



A Passover Haggadah

Based on traditions of
Sephardic Jews

*The Sisterhood of
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Northridge, CA*



Our Sisterhood has told the story of our redemption in various ways. Each year we create our own Haggadah, sing new lyrics and melodies, and pray with a new focus. We have celebrated the contributions of women in our history, shaking tambourines and dancing, even extolling the virtue of chocolate! Tonight will be no different! This evening we will enjoy flavors, music, rituals and customs of Sephardic Jews.

Sephardic Jews trace their origins to Spain and Portugal. There they enjoyed life until being expelled in the 15th century. They settled in the countries along the Mediterranean, throughout the Ottoman Empire, in the Balkans, and in the lands of North Africa, Italy, Egypt, Palestine, and Syria, mixing with the Mizrahi, or Oriental Jews, already in these locations. Sephardim have contributed some of the most important Jewish philosophers, poets, biblical commentators, Talmudic and Halachic scholars, and scientists, and have had a significant impact on the development of Jewish mysticism.

The word, "Sephardi" comes from the word, "Sepharad" which is the Hebrew word for Spain. Some Sephardi Jews have roots in anousim, the Hebrew word for "forced ones" – those Jews whose roots include having been forced into Christian practice, called "marranos" – or those who took their Jewish practices into hiding, called "crypto Jews". "Marranos" is a Portuguese word. It comes from the Ladino language, which is the language of the Sephardi that is a mix of Spanish and Hebrew. In Portuguese, "marranos" means "coerced ones" and comes from the Hebrew word "anous".

The order of the seder is very similar amongst all Jews. Slight variations on words may occur within the prayers, and the songs may not be just in Hebrew, but also in local languages. Various customs introducing the seder plate and re-enacting the story of the exodus have derived over centuries. Our sages tell us any custom accepted by a community over a period of time carries great weight.

As for foods, after the 15th century expulsion of Jews, most Sephardi settled in warmer areas of the Mediterranean, such as Turkey, Italy & Morocco. Because of the warmer climate, they had access to fresh vegetables, fish, fruits, spices and olive oil. Therefore, Sephardic cuisine tends to be lighter, healthier and more colorful.

For the most part, Ashkenazic Jews (those of eastern European descent) do not eat legumes (kitniyot), such as rice, corn, beans and peas on Passover, because these products were sometimes ground into flour and baked into bread. To avoid confusion with the grains which are truly forbidden (chametz), legumes were added to the category of forbidden foods. However, this prohibition was not accepted by Sephardic Jews and tonight our seder includes these items.



Lighting the Festival Candles

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Baruch Atah Adonai, Eloheynu Melech ha'olam asher kidishanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.

Blessed are You, Adonai, our God, Sovereign of the universe, who sanctifies us with commandments, and commands us to light the candles on this holiday.



The Seder Plate

In many Sephardic households, perhaps in Southern Italy, Sicily and Morocco, the Seder plate is brought to the Seder table with great ceremony. It would be covered with a beautiful scarf. The family would sing as the plate arrived at the table. Before it was set down, the Seder plate would be placed on a child's head and then rotated for everyone to see.

In other homes, such as in Tunisia and Sardinia, as the Seder plate arrives at the table, the Seder leader takes the plate and walks around the table, holding the plate for a moment on each head of every person. The Seder begins in this manner to demonstrate that we were once slaves in Egypt and carried heavy burdens on our heads.

The seder plate holds the major symbolic foods. Kabbalistic meanings are ascribed to the arrangement, with each item corresponding to a sefira – one of God’s attributes. Three matzah are placed one on the other, standing for “crown, wisdom and intelligence”. A roasted egg (betza) represents “judgement” and the birth of Judaism. A roasted lamb shankbone stands for “grace” and for the sacrifice offered by the Children of Israel as they were about to flee Egypt. Bitter herbs (maror), in this case, romaine lettuce, represents “beauty” and reminds us of the bitterness of life in Egypt. Karpas, as in celery, corresponds to “glory”. Haroset, a mixture of dates or apples, raisens, nuts, cinnamon and wine, stands for “triumph” and symbolizes the mortar which our ancestors used for laying bricks during their period of slavery in Egypt. The hazeret, a second bitter herb, such as endive or parsley, corresponds to “foundation”. A cup of vinegar is also at the table. The whole plate itself stands for “kingdom”.





