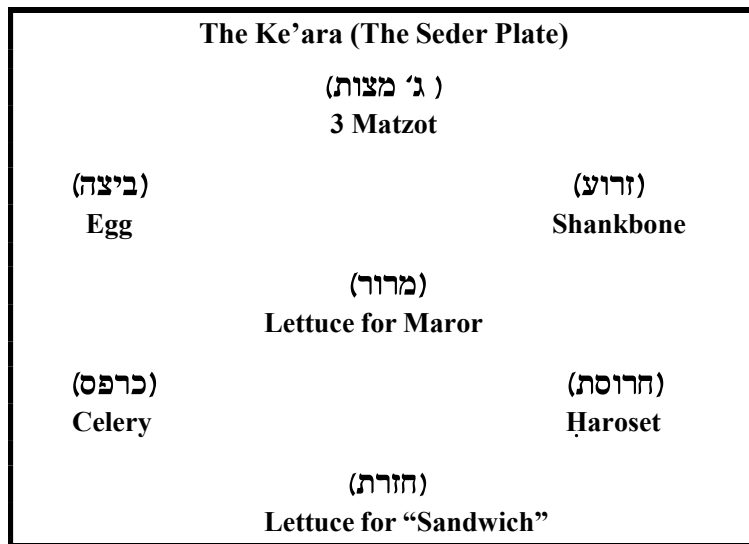
There are varied symbols of Passover upon the Seder table. On Passover, every Jew, being free as a king, thus eats and drinks certain items leaning on a cushion symbolic of royalty. The matza, the bread of affliction, symbolizes by its thinness the humiliation and the poverty that the Children of Israel had to endure in their slavery.

The word **Pesah** comes from the verb which means ‘to skip’ or ‘pass over’ and refers to the Angel of God passing over the houses of the Israelites in Egypt and killing the first-born of the Egyptians. Passover also has another name which is “*Zeman Herutenu*” which means ‘the season of our freedom’.

We drink four cups of wine on the night of Passover. We drink two before dinner and two after dinner. These four cups represent four different types of salvation that God promised our forefathers.

We usually leave our front doors open on the night of Passover to signify that all the hungry, the poor and the needy are invited to enter our house and partake of the meal with us. Additionally, we set up a fifth cup, symbolic of the presence of Eliya’u Anavi, Elijah the Prophet.

Seven items that should be on the Seder Plate the first two nights of Pesah are: Matzah Shemura, Karpas (Celery), Maror (Romaine Lettuce), Hazeret (Vedruras/Iceberg Lettuce), Zeroah (Lamb Shank, roasted if possible), Wevo Haminado (hard-boiled egg) and the H̄aroset.



Kos shel Eliya’u (Elijah’s cup)

Salt Water (מי מלה)

קִדְּשׁ. וְרַחֵץ.

כַּרְפֵּס. יַחֲץ.

מַגִּיד. רַחֲצָה.

מוֹצִיא מִצָּה.

מָרוֹר. כּוֹרֵךְ.

שְׁלַחַן עוֹרֵךְ.

צָפוֹן. בָּרֵךְ.

הֶלֶל. נִרְצָה.

KADDESH

Dizir Kiddush
Recite Kiddush

URḤATZ

Lavadura de Manos
Washing of Hands

KARPAS

Komer la Oja del Apio
Eating of the Celery Leaf

YAḤATZ

Partir la Matza de Enmedyo
Breaking of the Middle Matzah

MAGID

Dizir La Agada
Reciting the Agada

ROHTZA

Lavadura de Manos
Washing of Hands

MOTZI MATZAH

Beraha de Amotzi i de la Matza
Blessings of Amotzi and Matza

MAROR

Komer la Lechugua
Eating the Romaine lettuce

KOREḤ

**Komer de la Matza de Abasho
i de las Vedruras**
Eating the Bottom Matzah and
the Greens

SHULḤAN OREḤ

Ordenamiento de la Meza
Setting of the Table

TZAFOON

Komer el Afikomin
Eating the Afikomin

BAREḤ

Bendicion de la Meza
Grace After Meals

ALLEL

Kantar el Allel
Singing the Allel

NIRTZA

Sea akseptado
May it be accepted

קִדְּשׁ

Everyone sings the whole "Kaddesh, Ur-hatz" song at this point and ends with "KADDESH!"

The first cup of wine is poured and the Leader says Kiddush.

On Shabbat start here:

יּוֹם הַשַּׁבָּת, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי, מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מְכַל-מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי,
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מְכַל-מְלֹאכֶתוֹ, אֲשֶׁר-בְּרָא אֱלֹהִים
לְעִשׂוֹת: (אמת)

When Pesah starts on a weeknight, begin here.

סִבְרֵי מִרְנָן: Leader

At "Le-Haim", a drop of water is added to the leader's Kiddush cup.

לְחַיִּים) All participants answer)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם,
וְרוּמָמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָנוּ בְּמִצְוֹתָיו, וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה (On Shabbat) שְׁבֹתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים
וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם (On Shabbat) הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם) חַג
הַמִּצּוֹת הַזֶּה, אֶת-יוֹם טוֹב מְקַרְא־קִדְּשׁ הַזֶּה. זְמַן חֲרוּתָנוּ,
בְּאַהֲבָה מְקַרְא־קִדְּשׁ, זְכוֹר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ
וְאוֹתָנוּ קִדְּשָתָּ מִכָּל-הָעַמִּים. (On Shabbat) שְׁבֹתוֹת ו) מוֹעֲדֵי
קִדְּשׁ (On Shabbat) בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ:
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (On Shabbat) הַשְּׁבֹת ו) יִשְׂרָאֵל וְהַזְּמִנִּים:

KADDESH קדש

Saliendo de Arvit, si es ke salieron las estreyas, incherán los vazos de vino i dirán el kiddush. Despues de el kiddush, se los beberán los vazos de vino areस्कovdádos.

After returning from the evening services and the stars have come out, fill the glasses with wine and say kiddush. After kiddush, drink the wine while leaning to the left.

Si kayó Noche de Pesah en Shabbat, empesa el kiddush de aki:

On Shabbat, begin the kiddush here:

יום *Yom ashishi vayhulu a-shamayim ve-a-aretz vehol tzeva-am; vayhal Eloim bayom a-shevi-i melahto asher asa, vayishbot, bayom a-shevi-i mikol melahto asher asa; vayvareh Eloim et yom a-shevi-i vaykadesh oto ki vo shavat mikol melahto asher bara Eloim la-asot.*

Noche de Pesah de entre la semana se empesa de aki:

On weekdays begin the kiddush here:

סברי *Savri maranan.* (Those in attendance answer [Le]Hayyim *Baruh ata Adonai Eloenu meleh a-olam boreh peri a-gefen.*

ברוך *Baruh ata Adonai, Eloenu meleh a-olam, asher bahar banu mikol am veromemanu mikol lashon vekideshanu bemitzvotav. Vatiten lanu Adonai Eloenu be-aava. (on Shabbat Shabatot limnuha u) moadim lesimha hagim uzmanim le-sason et yom (on Shabbat aShabat azeh ve-et yom) hag amatzot azeh et yom tov mikra kodesh azeh zeman herutenu be-aava mikra kodesh ze-her litziat mitzrayim, ki vanu vaharta ve-otanu kidashta mikol a-amin (on Shabbat shabatot u) moade kod-sheha (on Shabbat be-aava uvratzon) besimha uv-sason een-haltanu. Baruh ata Adonai mekadesh (on Shabbat aShabat ve) Yisrael ve-azemanim.*

Todas las dos noches de Pesah, dirán She-e-heyenu despues de kiddush: *(en medyo de la pajina sigyente)*

On both nights of Pesah say She-ehyanu after kiddush: (middle of next page)

When Pesah falls on Saturday night, the two extra Avdalah blessings are added here before She-Eheyenu.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחַל וּבֵין אֹר לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם
הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי-הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבַת לְקֹדֶשׁת
יוֹם-טוֹב הַבְּדִלָּת. וְאֶת-יוֹם הַשְּׂבִיעִי מְשַׁשֶּׁת יְמֵי
הַמַּעֲשֶׂה הַקֹּדֶשׁת. וְהַבְּדִלָּת וְהַקֹּדֶשׁת אֶת-עַמְךָ יִשְׂרָאֵל
בְּקֹדֶשׁתךָ. בְּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיֵינוּ וְקִיָּמנוּ
וְהִגִּיעָנוּ לְזִמְנְהָ:

Drink the cup of wine while leaning to the left, "areskovdádos". One should have in mind that this blessing will cover BOTH the first and second cups of wine.

וְרַחֵץ

Review the "Kadesh, Ur-ḥatz" song until UR-ḤATZ.

Everybody has their hands washed "ritually" by another person, WITHOUT reciting a blessing.

כַּרְפָּס

Review the "Kadesh, Ur-ḥatz" song until KARPAS.

Dip, "untar", a small piece of celery (or celery leaf), less than an "olive-size", in vinegar or salt water. After reciting the blessing together, eat the celery WITHOUT leaning.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Noche de Pesah, en noche de Alhad, dirán:

On Saturday night say:

ברוך *Baruh ata Adonai, Eloenu meleh a-olam, boreh me-ore a-esh.*

ברוך *Baruh ata Adonai, Eloenu meleh a-olam, amavdil ben kodesh lehol uven or le-hosheh, uven Yisrael la-amim, uven yom a-shevi-i lesheshet yeme ama-aseh. Ben kedushat Shabbat likdushat yom tov iv-dalta, ve-et yom a-shevi-i mi-sheshet yeme ama-aseh ik-dashta. Ve-ivdalta ve-ikdashta et ameha Yisrael bik-dushatah. Baruh ata Adonai, amavdil ben kodesh le-kodesh.*

Todas las dos noches de Pesah, dirán She-eheyanu despues de kiddush:

On both nights of Pesah say She-eheyanu after kiddush:

ברוך *Baruh ata Adonai, Eloenu meleh a-olam, she-eheyanu ve-kiyemanu ve-igianu la-zeman aze.*

URHATZ וְרַחֵץ

Se lavarán las manos i no dirán beraha. Porke? Porke no vamos a komer matza.

Wash hands and do not say the blessing because we will not be eating matzah.

KARPAS כַּרְפָּס

Tomarán la ojika de el apio, i entinyerán en el vinagre, o en agua de sal, i dirán:

Take the celery leaf and dip it in vinegar, or salt water, and say:

ברוך *Baruh ata Adonai, Eloenu Meleh Aolam, boreh peri a-adama.*

יְחַץ

Review the “Kadesh, Ur-ḥatz” song until YAḤATZ.

Take the three Matzoth Shemuroth. Break the middle one into two UN-EQUAL halves. Place the SMALLER half back between the two whole Matzoth and the LARGER half place inside the “Afikomin-bag” and save it for later.

Some have the custom of passing the Afikomin bag around and holding it over their LEFT SHOULDER “for a while” during the Seder, then passing it on the next person, who does the same.

מַגִּיד

Review the “Kadesh, Ur-ḥatz” song until MAGID.

Uncover the Matzoth and lift the plate of Matzoth during the following declaration:

הָאֵל לַחֲמַא עֲנִיא דִּי־אֲכֹלוּ אֲבֵהֲתִנָּא בְּאַרְעָא
דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ יִיתִי
וַיִּפְסַח. הַשְּׁתָא הַכָּא, לְשָׁנָה הַבְּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הַשְּׁתָא הַכָּא עֲבָדִי, לְשָׁנָה הַבְּאָה
בְּאַרְעָא דְּיִשְׂרָאֵל בְּנֵי חוֹרִין:

Set down the Matzah plate and re-cover the Matzoth.

YAḤATZ יַחַץ

Tomarán las tres matzoth shemuroth. La de enmedyo partirán medya por medya. La medya chika meterán entre las dos, i la otra medya meterán debasho de los manteles para Afikomin.

Take the three matzoth shemuroth. Break the middle one in half. Place the *smaller* half between the two whole matzot and the *larger* half place under the tablecloth for Afikomin.

MAGID מַגִּיד

Incherán los vasos de vino i dirán la Agada. Despues de la Agada, se los beberán los vasos de vino areskovdádos.

Fill the glasses with wine and say the Agada. After the Agada, drink the wine while leaning to the left.

Uncover the Matzoth and lift the Plate of Matzoth during the following declaration:

La Agada / The Agada

A LAḤMA ANYA הָא לַחֲמַא עֲנִיָּא

אָן *A Laḥma Anya di aḥalu avatana be-ar-a demitzrayim, kal diḥfin yeteh veyehol, kal ditzriḥ yeteh veyifsah, ashata aḥa leshana aba-a be-ar-a de yisrael, ashata aḥa avdeh, leshana aba-a be-ar-a de yisrael beneh ḥorin.*

Set down the Matzah plate and re-cover the Matzoth.

Este es el pan de la afri-ision, ke komieron nuestros padres en tierra de Ayifto. Todo el ken tiene ambre, venga i koma. Todo el ken tiene de menester, venga i paskue. Este anyo aki, a el anyo el vinien en tierra de Yisrael. Este anyo aki, siervos, a el anyo el vinien, en Tierra de Yisrael ijos foros.

This is the bread of affliction which our ancestors ate in Egypt. Let all who are hungry come and eat of it; all in need come and celebrate Passover. This year we observe it here; next year may we be in the Land of Israel. This year we are slaves in exile; next year may we be free men in the Land of Israel.

The Ke-ara (seder plate) is removed and the second cup of wine is poured.

The youngest person present asks the following questions:

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלַּיְלוֹת?

שְׁבֻכָּל־הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלוּ פַּעַם
אַחַת, וְהַלַּיְלָה הַזֶּה שְׁתֵּי פַּעָמִים:

שְׁבֻכָּל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ אוּ מַצָּה,
וְהַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

שְׁבֻכָּל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, וְהַלַּיְלָה
הַזֶּה מְרוֹר:

שְׁבֻכָּל־הַלַּיְלוֹת אָנוּ אוֹכְלִין וְשׁוֹתִין בֵּין יוֹשְׁבֵי
וּבֵין מְסֻבִּין, וְהַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

*The Ke-ara is returned to the table and the Matzoth are uncovered during
Magid.*

I levantarán “La Keara”
(el plato) de la meza i dirán:

The “Keara” (Seder Plate) is
lifted from the table and the
following is read:

MA NISHTANA מַה נִּשְׁתַּנָּה

מַה נִּשְׁתַּנָּה *Ma nishtana alayla azeh mikol alelot, shebehol alelot en anu metabelin afilu pa-am ahat, ve-alayla azeh shete peamim. Shebehol alelot anu ohlin hametz o matza, ve-alayla azeh kulo matza. Shebehol alelot anu ohlin she-ar yerakot, ve-alayla azeh maror. Shebehol alelot anu ohlin ve-shotin ben yosehvin uven mesubin, ve-alayla azeh kulanu mesubin.*

**Kuanto fue demudada la
noche la esta mas ke todas
las noches?**

Ke en todas las noches, non nos
entinyentes afilu vez una, i la
noche la esta, dos vezes?

Ke en todas las noches, nos
komientes levdo o sesenya, i la
noche la esta, todo el sesenya?

Ke en todas las noches, nos
komientes resto de vedruras, i la
noche la esta, lechugua?

Ke en todas las noches, nos
komientes i bevientes, tanto
asentados i tanto areskovdádos,
i la noche la esta, todos nos
areskovdádos?

**I retornarán “La Keara” (el
plato) a la meza i diran:**

**Why is this night different
from all other nights?**

On all other nights we do not dip
our vegetables even once; on this
night we do so twice.

On all other nights we may eat
either bread or matzah; on this
night only matzah.

On all other nights we eat
vegetables of any kind; on this
night we choose a bitter type.

On all other nights we eat and
drink either sitting upright or
reclining; on this night we all
recline.

**The ‘Keara’ is returned to the
table and the following is read:**

עֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם. וַיּוֹצִיאֲנוּ יְיָ אֱלֹהֵינוּ
מִשָּׁם, בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה, וְאָלוּ לֹא הוֹצִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, עַדְיִין, אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשַׁעֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם.
וְאֶפְיָלוּ, כָּלָנוּ חֲכָמִים, כָּלָנוּ נְבוֹנִים, כָּלָנוּ יוֹדְעִים
אֶת־הַתּוֹרָה, מְצוּהָ עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.
וְכָל־הַמְּרַבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הָרִי זֶה מְשַׁבַּח:

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי אֶלְעָזָר
בֶּן־עֲזַרְיָה, וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסַבִּין
בְּבִנְיָ־בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל־אוֹתוֹ
הַלַּיְלָה, עַד־שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ,
הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הָרִי אָנִי כְּבֶן־שֶׁבַעִים שָׁנָה,
וְלֹא זָכִיתִי, שֶׁתֵּאֱמַר יִצִּיאַת מִצְרַיִם בַּלַּיְלוֹת.
עַד־שֶׁדָּרְשָׁה בֶּן־זוֹמָא. שֶׁנֶּאֱמַר: לְמַעַן תִּזְכֹּר אֶת יוֹם
צִיאַתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ, הַיְמִים.
כָּל יְמֵי חַיֶּיךָ, הַלַּיְלוֹת. וְחֲכָמִים אוֹמְרִים: יְמֵי חַיֶּיךָ,
הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ, לְהַבִּיא לִימּוֹת הַמְּשִׁיחַ:

עֲבָדִים *Avadim Ayinu leFaro be-Mitzrayim, va-yotzi-enu Adonai Eloenu misham, beyad hazaka uvizroa netuya, ve-ilu lo otzi a-Kadosh Baruh U et avotenu mimitzrayim, adayin, anu uvanenu uvneh vanenu, meshubadim ayinu leFaro be-Mitzrayim, va-afilu kulanu hahmim, kulanu nevonim, kulanu yode-im et a-Torah, mitzva alenu lesaper bitziat Mitzrayim, vehol amarbe lesaper bitziat Mitzrayim, areh zeh meshubah.*

Siervos fuimos a Paró en Ayifto, i mos kitó Adonai nuestro Dyo de ayi, kon poder fuerte i kon brazo tendido. I si no sakava El Santo Bendicho El a nuestros padres de Ayifto, ayinda nos i nuestros ijos, i ijos de nuestros ijos, sojeftos éramos a Paró en Ayifto. I aunke todos nos savios, todos nos entendidos, todos nos savientes a la ley, enkomendánsa sovre nos por rekontar en salidura de Ayifto. I todo el ke muchigua por rekontar en salidura de Ayifto, de syerto este es alavado.

MA-ASEH BERIBBI ELIEZER

Akontesyó en Ribbi Eliezer, i Ribbi Yeoshua, i Ribbi Elazar ijo de Azaria, i Ribbi Akiva, i Ribbi Tarfon, ke eran areskovdádos en Bene Berak, i eran rekontántes en salidura de Ayifto toda akeya noche, asta ke vinieron sus *talmidim* i disheron a eyos, “Nuestros senyores Hahamim, ayegó tiempo de meldar la *Shema* de la manyana.”

AMAR RIBBI ELAZAR

Disho Ribbi Elazar ijo de Azaria. De sierto yo komo de edad de setenta anyos, i non tuve el *zehut* ke fuera dicho salidura de Ayifto en las noches, asta ke *darshó* ijo de Zoma, ke ansi dize el *Pasuk*: **porke miembros a dia de tu salir de tierra de Ayifto todos dias de tus vidas.** Dias de tus vidas, los dias. Todos dias de tus vidas, las noches. I savios dizientes dias de tus vidas, el mundo el este. Todos dias de tus vidas, por trayer a dias de el *Mashiah*.

It is because we were slaves to Pharaoh in Egypt and the Lord our God brought us out from there with a strong hand and an outstretched arm; and if the Holy One, blessed be He, had not brought out our fathers from Egypt, we, our children and our children’s children would still be enslaved to Pharaoh in Egypt. Therefore even if we were all wise, understanding and well versed in the Torah we would still be obliged to tell the story of the exodus from Egypt; and the more one discusses it, the more worthy of praise is he.

מֵעֵשָׂה בְּרֵבִי אֱלִיעֶזֶר

It once happened that Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar, son of Azaria, Rabbi Akiva and Rabbi Tarfon were celebrating the Seder in Bene Berak and discussed the exodus from Egypt that entire night, until their students came and said: “Our teachers, it is time to say the morning Shema.”

אָמַר רֵבִי אֱלָזָר

Rabbi Elazar, son of Azaria once said: “I am like a man of seventy yet never proved convincingly that the obligation to mention the exodus from Egypt applied even at night until Ben Zoma explained it. It is stated in the Torah: **‘In order that you remember the day you left Egypt all the days of your life.’** ‘The days of your life’ would have included only daylight hours; **‘All the days’** comes to include the nights.” But the rabbis held that **“The days of your life”** would itself have embraced all of this life (days and nights); **“All the days of your life”** comes to include the days of the Messiah.

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּרוּךְ הוּא. כְּנֶגֶד אֲרֻבְעָה בָּנִים דִּבְרָה תּוֹרָה.
אֶחָד חָכֵם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ
לְשֵׁאוֹל:

חָכֵם מֵה־הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמְשֻׁפְּטִים,
אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? אֵף אֶתָּה אָמֹר לוֹ כְּהִלְכוֹת
הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוּמִין:

רָשָׁע מֵה־הוּא אוֹמֵר? מָה הָעֵבֶדָה הַזֹּאת לָכֶם? לָכֶם וְלֹא
לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת־עַצְמוֹ מִן הַכָּלֵל, כִּפָּר בְּעֶקֶר. וְאֵף
אֶתָּה הִקְהָה אֶת־שִׁנּוּי, וְאָמֹר לוֹ: בְּעֶבֶר זֶה, עָשָׂה יי
לִי, בְּצִאתִי מִמִּצְרַיִם, לִי וְלֹא־לוֹ. וְאֵלֹו הָיָה שָׁם, לֹא הָיָה
נִגְאָל:

תָּם מֵה־הוּא אוֹמֵר? מֵה־זֹּאת? וְאָמַרְתָּ אֵלָיו: בְּחֻזֵּק יָד
הוֹצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עֲבָדִים:

וְשְׂאִינוֹ יוֹדֵעַ לְשֵׁאוֹל, אֶת פְּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ
לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעֶבֶר זֶה עָשָׂה יי לִי,
בְּצִאתִי מִמִּצְרַיִם:

BARUH AMAKOM

Bendicho El Kriador bendicho El. Bendicho ke dyo la ley a su pueblo Yisrael, bendicho El. Komo eskuentra de kuarto ijos avló la ley; uno savio, i uno malo, i uno plenizmo, i uno ke non el save por demandar.

