

THE SEPHARDI FEDERATION OF PALM BEACH COUNTY

**with *ECHAR LASHON*, LADINO SPEAKERS' CLUB,
and *VIVA LADINO*, LADINO LANGUAGE STUDY GROUP**

PROUDLY PRESENT OUR ABRIDGED

LADINO AGADA

(WITH ENGLISH AND HEBREW TRANSLITERATION)

Special Corona Virus Edition

2020-5780

Unfortunately, we were unable to host our annual Sephardic Model Seder, but we provide you with this special edition – and instructions on doing a video conference call, so you can still connect with family during this period. We suggest providing all participants with a copy in advance, and using the video screens to allow all participants to see each other



Introductory Material

Kuentos de Djoha - Stories of Djoha

Ladino

Los doctores le disheron a Djoha, “Djoha, por el virus ke ay nuevo kale ke te metas en kvarentina, ama tienes una opsion, La de “A” i la de “B”. La de A es de azer kvarentina kon tu mujer i kon tu ijo endjuntos o la de “B”...”

“B, yo kero B, prefero B.” Disho Djoha.

English

The doctors said to Djoha, “Djoha, because of the new virus you are going to be quarantined, but you have a choice. A and B. A, you are quarantined with your wife and child or B...”

“B, I prefer B,” shouted Djoha.

Special Prayer for Healing

This year, we have added the prayer for healing found in the Amidah. This is particularly meaningful during this critical time of the covid 19 pandemic. (The English translation is adapted from the DeSola Pool Sephardic Siddur)

רַפְּאוּנוּ ה' וְנִרְפָּא. הוֹשִׁיעֵנו וְנִשְׁעָה כִּי תִהְיֶה לְתַנּוּ אֲתָהּ. וְהַעֲלֵה אַרְוֵכָה וּמְרַפָּא לְכָל תַּחֲלוּאֵינוּ.
וְלְכָל מַכְאוּבֵינוּ וְלְכָל מַפּוֹתֵינוּ. כִּי אֵל רּוֹפֵא רַחֲמָן וְנִאֲמָן אֲתָהּ:
בְּרוּךְ אַתָּה ה', רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

Heal us and we shall be healed; save us and we shall be saved, for You are our praise. Send perfect healing and restoration from all our pains, sickness and infirmities, for You are the merciful, faithful God of healing. Blessed are You, Lord, who heals the sick of Your people Israel.

בְּרַךְ עֲלֵינוּ ה' אֱלֹהֵינוּ אֵת הַשָּׁנָה הַזֹּאת. וְאֵת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתַן טַל וּמָטָר לְבִרְכָה עַל כָּל פְּנֵי
הָאָדָמָה. וְרוּחַ פְּנֵי תִבֵּל וְשִׁבַע אֵת הָעוֹלָם כֻּלּוֹ מְטוֹבָה. וּמֵלֵא יָדֵינוּ מִבְּרִכּוֹתֶיךָ וּמֵעֶשֶׂר מִתְּנוּת יָדֶיךָ. שְׂמְרָה
וְהַצִּילָה שָׁנָה זוֹ מִכָּל דְּבַר רָע. וּמִכָּל מִינֵי מַשְׁחִית וּמִכָּל מִינֵי פּוֹרְעָנוּת. וַעֲשֵׂה לָּהּ תְּקוּנָה טוֹבָה וְאַחֲרִית
שְׁלוֹם. חוּס וְרַחֵם עָלֶיךָ וְעַל כָּל תְּבוּאָתָהּ וּפִירוֹתֶיהָ. וּבִרְכָה בְּגִשְׁמֵי רְצוֹן בְּרָכָה וּנְדָבָה. וְתֵהִי אַחֲרִיתָהּ
חַיִּים וְשִׁבְעַת וְשְׁלוֹם. כַּשָּׁנִים הַטּוֹבוֹת לְבִרְכָה. כִּי אֵל טוֹב וּמְטִיב אֲתָהּ וּמְבָרַךְ הַשָּׁנִים:
בְּרוּךְ אַתָּה ה', מְבָרַךְ הַשָּׁנִים:

Lord our God, bless for us this year with all its varied produce, for our happiness. Send dew and rain to bless the face of the whole earth. Water the surface of the earth and satisfy the whole world with Your bounty. Fill our hands with Your blessings and the rich gifts of Your hands. Preserve and deliver this year from all evil, all disaster and all chastisement, and make it a year of good hope and happy ending. Have pity and compassion on this year and all its increase and fruits. Bless the year with favorable, beneficent and generous rainfall, and may its close be with life, plenty and peace, an auspicious year which You have blessed. For You God are good and You do good, blessing the years.

The Seder has a special order, we chant before we begin:

Kadesh	Recite the Kiddush	קִדְּשׁ.
Urechatz	Washing the Hands.	וְרַחֵץ.
Karpas	Eating of the Karpas.	כַּרְפָּס.
Yachatz	Breaking the Middle Matzah.	יַחַץ.
Maggid	Recital of Haggadah.	מַגִּיד.
Rachtzah	Washing the Hands [for the Matzah].	רַחֲצָה.
Motzi Matzah	Blessing of Hamotzi and then the Matzah.	מוֹצֵיא מַצָּה.
Maror	Blessing over, and Eating of, Maror.	מָרוֹר.
Korekh	Eating combination of Matzah and Maror.	כוֹרֵךְ.
Shulchan Orekh	Set Table [Festival meal].	שִׁלְחַן עוֹרֵךְ.
Tzafun	Eating the Hidden Afikoman.	צַפּוּן.
Barekh	Birkat Hamazon [Blessing after Meal].	בְּרַךְ.
Hallel	Recital of Psalms of Praise.	הַלֵּל.
Nirtzah	Acceptance of the Seder.	נִרְצָה.

Kadesh	Recite the Kiddush	קִדְּשׁ.
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1. Kiddush Kadesh The First Cup

ALL — Fill and Raise Glasses and say kiddush and she-ehyanu

Incheron los vazos de vino i diran el kiddush i she-ehyanu

סְבִרֵי מְרָנוּ:

Savre Maranan:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch ata Adonai Elohenu melech haolam boreh peree hagefen.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Baruch ata Adonai Elohenu melech haolam she-heheyanu vekiyemanu vehegeyanu lazeman hazeh.

ALL — Lean to Left and Drink First Cup

Blessed are Thou, Eternal our God, Ruler of the universe, Who chose us from among all nations, by making us holy with His commandments.

With love You gave us the Sabbath for rest, the festivals for happiness, holidays and seasons for rejoicing; as this day of the Feast of Matzoth, the season of our freedom, which is a holy assembly in remembrance of the going out from Egypt.

Blessed are Thou, Who makes holy Israel and the festive seasons.

Urechatz

Washing the Hands.

וְרַחֵץ.

2. Urhatz Wash Hands

In this year, 5780, washing of the hands takes on special significance

Se lavaran las manis i no diran beraha. Porke? Parke no vamos a komer matza.	Wash hands and do not say the blessing because we will not yet be eating matza.
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Karpas

Eating of the Karpas.

כַּרְפָּס.

3. Karpas Green Vegetable (Celery)

ALL — Recite the Blessing and eat parsley dipped in vinegar or saltwater

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Baruch ata Adonai Elohenu Melech Haolam boreh peree ha-adama. Amen.

Yachatz

Breaking the Middle Matzah.

יַחַץ.

