



3/25/13

THE FEEL FREE HAGGADAH

compiled, edited and written by Eric Wallach

Dance to the table. Ring bells.

SEDER

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Note: Words in *italics* are actions and words in **bold** are spoken by all.
Cover art by Miss Ruby Sunrise.

INTRODUCTION

Now let us begin our task. The Talmud teaches that it is not our responsibility to finish our task but it is our responsibility to begin it.

Here I am ready and prepared to fulfill the mitzvah of doing.

Before the beginning of a great change and revolution, you must declare your intention. It is the intention of a transference from your house to the house of people, from life to love, from the self to the Universe, from slavery to freedom, from racial discrimination to equality, sincerity and truth, from being clothed to being naked, **from a daily life to an eternal life and from selfishness and aimlessness to devotion and responsibility.**

The seder wants us to be active participants. Take this moment to declare your intention, your desire for freedom, either out loud or silently. ...

We are grateful to the Universe that has brought us here together.

*Join hands and name each and every one at the table (present or at heart). Then we say together: **Love, love, love.***

DEDICATING TIME

Passover signals the beginning of a new relationship with time, time marked not only by the endless cycles of nature but by the surprising events of our own history. **By dedicating time, we become masters of the moment and make the moment eternal.**

CANDLE LIGHTING

You abound in blessings, Eternal One,
Sovereign of all time and space.
who brings holiness to our lives with
the command to kindle the light
of the festival.

Barukh attah adonai eloheinu melekh ha-olam asher kiddeshanu be-mitzvotav ve-tziwanu le-hadlik ner shel yom tov.

Light candles.

QUESTIONS

Questions are not only welcome during the course of the evening but are vital to tonight's journey.

We remember that the root of the word 'question' is 'quest' and that questioning itself is a sign of freedom.

Questions lead us on our journey.

QUESTIONS 1963/1968 edited for Passover
by Julian Beck

what is the difference between questions and answers
is it good to change
are you content
are you content with anything
what do you enjoy
do you know how to love
do you love
are you loved
what is useful
what is a good question
what is a way to find answers
what do we need
how can we get it
how do we feed all the people
how do we stop all the wars
how do we open the doors of all the jails
how do we disintegrate the violence
how do we obliterate racism
how do we get rid of money (capitalism)
how do we end militarism
how do we put an end to authoritarian systems
how do we end the class system thing
how do we find the answers to these questions
how do we do it now

HAND WASHING

**As we wash our hands let each of us answer the question:
Do you feel free? What does freedom mean?**

Three volunteers: One carries a pitcher of water and pours water over each guest's hands with a second one who carries a basin and towel. The third carries a tray upon which everyone places his or her jewelry, to be returned when the Afikomen is found.

WASHING IN MIRIAM'S WELL

Blessed are those who trust in the Eternal ... they shall be like trees planted by streams of water. - Jeremiah 17

We now fill Miriam's Cup, evoking Miriam's Well, in conjunction with the ritual of Urhatz, the washing of the hands.

Washing, rehitzah, in Aramaic, the language of the Talmud, means "trust." We recall tonight the waters that evoke trust:

the waters of the Nile that gently rocked the infant Moses in his basket;
and the parted waters of the Sea of Reeds,
through which Israel emerged, new-born, into freedom.

Miriam was there at the Nile, watching over her brother,
and Miriam was there at the Sea, leading the women in song and dance,
celebrating their trust in the redeeming Life of the Ages.

Legend tells of Miriam's Well, a well filled with mayim hayyim,
living waters of hope and trust, that accompanied the Israelites
throughout their wandering in the desert

as long as Miriam was alive. For 40 years, wherever they wandered,
Miriam's Well followed and sustained them with its nourishing waters.

Tonight at our Seder, we are still on that journey,
and recall all the women from Miriam's time until our own who helped us
know the waters of life and trust.

**If it wasn't for the righteousness of the women of every generation
we would not know redemption.**

KARPAS

Take a piece of parsley and dip it in salt water.