HAHAM MA U OMER

Savio ke el dizien? Ke el testamento i los fueros i los djuisios ke enkomendó Adonai nuestro Dyo a vos? Tambien tu di a el komo órdenes de el Pesah. Non diran despues del Pesah sakar manjares.

RASHA MA U OMER

Malo ke el dizien? Ke el servimiento el este a vos? A vos i non a el. I porke sakó a si mismo de el *kelal*, kafró en el *ikar*. Tambien tu az krushir a sus dientes, i di a el: por amor de esto, izo Adonai a mi en mi salir de Ayifto, a mi i non a el. I si fuera ayi, non fuera rehmido.

TAM MA U OMER

Plenizmo ke el dizien? Ke es esto? I dirás a el: kon fortaleza de poder, mos sakó Adonai de Ayifto de Kaza de Siervos.

VESHE-ENO YODÉA LISH-OL

I el ke non save por demandar, tu empesa a el, ke ansi dize el *Pasuk*: i denunsiarás a tu ijo en el dia el este por dizir, por amor de esto, izo Adonai a mi, en mi salir de Ayifto.

בְּרוּךְ הַמָּקוֹם

Blessed be the Ever-Present, blessed be He. Blessed be He who has given the Torah to his people Israel, blessed be He. Four passages in the Torah allude to four different types of son: the wise, the wicked, the simple and the one who does not know how to ask.

חָכָם מֵהָהוּא אוֹמֵר

What does the wise son say? “What are the testimonies, statutes and laws which the Lord our God has commanded you?” You shall then instruct him in all the laws of Pesah, down to the rule that we may not eat anything after the Passover lamb.

רָשָׁע מֵהָהוּא אוֹמֵר

What does the wicked son say? “What does this service mean to you?” To you, he says, but not to him. By excluding himself from the exodus he has denied the foundation of our faith, so you should blunt his teeth by replying in the same vein: “It is for this that the Lord did for me when I went out of Egypt.” For me, you say, but not for him; for had he been there, he would not have been saved.

תָּם מֵהָהוּא אוֹמֵר

What does the simple son say?: “What does this mean?” To which you should reply “The Lord brought us out of Egypt with a mighty hand.”

וְשִׂאֵינוּ יוֹדֵעַ לְשִׂאוֹל

As for him who does not know how to ask, you should raise the subject as it is written: “And you shall tell your son on that day saying: ‘It is for this that the Lord did for me when I went out of Egypt.’”

יכול מראש חֲדָשׁ, תִּלְמוּד לומר בַּיּוֹם הַהוּא. אִי בַּיּוֹם
הַהוּא, יְכוּל מִבְּעוֹד יוֹם. תִּלְמוּד לומר, בְּעֵבוֹר זֶה.
בְּעֵבוֹר זֶה לֹא אָמַרְתִּי, אֲלֵא, בְּשַׁעַה שְׂמִצָּה וּמְרוֹר
מִנְחִים לְפָנֶיךָ:

מִתְחַלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁו קָרְבָנוּ
הַמְקוֹם לְעֲבוֹדָתוֹ. שְׁנֵאמַר: וַיֹּאמֶר יְהוֹשֻׁעַ
אֶל-כָּל-הָעָם. כֹּה-אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר
הַנֶּהָר יֵשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אֲבִי אַבְרָהָם
וְאֲבִי נַחֲוֹר. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

וַאֲקַח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֵבֶר הַנֶּהָר, וְאוֹלָךְ
אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן. וְאַרְבֵּה אֶת-זֶרְעוֹ, וְאַתָּן-לוֹ
אֶת-יִצְחָק: וְאַתָּן לְיִצְחָק אֶת-יַעֲקֹב וְאַת־עֲשׂוֹ. וְאַתָּן
לְעֲשׂוֹ אֶת-הַר שְׁעִיר, לְרִשְׁתָּ אוֹתוֹ. וַיַּעֲקֹב וּבְנָיו יָרְדוּ
מִצְרָיִם:

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ
בְּרוּךְ הוּא חָשַׁב אֶת-הַקֶּץ, לְעֲשׂוֹת כְּמוֹ שְׁאָמַר לְאַבְרָהָם
אֲבִינוּ בְּבְרִית בֵּין-הַבְּתָרִים, שְׁנֵאמַר: וַיֹּאמֶר לְאַבְרָם
יָדַע תִּדְעַ, כִּי-גַר יִהְיֶה זֶרְעֲךָ, בְּאֶרֶץ לֹא לָהֶם,
וְעַבְדוּם וְעֲנִו אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי
אֲשֶׁר יַעֲבְדוּ דֵן אֲנִכִי. וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרִכְשׁ גָּדוֹל:

YAḤOL MEROSH ḤÓDESH

Podia ser de Rosh Ḥodesh, aprendimiénto para dizir, en el día el este. Si en el día el este, podia ser en mientras de el día? Aprendimiénto por dizir, por amor de esto. Por amor de esto non dishe, salvo en la ora ke matza i maror puestos delante de ti.

MITEḤILA OVEDEH

De el presipio sirvientes *Avodah Zara* eran nuestros padres. I agora mos ayegó El Kriador a su servimiento. Ke ansi dize el *Pasuk*: **I disho Yeoshua a todo el puevlo: ansi disho Adonai Dyo de Yisrael, en parte de el rio, estuvieron vuestros padres de siempre. Terah padre de Avraam i padre de Nahor, i sirvieron dyozes otros.**

VA-EKAḤ ET AVIHEM

I tomí a vuestro padre a Avraam de parte de el rio, i yeví a el por toda tierra de Kena-an, i muchiguí a su semen; i di a el a Yitzhak, i di a Yitzhak a Yaakov i a Esav; i di a Esav a monte de Seir por eredar a el. I Yaakov i sus ijos, desendieron a Ayifto.

BARUḤ SHOMER

Bendicho quadrán su fe-uzia a Yisrael, bendicho El. Ke El Santo Bendicho El kontán a la fin, por azer lo ke disho a Avraam nuestro padre en el firmamiento entre los espartimientos, ke ansi dize el *Pasuk*: **I disho a Avram: saver savrás, ke pelegrino será tu semen en tierra ke non a eyos, i servir los an, i afreiran a eyos kuartrosyentos anyos. I tambien a la djente ke servirán juzgán Yo. I despues ansi saldrán kon ganansya grande.**

יְכוּל מֵרֵאשׁ חֹדֶשׁ

One might assume this obligation to discuss the exodus to begin from the first day of the month of Nisan, therefore the Torah says “on that day.” Lest one assume the obligation to begin while it is still day, the Torah adds that the father should say “it is for this,” an expression which can only be used when ‘this’ - matza and maror - are actually before you.

מִתְחִלָּה עֹבְדֵי

Originally our ancestors worshipped idols but the Ever-Present brought us to worship Him as it is written: “And Joshua said unto all the people: Thus says the Lord, God of Israel. In the past your fathers lived beyond the River; Terah, father of Abraham and father of Nahor, and they served other gods”.

וָאֶקַח אֶת־אֲבִיכֶם

”And I took your father Abraham from beyond the River and led him throughout the land of Canaan. And I multiplied his seed and gave him Isaac. And I gave to Isaac, Jacob and Esau. And to Esau I gave Mount Seir as a possession; but Jacob and his sons went down to Egypt.”

בְּרוּךְ שׁוֹמֵר

Blessed be He who keeps His promise to Israel, blessed be He. For the Holy One, blessed be He, ended our bondage in Egypt at the very time foretold to our father Abraham at the Covenant between the Portions, as it is written: “And He said to Abram: ‘Know for certain that your descendants will be strangers in a land which is not theirs, and they will serve them; and they will treat them harshly for 400 years. But I will also judge that nation which they serve; and afterwards they (the Israelites) shall come out with great wealth.’

Cover the Matzoth, lift up the cup of wine, and say:

היא שעמדה לאבותינו ולנו. שלא אחד בלבד, עמד עלינו לכולתנו. אלא שבכל-דור ודור, עומדים עלינו לכולתנו. והקדוש ברוך הוא מצילנו מידם:

Set down the cup of wine and uncover the Matzoth.

צא ולמד, מה בקש לכן הארמי לעשות ליעקב אבינו. שפרעה לא גזר אלא על-הזכרים, ולכן בקש לעקר את-הכל, שנאמר:

(1) ארמי אבד אבי, וירד מצרימה, ויגר שם במתי מעט. ויהי-שם לגוי גדול, עצום ורב:

וירד מצרימה, אנוס על פי הדבור. ויגר שם. מלמד שלא ירד להשתקע, אלא לגור שם, שנאמר: ויאמרו אל-פרעה, לגור בארץ באנו, כי-אין מרעה לצאן אשר לעבדיך, כי-כבד הרעב בארץ כנען. ועתה, ישבון-נא עבדיך בארץ גשן:

במתי מעט. כמו שנאמר: בשבעים נפש, ירדו אבתיך מצרימה. ועתה, שמך יי אלהיך, ככוכבי השמים לרב.

I kuvrirán las matzot, i levantarán los vasos de vino asta 'nos eskapa de sus manos.' (en el parágrafo el vinyen.)

EE SHE-AMEDA

Eya la ke se paró a nuestros padres i a nos. Ke non uno tan solamente se paró sobre nos por atemármos, salvo en kada djeneransio i djeneransio se páran sobre nos por atemármos. I El Santo bendicho El, nos eskapa de sus manos.

TSEH ULMAD

Sal i embeza ke bushkó Lavan el Arami por azer a Yaakov nuestro padre. Ke Paró non asetensió salvo sobre los machos, i Lavan bushkó por arankar a lo todo, ke ansi dize el Pasuk: **Arami kijo depedrer a mi padre. I desendyó a Ayifto, i moró ayi kon djente poka. I fue ayi por djente grande, fuerte, i muncha.**

VAYÉRED MITSRÁYMA

I desendyó a Ayifto forsado por dicho de el Kriador. **I moró ayi,** embeza ke non desendyó por enfrenkárse, salvo por morar ayi, ke ansi disho el Pasuk: **Por morar en la tierra venimos, ke non pastó a las ovejas ke a tu siervo, ke pezgada la ambre en tierra de Kenaan, i agora estén agora tus siervos en tierra de Goshen.**

BIMTEH ME-AT

Kon djente poka, ke ansi dize el Pasuk: **kon setenta almas descendieron tus padres a Ayifto. I agora te puzó Adonai tu Dyo komo estreyas de los syelos, a muchedúmbre.**

The matzoth are covered and wine glasses lifted until the end of the next paragraph.

היא שעמדה

It is this that has stood by our fathers and us; for not only one has risen up against us to destroy us, but in every generation they rise up against us to destroy us; but the Holy One Blessed be He, saves us from their hand.

צא ולמד

Go and learn what Lavan the Aramean sought to do to Jacob our father. Pharaoh's decree condemned only the new-born sons, but Lavan sought to put an end to them all, as it is said, "**An Aramean sought to destroy my father, so my father went down to Egypt and sojourned there, with only a few, but became there a great, mighty and numerous nation.**

ירד מצרימה

"So he went down to Egypt:" compelled by Divine decree. **"And sojourned there:"** not to settle but intending merely to stay there a while; as Jacob's sons said to Pharaoh: We have come only to sojourn in the land for there is no pasture for your servants' flocks in Canaan since the famine is severe there. So please now let your servants dwell in the land of Goshen.

במתי מעט

With only a few: as it is written: **Your fathers went to Egypt with seventy souls; but now the Lord your God has made you as numerous as the stars of heaven.**

וַיְהִי־שֵׁם לְגוֹי גָּדוֹל. מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצַיְנִים שָׁם:

לְגוֹי גָּדוֹל וְעָצוּם, כְּמוֹ שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ
וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמְאֹד מְאֹד, וַתִּמְלֵא הָאָרֶץ
אֹתָם:

וְרַב כְּמוֹ שֶׁנֶּאֱמַר: רַבְּבָה כְּצִמְחַת הַשָּׂדֶה נְתַתִּיךָ, וַתִּרְבֵּי
וַתִּגְדְּלֵי, וַתִּבְאֵי בְעַדֵי עַדְיִים: שָׂדִים נִכְנוּ וּשְׁעָרֶיךָ
צִמְחָת, וְאֵת עָרָם וְעָרֶיהָ:
(י"א וַאֲעֹבֵר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ.
וְאֹמַר לָךְ בְּדַמְיֶךָ חַיִּי. וְאֹמַר לָךְ בְּדַמְיֶךָ חַיִּי.)

2) וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה
קָשָׁה:

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים. כְּמוֹ שֶׁנֶּאֱמַר: הִבֵּה נְתַחֲכֶמָה לוֹ.
פֶּן־יִרְבֶּה, וְהָיָה כִּי־תִקְרָאנָה מִלְּחָמָה, וְנוֹסֶף גַּם־הוּא
עַל־שְׂנְאֵינוּ, וְנִלְחַם־בָּנוּ, וְעָלָה מִן־הָאָרֶץ:

VAY-I SHAM LEGOY GADOL וַיְהִי

I fue ayi por gente grande, mos embeza ke eran Yisrael asenyalados ayi.

And became there a great nation: which indicates that the Israelites achieved distinction there as a great nation.

LEGOY GADOL VE-ATZUM לְגוֹי

Por gente grande i fuerte. Ke ansi dize el Pasuk: i ijos de Yisrael frucheguaron i sirpieron i se muchiguaron i se enfortesyeron en lo mucho mucho, i se incho la tierra de eyos.

Mighty: as it is written: And the children of Israel were fruitful and increased and multiplied and became very, very mighty; and the land was full of them.

[Unos dizen: **VAE-EVOR ALÁYIH** I pasi sobre ti I vide envolvido en tu sangre, I dishe a ti, kon tu sangre viviras, I dishe a ti, kon tu sangre viviras.]

[Some say: And I passed over you and saw you weltering in your blood, and I said to you: In your blood, live, and I said to you: In your blood, live!]

VARAV KEMO וַרַב

I mucho ke ansi dize el Pasuk: milarias komo ermoyo de el kampo te di. I muchiguates i engrandesites i venites kon afeytes de afeytes, pechos kompuestos i tu kaveyo ermoesió, i tu desnuda i deskuyuerta.

And numerous: as it is written: I caused you to thrive like the plants of the field and you grew big and tall, and came to be of great charm, beautiful in form and your hair was grown long; yet you were naked and bare.

VAYARÉU OTANU AMITZRIM וַיִּרְעוּ

I enmalesyéron a nos los Ayifsyános i mos afrieron i dieron sobre nos servimiento duro.

And the Egyptians ill-treated us, oppressed us and laid heavy bondage upon us.

VAYARÉU וַיִּרְעוּ

I enmalesyéron a nos los Ayifsyános, ke ansi dize el Pasuk: Dad, mos asaventémos a el kisas se muchiguará, i será kuando nos acontecerá pelea i enyaderá tambien el sobre nuestros aboresiéntes, i peleará kon nos, i suvirá de la tierra.

And the Egyptians ill-treated us: they said: “Come let us deal shrewdly with them. Should they multiply and a war start, they may join our enemies, fight against us and leave the country.”

וַיַּעֲנוּנוּ. כְּמוֹ שֶׁנֶּאֱמַר: וַיִּשְׁיֹמוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן
עֲנֹתוֹ בְּסִבְלָתָם: וַיִּבֶן עָרֵי מְסֻכָּנוֹת לְפָרְעָה,
אֶת־פֶּתֶם וְאֶת־רַעְמִיס:

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כְּמוֹ שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ
מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ:

(3) וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת־קִלְנוֹ,
וַיֵּרָא אֶת־עַנְיֵינוּ, וְאֶת־עַמְלָנוּ, וְאֶת־לַחֲצֵנוּ:

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, כְּמוֹ שֶׁנֶּאֱמַר: וַיְהִי
בַיָּמִים הָרַבִּים הֵהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ
בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעַתָם
אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:

וַיִּשְׁמַע יְיָ אֶת־קִלְנוֹ. כְּמוֹ שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים
אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ, אֶת־אֲבֹרָהֶם,
אֶת־יִצְחָק, וְאֶת־יַעֲקֹב:

וַיֵּרָא אֶת־עַנְיֵנוּ: זוֹ פְּרִישׁוֹת דְּרָךְ־אֶרֶץ. כְּמוֹ שֶׁנֶּאֱמַר:
וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל. וַיִּדַע אֱלֹהִים:

VAYANÚNU וַיַּעֲנוּנוּ

I nos afrieron: ke ansi dize el *Pasuk*: I puzieron sovre el mayorales de pechas por afreirlos en sus lazeries, i fraguaron sivdades de enkastelyadúras a Paró: a Pitom i a Raamses.

And oppressed us: as it is written: “So they put taskmasters over them to oppress them with their burdens; and they built store-cities for Pharaoh, Pitom and Raamses.”

VAYITENÚ ALÉNU וַיִּתְּנוּ עָלֵינוּ

I dieron sovre nos servimiento duro: ke ansi dize el *Pasuk*: i izieron servir los Ayifsyanos a ijos de Yisrael kon dureza.

And laid heavy bondage upon us: as it is written: “The Egyptians made the children of Israel slave rigorously.”

VANITSAK EL ADONAI וַנִּצְעַק אֶל־יְיָ

I esklamimos a Adonai Dyo de nuestros padres, i oyó Adonai a muestra boz, i vido a muestra afri-ision, i a muestra lazerya i a nuestro apreto.

”And we cried to the Lord, God of our Fathers, and the Lord heard our voice and saw our affliction, toil and oppression.”

VANITSAK וַנִּצְעַק

I esklamimos a Adonai Dyo de nuestros padres: ke ansi dize el *Pasuk*: i fue en los días los muchos los estos, i se enkavesió rey de Ayifto, i suspiraron ijos de Yisrael de el servisio, i esklamaron i svió sus esklamaciones a El Dyo de el servimiento.

And we cried to the Lord, God of our Fathers: as it is written: “It came to pass during that long period that the king of Egypt died, and the children of Israel groaned because of their bondage, and they cried, and their prayer rose up to God because of their bondage.”

VAYISHMA וַיִּשְׁמַע

I oyó Adonai a muestra boz: ke ansi dize el *Pasuk*: i oyó El Dyo a sus djemidos, i membró El Dyo a su firmamiento, ke kon Avraam i kon Yitzhak i kon Yaakov.

And the Lord heard our voice: “And God heard their moaning; and God remembered His covenant with Abraham, Isaac and Jacob.”

VAYAR ET ONYÉNU וַיִּרְא אֶת־עֲנֵיֵנוּ

I vido a muestra afri-ision: esta apartadura de *Dereh Eretz*, ke ansi dize el *Pasuk*: i vido El Dyo a ijos de Yisrael i apiadó El Dyo.

And saw our affliction: this refers to the separation of man and wife as it is written: “And God saw the children of Israel and God knew.”

וְאֶת־עַמְלָנוּ. אֵלֹהֵי הַבָּנִים. כְּמוֹ שֶׁנֶּאֱמַר: וַיֵּצֵא פָרְעֹה
לְכָל־עַמּוֹ לֵאמֹר. כָּל־הַבֶּן הַיְלֹד הַיְיָרָה תִשְׁלִיכֶהוּ,
וְכָל־הַבֵּת תַּחֲיוֹן:

וְאֶת לַחֲצֵנוּ. זֶה הַדְּחָק. כְּמוֹ שֶׁנֶּאֱמַר: וְגַם־רָאִיתִי
אֶת־הַלַּחֲץ, אֲשֶׁר מְצַרִּים לַחֲצִים אֹתָם:

(4) וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה,
וּבְמִרְא גְדוֹל וּבְאֹתוֹת וּבְמִפְתִּים:

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יַדִּי מִלְאָךְ, וְלֹא עַל־יַדִּי
שָׂרָף. וְלֹא עַל־יַדִּי שְׁלִיחַ. אֲלֹא הַקְּדוֹשׁ בְּרוּךְ הוּא
בְּכַבֹּדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר: וְעַבְרַתִּי בְּאֶרֶץ־מִצְרַיִם
בְּלִילָה הַזֹּאת, וְהִכִּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם
וְעַד־בְּהֵמָה, וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי
יְיָ:

וְעַבְרַתִּי בְּאֶרֶץ־מִצְרַיִם, אֲנִי וְלֹא מִלְאָךְ. וְהִכִּיתִי
כָל־בְּכוֹר אֲנִי וְלֹא שָׂרָף. וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים, אֲנִי וְלֹא שְׁלִיחַ. אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר:

VE-ET AMALÉNU

I a muestra lazerya: estos los hijos. Ke ansi dize el *Pasuk*: i enkomendó Paró a todo su pueblo por dizir: todo el ijo el nasido, a el rio lo echarédesh, i toda la ija abediguarédesh.

וְאֵת עַמְלֵנוּ

Our toil: this is the sons of whom Pharaoh said: “Every newborn son you shall cast into the river; but every daughter you shall let live.”

VE-ET LAHATSÉNU

I a el apreto: este el apreto ke ansi dize el *Pasuk*: i tambien vide a el apreto ke los de Ayifto apretantes a eyos.

וְאֵת לְחַצְנוּ

And our oppression: as it says: “I have also seen the oppression with which the Egyptians oppress them.”

VAYOTSI-ÉNU ADONAI MIMITZRAYIM**” מִמִּצְרַיִם****וַיּוֹצֵאנוּ**

I mos sakó Adonai de Ayifto kon poder fuerte i kon brazo tendido, i kon temoridad grande, i kon senyales i kon maraviyas.

“And the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great fearfulness, with signs and with wonders.”

VAYOTSI-ÉNU

I mos sakó Adonai de Ayifto: non por mano de *Malah* i non por mano de *Saraf*, i non por mano de *Shaliah*. Salvo el Santo Bendicho El kon Su onra i kon Si mizmo, ke ansi dize el *Pasuk*: I pasaré por tierra de Ayifto en la noche la esta, i feriré todo mayor ke en tierra de Ayifto, de ombre i asta kuartropéa, i en todos ídolos de Ayifto aréh djustisia, Yo Adonai.