4. Yahatz Middle Matzah Afikomin

Tomeram las tres matzot shemuraot. La de enmedyo partiran media por media. La media metran entre las dos i la otra media meteran debasho de los manteles para Afikomen.	Take the three middle matzot shemurot. Break the middle one in half. Place one half between the two whole matzot and the other half place under the tablecloth for the Afikomen.
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5. Magid The Passover Story

Incheron los vasos de vino i diran las Agada. Despues de la Agada se los beveran 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.
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A Lakhma Anya... **הָא לַחְמָא עֲנִיא**

I tomaran el plato de la mezai diran:	The Keara, Seder Plate, is lifted from the table and the following is read:
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Hebrew and Transliteration

A lakhma anya di ahalu avtana be-ar-a demitsrayim, kol dikhfin yeteh veyehol, kol ditsrikh yeteh veyfsakh, ashata aha leshana aba-a be-ar-a deysrael, ashata aha avdeh, leshana aba-a be-ar-a deysrael neneh horin/	הָא לַחְמָא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם כָּל דְּכַפִּין יִיתִי וְיִכֹּל. כָּל דְּצָרִיךְ יִיתִי וְיִפְסֹח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבְּעָא בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא הָכָא עֲבָדִי. לְשָׁנָה הַבְּעָא בְּאַרְעָא דְּיִשְׂרָאֵל בְּנֵי חוֹרֵין.
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Ladino in Latin and Rashi Script

Este el pan de la afrisyon ke komieron muestros padres en tierra de Agyfto. Todo el ke tiene ambre venga i koma. Todo el ke tiene de menester venga i paskue. Este anyo aki, a el anyo el vienen en Tierra de Yisrael. Este anyo aki siervos, a el anyo el vienen en tierra de Yisrael ijos foros.	יסטוי איל פאן די לא אפריסיון קי קומיארון מואסטרוס פאדרייס אן טיאררה די אג'יפטו. טודו אל קי טיאני די מיניססאר ביאנגה י פאסקוויי. יסטיי אנוי אקי א איל אנוי איל ביאנין אן טיאררה די יסראל. יסטיי אנוי אקי סיאדצ'ום א איל אנוי ביאנין אן טיאררה די יסראל יג'ום פורום.
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English and French

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, come and eat; whoever is in need, come and celebrate Passover with us. Now we are here, next year may we be in Eretz Yisrael. Now we are here as slaves; next year may we be in Eretz Yisrael as free people.	Voici le pain de misère que nos pères mangèrent en Egypte. Que celui qui a faim vienne et mange; que celui qui est dans le besoin vienne et conduise le Sédère de Pessa'h. Cette année nous sommes ici; l'an prochain en Terre d'Israël. Cette année nous sommes esclaves; l'an prochain puissions-nous être libres.
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ALL — Put Matzah down, cover matzah, and fill second cup of wine.

6. Ma Nishtana The Four Questions

(Note that the Sephardi sequence is somewhat different from the Ashkenazi, which would be 2-3-1-4)

Kuanto fue demudada, la nochada a esta, mas ke todas las nochadas?

Ke en todas las nochadas, non mos entinyentes afilu vez una; Ánochada la esta dos vezes.

Ke en todas las nochadas, mos komientes levdo o sesenya; i la nochada la esta todo el sesenya.

Ke en todas las nochadas, mos komientes resto de vedruras; i la nochada la esta lechuga.

Ke en todas las nochadas, mos komientes i bevientes tanto asentados, i tanto areskovdados; Ála nochada la esta todos mos areskovdados.

Why is this night different from all other nights?

On all other nights we do not dip our herbs even once; on this night why do we dip them twice?

On all other nights we eat either leavened bread or unleavened; on this night why only unleavened?

On all other nights we eat herbs of any kind; on this night why only bitter herbs?"

On all other nights we eat our meals in any manner; on this night why do we sit around the table together in a reclining position?

מה נשתנה הלילה הזה מכל הלילות?

א. שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּיֵינוּ פְּעַם אֶחָת. וְהַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים:

ב. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. וְהַלֵּילָה הַזֶּה כֹּל מֶצֶה:

ג. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת. וְהַלֵּילָה הַזֶּה מְרֹר:

ד. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין וְשׁוֹתִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. וְהַלֵּילָה הַזֶּה כֹּלנוּ

מְסֻבִּין:

Mah nishtanah halaylah hazeh mikol aleilot?

Sheb'khol aleylot en anu matbilin afillu pa'am ehat, v'alayla haze sh'tei pe'amim.

Sheb'khol alleylot anu okh'lin hamets umatsa, v'alayla haze kulo matsa.

