



הגדה של פסח

Passover Agada

Agada de Pesah

Hebrew,
Ladino and English

Seattle, Washington
April, 2020



***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

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***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 Bessaro

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 Bessaro, 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

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

כָּל חֲמִירָא דְאַכָּא בְּרִשּׁוֹתֵי דִלָּא חֲזִיתָהּ וּדְלָא בְּעֵרְתָהּ
לַהּוּי בְּטֵל וְחֻשִׁיב כְּעַפְרָא דְאַרְעָא.

בְּעוֹר חֶמֶץ

כָּל חֲמִירָא דְאַכָּא בְּרִשּׁוֹתֵי דֵי חֲזִיתָהּ וּדְלָא חֲזִיתָהּ,
דְּבְעֵרְתָהּ וּדְלָא בְּעֵרְתָהּ, לַהּוּי בְּטֵל וְחֻשִׁיב כְּעַפְרָא
דְאַרְעָא.

עֲרוּב תַּבְשִׁילִין

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-מִצְוַת עֲרוּב.

בְּדִין עֲרוּבָא יְהֵא שָׂרָא לָנָא לְאַפּוּי, וּלְבִשּׁוּלִי,
וּלְאַטְמוּנִי, וּלְאַדְלוּקִי שָׂרְגָא, וּלְמַעַבְד כָּל צִרְכָּנָא, 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 חֶמֶץ - 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 *beraḥa* (blessing) is recited.

Baruh ata Adonai, Eloenu meleḥ 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 ḥaziteh udelah viarteh, le'eveh 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.

בְּעוּר חֶמֶץ - 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 ḥaziteh udelah ḥaziteh, devi'arteh udelah vi'arteh, le'eveh 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.

עֶרֶב תַּבְשִׁילִין - 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 *beraḥa* (blessing) should be read in Hebrew, but the declaration afterwards, in the language that the person understands best.

Baruh ata Adonai, Eloenu meleḥ 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.

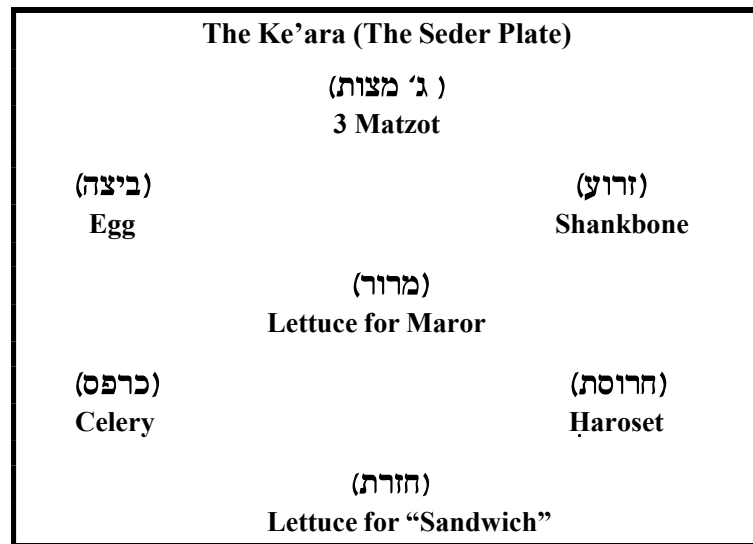
There are varied symbols of Passover upon the Seder table. On Passover, every Jew, being free as a king, thus eats and drinks certain items leaning on a cushion symbolic of royalty. The matza, the bread of affliction, symbolizes by its thinness the humiliation and the poverty that the Children of Israel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



Kos shel Eliya'u (Elijah's cup)

Salt Water (מי מלח)

קַדְשׁ. וְרַחֵץ.

כַּרְפֵּס. יַחֵץ.

מַגִּיד. רַחֲצָה.

מוֹצִיא מִצָּה.

מָרוֹר. כּוֹרֵךְ.

שֶׁלַחן עוֹרֵךְ.

צָפוֹן. בָּרֵךְ.

הֶלֵל. נִרְצָה.

KADDESH**Dizir Kiddush**

Recite Kiddush

URḤATZ**Lavadura de Manos**

Washing of Hands

KARPAS**Komer la Oja del Apio**

Eating of the Celery Leaf

YAHATZ**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**Beraḥa de Amotzi i de la Matza**

Blessings of Amotzi and Matza

MAROR**Komer la Lechugua**

Eating the Romaine lettuce

KOREH**Komer de la Matza de Abasho****i de las Vedruras**Eating the Bottom Matzah and
the Greens**SHULḤAN OREH****Ordenamiento de la Meza**

Setting of the Table

TZAFOON**Komer el Afikomin**

Eating the Afikomin

BAREH**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 הַשְּׁשִׁי, וַיֵּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיֵּכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מְכַל־מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי,
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל־מְלֹאכְתּוֹ, אֲשֶׁר־בָּרָא אֱלֹהִים
לַעֲשׂוֹת: (אמת)

When Pesah starts on a weeknight, begin here.

סִבְרֵי מֶרְנָן: Leader

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

(לְחַיִּים) All participants answer

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם,
וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה (On Shabbat) שְׁבֻתוֹת לְמִנוּחָה (ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים
וְזִמְנִים לְשִׂשׁוֹן אֶת־יּוֹם (On Shabbat) הַשְּׁבֻתָּה הַזֶּה וְאֶת־יּוֹם) חַג
הַמִּצּוֹת הַזֶּה, אֶת־יּוֹם טוֹב מְקַרֵּא־קֹדֶשׁ הַזֶּה. זְמַן חֲרוּתֵנוּ,
בְּאַהֲבָה מְקַרֵּא־קֹדֶשׁ, זִכָּר לִיציאת מצרים. כִּי בָנוּ בְּחֵרֶת
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים. (On Shabbat) שְׁבֻתוֹת (ו) מוֹעֲדֵי
קֹדֶשׁ (On Shabbat) בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּח־לָתָנוּ:
בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (On Shabbat) הַשְּׁבֻתָּה (ו) יִשְׂרָאֵל וְהַזְּמַנִּים:

KADDESH קִדּוּשׁ

Saliendo de Arvit, si es ke salieron las estreñas, incherán los vasos de vino i dirán el kiddush. Despues de el kiddush, se los beberán los vasos de vino areskovdádos.

After evening services, 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:

יִוָּם *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:

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

בְּרוּךְ *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-eheyenu despues de kiddush: *(en medyo de la pajina sigyente)*

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

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

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:
בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחַל וּבֵין אֹר לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם
הַשְּׂבִיעִי לְשִׁשֶּׁת יְמֵי-הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת
יוֹם-טוֹב הַבְּדִלָּתָהּ. וְאַתָּה-יוֹם הַשְּׂבִיעִי מִשְׁשֶׁת יְמֵי
הַמַּעֲשֶׂה הַקֹּדֶשׁתָּהּ. וְהַבְּדִלָּתָהּ וְהַקֹּדֶשׁתָּהּ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּקֹדֶשְׁתָּךְ. בָּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

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

וְרַחֵץ

Review the "Kadesh, Ur-hatz" song until UR-HATZ .

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

כַּרְפָּס

Review the "Kadesh, Ur-hatz" 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.

בָּרוּךְ 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-eheyenu
despues de kiddush:

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

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

URHATZ ורחץ

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 כרפס

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.*

יֶחֶץ

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־אֲכֻלוּ אֲבִהֲתִנָּא בְּאַרְעָא
דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיִכּוֹל, כָּל דְּצָרִיךְ יִיתִי
וְיִפְסֹחַ. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְׁתָּא הָכָא עַבְדִּי, לְשָׁנָה הַבָּאָה
בְּאַרְעָא דִּישְׂרָאֵל בְּנֵי חוֹרִין:

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

YAḤATZ יָחַץ

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 areskovdados.

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 לַחְמָא עֲנִיָא

סָפֵר *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 deḡisrael, ashata aḥa avdeh, leshana aba-a be-ar-a deḡisrael beneh ḥorin.*

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

Este es el pan de la afri-ision, ke komieron muestros 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?

שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוֹ פַּעַם
אַחַת, וְהַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ אוֹ מַצָּה,
וְהַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֹר יְרֻקוֹת, וְהַלַּיְלָה
הַזֶּה מְרוֹר:

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין וְשׁוֹתִין בֵּין יוֹשְׁבֵין
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 מה נשתנה

מה נשתנה *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. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ
מִשָּׁם, בְּיַד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, עַד־יֵין, אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשַׁעֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם.
וְאֶפְּלוּ, כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ יוֹדְעִים
אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.
וְכָל־הַמְּרֻבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבָּח:

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

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי כְּבֶן־שִׁבְעִים שָׁנָה,
וְלֹא זָכִיתִי, שֶׁתֹּאמַר יִצִּיאַת מִצְרַיִם בִּלְלִילוֹת.
עַד־שֶׁדָּרְשָׁה בֶּן־זוּמָא. שֶׁנֶּאֱמַר: לְמַעַן תִּזְכֹּר אֶת יוֹם
צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ, הַיָּמִים.
כָּל יְמֵי חַיֶּיךָ, הַלַּלּוֹת. וְחֲכָמִים אוֹמְרִים: יְמֵי חַיֶּיךָ,
הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ, לְהַבִּיא לִימּוֹת הַמָּשִׁיחַ:

עבדים *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 braso 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 arekovdádos 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*: **porque 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.

מעשה ברבי אליעזר

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.”