וַיּוֹצֵאנוּ

The Lord brought us out of Egypt: not by means of an angel, or of a Seraph, or of a messenger, but the Holy One, blessed be He Himself, in His Glory, as it is written: “I will pass through the land of Egypt on that night and I will smite all the first-born in the land of Egypt, both man and beast, and I will execute judgment against all the gods of Egypt, I the Lord.”

VE-AVARTÍ

I pasaré por tierra de Ayifto Yo i non *Malah*, i feriré todo mayor, Yo i non *Saraf*, i en todos ídolos de Ayifto aréh djustisias, Yo i non *Shaliah*, Yo Adonai, Yo El i non otro.

וְעָבַרְתִּי

“I will pass through the land of Egypt,” I, not an angel. “I will smite all the first-born in the land of Egypt.” I, not a Seraph. “I will execute judgment against all the gods of Egypt,” I, not a messenger. “I, the Lord.” it is I and no other.

בְּיַד חֲזָקָה. זֶה הַדָּבָר. כְּמוֹ שֶׁנֶּאֱמַר: הִנֵּה יַדַי הוֹיָה,
בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים בַּחֲמֹרִים בַּגְּמָלִים,
בַּבָּקָר וּבַצֹּאן, דָּבָר כְּבִד מְאֹד:

וּבְזֹרֵעַ נְטוּיָה. זֶה הַחֶרֶב. כְּמוֹ שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלוּפָה
בְּיָדוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם:

וּבְמֵרָא גְדוּל, זֶה גְלוּי שְׂכִינָה. כְּמוֹ שֶׁנֶּאֱמַר: אוֹ הַנְּסָה
אֱלֹהִים, לָבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמִסַּת בְּאֵתַת
וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד חֲזָקָה וּבְזֹרֵעַ נְטוּיָה,
וּבְמוֹרָאִים גְּדוּלִים. כָּכֵל אֲשֶׁר־עָשָׂה לָכֶם יי אֱלֹהֵיכֶם,
בְּמִצְרַיִם לְעֵינֶיךָ:

וּבְאֵתוֹת. זֶה הַמָּטָה, כְּמוֹ שֶׁנֶּאֱמַר: וְאֵת־הַמָּטָה הַזֹּה
תִּקַּח בְּיָדְךָ. אֲשֶׁר תַּעֲשֶׂה־בוֹ אֶת־הָאֵתַת:

At this point, the leader of the Seder prepares to pour out a cup of wine (or salt water, depending upon custom) into a bowl that is placed or held at his side, usually by his wife. At the utterance of the words in Hebrew 'Dahm, Vaesh, Vetimerot Ashan' (blood, fire and pillars of smoke), he pours out a little of the liquid with each word. The same is done when he mentions each of the ten plagues in Hebrew as well as the three word acronym in Hebrew which follows. (Some have the custom of also pouring out the liquid at the five expressions which denote two plagues each). Once all of the liquid is poured out, his wife will take the bowl and pour out the liquid, and he will wash his hands before returning to the table.

BEYAD HAZAKA

בֵּיד חֲזָקָה

Kon poder fuerte: esta la muertaldad ke ansi dize el *Pasuk*: Ek yaga de Adonai kevrantán en tu ganado ke en el kampo, en los kavayos, en los aznos, en los gameyos, en las vakas, i en las ovejas, muertaldad pezgada muncha.

With a mighty hand: this is the pestilence of which it is written: “Behold the hand of the Lord is upon your cattle in the field, upon the horses, asses, camels, oxen and sheep, a very severe pestilence.”

UVIZRÓA NETUYA

וּבִזְרֹעַ נְטוּיָה

I kon braso tendido: esta la espada, ke ansi dize el *Pasuk*: i su espada desvayináda en su mano, tendida sovre Yerushalayim.

With an outstretched arm: this is the sword: for thus it is written “His drawn sword in His hand, stretched out over Jerusalem.”

UVMORA GADOL

וּבְמִוְרָא גָדוֹל

I kon temorida grande: este deskuvrimiénto de *Shehina*, ke ansi dize el *Pasuk*: Kuantá la maraviya de El Dyo por venir por tomar a el djente de entre djente, kon prevas, kon senyales, i kon maraviyas, i kon peleya, i kon poder fuerte, i kon braso tendido, i kon temorida grande, komo todo lo ke izo a vos Adonai vuestro Dyo en Ayifto, a tus ojos.

With great fearfulness: this refers to the revelation of the Divine Presence as it is written: “Or has God ever come and taken unto Himself one nation from the midst of another, with trials, signs, wonders, with war, a mighty hand and an outstretched arm and awesome manifestations as the Lord your God did for you in Egypt before your own eyes?”

UV’OTOT

וּבְאֹתוֹת

I kon senyales: esta la vara ke ansi dize el *Pasuk*: i a la vara la esta tomaras en tu mano, ke aras kon eya a los senyales.

With signs: this is Moses’ staff as it says: “Take this staff in your hands with which to do the signs.”

At this point, the leader of the Seder prepares to pour out a cup of wine (or salt water, depending upon custom) into a bowl that is placed or held at his side, usually by his wife. At the utterance of the words in Hebrew ‘Dahm, Vaesh, Vetimerot Ashan’ (blood, fire and pillars of smoke), he pours out a little of the liquid with each word. The same is done when he mentions each of the ten plagues in Hebrew as well as the three word acronym in Hebrew which follows. (Some have the custom of also pouring out the liquid at the five expressions which denote two plagues each). Once all of the liquid is poured out, his wife will take the bowl and pour out the liquid, and he will wash his hands before returning to the table.

וּבְמִלְפָּתֵימָם. זֶה הַדָּם. כְּמוֹ שֶׁנֶּאֱמַר: וְנָתַתִּי מִוְפְּתֵימָם,
בְּשָׁמַיִם וּבָאָרֶץ

While mentioning each of the next three phrases DAHM, VA-ESH, VE-TIMEROT ASHAN, as well as each of the Ten Plagues and each of the three-word acronym following that, the Leader spills out some wine from his cup into an empty bowl, "paila", while a helper pours water from a pitcher into the same bowl to dilute the wine/water mixture.

דָּם. וְאֵשׁ. וְתִימְרוֹת עֶשֶׂן:

דְּבַר אַחֵר. בְּיַד חֲזָקָה שְׂתִימָם. וּבְזֶרַע נְטוּיָה שְׂתִימָם.
וּבְמוֹרָא גָדוֹל שְׂתִימָם. וּבְאַתּוֹת שְׂתִימָם. וּבְמִלְפָּתֵימָם שְׂתִימָם:
אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
עַל־הַמִּצְרַיִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

דָּם. צַפְרִדִּיעַ. כְּנִים. עָרוֹב. דְּבַר. שְׁחִין. בָּרָד.
אַרְבֵּה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת:
רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

דְּצִ"ךְ עַד"ש בְּאַח"ב:

*The wine/water mixture is disposed and the Leader's wine cup is re-filled.
(Some have the custom of the Leader washing his hands before returning to the Seder.)*

UVMÓFTIM וּבְמוֹפְתֵימ

I kon maraviyas, esta la sangre ke ansi dize el *Pasuk*: i daré maraviyas en los syelos i en la tierra: **Sangre, i fuego, i atamarales de umo.**

With wonders: this refers to the blood, as it says: “I will show wonders in heaven and on earth: **blood, fire and pillars of smoke.**”

וּבְמוֹפְתֵימ *Uvmoftim zeh adam kemo shene-emar: venatati mofetim bashamayim uva-aretz:*

Dahm, Va-esh, Vetimerot Ashan

DAVAR AHER דְּבַר אֲחֵר

Koza otra: kon poder fuerte: dos, i **kon brazo tendido:** dos, i **kon temoridad grande:** dos, i **kon senyales:** dos, i **kon maraviyas:** dos.

Another explanation is that each of the five expressions, a “**mighty hand,**” an “**outstretched arm,**” “**great fearfulness,**” “**signs,**” and “**wonders**” denote two plagues each, making a total of ten.

ÉLU ÉSER MAKOT

Estas diez feridas ke trusho el Santo Bendicho El sobre los Ayifsyanos en Ayifto, i estas eyas:

אֵלֹהֵי עֲשֶׂר מַכּוֹת

These are the ten plagues the Holy One blessed be He brought upon the Egyptians in Egypt, and they are:

Dahm, Tzefardea, Kinim, Arov, Dever, Shehin, Barad, Arbeh, Hosheh, Makat Behorot

Sangre, ranas, piojos, mestura, muertaldad, sarna, pedrisko, langosta, eskuridad, ferida de mayores.

Blood, Frogs, Lice, Wild beasts, Pestilence, Boils, Hail, Locusts, Darkness, Slaying of the first-born.

RIBBI YE-UDA רִבִּי יְהוּדָה

Ribbi Yehuda era dan en eyas senyales:

Detzah, Adash, Be-ahav.

Rabbi Yehuda gave them (the ten plagues) an acronym (denoted by the first letter of each plague):

Detzah, Adash, Be-ahav.

*Ribbi Yehuda aya natan ba-em simanim: **Detzah, Adash, Be-ahav.***

רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר: מִנֵּין אַתָּה אוֹמֵר, שְׁלֶקוּ
הַמְצָרִים בְּמִצְרִים עֶשֶׂר מִכּוֹת, וְעַל־הֵם לָקוּ חֲמִשִּׁים
מִכּוֹת? בְּמִצְרִים מָה־הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרֻטָּמִים
אֶל־פְּרָעָה, אֲצַבֵּעַ אֱלֹהִים הִיא. וְעַל־הֵם מָה־הוּא אוֹמֵר?
וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה, אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם,
וַיִּירָאוּ הָעַם אֶת־יְיָ. וַיֹּאמְרוּ בְיָי, וּבְמִשְׁחֵה עַבְדּוֹ.

כַּמָּה לָקוּ בְּאֲצַבַּע, עֶשֶׂר מִכּוֹת: אָמֹר מַעֲתָה, בְּמִצְרַיִם
לָקוּ עֶשֶׂר מִכּוֹת, וְעַל־הֵם, לָקוּ חֲמִשִּׁים מִכּוֹת:

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שְׁכַל־מָכָה וּמָכָה, שֶׁהִבִּיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמְצָרִים בְּמִצְרַיִם, הִיָּתָה שֶׁל
אַרְבַּע מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה,
וְזַעַם, וְצָרָה, מִשְׁלַחַת מִלְּאֲכֵי רָעִים. עֲבָרָה אַחַת. וְזַעַם
שְׁתַּיִם. וְצָרָה שְׁלֹשׁ. מִשְׁלַחַת מִלְּאֲכֵי רָעִים אַרְבַּע: אָמֹר
מַעֲתָה, בְּמִצְרַיִם לָקוּ אַרְבַּעִים מִכּוֹת, וְעַל הֵם לָקוּ
מֵאַתַּיִם מִכּוֹת:

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁכַל־מָכָה וּמָכָה, שֶׁהִבִּיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמְצָרִים בְּמִצְרַיִם, הִיָּתָה
שֶׁל־חֲמֵשׁ מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ,
עֲבָרָה, וְזַעַם, וְצָרָה, מִשְׁלַחַת מִלְּאֲכֵי רָעִים. חֲרוֹן אַפּוֹ
אַחַת. עֲבָרָה שְׁתַּיִם. וְזַעַם שְׁלֹשׁ. וְצָרָה אַרְבַּע. מִשְׁלַחַת
מִלְּאֲכֵי רָעִים חֲמֵשׁ: אָמֹר מַעֲתָה, בְּמִצְרַיִם לָקוּ חֲמִשִּׁים
מִכּוֹת, וְעַל הֵם לָקוּ מֵאַתַּיִם וּחֲמִשִּׁים מִכּוֹת:

RIBBI YOSEH

Ribbi Yose el Galili dizien: de adonde tu dizien, ke fueron feridos los Ayifsyanos en Ayifto diez feridas, i sovre la mar fueron feridos sinkuenta feridas? En Ayifto ke el dizien, i disheron los megos a Paró dedo de El Dyo el. I sovre la mar ke el dizien, i vido Yisrael a la maraviya la grande ke izo Adonai en Ayifto, i temieron el puevlo de Adonai i kreieron en Adonai, i en nevuah de Moshe su siervo.

KÁMA LAKÚ

Kuanto fueron feridos kon el dedo, diez feridas. Di de agora, en Ayifto fueron feridos dies feridas i sovre la mar fueron feridos sinkuenta feridas.

RIBBI ELIEZER OMER

Ribbi Eliezer dizien, de adonde ke toda ferida i ferida ke trusho el Santo Bendicho El sovre los Ayifsyanos en Ayifto era de **kuatro** feridas? Ke ansi dize el *Pasuk*: enbiara en eyos aresimiento de su folor, sanya i ira i angustia, enbiamiento de mesajeros malos. **Sanya**, una; i **ira**, dos; **angustia**, tres; **enbiamiento de mesajeros malos**, kuatro. Di de agora, en Ayifto fueron feridos **kuarenta** feridas, i sovre la mar fueron feridos, **dozientos** feridas.

RIBBI AKIVA OMER

Ribbi Akiva dizien, de adonde ke toda ferida i ferida ke trusho el Santo Bendicho El sovre los Ayifsyanos en Ayifto era de **sinko** feridas? Ke ansi dize el *Pasuk*: enbiara en eyos aresimiento de su folor, sanya i ira i angustia, enbiamiento de mesajeros malos. **Aresimiento de su folor**, una; **sanya**, dos; i **ira**, tres; i **angustia**, kuatro; **enbiamiento de mesajeros malos**, sinko. Di de agora, en Ayifto fueron feridos **sinkuenta** feridas, i sovre la mar fueron feridas, **dozientos i sinkuenta** feridas.

רְבִי יוֹסֵי

Rabbi Yose the Galilean said: It can be deduced that having been struck with ten plagues in Egypt, the Egyptians were then struck with the equivalent of fifty at the sea. Because in Egypt “the magicians said to Pharaoh, it is the **finger** of God” and at the sea it says: “And Israel saw the great **hand** which the Lord laid upon the Egyptians, and the people feared the Lord and believed in the Lord and in Moses His servant.”

כָּמָה לָקוּ

Since the ten plagues in Egypt are referred to as a “finger”, it follows that at the sea they were struck with fifty.

רְבִי אֱלִיעֶזֶר אֹמֵר

Rabbi Eliezer said that each of the **ten** plagues which the Holy One Blessed be He inflicted upon Egypt was itself equivalent to **four** plagues as it says: “He sent forth upon them His burning anger: wrath, indignation, trouble and troops of messengers of evil.” **Wrath** is one; **indignation** two; **trouble**, three; **troops of messengers of evil**, four. It follows that the plagues in Egypt were equivalent to **forty** plagues and those at the sea to **two hundred**.

רְבִי אֶקִיבָא אֹמֵר

Rabbi Akiva deduced that each of the plagues in Egypt was actually equivalent to **five** plagues, as it says: “He sent upon them His burning anger, wrath, indignation, trouble, troops of messengers of evil.” **Burning anger** is one; **wrath**, two; **indignation**, three; **trouble**, four; **troops of messengers of evil**, five. It follows that the plagues in Egypt were equivalent to **fifty** plagues and those at the sea to **two hundred and fifty**.

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דֵּינֵנוּ:

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דֵּינֵנוּ:

אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג בְּכוֹרֵיהֶם, דֵּינֵנוּ:

אֱלֹהֵינוּ הָרַג בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מִמוֹנָם, דֵּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־מִמוֹנָם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דֵּינֵנוּ:

אֱלֹהֵינוּ קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דֵּינֵנוּ:

אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דֵּינֵנוּ:

אֱלֹהֵינוּ שָׁקַע צָרֵינוּ בְּתוֹכוֹ, וְלֹא סָפַק צָרְכָנוּ בַּמַּדְבָּר
אֲרַבְעִים שָׁנָה, דֵּינֵנוּ:

אֱלֹהֵינוּ סָפַק צָרְכָנוּ בַּמַּדְבָּר אֲרַבְעִים שָׁנָה, וְלֹא הֶאֱכִילָנוּ
אֶת הַמָּן, דֵּינֵנוּ:

אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת־הַמָּן, וְלֹא נָתַן לָנוּ אֶת־הַשֶּׁבֶת, דֵּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשֶּׁבֶת, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי, דֵּינֵנוּ:

אֱלֹהֵינוּ קָרְבָנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דֵּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דֵּינֵנוּ:

אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ
אֶת־בַּיִת הַמְּקֹדֵשׁ, דֵּינֵנוּ:

KAMA MA-ALOT TOVOT כָּמָה מַעֲלֹת טוֹבוֹת

Kuantos grados buenos a El Kriador sobre nos:

Si mos kitava de Ayifto, i non aziya en eyos djustisias,	mos abastava
Si aziya en eyos djustisias, i non aziya en sus dyoses,	mos abastava
Si aziya en sus dyoses, i non matava a sus mayores,	mos abastava
Si matava a sus mayores, i non dava a nos a sus asyendas,	mos abastava
Si dava a nos a sus asyendas, i non rasgava a nos a la mar,	mos abastava
Si rasgava a nos a la mar, i non mos aziya pasar entre eya por lo seko,	mos abastava
Si mos aziya pasar entre eya por lo seko, i non afinkava nuestros angustiadores entre el,	mos abastava
Si afinkava nuestros angustiadores entre el, i non abastesia nuestro menester en el dzierto kuarenta anyos,	mos abastava
Si abastesia nuestro menester en el dzierto kuarenta anyos, i non mos aziya komer a la magna,	mos abastava
Si mos aziya komer a la magna, i non dava a nos a el Shabbat,	mos abastava
Si dava a nos a el Shabbat, i non mos ayegava delante monte de Sinai,	mos abastava
Si mos ayegava delante monte de Sinai, i non dava a nos a la ley,	mos abastava
Si dava a nos a la ley, i non mos aziya entrar en tierra de Yisrael,	mos abastava
Si mos aziya entrar en tierra de Yisrael, i non fraguava a nos a kaza de el Santuario,	mos abastava

For how many favors do we owe thanks to the Ever-Present!

If He had brought us out of Egypt, but not executed judgment upon the Egyptians,	it would have been sufficient
If He had executed judgment upon the Egyptians, but not upon their gods,	it would have been sufficient
If He had executed judgment upon their gods, but not slain their first-born,	it would have been sufficient
If He had slain their first-born, but not given us their wealth,	it would have been sufficient
If He had given us their wealth, but not split the sea,	it would have been sufficient
If He had split the sea without taking us across it on dry land,	it would have been sufficient
If He had taken us across the sea on dry land but not drowned our oppressors in it,	it would have been sufficient
If He had drowned our oppressors in it, but not provided for our needs in the wilderness for forty years,	it would have been sufficient.
If he had provided for our needs in the wilderness for forty years, but not fed us on manna,	it would have been sufficient
If He had fed us manna, but not given us the Sabbath,	it would have been sufficient
If He had given us the Sabbath, but not led us to Mount Sinai,	it would have been sufficient
If He had led us to Mount Sinai, but not given us the Torah,	it would have been sufficient
If He had given us the Torah, but not brought us into the land of Israel,	it would have been sufficient
If He had brought us into the land of Israel, but not built us the Temple,	it would have been sufficient

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לַמָּקוֹם
עָלֵינוּ: הוֹצִיאָנוּ מִמִּצְרַיִם, עָשָׂה בָּהֶם שְׁפָטִים, עָשָׂה
בְּאַלְהֵיהֶם, הָרַג בְּכוֹרֵיהֶם, נָתַן לָנוּ אֶת־מַמּוֹנֵם, קָרַע לָנוּ
אֶת־הַיָּם, הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה, שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
סִפַּק צָרְכֵנוּ בַּמַּדְבָּר אַרְבָּעִים שָׁנָה, הֶאֱכִילָנוּ אֶת־הַמֶּן,
נָתַן לָנוּ אֶת־הַשֶּׁבֶת, קָרַבְנוּ לְפָנֵי הַר סִינַי, נָתַן לָנוּ
אֶת־הַתּוֹרָה, הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת־בַּיִת
הַבְּחִירָה, לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הִיא אוֹמֵר: כָּל־מִי שֶׁלֹּא אָמַר שְׁלֹשָׁה
דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן:

פֶּסַח. מִצָּה. וּמְרוֹר:

We only LOOK at the shankbone, but we do not point to it, nor do we lift it up.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְן שְׁבִית הַמִּקְדָּשׁ קִיָּם,
עַל־שׁוּם מָה? עַל־שׁוּם שְׁפָסַח הַקָּדוֹשׁ בְּרוּךְ הוּא,
עַל־בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם
זִבְח־פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי־יִשְׂרָאֵל
בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ הֲצִיל, וַיִּקַּד
הָעָם וַיִּשְׁתַּחֲוּוּ.

AL AHAT KAMA VEKAMA

Sovre una, kuenta mas i kuenta mas, buena, doblada, i redoblada a El Kriador sovre nos. Mos kito de Ayifto, izo en eyos djustisias, izo en sus dyoses, mató sus mayores, dyo a nos a sus asyendas, rasgó a nos a la mar, mos izo pasar entre eya por lo seko, afinkó nuestros angustiadores entre eya, izo abastecer nuestro menester en el dzierto kuarenta anyos, mos izo komer a la magna, dyo a nos a el Shabbat, mos izo ayegar delante monte de Sinai, dyo a nos a la ley, mos izo entrar a tierra de Yisrael, i fraguó a nos a kaza de la Eskojidura, por perdonar sovre todos nuestros delitos.

RABAN GAMLIEL

Rabban Gamliel era dizien: todo el ke no dize tres kozas estas en Pesah no sale de *hova*, i estas eyas:

Pesah, Matza, i Maror

I miraran al pedaso de karne asada i diran:

PESAH SHE-AYU

Pesah ke eran nuestros padres komientes en tiempo ke el Bet Amikdash estava firme, por kavza de ke? Por kavza ke saltó el Santo Bendicho El sovre kazas de nuestros padres en Ayifto. Ke ansi dize el *Pasuk*: i dirash sakrifisio de Korban Pesah el para Adonai. Ke saltó sovre kazas de ijos de Yisrael en Ayifto en su yagar a los de Ayifto. I a muestras kazas eskapó i se umiyó el puevlo i se enkorvó.