Sheb'khol alyelot anu okh'lin sh'ar y'rakot, v'alayla haze maror.

Sheb'khol alelot anu okh'lin ben yosh'vin uven m'subin, v'allayla haze kulanu m'subbin.

7. The Answer and The Four Sons

ALL — Uncover matzoh and begin reply.

Siervos fuimos a Paro en Ayifto, i mos kito Adonai nuestro Dyo de ayi kon poder fuerte i kon braso tendido. I si no sacava El Santo bendicho El a nuestros padres de Ayifto, ayinda nos i nuestros ijos i ijos de nuestros ijos sojeftos eramos a Paro en Ayifto. I a un ke todos nos savios, todos nos entendidos, todos nos savientes a la ley, encomendansa sovre nos por recontar en salidura de Ayifto. I todo el ke muchigua por recontar en salidura de Ayifto, de syerto este es alavado.

We were slaves of Pharaoh in Egypt and the Eternal our God brought us out from there with a strong hand and an outstretched arm.

Now if God had not brought out our forefathers from Egypt, then even we, our children, and our children's children might still have been enslaved to Pharaoh in Egypt.

Therefore, even were we all wise, all men of understanding, and even if we were all old and well learned in the Torah, it would still be our duty to tell the story of the departure from Egypt. And the more one tells of it, the more is he to be praised.

<u>Barukh AMakom</u>	
Bendicho el Kriador bendicho El, bendicho ke dyo la ley a su pueblo Yisrael, bendicho El. Komo eskuenta de kuarto ijos avlo la ley: uno savio, i uno malo, i uno plenizmo, i uno ke non el save por demandar.	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.
<u>HAHAM MA U OMER</u>	
Savio ke el dizien? Ke el testamento i los fueros i los juisios ke encomendo Adonai nuestro Dyo a vos? Tambien tu di a el komo ordenes de el Pesakh. Non diran despues del Pesakh sacar manjares.	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 Pesakh, down to the rule that we may not eat anything after the Passover lamb.
<u>RASHA MA U OMER</u>	
Malo ke el dizien? Ke el servimiento el este a vos? A vos i non a el. I porke sako a si mismo de el <i>kelal</i> , kafro en el <i>ikar</i> . 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.	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.
<u>TAM MA U OMER</u>	
Plenizmo ke el dizien? Ke es esto? I diras a el: kon fortaleza de poder mos sako Adonai de Ayifto de kaza de siervos.	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."
<u>VESHE-ENO YODEA LISH-OL</u>	
I el ke non save por demandar , tu empesa a el, ke ansi dize el Pasuk: i denunsiaras a tu ijo en el dia el este por dizir, par amor de esto izo Adonai a mi en mi salir de Ayifto.	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.'"

8. Out of Egypt

Long, long ago our forefathers were worshippers of idols. Now the Eternal is our God and we worship Him. We retell the story of how our people, descendants of Abraham and Jacob, came to Egypt, suffered and were enslaved. How Moses was chosen by the Eternal to speak for our people and how the Eternal brought us forth from Egypt with a strong hand, and with an outstretched arm, and with great terror, and with signs and wonders.

9. The Promise

ALL — Raise cup of wine.

“This Promise made to our forefathers holds true also for Us.”

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד, עֵמֵד עָלֵינוּ לְכַלּוֹתָנוּ. אֲלֵא שְׁבִכָל דּוֹר וְדוֹר, עוֹמְדִים
עָלֵינוּ לְכַלּוֹתָנוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם:

I SHE-AMDA	
Eya la ke se paro a nuestros padres i a nos. Ke non uno tan solamente se paro sovre nos por atemarmos salvo en kada generancio i generancio se paran sovre nos por atemarmos. I El Santo bendicho El nos eskapa de sus manos.	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.
UVMOFTIM	
I kon maraviyas, esta la sangre ke ansi dize el Pasuk: i dare maraviyas en los syelos i en la tierra: Sangre i fuego i atamarales de umo.	With wonders: this refers to the blood, as it says: "I will show wonders in heaven and on earth: blood, fire and pillars of smoke."