We have become slaves to the cities we build and to the cars we drive. Have we forgotten that it is the soil from which humanity came, the earth which each year displays the miracle of creation?

As Spring re-awakens all that is green, let us re-awaken our ties to the natural world and our bonds to the earth. We dip greens into salt water and acknowledge through our blessing that there is a purpose to the universe, that we are partners in the work of Creation.

Blessed are you, Breathing Spirit of the Universe, who creates the fruit of the earth. Barukh atah elohenu ruakh ha-olam boray p'ri ha a-da-mah.

Everyone then eats the parsley and is free to munch on vegetables.

WINE / CUP #1

We will drink from four cups of wine to honor FOUR STAGES on the path of LIBERATION. These cups are (1) Becoming aware of oppression, (2) Opposing oppression, (3) Imagining alternatives, (4) Accepting personal and communal responsibility to act. Here's to the awareness that we are subjects of oppression, and that we live in a police state. *Raise glass.*

Wine symbolizes the joy and happiness of liberation for all.

Hineni mukhan u-mezumman le-kayyem mitzvot kos rishonah me-arba kosot.

Make eye contact with everyone then drink.

YACHATZ - BREAKING BREAD

Break the middle matzah on the matzah plate.

We break the matzah and hide one part, the Afikomen. We recognize that liberation is made by imperfect people, broken, fragmented — so we can't wait until you are totally pure, holy, spiritually centered and psychologically healthy to get involved in tikkun (the healing and repair of the world). **It will be imperfect people, who do the healing as we simultaneously work on ourselves.**

Raise the middle matzah so that everyone can see it and say:

hah lachmah anya This is the bread of affliction. Let everyone who is hungry come and eat.

Can we really feed everyone?

Discuss as the Afikomen is hidden.

We who identify with tikkun and are part of this network of spiritual progressives proudly proclaim: **there is enough, we are enough, and we can afford to share.**

MAGGID - TELLING OUR STORY

Our journey to freedom begins with three sentences that suggest our story must be told in all three dimensions of time: past, present and future.

Our story starts out by recalling our distant past, the time when "we were slaves to Pharaoh in Egypt."

Now that we are free, our narrative tells us we must reach out to all who are in need: **"You shall not oppress the stranger; you know the heart of the stranger, for you were strangers in the land of Egypt."** (Exodus 23:9)

"You shall love the stranger as yourself, for you were strangers in the land of Egypt." (Leviticus 19:34)

And always, our story leads us to imagine a time when all will one day be completely free: **"And each person shall sit under his own vine and fig tree, and none shall make him afraid."** (Micah 4:4)

DAYENU

Dayenu has 15 stanzas representing the 15 gifts the Universe bestowed. After each of the stanza, it is followed by singing the word "Dayenu" (it would have been enough) repeatedly in-between stanzas:

Five Stanzas of Leaving Slavery

- 1) If the Universe had brought us out of Egypt.
- 2) If She had executed justice upon the Egyptians.
- 3) If She had executed justice upon their gods.
- 4) If She had slain their first born.
- 5) If She had given to us their health and wealth

Five Stanzas of Miracles

- 6) If She had split the sea for us.
- 7) If She had led us through on dry land.
- 8) If She had drowned our oppressors.
- 9) If She had provided for our needs in the wilderness for 40 years.
- 10) If She had fed us manna.

Five Stanzas of Being With the Universe

- 11) If She had given us Shabbat.
- 12) If She had led us to Mount Sinai.
- 13) If She had given us the Torah.
- 14) If She had brought us into the Land of Israel.
- 15) If She built the Temple for us.

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,
(Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

Kama ma'a lot tovot lamakom aleinu.

Ilu hotzi'anu mimitzrayim, v'lo asah bahem shfatim, dayenu.

Ilu asah bahem shfatim, v'lo asah vailoheihem, dayenu.

Ilu asah vailoheihem, v'lo harag et bichoraihem, dayenu.

Ilu harag et bichoraihem, v'lo natan lanu mamonom, dayenu.

Ilu natan lanu mamonom, v'lo karah lanu et hayam, dayenu.