עַל אַחַת כַּמָּה וְכַמָּה

How much, therefore, do we owe thanks to the Ever-Present for His manifold favors! He brought us out of Egypt; executed judgment on the Egyptians and their gods; slew their first-born; gave us their wealth; split the sea; took us across it on dry land and drowned our oppressors; provided for our needs in the wilderness for forty years; fed us on manna; gave us the Sabbath; brought us to Mount Sinai and gave us the Torah; and brought us to the land of Israel and gave us the Temple to atone for all our sins.

רַבֵּן גַּמְלִיאֵל

Rabban Gamliel used to say: “One who does not explain the following three things on Pesah night has not fulfilled his duty:

The Pesah (Passover) sacrifice, Matza (the unleavened bread) and Maror (the bitter herb).”

Everyone looks at the ‘Zeroah’ and says the following paragraph:

פֶּסַח שְׂהֵאָיו

The Passover sacrifice that our fathers ate in the days when the Temple was still standing: why was it offered? Because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt. As it is said: “You shall say: It is a Passover sacrifice for the Lord, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians and saved our houses; and the people bowed down and prostrated themselves.”

Lift up the broken (middle) Matzah and say:

מִצָּה זוֹ שְׂאֲנוּ אוֹכְלֵיךְ, עַל-שׁוּם מָה? עַל-שׁוּם שֶׁלֹּא
הִסְפִּיק בְּצִקָּם שֶׁל-אַבוֹתֵינוּ לְהַחֲמִיץ, עַד-שֶׁנִּגְלָה
עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם
מִיַּד, שֶׁנֶּאֱמַר: וַיֹּאפֶוּ אֶת-הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ
מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא חֲמֵץ: כִּי-גִרְשׁוּ
מִמִּצְרַיִם, וְלֹא יִכְלוּ לְהַתְמַהֵמֶה, וְגַם-צִדָּה לֹא עָשׂוּ
לָהֶם.

Lift up the Maror (Romaine lettuce) and say:

מָרוֹר זֶה שְׂאֲנוּ אוֹכְלִים, עַל-שׁוּם מָה? עַל-שׁוּם שֶׁמָּרוֹר
הַמִּצְרַיִים אֶת-חַיֵּי אַבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמָּרוּ
אֶת-חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים,
וּבְכָל-עֲבֹדָה בַּשָּׂדֶה: אֵת כָּל-עֲבֹדָתָם, אֲשֶׁר עָבְדוּ
בָהֶם בְּפָרוֹךְ.

(Some have the custom that a "BEHOR" (first born) lifts up the hard-boiled egg here.)

בְּכָל-דּוֹר וְדוֹר חֵיב אָדָם לְהִרְאוֹת אֶת-עַצְמוֹ, כְּאִלּוּ
הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם. שֶׁלֹּא
אֶת-אַבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֶלֶּא אִף
אוֹתָנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם,
לְמַעַן הִבִּיא אֹתָנוּ, לְתֵת לָנוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאַבְתֵּינוּ.

I tomaran la media matza en la mano i diran:

MATZA ZU

Sesenya esta ke nos komientes por kavza de ke? Por kavza ke no abastesió sus masas de nuestros padres por levdarse. Asta ke fue deskuvierto sovre eyos Rey de Reyes de los Reyes, el Santo Bendicho El, i los rehmió luego, ke ansi dize el *Pasuk*: i kozieron a la masa ke sakaron de Ayifto, tortas sesenyas ke non levdó ke fueron desterados de Ayifto, i non pudieron por detadrarsen i tambien vianda non izieron a eyos.

I tomara la lechuga en la mano i diran:

MAROR ZEH

Lechugua esta ke nos komientes por kavza de ke? Por kavza ke amargaron los Ayifsyanos a vidas de nuestros padres en Ayifto, ke ansi dize el *Pasuk*: I amargaron a sus vidas kon servisio duro, kon baro i kon adoves i kon todo servisio ke en el kampo, a todos sus servisios ke servieron kon eyos kon dureza.

[Some have the custom that a “Behor”, (first-born), if present, lifts the hard-boiled egg here]

BEHOL DOR VADOR

En kada djeneransio i djeneransio, es ovligado el ombre por amostrar a si mesmo, komo si el saliera de Ayifto, ke ansi dize el *Pasuk*: I denunsiaras a tu ijo en el dia el este por dizir, por amor de esto, izo Adonai a mi en mi salir de Ayifto, ke non a nuestros padres tan solamente rehmió el Santo Bendicho El, salvo tambien a nos rehmió kon eyos ke ansi dize el *Pasuk*: I a nos sakó de ayi por trayer a nos, por dar a nos a la tierra ke djuró a nuestros padres.

The broken matzah between the two whole ones is lifted for all to see.

מַצָּה

This unleavened bread: why do we eat it? Because the dough of our fathers did not have time to rise before the King of Kings, the Holy One blessed be He revealed Himself and immediately redeemed them. As it is said: “And they baked unleavened bread from the dough which they had taken with them from Egypt. It had not leavened because they were driven out of Egypt in a hurry and could not delay, nor had they prepared any provisions for the way.”

Lift the plate of maror and say:

מָרֹר זֶה

The bitter herb: why do we eat it? Because the Egyptians embittered the lives of our fathers in Egypt. As it is said: “They made their lives bitter with hard labor, with mortar and brick and with all manner of work in the field; and they made them slave rigorously at all their labor.”

בְּכָל-דּוֹר וָדוֹר

In each generation, everyone is obliged to behave as though he personally went out of Egypt. As it is said: “And you shall tell your son on that day saying: it is for this that the Lord did for me when I went out of Egypt.” For it was not only our fathers that the Holy One blessed be He redeemed but us too, as it is said: “And He brought us out from there, in order to bring us to, and give us, the land which He promised our forefathers.”

Cover the Matzoth, lift up the wine cup and declare:

לְפִיכֶם אֲנַחֲנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוּמֵם, לְהַדָּר, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ
אֶת-כָּל-הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעַבְדוֹת לְחֵרוֹת,
וּמִשְׁעַבּוּד לְגִאֲלָה, וּמִיַּגוֹן לְשִׁמְחָה, וּמֵאֶבֶל לְיוֹם
טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וְנֹאמֵר לְפָנָיו הַלְלוּיָהּ:

(Some have the custom to put down the wine cup here.)

Sung together:

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יי. הַלְלוּ אֶת-שֵׁם יי. יְהִי שֵׁם יי
מְבֹרָךְ. מֵעַתָּה וְעַד-עוֹלָם: מִמְזֶרֶח-שֶׁמֶשׁ עַד-מְבוֹאוֹ.
מְהַלֵּל שֵׁם יי: רַם עַל-כָּל-גּוֹיִם יי. עַל הַשָּׁמַיִם כְּבוֹדוֹ:
מִי כִּי אֱלֹהֵינוּ. הַמְגַבִּיהִי לְשַׁבַּת: הַמְשַׁפִּילִי לְרָאוֹת.
בַּשָּׁמַיִם וּבָאָרֶץ: מְקַיְמִי מֵעַפָּר דָּל. מֵאֲשַׁפֵּת יָרִים
אֲבִיוֹן: לְהוֹשִׁיבֵי עַם-נְדִיבִים. עַם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי
עֲקָרָת. הַבִּית אִם הַבָּנִים שִׁמְחָה. הַלְלוּיָהּ:

(Unos dicen **I tomara kada uno su vazo de vino I dira**)

(Some Say **Everyone raises their glass of wine and says the following:**)

LEFÍHAH לְפִיכָה

Por tanto mos ovligados por lo-ar, por alavar, por afermuziguar, por enalteser, i por enshalshar a El ke izo a nuestros padres i a mos, a todas las maravias las estas: mos sako de servimiento a alforia, i de sojguamiento a rehmission, i de ansia a alegría, i de limunyo a dia bueno, i de tinyefla a luz grande, i diremos delante de El, alavad a Adonai.

It is therefore our duty to thank, praise, laud, glorify, exalt, honor and revere Him who performed all these miracles for our fathers and for us. He has brought us from slavery to freedom; from bondage to deliverance; from sorrow to joy; from mourning to festivity; and from darkness to great light! So let us say before Him “Praise the Lord!”

(Unos dicen **I meteran atras kada uno su vazo de vino**)

(Some say **Everyone sets down their glass of wine**)

ALLELUYA

הַלְלוּיָהּ

Alavad a Adonai, alavad siervos de Adonai, alavad a nombre de Adonai, sea nombre de Adonai bendicho, de agora i asta siempre. De ande esklarese el sol asta su ponerse, alavado nombre de Adonai. Alto sovre todas djentes Adonai. Sovre los syelos su onra. Ken komo Adonai nuestro Dyo, El enaltesyen por asentar. El abashan por ver en los syelos i en la tierra. Alevantan de polvo prove, de muladares enaltese deseozo. Por azer estar kon Sharifes, kon Sharifes de su pueblo. Azien asentar manera de la kaza, madre alegre kon los ijos, alavad a Adonai.

Praise the Lord. Praise, O you servants of the Lord. Praise the name of the Lord. Blessed be the name of the Lord from now and forever more. From the rising of the sun, till its setting, the Lord’s name is to be praised. The Lord is high above all nations; His glory is above the heaven. Who is like the Lord our God? He is enthroned on high, yet looks down so low, upon the heavens and the earth. He raises the poor out of the dust, lifts the needy from the dunghill, in order to seat him with princes, the princes of His people. He turns the barren woman of the house into a joyful mother of children! Praise the Lord!

בְּצִיאַת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ: הִיָּתָה
יְהוּדָה לְקַדְשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הֵימָּה רָאָה וַיִּנָּס.
הִירִדָן יִסֵּב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת
כְּבְנֵי-צֹאן: מֵה־לֶּךְ הֵימָּה כִּי תָנוּס. הִירִדָן תִּסֵּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבְנֵי-צֹאן: מִלְּפָנֵי אָדוֹן
חֹלֵי אֶרֶץ. מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אַגָּם-מַיִם.
חֲלָמִישׁ לְמַעַיְנוֹ-מַיִם.

Everyone raises their cup of wine and recites together:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל
אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ הַלֵּילָה הַזֶּה, לְאַכְל־בֶּרֶךְ
מִצֶּה וּמְרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הִגִּיעָנוּ
לְמוֹעֲדִים וּרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאָתָנוּ לְשִׁלוֹם.
שְׂמַחִים בְּבִנְיַן עִירָךְ, וְשָׁשִׁים בְּעִבּוֹדְתָךְ, וְנֹאכֵל שָׂם
מִן-הַזִּבְחִים וּמִן-הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם, עַל-קִיר
מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדֶה-לְךָ שִׁיר חֲדָשׁ עַל-גְּאֻלָּתָנוּ,
וְעַל-פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

Drink the second cup of wine while leaning to the left, "areskovdádos".

*(No blessing is made over this cup of wine as it was "covered" by the
Gefen-blessing said on the first cup of wine at Kiddush.)*

BETSET YISRAE

En salir Yisrael de Ayifto Kaza de Yaakov de pueblo ladinador. Fue Yeuda a su santuario, Yisrael sus podestaniyas. La mar vido i fuyó, el Yarden se tornó atras. Los montes saltaron komo barvezes, kuestas komo ijos de ovejas. Ke a ti la mar vido i fuyó, el Yarden se tornó para atras? Los montes saltaron komo barvezes, kuestas komo ijos de ovejas? Delante Señor adolorian tierra delante Dyo de Yaakov. El trastornan la penya por pilago de aguas, piedregal a fuente de aguas.

בְּצֵאת יִשְׂרָאֵל

When Israel went out of Egypt, the house of Jacob from a people of alien tongue, Judah became His sanctuary, Israel His dominion. The sea saw it and fled, the Jordan turned back on itself. The mountains skipped like rams, the hills like lambs. What ails you, sea, that you flee; you, Jordan, that you turn back; you, mountains, that you skip like rams; you, hills, like lambs? Tremble, earth, before the Master, before the god of Jacob; who turns the rock into a pool of water, the flint into a wellspring.

I tomara kada uno su vazo de vino i dira

Everyone Raises their Glass of Wine and says

בְּרוּךְ *Baruh ata Adonai, Eloenu meleḥ aolam, asher ge-alanu ve-ga-al et avotenu mimitzrayim, ve-i-gianu alaila azeh, le-eḥol bo matza umaror. Ken Adonai Eloenu veloeh avotenu, agi-enu le-moadim urgelim aḥerim, abaim likratenu leshalom. Semehim bevinyan irah, vesasim ba-a-vodatah, veno-hal sham min azevahim umin apesahim asher yagi-a damam al kir mizbahaḥa leratzon, ve-nodeh leha shir hadash al ge-ulatenu, ve-al pedut nafshenu. Baruh ata Adonai, ga-al Yisrael.*

BARUH ATA

Bendicho tu Adonai nuestro Dyo, Rey de el Mundo. Ke mos rehmió i rehmió a nuestros padres de Ayifto. I mos ayegó a la noche la esta, por komer en eya sesenya i lechugua. Ansi Adonai nuestro Dyo i Dyo de nuestros padres mos ayégue a plazos i paskuas otras las venientes a eskuentra nos por paz. Alegres kon fragua de tu sivdad, i gozos en Tu sirvimiento, i komeremos ayi de los sakrefisios i del Korban Pesah. Ke ayegara sus sangres sovre pared de Tu ara por voluntad. I lo-aremos a Ti kantar nuevo. Sovre muestra rehmission i sovre rehmission de muestras almas. Bendicho Tu Adonai, rehmidor de Yisrael.

בְּרוּךְ אַתָּה

Blessed are You, Lord our God, King of the universe, who redeemed us and our fathers from Egypt and has brought us this night to eat matza and maror. May the Lord our God so bring us to future festivals and holidays in peace; happy at the rebuilding of Your city and joyful in Your Temple service. May we partake of the sacrifices and Passover offerings whose blood will be sprinkled upon the sides of Your altar and graciously accepted. Then we will thank You with a new song for our redemption and the deliverance of our souls. Blessed are you, O Lord, who has redeemed Israel.

I beveran kado uno su vazo areskovdado.

And everyone should drink their second cup of wine leaning to the left.

רְחִצָּה

Review the “Kadesh, Ur-ḥatz” song until this point (include ROHTZA and MOTZEE MATZAH).

Everyone has their hands washed and says the blessing:

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

מוֹצִיא. מִצָּה

The Leader holds ALL THREE Matzoth and makes the first blessing of A-Motzee.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לַחֵם
מִן־הָאָרֶץ:

The Leader puts down the BOTTOM Matzah while still holding the top two Matzoth and says:

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

The Leader salts the upper two Matzoth and distributes a piece of each of the TOP two Matzoth to each participant. These pieces are combined with enough Matzah to complete the KAZAYIT (olive-size) measurement for each individual.

The Matzah is eaten while leaning to the left, “areskovdádos”.

מָרֹר

Review the “Kadesh, Ur-ḥatz” song until MAROR.

Take a KAZAYIT (olive-size) of Maror (Romaine lettuce), dip it in Haroset, and say:

The Maror is eaten WITHOUT LEANING.

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

ROHTZA רְחֻצָּה

Se lavaran las manos i diran beraḥa.
Porke? Porke vamos a komer matza.

Wash hands and say the blessing. Why?
Because we will eat matza.

ברוך *Baruḥ ata Adonai, Eloenu meleḥ aolam asher kideshanu bemitzvotav, vetzivanu al netilat yadayim.*

MOTZI MATZA מוֹצִיא מַצָּה

Tomaran de la matza de ariva ke esta sana, i de la partida i diran:

Take the upper matza and the broken piece and say the blessings:

ברוך *Baruḥ ata Adonai, Eloenu meleḥ aolam, amotzi leḥem min a-aretz.*

ברוך *Baruḥ ata Adonai, Eloenu meleḥ aolam, asher kideshanu bemitzvotav, vetzivanu al aḥilat matza.*

MAROR מָרֹר

I tomaran de la lechugua i entinyeran en el ḥaroset i diran:

And take the lettuce and dip it into the ḥaroset and say:

ברוך *Baruḥ ata Adonai, Eloenu meleḥ aolam, asher kideshanu bemitzvotav, vetzivanu al aḥilat maror.*

כּוֹרֵךְ

Review the “Kadesh, Ur-ḥatz” song until KOREH.

A piece of the BOTTOM Matzah is given to each participant and combined with enough Matzah to complete the KAZAYIT (olive-size) measurement for each individual. Additionally, each participant is given a KAZAYIT (olive-size) amount of Maror (Romaine lettuce) with some Haroset to make the Hillel-combo Sandwich.

Hold the Hillel-combo Sandwich and declare together:

זָכֹר לְמִקְדָּשׁ כְּהִלָּה הַזֶּה: שְׁהִיָּה כּוֹרֵכֵךְ וְאוֹכְלֵךְ בְּבֵית
אַחַת פֶּסַח מְצָה וּמְרוֹר. לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל-מִצּוֹת
וּמְרוֹרִים יֵאָכְלוּהוּ:

Eat the Hillel-combo Sandwich while leaning to the left, “areskovdaos”.

שְׁלַחַן עוֹרֵךְ

Review the “Kadesh, Ur-ḥatz” song until SHULHAN OREH.

Enjoy a festive meal.

צְפוּן

AFTER THE MEAL IS FINISHED

Review the “Kadesh, Ur-ḥatz” song until TZAFOON.

After the meal, a piece of the Afikomin Matzah is distributed to each participant with some extra Matzah to add up to a KAZAYIT (olive-size) amount.

The following declaration is said together:

זָכֹר לְקָרְבֵּן פֶּסַח אֶפִּיקוֹמִין הַנֶּאֱכָל עַל הַשּׁוֹבֵעַ:

Eat the Matzah while leaning to the left, “areskovdádós”. This is the final food or drink for the night—except for the two remaining cups of wine of the Seder. (Water is permitted.)

KOREH כֹּרֵךְ

Tomaran de la matza de abasho ke esta sana i de la lechugua, i de las vedruras, i entinyeran en el ḥaroset i diran:

Take the lower matza that is whole and some lettuce and some celery and dip into the ḥaroset and say:

זְכוֹר *Zeh̄er lamikdash ke-illel azaken, she-aya koreḥan ve-oḥelan bevat aḥat Pesah̄ matza umaror, lekayem ma shene-emar al matzot um-rorim yoḥeloo'-oo.*

SHULHAN OREH שֻׁלְחַן עֹרֵךְ

Ordenaran la meza i senaran (komeran).

Set the table and eat.

After the Meal

TZAFUN צָפוּן

Tomaran de la matza ke metyeron debasho de los manteles i daran a kada uno kuantu una azetuna i diran:

Take the middle matza that is under the tablecloth (set aside for Afikomin) and give everyone a piece and say:

זְכוֹר *Zeh̄er lekorban Pesah̄ afikomin a-ne-eḥal al asó-va.*

Esto komemos por membrasion de el Korban Pesah̄ Afikomin ke se los komiyan nuestros padres artos areskovdádos.

In remembrance of the Pesah̄ offering which was eaten to satiety.

Se komeh el Afikomin

The Afikomin is eaten

בָּרֵךְ

Review the “Kadesh, Ur-hatz” song until BAREH.

The third cup of wine is poured.

ברכת המזון

אֲבָרְכָה אֶת יְיָ בְּכָל-עֵת. תִּמְיֵד תְּהַלְתּוּ בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמָע. אֶת-הָאֱלֹהִים
יִרְא וְאֶת מִצְוֹתָיו שְׁמֹר. כִּי זֶה כָּל-הָאָדָם: תְּהַלֵּת יְיָ יְדַבֵּר-פִּי. וַיְבָרֶךְ כָּל-בָּשָׂר
שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נִבְרָךְ יְהוָה. מֵעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:

הַמְזֻמָּן אוֹמֵר: הֵב לָן וְנִבְרָךְ לְמִלְכָא עֲלָאָה קְדִישָׁא. (ועונים: שְׁמִים.) בְּרִשׁוֹת מִלְכָּא
עֲלָאָה קְדִישָׁא (בשבת: וּבְרִשׁוֹת שַׁבָּת מִלְכָּתָא) וּבְרִשׁוֹת יוֹמָא טָבָא אֲשַׁפְזָא.
וּבְרִשׁוֹתְכֶם. וַיְדַבֵּר אֵלַי, זֶה הַשְּׁלֵחַן אֲשֶׁר לִפְנֵי יְיָ:

Leader נְבָרֶךְ (if more than ten males, add) אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ.

Participants בָּרוּךְ (if more than ten males, add) אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ
וּבְטוֹבוֹ הַגָּדוֹל (on Shabbat add) וְהַקְדוֹשׁ חַיֵּינוּ.

Leader בָּרוּךְ (if more than ten males, add) אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ
וּבְטוֹבוֹ הַגָּדוֹל (on Shabbat add) וְהַקְדוֹשׁ חַיֵּינוּ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, הֵזַן אֶת-הָעוֹלָם כְּלוֹ
בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל-בָּשָׂר כִּי
לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶד לָנוּ,
וְאֵל-יְחֶסֶד-לָנוּ מְזוֹן תִּמְיֵד לְעוֹלָם וָעֶד. כִּי הוּא אֵל זֶן
וּמִפְרִיָס לְכָל. וְשִׁלְחָנוּ עָרוּךְ לְכָל, וְהִתְקִין מַחֲיָה וּמְזוֹן
לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרוּב חֶסְדָּיו כְּאֹמֹר,
פֹּתַח אֶת-יְדָךְ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן. בָּרוּךְ אַתָּה יְיָ,
הֵזַן בְּרַחֲמָיו אֶת-הַכֹּל:

1. Spread both hands upward, palms up, when reciting this sentence, as an expression of our dependence on Ashem for our livelihood.

Birkat Ammazon

Incheran los vasos de vino i diran el *Birkat Ammazon*. Despues del *Birkat Ammazon*, se los beveran los vasos de vino areskovdádodos.

Fill the wine cups and say the *Birkat Ammazon*. After the *Birkat Ammazon*, drink the glasses of wine in a reclining position.