Spill three drops of wine or vinegar and declare:

דָּם. וְאֵשׁ. וְתִמְרוֹת עָשָׁן:

Dam. Vaesh. Vetimrot Ashan.

"Blood, fire, and columns of smoke."

10. The Ten Plagues

אלו עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

Estas dies feridas ke trushe el Santo Bendicho El sovre los Ayifsyanos en Ayifto i estas eyas:	These are the ten plagues, which the Holy One, blessed be He, brought upon the Egyptians in Egypt:
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A drop of wine or vinegar is spilled out at the mention of each plague. The leader chants the plague in Hebrew and the participants respond with the English or Ladino translation.

1. Blood (Sangre).....(Dam) דָּם
2. Frogs (Ranas)..... (Tz'farday-a) צְפַרְדֵּי
3. Vermin (piojos).....(Kinim) כְּנִיִּם
4. Wild Animals (mestura)..... (Arov) עֲרוֹב
5. Cattle Epidemic (muertaldad)..... (Dever). דֶּבֶר
6. Boils (Sarna).....(Sh'Hin)... שִׁחִין
7. Hail (pedrisco)..... (Barad). בָּרָד
- 8 Locusts (langosta).....(Arbeh)... אַרְבֵּה
9. Darkness (escuridad)..... (Hoshekh).. חֹשֶׁךְ
10. Death of the Firstborn (ferida de mayores).....
 (Makhat B'khorot): מַכַּת בְּכוֹרוֹת

11. Dayenu! Mos Abastava

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:

Kuantos grados buenos a el Kriador sovre nos:

Si dava a nos a el Shabbath, 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**

Had He given us the Sabbath, and not brought us to Mount Sinai, --**Dayyenu**

Had He brought us to Mount Sinai, and not given us the Torah, --**Dayyenu**

Had He given us the Torah, and not brought us into Israel, --**Dayyenu**

אלו נָתַן לָנוּ אֶת-הַשַּׁבָּת, וְלֹא קָרַבְנוּ לִפְנֵי הַר סִינַי,

אלו קָרַבְנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת-הַתּוֹרָה,

אלו נָתַן לָנוּ אֶת-הַתּוֹרָה, וְלֹא הִכְנִיסְנוּ לְאַרְץ יִשְׂרָאֵל,

Dyyenu ...Mos Abastava	
<p>Kuantos grados buenos a el Kriador sovrenos</p> <p>Si mos kitava de Ayifto, i non aziya en eyos justicias, mos abastava</p> <p>Si aziya en eyos justicias, i non aziya en sus dyoses, mos abastava</p> <p>Si aziya en sus dyoses, i non matava a sus mayores, mos abastava</p> <p>Si matava a sus mayores, i non dava a nos a sus asyendas, mos abastava</p> <p>Si dava a nos a sus asyendas, I non rasgava a nos a la mar, mos abastava</p> <p>Si rasgava a nos a la mar, i non mos aziya pasar entre eya por lo seko, mos abastava</p> <p>Si mos aziya pasar entre eya par lo seko, i non afinkava nuestros angustiadores entre el, mos abastava</p> <p>Si afinkava nuestros angustiadores entre el, i non abastesia nuestro menester en el dizierto kuarenta anyos, mos abastava</p> <p>Si abastecia nuestro menester en el dizierto kuarenta anyos, i non mos aziya komer a la magna, mos abastava</p> <p>Si mos aziya komer a la magna, i non dava a nos a el Shabbath, mos abastava</p> <p>Si dava a nos a el Shabbath, i non mos ayegava delante monte de Sinai, mos abastava</p> <p>Si mos ayegava delante monte de Sinai, i non dava a nos a la ley, mos abastava</p> <p>Si dava a nos a la ley, i non mos aziya entrar en tierra de Yisrael, mos abastava</p> <p>Si mos aziya entrar en tierra de Yisrael, i non fraguava a nos a kaza de el Santuario, mos abastava</p>	<p>How many degrees of goodness has God's presence bestowed upon us?</p> <p>Had He brought us out of Egypt, and not executed judgments against the Egyptians,</p> <p>It would have been enough--Dayyenu</p> <p>Had He executed judgments against the Egyptians, and not their gods, --Dayyenu</p> <p>Had He executed judgments against their gods and not put to death their firstborn, --Dayyenu</p> <p>Had He put to death their firstborn, and not given us their riches, --Dayyenu</p> <p>Had He given us their riches, and not split the Sea for us, --Dayyenu</p> <p>Had He split the Sea for us, and not led us through it on dry land, --Dayyenu</p> <p>Had He led us through it on dry land, and not sunk our foes in it, --Dayyenu</p> <p>Had He sunk our foes in it, and not satisfied our needs in the desert for forty years, --Dayyenu</p> <p>Had He satisfied our needs in the desert for forty years, and not fed us the manna, --Dayyenu</p> <p>Had He fed us the manna, and not given us the Sabbath, --Dayyenu</p> <p>Had He given us the Sabbath, and not brought us to Mount Sinai, --Dayyenu</p> <p>Had He brought us to Mount Sinai, and not given us the Torah, --Dayyenu</p> <p>Had He given us the Torah, and not brought us into Israel, --Dayyenu</p> <p>Had He brought us into Israel, and not built the Temple for us,—Dayyenu – Mos Abastava</p>