Ilu karah lanu et hayam, v'lo he'evairanu bitocho becheravah, dayenu.

Ilu he'evairanu bitocho becheravah, v'lo shikah tzareinu b'tocho, dayenu.

Ilu shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana, dayneu.

Ilu sifek tzarchainu bamidbar arba'im shana, v'lo he'echilanu et haman, dayenu.

Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, dayenu.

Ilu natan lanu et hashabbat, v'lo karvanu lifnei har Sinai, dayenu.

Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayenu.

Ilu natan lanu et hatorah, v'lo hichnisanu l'eret Yisrael, dayenu.

Ilu hichnisanu l'eret Yisrael, v'lo vana lanu et bait habchirah, dayenu.

THE FOUR QUESTIONS

MA NISHTANA

HOW IS THIS NIGHT different from all other nights?

ON ALL other nights, we eat either leavened bread or matzo, but on this night we eat only matzo.

ON ALL other nights, we eat other kinds of vegetables, but on this night we eat maror.

ON ALL other nights, we need not dip our vegetables even once, but on this night we dip twice.

ON ALL other nights, we eat either sitting upright or reclining, but on this night we all recline.

FOUR ANSWERS

Why do we eat only matzo tonight?

Because in our haste to flee Egypt we did not have time to wait for the dough to rise. We had prepared enough dough for bread to take into the desert, but the Egyptians pressed us, and there was not time to bake it. The hot sun beating down on the dough baked it into flat, unleavened sheets.

The matzo represents a rush to freedom.

Why do we eat bitter herbs tonight?

The maror represents the bitterness of slavery and oppression. We eat it so that we will never forget this.

Why do we dip the herbs twice tonight?

We dip the greens in salt water to remind us of the renewed promise and hope of Spring. We dip the maror, the bitter herb, in sweet charoset as a sign of hope, for we withstood the bitterness of slavery because it was sweetened by the hope of freedom.

Why do we recline at the table?

Reclining at the table was a sign of someone free. Slaves sat on hard benches or on the floor. **We recline to show the world that we will not be enslaved.**

SEDER PLATE

Work in pairs to present the items on the Seder plate and to describe.

EGG: Because the springtime is a time of rebirth, when we can bring new possibility, new freedom, into our lives this egg is here. *Eat an egg.*

MATZAH: Why do we eat this flat, unleavened matzah? Because the decision to act came upon our forebears so quickly that their dough had not yet risen when You, the Breath of Life, bore them to freedom through a hurricane of transformation.

Blessed are You, Breath of Life, who makes us holy by connecting us with all of life, and has breathed into us the wisdom to transform this unleavened, pressed-down bread of the poor into the bread of liberation.

Barukh atah elohenu ruakh ha-olam asher kidshanu b'mitzvotav vitzivanu al akhilat matzah. *Eat matzah.*

BITTER HERBS: These bitter herbs we eat, what is the reason for them? Because being forced into tight and narrow places cramps the abundance and creativity of all of life and makes life bitter.

Blessed are You, Breathing Spirit of the universe, who makes us holy by connecting us to the eating of herbs so bitter they take away our breath.

Barukh atah elohenu ruakh ha-olam asher kidshanu b'mitzvotav vitzivanu al akhilat maror.

CHAROSET: Charoset embodies the Song of Songs, bringing nuts and raisins, apricots and apples, spice and juices, into a joyful celebration of the earth and springtime and each other.

Make hillel sandwich with two pieces of matzah, bitter herbs and charoset. Eat it.

WHY AN OLIVE?

This year, our Seder plate has a new symbol – an olive. Why an olive?

The olive tree, a universal symbol of peace has been the object of conflict in the Arab-Israeli conflict. The uprooting of the ancient olive trees, as a by-product of war, has had tremendous affects on the Palestinian agriculture, economy, and identity.

Because, for slavery to be truly over, for a people to be truly free, we must know that we can feed ourselves and our children, today, tomorrow, and into the following generations.