אֲבָרְכָה *Avareha et Adonai behol et, tamid te-ilato befi: Sof davar akol nishma, et A-eloim yera, ve-et mitzyotav shemor, ki zeh kol a-adam: Te-ilat Adonai yedaber pi vivareh kol basar shem kodsho le-olam va-ed, va-anahnu nevareh ya me-ata ve-ad olam Aleluyah.*

הֲב לָן *Av lan venivrih lemalka ila-a kadisha (answer: shamayim). Birshoot malka ila-a kadisha (on Shabbat: uvirshoot Shabbat malketa) uvirshoot yoma tava ushpiza uvirshoot-hem. Vaydaber elay zeh ashulhan asher lifneh Adonai:*

If there are between three and nine adult males present, the leader says:

נְבָרְךָ *Nevareh (if ten, add Eloenu) sheahalnu mishelo.*

Let us bless Him of whose bounty we have eaten

Those present respond:

בָּרוּךְ *Baruh (if ten, add Eloenu) sheahalnu mishelo uvtuvo agadol hayinu.*

Blessed be He of whose bounty we have eaten and through whose abundant goodness we live.

The leader says;

בָּרוּךְ *Baruh (if ten, add Eloenu) sheahalnu mishelo uvtuvo agadol hayinu.*

בָּרוּךְ *Baruh ata Adonai Eloenu Meleh aolam azan et aolam kulo betuvo behen behesed uvrahamim u noten lehem lehol basar ki leolam hasdo. Uvtuvo agadol, tamid lo hasar lanu ve-al yehsar lanu mazon tamid leolam vaed. Ki u el zan umfarnes lakol veshul-hano aruh lakol ve-itkin mihya umazon lehol biryotav asher bara berahamav uvrov hasadav ka-amur ¹pote-ah et yadeha umasbia lehol hai ratzon: Baruh ata Adonai, azan berahamav et akol.*

1. Spread both hands upward, palms up, when reciting this sentence, as an expression of our dependence on Ashem for our livelihood.

נֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל־שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ, אֶרֶץ חֲמֹדָה
טוֹבָה וְרַחֲבָה, בְּרִית וְתוֹרָה, חַיִּים וּמְזוֹן, עַל־שֶׁהוֹצֵאתָנוּ
מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבַּיִת עֲבָדִים, וְעַל־בְּרִיתְךָ
שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל־תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֲקֵי
רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ וְעַל־חַיִּים וּמְזוֹן שֶׁאַתָּה זָן וּמַפְרִיֵס
אוֹתָנוּ:

וְעַל־הַכֹּל יְיָ אֱלֹהֵינוּ אָנוּ מוֹדִים לְךָ, וּמְבָרְכִים אֶת־שִׁמְךָ,
כְּאִמּוֹר וְאֶכְלֶתָּ, וְשִׁבְעַתָּ, וּבִרְכַתְּ אֶת־יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ
הַטֹּבָה אֲשֶׁר נָתַתָּ לְךָ. בְּרוּךְ אַתָּה יְיָ, עַל־הָאָרֶץ
וְעַל־הַמְּזוֹן:

רַחֵם יְיָ אֱלֹהֵינוּ, עָלֵינוּ וְעַל־יִשְׂרָאֵל עַמֶּךָ, וְעַל־יְרוּשָׁלַיִם
עִירְךָ, וְעַל־הַר צִיּוֹן מְשֻׁכָן כְּבוֹדְךָ, וְעַל־הַיְכָלְךָ,
וְעַל־מְעוֹנְךָ, וְעַל־דְּבִירְךָ, וְעַל־הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אָבִינוּ, רַעֲנוּ, זוֹנְנוּ, פְּרַנְסְנוּ, כִּלְכַלְנוּ,
הֲרוֹיַחְנוּ, הֲרוּח־לָנוּ מִהֲרָה מִכָּל־צָרוֹתֵינוּ, וְאַל־תִּצְרִיכְנוּ
יְיָ אֱלֹהֵינוּ, לַיְדֵי מַתָּנוֹת בֶּשֶׁר וְדָם, וְלֹא לַיְדֵי הַלּוֹאֲתָם.
(שְׂמַתְנָתָם מְעוּטָה וְחֲרַפְתָּם מְרַבָּה) אֵלָּא לַיְדֵיךָ הַמְּלֵאָה,
וְהַרְחֲבָהּ, הַעֲשִׂירָה וְהַפְּתוּחָה, יְהִי רְצוֹן, שֶׁלֹּא נִבּוֹשׁ
בְּעוֹלָם הַזֶּה וְלֹא נִכְלָם לְעוֹלָם הַבָּא וּמַלְכוּת בֵּית דָּוִד
מְשִׁיחֲךָ תִּחְזַרְנָה לְמְקוֹמָהּ בְּמַהֲרָה בְּיָמֵינוּ:

נוֹדֶה *Nodeh leḥa Adonai Eloenu, al she-inḥalta la-avotenu eretz ḥemda tova urḥava, berit vetora, ḥayim umazon, al she-otzetanu me-eretz Mitzrayim, ufditanu mibet avadim, ve-al beriteḥa sheḥatamta bivsarenu, ve-al torateḥa shelimadtanu, ve-al ḥuke retzonah she-odatanu, ve-al ḥayim umazon she-ata zan umfarnes otanu.*

וְעַל *Ve-al akol Adonai Eloenu, anu modim laḥ umvareim et shemah ka-amur, veaḥalta vesavata, uveraḥta et Adonai Eloeha al a-aretz atova asher natan laḥ: Baruh ata Adonai, al a-aretz ve-al ammazon.*

רַחֵם *Raḥem Adonai Eloenu, alenu ve-al Yisrael amah, ve-al Yerushalayim irah, ve-al ar tzion mishkan kevodah, ve-al ehalah ve-al me-onah, ve-al devirah ve-al abayit, agadol ve-akadosh shenikra shimḥa alav, avinu, re-enu, zunenu, parnesenu, ḥalkelenu, arviḥenu, arvah lanu me-era mikol tzarotenu, ve-al tatzriḥenu Adonai Eloenu, lideh matenot basar vadam, velo lide alva-atam, (shematenatam me-uta, veḥerpatam meruba) ela leyadeḥa amelea ve-arḥava, a-ashira ve-apetuḥa, ye-i ratzon shelo nevosh ba-olam azeh velo nikalem le-olam aba, umalḥut bet David meshihah taḥazirena limkoma bimera veyamenu.*

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת
הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא מְלַפְּנֶיךָ,
נִשְׁבּוֹת-בוֹ וְנִנְּוּחַ בוֹ בְּאַהֲבָה כְּמִצְוֹת חֻקֵי רְצוֹנְךָ, וְאַל-תְּהִי צָרָה
וַיִּגּוֹן בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ כִּי
אַתָּה הוּא בְּעַל הַנְּחָמוֹת. וְאַף עַל פִּי (נ"א וְהִגַּם) שְׂאֲכָלְנוּ וְשָׂתִינוּ,
חָרַבְן בֵּיתְךָ הַגָּדוֹל וְהַקְּדוֹשׁ לֹא שָׁכַחְנוּ, אֶל תִּשְׁכַּחְנוּ לְנַצַּח וְאַל
תִּזְנַחְנוּ לְעַד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא יִגִיעַ, יִרְאֶה, וַיִּרְצֵה,
יִשְׁמַע, יִפְקֹד, וַיִּזְכֹּר זְכוֹרֵנוּ, וַיִּזְכְּרוֹן אֲבוֹתֵינוּ, זְכוֹרוֹן יְרוּשָׁלַיִם
עִירְךָ וְזְכוֹרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבֹדְךָ, וְזְכוֹרוֹן כָּל-עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, בְּיוֹם
חַג הַמִּצְוֹת הַזֶּה וּבְיוֹם (On Yom Tov add טוב) מְקַרְא-קֹדֶשׁ הַזֶּה
לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ, זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
וּפְקֻדְנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים, בְּדַבַּר יְשׁוּעָה
וְרַחֲמִים, חוּס וְחַנּוּן, וְחַמּוּל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ
עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

וְתַבְּנֶה יְרוּשָׁלַיִם עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה
בְּרַחֲמֵיךָ בְּנֵי יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ. אָמֵן:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, לְעַד הָאֵל, אָבִינוּ,
מְלַכְנוּ, אֲדִירְנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ
רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטוֹב, וְהַמְּטִיב לְכָל, שְׂבָכָל-יוֹם וַיּוֹם
הוּא הַטֵּיב לָנוּ, הוּא מְטִיב לָנוּ, הוּא יִיטֵיב לָנוּ. הוּא גּוֹמְלָנוּ,
הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד חַן וְחֶסֶד וְרַחֲמִים וְרוּחַ וְהַצְלָה
וְכָל-טוֹב.

On Shabbat

רְצֵה *Retzeh ve-aḥalitzenu Adonai Eloenu bemitzvoteha uvmitzvat yom ashevi-i, ashabat agadol ve-akadosh azeh, ki yom zeh gadol vekadosh u milefaneha, nishbot bo venanuah bo bea-ava kemitzvat ḥukeh retzonah, ve-al te-i tzara veyagon beyom menuhatenu, ve-arenu benehamat tzion bimera veyamenu, ki ata u ba-al anehamot, ve-af al pi [some say ve-agam] she-aḥalnu veshatinu, ḥorban beteha agadol ve-akadosh lo shahahnu, al tishkahenu lanetzah ve-al tiznahenu la-ad, ki el meleḥ gadol vekadosh á-ta.*

אֱלֹהֵינוּ *Eloenu velo-e avotenu, ya-ale veyavo yagiya, yera-eh, veyeratzeh, yishama, yipaked, veyizaḥer zihronenu vezihron avotenu, zihron Yerushalayim irah, vezihron Mashiah ben David avdah, vezihron kol ameha bet Yisrael lefaneha lifleta letova lehen ulḥesed ulraḥamim, beyom ḥag amatzot azeh uvyom (tov) mikra kodesh azeh, leraḥem bo alenu ul-oshienu, zohrenu Adonai Eloenu bo letova, ufokdenu bo livraha, ve-oshienu bo leḥayim tovim bidvar yeshua veraḥamim, ḥoos vehonenu vaḥamol veraḥem alenu ve-oshienu ki eleha enenu, ki el meleḥ ḥanum veraḥum ata.*

וְתַבְּנֵה *Vetivne Yerushalayim ireha bimera veyamenu. Baruh ata Adonai, boneh berahamav binyan Yerushalayim ir akodesh, amen.*

בְּרוּךְ *Baruh ata Adonai Eloenu meleḥ aolam, la-ad ael, avinu malkenu, adirenu, bore-enu, go-alenu, kedoshenu kedosh Yaakov ro-enu, ro-e Yisrael, ameleḥ atov ve-ametiv lakol shebeḥol yom vayom, u etiv lanu, u metiv lanu, u yetiv lanu, u gemalanu, u gomelenu, u yigmelenu la-ad ḥen vahesed veraḥamim verevah ve-atzala vehol tov.*

הַרְחַמֵּן, הוּא יִשְׁתַּבַּח עַל־כִּסֵּא כְבוֹדוֹ.
הַרְחַמֵּן, הוּא יִשְׁתַּבַּח בַּשָּׁמַיִם וּבָאָרֶץ.
הַרְחַמֵּן, הוּא יִשְׁתַּבַּח בְּנוֹ לְדוֹר דוֹרִים.
הַרְחַמֵּן, הוּא קָרַן לְעַמּוֹ יְרִים.
הַרְחַמֵּן, הוּא יִתְפָּאֵר בְּנוֹ לְנִצְחָה נִצְחִים.
הַרְחַמֵּן, הוּא יִפְרֹנְסֵנוּ בְּכִבוֹד וְלֹא בְּבִזּוּי, בְּהִתֵּר וְלֹא
בְּאִסוּר, בְּנִחַת וְלֹא בְּצַעַר, בְּרוּחַ וְלֹא בְּצַמְצוּם.
הַרְחַמֵּן, הוּא יִתֵּן שְׁלוֹם בֵּינֵינוּ.
הַרְחַמֵּן, הוּא יִשְׁלַח בְּרָכָה רוּחָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה
יְדֵינוּ.

הַרְחַמֵּן, הוּא יַצְלִיחַ אֶת־דַּרְכֵינוּ.
הַרְחַמֵּן, הוּא יִשְׁבֹּר עוֹל גְּלוֹת מְהֵרָה מֵעַל־צוּאֵרֵנוּ.
הַרְחַמֵּן, הוּא יוֹלִיכֵנוּ מְהֵרָה קוֹמְמִיּוֹת לְאֲרָצֵנוּ.
הַרְחַמֵּן, הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף.
הַרְחַמֵּן, הוּא יִפְתַּח לָנוּ אֶת־יְדוֹ הַרְבָּחָה.
הַרְחַמֵּן, הוּא יְבָרֵךְ כָּל־אֶחָד וְאֶחָד מִמֶּנּוּ בְּשֵׁמוֹ הַגְּדוֹל
כָּמוֹ שְׁנַת־בְּרָכּוֹ אֲבוֹתֵינוּ, הַקְּדוֹשִׁים וְהַטְּהוֹרִים,
אֲבָרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מְכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ
יַחַד בְּרָכָה שְׁלֵמָה וְכֵן יְהִי רְצוֹן וְנֹאמֵר, אָמֵן.
הַרְחַמֵּן, הוּא יִפְרוֹשׂ עָלֵינוּ סֶכֶת שְׁלוֹמוֹ.

הַרְחַמֵּן, הוּא יִנְחִילָנוּ עוֹלָם שְׁכָלוֹ שַׁבָּת, וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.
הַרְחַמֵּן, הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ טוֹב.

הַרְחֵמֵנוּ *Arahman u yishtabah al kishah hevodo*
Arahman u yishtabah bashamayim uva-aretz
Arahman u yishtabah banu ledor dorim
Arahman u keren le-amor yarim
Arahman u yitpaar banu lanetzah netzahim
Arahman u yefarnesenu behavod velo vevizuy
be-eter velo ve-isur, benahat velo vetza-ar,
berevah velo betzimtzum
Arahman u yiten shalom benenu
Arahman u yishlah beraha revaha ve-atzlahah behol
ma-aseh yadenu
Arahman u yatzliah et derahenu
Arahman u yishbor ol galut me-era me-al tzavarenu
Arahman u yoliheinu me-era komemiyut le-artzenu
Arahman u yirpaenu refuah shelemah, refuat anefesh
urfuat aguf
Arahman u yiftah lanu et yado arehava
Arahman u yevareh kol ehad ve-ehad mimenu bishmo
agadol kemo shenitbarehu avotenu akedoshim
ve-ate-orim, Avraam Yitzhak veYa-akov, bakol
mikol kol, ken yevareh otanu yahad beraha
shelema vehen ye-i ratzon venomar Amen.
Arahman u yifros alenu sukat shelomo

On Shabbat:

הַרְחֵמֵנוּ *Arahman u yanhilenu olam shekulo Shabbat*
umnuha lehayeh a-olamim

On the first two and last two days of Pesah

הַרְחֵמֵנוּ *Arahman u yanhilenu yom shekulo tov*

הַרְחַמֵּן, הוּא יִגְיַעֲנוּ לְמוֹעֲדִים וּרְגָלִים אַחֲרֵיהֶם
הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם.

הַרְחַמֵּן, הוּא יִטַּע תּוֹרָתוֹ וְאַהֲבָתוֹ בְּלִבֵּנוּ וְתִהְיֶה יְרֵאָתוֹ
עַל פְּנֵינוּ לְבִלְתִּי נַחֲטָא.

A Guest says:

הַרְחַמֵּן, הוּא יְבָרֵךְ אֶת־הַשְּׁלֵחַן הַזֶּה שְׂאֲכַלְנוּ עָלָיו
וַיִּסְדֵּר בּוֹ כָּל־מַעֲדָנֵי עוֹלָם. וַיְהִי כִּשְׁלַחְנוּ שְׁלֹא־אֲבָרְהָם
אֲבִינוּ. כָּל־רָעַב מִמֶּנּוּ יֹאכַל וְכָל־צָמָא מִמֶּנּוּ יִשְׁתֶּה. וְאֵל
יַחֲסֹר מִמֶּנּוּ כָּל־טוֹב לְעַד וּלְעוֹלָמֵי עוֹלָמִים, אָמֵן.

הַרְחַמֵּן, הוּא יְבָרֵךְ בְּעַל הַבַּיִת הַזֶּה, וּבְעַל הַסְּעֻדָּה
הַזֹּאת. הוּא וּבָנָיו וְאֲשֵׁתוֹ וְכָל־אֲשֶׁר לוֹ. בְּבָנִים שְׂיַחֲיוּ
וּבְנָכְסִים שְׂיִרְבוּ. בָּרֵךְ יְיָ חֵילוֹ וּפְעָלֵי יָדָיו תִּרְצֶה. וַיְהִי
נִכְסָיו וּנְכַסְיָנוּ מְצֻלָּחִים וְקָרוֹבִים לְעִיר. וְאֵל יִזְדַּקֵּק
לְפָנָיו, וְלֹא לְפָנֵינוּ, שׁוֹם דְּבַר חֲטָא וְהִרְהוֹר עוֹן. שִׁשׁ
וְשִׁמַּח כָּל־הַיָּמִים בְּעֶשֶׂר וְכָבוֹד מַעֲתָה וְעַד עוֹלָם. לֹא
יָבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא יִכָּלֵם לְעוֹלָם הַבָּא. אָמֵן. כֵּן יְהִי
רְצוֹן.

הַרְחַמֵּן, הוּא יַחְיֵינוּ וַיִּזְכְּנוּ וַיִּקְרְבוּנוּ לַיָּמֹת הַמְּשֻׁחָ
וּלְבִנְיָן בֵּית הַמִּקְדָּשׁ וּלְחַיֵּי הָעוֹלָם הַבָּא.

On the intermediate days of Pesah

הַרְחֵמֵנוּ *Arahman u yagienu lemoadim urgelim aherim
abaim likratenu leshalom*

הַרְחֵמֵנוּ *Arahman u yita torato vea-avato belibenu vetiyeh yirato
al panenu levilti neheta*

A guest says

הַרְחֵמֵנוּ *Arahman u yevareh et ashulhan azeh she-ahalnu alav
visader bo kol ma-adane olam veyiyeh keshulhano shel Avraam
avinu. Kol raev mimenu yohal vehol tzameh mimenu yishteh,
ve-al yehsar mimenu kol tuv la-ad ulolmeh olamim, amen.
Arahman u yevareh ba-al abayit azeh, uva-al aseudah azot. U
uvanav ve-ishto vehol asher lo. Bevanim sheyihyu uvinhasim
sheyirbu. Bareh Adonai helo ufo-al yadav tirtzeh. Veyiyu
nehasav unhasenu mutzlahim ukrovim la-ir. Ve-al yizdakek
lefanav, velo lefanenu, shoom devar het veir-oor avon. Sas
vesameah kol ayamim be-osher vehavod me-ata ve-ad olam. Lo
yevosh ba-olam azeh velo yikalem le-olam aba. Amen, ken ye-i
ratzon.*

הַרְחֵמֵנוּ *Arahman u yehayenu vizakenu, vikarevenu limot
amashiah ulvinyan bet amikdash ulhayeh a-olam aba.*

מגדול ישועות מלכו, ועשה חסד למשיחו לדוד ולזרעו
עד עולם: כפירים רשו ורעבו, ודורשי יי לא יחסרו
כל טוב: נער הייתי גם זקנתי ולא ראיתי צדיק נעזב,
וזרעו מבקש לחם: כל היום חונן ומלוה וזרעו לברכה:
מה שאכלנו יהיה לשבעה, ומה ששתינו יהיה לרפואה,
ומה שהותרנו יהיה לברכה, כדכתיב, ויתן לפניהם
ולאכלו ויותירו כדבר יי: ברוכים אתם ליי עשה שמים
וארץ: ברוך הגבר אשר יבטח ביי, והיה יי מבטחו: יי עז
לעמו יתן, יי יברך את עמו בשלום:

כי השביע נפש שקקה ונפש רעבה מלא טוב: הודו ליי
כי טוב, כי לעולם חסדו: הודו ליי כי טוב, כי לעולם
חסדו: השמים שמים ליי, והארץ נתן לבני אדם:

עשה שלום במרומיו, הוא ברחמיו יעשה שלום,
עלינו ועל כל עמו ישראל, ואמרו, אמן:

Third Cup of Wine

Leader סברי מרנן: (Participants לחיים)

Leader ברוך אתה יי, אלהינו מלך העולם, בורא פרי

הגפן:

After the blessing, everybody answers "Amen" and drinks at least "Rov Kos" (the majority) of the third cup of wine while leaning to the left, "areskovdádos". One should have in mind that this blessing will cover BOTH the third and fourth cups of wine.

מִגְדוֹל Migdol yeshuot malko, ve-oseh hesed limshiho leDavid ulzaro ad olam. Kefirim rashu vera-evu vedoresheh Adonai lo yahseru hol tov. Na-ar ayiti gam zakanti velo ra-iti tzadik ne-ezav vezar-o mevakesh lahem. Kol ayom honen umalveh vezaro livraha. Ma she-ahalnu yiyeh lesova, uma sheshatinu yiyeh lirfua, uma she-otarnu yiyeh livraha kedihitiv vayiten lifne-em vayohelu vayotiru kidvar Adonai: Beruhim atem L'Adonai ose shamayim va-aretz. Baruh agever asher yivtah b'Adonai ve-aya Adonai mivtaho. Adonai oz le-amo yiten Adonai yevareh et amo vashalom.

כִּי־הַשְּׁבִיעַ Ki isbia nefesh shokeka venefesh re-eva mileh tov. Odu L'Adonai ki tov ki le-olam hasdo. Odu L'Adonai ki tov ki le-olam hasdo. Ashamayim shamayim L'Adonai vea-aretz natan livne adam.

עֲשֵׂה Ose shalom bimromav u berahamav ya-aseh shalom alenu ve-al kol amo Yisrael ve-imru Amen.

Ya Komimos

Ya komimos i bevimos i al Dyó Sánto Báruch Hu uvarúch Shemó bendishimos ke mos dyó i mos dará pan pára komér, i pányos pára vistír, i ányos--múnchos i buénos--pára bivír. El Pádre el Gránde ke mánde al chíko asegún tenémos de menestér pára muéstras kázas i pára muéstros ijos. El Dyó mos oygá i mos arespónda i mos apiáde por su Nómbr e el Gránde ke sómos almikas sin pekádos. *Ho-du La-do-nai Ki Tov, Ki Le-o-lam Chas-do. Ho-du La-do-nai Ki Tov, Ki Le-o-lam Chas-do.* Siémpre mejór, núnka peór, núnka mos mánke en la méza del Kriadór. *Amen.*

Levantaran el treser vazo de vino i diran:

Raise the third cup of wine and say:

סְבִירִי Savri maranan: Baru ata Adonai, Eloenu meleh aolam, boreh peri agefen.

