

# הגדה של פסח



The Open Source Passover Haggadah<sup>1</sup>  
(2012 revision)

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<sup>1</sup>Since its first appearance, this "Living, Open Source Haggadah" has been modified many times. It now has sources and inspirations too numerous to mention. Feel free to revise this Haggadah to fit the needs of your family and community. It is requested that if this Haggadah is modified and passed along to others, that a copy be sent back to [www.yoism.org](http://www.yoism.org) (please use the "Contact Us" link that can be found there), so that improvements can be added to the posted version available there and shared with others. Please do not remove this information.

As the Opensource Hagaddah is passed along, modified, and re-modified, it will continue to evolve and grow into many forms. May this open source process of tradition revision itself become a ceremonial celebration of freedom of expression. May the collaborative development of local versions of traditional rituals contribute to the human evolutionary journey toward a time of freedom for all people.

## THE PASSOVER HAGGADAH

(FIRST READER)

Welcome to our Passover Seder. Tonight we will retell a universal human story of the journey from oppression to freedom. As we tell the tale, we recall that "Egypt" isn't one physical place and the exodus did not occur at one point in time. There have been many "Pharaohs," many dictators, and thus many human struggles for freedom; they continue to this very day.

Tonight's recounting of a particular human struggle for freedom is called a "Seder," which means "order," and "Haggadah" means "the telling." So, in a specified manner (*order*) we *re-tell* the mythical story of a people's liberation from slavery and march toward freedom. By doing this, we remind ourselves of all people who have struggled or are struggling for their freedom.

Let us celebrate and strengthen ourselves to join the fight against injustice wherever it exists today. As long as we are aware that people suffer the horrors of enslavement and abuse at the hands of others, we can never be completely free to revel in our own good fortune.

Please join in these blessings as we light the holiday candles:

[light the candles]

(ALL)

Blessed is the force of Creation from which emanates all flames that warm us and the light that enables us to see. Blessed is Nature who has kept us in life, and has preserved us, and enabled us to reach this season. In the hope that the day comes soon when humanity awakens and realizes that we are all brethren sharing spaceship Earth, we sing:

(ALL SING, IN ROUNDS)

He-Nay Ma Tov-u Ma Nayim, Shevit Acheem Gam Ya-Chad\*  
He-Nay Ma Tov-u Ma Nayim, Shevit Acheem Gam Ya-Chad  
He-Nay Ma Tov, Shevit Acheem Gam Ya-Chad

He-Nay Ma Tov, Shevit Acheem Gam Ya-Chad

[\*The beginning of Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"]

(NEXT READER)

On Passover, we drink wine, another remarkable manifestation of our universe. It reminds us of Nature's abundance. Throughout the ages, people have taken time from the struggle for survival to gather with friends, share their food together, and drink of the fruit of the earth.

[fill the wine cups, say the Kiddush (or an alternative acknowledgment of thanks or wonder at nature's bounty); drink of the first cup]

(NEXT READER)

As we fill our cups, we also fill a special cup for the prophet Elijah. According to the ancient legend, one day Elijah will join us at the Seder, and when he arrives he will bring peace to all the world. Each year we set aside a cup of wine for Elijah and open the door to welcome him. In the tradition, we open our door at this time and say, "May all who are hungry come and share our meal; may all who struggle for freedom come and share our spirit!" Thus, we voice our hope that the day will come when everyone, wherever they live, will know the blessings of peace and be fortunate enough to have the bounty we share tonight.