12. The Passover Symbols

Raban Gamliel era dizien: todo el ke no dize tres kosas estas en Pesakh no sale de hova, i estas eyas:	Rabban Gamliel used to say: "One who does not explain the following three things on Pesakh night has not fulfilled his duty:
<i>ALL</i> recite these 3 things together, 3 times, in a loud voice to fulfill Rabbi Gamliel's dictum:	
<p>פֶּסַח. מַצָּה וּמְרוֹר.</p> <p>Pesah. Matzah. Maror</p> <p>Passover Offering. Unleavened Bread. Bitter Herbs.</p>	

<i>I miraran al pedaso de kame asada i diran:</i>	
Pesakh ke eran nuestros padres komientes en tiempo ke el Beth Amikdash estava firme por kavza de ke? Por kavza ke salto el Santo Bendicho El sobre kasas de nuestros padres en Ayifto. Ke ansi dize el Pasuk: i dirash sacrificio de Karban Pesakh el para Adonai. Ke satto sobre kasas de ijos de Yisrael en Ayifto en su yagar a los de Ayifto. I a muestras kasas eskapo i se umiyo el pueblo i se encorvo.	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."
<i>I tomaran la media matsa en la mano i diran</i>	
Sesena esta ke nos komientes por kavza de ke? Por kavza ke no abastecio 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 rehmiyo luego, ke ansi dize el Pasuk: i kozieron a la masa ke sacaron de Ayifto, tortas sesenyas ke non levdo ke fueron desterados de Ayifto i non pudieron por detadrarsen i tambien vianda non izieron a eyos.	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."
<i>I tomarna la lechuga en la mano i diran:</i>	
Lechugua esta ke nos komientes por kavza de ke? Por kavza ke amargaron los Ayifsyanos a vidas de nuestros padres en Ayifto, ke ansi dize el Pasuk: i amargaron a sus vidas kon servicio duro, kon baro i kon adoves i kon todo servicio ke en el kampo a todos sus servicios ke servieron kon eyos kon dureza.	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."

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

BEHHOL DOR VADOR

En kada generancio i generancio 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 muestros padres tan solamente rehmio el Santo bendicho El, salvo tambien a nos rehmio kon eyos ke ansi dize el Pasuk: i a nos sako de ayi por trayer a nos, por dar a nos a la tierra ke juro a muestros padres..

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."

13. The Second Cup

All – Raise your cup

Therefore, it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our ancestors and for us. One who took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before God! Halleluyah!

All: **Halleluyah! הַלְלוּיָהּ**

Blessed are You, Lord our God, Sovereign of the universe, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we might eat matzah and maror. Therefore, Lord our God and God of our fathers, enable us to reach also the next holidays and festivals in peace, rejoicing in the rebuilding of Zion Your city, and joyful in Your service. Blessed are You Lord, who has redeemed Israel.