Kadesh קדש

Sephardic seder blessings are said over the first and third cup of wine only, claiming that the sanctification blessing over the first cup of wine, Kiddush, and the Grace After Meals blessing over the third cup of wine, also apply to the second and fourth cups of wine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are you, Adonai our God, Sovereign of the universe, who has created the fruit of the vine.

Praised are you, Adonai our God, Sovereign of the universe, who has chosen us from among all people and made us holy through Your mitzvot. With love You have given us seasons for rejoicing, festivals for joy, and special times for celebration. Among them is this festival of Passover, this sacred gathering to commemorate the Exodus from Egypt. You have chosen us and sanctified us from all peoples and have given us as an inheritance Your sacred festivals in joy and happiness.

Praised are you, Adonai, who sanctifies Israel and the festivals.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינֵנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמֶן הַזֶּה

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'kiy'manu v'higi-anu laz'man hazeh.

Blessed are you, Adonai our God, Sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Drink the wine, relaxed and in peace

Urchatz – Washing the Hands

יְרַחֵץ

LEADER: At this point, I will symbolically wash my hands for all of us, without saying the blessing. As I take a moment to wash my hands, imagine that you are washing away all anxiety and stress in your life, and allow yourself to be filled with the hope that the world can be a better place for us all.

Karpas – Vegetable appetizer

כָּרְפָּס

Green vegetables represent the coming of spring and the renewal of life, as well as it being a new year.

Take a kezayit (the volume of one olive) of the karpas, in this case celery leaves, dip it into vinegar, and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

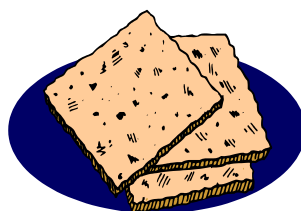
Blessed are You, Adonai, our God, Sovereign of the universe, who creates the fruit of the earth.

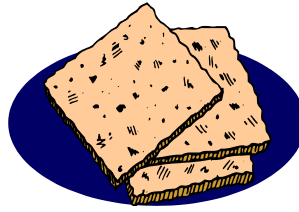
Yachatz – Breaking the Middle Matzah

Rabbi Eliezer Papo stated: “The three matzah symbolize three things: the top one is for thought, the middle one is for speech and the bottom one is for action. We take the middle matzah, symbolic of speech, and break it in two. We place half of it between the other two matzah as a hint that one should link one’s speech to one’s thought and action. One’s words should be thoughtful, consistent and honest. They should lead us to proper action. The other half, symbolic of the words of the Torah, is hidden away. This teaches us that the wisdom of Torah is attained by the modest.”

(Rabbi **Eliezer Papo** (1785–1828) was the Rabbi of the community of Selestria, Bulgaria part of the Ottoman Empire. He is famous for writing musar (ethical literature) which gives advice on how to behave as a Jew in many aspects of life.

It is customary in many Sephardic households to wrap the Afikomen in a sack, and for each participant to have the opportunity to sling it over his or her shoulder. This is symbolic of the Israelites carrying their burdens as they left Egypt. Some have the custom of standing up and walking around the seder table with the sack on their shoulder. All ask “From where are you coming?” The answer is “From Egypt”. They ask “Where are you going?” The answer is “To Jerusalem”.





Maggid – Telling the Story

מגיד

Raise the tray with the matzot and say:

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל. כל דצריך ייתי
ויפסח. השתא הכא. לשנה הבאה בארעא דישראל. השתא עבדי. לשנה הבאה בני חורין

Ha lachma anya di achalu avahatana b'ara d'Mitzrayim. Kal dichfin yeitei v'yeichul. Kal ditzrich
yeitei v'yifsach. Hashata hacha, l'shanah haba'ah b'ara d'Yisrael. Hashata avdei. L'shana haba'ah
b'nei chorin.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who
are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year,
we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Ladino translation: Este el pan de lay afrisyon ke comyeron nuestros padres en tierra de
Ayifto. Tod el ke tiene ambre venga y coma. Todo el ke tiene de menester venga y 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.

(Refill the wine cups, but don't drink yet.)