(ALL SING) **All that is gold** (Brooks Williams)

All that is gold does not glitter  
All who wander are not lost  
The old that is strong does not wither  
Deep roots are not touched by frost

**Chorus:**

From the ashes a fire shall be awoken  
A light from these shadows shall spring

Those who bring peace shall not grow weary  
The road be long they will find rest  
Often the silence speaks the loudest  
The unclenched fist is still the best

**(Chorus)**

Those who seek truth shall not be sorry  
Those who hope shall find new sight  
Happy are those who show mercy  
A candle shines the brighter light

**(Chorus)**

Repeat First Verse

(NEXT READER)

Hoping for abundance for all,  
We dedicate this wine to Spring, a time of rebirth:  
Rise up, my loved ones, my dear friends, and come away . . .  
For the winter is past  
The rain is over and gone  
The flowers appear on the earth  
The time of singing has come . . .  
Arise, and come with us!  
[Song of Solomon]

(ALL SING) **Sleepers awaken!** (The Incredible String Band)

Sleepers awaken!  
The night has gone and taken  
Your darkest fears and left you here.  
And the Sun it shines so clear.  
And the Sun it shines so clear.  
Awake for the world looks wonderful.

Rah, rah, rah, rah, ra-ta, tah, tah!  
Tell the lit-tle birds to wake!  
Rah, rah, rah, rah, ra-ta, tah, tah!  
Tell the lit-tle birds to wake!

[repeat first verse as we raise our cups in a toast]

[drink from your cup]

**(NEXT READER)**

Let us pause to name those whom we love who are no longer with us or were not able to be here tonight. Naming them, we remind ourselves that the battle for freedom is always fought for our loved ones. As our ancestors struggled that we may be free, all people struggle to be able to enjoy life with their family and friends, free from tyranny and oppression that would threaten those they love.

[Going around the table, participants may mention someone, tell a story, or share a memory of a loved one.]

**(ALL SING) Colors by Donovan**

Blue's the color of the sky-y-y  
In the morning, when we rise,  
In the morning, when we rise,  
That's the time, that's the time  
I love the best.

Green's the color of the sparklin' corn  
In the morning, when we rise,  
In the morning, when we rise,  
That's the time, that's the time  
I love the best.

Freedom is a word I rarely use  
Without thinking, mm, hmmm,  
Without thinking, mm, hmmm,  
Of the time, of the time  
When I've been loved.

**THE ROSE**

Some say love, it is a river  
That drowns the tender reed.  
Some say love it is a razor  
That leaves your soul to bleed.

Some say love it is a hunger  
An endless aching need.

I say love, it is a flower,  
And you, its only seed.

It's the heart, afraid of breaking,  
That never learns to dance.  
It's the dream afraid of waking,  
That never takes the chance.

It's the one who won't be taken,  
Who cannot seem to give.  
And the soul afraid of dying,  
That never learns to live.

When the night becomes too lonely  
And the road becomes too long  
And you think that love is only  
For the lucky and the strong,

Just remember in the winter  
Far beneath the bitter snow,  
Lies the seed that with the sun's love  
In the spring, becomes the rose.

**Symbols of the Seder**

**(NEXT READER, holds up some matzoh and says:)**

*Lo! This is the bread of affliction!* According to legend, the ancestors of the Jews had to leave Egypt so quickly that they could not allow the bread time to rise. So we eat unleavened bread on this holiday.

The communion wafer used in the Catholic mass is based on the matzoh that they believe Jesus gave to each of his disciples at the last supper (a Passover Seder) before he was crucified.

[pass everyone a piece of matzoh, each person should save some for the bitter herbs and charoses which should also be passed around now]

**(NEXT READER, holds up lamb bone and says:)**

In ancient times, when most Jews were still nomadic, desert

shepherds, Jewish families honored God and celebrated the advent of spring by offering an animal sacrifice. The lamb bone is symbolic of that sacrificial practice.

(NEXT READER, holds up the bitter herbs and says:)

These bitter herbs remind us how bitter it is to be a slave. In addition to the slavery of the Jews in Egypt, we also remember the years of persecution of the Jews: the assaults of the Crusaders during the Middle Ages, the expulsions from Spain and England, the pogroms of Eastern Europe, and the genocide of the Holocaust, and we remember that oppressed minority groups everywhere often were and still are being treated in the same manner.

[eat matzoh and bitter herbs]

(NEXT READER, holds up the charoses and says:)

The mixture of apples, nuts, wine, and spices being passed around symbolizes the mortar and the bricks that slaves are forced to use when they labor under a taskmaster. The sweet taste reminds us that, even in the most bitter times of slavery, people always remember and hope for the sweet taste of freedom.