אמר רבי אלעזר

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 שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּרוּךְ הוּא. כְּנֶגֶד אַרְבַּעַת בָּנִים דִּבְרָה תּוֹרָה.
אֶחָד חֹכֵם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שָׂאִינוּ יוֹדַע
לְשֹׂאֵל:

חֹכֵם מַה־הוּא אוֹמֵר? מָה הָעֵלֶת וְהַחֲקִים וְהַמְשַׁפְּטִים,
אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? אֵף אֶתָּה אָמַר לּוֹ כְּהִלְכוֹת
הַפֶּסַח: אֵין מִפְּטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמִין:

רָשָׁע מַה־הוּא אוֹמֵר? מָה הָעֵבֻדָּה הַזֹּאת לָכֶם? לָכֶם וְלֹא
לוֹ. וְלִפִּי שְׁהוּצִיא אֶת־עַצְמוֹ מִן הַכָּלֵל, כֹּפֵר בַּעֲקָר. וְאֵף
אֶתָּה הִקְהָה אֶת־שִׁנּוּי, וְאָמַר לּוֹ: בַּעֲבוּר זֶה, עָשָׂה יי
לִי, בְּצִאתִי מִמִּצְרָיִם, לִי וְלֹא־לוֹ. וְאֵלּוּ הֵיךְ שָׁם, לֹא הֵיךְ
נִגְאָל:

תָּם מַה־הוּא אוֹמֵר? מַה־זֹּאת? וְאָמַרְתָּ אֵלָיו: בְּחֻזֵּק יָד
הוּצִיאָנוּ יי מִמִּצְרָיִם מִבֵּית עֲבָדִים:

וְשָׂאִינוּ יוֹדַע לְשֹׂאֵל, אֶת פֶּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ
לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יי לִי,
בְּצִאתִי מִמִּצְרָיִם:

BARUH AMAKOM

Bendicho El Kriador bendicho El. Bendicho ke dyo la ley a su puevlo 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.

ברוך המקום

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.

חכם מה-הוא אומר

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.

רשע מה-הוא אומר

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.

תם מה-הוא אומר

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.”

ושאינו יודע לשאול

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. אי בַּיּוֹם
הַהוּא, יכול מִבְּעוֹד יוֹם. תִּלְמוּד לומר, בְּעֵבוֹר זֶה.
בְּעֵבוֹר זֶה לֹא אִמְרָתִי, אֶלָּא, בְּשַׁעַת שְׂמִצָּה וּמְרוֹר
מִנְחִים לְפָנֶיךָ:

מִתְחַלֶּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעָכָשׁ קָרְבָנוּ
הַמָּקוֹם לְעֲבוֹדָתוֹ. שְׁנֵאמַר: וַיֹּאמֶר יְהוֹשֻׁעַ
אֶל-כָּל-הָעָם. כֹּה-אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר
הַנָּהָר יֵשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תָּרַח אֲבִי אֲבִרָהָם
וְאֲבִי נָחוֹר. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

וַאֲקַח אֶת-אֲבִיכֶם אֶת-אֲבִרָהָם מֵעֵבֶר הַנָּהָר, וְאוֹלֹךְ
אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן. וְאַרְבֶּה אֶת-זֶרְעוֹ, וְאֶתֵּן-לוֹ
אֶת-יִצְחָק: וְאֶתֵּן לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו. וְאֶתֵּן
לְעֵשָׂו אֶת-הָר שְׁעִיר, לְרִשְׁתָּהּ אוֹתוֹ. וַיַּעֲקֹב וּבָנָיו יָרְדוּ
מִצְרָיִם:

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהִקְדוּשׁ
בְּרוּךְ הוּא חָשַׁב אֶת-הַקֵּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאֲבִרָהָם
אֲבִינוּ בְּבְרִית בֵּין-הַבְּתָרִים, שְׁנֵאמַר: וַיֹּאמֶר לְאֲבִרָהָם
יָדַע תִּדְעַ, כִּי-גֵר יִהְיֶה זֶרְעֲךָ, בְּאֶרֶץ לֹא לָהֶם,
וְעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי
אֲשֶׁר יַעֲבֹדוּ דֵּן אֲנִכִּי. וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרַכְּשׁ גָּדוֹל:

YAḤOL MEROSH ḤÓDESH

Podia ser de Rosh Ḥodesh, aprendimiénto para dizir, en el dia el este. Si en el dia el este, podia ser en mientres de el dia? 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 Yitzḥak, i di a Yitzḥak 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 kuatrosyentos anyos. I tambien a la djente ke servirán juzgán Yo. I despues ansi saldrán kon ganansya grande.**

יְכוֹל מֵרֹאשׁ 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 עוֹבְדֵי

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”.

וְאָקַח 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:

הִיא שְׁעֻמָּה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד
עָלֵינוּ לְכַלּוֹתֵנוּ. אֶלֹא שְׁבָכָל-דּוֹר וְדוֹר, עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

Set down the cup of wine and uncover the Matzoth.

צֵא וּלְמַד, מֶה בִּקְשׁ לְבֶן הָאֲרָמִי לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ.
שְׁפָרְעָה לֹא גָזַר אֶלֹא עַל-הַזְּכָרִים, וְלִבֶּן בִּקְשׁ לַעֲקֹר
אֶת-הַכֹּל, שְׁנֹאמֵר:

(1) אֲרָמִי אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִמָּה, וַיִּגְר שָׁם בְּמִתִּי
מֵעֵט. וַיְהִי-שָׁם לְגוֹי גָּדוֹל, עָצוֹם וְרַב:

וַיֵּרֶד מִצְרַיִמָּה, אָנוּס עַל פִּי הַדְּבוּר. וַיִּגְר שָׁם. מִלְּמַד
שְׁלֹא יֵרֶד לְהִשְׁתַּקֵּעַ, אֶלֹא לְגוֹר שָׁם, שְׁנֹאמֵר: וַיֹּאמְרוּ
אֶל-פְּרַעֲה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי-אֵין מְרַעָה לְצֹאן
אֲשֶׁר לַעֲבָדֶיךָ, כִּי-כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה,
יִשְׁבוּ-נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁן:

בְּמִתִּי מֵעֵט. כְּמוֹ שְׁנֹאמֵר: בְּשִׁבְעִים נֶפֶשׁ, יָרְדוּ אֲבוֹתֶיךָ
מִצְרַיִמָּה. וְעַתָּה, שִׁמְךָ יי אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם
לְרַב.

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 forzado 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 desendieron 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.

הִיא שְׁעָמְדָה

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.

צֵא וְלִמַּד

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.**

יָרַד מִצְרָיִם

“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.

בְּמֵתֵי מֶעֶט

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 גָדוֹל. מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם:

לְגוֹי גָדוֹל וְעָצוֹם, כְּמוֹ שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ
וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֹד מְאֹד, וַתִּמְלֵא הָאָרֶץ
אֹתָם:

וְרַב כְּמוֹ שֶׁנֶּאֱמַר: רַבְּבָה כְּצֻמַּח הַשָּׁדֶה נְתַתִּיךָ, וַתִּרְבִּי
וַתִּגְדְּלִי, וַתִּבְאִי בַעֲדֵי עַדִּיָּים: שָׁדִים נִכְנּוּ וּשְׁעָרֶיךָ
צִמְחָה, וְאֵת יַעֲרֵם וְעָרֶיהָ:
(י"א וַאֲעֹבֵר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמֶּיךָ.
וְאֹמַר לָךְ בְּדַמֶּיךָ חַיִּי. וְאֹמַר לָךְ בְּדַמֶּיךָ חַיִּי.)

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

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

VAY-I SHAM LEGOY GADOL וַיְהִי שָׁמָּה לֵגְיוֹן גָּדוֹל

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 לֵגְיוֹן גָּדוֹל וְאַצֻּם

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 muncho muncho, 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 sovre 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 כֶּמֶן

I muncho 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 desmuda i deskuvyerta.

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 וַיַּרְעִי אֶת־אֲנִי וְאֶת־מִצְרַיִם

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

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

VAYARÉU וַיַּרְעִי

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 sovre muestros 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. כִּמוֹ שֶׁנֶּאֱמַר: וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן
עֲנֹתוֹ בְּסִבְלָתָם: וַיִּבֶן עָרֵי מִסְכָּנוֹת לְפָרְעָה, אֶת־פֶּתֶם
וְאֶת־רַעְמִסִּס:

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כִּמוֹ שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם
אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ:

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

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

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

וַיֵּרָא אֶת־עַנְיָנוּ: זֶה פְּרִישׁוֹת דֶּרֶךְ־אֶרֶץ. כִּמוֹ שֶׁנֶּאֱמַר:
וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל. וַיַּדַּע אֱלֹהִים:

VAYANÚNU

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

וַיַּעֲבִדוּ

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

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

וַיִּתְּנוּ עָלֵינוּ

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

VANITSAK EL ADONAI

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

וַנִּצְעַק אֶל-יְיָ

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

VANITSAK

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 servicio, i esklamaron i suvió sus esklamaciones a El Dyo de el servimiento.

וַנִּצְעַק

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

I oyó Adonai a nuestra 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.