In the lands of Israel and Palestine, olive groves provide this security. When olive groves are destroyed, the past and future is destroyed. Without economic security, a people can much more easily be conquered, or enslaved. And so this year, we eat an olive, to make real our understanding of what it means each time a bulldozer plows up a grove. **Without the taste of olives, there will be no taste of freedom.**

Keep one olive on the Seder plate and pass out olives.

AN ORANGE: TAPUZ

The juiciness of the orange is likened to the vigor of Judaism, as it is a living tradition that changes with time, every generation adding to traditions. Children should be told that it is a new addition to the seder plate and that it symbolizes the desire to include people who were left out - lesbians, gays and women - present but marginalized and pushed from leadership.

On a night devoted to liberation and escape from oppression, it is tremendously fitting that we should honor the orange for it reminds us to stand up for those who are regarded as other and demand the full and equal participation of everyone in the global movement toward redemption.

Hatred and ignorance do not belong on the way toward a sustainable and compassionate future.

Each guest is sprayed with the fragrance from the orange peel.

Serve soup.

CUP #2 / A WORD FROM ABRAHAM

A year before Abraham Lincoln was murdered he is reported to have written in a letter the following:

Corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands and the Republic is destroyed.

- Abraham Lincoln

Let us raise our glass and drink to the end of corporate rule on Earth.
Down with Big Business.

Make eye contact with everyone then drink. Prepare the show.

-----OPEN-----

If we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered. **Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a hostile world declaring eternal hostility to poverty, racism and militarism.**

- Dr. Martin Luther King, April 4, 1967

Moses in Five Acts

a play to share for Passover
by Rebbe Wally

CHARACTERS

Pharaoh
Storyteller(s)
The Mother
Baby
Miriam
Princess
Moses
Aaron
Slave Masters
Slaves
Former Slave

PROP LIST: The Pharaoh's announcement sign, a basket for the baby, scallions for whips, the Red Sea

PROLOGUE

The Pharaoh puts up a sign that reads: "PHARAOH'S LAW: Death to your first-born son. Starting now."

ACT ONE - A MOTHER'S COURAGE

Storyteller: Many, many moons ago, a mother sends her baby boy down the river in order to save him because she was caught between life and the Pharaoh's law. She builds a small ark and sends him to an uncertain future.

Participants slowly pass around a basket with the smallest child or doll in it while whispering words of encouragement and singing "Swing Low".

Chorus: Swing low, sweet chariot
Coming for to carry me home,
Swing low, sweet chariot,
Coming for to carry me home.

I looked over Egypt, and what did I see
Coming for to carry me home?
A band of angels coming after me,
Coming for to carry me home.

Repeat chorus.

The Mother weeps by the riverside then makes a solemn wish.

Mother: Oh river, carry my son safely so he may grow in a land that is free.

ACT TWO – PHARAOH’S DAUGHTER

Princess, the Pharaoh’s daughter, goes to the river and swims.

Storyteller: The next morning, miles and miles away, Princess, the Pharaoh’s daughter, was swimming in a river with her friend Miriam who was from a different class and race. Together they transcend the boundaries of society, envisioning something new. As the sun starts to sparkle on the water the two friends see something floating peacefully down the river.

Miriam: Hello duck.

Princess: Hello baby.

Miriam: You’re as calm as the water.

Princess: We’ll name you Moses. You are welcome into our life Moses.

Miriam: Thanks for coming.

Moses enters.

Storyteller: Miriam and the Princess raise Moses so he would know the truth of his relationship with the river that delivered him. Moses grows up in the flow.

Moses: I am in this world by the grace of three mothers, the mother who gave birth to me, the mother that fished me out of the river and Mother Nature herself.

ACT THREE - MOSES GROWS UP

Storyteller: Moses and his Jewish brother Aaron grow up working as slaves.

Song: Chain Gang

Slaves go to work and are repeatedly beaten by Slave Masters with scallions.

Slave Masters: *(repeated)* Keep working! Keep working!!

Slaves: *(repeated)* Oy! Oy!! Oy! Oy!!

Storyteller: One day Moses murdered a Slave Master that was hurting a worker badly.