Drink the second cup of wine (The Sephardi custom is to not recite the blessing on wine again as Ashkenazim do, since we have already said the blessing and not done a grace after that wine), but feel free to recite the blessing if that is your minhag.

[בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:]

14. Rahtza, Motzi Matzah, Maror

Rah'tzah

Wash the hands for the meal.

רְחִצָּה.

In this year, 5780, washing of the hands takes on special significance

All: Recite and wash hands

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

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

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

*Barukh ata Adonai Eloenu melekh aolam asher kideshanu bemitzvotav
vetsivanu al netilath yadayim.*

Blessed are You, Lord our God, Sovereign of the universe, who has sanctified us with Your commandments, and commanded us concerning hand washing.

16. Shulkan Orekh

Shulkhan Orekh

Set the table and dine.

שלחן ערוך

Ordenaran la meza i komeran

After The Meal

Tzafun

Afikomen

צפון

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:
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זָכַר Zeher lekorban Pesakh afikomin ha-ne-ehal al asova.

Esto komemos por membrasion de el Korban Pesakh Afikomin ke se los komiyam nuestros padres artos areskovdados. <i>Se komeh el Afikomin</i>	In remembrance of the Pesakh offering which our ancestors ate to satiety <i>The Afikomin is eaten</i>
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17. The Third Cup

Ya komimos, y bevimos, i al Dio santo Baruj Hu u-Baruj Shemo bendishimos; ke mos dio i mos dara pan para komer, i panyos para vestir i anyos para bivar. El Padre el grande ke mande al chico asegun tenemos de menester para muestras cazas i para nuestros hijos. El Dio mos oiga i mos aresponda i mos apiade por su nombre el grande, somos almikas sin pekado. Hodu L'Adonai ki tov ki le-olam jasdo. Hodu L'Adonai ki tov ki le-olam jasdo. Siempre mijor, nunca peor, nunca mos manke la meza del Kriador. Amen.

De muerte que no mankan.

We have eaten and we have drunk and the Lord, Blessed is His name, who blessed us, who gave and who will provide bread to eat and clothes to wear, and years — many and good — to live. The Father, the Great One, who sends to each of us, according to what we need for our homes and for our children.

The Lord hears us and answers our pleas, and has mercy on us in His name, the Great One, that we are innocent souls.

Thank the Lord for He is good. His kindness is forever. (*repeat*)

Always good! Never bad! Nothing will ever be missing from the table of the Creator. Amen!

כּוֹס יְשׁוּעוֹת אֲשָׁא, וּבְשֵׁם יְיָ אֶקְרָא :

I will lift the cup of salvation, and call upon the name of the Lord.

סְבִרֵי מְרַנֵּן : (*respond* לְחַיִּים :

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן :

Blessed are You, Lord our God, Sovereign of the universe, who creates the fruit of the vine.

Savri maranan: Barukh ata Adonai Eloenu melekh aolam boreh peri agefen.

18. Hallel & The Fourth Cup

Te alavaran Adonai nuestro Dyo todas Tus etchas. I Tus buenos i Tus justos azientes Tu voluntad. I Tu puevlo kaza de Yisrael todos eyos kon kantar lo-aran i bendizeran i alavaran, i afermuziguaran a nombre de Tu onra, lo-or i ermozura a memorya 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 en las lo-ores. Amen.	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.
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Welcome Eliyahu to our seder with a zoom invite

אֱלֹהֵינוּ הַנְּבִיאַ, אֱלֹהֵינוּ הַתְּשֻׁבִי,
אֱלֹהֵינוּ הַגְּלָעָדִי
בְּמַהֲרָה יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד

Eliyahu Hanavie, Eliyahu Hatishbi,
Elyahu Hagiladi, Bimherah Yavo Elenu Im Mashiach Ben David.

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite,
May he soon come to us, with Mashiach the son of David.