One should have in mind that the blessing that was just recited on the third cup of wine is also for the fourth, and last, cup of wine.

I beveran kada uno su vazo areskovdádos.

And everyone should drink their third cup of wine leaning to the left.

הַלֵּל

Review the "Kadesh, Ur-hatz" song until ALLEL/NIRTZAH.
The fourth cup of wine is poured.

(Some open the door during the next paragraph.)

שִׁפְךָ חֲמַתְךָ אֶל־הַגּוֹיִם, אֲשֶׁר לֹא־יִדְעוּךָ וְעַל מַמְלָכוֹת
אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָכַל אֶת־יַעֲקֹב, וְאֶת־נֹוֹהוּ
הַשָּׁמוֹ: (If the door had been opened, it is now closed.)

לֹא לָנוּ יְיָ לֹא־לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל־חַסְדְּךָ
עַל־אֲמַתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵי־הֵנָּא אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בְּשָׁמַיִם כָּל אֲשֶׁר־חָפֵץ עָשָׂה. עֲצִבֵיהֶם כֶּסֶף
וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֹּה־לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם
וְלֹא יִרְאוּ. אֲזַנַיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְיחוּן.
יְדֵיהֶם וְלֹא יִמְישוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא־יִהְיוּ
בְּגִרוֹנָם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כָּל אֲשֶׁר־בָּטַח בָּהֶם:
יִשְׂרָאֵל בָּטַח בַּיְיָ, עֲזָרָם וּמְגַנָּם הוּא. בֵּית אֲהֲרֹן בָּטְחוּ
בַּיְיָ, עֲזָרָם וּמְגַנָּם הוּא. יִרְאֵי יְיָ בְּטַחוּ בַּיְיָ, עֲזָרָם וּמְגַנָּם
הוּא:

יְיָ זָכְרָנוּ יְבָרֶךְ, יְבָרֶךְ אֶת־בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת־בֵּית
אֲהֲרֹן. יְבָרֶךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם־הַגְּדֹלִים. יִסֶּף יְיָ
עֲלֵיכֶם, עֲלֵיכֶם וְעַל־בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֹשֵׂה
שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם.
לֹא הִמְתִּים יְהַלְלוּ־יָהּ, וְלֹא כָל־יִרְדֵי דוֹמָה. וְאַנְחָנוּ נְבָרֶךְ
יָהּ, מַעֲתָה וְעַד־עוֹלָם, הַלְלוּיָהּ:

Incherán los vasos de vino i diran el *Shefoh*. Despues de el *Shefoh* se los beberán los vasos de vino areskovdádos.

Fill the glasses of wine and say the *Shefoh*. After the *Shefoh* drink the glasses of wine while leaning to the left.

SHEFOH

Vierte Tu sanya sovre las djentes ke non Te konosyeron, i sovre los reynos ke en Tu nombre non yamaron. Ke atemó a Yaakov, i a su morada desolaron.

שִׁפּוֹחַ

Pour out Your wrath upon the nations that know You not, and upon the kingdoms that call not upon Your name: for they have devoured Jacob and laid waste his dwelling place.

LO LANU

Non por nos Adonai, non por nos. Ke a Tu nombre da onra, por Tu mersed i por tu verdad. Por ke diran las djentes adonde agora su Dyo? I nuestro Dyo en los syelos todo lo ke envelunta, azeh. Sus doladizos de plata i oro echas de manos de ombre. Boka a eyos i non avlan; ojos a eyos i non ven. Orejas a eyos i non oyen; nariz a eyos i non huezman. Sus manos i non apalpan, sus pies i non andan; non avlan kon sus gargantas. Komo eyos seran sus azientes todo el ke se enfe-uzya en eyos. Yisrael enfe-úzyate en Adonai Su ayuda i Su mamparo El. Kaza de Aaron enfe-uzyádvos en Adonai Su ayuda i Su mamparo El. Temientes de Adonai enfe-uzyádvos en Adonai Su ayuda i Su mamparo El.

לֹא לָנוּ

Not unto us, O Lord, not unto us, but unto your Name give glory, for Your truth's sake. Why should the nations say, Where is now their God? But our God is in the heavens; He does whatever He desires. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes, but they see not. They have ears, but they hear not; noses, but they smell not. They have hands, but they feel not; feet, but they walk not; neither do they speak through their throat. They that make them will become like them; so will everyone that trusts in them. O Israel, trust in the Lord, He is their help and their shield. You who fear the Lord, trust in the Lord, He is their help and their shield.

ADONAI ZEḤARANU

Adonai mos membró, bendizerá a Kaza de Yisrael, bendizerá a Kaza de Aaron. Bendizerá temientes de Adonai los chikos kon los grandes. Enyaderá Adonai sovre vos, sovre vos i sovre vuestros ijos. Bendichos vos de Adonai azien syelos i tierra. Los syelos, syelos de Adonai i la tierra dyo a ijos de ombre. Non los muertos alavarán a Adonai i non todos desendientes a fuesa. I nos bendiziremos a Adonai de agora i asta siempre. Alavad a Adonai.

יְיָ זָכְרָנוּ

The Lord has been mindful of us; He will bless us; He will bless the house of Israel, He will bless the house of Aaron. He will bless those who fear the Lord, both small and great. May the Lord increase you more and more; you, and your children. You are blessed of the Lord: who made heaven and earth. The heavens are the heavens of the Lord: but the earth He has given to the children of men. The dead praise not the Lord, nor those who go down into the silence of the grave. But we will bless the Lord from this time forth and for evermore. Praise the Lord.

אֶהְבֶּתִי כִּי־יִשְׁמַע יי, אֶת־קוֹלִי תַחֲנוּנָי. כִּי־הָטָה אָזְנוֹ
לִי וּבִימִי אֶקְרָא: אֶפְפוּנֵי חֲבַל־מָוֶת, וּמִצָּרֵי שְׂאוֹל
מִצְאוּנֵי צָרָה וַיִּגּוֹן אֲמָצָא. וּבְשֵׁם־יי אֶקְרָא, אָנָּה יי
מִלְטָה נַפְשִׁי. חֲנוּן יי וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם. שִׁמְר
פְּתָאִים יי דִּלּוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמְנוּחַיִכִי,
כִּי־יי גָּמַל עָלַיִכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינַי
מִן־דְּמָעָה, אֶת־רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת
הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אָנֹכִי עָנִיתִי מְאֹד. אָנֹכִי אָמַרְתִּי
בְּחַפְזִי כָּל־הָאָדָם כֹּזֵב.

מָה־אָשִׁיב לִיי, כָּל־תַּגְמוֹלוֹהִי עָלַי. כּוֹס־יִשׁוּעוֹת אֶשָּׂא,
וּבְשֵׁם יי אֶקְרָא. נְדָרַי לִיי אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל־עַמּוֹ.
יָקָר בְּעֵינַי יי הַמּוֹתֶה לַחֲסִידָיו. אָנָּה יי כִּי אָנֹכִי עֲבַדְךָ אָנֹכִי
עֲבַדְךָ, בֶּן אֲמַתְךָ פִּתְחַת לְמוֹסְרִי. לָךְ אֲזַבַּח זֶבַח תּוֹדָה
וּבְשֵׁם יי אֶקְרָא. נְדָרַי לִיי אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בַּיִת יי בְּתוֹכִי יְרוּשָׁלַיִם, הִלְלוּיָהּ.

הִלְלוּ אֶת יי, כָּל־גּוֹיִם, שִׁבְחוּהוּ כָּל־הָאֲמִים. כִּי גִבּוֹר
עָלֵינוּ חֶסֶדוֹ, וְאֶמֶת־יי לְעוֹלָם, הִלְלוּיָהּ:

A-AVTI אֲהַבְתִּי

A mi ke oyera Adonai a boz de mis rogativas. Ke akostó su oreja a mi i en mis dias yamaré. Arodearon mis dolores de muerte, i angustias de fuesa me alkansaron. Angustia i ansia alkansí. I en nombre de Adonai yamaré, rogo Adonai eskapa mi alma. Grasiozo Adonai i djusto i muestro Dyo apiadán. Guadrán torpes Adonai. Me emprovesí i a mi salvará. Torna mi alma a tus olgansas ke Adonai gualadronó sovre ti. Ke eskapates mi alma de muerte, a mi ojo de lágrima, a mi pie de enpushamiento. Andaré delante Adonai en tierras de las vidas. Kreyo kuando avlo, yo fui kevrantádo muncho. Yo dishe en mi apresurar, todo el ombre mentirozo.

MA ASHIV

Ke responderé a Adonai todos sus gualadrones sovre mi. Vazo de salvasyones alsaré i en nombre de Adonai yamaré. Mis prometas a Adonai pagaré eskuentra agora a todo Su puevlo. Presiada en ojos de Adonai la muerte a Sus buenos. Rogo Adonai ke yo Tu siervo, yo Tu siervo ijo de Tu sierva. Soltates a mis atadores. A Ti sakrefisiaré sakrefisio de manifestasion i en nombre de Adonai yamaré. Mis prometas a Adonai pagaré eskuentra agora a todo Su puevlo. En kortijos de Kaza de Adonai entre Ti Yerushalaim. Alavad a Adonai.

ALLELU

Alavad a Adonai todas djentes alavado todos los djentios. Ke se mayorgó sovre nos Su mersed, i verdadero Adonai para siempre. Alavad a Adonai.

אֲהַבְתִּי

I love the Lord because He has heard my voice and my prayers. Because He has inclined His ear to me, therefore will I call upon Him all my days. The cords of death compassed me, and the confines of the grave took hold of me: I found troubles and sorrow. Then I called upon the name of the Lord, saying, O Lord I beseech You, deliver my soul. Gracious is the Lord and righteous; our God is merciful. The Lord preserves the simple: I was brought low, and He helped me. Return unto your rest, O my soul, for the Lord has dealt bountifully with you. For You have delivered my soul from death, my eyes from tears, and my feet from stumbling. I will walk before the Lord in the land of the living. I trust, even when I say I am greatly suffering; even when I said in my haste that all men are deceivers.

מָה אֲשִׁיב

How can I repay the Lord for all His kindness towards me? I will lift up the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His pious servants; O Lord, truly I am Your servant; I am Your servant, the son of Your handmaid; You have loosened my bonds. I will offer to You the sacrifice of thanksgiving; and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. In the courts of the Lord's house, in Your midst, O Jerusalem. Praise the Lord.

הַלְלוּ

O praise the Lord, all nations; laud Him, all peoples. For His merciful kindness is great towards us; and the truth of the Lord endures forever. Praise the Lord.

הוֹדוּ לַיהוָה לֵי כִי טוֹב,
 כִּי לְעוֹלָם חֲסִדוֹ:
 יֹאמְרוּ-נָא יִשְׂרָאֵל,
 כִּי לְעוֹלָם חֲסִדוֹ:
 יֹאמְרוּ-נָא בֵּית אֱהֲרֹן,
 כִּי לְעוֹלָם חֲסִדוֹ:
 יֹאמְרוּ-נָא יְרֵאֵי יְיָ,
 כִּי לְעוֹלָם חֲסִדוֹ:

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַמֶּרְחָב יְהוָה. יְיָ לִי לֹא אִירָא,
 מִה־יַּעֲשֶׂה לִי אָדָם. יְיָ לִי בְעֲזָרִי, וְאֲנִי אֶרְאֶה בְשִׁנְאָי.
 טוֹב לַחֲסוֹת בַּיהוָה, מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת בַּיהוָה מִבְּטַח
 בַּבְּנֵי-בָיִם. כָּל-גּוֹיִם סִבְּבוֹנֵי בַשֵּׁם יְיָ כִּי אֲמִילֵם. סִבְּבוֹנֵי
 גַם-סִבְּבוֹנֵי בַשֵּׁם יְיָ כִּי אֲמִילֵם. סִבְּבוֹנֵי כְדַבְּרִים דַּעְכוּ
 כְּאִשׁ קוֹצִים, בַּשֵּׁם יְיָ כִּי אֲמִילֵם. דַּחַח דַּחֲתִיתָנִי לְנֶפֶל, וַיְיָ
 עֲזָרָנִי. עֲזֵי וְזָמַרְתָּ יְהוָה, וַיְהִי-לִי לִישׁוּעָה. קוֹל רִנָּה
 וַיִּשׁוּעָה בְּאֶהְלִי צְדִיקִים, יָמִין יְיָ עֲשֶׂה חֵיל. יָמִין יְיָ
 רֹמְמָה, יָמִין יְיָ עֲשֶׂה חֵיל. לֹא-אֲמוֹת כִּי-אֶחְיֶה, וְאֶסְפָּר
 מִעֲשֵׂי יְהוָה. יִסֹּר יִסְרֹנֵי יְהוָה, וְלִמּוֹת לֹא נִתְּנֵנִי. פִּתְחוּ-לִי
 שַׁעֲרֵי-צְדָק, אֲבֹא-בָם אוֹדֶה יְהוָה. זֶה-הַשֵּׁעַר לִי, צְדִיקִים
 יִבְאוּ בוֹ.

ODU הודו

Lo-ad a Adonai ke bueno, ke para siempre Su mersed. Dirá agora Yisrael, ke para siempre Su mersed. Dirán agora Kaza de Aaron, ke para siempre Su mersed. Dirán agora temientes de Adonai, ke para siempre Su mersed.

Thank the Lord, for He is good: His mercy endures forever. Let Israel say: His mercy endures forever. Let the house of Aaron say: His mercy endures forever. Let them that fear the Lord say: His mercy endures forever

MIN AMETZAR מן המצר

De la angustia yamí a Adonai, me respondyó en la anchura Adonai. Adonai kon mi, non temeré, ke ará a mi ombre? Adonai kon mi en mis ayudantes i yo veré en mis aboesyentes. Bueno por abrigar en Adonai mas ke enfe-uziár en el ombre. Bueno por abrigar en Adonai mas ke enfe-uziár en Sharifes. Todos djentes me arodearon, kon nombre de Adonai ke los tajaré. Me arodearon tambien, me arodearon, kon nombre de Adonai ke los tajaré. Me arodearon komo abezbas, se amataron komo fuego de espinos, kon nombre de Adonai ke los tajaré. Enpushar me enpushates para kaer, i Adonai me ayudó. Fuerte i salme-avle Adonai, i fue a mi por salvasyon. Boz de kantar i salvasyon en tiendas de djustos. Derecha de Adonai azien fonsado. Derecha de Adonai enaltesién, derecha de Adonai azien fonsado. No muriré, salvo biveré i kontaré ovras de Adonai. Kastigar me kastigó Adonai i a la muerte non me entregó. Avid a mis puertas de djustedad, entraré por eyas i lo-aré a Adonai. Ésta la puerta de Adonai, djustos entrarán por eya.

I called upon the Lord from narrow confines; the Lord answered me with great freedom. The Lord is for me, I will not fear; what can man do to me? The Lord is for me, through my helpers; therefore I can face my enemies. It is better to trust in the Lord than to rely on man. It is better to trust in the Lord than to rely on princes. All nations compass me, but in the Name of the Lord I destroy them. They compass me about, they swarm around me, but in the Name of the Lord I destroy them. They swarm around me like bees; they are extinguished like a fire of thorns. In the Name of the Lord I destroy them. You struck me again and again, to make me fall, but the Lord helped me. The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation echoes in the tents of the righteous: The right hand of the Lord does valiantly. The right hand of the Lord is exalted; the right hand of the Lord does valiantly. I shall not die, but live and declare the works of the Lord. The Lord has chastened me sore, but he has not given me over to death. Open to me the gates of righteousness: I will go through them, and I will praise the Lord. This is the gate of the Lord, the righteous shall enter.

אֹדֶךָ כִּי עָנִיתָנִי, וַתְּהִי־לִי לִישׁוּעָה. (2)

אֲבִן מַאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה. (2)

מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ. (2)

זֶה־הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ. (2)

אֲנִי יְיָ הוֹשִׁיעָה נָא, אֲנִי יְיָ הוֹשִׁיעָה נָא:

אֲנִי יְיָ הַצְּלִיחָה נָא, אֲנִי יְיָ הַצְּלִיחָה נָא:

בְּרוּךְ הַבָּא בְּשֵׁם יְיָ, בְּרַכְנוּכֶם מִבֵּית יְיָ. (2)

אֵל יְיָ וַיֵּאָר לָנוּ, אֶסְרוּ־חַג בְּעַבְתֵּימָם, עַד־קַרְנוֹת הַמִּזְבֵּחַ. (2)

אֱלֹהֵי אֶתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ. (2)

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד־וָ. (2)

ODEḤA KI ANITÁNI

Te lo-aréh ke me respondites, i fuites a mi por salvasyon. (2) Piedra ke aboresieron los fraguadores, fue por kavesera de arinkon. (2) De kon Adonai fue esta, eya maravioza en nuestros ojos. (2) Este el día ke izo Adonai, nos agozaremos en el i nos alegraremos en el. (2)

ANA ADONAI

Rogo Adonai salva agora (2)

rogo Adonai salva agora, (2)

rogo Adonai prospera agora, (2)

rogo Adonai prospera agora. (2)

BARUḤ ABA

Bendicho el ke viene kon nombre de Adonai, bendichos vos de Kaza de Adonai. (2) El Dyo Adonai i arelumbra a nos, atad karnero kon kuedras sovre kornejales de la ára. (2) Mi Dyo, i Te lo-aré, mi Dyo i Te enalteseré. (2) Lo-ad a Adonai ke bueno, ke para siempre Su mersed. (2)

אוֹדֶה כִּי עָנִיתָנִי

I will give thanks unto You, for You have answered me, and become my salvation. (2) The stone which the builders rejected has become the head-stone of the corner. (2) This is the Lord's doing; it is marvelous in our eyes. (2) This is the day which the Lord has made, we will rejoice and delight in it. (2)

”אָנָּה

O, Lord, save us! (2)

O, Lord, save us! (2)

O, Lord, make us prosper! (2)

O, Lord, make us prosper! (2)

בְּרוּךְ הוָּה

Blessed be he that comes in the name of the Lord; we bless you from the house of the Lord. (2) The Lord is God; He causes light to shine upon us. Bind the sacrifice with cords to the horns of the altar. (2) You are my God, and I will give thanks unto You; You are my God, I will exalt You. (2) Give thanks to the Lord, for He is good, for His kindness endures for ever. (2)

ODU L'ADONAI הוֹדוּ לַיהוָה

Lo-ad a Adonai ke bueno:	ke para siempre Su mersed.
Lo-ad a El Dyo de los dyozes:	ke para siempre Su mersed.
Lo-ad al Senyor de los Senyores	ke para siempre Su mersed.
Azien maravias grandes a Sus solas:	ke para siempre Su mersed.
Azien los syelos kon entendimiento:	ke para siempre Su mersed.
Espandien la tierra sovre las aguas:	ke para siempre Su mersed.
Azien luzeros grandes:	ke para siempre Su mersed.
A el sol por podestania en el dia:	ke para siempre Su mersed.
A la luna i estreyas por podestania en la noche:	ke para siempre Su mersed.
Afiryén a Ayifto kon sus mayores:	ke para siempre Su mersed.
I sakó Yisrael de entre eyos:	ke para siempre Su mersed.
Kon poder fuerte i kon brazo tendido:	ke para siempre Su mersed.
A taján mar ruvia a tajos:	ke para siempre Su mersed.
I izo pasar a Yisrael entre el:	ke para siempre Su mersed.
I sakudyó Paró i Su fonsado en mar ruvia:	ke para siempre Su mersed.
El yeván Su puevlo en el dizierto:	ke para siempre Su mersed.
Afiryén reyes grandes:	ke para siempre Su mersed.
I mató reyes fuertes:	ke para siempre Su mersed.
A Sihon Rey de Emori:	ke para siempre Su mersed.
I a Og, el rey de Bashan:	ke para siempre Su mersed.
I dyo sus tierras por eredad:	ke para siempre Su mersed.
Eredad a Yisrael Su siervo:	ke para siempre Su mersed.
Ke en muestra basheza miembró a nos:	ke para siempre Su mersed.
I mos rehmió de nuestros angustiadores:	ke para siempre Su mersed.
Dan pan a toda kriatura:	ke para siempre Su mersed.
Lo-ad a Dyo de los syelos:	ke para siempre Su mersed.

Give thanks to the Lord, for He is good:	for His mercy endures forever.
Give thanks to the God of gods:	for His mercy endures forever.
Give thanks to the Lord of lords:	for His mercy endures forever.
Who alone does great wonders:	for His mercy endures forever.
Who with wisdom made the heavens:	for His mercy endures forever.
Who stretched out the earth above the waters:	for His mercy endures forever.
Who made the great lights:	for His mercy endures forever.
The sun to rule by day:	for His mercy endures forever.
The moon and stars to rule by night:	for His mercy endures forever.
Who smote Egypt through their first-born:	for His mercy endures forever.
And liberated Israel from their midst:	for His mercy endures forever.
With a strong hand and an outstretched arm:	for His mercy endures forever.
Who divided the Sea of Reeds into parts:	for His mercy endures forever.
Who made Israel pass through the midst of it:	for His mercy endures forever.
But threw Pharaoh and his host in the Sea of Reeds:	for His mercy endures forever.
Who led His people through the wilderness:	for His mercy endures forever.
Who smote great kings:	for His mercy endures forever.
And slew mighty rulers:	for His mercy endures forever.
Sihon, king of the Emorites:	for His mercy endures forever.
And Og, king of Bashan:	for His mercy endures forever.
And gave their land for an inheritance:	for His mercy endures forever.
As an inheritance for His servant Israel:	for His mercy endures forever.
Who remembered us in our lowliness:	for His mercy endures forever.
And delivered us from our enemies:	for His mercy endures forever.
Who gives food to all creatures:	for His mercy endures forever.
Give thanks to the God of heaven:	for His mercy endures forever.