[eat matzoh and charoses;  
then pass around the parsley and saltwater]

(NEXT READER, holds up the orange and says:)

Why is there an orange on the seder plate? For many years, women were treated as second-class citizens and often were not allowed to lead spiritual communities. But recently, a woman rabbi was visiting another congregation. After she spoke, an angry man arose. Red in the face, he sputtered, “A woman belongs in the role of rabbi, as much as an orange belongs on a Seder plate.” By saying this, this man created a sacred place on our Seder plate for an orange.

(NEXT READER, holds up the parsley and says:)

Blessed art Thou, O Infinite Source of Creation that brings forth the fruit of the Earth. The parsley eaten together with the salt water remind us that the tender greens of the earth and the salt of the sea are joined together to sustain life. The saltwater also symbolizes the tears of those who are in slavery.

[each person eats the parsley dipped in the salt water;  
then pass around the eggs and saltwater]

(NEXT READER)

The eggs are a symbol of the new life that grows in springtime, fertility, and the giving of life. We dip the eggs in salt water to taste the tears which accompany birth and death in times of both slavery and freedom.

[eat the eggs]

(NEXT READER)

We eat all of the matzoh later in the Seder. But now we will hide the “afikomen.” (Afikomen is a Greek word for the dessert that, in ancient times, people who enjoyed freedom would eat at the conclusion of a festive meal.) We take one piece of matzoh and wrap it in a napkin and hide it. Whoever returns the special matzoh to the dinner table is rewarded with a prize. Everyone then partakes of the piece of matzoh as “dessert.” When we find the afikomen it will remind us that what is broken off — even if hidden — is not really lost forever, so long as our children remember and search.

### **The four questions**

(NEXT READER)

It is time for the youngest members of our gathering to ask four special questions. Much of the seder is an attempt to answer these questions.

(YOUNG READER)

Why is this night different from all other nights?

Why do we eat only matzoh and no bread on this night?

(PREVIOUS READER, again)

Because, in the hurry to escape from slavery, the newly emancipated Jews had no time to wait for the bread to rise. So we ate unleavened bread.

(YOUNG READER)

Why do we eat bitter herbs on this night?

(PREVIOUS READER, again)

Because it reminds us of how it felt to be slaves, and how people feel when they are hurt by others.

(YOUNG READER)

Why do we dip our food in salt water two times on this night?

(PREVIOUS READER, again)

The first time, the salty taste reminds us of the tears that are cried by slaves. The second time, the salt water and greens help us remember the ocean and green plants and the earth—where we get air, food, and water to help us live. This reminds us of how we are forever intertwined with all of nature: We cannot experience our fullest potential for being without understanding how we are intimately tied in with the fate of other humans as well as our planet itself.

[ALL SING:] You never enjoy the world aright  
 Till the sea itself floweth  
 In your veins,  
 Till you are cloth-ed  
 With the heavens  
 And crowned with the stars.  
 [repeat]

(The Incredible String Band)

(YOUNG READER)

Why do we recline when we eat on this night?

(PREVIOUS READER, again)

A long time ago, free people sat down and relaxed when they ate, but slaves weren't allowed to. Tonight we sit and eat slowly and leisurely, to remind ourselves that we are free.

(NEXT READER)

We drink wine to celebrate liberation. As we recall the liberation from slavery of the Jewish people, we also empathize with the plight of other peoples. This very land was violently taken from the Native Americans who lived here before the Europeans arrived. In addition, this country was built, in part, through the enslavement of blacks, who were wrenched from their homes and families in Africa.

(NEXT READER)

In solemn self-reflection, we acknowledge that the ancestors or descendants of the victims and slaves of one age may have been (or can become) the oppressors and genocidal murderers in another age. As we force ourselves to be aware that this terrible cycle has been repeated many times, we remind ourselves of the need to be ever mindful of the powerful human tendency toward self-deception and bias that can be used to justify the abuse of others who differ from ourselves.