וַיִּשְׁמַע

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

VAYAR ET ONYÉNU

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

וַיַּרְא אֶת-עֲבָדֵינוּ

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־עַמִּלָּנוּ. אֱלֹהֵי הַבָּנִים. כִּמּוֹ שֶׁנֶּאֱמַר: וַיֵּצֵא פֶרַע
לְכָל־עַמּוֹ לֵאמֹר. כָּל־הַבֶּן הַיְּלֹד הַיְּאֲרָה תִשְׁלִיכֶהוּ,
וְכָל־הַבֵּת תַּחֲיוֹן:

וְאֵת לַחֲצֵנוּ. זֶה הַדִּחָק. כִּמּוֹ שֶׁנֶּאֱמַר: וְגַם־רֵאִיתִי
אֶת־הַלַּחֲץ, אֲשֶׁר מִצְרִים לַחֲצִים אֹתָם:

(4) וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֹרֶעַ נְטוּיָה,
וּבְמָרָא גָדוֹל וּבְאֲתוֹת וּבְמִפְתִּים:

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יְדֵי מֶלֶאךָ, וְלֹא עַל־יְדֵי
שָׂרָף. וְלֹא עַל־יְדֵי שְׁלִיחַ. אֲלֹא הַקְדוֹשׁ בְּרוּךְ הוּא
בְּכַבּוֹדוֹ וּבַעֲצָמוֹ. שֶׁנֶּאֱמַר: וְעַבְרַתִּי בְּאֶרֶץ־מִצְרַיִם
בְּלִילָה הַזֶּה, וְהִכִּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם
וְעַד־בְּהֵמָה, וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי
יְיָ:

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

VE-ET AMALÉNU

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

וְאֵת עַמִּלָּנוּ

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 לַחֲצֵנוּ

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

VAYOTSI-ÉNU ADONAI MIMITZRAYIM מִצֵּרִים

וַיּוֹצֵאֵנוּ

I mos sakó Adonai de Ayifto kon poder fuerte i kon braso 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 kuartopéa, i en todos ídolos de Ayifto aréh djustisia, Yo Adonai.

וַיּוֹצֵאֵנוּ

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.

בִּיד חֲזָקָה. זֶה הַדָּבָר. כְּמוֹ שֶׁנֶּאֱמַר: הִנֵּה יְדֵי הוֹיָה,
בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים בַּחֲמֹרִים בַּגְּמָלִים,
בַּבָּקָר וּבַצֹּאן, דָּבָר כָּבֵד מְאֹד:

וּבְזֶרַע נְטוּיָה. זֶה הַחֶרֶב. כְּמוֹ שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלֹפָה
בִּידוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם:

וּבְמָרָא גָדוֹל, זֶה גְלוֹי שְׂכִינָה. כְּמוֹ שֶׁנֶּאֱמַר: אוֹ הַנֶּסֶח
אֱלֹהִים, לָבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמִסַּת בָּאתוֹת
וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבִיד חֲזָקָה וּבְזֶרַע נְטוּיָה,
וּבְמוֹרָאִים גְּדֹלִים. כָּל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם,
בְּמִצְרַיִם לְעֵינֶיךָ:

וּבָאתוֹת. זֶה הַמָּטָה, כְּמוֹ שֶׁנֶּאֱמַר: וְאֶת־הַמָּטָה הַזֶּה
תִּקַּח בְּיָדְךָ. אֲשֶׁר תַּעֲשֶׂה־בוֹ אֶת־הָאֵתוֹת:

BEYAD HAZAKA

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.

UVIZRÓA NETUYA

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

UVMORA GADOL

I kon temorida grande: este deskuvrimiénto de *Shehina*, ke ansi dize el *Pasuk*: Kuant la maraviya de El Dyo por venir por tomar a el djente de entre djente, kon prevas, kon senyales, i kon maravias, 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.

UV'OTOT

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.

בִּיד חֲזָקָה

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."

וּבְיָד נְטוּיָה

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

וּבְמִוְרָא גָדוֹל

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?"

וּבְאֵתוֹת

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.

וּבְמִלֵּפְתִּים. זֶה הַדֵּם. כִּמוֹ שֶׁנֶּאֱמַר: וְנָתַתִּי מִלֵּפְתִּים,
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 עֵשֶׂן:

דָּבָר אַחֵר. בְּיַד חֲזָקָה שְׁתֵּים. וּבִזְרֹעַ נְטוּיָה שְׁתֵּים.
וּבְמִזְרָא גָדוֹל שְׁתֵּים. וּבְאֵתוֹת שְׁתֵּים. וּבְמִלֵּפְתִּים שְׁתֵּים:

אֵלֹהֵי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
עַל־הַמִּצְרִיִּים בְּמִצְרַיִם, וְאֵלֹהֵי הָעַם:

דָּם. צִפְרִידָּע. כְּנִים. עָרוֹב. דָּבָר. שְׁחִין. בָּרָד.
אַרְבֶּה. חֲשָׁךְ. מַכַּת בְּכוֹרוֹת:

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

דַּצ"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

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**.

וּבְמוֹפְתִים

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**.”

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

Dahm, Va-esh, Vetimerot Ashan

DAVAR AHER

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

דָּבָר אֲחֵר

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

אֵלֹהֵי עֲשֶׂה מִכּוֹת

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 רַבִּי 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 הַגָּלִילִי אוֹמֵר: מִנֵּין אֶתָּה אוֹמֵר, שֶׁלִּקְוֹ
הַמִּצְוִיִּים בְּמִצְרִים עֲשׂוֹר מִכּוֹת, וְעַל־הֵם לִקְוֹ חֲמִשִּׁים
מִכּוֹת? בְּמִצְרִים מָה־הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרָטָמִים
אֶל־פְּרָעָה, אֲצַבֵּעַ אֱלֹהִים הִיא. וְעַל־הֵם מָה־הוּא אוֹמֵר?
וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה, אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם,
וַיִּירָאוּ הָעָם אֶת־יְיָ. וַיֹּאמְינוּ בְּיְיָ, וּבַמֶּשֶׁה עֲבָדוֹ.

כַּמָּה לִקְוֹ בְּאֲצַבַּע, עֲשׂוֹר מִכּוֹת: אָמור מַעֲתָה, בְּמִצְרִים
לִקְוֹ עֲשׂוֹר מִכּוֹת, וְעַל־הֵם, לִקְוֹ חֲמִשִּׁים מִכּוֹת:

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּין שְׁכַל־מֶכָּה וּמֶכָּה, שֶׁהֵבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְוִיִּים בְּמִצְרַיִם, הִיתָה שֶׁל
אַרְבַּע מִכּוֹת? שְׁנָאֵמַר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה,
וְזַעַם, וְצָרָה, מִשְׁלַחַת מִלֵּאכֵי רָעִים. עֲבָרָה אַחַת. וְזַעַם
שְׁתֵּי. וְצָרָה שְׁלֹשׁ. מִשְׁלַחַת מִלֵּאכֵי רָעִים אַרְבַּע: אָמור
מַעֲתָה, בְּמִצְרַיִם לִקְוֹ אַרְבָּעִים מִכּוֹת, וְעַל הֵם לִקְוֹ
מֵאֲתַיִם מִכּוֹת:

רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּין שְׁכַל־מֶכָּה וּמֶכָּה, שֶׁהֵבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְוִיִּים בְּמִצְרַיִם, הִיתָה
שֶׁל־חֲמֵשׁ מִכּוֹת? שְׁנָאֵמַר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ,
עֲבָרָה, וְזַעַם, וְצָרָה, מִשְׁלַחַת מִלֵּאכֵי רָעִים. חֲרוֹן אַפּוֹ
אַחַת. עֲבָרָה שְׁתֵּי. וְזַעַם שְׁלֹשׁ. וְצָרָה אַרְבַּע. מִשְׁלַחַת
מִלֵּאכֵי רָעִים חֲמֵשׁ: אָמור מַעֲתָה, בְּמִצְרַיִם לִקְוֹ חֲמִשִּׁים
מִכּוֹת, וְעַל הֵם לִקְוֹ מֵאֲתַיִם וַחֲמִשִּׁים מִכּוֹת:

RIBBI YOSEH

Ribbi Yose el Galili dizien: de adonde tu dizien, ke fueron feridos los Ayifsyanos en Ayifto diez feridas, i sobre la mar fueron feridos sinkuenta feridas? En Ayifto ke el dizien, i disheron los megos a Paró dedo de El Dyo el. I sobre la mar ke el dizien, i vido Yisrael a la maraviya la grande ke izo Adonai en Ayifto, i temieron el pueblo de Adonai i kreyeron 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 sobre 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 sobre 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 mensajeros malos. **Sanya**, una; i **ira**, dos; **angustia**, tres; **enbiamiento de mensajeros malos**, kuatro. Di de agora, en Ayifto fueron feridos **kuarenta** feridas, i sobre 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 sobre 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 mensajeros malos. **Aresimiento de su folor**, una; **sanya**, dos; i **ira**, tres; i **angustia**, kuatro; **enbiamiento de mensajeros malos**, sinko. Di de agora, en Ayifto fueron feridos **sinkuenta** feridas, i sobre la mar fueron feridas, **dozientos** i **sinkuenta** feridas.

רַבִּי 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.

רַבִּי 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**.

רַבִּי עֲקִיבָא 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**.