According to Rabbi Yitzhak Abravanel, who lived during the times of expulsion of the
Jews from Spain in 1492, an outstanding Rabbinic scholar and treasurer to the King, and who
wrote numerous commentaries....

“The four questions are actually extensions of the basic question: Why is this night
different from all other nights? The symbols of the evening are paradoxical. Some refer to
slavery and others to redemption. We dip vegetables twice – a sign of freedom. Only free and
prosperous people have appetizers before their meal. On the other hand, we eat only matzah—a
reminder of servitude. Another symbol of slavery is the maror, bitter herb; yet, we eat and
drink while reclining, symbolic of freedom....on the night of our redemption, the first part of
the evening we were slaves and on the second part we were already free. The very evening of
our redemption contained both features—slavery and freedom”.

Sephardic Jews recite the four questions in unison, and in a slightly different order than Jews within Ashkenazi traditions.

Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?
א. שבכל הלילות אין אנו מטבילין אפילו
פעם אחת. והלילה הזה שתי פעמים:
ב. שבכל הלילות אנו אוכלין חמץ
ומצה. והלילה הזה כלו מצה:
ג. שבכל הלילות אנו אוכלין שאר ירקות
והלילה הזה מרור:
ד. שבכל הלילות אנו אוכלין ושותין בין
יושבין ובין מסבין. והלילה הזה כלנו
מסבין:

Why is this night different from all other nights?

1. On all other nights, we do not dip even once. Tonight, why do we dip the greens twice?

2. On all other nights, we eat hametz or matzah. Tonight, why do we eat only matzah?

3. On all other nights, we eat any kind of herbs. Tonight, why do we eat the bitter herbs?

4. On all other nights, we eat sitting or reclining. Tonight, why do we all recline?

Ladino:

- Kuantu fue demuda la noche la esta mas ke todas las noches?
- Ke en todas las noches non nos entinyentes afilu vez una, i la noche esta dos vezes?
- Ke en todas las noches nos komientes levdo o sesenya i la noche la esta todo el sesensya?
- Ke en todas las noches nos komientes resto de verduras i la noche la esta lechuga?
- Ke en todas las noches nos komientes i bevientes tanto asentados i tanto areskovados i la moche la esta todos nos areskovados?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

1. *Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei f'ameem.*

2. *She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.*

3. *Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah hazeh maror.*

4. *Sheb'khol ha-lei-lot anu och-lin bein yosh-veen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.*

The Four Children

According to Rabbi Ovadiah Yosef, the head of the Rabbinic Court in Cairo, 1947, and ultimately serving as the Sephardic Chief Rabbi in Israel, wrote “ Men and women are obligated to recount the story of the exodus from Egypt. Those who do not understand Hebrew should have the story translated to them in the language they understand. It is a positive commandment to tell the story to one’s children and to elaborate on it – teaching according to his or her ability.” For it has been said “that only those who share in the sufferings of Israel will ultimately share in their joys.”

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what Adonai did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that Adonai took us out of Egypt, out of the house of bondage."

As for The One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what Adonai did for me when I came out of Egypt.'" (Exodus 13:8)



“The Haggadah teaches parents to reevaluate their own roles in relationship to their children, to open channels of communication. If parents and children can sit around the table, can celebrate

the festival, can discuss words of Torah – then there is hope.” (Rabbi Hayyim Palachi, Rabbi of Izmir, Turkey; living from 1788-1869.

The Story continues....

Jacob journeyed to Egypt and dwelled there. His children were fruitful and multiplied, becoming a powerful nation of people. The Pharaoh feared that the Jews would increase in numbers, join his enemies and expel him from the land. He set taskmasters over the Jews, oppressing them with many burdens. Pharaoh degraded them with backbreaking and spirit-crushing labor. The Jews cried out to God when Pharaoh proclaimed that every son who is born to the Jews shall be cast into the Nile. Adonai, God of our ancestors, heard our voice, as it is written, “And God heard their groaning. God remembered the covenant made with Abraham, Isaac, and Jacob” (Exodus 2:24).