[drink and refill]

### **The legend of Passover**

(NEXT READER)

The Torah tells the story of how the Jews came to be in Egypt. During a time of famine, the leader of the Jews, Jacob, sent his

sons into Egypt to buy food. But they were very jealous of one of their brothers, Joseph, who was their father's favorite, possibly because he was so talented and clever. Their father had given Joseph a beautiful coat of many colors, and this inflamed his brothers' envy and jealousy even more. So they threw Joseph into a pit and sold him to some slave traders. They ripped the coat they had coveted and covered it with blood. They brought it back to their father and told him that Joseph had been killed by a wild animal.

## (NEXT READER)

Joseph was taken to be a slave in the pharaoh's court. He developed a reputation for interpreting dreams (thus foreshadowing a profession that, thousands of years later, would be developed by Jews, psychoanalysis). One day the pharaoh sent for him to interpret one of his dreams. Joseph said the dream indicated that a great famine was coming. Because the king believed Joseph, he stockpiled great stores of food and Egypt survived the famine that actually came. Joseph was given credit for saving Egypt from famine. He was taken out of slavery and became a powerful advisor to the pharaoh.

## (NEXT READER)

Joseph's brothers were trading in Egypt and became terrified when they learned that Joseph had become a powerful man. Joseph sent for them. Rather than taking revenge, he forgave his brothers. He invited his brothers to move to Egypt where they prospered and the Jewish people became small but influential group in the land of Egypt.

As history has shown repeatedly, whenever a minority group prospers in a land where most of the people are of another race or religion, terrible jealousy, envy, and hatred gets inflamed. Just as Joseph's jealous brothers threw Joseph into the pit of slavery, anti-Semitic racists throughout history have evicted the Jews from their lands, thrown them into slavery, or put them to death. Such

oppression and genocide has been the fate of many people when they were the minority in another land.

## [sing "The 911 Song: In Your Name"]

On a clear late summer day  
Madness went up in the sky  
Wrapped some poor people in it  
And brought hell down as they died

In the madness of delusion,  
That they were calling out Your Name  
Filled with hate they brought down with them  
Sickening Flames.

Your Name, Your Name,  
Filled with hate they brought down with them  
Sickening Flames

On a clear late summer day  
Madness went up in the sky  
Wrapped some poor people in it  
And brought hell down as they died

If all we get is vengeance,  
Then the dead have died in vain.  
The insane ones among us,  
Still think only they know Your Name.

Your Name, Your Name.  
The insane ones among us,  
Still think only they know Your Name.

*Every human soul  
Shines with a light  
That burns so bright  
It can be blinding.*

*In a flash,  
So very many lights  
Succumbed to the blight  
of madness.*

*Where do we go?*

*How do we call Your Name,  
When so much pain  
Numbs us?*

Your Name, Your Name,  
Your Name, Your Name.

If all we get is vengeance,  
Then the dead have died in vain.  
The insane ones among us  
STILL think only they know Your Name.

(NEXT READER)

Even after placing the Jews in slavery, the Egyptians feared that in the time of war the slaves might join with Egypt's enemies and fight against the Pharaoh. They decided to weaken the Jews by forcing them into slavery, and by killing the first-born male children born to them.

(NEXT READER)

According to the legend, in order to save the life of one first-born male baby, named Moses, his mother hid him in a basket of papyrus reeds, and floated him down the river near the Pharaoh's palace. The Pharaoh's daughter found him and raised him as her own son, a prince. But when he grew up, he discovered the truth about his birth. He was confused because he had all the privileges of the richest people — he owned many Jewish slaves — but now he knew he was no different from them.

Slave owners and racists always justify their right to abuse people by saying that slaves are inferior and were "meant" to be used by the superior people. For Moses once he realized he was a Jew, this no longer made sense. He became enraged at the mistreatment of people he realized were no different from himself, and returned to his people to help them. He asked Pharaoh to free the Jews. Pharaoh refused and exiled Moses from Egypt.