Moses murders a Slave Master.

Moses: Oh what a mistake! I should be non-violent at all times. Oh the sad and fearful slave master. Peace can only come after empathy.

ACT FOUR - GETTING THROUGH TO PHARAOH

Aaron and Moses go to see Pharaoh

Storyteller: Moses and his brother Aaron go to Pharaoh and try to persuade him to let the slaves be free.

Aaron: Be reasonable Pharaoh.

Moses: Be kind.

Pharaoh: No!

Aaron: Come on!

Moses: Let my people go!

Pharaoh: I said, No.

Storyteller: Because Pharaoh doesn't budge the Universe conspires to assist with Moses' one big wish. Ten plagues visit Egypt.

ALL: To sacrifice some of our pleasure in honor of the real plagues of our Earth, lets take out a drop of wine from our cup for each plague.

Everyone around the table places ten drops of wine on their plates as they say the Ten Plagues. The ensemble should act out each of the plagues.

1. Pollution and privatization of water / Blood; 2. Frogs dead and maimed by chemicals; 3. Poverty / Lice; 4. extinction of thousands of species / Swarms; 5. mad cow disease / Pestilence; 6. collapse of health care / Boils; 7. radical climate change / Hail; 8. famine & genetically modified foods / Locusts; 9. Darkness; 10. War & violence / death of the Egyptian first born.

Storyteller: Only after everyone's first-born son dies does Pharaoh change his mind.

Moses: How about now?

Pharaoh: Go! Get out of here!

ACT FIVE - EXODUS

Storyteller: The Pharaoh's bullies and thugs harassed and tortured the slaves as they left. They pursued them all the way to the Red Sea.

Moses, Aaron, Miriam and the Slaves come to the Red Sea.

Aaron: To Moses Now what are we going to do? To everyone. What can we do now?!

Slaves: We can't go back.

Moses: *Inspired.* Fear not friends, look forward. In your thoughts say to the sea, "The sea is receding, thank you for doing that." Repeat it.

Everyone repeats, "The sea is receding, thank you for doing that."

Aaron: The water is going down, lets go everyone!

Storyteller: As soon as they were safe the red sea swelled again washing all of the Pharaoh's soldiers away. Miriam led the women and the rest in a joyful celebration.

Dance break. Balkan Beat Box's CHA CHA and Stevie Wonder's SIR DUKE.

Pour Miriam's Cup, a cup of water because waters birth new possibility. Refill water glasses.

Storyteller: Miriam led the women in rejoicing as the Red Sea waters broke and made their escape final. In the desert Miriam called forth the well of water that nourished the runaway slaves. Now, in honor of Miriam, we enjoy our water.

EPILOGUE

Storyteller: Over a million people wandered around the desert for a very long time.

Former Slave: We put the Oy back in unemployment.

Storyteller: During their psychedelic journey Moses spoke to a burning bush, he talked with spirits on top of a mountain and he came down from that mountain with Ten Commandments that he said everyone is supposed to live by.

Moses: *To All.* How many commandments can you name? How many do you live by?

Listen to response.

Storyteller: Thanks for retelling the story of the exodus from Egypt. Welcome back to our present day. **Now onward.**

Applause. Bows.

Serve dinner.

MORE QUESTIONS

Now that we have enacted the story of the slaves from Egypt do the children have any questions?

Take time to listen to the children's questions and respond.

Tonight we ask questions that lead to more questions.

What fears are we enslaved by?

Listen.

Does faith in God enable freedom or enslavement?

Listen.

What is spirituality?

Listen.

Does the Universe really conspire in our favor?

Listen.

Do you believe in miracles?

Listen.

Continue Haggadah after dinner is cleared.

FOUR CHILDREN

At Passover, we are confronted with the stories of our ancestors' pursuit of liberation from oppression. Facing this mirror of history, how do we answer their challenge? How do we answer our children when they ask us how to pursue justice in our time?

What does the Activist Child ask? "Torah tells me, 'Justice shall you pursue,' but how can I pursue justice?"