כִּמְהָ מַעֲלֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּינֵנוּ:

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בָּאלֹהֵיהֶם, דִּינֵנוּ:

אֱלֹהֵינוּ עָשָׂה בָּאלֹהֵיהֶם, וְלֹא הָרַג בְּכוֹרֵיהֶם, דִּינֵנוּ:

אֱלֹהֵינוּ הָרַג בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מִמּוֹנָם, דִּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־מִמּוֹנָם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דִּינֵנוּ:

אֱלֹהֵינוּ קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דִּינֵנוּ:

אֱלֹהֵינוּ הִעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכּוֹ, דִּינֵנוּ:

אֱלֹהֵינוּ שָׁקַע צָרֵינוּ בְּתוֹכּוֹ, וְלֹא סָפַק צָרָכָנוּ בַּמִּדְבָּר
אֲרָבָעִים שָׁנָה, דִּינֵנוּ:

אֱלֹהֵינוּ סָפַק צָרָכָנוּ בַּמִּדְבָּר אֲרָבָעִים שָׁנָה, וְלֹא הֶאֱכִילָנוּ
אֶת הַמֶּן, דִּינֵנוּ:

אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת־הַמֶּן, וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, וְלֹא קָרַבָּנוּ לִפְנֵי הַר סִינַי, דִּינֵנוּ:

אֱלֹהֵינוּ קָרַבָּנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינֵנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, דִּינֵנוּ:

אֱלֹהֵינוּ הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת־בֵּית
הַמִּקְדָּשׁ, דִּינֵנוּ:

כמה מעלות טובות KAMA MA-ALOT TOVOT

Kuanto grados buenos a El Kriador sovre 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 dizierito kuarenta anyos,	mos abastava
Si abastesia nuestro menester en el dizierito 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 וּמִכְפֻּלָּת לַמָּקוֹם
עָלֵינוּ: הוֹצִיאָנוּ מִמִּצְרַיִם, עָשָׂה בָּהֶם שְׁפָטִים, עָשָׂה
בְּאַלְהֵיהֶם, הִרְג בְּכוֹרֵיהֶם, נָתַן לָנוּ אֶת־מִמּוֹנָם, קָרַע לָנוּ
אֶת־הֵיָם, הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, שָׁקַע צָרֵינוּ בְּתוֹכּוֹ,
סָפַק צָרֵכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, הֶאֱכִילָנוּ אֶת־הַמֶּן,
נָתַן לָנוּ אֶת־הַשֶּׁבֶת, קָרַבָנוּ לְפָנֵי הָרִי סִינִי, נָתַן לָנוּ
אֶת־הַתּוֹרָה, הִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת־בֵּית
הַבְּחִירָה, לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.

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

פֶּסַח. מִצָּה. וּמִרּוֹר:

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

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ קָיָם,
עַל־שׁוּם מָה? עַל־שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא,
עַל־בְּתִי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם
זִבְח־פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתִי בְּנֵי־יִשְׂרָאֵל
בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתִינוּ הִצִּיל, וַיִּקַּד
הָעָם וַיִּשְׁתַּחֲוּוּ.

AL AHAT KAMA VEKAMA

Sovre una, kuant mas i kuant 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.

על אחת כמה וכמה

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.

רבן גמליאל

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:

פסח שהיו

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 זֹאת שְׂאֲנוּ אוֹכְלִין, עַל־שׁוּם מָה? עַל־שׁוּם שֶׁלֹּא
הִסְפִּיק בָּצֶקם שֶׁל־אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד־שֶׁנִּגְלָה
עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וְגֵאֻלָּם
מִיד, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ
מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא חָמֵץ: כִּי־גִרְשׁוּ
מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְמַהֲמַה, וְגַם־צִדָּה לֹא עָשׂוּ
לָהֶם.

Lift up the Maror (Romaine lettuce) and say:

מָרוֹר זֶה שְׂאֲנוּ אוֹכְלִים, עַל־שׁוּם מָה? עַל־שׁוּם שֶׁמָּרוּ
הַמִּצְרַיִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמָּרוּ
אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחָמָר וּבִלְבָנִים,
וּבְכָל־עֲבֹדָה בַּשָּׂדֶה: אֵת כָּל־עֲבֹדָתָם, אֲשֶׁר עָבְדוּ
בָּהֶם בְּפָרוֹךְ.

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

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לְהִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ
הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם. שֶׁלֹּא
אֶת־אֲבוֹתֵינוּ בִּלְבָד, גֵּאֻל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֶלֹא אֶף
אוֹתָנוּ גֵּאֻל עֲמָהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם,
לְמַעַן הִבִּיא אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאֲבוֹתֵינוּ.

I tomaran la media matza en la mano i diran:

MATZA ZU

Sesanya esta ke nos komientes por kavza de ke? Por kavza ke no abastesió sus masas de nuestros padres por levdarse. Asta ke fue deskuvierto sobre 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 amargarón los Ayifsyanos a vidas de nuestros padres en Ayifto, ke ansi dize el *Pasuk*: I amargarón a sus vidas kon serviso duro, kon baro i kon adoves i kon todo serviso ke en el kampo, a todos sus servicios 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 וָדּוֹר

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:

לְפִיכָךְ אֲנַחֲנוּ חַיִּיִּם לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ
אֶת-כָּל-הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת,
וּמִשְׁעָבוֹד לְגָאֻלָּה, וּמִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם
טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וְנֹאמַר לְפָנֶיךָ 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
מְבָרָךְ. מַעֲתָה וְעַד-עוֹלָם: מִמְּזֶרֶח-שֶׁשׁ עַד-מְבֹאוֹ.
מְהֵלָל שֵׁם יי: רַם עַל-כָּל-גּוֹיִם יי. עַל הַשָּׁמַיִם כְּבוֹדוֹ:
מִי כִּי אֱלֹהֵינוּ. הַמְּגַבִּיהִי לְשָׁבַת: הַמְּשַׁפִּילִי לְרָאוֹת.
בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימֵי מַעֲפָר דָּל. מַאֲשֵׁפֵת יָרִים
אֲבִיוֹן: לְהוֹשִׁיבֵי עַם-נְדִיבִים. עַם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי
עֲקָרָת. הַבֵּית אִם הַבָּנִים שְׂמִיחָה. 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 maraviyas las estas: mos sako de servimiento a alforia, i de sojiguamiento a rehmission, i de ansia a alegria, 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!

בְּצִאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מַעַם לַעֲזוֹ: הִיְתָה
 יְהוּדָה לְקַדְשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הֵימָּה רָאָה וַיֵּנֶס.
 הִירְדֵּן יֹסֵב לְאַחֹר: הַהָרִים רָקְדּוּ כְּאִילִים. גְּבְעוֹת
 כְּבִנְיָ-צֶאֱנָן: מַה־לָּךְ הֵימָּה כִּי תִנוּס. הִירְדֵּן תִּסֵּב לְאַחֹר:
 הַהָרִים תִּרְקְדּוּ כְּאִילִים. גְּבְעוֹת כְּבִנְיָ-צֶאֱנָן: מִלְּפָנֵי אֲדוֹן
 חוּלֵי אֶרֶץ. מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב: הַהִפְכִי הַצּוּר אֲגַם־מַיִם.
 חֲלַמִּישׁ לְמַעַיְנוֹ־מַיִם.

Everyone raises their cup of wine and recites together:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל
 אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהַגִּיעָנוּ הַלֵּילָה הַזֶּה, לֶאֱכֹל־בוֹ
 מַצָּה וּמָרֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַגִּיעָנוּ
 לְמוֹעֲדִים וּרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם.
 שְׂמֵחִים בְּכִנּוּי עִירָךְ, וְשֹׁשֵׁים בַּעֲבוּדָתְךָ, וְנֹאכֵל שָׂם
 מִן־הַזִּבְחִים וּמִן־הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם, עַל־קִיר
 מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדֶה־לָּךְ שִׁיר חֲדָשׁ עַל־גְּאֻלָּתָנוּ,
 וְעַל־פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

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

*(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 Senyor adolorian tierra delante Dyo de Yaakov. El trastornan la penya por pilago de aguas, piedregal a fuente de aguas.

I tomara kada uno su vazo de vino i dira

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.

Everyone Raises their Glass of Wine and says

ברוך *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 urgalm aḥerim, abaim likratenu leshalom. Semehim bevinyan irah, vesasim ba-a-vodatah, veno-hal sham min azevahim umin apesahim asher yagi-a damam al kir mizbahaha 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 rehmision i sovre rehmision de muestras almas. Bendicho Tu Adonai, rehmidor de Yisrael.

I beveran kado uno su vazo areskovdado.

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.

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

רְחִצָּה

Review the “Kadesh, Ur-hatz” 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
בְּמִצּוֹתָיו, וְצִוָּנוּ עַל־נְטִילַת יָדַיִם:

מוֹצִיא. מַצָּה

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם
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
בְּמִצּוֹתָיו וְצִוָּנוּ עַל־אֲכִילַת מַצָּה:

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, “areskovdados”.

מָרֹר

Review the “Kadesh, Ur-hatz” 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
בְּמִצּוֹתָיו וְצִוָּנוּ עַל־אֲכִילַת מָרֹר:

ROHTZA רְחִצָּה

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

ברוך *Baruh 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 *Baruh 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:

זָכוֹר לְמִקְדָּשׁ כְּהִלָּה הֶזְקֵן: שְׁהִיָּה כּוֹרֵכֶן וְאוֹכְלֶן בְּבֵית
אַחַת פֶּסַח מִצָּה וּמָרוֹר. לְקַיֵּם מָה שֶׁנֶּאֱמָר: עַל-מִצּוֹת
וּמָרוֹרִים יֹאכְלוּהוּ:

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

שְׁלֵחַן עוֹרֵךְ

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

Enjoy a festive meal.

צָפוֹן

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:

זָכוֹר לְקֶרֶבֶן פֶּסַח אֶפִּיקוֹמִין הַנֶּאֱכָל עַל הַשּׁוֹבֵעַ:

Eat the Matzah while leaning to the left, “areskovdados”. 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 כֹּרֶה

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:

זָכַר *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 עֹרֶה

Ordenaran la meza i senaran (komeran).

Set the table and eat.

After the Meal

TZAFUN צָפֹן

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:

זָכַר *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 areskovdados.

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

Se komeh el Afikomin

The Afikomin is eaten

Review the "Kadesh, Ur-hatz" song until BAREH.

The third cup of wine is poured.