[ALL SING: LET MY PEOPLE GO:]

When Israel was in Egypt land  
Let my people go  
Oppressed so hard they could not stand  
Let my people go.

CHORUS: Go down Moses, way down in Egypt land  
Tell old Pharaoh to let my people go.

We need not always weep and mourn  
Let my people go  
And wear these chains of slaves forlorn  
Let my people go.

(CHORUS)

Oh let us all from bondage flee  
Let my people go  
And let us all someday be free  
Let my people go.

(CHORUS)

(NEXT READER)

According to the legend, there is a God, the Creator of the Universe, who is not part of the Universe itself. Watching over His creation, he saw the suffering of the Jewish people and he appeared to Moses in the form of a bush that burned with fire yet was not consumed. Moses went to see this sight and there God instructed him to go to Egypt and be the instrument through which God would liberate the Jewish people. In the traditional Haggadah, Jews are told that they celebrate Passover:

*Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us forth from thence, with a mighty hand, and an outstretched arm; and if the most Holy One, blessed be He had not brought forth our ancestors from Egypt, we and our children, and our children's children would still be in bondage to Pharaoh in Egypt.*

(NEXT READER)

While there are many Jews, Christians, and Muslims who believe this story, for it is part of the Old Testament of the Bible,

there are few who believe that there is a God who continues to operate today with visitations, instructions, and many miracles. It appears that, as with Joseph's interpretation of dreams, people frequently attributed great meaning to events they could not explain. According to the legend, Moses convinced the rulers of Egypt that the terrible misfortunes they were suffering were caused by God.

## (NEXT READER)

At first the Pharaoh scoffed when Moses told him that the great suffering facing Egypt (in the form of ten plagues) was God's response to his refusal to free the Jews. In fact, according to the legend, at first the Pharaoh punished the Jews and made their suffering worse. Finally, some disease afflicted the Egyptians and many died. Terrified by the terrible experience of mass death, the Pharaoh was convinced that he better release the Jews just in case it was their God who was causing the plagues.

## (NEXT READER)

Yet, we do not rejoice in their suffering, for among all oppressors are always innocent people. During every period of oppression, there were people who risked their lives to save Jews and many more who simply wished them no ill will. We remember tonight the suffering of the innocent among the oppressors by spilling out a drop of wine from our cups onto our plates as we recite the plagues, one by one. In this symbolic way, we diminish our pleasure, as the suffering of others diminishes our joy:

- |                    |                                      |
|--------------------|--------------------------------------|
| 1. Blood           | [rivers turned red like blood]       |
| 2. Frogs           | [rivers filled with frogs]           |
| 3. Lice            |                                      |
| 4. Gnats and flies | [filled and thickened the sky]       |
| 5. Murrain         | [a deadly disease afflicting cattle] |
| 6. Boils           |                                      |
| 7. Hail            |                                      |

- |             |               |
|-------------|---------------|
| 8. Locusts  |               |
| 9. Darkness | [an eclipse?] |
| 10. Death   |               |

## (NEXT READER)

During the 10<sup>th</sup> plague, death, the Jews marked their doorposts with the blood of the lamb to identify Jewish homes. The angel of death then "passed over" their homes taking only the first-born male children of the Egyptians. The Pharaoh finally ordered the Jews to leave Egypt and they did—in a hurry. When they were gone, the Pharaoh changed his mind and sent his armies to recapture the Jews. The Red Sea parted and allowed the Jews to escape. When the Egyptians tried to follow them, the sea collapsed upon them drowning them.

## (NEXT READER)

While we have no way to know whether or not the events depicted in the legend ever occurred in any form, we are surely confronted by the greatest miracle of all. From the substrate of this world over billions of years, we were surely formed by the infinite forces of Natural Creation.

Our ancestors' compatriots suffered many misfortunes along the way—many of which were inflicted by other people. Most died and left no descendants. Yet, since the beginning of life, not one of *our* direct ancestors failed to produce healthy offspring, each of whom had children of their own, who had children of their own . . .