“And Adonai brought us out of Egypt with a strong hand and outstretched arm and with great awe, with signs and wonders” (Deuteronomy 26:8). This verse alludes to the ten plagues which God brought against the Egyptians – “...with a strong hand” denotes two plagues, “and with an outstretched arm” – two more plagues; and “with great awe”—two more plagues; “and with signs” – two more plagues; “and wonders”—two more plagues.

In many Sephardic homes, only the seder leader recites each plague, spilling a bit of vinegar or wine from his cup into a can, for each plague. It’s a reminder that we ought not rejoice at the suffering of others, including our enemies. No one watches the leader perform this ritual. The matriarch of the family takes the can out into the farthest part of the yard, pours the liquid into the ground and says in a loud whisper, “May this go to all of our enemies and haters. May they create no suffering for us or for themselves. Amen!” Those at the table remain very quiet, so that the loud whisper can be heard.

דָּם	Dam	Blood	Sangre
צָפַרְדֵּי	Tz’fardea	Frogs	Ranas
כִּנִּים	Kinim	Lice	Piojos
עֲרֹב	Arov	Wild beasts	Mestura
דֶּבֶר	Dever	Cattle plague	Muertaldad
שָׁחִין	Sh’chin	Boils	Sarna
בָּרָד	Barad	Hail	Pedrisco
אַרְבֶּה	Arbeh	Locusts	Langosta

חֹשֶׁךְ Choshech Darkness Escuridad

מַכַּת בְּכוֹרוֹת Makat b'chorot Slaying of the first born Ferida de mayores

We have retold the story of our ancestor's plight in Egypt and their subsequent release from bondage into freedom. **Let us take a few moments, and please turn to your neighbors sitting with you tonight, and relate a personal Exodus story of your own.** It may include you, a family member, an ancestor, a friend, a pet, a personal possession or a place or situation that was found to be oppressive and requiring liberation to move forward. Each of us holds some sort of a personal "Exodus" that we have experienced. Tonight it may help us reach a deeper connection to our people's Passover story and to each other.



Written in the 16th century, "In each generation, enemies have arisen against us to destroy us, and God has saved us from them. Jewish history is miraculous. It is wondrous that the Jewish people have been able to exist in its exile for centuries, suffering the cruelest of persecutions. If we have survived, it is only due to God's miracles." (Rabbi Eliezer Azikri, lived in Safed in the 16th century, was a mystic and scholar, who wrote commentary on ethical issues and religious poetry.)

Dayenu (It would have been enough)

These are the verses of God's miracles, all the good things that God did for the Jewish people. Rabbi David Abudarham, who lived in Spain in the 14th Century, wrote that these fifteen good things symbolize the fifteen Psalms which David sang at the time that he came to dig the foundations of the Holy Temple in Jerusalem.

In many Sephardic homes the seder table is set with long stemmed green onions. When it is time to sing "Dayenu", each person takes an onion and holds it like a whip. At the chorus, each person takes the onion and whips the wrist of their neighbor. Dayenu is a song of miracles and the whipping reminds us that it was a miracle that we were freed from the lash of oppression.

If God had brought us out from Egypt

and had not carried out judgments against them— Dayenu, it would have been enough!

If God had carried out judgments against them,

and not against their idols— Dayenu, it would have been enough!

If God had destroyed their idols, and had not smitten their first-born— Dayenu, it would have been enough!

If God had smitten their first-born, and had not given us their wealth— Dayenu, it would have been enough!

If God had given us their wealth, and had not split the sea for us— Dayenu, it would have been enough!

If God had split the sea for us, and had not taken us through it on dry land— Dayenu, it would have been enough!

If God had taken us through the sea on dry land, and had not drowned our oppressors in it— Dayenu, it would have been enough!

If God had drowned our oppressors in it, and had not supplied our needs in the desert for forty years— Dayenu, it would have been enough!

If God had supplied our needs in the desert for forty years, and had not fed us the manna— Dayenu, it would have been enough!

If God had fed us the manna, and had not given us the Shabbat— Dayenu, it would have been enough!

If God had given us the Shabbat, and had not brought us before Mount Sinai— Dayenu, it would have been enough!

If God had brought us before Mount Sinai, and had not given us the Torah— Dayenu, it would have been enough!

If God had given us the Torah, and had not brought us into the land of Israel— Dayenu, it would have been enough!