ברכת המזון

אֲבָרְכָה אֶת יְיָ בְּכָל־עֵת. תָּמִיד תִּהְיֶה בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע. אֶת־הָאֱלֹהִים
יֵרָא וְאֶת מִצּוֹתָיו שָׁמֹר. כִּי זֶה כָּל־הָאָדָם: תִּהְיֶה יְיָ יְדִבֶּר־פִּי. וַיְבָרֶךְ כָּל־בָּשָׂר
שֵׁם קֹדֶשׁ לְעוֹלָם וָעֶד: וְאֲנַחְנוּ נִבְרָךְ יְיָ. מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:

הַמְזִמֵּן אוֹמֵר: הֵב לָן וְנִבְרֶךְ לְמִלְכָּא עֲלָאָה קְדִישָׁא. (וְעוֹנִים: שְׁמִים.) בְּרִשׁוֹת מִלְכָּא
עֲלָאָה קְדִישָׁא (בִּשְׁבַּת: וּבְרִשׁוֹת שַׁבָּת מִלְכָּתָא) וּבְרִשׁוֹת יוֹמָא טַבָּא אֲשִׁפּוּזָא.
וּבְרִשׁוֹתְכֶם. וַיְדַבֵּר אֵלַי, זֶה הַשְּׁלֵחַן אֲשֶׁר לִפְנֵי יְיָ:

Leader נִבְרָךְ (if more than ten males, add) אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ.

Participants בָּרוּךְ (if more than ten males, add) אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ
וּבִטְוִבוֹ הַגָּדוֹל (on Shabbat add) וְהַקָּדוֹשׁ חַיֵּינוּ.

Leader בָּרוּךְ (if more than ten males, add) אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ
וּבִטְוִבוֹ הַגָּדוֹל (on Shabbat add) וְהַקָּדוֹשׁ חַיֵּינוּ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, הֵזַן אֶת־הָעוֹלָם כָּלֹ
בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל־בָּשָׂר כִּי
לְעוֹלָם חֲסִדֹּו. וּבִטְוִבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
וְאֶל־יִחְסַר־לָנוּ מִזֶּן תָּמִיד לְעוֹלָם וָעֶד כִּי הוּא אֵל זֶן
וּמִפְּרִיגִס לְכָל. וְשִׁלְחָנוּ עֶרוֹךְ לְכָל, וְהִתְקִין מַחֲיָה וּמִזֶּן
לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרֹב חֲסִדָּיו כְּאֹמֹר,
¹ פֹּתַח אֶת־יָדָךְ, וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן. 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 areskovdados.

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 mitzvotav 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.*

הָב לִי *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) sheahlanu mishelo.*

Let us bless Him of whose bounty we have eaten

Those present respond:

בָּרוּךְ *Baruh (if ten, add Eloenu) sheahlanu 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) sheahlanu 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 לָךְ יְיָ אֱלֹהֵינוּ עַל־שֶׁהִנְחַלְתָּ לְאַבֹּתֵינוּ, אֶרֶץ חֲמֹדָה
טוֹבָה וְרַחֲבָה, בְּרִית וְתוֹרָה, חַיִּים וּמִזוֹן, עַל־שֶׁהוֹצֵאתָנוּ
מֵאֶרֶץ מִצְרַיִם, וּפָדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל־בְּרִיתְךָ
שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל־תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֵּי
רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ וְעַל־חַיִּים וּמִזוֹן שֶׁאַתָּה זָן וּמִפְרִיָס
אוֹתָנוּ:

וְעַל־הַכֹּל יְיָ אֱלֹהֵינוּ אָנוּ מוֹדִים לָךְ, וּמְבָרְכִים אֶת־שִׁמְךָ,
כְּאֹמֹר וְאֶכְלֶתָ, וְשִׁבַּעְתָּ, וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ
הַטֹּבָה אֲשֶׁר נָתַתָּ לָךְ. בְּרוּךְ אַתָּה יְיָ, עַל־הָאָרֶץ
וְעַל־הַמִּזוֹן:

רַחֵם יְיָ אֱלֹהֵינוּ, עָלֵינוּ וְעַל־יִשְׂרָאֵל עַמֶּךָ, וְעַל־יְרוּשָׁלַיִם
עִירְךָ, וְעַל־הַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל־הֵיכַלְךָ,
וְעַל־מַעֲוֹנֶךָ, וְעַל־דְּבִירְךָ, וְעַל־הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אָבִינוּ, רַעֲנוּ, זִוְגְנוּ, פְּרִנְסְנוּ, כִּלְכַּלְנוּ,
הִרְוִיחְנוּ, הִרְוַח־לָנוּ מִהֶרָה מְכַל־צְרוּתֵינוּ, וְאַל־תִּצְרִיכְנוּ
יְיָ אֱלֹהֵינוּ, לַיְדֵי מַתָּנוֹת בֶּשָׁר וָדָם, וְלֹא לַיְדֵי הַלּוֹאֲתָם.
(שְׂמַתָּנָתָם מְעוּטָה וְחִרְפָּתָם מְרֻבָּה) אֲלֵא לֵיךְ הַמְּלָאָה,
וְהַרְחֲבָה, הַעֲשִׂירָה וְהַפְּתוּחָה, יְהִי רְצוֹן, שֶׁלֹּא נִבּוֹשׁ
בְּעוֹלָם הַזֶּה וְלֹא נִכָּלֵם לְעוֹלָם הַבָּא וּמַלְכוּת בֵּית דָּוִד
מְשִׁיחֲךָ תִּחְזֶירָנָה לְמִקוֹמָהּ בְּמַהֲרָה בְּיָמֵינוּ:

נֹדֶה Nodeh leḥa Adonai Eloenu, al she-inḥalta la-avotenu eretz
hemda 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 okol Adonai Eloenu, anu modim laḥ umvareim et
shemaḥ **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,**
farnesenu, 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.

רָצָה וְהִחְלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת
הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא מִלְּפָנֶיךָ,
נִשְׁבּוֹת-בּוֹ וְנִנּוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת חֻקֵּי רְצוֹנְךָ, וְאַל-תְּהִי צָרָה
וְיִגּוֹן בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ כִּי
אַתָּה הוּא בּוֹעֵל הַנִּחְמוֹת. וְאַף עַל פִּי (נ"א וְהִגַּם) שְׂאֵכְלָנוּ וְשִׁתֵּינוּ,
חֶרֶב בֵּין בֵּיתְךָ הַגָּדוֹל וְהַקָּדוֹשׁ לֹא שָׁכַחְנוּ, אֶל תִּשְׁכַּחְנוּ לְנֹצֵחַ וְאֶל
תִּזְנַחְנוּ לָעֵד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא יָגִיעַ, יִרְאֶה, וְיִרְצֶה,
יִשְׁמַע, יִפְקֹד, וְיִזְכֹּר זְכוֹרֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ, זָכוֹן יְרוּשָׁלַיִם
עִירְךָ וְזָכוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכוֹן כָּל-עַמֶּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, בְּיוֹם
חַג הַמִּצּוֹת הַזֶּה וּבְיוֹם (On Yom Tov add טוב) מִקְרָא-קָדֹשׁ הַזֶּה
לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ, זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים, בְּדָבָר יְשׁוּעָה
וּרְחֻמִּים, חוּס וְחַנּוּן, וְחֻמּוֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ
עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

וְתִבְנֶה יְרוּשָׁלַיִם עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה
בְּרַחֲמֵי בְּנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ. אָמֵן:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, לָעֵד הָאֵל, אֲבִינוּ,
מִלְּכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ
רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטוֹב, וְהַמְּטִיב לְכָל, שְׂבָכַל-יוֹם וְיוֹם
הוּא הַמְּטִיב לָנוּ, הוּא מְטִיב לָנוּ, הוּא יִמְטִיב לָנוּ. הוּא גִמְלָנוּ,
הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לָעֵד חֵן וְחֶסֶד וְרַחֲמִים וְרוּחַ וְהַצְלָה
וְכָל-טוֹב.

On Shabbat

רְצֵה *Retzeh ve-aḥalitzenu Adonai Eloenu bemitzvotēha uvmitzvat yom ashevi-i, ašhabat agadol ve-akadosh azeh, ki yom zeh gadol vekadosh u milefanēha, nishbot bo venanuah bo bea-ava kemitzvat ḥukeh retzonah, ve-al te-i tzara veyagon beyom menuḥatenu, ve-arenu beneḥamat tzion bimera veyamenu, ki ata u ba-al aneḥamot, ve-af al pi [some say ve-agam] she-aḥalnu veshatinu, ḥorban betēha agadol ve-akadosh lo shahāhnu, 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 amēha bet Yisrael lefanēha lifleta letova leḥen ulḥesed ulraḥamim, beyom ḥag amatzot azeh uvyom (tov) mikra kodesh azeh, leraḥem bo alenu ul-oshienu, zohrenu Adonai Eloenu bo letova, ufokdenu bo livraḥa, ve-oshienu bo leḥayim tovim bidvar yeshua veraḥamim, ḥoos vehonenu vaḥamol veraḥem alenu ve-oshienu ki eleḥa enenu, ki el meleḥ ḥanum veraḥum ata.*

וְתִבְנֶה *Vetivne Yerushalayim ireḥa bimera veyamenu. Baruh ata Adonai, boneh beraḥamav binyan Yerushalayim ir akodesh, amen.*