נְשַׁמַּת כָּל־חַי, תְּבָרַךְ אֶת־שֵׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ
כָּל־בָּשָׂר, תְּפָאֵר וּתְרוּמִם זְכָרְךָ מִלְּכַנּוּ תָּמִיד,
מִן־הָעוֹלָם וְעַד־הָעוֹלָם אֶתְּהָ אֵל. וּמִבְּלַעֲדֶיךָ אֵין
לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וְעוֹנֶה
וּמְרַחֵם, בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ עוֹזֵר
וְסוֹמֵךְ אֱלֹא אֶתְּהָ:

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל־בְּרִיּוֹת,
אֲדוֹן כָּל־תּוֹלְדוֹת, הַמְּהַלֵּל בְּכָל־הַתְּשׁוּבָחוֹת,
הַמְּנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְיָ
לֹא־יָנוּם וְלֹא־יִישָׁן, הַמְּעוֹרֵר יְשׁוּנִים וְהַמְּקִיץ
נְרַדְמִים, מְחַיֶּה מֵתִים וְרוֹפֵא חוֹלִים פּוֹקֵחַ עוֹרִים
וְזוֹקֵף כְּפוּפִים הַמְּשִׁיחַ אֱלֹמִים, וְהַמְּפַעֵחַ נַעֲלָמִים
(ו) לְךָ לְבָדְךָ אֲנַחֲנוּ מוֹדִים.

NISHMAT

Alma de todo bivo bendizerá a Tu nombre Adonai, nuestro Dyo i esprito de toda kriatura. Aformuzigaré i enalteseré Tu membracion nuestro rey de kontino. Dezde siempre i asta siempre Tu Dyo. I afuera de Ti non ay a nos rey rehmién i salvan. Rehmién i eskapán i respondién i apiadán en toda ora de angustia i apreto. Non ay a nos rey ayudán i asufren salvo Tu.

ELOEH ARISHONIM

El Dyo de los primeros i de los prosteros, Dyo de todas kriaturas, Senyor de todos los nasimientos. El alavado en todas las lo-ores, El giyán Su mundo kon mersed, i Sus kriaturas kon piadades. I Adonai de syerto non durme ni adormese. El espertán a durmidos, i El azien despertar adormesidos, abediguán muertos i melezinán enfermos, avien ojos de siegos i aderesán apremidos, El azien avlar mudos i El deskuvrién enkuvyertas, i a Ti solamente mozotros atorgamos.

נְשָׁמָה

The soul of all living shall bless Your Name, O Lord, our God, and the spirit of all flesh shall continually glorify and extol Your remembrance, O our King. From everlasting to everlasting You are God; and beside You we have no king, redeemer, or savior to redeem, deliver, answer, or have mercy on us in all times of trouble and distress; we have no king to aid and support us but You.

אֱלֹהֵי הָרִאשׁוֹנִים

God of the first and last, God of all creation, Lord of all generations, who is extolled with all manner of praise; who guides Your world with tenderness and Your creatures with mercy. The Lord is ever awake, He neither slumbers nor sleeps. He wakes those who sleep, rouses those who slumber; revives the dead, heals the sick, opens the eyes of the blind and raises those who are bowed down. He makes the dumb speak and reveals hidden things; and therefore unto You alone do we give thanks.

וְאֵלֹהֵינוּ מָלֵא שִׁירָה כִּיָּם, וּלְשׁוֹנֵנוּ רִנָּה כְּהַמוֹן גְּלִיּוֹ,
וְשִׁפְתוֹתֵינוּ שִׁבַּח כְּמִרְחָבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת
כְּשֶׁמֶשׁ וְכִיָּרַח, וְיַדֵּינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ
קָלוֹת כְּאַיִלוֹת. אֵינְ אֲנַחְנוּ מְסַפִּיקִים, לְהוֹדוֹת לְךָ יְיָ
אֱלֹהֵינוּ, וּלְבָרֵךְ אֶת־שִׁמְךָ מִלְּכָנוּ. עַל־אֲחַת מֵאַלְף אֱלֵפֵי
אֲלָפִים וְרוֹב רַבֵּי רַבָּבוֹת פְּעָמִים הַטּוֹבוֹת, נְסִים
וְנִפְלְאוֹת, שֶׁעָשִׂיתָ עִמָּנוּ וְעַם־אֲבוֹתֵינוּ. מִלְּפָנִים.
מִמְצָרִים גָּאֲלֵתָנוּ יְיָ אֱלֹהֵינוּ, מִבֵּית עֲבָדִים פְּדִיתָנוּ,
בְּרַעַב זָנַתָּנוּ, וּבִשְׁבַע כֹּל־לִתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר
מִלְּטָתָנוּ, וּמִחֲלָיִם רָעִים וְנֹאמָנִים וְרַבִּים דִּלִּיתָנוּ:
עַד־הֵנָּה עֲזָרוֹנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ חֲסִדֶיךָ עַל־כֵּן
אֲבָרִים שֶׁפִּלְגַת בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ,
וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ.

הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׂבְּחוּ וַיִּפְאָרוּ וַיִּשְׁוֹרְרוּ אֶת שִׁמְךָ
מִלְּכָנוּ תָּמִיד, כִּי כָל־פֶּה לְךָ יוֹדֵה, וְכָל־לָשׁוֹן לְךָ
תִּשְׁבַּח, וְכָל־עֵיִן לְךָ תִּצְפֶּה, וְכָל־בֶּרֶךְ לְךָ תִּכְרַע,
וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְהִלְבָּבוֹת יִירָאוּךָ, וְהִקְרַב
וְהִכְלִיזוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדָּבָר שֶׁנֶּאֱמַר, כֹּל עֲצָמוֹתַי
תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ. מִצִּיל עָנִי מִחֲזַק מִמָּנוּ, וְעָנִי
וְאֲבִיוֹן מִגְּזֵלוֹ:

VE-ÍLU FÍNU

I aunke muestra boka se inche de kantar komo la mar. I muestra lingua de kantar komo ruido, ruido de sus olas, i nuestros lavios komo anchura de los syelos i nuestros ojos arelumbrando komo el sol i la luna. I nuestros pies lijeros komo las siervas. Non mos abastesémos por lo-ar a Ti Adonai nuestro Dyo o de bendizir a Tu nombre nuestro rey. Sovre una de mil i miles de milaryas, i muchidumbre de milaryas, las munchas buenas vezes, milagros i maravias ke izitesh kon nos i kon nuestros padres. De avante, de Ayifto mos rehmites Adonai nuestro Dyo de kaza de siervos mos rehmites. En la ambre mos mantenites, i en la artura mos governates, de la espada mos eskapates, de muertaldad mos salvates, i de enfermedades, malas i munchas, mos abediguates. Asta aki mos ayudaron Tus piadades, i non mos desharon Tus mercedes. Por tanto miembros ke plantates en nos, i esprito de alma ke asoplates en muestra nariz, i lingua ke metites en nuestra boka.

EN EM YODU

Ek eyos lo-arán i bendizerán i alavarán i afermuziguarán, i kantarán a Tu nombre nuestro Dyo de kontino, ke toda boka a Ti lo-ara, i toda alguenga a Ti alavará, I todo ojo a Ti katará, i todo diz a Ti se enkorvará i toda alma a Ti se arodeyará, i toda altura delante de Ti se enkorvará, i todos los korasones de Ti temerán, i las entranyas i los rinyones kantarán a Tu nombre komo la koza ke esta eskrita, todos mis huesos diran "ken komo Ti." Eskapán miskino de fuerte mas ke el, i el prove i el dezeozo de su rovador. Esklamasion de proves Tu sienterás.

וְאֵלֵינוּ פִּינוּ

With our mouth filled with song as the sea is with water, our tongues with exaltation as its waves in their multitude, our lips with praise as the wide heaven; our eyes shining like the sun or the moon; and our hands spread out like the eagles of heaven; and our feet swift as the hind's, we should still be unable to thank You sufficiently, Lord our God, or to bless Your Name, O our King, for even one of the thousands and tens of thousands of bounties, signs, and wonders which You have done for us and for our fathers. From days of yore, from Egypt, Lord our God, You redeemed us and from the house of bondage and released us. In time of famine, You fed us, and in plenty, sustained us. From the sword You rescued us, from pestilence saved us, and from many evil diseases delivered us. Hitherto, Your tender mercies have supported us, and Your loving-kindness has not forsaken us; therefore, the limbs which You have branched out in us, the spirit and souls which You have breathed into our nostrils, and the tongues which You have placed in our mouth.

הֵן הֵם יִרְדּוּ

They shall continually give thanks, bless, praise, glorify, and sing Your name, our King; for every mouth shall give thanks to You, every tongue shall praise You, and every eye wait for You. To You every knee shall bend, and all that is lofty shall bow down before You. All hearts shall fear You, and the inner being shall sing praise unto Your name; as it is said: "All my bones shall say: 'O Lord, who is like You, who delivers the poor from he who is stronger than him; the poor and needy from he who robs him!'"

שׁוֹעֵת עֲנִיִּים אַתָּה תִּשְׁמַע, צַעֲקַת הַדָּל תִּקְשִׁיב וְתוֹשִׁיעַ.
וְכַתּוּב, רַנְּנוּ צְדִיקִים בַּיְיָ, לִישָׁרִים נְאוּה תִּהְלֶה.

בְּפִי	יְשָׁרִים	תִּתֶּר וּמָם.
וּבְשִׁפְתַי	צְדִיקִים	תִּתֶּר בְּרַךְ.
וּבְלִשׁוֹן	חַסִּידִים	תִּתֶּר קַדְשׁ.
וּבְקֶרֶב	קְדוֹשִׁים	תִּתֶּר הַלֵּל:

בְּמִקְהֵלוֹת רַבְבוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, שָׁכַן חוֹבֵת
כָּל־הַיְצוּרִים לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת, לְהֵלֵל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדְרֵה, וּלְנַצַּח,
עַל־כָּל־דְּבָרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן־יִשִׁי, עַבְדְּךָ
מְשִׁיחְךָ:

וּבְכֵן, יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל
וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נִאֲה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד: שִׁיר וּשְׁבַחָה, הַלֵּל וְזִמְרָה, עִז
וּמְשָׁלָה, נִצַּח, גְּדֻלָּה וּגְבוּרָה, תִּהְלֶה וְתִפְאַרֶת, קְדֻשָּׁה
וּמְלָכוּת. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
וּמְעוֹלָם וָעֶד־עוֹלָם אַתָּה אֵל.

SHAV-AT ANIYIM שְׁוַעַת עֲנִיִּים

Esklamasion del prove eskucharás i salvarás. Komo está escrito "kontad djustos en Adonai, a los derecheros konviene lo-ores."

You hear the cry of the afflicted and hearken to the outcry of the poor and save them. And it is written: "Rejoice in the Lord, you righteous, for praise becomes the upright."

BEFI YESHARIM בְּפִי יְשָׁרִים

Kon boka de derecheros, seras enaltesido, i kon lavios de djustos, seras bendicho, i kon aluengua de buenos, seras santefikado, i en entranya de santos, seresh alavado.

By the mouth of the upright shall You be extolled, blessed by the lips of the righteous, sanctified by the tongue of the pious, and in the midst of the holy ones shall You be praised.

BEMIKALOT בְּמִקְלוֹת

I en kompanya de milaryas de Tu puevlo Kaza de Yisrael, ke ansi es la ovligasion de todos los kriados delante de Ti Adonai nuestro Dyo i Dyo de nuestros padres, para lo-ar, para alavar, por enalteser, por afermuziguar i por alsar, por onrar i por venser sovre todas las palabras de kantikas i alavaciones de David ijo de Yishay Tu siervo i Tu untado.

In the assemblies of the myriads of Your people, the house of Israel; for such is the duty of all creatures towards You, O Lord, our God and the God of our fathers, to render thanks, to praise, extol, glorify, exalt and give You glory and victory, even beyond all the words of song and praise of Your servant David, son of Jesse, Your anointed.

UVHEN YISHTABAḤ וּבְכֵן יִשְׁתַּבַּח

I ansi seya alavado Tu nombre para siempre nuestro rey, El Dyo el Rey el grande i el santo en los syelos i en la tierra, ke a Ti konviene Adonai Dyo i Dyo de nuestros padres para siempre i siempre, kantares i alavaciones, lo-ores i kantes, fortaleza i podestaniya, vensidura grande i baraganiya i alavasion i ermozura, santedad i reynado, bendisiones i lo-ores a Su nombre el grande i el santo, dezde siempre i asta siempre Tu Dyo.

And thus, praised for ever be Your Name, O our King, great holy and sovereign God, in heaven and upon earth; for to You, Lord our God and God of our fathers, belong for evermore song and praise, hymn and psalm, strength and dominion, victory, greatness and might, adoration and glory, holiness and majesty, blessings and thanksgivings to Your great and holy Name: for from eternity to eternity You are God.

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ וְצַדִּיקִים עֲשִׂי
 רְצוֹנְךָ, וְעַמְּךָ בֵּית יִשְׂרָאֵל כְּלָם בְּרִנָּה יוֹדוּ, וַיְבָרְכוּ, וַיִּשְׂבְּחוּ,
 וַיִּפְאָרוּ אֶת־שֵׁם כְּבוֹדְךָ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נְעִים
 לְזַמֵּר, וּמַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בְּרוּךְ אַתָּה יי, מֶלֶךְ
 מְהֻלָּל בַּתְּשׁוּבָה. אָמֵן:

Drink at least 'Rov Kos' (the majority of) the fourth cup wine while leaning to the left, "areskovdádos". No blessing is made over this cup of wine as it was "covered" by the 'Gefen' blessing said on the third cup of wine.

The following "After-blessing" is then recited:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל־הַגֶּפֶן וְעַל־פְּרֵי הַגֶּפֶן.
 וְעַל־תְּנוּבַת הַשָּׂדֶה, וְעַל־אֶרֶץ חֻמְדָּה טוֹבָה וּרְחֻבָה, שְׂרָצִית
 וְהַנְחִלָּתָ לְאַבוֹתֵינוּ, לְאָכּוֹל מִפְּרִיָּהּ וּלְשִׁבּוֹעַ מִטּוֹבָהּ. רַחֵם יי
 אֱלֹהֵינוּ עָלֵינוּ וְעַל־יִשְׂרָאֵל עַמְּךָ, וְעַל־יְרוּשָׁלַיִם עִירְךָ, וְעַל־הַר
 צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ, וְעַל־מִזְבְּחֶךָ וְעַל־הַיְכָלְךָ. וּבִנְיַת יְרוּשָׁלַיִם
 עִיר הַקֹּדֶשׁ בְּמַהְרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחָנוּ בְּבִנְיָנָהּ
 וּנְבָרְכֶךָ עָלֶיךָ בְּקִדְשָׁהּ וּבִטְהָרָה (*on Shabbat*) וְנַחֲמָנוּ בְּיוֹם הַשַּׁבָּת
 הַזֶּה.) וְשִׁמְחָנוּ בְּיוֹם חַג־הַמִּצּוֹת הַזֶּה, וּבְיוֹם (*On Yom Tov add*) טוֹב
 מִקָּרָא־קֹדֶשׁ הַזֶּה. כִּי אַתָּה טוֹב וַיִּמְטִיב לְכָל, וְנוֹדֶה לָךְ
 עַל־הָאֶרֶץ וְעַל־פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל־פְּרֵי
 הַגֶּפֶן:

On the second night, the Omer is counted here for those who have not yet done so.

וַיְהִי נָעַם יי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה:
 בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר. הַיּוֹם יוֹם אֶחָד לְעֹמֶר:

נִרְצָה

YE-ALELUHA

Te alavarán Adonai nuestro Dyo todas Tus echas. I Tus buenos i Tus djustos azientes Tu voluntad. I Tu puevlo Kaza de Yisrael todos eyos kon kantar lo-arán i bendizerán i alavarán, i afermuzigarán a nombre de Tu onra, lo-or i ermozura a memoria de Tu reyno. Ke a Ti bueno por lo-ar, i a Tu nombre ermozo por salmear, i de siempre i asta siempre Tu Dyo. Bendicho Tu Adonai, rey alavado kon alavasyones. Amen.

יְהִלְלוּךָ

All your works, O Lord our God, shall praise You; Your pious servants, the righteous who do Your will and Your people, the house of Israel, shall together, with joyful song, give thanks, bless, praise, and exalt Your glorious Name: for it is good to give thanks to You and pleasant to sing praise to Your Name, for You are God from everlasting to everlasting. Blessed are You, O Lord, King extolled with praises.

I **beverán kada uno su vazo** areskovdádos.

And each shall drink the (fourth and last) glass of wine while leaning to the left.

ברוך **Baruh** ata Adonai, Eloenu Meleḥ Aolam, al agefen ve-al peri agefen ve-al tenuvat asadeh ve-al eretz ḥemda tova urḥava, sheratzita ve-inḥalta la-avotenu, le-ehol mipirya velisboa mituva. Raḥem Adonai Eloenu alenu ve-al Yisrael amah, ve-al Yerushalayim irah, ve-al ar Tsiyon mishkan kevodaḥ, ve-al mizbeḥaḥ ve-al eḥalah. Uvne Yerushalayim ir akodesh bimera veyamenu, ve-aalenu letoḥa vesameḥenu bevinyana Unvareḥeḥa ale-a bikdusha uvta-ora (on Shabbat Venahamenu beyom aShabbat azeh) vesameḥenu beyom Ḥag Amatzot azeh, uvyom (tov) mikra kodesh azeh. Ki ata tov umetiv lakol, venodeh leḥa al a-aretz ve-al peri agefen. Baruh ata Adonai, al a-aretz ve-al peri agefen.

NIRTZA

נִרְצָה

Sea akseptado.

May it (the seder we have just gone through) be accepted.

I no puede ni komer ni beber salvo agua o kaveh asta la manyana.

And we cannot eat nor drink except for water or coffee until morning.

חַד גְּדִיָּא

חַד גְּדִיָּא, חַד גְּדִיָּא

דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוֹנְרָא, וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כְּלָבָא, וְנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוֹרָא, וְשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִיָּא, וְכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תוֹרָא, וְשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלֵאךְ הַמּוֹת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלֵאךְ הַמּוֹת, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חַד גְּדִיָּא, חַד גְּדִיָּא.

ḤAD GADYA ONE KID נִדְּאָה קִיד

Ḥad Gadya, Ḥad Gadya, Dezabeen Aba Bitreh Zuzeh

Un kavretiko ke me lo merkó mi padre
por dos levanim, por dos levanim.

I vino el gato, i se komyó a el kavretiko, ke me lo merkó mi padre
por dos levanim, por dos levanim.

I vino el perro, i modrió a el gato, ke se komyó a el kavretiko, ke me lo
merkó mi padre por dos levanim, por dos levanim.

I vino la vara, i aharvó a el perro, ke modrió a el gato, ke se komyó a el
kavretiko, ke me lo merkó mi padre por dos levanim, por dos levanim.

I vino el fuego, i kemó a la vara, ke aharvó a el perro, ke modrió a el gato, ke
se komyó a el kavretiko, ke me lo merkó mi padre
por dos levanim, por dos levanim.

I vino la agua, i amató a el fuego, ke kemó a la vara ke aharvó a el perro, ke
modrió a el gato, ke se komyó a el kavretiko, ke me lo merkó mi
padre por dos levanim, por dos levanim.

I vino el buey, i se bevió a la agua, ke amató a el fuego, ke kemó a la vara, ke
aharvó a el perro, ke modrió a el gato, ke se komyó a el kavretiko, ke me lo
merkó mi padre por dos levanim, por dos levanim.

I vino el shoḥet, i degoyó a el buey, ke se bevió a la agua, ke amató a el fuego,
ke kemó a la vara, ke aharvó a el perro, ke modrió a el gato, ke se komyó a el
kavretiko, ke me lo merkó mi padre por dos levanim, por dos levanim.

I vino el Malaḥ Amavet, i degoyó al shoḥet, ke degoyó a el buey, ke se bevió
a la agua, ke amató a el fuego, ke kemó a la vara, ke aharvó a el perro, ke
modrió a el gato, ke se komyó a el kavretiko, ke me lo merkó mi padre
por dos levanim, por dos levanim.

I vino el Santo Bendicho El, i degoyó al Malaḥ Amavet, ke degoyó al shoḥet,
ke degoyó a el buey, ke se bevió a la agua, ke amató a el fuego, ke kemó a la
vara, ke aharvó a el perro, ke modrió a el gato, ke se komyó a el kavretiko,
ke me lo merkó mi padre por dos levanim, por dos levanim.

Ḥad Gadya, Ḥad Gadya, Dezabeen Aba Bitreh Zuzeh

כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

אֲדִיר בְּמְלוּכָה, בְּחֹר כְּהֻלָּה, גְּדוּדֵי יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

דָּגוּל בְּמְלוּכָה, הַדוּר כְּהֻלָּה, וְתִיקוּ יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

זְכָאֵי בְּמְלוּכָה, חֲסִינְ כְּהֻלָּה, טַפְסְרֵי יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

יַחִיד בְּמְלוּכָה, כְּבִיר כְּהֻלָּה, לְמוּדֵי יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא כְּהֻלָּה, סְבִיבֵי יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

עֲנִיּוֹ בְּמְלוּכָה, פּוֹדֶה כְּהֻלָּה, צְדִיקֵי יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

קָדוֹשׁ בְּמְלוּכָה, רַחוּם כְּהֻלָּה, שְׁנֵאֲנֵי יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

תִּקְיָה בְּמְלוּכָה, תּוֹמֵךְ כְּהֻלָּה, תְּמִימֵי יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יִי הַמְּמַלְכָה.
כִּי לֹא נֶאֱמַר, כִּי לֹא יֵאָמֵר.

**Adir bimluḥa, baḥur ka-a-laḥa, gedu-dav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa
Ki lo na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

**Dagul bimluḥa, adur ka-a-laḥa, vaticav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa
Ki lo na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

**Zakai bimluḥa, ḥasin ka-a-laḥa, tafserav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa Ki lo
na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

**Yahid bimluḥa, kabir ka-a-laḥa, limudav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa
Ki lo na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

**Moshel bimluḥa, nora ka-a-laḥa, sevivav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa
Ki lo na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

**Anav bimluḥa, podeh ka-a-laḥa, tzadikav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa
Ki lo na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

**Kadosh bimluḥa, rahum ka-a-laḥa, shinanav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa
Ki lo na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

**Takif bimluḥa, tomeḥ ka-a-laḥa, temimav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlaḥa
Ki lo na-eh, ki lo ya-eh, Ki lo na-eh, ki lo ya-eh**

אֶחָד מִי יוֹדֵעַ?