If God had brought us into the land of Israel, and not built for us the Holy Temple,— Dayenu, it would have been enough!

Dayeinu (It Would Have Been Enough) דינו

I-lu ho-tzi ho tzi-a-nu

Ho-tzi-a-nu mi-mitz-ra-yim

Ho-tzi-a-nu mi-mitz-ra-yim

Da-yei-nu

אלו הוצי, הוציאנו

הוציאנו ממצרים

הוציאנו ממצרים

דינו

I-lu na-tan, na-tan la-nu

Na-tan la-nu et ha-sha-bat

Na-tan la-nu et ha-sha-bat

Da-yei-nu

אלו נתן, נתן לנו

נתן לנו את השבת

נתן לנו את השבת

דינו

I-lu na-tan, na-tan la-nu

Na-tan la-nu et ha-to-rah

Na-tan la-nu et ha-tor-rah

Da-yei-nu

אלו נתן, נתן לנו

נתן לנו את התורה

נתן לנו את התורה

דינו



Raise the Second Cup of wine and say:

You are blessed, Adonai our God, Who has redeemed us and redeemed our ancestors from Egypt and has brought us to this night to eat matzah and maror. May You enable us to reach other festivals and holidays—may they come to greet us in peace. You are blessed, Adonai our God, Who redeemed Israel.

Drink the second cup of wine, relaxed and in peace.

Rachtzah רחצה

Before partaking of bread, we prepare ourselves spiritually with the washing of the hands...



ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Blessed are you, Adonai our God, Sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Rabbi Gamliel, grandson to Rabbi Hillel, and who lived during the First Century, was a great proponent of tikkun olam, to repair the world. He said “Whoever does not consider the meaning of these three things: Pesach, matzah, and maror, has not fulfilled the purpose of the seder.”

In Egypt, blood of a lamb marked the doors of Jewish homes to be “passed over” by the Angel of Death. The shank bone is a symbol to remind us of this. As our people hurried to flee from Egypt, they took with them their half-baked bread, pulled from the ovens before it was ready. The bread was incomplete, unfinished, as is our world. We live in a world that is, like the matzah, in need of wholeness and repair.

As we bless this unfinished bread, we make a commitment to tikkun olam. We set for ourselves the task of helping to bring about the perfection of the universe and all that is in it.

Motzi-Matzah מוציא

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are you, Adonai our God, Sovereign of the universe, who provides sustenance from the earth.

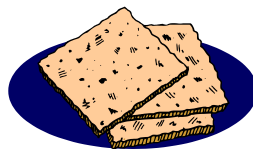
Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are you, Adonai our God, Sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute to everyone at the table to eat while reclining.



Maror מָרֹר

Now, take a piece of the maror (romaine lettuce). Dip it into the Charoset. Recite the following blessing and then eat the maror:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מָרֹר אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילָתוֹ.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai our God, Sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Korech – Hillel Sandwich כּוֹרֵךְ

Charoset is a mixture of nuts, fruits, wine and spices combined together to form a paste, symbolic of the mortar that our ancestors used to build the cities of Pharaoh in Egypt. It is sweet to remind us that in the midst of our slavery, our misery, there is always the potentiality of freedom, the sweet taste of freedom.

A “sandwich” is made, composed of a piece of matzah, maror and charoset. It is eaten in a relaxed manner after the following declaration:

In remembrance of the Holy Temple according to the custom of Hillel the Elder, who used to put together the matzah and maror and eat them together.

Shulchan Orech שלחן עורך

Now it is time to enjoy the festival meal!



Tzafun צפון Eating the Afikomen

Rabbi Eliezer Papo, born in Sarajevo in the 18th century, who wrote commentaries and is best known for his book *Pele Yoets*, a concise encyclopedia of Jewish concepts, said of the afikomen: “It is eaten at the end of the meal, when one is full and satisfied. This is a hint that the good of the world-to-come will be merited by one who is satisfied and happy with what he has in this world. The afikomen is a broken piece of matzah, to symbolize that in this world we only have part of the good, the remainder being stored away for us in the world-to-come...”