בָּרוּךְ *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.*

הַרְחֵמֵן, הוּא יִשְׁתַּבַּח עַל-כִּסֵּא כְבוֹדוֹ.
הַרְחֵמֵן, הוּא יִשְׁתַּבַּח בַּשָּׁמַיִם וּבָאָרֶץ.
הַרְחֵמֵן, הוּא יִשְׁתַּבַּח בְּנוֹ לְדוֹר דּוֹרִים.
הַרְחֵמֵן, הוּא קָרַן לְעַמּוֹ יְרִים.
הַרְחֵמֵן, הוּא יִתְפָּאֵר בְּנוֹ לְנִצָּח נִצָּחִים.
הַרְחֵמֵן, הוּא יִפְרִינֶסְנוּ בְּכָבוֹד וְלֹא בְּבִזּוּי, בְּהִתֵּר וְלֹא
בְּאִסּוּר, בְּנִחָת וְלֹא בְּצַעַר, בְּרוּחַ וְלֹא בְּצַמְצוּם.
הַרְחֵמֵן, הוּא יִתֵּן שְׁלוֹם בֵּינֵינוּ.
הַרְחֵמֵן, הוּא יִשְׁלַח בְּרָכָה רְוָחָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה
יְדֵינוּ.
הַרְחֵמֵן, הוּא יַצְלִיחַ אֶת-דַּרְכֵינוּ.
הַרְחֵמֵן, הוּא יִשְׁבּוֹר עוֹל גָּלוּת מְהֵרָה מֵעַל-צוּאָרֵנוּ.
הַרְחֵמֵן, הוּא יוֹלִיכֵנוּ מְהֵרָה קוֹמָמִיּוֹת לְאַרְצֵנוּ.
הַרְחֵמֵן, הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף.
הַרְחֵמֵן, הוּא יִפְתַּח לָנוּ אֶת-יְדוֹ הַרְבָּחָה.
הַרְחֵמֵן, הוּא יְבָרֵךְ כָּל-אֶחָד וְאֶחָד מִמֶּנּוּ בְּשֵׁמוֹ הַגָּדוֹל
כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, הַקְדוּשִׁים וְהַטְהוּרִים,
אֲבִרָהֶם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ
יַחַד בְּרָכָה שְׁלֵמָה וְכֵן יְהִי רָצוֹן וְנֹאמַר, אָמֵן.
הַרְחֵמֵן, הוּא יִפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמוֹ.
הַרְחֵמֵן, הוּא יִנְחִילָנוּ עוֹלָם שְׁכָלוֹ שַׁבָּת, וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים. *on Shabbat*
הַרְחֵמֵן, הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ טוֹב. *on Yom Tov*

הַרְחֵמֵן *Arahman u yishtabah al kishah hevodo*

Arahman u yishtabah bashamayim uva-aretz

Arahman u yishtabah banu ledor dorim

Arahman u keren le-amo yarim

Arahman u yitpaar banu lanetzah netzahim

Arahman u yefarnesenu behavod velo bevizuy

be-eter velo be-isur, benahat velo betza-ar,

berevah velo betzimtzum

Arahman u yiten shalom benenu

Arahman u yishlah beraha revaha ve-atzla ha behol

ma-aseh yadenu

Arahman u yatzlia ha et derahenu

Arahman u yishbor ol galut me-era me-al tzavarenu

Arahman u yolihe nu 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:

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

On the first two and last two days of Pesah

הַרְחֵמֵן *Arahman u yanhilenu yom shekulo tov*

הַרְחֵמֵן, הוּא יִגְיַעֲנוּ לְמוֹעֲדִים וְרִגְלִים אַחֲרֵים
הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם.

הַרְחֵמֵן, הוּא יִטַּע תּוֹרָתוֹ וְאַהֲבָתוֹ בְּלִבֵּנוּ וְתִהְיֶה יִרְאָתוֹ
עַל פָּנֵינוּ לְבִלְתִּי נַחֲטָא.

A Guest says:

הַרְחֵמֵן, הוּא יְבָרֵךְ אֶת־הַשְּׁלֵחַן הַזֶּה שְׂאֻכָּלָנוּ עָלָיו
וְיִסְדֵּר בּוֹ כָּל־מַעֲדָנֵי עוֹלָם. וְיִהְיֶה כְּשֶׁלְּחָנוּ שֶׁל־אַבְרָהָם
אָבִינוּ. כָּל־רַעֲב מִמֶּנּוּ יֹאכֹל וְכָל־צָמָא מִמֶּנּוּ יִשְׁתֶּה. וְאֵל
יַחֲסֹר מִמֶּנּוּ כָּל־טוֹב לַעֲד וּלְעוֹלָמֵי עוֹלָמִים, אָמֵן.

הַרְחֵמֵן, הוּא יְבָרֵךְ בְּעַל הַבֵּית הַזֶּה, וּבְעַל הַסְּעֻדָּה
הַזֹּאת. הוּא וּבָנָיו וְאִשְׁתּוֹ וְכָל־אֲשֶׁר לוֹ. בְּבָנִים שְׂיִחִיו
וּבְנָכְסִים שְׂיִרְבוּ. בָּרֵךְ יִי חֵילוֹ וּפְעָל יָדָיו תִּרְצֶה. וְיִהְיוּ
נִכְסָיו וּנְכֻסָּיו מְצֻלָּחִים וְקְרוֹבִים לָעִיר. וְאֵל יִזְדַּקֵּק
לְפָנָיו, וְלֹא לְפָנֵינוּ, שׁוֹם דְּבַר חֲטָא וְהִרְהוּר עוֹן. שֶׁשׁ
וְשִׁמַּח כָּל־הַיָּמִים בְּעֶשֶׂר וְכָבוֹד מַעֲתָה וְעַד עוֹלָם. לֹא
יָבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא יִכָּלֵם לְעוֹלָם הַבָּא. אָמֵן. כֵּן יְהִי
רְצוֹן.

הַרְחֵמֵן, הוּא יַחֲיֶינוּ וְיִזְכְּנוּ וְיִקְרְבוּנוּ לְיָמֹת הַמָּשִׁיחַ
וְלְבָנֵין בֵּית הַמִּקְדָּשׁ וְלַחַיֵּי 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 ויתירו 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

סברי מרנן: (Participants לחיים)

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, "areskovdados". One should have in mind that this blessing will cover BOTH the third and fourth cups of wine.

מגדול Migdol yeshuot malko, ve-oseh ḥesed limshiḥo
leDavid ulzaro ad olam. Kefirim rashu vera-evu
vedoresheh Adonai lo yahseru kol tov. Na-ar ayiti gam
zakanti velo ra-iti tzadik ne-ezav vezar-o mevakesh laḥem. Kol
ayom ḥonen umalveh vezaro livraḥa. Ma she-aḥalnu yiyeh
lesova, uma sheshatinu yiyeh lirfua, uma she-otarnu yiyeh
livraḥa kedih̄tiv vayiten lifne-em vayoh̄elu vayotiru kidvar
Adonai: Beruḥim atem L'Adonai ose shamayim va-aretz.
Baruḥ agever asher yivtaḥ b'Adonai ve-aya Adonai mivtaḥo.
Adonai oz le-amo yiten Adonai yevareḥ et amo vashalom.

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

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

Ya komimos i bevimos i al Dyo santo Baruh u uvaruh shemo
bendishimos ke mos dyo i mos dara pan para komer, i panyos para
vistir i anyos, munchos i buenos, para bivir. El Padre el grande ke
mande al chiko asegun tenemos de menester para muestras kazas i
para nuestros ijos. El Dyo mos oyga i mos aresponda i mos apiade
por su nombre el grande ke somos almikas sin pekado. *Odu L'Adonai*
ki tov ki leolam ḥasdo. Odu L'Adonai ki tov ki leolam ḥasdo. Siempre
mejor, nunca peor, nunca mos manke en la meza del Kriador. *Amen.*

Levantaran el treser vazo de vino i
diran:

Raise the third cup of wine and say:

סְבִירִי Savri maranan: Baru ata Adonai, Eloenu mele 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
areskovdados.

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

הלל

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 עַל־הַגּוֹיִם, אֲשֶׁר־לֹא־יָדְעוּךָ 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־חֲסִדְךָ
עַל־אַמְתְּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אִי־הֵנָּה אֱלֹהֵיהֶם.
וְאֱלֹהֵינוּ בִּשְׁמִים כָּל אֲשֶׁר־חָפֵץ עָשָׂה. עֲצִבִּיהֶם כֶּסֶף
וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פָּה־לָהֶם וְלֹא יִדְבְּרוּ, עֵינִים לָהֶם
וְלֹא יֵרְאוּ. אֲזָנִים לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְיחוּ.
יְדֵיהֶם וְלֹא יִמְיִשוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא־יִהְיוּ
בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר־בָּטַח בָּהֶם:
יִשְׂרָאֵל בָּטַח בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא. בֵּית אֶהְרֹן בָּטְחוּ
בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא. יִרְאִי יְיָ בְּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְנָם
הוּא:

יְיָ זָכְרָנוּ יְבָרֶךְ, יְבָרֶךְ אֶת־בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת־בֵּית
אֶהְרֹן. יְבָרֶךְ יִרְאִי יְיָ, הַקְטַנִּים עִם־הַגְּדֹלִים. יִסֵּף יְיָ
עָלֵיכֶם, עָלֵיכֶם וְעַל־בְּנֵיכֶם. בְּרוּכִים אַתֶּם לְיְיָ, עָשָׂה
שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לְיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם.
לֹא הִמָּתִים יִהְלֹוּ־יָהּ, וְלֹא כָל־יְרֵדֵי דוֹמָה. וְאֲנַחְנוּ נִבְרָךְ
יָהּ, מִעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

Incherán los vasos de vino i diran el Shefoh. Despues de el Shefoh se los beverán los vasos de vino areskovdados.