## (NEXT READER)

We are the result of this incredibly miraculous DNA relay race: An unbroken chain of successful parents and children stretches from each of us back—more than four billion years!—to the very beginning of life. As we enjoy good fortune today, in a very real sense, we have been delivered through incredible adversity by the outstretched arm and the mighty hand of the Infinite Essence of Existence, Yo, the Divine Mystery!

## (NEXT READER)

One of the most familiar songs of Passover, Dayenu, means "it would have been sufficient." As we partake of the wine again, this time we drink a toast to resistance—to all those who fought back, are fighting back, and will fight back. However limited their victories have been and despite the horrible losses, the freedoms people have won *are sufficient* to continue the struggle.

[all drink of the wine and sing Dayenu]

## (NEXT READER)

The struggle for freedom is never ending. Frequently the forces of greed, superstition, ignorance, and racism remove freedoms, turning back the clock to times of oppression and injustice. Each age also uncovers formerly unrecognized servitudes, requiring new efforts for freedom. This is our true legacy. Despite the difficulty—even the impossibility of total success—we work toward a time ...

\*When people of all cultures and lands respect and appreciate the rights of others to live and pursue happiness . . .

## (NEXT READER)

\*When all children can grow up in freedom, without hunger, and with the love and support needed to realize their potential . . .

\*When all children, women, and men are free of the threat of violence, abuse and domination . . .

\*When governments end the escalating production of devastating weapons . . .

\*When all who labor receive just compensation and can work in safety . . .

## (NEXT READER)

\*When technology for the production and conservation of energy and other natural resources is put to use so that we can enjoy our lives and still protect our planet for future generations to enjoy . . .

\*When the air, water, and world around us is protected for the benefit and enjoyment of *all*, and the care of people and our planet is given priority over the profit of a few . . .

## (NEXT READER)

\*When all women and men are allowed to make their own decisions on matters regarding their bodies and personal relationships without discrimination or punishment by others . . .

\*When we can personally say, "This year I worked toward the day when all people can experience the joy, freedom, and bounty I feel sitting with my family and friends at this Seder table."

## (NEXT READER)

Finally, we sing of the future! Through these songs, we dedicate the final sips of wine to our hopes and dreams for the future. We dream of a world not threatened by destruction. We dream of a world in which all people are free to be themselves. We dream of a world at peace.

[drink the wine]

IMAGINE by John Lennon

Imagine there's no heaven  
It's easy if you try  
No hell below us  
Above us only sky  
Imagine all the people  
Living for today

Imagine there's no countries  
 It isn't hard to do  
 Nothing to kill or die for  
 And no religion too  
 Imagine all the people  
 Living life in peace

You may say that I'm a dreamer  
 But I'm not the only one  
 I hope someday you'll join us  
 And the world will live as one

Imagine no possessions  
 I wonder if you can  
 No need for greed or hunger  
 A brotherhood of man  
 Imagine all the people  
 Sharing all the world

You may that I'm a dreamer  
 But I'm not the only one  
 I hope someday you'll join us  
 And the world will live as one.

#### DOWN BY THE RIVERSIDE

I'm gonna lay down my sword and shield  
 Down by the riverside,  
 down by the riverside,  
 down by the riverside.

I'm gonna lay down my sword and shield  
 Down by the riverside  
 Gonna study war no more.  
 (CHORUS)

I ain't gonna study war no more  
 I ain't gonna study war no more  
 I ain't gonna study war no more  
 (REPEAT CHORUS)

I'm gonna join hands around the world . . .  
 (CHORUS)

I'm gonna bury that atom bomb. . .  
 (CHORUS)

#### LAST NIGHT I HAD THE STRANGEST DREAM

Last night I had the strangest dream  
 I'd ever had before --  
 I dreamed that the world had all agreed  
 To put an end to war.

I dreamed I saw a mighty room  
 The room was filled with men,  
 And the paper they were signing said  
 They'd never fight again.