Blessings after the Meal

In many homes it is customary to recite Psalm 126 “A Pilgrim Song”

When Adonai brought back those who returned to Zion, we were as in a dream. Then was our mouth filled with laughter, and our tongue with joyous song. Then they said among the nations that Adonai has done great things for them. Adonai has done great things for us; we were happy. Adonai, bring back those of us still in captivity, as streams in the arid south. Those who sow in tears will harvest in joy. Though he goes forth weeping, bearing the store of seed, he will return with joy, bearing his sheaves.

Traditional Sephardic Blessing after the Meal

We have eaten and drunk, and we bless the Holy One blessed be Adonai, Who has given us and gives us bread to eat, and clothes to wear, and years to live. Adonai Who provides for the littlest one – so Adonai provides that we have the necessities for our homes and for our children. May God hear us and respond to us, and have pity on us for the sake of Adonai’s great name; for we are little souls without sin. Praise God, for God is good, for God’s kindness is everlasting. May things always be better, never worse, may the Creator’s table never be lacking for us. Amen.



Raise the third cup of wine , say the blessing, then drink

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai our God, Sovereign of the universe, who has created the fruit of the vine.



The Fourth Cup of Wine is filled



The theme of the Haggadah is the redemption of the Israelites from Egypt; but the Haggadah also points to the future redemption of Israel. At this point in our Seder, the door is opened for according to our tradition, Elijah the Prophet visits us and provides us with hope for the future.

ELIJAHU HANAVI

ELIJAH THE PROPHET

Eliyahu hanavi
Eliyahu hatish'bi
Eliyahu hagil'adi -

Elijah the prophet
Elijah the Tishbite
Elijah the Giladite -

Bim'herah (beyameinu) yavo eleinu
im Mashi'ach ben David.
(x2)

May he soon (in our days) come to us,
with the messiah son of David.
(x2)

Drink the fourth cup of wine

In the Year to Come

Rabbi Yehudah Alcalay, of Sarejevo, flourished during the 19th Century. He was a precursor of modern Zionism, working tirelessly for the return of Jewish people to the land of Israel. He writes, "Redemption requires human participation. We may not sit back and wait for God to perform miracles on our behalf. The way of the Torah is to command people to do all that they can in a natural way; God's miracles will then help them to reach their goals. If we want to be free and in Israel next year, we can work on our own to achieve these goals. God will help us."

נִרְצָה Nirtzah

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, establish us a countless people once again. May you soon redeem all your People joyfully in Zion.

נָה הַבָּאָה בִּירוּשָׁלַיִם לֵשׁ.

L'shana Haba'ah b'Y'rushalayim El anyo el vienen en Yerushalaim!

Next Year in Jerusalem!



With Appreciation

A Sephardic Passover Haggadah, Rabbi Marc D. Angel, KTAV Publishing, 1988

Sephardic Traditions at the Passover Seder, Rabbi Barbara Aiello, www.jewishmag.com

Sephardic Haggadot www.judaism.about.com/od/haggadahs

My Haggadot www.haggadot.com

The Origins of Sephardim & Ashkenazim www.jewishhistory.org

Altabet Family website www.atabet.com

TAS Women's Seder Haggadah 2011

Songs for Passover in the Sephardic Tradition, Yehoram Gaon

2014 Seder Committee

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Sephardic Songs of Passover



Ir me kero madre a Yerushalayim

This song was sung by many right after L'Shana Haba B'Yerushalayim. Others have the custom of singing it on Tish B'Av. Some also sing it at a celebration for someone going on Aliyah to Eretz Yisrael.

Ir me kero madre a Yerushalayim I komer las yervas i artarme de eyas.)2x

En el Kotel Maravi ay una ziara; Todas mis demandas ay me s'afirmavan.)2x

En el m'arimo i o en el m'enfiguzio yo, En el Patron del mundo en el Sinyor del mundo.

Mother, I wish to go to Jerusalem to eat of the herbs and fill myself with them. In the Western Wall there is a wishing place; Everything I wished was confirmed for me. I lean on the Wall, I place my faith In the Master of the world, in the Lord of the World.