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.

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.

ADONAI ZEĤARANU

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.

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

שָׁפֹחַ

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.

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.

יְיָ זָכָרְנוּ

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.

אֶהְבֵּתִי כִּי־יִשְׁמַע יי, אֶת־קוֹלִי תַחֲנוּנִי. כִּי־הָטָה אָזְנוֹ
 לִי וּבִימִי אֶקְרָא: אֶפְפוּנִי חֲבִל־מָוֶת, וּמִצָּרִי שְׂאוּל
 מִצָּאוּנִי צָרָה וַיִּגּוֹן אֲמַצָּא. וּבְשֵׁם־יי אֶקְרָא, אָנָּה יי
 מִלְּטָה נַפְשִׁי. חֲנוּן יי וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם. שֹׁמֵר
 פְּתָאִים יי דְּלוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי,
 כִּי־יי גָּמַל עָלַיִכִּי. כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינִי
 מִן־דְּמָעָה, אֶת־רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת
 הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אָנֹכִי עֲנִיתִי מְאֹד. אָנֹכִי אֲמַרְתִּי
 בַּחֲפֹזִי כָּל־הָאָדָם כֹּזֵב.

מָה־אֶשִׁיב לִי, כָּל־תַּגְּמוֹלוֹהִי עָלַי. כּוֹס־יְשׁוּעוֹת אֶשָּׂא,
 וּבְשֵׁם יי אֶקְרָא. נִדְרֵי לִי אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל־עַמּוֹ.
 יִקָּר בְּעֵינֵי יי הַמּוֹתָה לַחֲסִידָיו. אָנָּה יי כִּי אָנֹכִי עֲבַדְךָ אָנֹכִי
 עֲבַדְךָ, בֶּן אֲמַתְךָ פֶּתַחַת לְמוֹסְרִי. לָךְ אֶזְבַּח זֶבַח תּוֹדָה
 וּבְשֵׁם יי אֶקְרָא. נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ.
 בַּחֲצֵרוֹת בֵּית יי בְּתוֹכִי יְרוּשָׁלַיִם, הִלְלוּיָהּ.

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

A-AVTI

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 nuestro Dyo apiadán. Guadrán torpes Adonai. Me emprovesí i a mi salvará. Torna mi alma a tus olgansas ke Adonai gualadronó sobre 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 sobre mi. Vazo de salvasyones alsaré i en nombre de Adonai yamaré. Mis prometas a Adonai pagaré eskuenta agora a todo Su pueblo. 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 eskuenta agora a todo Su pueblo. 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 sobre nos Su mersed, i verdadero Adonai para siempre. Alavad a Adonai.

אהבה

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.

מה אשיב

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.

הללו

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 לַיְי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ:

יֹאמְרוּ-נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדוֹ:

יֹאמְרוּ-נָא בֵּית אֱהֲרֹן, כִּי לְעוֹלָם חֲסִדוֹ:

יֹאמְרוּ-נָא יִרְאֵי יְי, כִּי לְעוֹלָם חֲסִדוֹ:

מִן הַמִּצָּר קָרָאתִי יְה, עֲנֵנִי בַּמֶּרְחָב יְה. יְי לִי לֹא אִירָא,
מִה־יַּעֲשֶׂה לִי אָדָם. יְי לִי בַּעֲזָרִי, וְאֲנִי אֶרְאֶה בְּשִׁנְאִי.
טוֹב לַחֲסוֹת בְּי, מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת בְּי מִבְּטַח
בְּנָדִיבִים. כָּל-גּוֹיִם סָבְבוּנִי בְּשֵׁם יְי כִּי אֲמִילָם. סָבְבוּנִי
גַם-סָבְבוּנִי בְּשֵׁם יְי כִּי אֲמִילָם. סָבְבוּנִי כְּדֹבָרִים דְּעַכּוֹ
כְּאֵשׁ קוֹצִים, בְּשֵׁם יְי כִּי אֲמִילָם. דָּחָה דְּחִיתָנִי לְנָפֹל, וַיִּי
עֲזָרָנִי. עֲזֵי וְזָמַרְתָּ יְה, וַיְהִי-לִי לִישׁוּעָה. קוֹל רִנָּה
וַיִּשׁוּעָה בְּאֶהְלִי צְדִיקִים, יְמִין יְי עֲשֶׂה חֵיל. יְמִין יְי
רוֹמְמָה, יְמִין יְי עֲשֶׂה חֵיל. לֹא-אֲמוֹת כִּי-אֶחָיָה, וְאַסְפֹּר
מִעֲשֵׂי יְה. יִסֹּר יִסְרָנִי יְה, וְלִמּוֹת לֹא נִתְּנָנִי. פֶּתַח-חַוִּלִּי
שִׁעְרֵי-צָדֵק, אֲבֹא-בָם אוֹדָה יְה. זֶה-הַשֹּׁעַר לַיְי, צְדִיקִים
יָבֹאוּ 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 aboresyentes. 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. Avrid 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.

אוֹדֶךָ כִּי עֲנִיתָנִי, וַתְּהִי־לִי לִישׁוּעָה. (2)

אֲבֵן מַאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פֶּנֶה. (2)

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

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

אֲנִי יְיָ הוֹשִׁיעָה נָא, אֲנִי יְיָ הוֹשִׁיעָה נָא:

אֲנִי יְיָ הַצְלִיחָה נָא, אֲנִי יְיָ הַצְלִיחָה נָא:

בָּרוּךְ הֵבֵא בְּשֵׁם יְיָ, בְּרִכּוֹתֵיכֶם מִבֵּית יְיָ. (2)

אֵל יְיָ וַיֹּאֶר לָנוּ, אֶסְרוּ־חַג בְּעֵבְתֵּימָּה, עַד־קִרְנוֹת הַמִּזְבֵּחַ. (2)

אֱלֹהֵי אֶתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ. (2)

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ. (2)

ODEHA 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)

BARUH 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)

בָּרוּךְ ה' הַבָּנָה

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)

הַיְּדֹד לִי

[illegible][illegible]

נִשְׁמַת כָּל־חַי, תְּבָרַךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ
 כָּל־בָּשָׂר, תִּפְאֶר וּתְרוּמָם זְכָרְךָ מִלְּכָנוּ תָּמִיד,
 מִן־הָעוֹלָם וְעַד־הָעוֹלָם אֲתָה אֵל. וּמִבְּלַעֲדֶיךָ אֵין
 לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וְעוֹנֶה
 וּמַרְחֵם, בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ עוֹזֵר
 וְסוֹמֵךְ אֵלָא אֲתָה:

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל־בְּרִיּוֹת,
 אֲדוֹן כָּל־תּוֹלְדוֹת, הַמְּהַלֵּל בְּכָל־הַתְּשַׁבְּחוֹת,
 הַמְּנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי
 לֹא־יָנוּם וְלֹא־יִישָׁן, הַמַּעֲוִיר יְשָׁנִים וְהַמְּקִיץ
 נִרְדָּמִים, מַחֲיֶה מֵתִים וְרוֹפֵא חוֹלִים פּוֹקֵחַ עוֹרִים
 וְזוֹקֵף כְּפוּפִים הַמְּשִׁיחַ אֲלֵמִים, וְהַמַּפְעִנָּה נַעֲלָמִים
 (ו) לֵךְ לְבִידְךָ אֲנַחְנוּ מוֹדִים.

NISHMAT

Alma de todo bivo bendizerá a Tu nombre Adonai, nuestro Dyo i esprito de toda kriatura. Aformuziguaré 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 aderésan apremidos, El azien avlar mudos i El deskuvrién enkuvyertas, i a Ti solamente mozotros atorgamos.

נִשְׁמַת

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 כְּהֶמוֹן גִּלְיוֹ, וּשְׁפָתוֹתֵינוּ שִׁבַּח כְּמֶרְחָבִי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִירָח, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת. אֵין אֲנַחְנוּ מְסַפִּיקִים, לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ, וּלְבָרֶךְ אֶת־שִׁמְךָ מְלִכְנוּ. עַל־אַחַת מֵאֲלֶף אֲלָפִים אֲלָפִים וְרוֹב רַבִּי רַבְבוֹת פְּעָמִים הַטּוֹבוֹת, נְסִים וְנִפְלְאוֹת, שְׁעֵשִׁיתָ עִמָּנוּ וְעַם־אַבוֹתֵינוּ. מְלַפְנִים. מִמִּצְרַיִם גָּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ, מִבֵּית עַבָדִים פָּדִיתָנוּ, בְּרָעַב זָנַתָּנוּ, וּבְשֹׁבַע כָּל־לֶתְנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר מִלְּטָתָנוּ, וּמִחֲלִים רָעִים וְנֹאמָנִים וְרַבִּים דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוֹנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ חֲסִדֶיךָ עַל־כֵּן אֲבָרִים שֶׁפָּלְגָתָ בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ, וּלְשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ.

הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיִּשְׁוֹרְרוּ אֶת שִׁמְךָ מְלִכְנוּ תָמִיד, כִּי כָל־פֶּה לְךָ יוֹדָה, וְכָל־לְשׁוֹן לְךָ תִּשְׁבַּח, וְכָל־עֵין לְךָ תִּצְפֶּה, וְכָל־בֶּרֶךְ לְךָ תִּכְרַע, וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה. וְהִלְבֵּבוֹת יִירָאוּךָ, וְהִקְרַב וְהִכְלִיזוּ יִזְמְרוּ לְשִׁמְךָ. כִּדְבַר שֶׁנֶּאֱמַר, כָּל עַצְמוֹתַי תֹּאמְרָנָה יְיָ מִי כָמוֹךָ. מִצִּיל עָנִי מִחֲזָק מִמָּנוּ, וְעָנִי וְאַבְיוֹן מִגָּזְלוֹ:

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 maraviyas 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 יֹדוּ

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 אֶתָּה תִּשְׁמַע, צַעֲקַת הַדָּל תִּקְשִׁיב וְתוֹשִׁיעַ.
וְכָתוּב, רִנְנוּ צַדִּיקִים בַּיְי, לִישָׁרִים נְאוּה תִּהְלֶה.