Drink the 4th cup

[בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:]

[Blessed are You, Lord our God, Sovereign of the universe, who creates the fruit of the vine].

Esperanza

(Hatikva en Ladino)

Todo tiempo aryemto el korason,
La alma judiya muvyendose

La direksyon al oriente i adelante,
El ojo mire al Tsiyon.

Ayinda no se piedrro muestra esperansa,
La esperansa de dos mil anyos;

De ser puevlo en muestra tiyerra,
La tiyerra de Tsiyon i Yerushalaim.

Sea Akseptado.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

LeShana aba-a b'Yerushalayim

EL ANYO EL VIENEN EN YERUSHALAIM

NEXT YEAR IN JERUSALEM

Wishing you and all your loved ones a Happy Passover!
Pesach Alegre kon Salud

KEN SUPIENSE -- EĦAD MI YODEA
(Ladino version of EĦad Mi Yodeah?)

Ken supiense i entendiense, Alavar al Dyo criense, Kualo es el uno, Kualo es el uno?

--Uno es el Kreador, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los dos, Kualo son los dos?

--Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los tres, Kualo son los tres?

--Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los quatro, Kualo son los quatro?

--Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raĥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los cinco, Kualo son los cinco?

--Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raĥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los sesh, Kualo son los sesh?

--Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raĥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los siete, Kualo son los siete?

--Siete dias de la semana,
Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raĥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los ocho, Kualo son los ocho?

--Ocho dias de brit mila, Siete dias de la semana,
Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raĥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los nueve, Kualo son los nueve?

--Mueve mezes de la prenyada,
Ocho dias de brit mila, Siete dias de la semana,
Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raĥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los diez, Kualo son los diez?

--Diez mandamientos de la lei, Mueve mezes de la prenyada,
Ocho dias de brit mila, Siete dias de la semana,
Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raĥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los once, Kualo son los once?

--Once estrellas de sueno de Yossef,
Diez mandamientos de la lei, Mueve mezes de la prenyada,
Ocho dias de brit mila, Siete dias de la semana,
Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raḥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los doce, Kualo son los doce?

--Doce trivos de Yisrael, Once estrellas de sueno de Yossef,
Diez mandamientos de la lei, Mueve mezes de la prenyada,
Ocho dias de brit mila, Siete dias de la semana,
Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raḥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

Ken supiense i entendiense, alavar al Dyo criense, Kualo son los treice, Kualo son los trece?

--Trece anyos de complas minyan,
doce trivos de Yisrael, once estrellas de sueno de Yossef,
Diez mandamientos de la lei, Mueve mezes de la prenyada,
Ocho dias de brit mila, Siete dias de la semana,
Sesh sedres de la Mishna, Cinco livros de la lei,
Quatro madres de Yisrael, Sarah, Rivkah, Leah, Raḥel,
Tres muestros padres son, Avraham, Isaac i Yacov,
Dos Moshe i Aaron, uno es el Kreador,
Uno es el Kreador, barukh U uvarukh sh'mo

ĦAD GADYA -- Un Kavritico
(Ladino version of Had Gadya)

Un kavritico, un kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el gato i se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el perro i ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el palo i aharvo el perro, ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el fuego i kemo el palo, ke aharvo el perro, ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino la agua i ya mato el fuego, ke kemo el palo, ke aharvo el perro, ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el buey i se bevio la agua, ke ya mato el fuego, ke kemo el palo, ke aharvo el perro, ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el shoket i degollo el buey, ke se bevio la agua, ke ya mato el fuego, ke kemo el palo, ke aharvo el perro, ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el malakh amavet i degollo shoket, ke degollo al buey, ke se bevio la agua, ke ya mato el fuego, ke kemo el palo, ke aharvo el perro, ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.

I vino el Santo Bendicho i degollo el malakh amavet, ke degollo shoket, ke degollo al buey, ke se bevio la agua, ke ya mato el fuego, ke kemo el palo, ke aharvo el perro, ke mordio el gato, ke se komyo el kavritico, ke lo merko mi padre por dos levanim, por dos levanim.