EËAD MI YODEA (Ladino version of Who Knows One)

Quien supiente i entiendense, Alavar al Dyo criense, Qualo es el uno, qualo es el uno? Uno es el Creador, uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiente i entiendense, alavar al Dyo criense, Qualo son los dos, qualo son los dos? Dos Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiente i entiendense, alavar al Dyo criense, Qualo son los tres, qualo son los tres? Tres nuestros padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiente i entiendense, alavar al Dyo criense, Qualo son los quatro, qualo son los quatro? Quatro madres de Yisrael, Sarah, Rivkah, Leah, RaËel, Tres nuestros padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiente i entiendense, alavar al Dyo criense, Qualo son los cinco, qualo son los cinco? Cinco livros de la lei, Quatro madres de Yisrael, Sarah, Rivkah, Leah, RaËel, Tres nuestros padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiense i entendiense, alavar al Dyo criense, Qualo son los sesh, qualo son los sesh?
Sesh sedres de la Mishna, Cinco livros de la lei, Quatro madres de Yisrael, Sarah, Rivkah, Leah,
Ra'el, Tres nuestros padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron, uno es el
Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiense i entendiense, alavar al Dyo criense, Qualo son los siete, qualo 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, Ra'el, Tres nuestros padres son, Avraham, Isaac i Yacov, Dos
Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiense i entendiense, alavar al Dyo criense, Qualo son los ocho, qualo 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, Ra'el, Tres nuestros padres son, Avraham,
Isaac i Yacov, Dos Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh
sh'mo

Quien supiense i entendiense, alavar al Dyo criense, Qualo son los nueve, qualo son los
nueve? Nueve 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,
Ra'el, Tres nuestros padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron, uno es el
Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiense i entendiense, alavar al Dyo criense, Qualo son los diez, qualo son los diez?
Diez mandamientos de la lei, Nueve 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, Ra'el, Tres nuestros padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron,
uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Quien supiense i entendiense, alavar al Dyo criense, Qualo son los once, qualo son los once?
Once estrellas de sueno de Yossef, Diez mandamientos de la lei, Nueve 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, Ra'el, Tres nuestros padres son, Avraham,
Isaac i Yacov, Dos Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh
sh'mo

Quien supiense i entendiense, alavar al Dyo criense, Qualo son los doce, qualo son los doce?
Doce trivos de Yisrael, Once estrellas de sueno de Yossef, Diez mandamientos de la lei, Nueve
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, Ra'el, Tres nuestros
padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron, uno es el Creador, Uno es el Creador,
barukh Hu uvarukh sh'mo

Quien supiese i entendiense, alavar al Dyo criense, Qualo son los treice, qualo 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, Rañel, Tres muestros padres son, Avraham, Isaac i Yacov, Dos Moshe i Aaron, uno es el Creador, Uno es el Creador, barukh Hu uvarukh sh'mo

Translation:

Who knows and understands, praised be exalted God? What is one? One is the Creator.

Who knows and understands, praised be exalted God? What is two? Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is three? Three are the fathers of Israel, Abraham, Isaac and Jacob; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is four? Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Three are the fathers of Israel, Abraham, Isaac and Jacob; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is five? Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Three are the fathers of Israel, Abraham, Isaac and Jacob; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is six? Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Three are the fathers of Israel, Abraham, Isaac and Jacob; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is seven? Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Three are the fathers of Israel, Abraham, Isaac and Jacob; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is eight? Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Three are the fathers of Israel, Abraham, Isaac and Jacob; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is nine? Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is ten? Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is eleven? Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is twelve? Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Two are Moshe and Aaron; One is the Creator.

Who knows and understands, praised be exalted God? What is thirteen? Thirteen is the age for completing a minyan; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel, Sarah, Rivkah, Leah and Rachel; Two are Moshe and Aaron; One is the Creator.

Un Cavritco (Ladino version of Had Gadya)

Un cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el gato i se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el perro i que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el palo i aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el fuego i quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino la agua i ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el buey i se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el shoket i degollo el buey, que se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el malakh amavet i degollo shoket, que degollo al buey, que se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

I vino el Santo Bendicho i degollo el malakh amavet, que degollo shoket, que degollo al buey, que se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Translation:

One kid, one kid that Father bought for two zuzim; One kid, one kid.

The cat came and ate the kid that father bought for two zuzim; One kid, one kid.

The dog came and bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The stick came and beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The fire came and burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The water came and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The ox came and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The slaughterer came and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The angel of death came and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The Holy One, blessed be He, came and slew the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.