בְּפִי	יִשָּׁרִים	תֵּת רַ וּמָם.
וּבִשְׁפָתַי	צַדִּיקִים	תֵּת בִּי רַחֵ.
וּבִלְשׁוֹן	חַסִּידִים	תֵּת קִי דָשׁ.
וּבִקְרֹב	קִי דוֹשִׁים	תֵּת הֵלֵל:

בְּמִקְהֵלוֹת רַבָּבוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, שָׁכֵן חוֹבֵת
כָּל־הַיְצוּרִים לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת, לְהֵלֵל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, וּלְנַצַּח,
עַל־כָּל־דְּבָרֵי שִׁירֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן־יִשִּׁי, עַבְדְּךָ
מְשִׁיחְךָ:

וּבִכֵּן, יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל
וְהַקְדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לָךְ נִאֲה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד: שִׁיר וּשְׁבָחָה, הֵלֵל וְזִמְרָה, עֲזָה
וּמְמִשָּׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפָּאֶרֶת, קִדְשָׁה
וּמְלָכוּת. בִּרְכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ
וּמְעוֹלָם וָעֶד־עוֹלָם אֶתָּה אֵל.

SHAV-AT ANIYIM שְׁוֹעַת 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

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.

בְּפִי יִשְׁרָיִם

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

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 palavras de kantikas i alavaciones de David ijo de Yishay Tu siervo i Tu untado.

בְּמִקְהֵלוֹת

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 YISHTABAH

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, kantes 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.

וּבְחֵן יִשְׁתַּבַּח

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.

יִהְיֶה לָנוּ יי אֱלֹהֵינוּ כָּל-מַעֲשֵׂיךָ, וְחִסְדֶּיךָ וְצַדִּיקִים עֲשֵׂי
 רְצוֹנְךָ, וְעַמְּךָ בֵּית יִשְׂרָאֵל כָּלֵם בְּרָנָה יוֹדוּ, וּיְבָרְכוּ,
 וַיִּשְׁבְּחוּ, וַיִּפְאֲרוּ אֶת-שֵׁם כְּבוֹדְךָ. כִּי לְךָ טוֹב לְהוֹדוֹת
 וּלְשַׁמֵּךְ נָעִים לְזִמְרָה, וּמַעֲוֹלִים וְעַד עוֹלָם אֶתָּה אֵל. בָּרוּךְ
 אַתָּה יי, מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת. אָמֵן:

Drink at least 'Rov Kos' (the majority of) the fourth cup wine while leaning to the left, "areskovdados". 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:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל-הַגָּפֶן וְעַל-פְּרֵי
 הַגָּפֶן. וְעַל-תְּנוּבַת הַשָּׂדֶה, וְעַל-אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֹבָה,
 שְׂרָצִית וְהִנְחִלָתָהּ לְאֲבוֹתֵינוּ, לְאֹכֹל מִפְּרִיָּהּ וּלְשַׁבּוֹעַ
 מִטוֹבָה. רַחֵם יי אֱלֹהֵינוּ עָלֵינוּ וְעַל-יִשְׂרָאֵל עַמְּךָ,
 וְעַל-יְרוּשָׁלַיִם עִירְךָ, וְעַל-הָרַ צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ,
 וְעַל-מִזְבִּיחְךָ וְעַל-הֵיכָלְךָ. וּבִנְיַת יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
 בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחֵנוּ בְּבִנְיָנָהּ
 (on Shabbat) וְנַחֲמֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה. וְשִׁמְחֵנוּ בְּיוֹם
 חַג-הַמִּצּוֹת הַזֶּה. וּנְבָרְכְךָ עָלֶיךָ בְּקִדְשָׁהּ וּבִטְהָרָה כִּי אַתָּה
 טוֹב וּמַטִּיב לְכָל, וְנוֹדֶה לְךָ עַל-הָאֶרֶץ וְעַל-פְּרֵי הַגָּפֶן.
 בָּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל-פְּרֵי הַגָּפֶן:

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

וַיְהִי נָעִם יי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה:
 בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר. הַיּוֹם יוֹם אֶחָד לָעֹמֶר:

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 afermuziguarán 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.

יהללוך

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 beberán kada uno su vazo areskovdado

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-ḥol 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 (on Shabbat venahamenu beyom aShabbat azeh) vesameḥenu beyom Ḥag Amatzot azeh. Unvareḥeḥa ale-a bikdusha uvta-ora 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 אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוֹנָרָא, וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כִּלְבָּא, וְנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוֹרָא, וְשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִיָּא, וְכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תוֹרָא, וְשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשּׁוּחַט, וְשִׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלֹאךְ הַמּוֹת, וְשִׁחַט לְשׁוּחַט, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא, וְשִׁחַט לְמְלֹאךְ הַמּוֹת, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכִבָּה לְנוֹרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנָרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אָבא בְּתָרֵי זַוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

ḤAD GADYA ONE KID חַד גַּדְיָהּ

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 לוֹ נָאָה, כִּי לוֹ יָאָה.

אֲדִיר בְּמִלּוּכָה, בָּחוּר בְּהִלְכָּה, גְּדוּדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

דָּגוּל בְּמִלּוּכָה, הָדוּר בְּהִלְכָּה, וְתִיקּוּ יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

זָכָאִי בְּמִלּוּכָה, חָסִין בְּהִלְכָּה, טַפְסָרָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

יָחִיד בְּמִלּוּכָה, כְּבִיר בְּהִלְכָּה, לְמוּדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

מוֹשֵׁל בְּמִלּוּכָה, נוֹרָא בְּהִלְכָּה, סְבִיבָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

עָנָיו בְּמִלּוּכָה, פּוֹדֶה בְּהִלְכָּה, צְדִיקָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

קְדוֹשׁ בְּמִלּוּכָה, רַחוּם בְּהִלְכָּה, שְׂנֵאָנָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

תִּקְיָף בְּמִלּוּכָה, תּוֹמֵךְ בְּהִלְכָּה, תְּמִימָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

**Adir bimluḥa, baḥur ka-a-laḥa, gedu-dav yomru lo
Leḥa ulḥa, leḥa ki leḥa, leḥa af leḥa, Leḥa Adonai amamlāḥa
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 amamlāḥa
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 amamlāḥa 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 amamlāḥa
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 amamlāḥa
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 amamlāḥa
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 amamlāḥa
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 amamlāḥa
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: שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

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

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

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

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שִׁבְתָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שִׁבְתָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרֵחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שִׁבְתָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

Ken Supiense (Who Knows One?) אָהד מי יודע?

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,
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 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 דְּבָרִיא, תְּשׁוּעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבֻתָא, שְׁשָׁה סְדְרֵי מְשֻנָּה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

אֶחָד עֲשָׂר מִי יוֹדֵעַ? אֶחָד עֲשָׂר אֲנִי יוֹדֵעַ: אֶחָד עֲשָׂר כּוֹכְבֵּיא, עֲשֶׂרָה דְּבָרִיא, תְּשׁוּעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבֻתָא, שְׁשָׁה סְדְרֵי מְשֻנָּה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שְׁנַיִם עֲשָׂר מִי יוֹדֵעַ? שְׁנַיִם עֲשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֲשָׂר שְׁבֻטֵּיא, אֶחָד עֲשָׂר כּוֹכְבֵּיא, עֲשֶׂרָה דְּבָרִיא, תְּשׁוּעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבֻתָא, שְׁשָׁה סְדְרֵי מְשֻנָּה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שְׁלֹשָׁה עֲשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֲשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֲשָׂר מַדֵּיא, שְׁנַיִם עֲשָׂר שְׁבֻטֵּיא, אֶחָד עֲשָׂר כּוֹכְבֵּיא, עֲשֶׂרָה דְּבָרִיא, תְּשׁוּעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבֻתָא, שְׁשָׁה סְדְרֵי מְשֻנָּה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

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 muestros 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 muestros 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 muestros 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 muestros 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 livros 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 livros de la Mishna, sinko livros 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 livros de la Mishna, sinko livros 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 livros de la Mishna, sinko livros 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?
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 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, mueve 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, 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 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, 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 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 treze?
Treze son los Ikarim, doze tribos de Yisrael, onze ermanos sin Yoseph, diez
komandamientos 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, 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
enalteser	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
olor	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
malah	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
mientras	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
pedriskó	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	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
salmear	to burn incense
salvo	except, save
sanya	anger, wrath, ire
saraf (h)	angel
sarna	leprosy
sesenya	unleavened bread
shaliah (h)	messenger
sharifes	princes
shehina (h)	divine presence
sirpyeron	they multiplied like serpents
sivdades enkastelyadas	walled cities, fortresses
sojeftos	subjects (slaves)
soltar	to let go
sovre	on top of, regarding
syervos	slaves
suspirar	to sigh
tajar	to do away with
talmidim (h)	pupils
temyeron	they trembled, feared
temoridad	fear
tinyefla	bitter end
trastornan	they changed it around
umiyo	humiliated, humbled
untado	anointed
vára	staff
veluntad	will, consent
vensidura	victory
viánda	food
yagar	to wound, cause a plague
zehut (h)	merit

