



The Open Source Passover Haggadah¹

(Hopefully, printed on recycled paper)
2005 revision

¹Since its first appearance, this "Living, Opensource 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 (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 opensource process of tradition revision itself become a ceremonial celebration of freedom of expression and decentralization of authority. 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 HAGGADAH¹

(FIRST READER)

Welcome to our Passover Seder. The first Passover, or Pesach, was celebrated 3,000 years ago when the Jews were liberated from slavery and began their march toward freedom. By observing Passover today, we honor all people who have struggled or are struggling for their freedom.

This week, Jews all over the world are observing Passover at their own Seders. The word "Seder" means "order" and "Haggadah" means "the telling." So, in a specified manner (*order*) we *tell* the story of the liberation of the Jews. The traditional (orthodox) Haggadah contains instructions for what to do and eat at this meal. This Haggadah is non-traditional and has been taken from many sources. By using it, we hope to preserve an important celebration of human liberation in a way that is meaningful to us today. We also hope to pass along some important ideas that have been developed through the ages.

This ceremony also challenges us to connect history with the present. Let us celebrate our freedom 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 the spirit of freedom in whose honor we kindle the lights of this holiday, Passover, the season of freedom. Blessed is the fountainhead of life that brings us to this year's spring, to this renewal of our quest for human freedom. 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. Wine can be a sign of human warmth and friendship: 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. During the Seder we will be instructed to drink from our cup at different times.

When used wisely, wine has enabled people to experience liberation from the struggle to survive and from oppressive attitudes and judgments; it can enable us to feel what it might be like to be an immortal whose existence is assured and whose righteousness is unquestioned. When used inappropriately, wine has been a terrible scourge. Let us use it wisely tonight.

[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)

So, as we fill our cups, we also fill a special cup for 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. It was traditional to 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!" This was a way of voicing our hope that the day will come when every man and woman, every boy and girl, wherever they live, will know the blessings of peace and be fortunate enough to have the bounty we share tonight.

(ALL SING) **GUANTANAMERA**

Chorus (sing after each verse):

Guantanamera,
Guajira, Guantanamera!
Guantanamera,
Guajira, Guantanamera!

Yo soy un hombre sincero
De donde crecen las palmas [repeat both lines]
Y antes de morirme quiero
Echar mis versos del alma

Mi verso es de un verde claro
Y de un carmin encendido [repeat both lines]
Mi verso es un ciervo herido
Que busca en el monte amparo

I'm just a man who is trying
To do some good before dying,
To ask each man and his brother,
To bear no ill toward each other.
This life will never be hollow,
To those who listen and follow.

TRANSLATION

(A region in Cuba
a native of the Guantanamera region)

I am a sincere man,
From where the palm tree grows.
Before dying, I want to
Share these poems of my soul.

My verses are a bright green,
And also a burning crimson.
My verse is like a wounded fawn,
That seeks refuge in the mount.

The cooling spray of a fountain,
Arouse in me an emotion,
More than the vast boundless ocean,
For there's a wealth beyond measure,
In little things that we treasure,

Yo soy un hombre sincero
De donde crecen las palmas [repeat both lines]
Y antes de morirme quiero
Echar mis versos del alma

Con los pobres de la tierra
Quiero yo mi suerte echar [repeat both lines]
El arroyo de la sierra
Me complace mas que el mar

(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 and refill if necessary]

(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. Matzoh has been called the bread of liberation, of rebellion, that the Jewish women baked and ate in a time when they were busy helping to organize the rebellion and departure instead of cooking. In the celebration of the arrival of spring, unleavened bread was symbolic of purity; anything leavened was considered impure because it had fermented, or soured.

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 sacrifice, as well as of the animals sacrificed during the exodus (escape) from Egypt.

(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 were and are often 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 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 clothed
With the heavens
And crowned with the stars.
[repeat 2X]
(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 rich, strong lands and families of their own in Africa. We know that, in addition to the murders and tortures that were committed by slave owners, slavery robs one of a sense of dignity and pride. We dedicate ourselves to preserving the dignity and pride of all people.

(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 innumerable 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 that 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 major Jewish profession) and 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 very clever and was taken out of slavery and made a powerful advisor to the pharaoh. He became quite rich and respected.

(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, from which Joseph—who had more than he needed—would gain nought, he shared his good fortune with his kin. He invited his brothers to move to Egypt where they all prospered and the Jewish people became a mighty, influential group. As history has shown repeatedly, whenever a minority group prospers in a land where most of the people are of another race or culture, 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 land, 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 or there was a stronger, more war-like people nearby.

[sing "In 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 subdue the Jews by forcing them to engage in backbreaking labors that would weaken them, and by killing the first-born male children born to them. Through torture and the threat of death, the Egyptians kept the Jews in slavery.

(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. The 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, we are told that we 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. This leads to great awe and belief in dreams, unseen spirits, superstitious rituals, and gods. It may be that Moses had a great gift for convincing the rulers of Egypt that the terrible misfortunes that Egypt was suffering were punishment by his God for their enslavement of the Jews.

(NEXT READER)

At first the Pharaoh scoffed at Moses when he told the Pharaoh that the great suffering facing Egypt (in the form of ten plagues) was God's response to the unjust acts of the Egyptians. 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 unexplainable awesome 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 the suffering, for among all oppressors are always innocent people. For example, 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 Egyptian oppressors by spilling out a drop of wine from our cups onto our plates as we recite the plagues, one by one. In this 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)

According to the legend, during the last 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. Even this "miracle" could have occurred in some form. Many scholars think that the "Red Sea" is a mistaken translation of ancient texts and that it was really the "Sea of Reeds." There are places and times where the Sea of Reeds may have been crossable by people on foot, floating their belongings along. The Egyptian army may have been ordered to follow on horseback and chariot, only to sink with some drowning.

(NEXT READER)

While we have no way to know whether or not the miracles described by the legend ever occurred in any form, we are 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 . . . We are the result of this incredible miracle: 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 great 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 Being!

(NEXT READER)

One of the most familiar songs of Passover, Dayenu, means "it is enough" or "it would have been sufficient." It expresses praise and thanksgiving for our many blessings. When we hear it or sing it, we are reminded of the long history of Jewish struggle and resistance against discrimination, oppression, and annihilation. In particular, we remember the more than 6 million Jews who were killed by the Nazis during the Holocaust. Yet, despite the horrors they face in the struggle, people still carry on the quest for freedom. And for us, we have freedom and plenty. We drink of the wine again. This time as 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 refill and sing Dayenu]

(NEXT READER)

The struggle for freedom is never ending. New freedoms continue to be won and established, adding to the advancement of human happiness and security. Yet, 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 respect for their work 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—from which all profit—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 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.

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

[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.