And when the paper was all signed  
 And a million copies made,  
 They all joined hands and bowed their heads  
 And grateful prayers were said.

And the people in the streets below  
 Were dancing round and round  
 And guns and swords and uniforms  
 Were scattered on the ground.

Repeat first verse

#### **Peace Train** (Cat Stevens)

Now I've been happy lately, thinking about the good things to come  
 And I believe it could be, something good has begun

Oh I've been smiling lately, dreaming about the world as one  
 And I believe it could be, some day it's going to come

Cos out on the edge of darkness, there rides a peace train  
 Oh peace train take this country, come take me home again

Now I've been smiling lately, thinking about the good things to come  
 And I believe it could be, something good has begun

#### **CHORUS:**

Oh peace train sounding louder  
 Glide on the peace train oh ah ee ah oh ah  
 Come on now peace train  
 Yes, peace train holy roller  
 Everyone jump on the peace train oh ah ee ah oh ah  
 Come on now peace train

Get your bags together, go bring your good friends too  
Cos it's getting nearer, it soon will be with you

Now come and join the living, it's not so far from you  
And it's getting nearer, soon it will all be true

Chorus

Now I've been crying lately, thinking about the world as it is  
Why must we go on hating, why can't we live in bliss

Cos out on the edge of darkness, there rides a peace train  
Oh peace train take this country, come take me home again

Chorus

**What's That I Hear** (Phil Ochs)

What's that I hear now ringing in my ear  
I've heard that sound before  
What's that I hear now ringing in my ear  
I hear it more and more  
It's the sound of freedom calling  
Ringing up to the sky  
It's the sound of the old ways falling  
You can hear it if you try (X2)

What's that I see now shining in my eyes  
I've seen that light before  
What's that I see now shining in my eyes  
I see it more and more  
It's the light of freedom shining  
Shining up to the sky  
It's the light of the old ways a dying  
You can see it if you try (X2)

What's that I feel now beating in my heart  
I've felt that beat before  
What's that I feel now beating in my heart  
I feel it more and more  
It's the rumble of freedom calling  
Climbing up to the sky  
It's the rumble of the old ways a falling

You can feel it if you try (X2)

**Shower The People** (James Taylor)

You can play the game and you can act out the part  
Though you know it wasn't written for you  
But tell me, how can you stand there with your broken heart  
Ashamed of playing the fool  
One thing can lead to an-other; it doesn't take any sac-ri-fice  
Oh, father and mother, sis-ter and brother,  
if it feels nice, don't think twice

Chorus:

Just shower the people you love with love  
Show them the way that you feel  
Things are gonna work out fine if you only will  
Shower the people you love with love  
Show them the way that you feel  
Things are gonna be much better if you only will.

You can run but you cannot hide;  
this is widely known  
And what you plan to do with your foolish pride  
when you're all by yourself alone  
Once you tell somebody the way that you feel  
you can feel it beginning to ease  
I think it's true what they say about the squeaky wheel  
always getting the grease.

Better to shower ... Chorus

Shower the people you love with love; show them the way that you feel

Ad lib:

They say in every life,  
They say the rain must fall  
Just like pouring rain  
Make it rain  
Love is sunshiner

[ALL RAISE THEIR CUPS AND DRINK]

[ALL]

We drink to life—LE CHAIM!

To life, to life,  
Le Chaim.  
Le Chaim, Le Chaim,  
To life.

May all your futures be pleasant ones  
If not like  
our present ones.  
Drink Le Chaim,  
To life.

To us and our good fortune  
To our friends and our families  
Long life.

May all our children  
have happy lives,  
find worthy  
husbands and wives.  
Drink Le Chaim,  
To Life.

To life, to life,  
Le Chaim.  
Le Chaim, Le Chaim,  
To life.

[pause]

Drink LE CHAIM,  
TO LIFE.

# Welcome to The Way of Yo

*The World's First Open Source Religion*

**A community of individuals united  
by a shared vision of *human possibility*.  
Together, we can create **Heaven on Earth**.**