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שְׂבִתָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלְּהָ, שִׁבְעָה יְמֵי שְׂבִתָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלְּהָ, שִׁבְעָה יְמֵי שְׂבִתָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

Ken Supiense (Who Knows One?) אָהָר מִי יוֹדֵעַ?

Turkish Custom

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo es el Uno?
Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los dos?
Dos Moshe i A-aron, Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los tres?
Tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los kuarto?
Kuarto madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron,
Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los sinko?
sinko libros de la Ley, kuarto madres de Yisrael, tres nuestros padres son,
dos Moshe i A-aron, Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los sesh?
Sesh libros de la Mishna, sinko libros de la Ley, kuarto madres de Yisrael,
tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los siete?
Siete dias de la semana, sesh libros de la Mishna, sinko libros de la Ley,
kuatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron,
Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los ocho?
Ocho dias de la Milah, siete dias de la semana, sesh libros de la Mishna,
sinko libros de la Ley, kuarto madres de Yisrael, tres nuestros padres son,
dos Moshe i A-aron, Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los mueve?
Mueve mezes de la prenyada, ocho dias de la Milah, siete dias de la semana,
sesh libros de la Mishna, sinko libros de la Ley, kuarto madres de Yisrael,
tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

עֲשֶׂרָה מִי יוֹדֵעַ? עֲשֶׂרָה אֲנִי יוֹדֵעַ: עֲשֶׂרָה דְּבָרִיאַ, תְּשׁוּעָה יְרַחֵם לָדָה, שְׂמוֹנָה יָמֵי מִלָּה, שְׁבַעַת יָמֵי שְׂבִיבָה, שְׁשָׁלֹשׁ סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אָחַד עֲשֶׂר מִי יוֹדֵעַ? אָחַד עֲשֶׂר אֲנִי יוֹדֵעַ: אָחַד עֲשֶׂר כּוֹכְבֵיאַ, עֲשֶׂרָה דְּבָרִיאַ, תְּשׁוּעָה יְרַחֵם לָדָה, שְׂמוֹנָה יָמֵי מִלָּה, שְׁבַעַת יָמֵי שְׂבִיבָה, שְׁשָׁלֹשׁ סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עֲשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֲשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֲשֶׂר שְׂבִיבָה, אָחַד עֲשֶׂר כּוֹכְבֵיאַ, עֲשֶׂרָה דְּבָרִיאַ, תְּשׁוּעָה יְרַחֵם לָדָה, שְׂמוֹנָה יָמֵי מִלָּה, שְׁבַעַת יָמֵי שְׂבִיבָה, שְׁשָׁלֹשׁ סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עֲשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֲשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֲשֶׂר מְדֵיאַ, שְׁנַיִם עֲשֶׂר שְׂבִיבָה, אָחַד עֲשֶׂר כּוֹכְבֵיאַ, עֲשֶׂרָה דְּבָרִיאַ, תְּשׁוּעָה יְרַחֵם לָדָה, שְׂמוֹנָה יָמֵי מִלָּה, שְׁבַעַת יָמֵי שְׂבִיבָה, שְׁשָׁלֹשׁ סְדָרֵי מְשָׁנָה, חֲמִשָּׁה חוֹמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los diez?
Diez mandamientos de la Ley, mueve mezes de la prenyada, ocho dias de
la Milah, siete dias de la semana, sesh livros de la Mishna, sinko livros
de la Ley, kuarto madres de Yisrael, tres nuestros padres son, dos Moshe i
A-aron, Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los onze?
Onze ermanos sin Yoseph, diez mandamientos de la Ley, mueve mezes
de la prenyada, ocho dias de la Milah, siete dias de la semana, sesh livros
de la Mishna, sinko livros de la Ley, kuarto madres de Yisrael,
tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los doje?
Doje ermanos kon Yoseph, onze ermanos sin Yoseph, diez mandamientos
de la Ley, mueve mezes de la prenyada, ocho dias de la Milah, siete dias de
la semana, sesh livros de la Mishna, sinko livros de la Ley, kuarto madres
de Yisrael, tres nuestros padres son, dos Moshe i A-aron, Uno es El
Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los treje?
Treje son los Ikarim, doje ermanos kon Yoseph, onze ermanos sin Yoseph,
diez mandamientos de la Ley, mueve mezes de la prenyada, ocho dias de la
Milah, siete dias de la semana, sesh livros de la Mishna, sinko livros de la
Ley, kuarto madres de Yisrael, tres nuestros padres son, dos Moshe i
A-aron,
Uno es El Kriador. Baruh u uvaruh shemo.**

לְשָׁנָה הַבְּאֵה בִּירוּשָׁלַיִם
Next Year in Jerusalem

Ken Supiense (Who Knows One?)

Rhodes Custom

Ken supiense i entendiense alavar al Dyo merese. Kualo es el Uno?
Uno es El Kriador, Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los dos?
Dos Moshe i A-aron, Uno es El Kriador, Baruh u uvaruh shemo.

Ken supiense i entendiense alavar al Dyo merese. Kualo son los tres?
Tres nuestros padres son, Avraam, Yitzhak i Yaakov, dos Moshe i A-aron,
Uno es El Kriador, Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los quatro?
Kuatro madres de Yisrael, Sara, Rivka, Lea, Rahel, tres nuestros padres son, dos Moshe i A-aron,
Uno es El Kriador, Baruh u uvaruh shemo.

Ken supiense i entendiense alavar al Dyo merese. Kualo son los sinko?
sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los sesh?
Sesh libros de la Mishna, sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.

Ken supiense i entendiense alavar al Dyo merese. Kualo son los siete?
Siete dias de la semana, sesh libros de la Mishna, sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron,
Uno es El Kriador,
Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los ocho?
Ocho dias de la Milah, siete dias de la semana, sesh libros de la Mishna, sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.

**Ken supiense i entendiense alavar al Dyo merese. Kualo son los nueve?
Nueve mezes de la prenyada, ocho dias de la Milah, siete dias de la semana,
sesh livros de la Mishna, sinko livros de la Ley, quatro madres de Yisrael,
tres muestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana
grande. Kualo son los diez?
Diez komandamientos de la Ley, nueve mezes de la prenyada, ocho dias de
la Milah, sietedias de la semana, sesh livros de la Mishna, sinko livros de la
Ley, quatro madres de Yisrael, tres muestros padres son, dos Moshe i
A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo merese. Kualo son los onze?
Onze ermanos sin Yoseph, diez komandamientos de la Ley, nueve mezes de
la prenyada, ocho dias de la Milah, siete dias de la semana, sesh livros de la
Mishna, sinko livros de la Ley, quatro madres de Yisrael, tres muestros
padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana
grande. Kualo son los doze?
Doze tribos de Yisrael, onze ermanos sin Yoseph, diez komandamientos de la
Ley, nueve mezes de la prenyada, ocho dias de la Milah, siete dias de la
semana, sesh livros de la Mishna, sinko livros de la Ley, quatro madres de
Yisrael, tres muestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo merese.
Kualo son los treje?
Treje son los Ikarim, doze tribos de Yisrael, onze ermanos sin Yoseph, diez
komandamientos de la Ley, nueve mezes de la prenyada, ocho dias de la
Milah, siete dias de la semana, sesh livros de la Mishna, sinko livros de la
Ley, quatro madres de Yisrael, Sara, Rivka, Lea, Rahel, tres muestros
padres son, Avraam, Yitzhak I Yaakov, dos Moshe i A-aron, Uno es El
Kriador.
Baruh u uvaruh shemo.**

Glossary of some Ladino words found in the Agada that are not often used:

abediguar	to revive
abrigar	to protect, dress well
aderesan	to tell, address
adoloryan	they gave pain
adovar	to fix
adoves	fixing materials
afeytar	to make beautiful
afeytes	beautiful things
afermuziguar	to beautify
afikomin (h)	dessert
afilu (h)	even though
afreir	to make suffer
afri-ision	affliction, suffering
akonantó	anticipated
alforía	freedom
alsar	to raise
angustiadores	those who give you anguish
ansí	so, thus
apiadó	he pitied
apresurar	to hasten
apréto	a bad situation
ará	will do (form of the verb <i>azer</i> (to do))
ára	altar
areskovdados	reclining
aresimyento	something that grows
arodear	to go around
artura	fullness
asaventar	to be wise
asenyalados	assigned
asienda	a place where one sits
asetensió	he sentenced
atadores	ties
atamarales de umo	pillars of smoke
atemar	to get rid of, kill
atorgamos	we agree
ayegar	to reach, arrive
Ayifto	Egypt
baraganiya	strength
barro	clay

barvez	goat (male)
braso tendido	outstretched arm
darshar	to give a speech
de syerto	for sure, certainly
delitos	sins
demudada	strange, different, changed
denunsyar	to announce, tell, make known
depedrer	to lose
derecheros	right ones
desolaron	left alone, deserted
detadrarse	to be late
desterados	uncovered
dezeozo	one who desires
dezde	since
dicho	said
dizyerto	desert
djuisyos	judgements
djustisya	justice
djuzgan	they judge
doladizos	entourage
dureza	hardship
ek	behold, so
enalt eser	to raise
enfe-uzyar	to have confidence
enfinkarse	to stick in
enforteser	to strengthen
enkavesyó	he became a head (leader)
enkastelyaduras	fortresses
enkomendansa	commandment
enkorvar	to bow down
enpushamyento	a push
enshalshar	to praise
entinyerán	they shall dip
entrányas	entrails, stomach
entregar	to surrender, hand over
enveluntar	to wish to do
enyadera	to add
eredar	to inherit
ermoesyó	it grew, blossomed
ermoyo	growing grass
ermoyo del kampo	growth of the field

esklareser	- to shine
eskuchar	to listen, pay attention
eskuentra	against, toward
eskuridad	darkness
espada dezvaynada	drawn sword
espartimyentos	separations
fe-uzya	faith
ferida de mayores	plague of the first-born
feridas	plagues
feridos	smitten
feriré	I will wound
firmamyento	covenant
folor	wrath, rage
fonsado	soldiers
foros	free
fortaleza	strength
fruchiguaron	they multiplied
fueros	laws without explanation
fuesa	grave
ganansya	profit
gemidos	moans
giyan	guide
quadran	they keep
gualadronar	to reward, deal mercifully
hova (h)	duty, obligation
íra	wrath
kafró en el ikar	he rejected the essence
kavza	it causes
kevrantado	afflicted
kisás	perhaps
komo eskuentra	just like
konpuestos	fixed
korban (h)	sacrifice
kortijos	courtyards
krushir los dyentes	to grind ones teeth
kuatropea	four-legged animal
ladinador	translator
langosta	locust
lazeryas	sufferings, misery
levdo o sesenya	leavened or unleavened
lijeros	light (not heavy)

lo-ar	to praise
machos	males
magna	manna
malaḥ	angel
mampáro	one who is saved
manyera	barren woman
matzot shemurot (h)	guarded matzas
mayorales	taskmasters
megos	magicians
membres	you should mention
mersed	mercy
mestura	swarm of insects
mientres	meanwhile
milaryas	tens of thousands
morada	dwelling
muchedumbre	a lot
muchiguaron	they multiplied
muertaldad	death
muladares	dung hills
nevuah (h)	prophecy
ólas	waves
olgansas	resting places
opremidos	oppressed ones
ovejas	sheep
ovras	works
páran	they appear
pared	wall
paskue	share paschal meal
pechas	taxes
pedrisko	hail
pelegrino	stranger
peleya	battle, fight
penya	big rock
peskuzar	to examine
pilago	lake
plazos	feasts
plenizmo	simple
poder fuerte	awesome power
podestaniya	to rule over
ponerse	to put oneself in
preva	proof

prometa	-
puestos	promise
pyedregal	placed
ranas	rock
rehmien	frogs
rinyones	redeems, saves
rogativas	kidneys
rovador	pleas
sakar manjares	robber
sakava, kitava	finish eating
salidura	took out
salmear	coming out, exodus
salvo	to burn incense
sanya	except, save
saraf (h)	anger, wrath, ire
sarna	angel
sesenya	leprosy
shaliaḥ (h)	unleavened bread
sharifes	messenger
shehina (h)	princes
sirpyeron	divine presence
sivdades enkastelyadas	they multiplied like serpents
sojftos	walled cities, fortresses
soltar	subjects (slaves)
sovre	to let go
syervos	on top of, regarding
suspirar	slaves
tajar	to sigh
talmidim (h)	to do away with
temyeron	pupils
temoridad	they trembled, feared
tinyefla	fear
trastornan	bitter end
umiyo	they changed it around
untado	humiliated, humbled
vára	anointed
veluntad	staff
vensidura	will, consent
viánda	victory
yagar	food
zehut (h)	to wound, cause a plague
	merit

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**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los diez?
Diez mandamientos de la Ley, mueve mezes de la prenyada, ocho dias de
la Milah, siete dias de la semana, sesh livros de la Mishna, sinko livros
de la Ley, kuatro madres de Yisrael, tres nuestros padres son, dos Moshe i
A-aron, Uno es El Kriador, Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los onze?
Onze ermanos sin Yoseph, diez mandamientos de la Ley, mueve mezes
de la prenyada, ocho dias de la Milah, siete dias de la semana, sesh livros
de la Mishna, sinko livros de la Ley, kuatro madres de Yisrael,
tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los doje?
Doje ermanos kon Yoseph, onze ermanos sin Yoseph, diez mandamientos
de la Ley, mueve mezes de la prenyada, ocho dias de la Milah, siete dias de
la semana, sesh livros de la Mishna, sinko livros de la Ley, kuatro madres
de Yisrael, tres nuestros padres son, dos Moshe i A-aron, Uno es El
Kriador,
Baruh u uvaruh shemo.**

**Ken supiense i entendiense alavar al Dyo kre-ense. Kualo son los treje?
Treje son los Ikarim, doje ermanos kon Yoseph, onze ermanos sin Yoseph,
diez mandamientos de la Ley, mueve mezes de la prenyada, ocho dias de la
Milah, siete dias de la semana, sesh livros de la Mishna, sinko livros de la
Ley, kuatro madres de Yisrael, tres nuestros padres son, dos Moshe i
A-aron,
Uno es El Kriador. Baruh u uvaruh shemo.**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם
Next Year in Jerusalem

Ken Supiense (Who Knows One?)

Rhodes Custom

Ken supiense i entendiense alavar al Dyo merese. Kualo es el Uno?
Uno es El Kriador, Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los dos?

Dos Moshe i A-aron, Uno es El Kriador, Baruh u uvaruh shemo.

Ken supiense i entendiense alavar al Dyo merese. Kualo son los tres?

Tres nuestros padres son, Avraam, Yitzhak i Yaakov, dos Moshe i A-aron,
Uno es El Kriador, Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los quatro?

Kuatro madres de Yisrael, Sara, Rivka, Lea, Rahel, tres nuestros padres son, dos Moshe i A-aron,

Uno es El Kriador, Baruh u uvaruh shemo.

Ken supiense i entendiense alavar al Dyo merese. Kualo son los sinko?

sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,

Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los sesh?

Sesh libros de la Mishna, sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron, Uno es El Kriador,

Baruh u uvaruh shemo.

Ken supiense i entendiense alavar al Dyo merese. Kualo son los siete?

Siete dias de la semana, sesh libros de la Mishna, sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son, dos Moshe i A-aron,

Uno es El Kriador,

Baruh u uvaruh shemo.

Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana grande. Kualo son los ocho?

Ocho dias de la Milah, siete dias de la semana, sesh libros de la Mishna, sinko libros de la Ley, quatro madres de Yisrael, tres nuestros padres son,

dos Moshe i A-aron, Uno es El Kriador,

Baruh u uvaruh shemo.

**Ken supiense i entendiense alavar al Dyo merese. Kualo son los nueve?
Nueve mezes de la prenyada, ocho dias de la Milah, siete dias de la semana,
sesh livros de la Mishna, sinko livros de la Ley, kuarto madres de Yisrael,
tres muestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana
grande. Kualo son los diez?**

**Diez komandamientos de la Ley, nueve mezes de la prenyada, ocho dias de
la Milah, sietedias de la semana, sesh livros de la Mishna, sinko livros de la
Ley, kuarto madres de Yisrael, tres muestros padres son, dos Moshe i
A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

Ken supiense i entendiense alavar al Dyo merese. Kualo son los onze?

**Onze ermanos sin Yoseph, diez komandamientos de la Ley, nueve mezes de
la prenyada, ocho dias de la Milah, siete dias de la semana, sesh livros de la
Mishna, sinko livros de la Ley, kuarto madres de Yisrael, tres muestros
padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

**Eloenu shebashamayim, nos iremos a Yerushalayim, kon la karavana
grande. Kualo son los doze?**

**Doze tribos de Yisrael, onze ermanos sin Yoseph, diez komandamientos de la
Ley, nueve mezes de la prenyada, ocho dias de la Milah, siete dias de la
semana, sesh livros de la Mishna, sinko livros de la Ley, kuarto madres de
Yisrael, tres muestros padres son, dos Moshe i A-aron, Uno es El Kriador,
Baruh u uvaruh shemo.**

Ken supiense i entendiense alavar al Dyo merese.

Kualo son los treje?

**Treje son los Ikarim, doze tribos de Yisrael, onze ermanos sin Yoseph, diez
komandamientos de la Ley, nueve mezes de la prenyada, ocho dias de la
Milah, siete dias de la semana, sesh livros de la Mishna, sinko livros de la
Ley, kuarto madres de Yisrael, Sara, Rivka, Lea, Rahel, tres muestros
padres son, Avraam, Yitzhak I Yaakov, dos Moshe i A-aron, Uno es El
Kriador.**

Baruh u uvaruh shemo.

Glossary of some Ladino words found in the Agada that are not often used:

abediguar	to revive
abrigar	to protect, dress well
aderesan	to tell, address
adoloryan	they gave pain
adovar	to fix
adoves	fixing materials
afeytar	to make beautiful
afeytes	beautiful things
afermuziguar	to beautify
afikomin (h)	dessert
afilu (h)	even though
afreir	to make suffer
afri-ision	affliction, suffering
akonantó	anticipated
alforía	freedom
alsar	to raise
angustiadores	those who give you anguish
ansí	so, thus
apiadó	he pitied
apresurar	to hasten
apréto	a bad situation
ará	will do (form of the verb <i>azer</i> (to do))
ára	altar
areskovdados	reclining
aresimyento	something that grows
arodear	to go around
artura	fullness
asaventar	to be wise
asenyalados	assigned
asienda	a place where one sits
asetensió	he sentenced
atadores	ties
atamarales de umo	pillars of smoke
atemar	to get rid of, kill
atorgamos	we agree
ayegar	to reach, arrive
Ayifto	Egypt
baraganiya	strength
barro	clay

barvez	goat (male)
braso tendido	outstretched arm
darshar	to give a speech
de syerto	for sure, certainly
delitos	sins
demudada	strange, different, changed
denunsyar	to announce, tell, make known
depedrer	to lose
derecheros	right ones
desolaron	left alone, deserted
detadrarse	to be late
desterados	uncovered
dezeozo	one who desires
dezde	since
dicho	said
dizyerto	desert
djuisyos	judgements
djustisya	justice
djuzgan	they judge
doladizos	entourage
dureza	hardship
ek	behold, so
enaltesar	to raise
enfe-uzyar	to have confidence
enfinkarse	to stick in
enforteser	to strengthen
enkavesyó	he became a head (leader)
enkastelyaduras	fortresses
enkomendansa	commandment
enkorvar	to bow down
enpushamyento	a push
enshalshar	to praise
entinyerán	they shall dip
entrányas	entrails, stomach
entregar	to surrender, hand over
enveluntar	to wish to do
enyadera	to add
eredar	to inherit
ermoesyó	it grew, blossomed
ermoyo	growing grass
ermoyo del kampo	growth of the field

	אָהַד מִי יוֹדֵעַ
esklareser	to shine
eskuchar	to listen, pay attention
eskuentra	against, toward
eskuridad	darkness
espada dezvaynada	drawn sword
espartimyentos	separations
fe-uzya	faith
ferida de mayores	plague of the first-born
feridas	plagues
feridos	smitten
feriré	I will wound
firmamyento	covenant
folor	wrath, rage
fonsado	soldiers
foros	free
fortaleza	strength
fruchiguaron	they multiplied
fueros	laws without explanation
fuesa	grave
ganansya	profit
gemidos	moans
giyan	guide
quadran	they keep
gualadronar	to reward, deal mercifully
hova (h)	duty, obligation
íra	wrath
kafró en el ikar	he rejected the essence
kavza	it causes
kevrantado	afflicted
kisás	perhaps
komo eskuentra	just like
konpuestos	fixed
korban (h)	sacrifice
kortijos	courtyards
krushir los dyentes	to grind ones teeth
kuatropea	four-legged animal
ladinador	translator
langosta	locust
lazeryas	sufferings, misery
levdo o sesenya	leavened or unleavened
lijeros	light (not heavy)

lo-ar	to praise
machos	males
magna	manna
malaḥ	angel
mampáro	one who is saved
manyera	barren woman
matzot shemurot (h)	guarded matzas
mayorales	taskmasters
megos	magicians
membres	you should mention
mersed	mercy
mestura	swarm of insects
mientres	meanwhile
militaryas	tens of thousands
morada	dwelling
muchedumbre	a lot
muchiguaron	they multiplied
muertaldad	death
muladares	dung hills
nevuah (h)	prophecy
ólas	waves
olgasas	resting places
opremidos	oppressed ones
ovejas	sheep
ovras	works
páran	they appear
pared	wall
paskue	share paschal meal
pechas	taxes
pedrisko	hail
pelegrino	stranger
peleya	battle, fight
penya	big rock
peskuzar	to examine
pilago	lake
plazos	feasts
plenizmo	simple
poder fuerte	awesome power
podestaniya	to rule over
ponerse	to put oneself in
preva	proof

	אַחַד מִי יוֹדֵעַ
prometa	promise
puestos	placed
pyedregal	rock
ranas	frogs
rehmien	redeems, saves
rinyones	kidneys
rogativas	pleas
rovador	robber
sakar manjares	finish eating
sakava, kitava	took out
salidura	coming out, exodus
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