Empower her always to seek pathways to advocate for the vulnerable. As Proverbs says, "**Speak up for the mute, for the rights of the unfortunate. Speak up, judge righteously and champion the poor and the needy.**"

What does the Skeptical Child ask? "How can I solve problems of such enormity?"

Encourage her by explaining that she need not solve the problems, she must only do what she is capable of doing. **It is not your responsibility to complete the work, but neither are you free to not help at all.**

What does the Indifferent Child say? "It's not my responsibility."

Persuade him that responsibility cannot be shirked. As Abraham Joshua Heschel writes, "**The opposite of good is not evil, the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible.**"

And the Uninformed Child who does not know how to ask...

Prompt her to see herself as an inheritor of our people's legacy. As it says in Deuteronomy, "**You must befriend the stranger, for you were strangers in the land of Egypt.**"

CUP #3

We raise our glass with the pledge that we will always imagine and seek alternative ways to bring about the liberation of all on Earth – **by any means necessary**.

Make eye contact with each and everyone then drink.

2011 EGYPTIAN REVOLUTION and ASMAA MAHFOUZ

Asmaa Mahfouz (born February 1, 1985) is a member of Egypt's Coalition of the Youth of the Revolution and one of the founders of the April 6 Youth Movement. She has been credited with helping to spark mass uprising through her video blog posted one week before the start of the eighteen-day 2011 Egyptian revolution.

ASMAA MAHFOUZ'S JANUARY 18, 2011 POST

Four Egyptians have set themselves on fire to protest humiliation and hunger and poverty and degradation they had to live with for 30 years. Four Egyptians have set themselves on fire thinking maybe we can have a revolution like Tunisia, maybe we can have freedom, justice, honor and human dignity. Today, one of these four has died, and I saw people commenting and saying, "May God forgive him. He committed a sin and killed himself for nothing."

People, have some shame. I posted that I, a girl, am going down to Tahrir Square, and I will stand alone and I'll hold up a banner. Perhaps people will show some honor. I even wrote my number so maybe people will come down with me. No one came except three guys – three guys and three armored cars of riot police. And tens of hired thugs and officers came to terrorize us. They shoved us roughly away from the people. But as soon as we were alone with them, they started to talk to us. They said, "Enough! These guys who burned themselves were psychopaths." Of course, on all national media, whoever dies in protest is a psychopath. If they were psychopaths, why did they burn themselves at the parliament building?

I'm making this video to give you one simple message: we want to go down to Tahrir Square on January 25th. If we still have honor and want to live in dignity on this land, we have to go down on January 25th. We'll go down and demand our rights, our fundamental human rights.

I won't even talk about any political rights. We just want our human rights and nothing else. This entire government is corrupt – a corrupt president and a corrupt security force. These self-immolators were not afraid of death but were afraid of security forces. Can you imagine that? Are you going to kill yourselves, too, or are you completely clueless? I'm going down on January 25th, and from now 'til then I'm going to distribute fliers in the streets. I will not set myself on fire. If the security forces want to set me on fire, let them come and do it.

If you think yourself a man, come with me on January 25th. Whoever says women shouldn't go to protests because they will get beaten, let him have some honor and manhood and come with me on January 25th. Whoever says it is not worth it because there will only be a handful of people, I want to tell him, "You are the reason behind this, and you are a traitor, just like the president or any security cop who beats us in the streets." Your presence with us will make a difference, a big difference. Talk to your neighbors, your colleagues, friends and family, and tell them to come. They don't have to come to Tahrir Square. **Just go down anywhere and say it, that we are free human beings.** Sitting at home and just following us on news or Facebook leads to our humiliation, leads to my own humiliation. If you have honor and dignity as a man, come. Come and protect me and other girls in the protest. If you stay at home, then you deserve all that is being done, and you will be guilty before your nation and your people. And you'll be responsible for what happens to us on the streets while you sit at home.

Go down to the street. Send SMSes. Post it on the net. Make people aware. You know your own social circle, your building, your family, your friends. Tell them to come with us. Bring five people or ten people. If each one of us manages to bring five or ten to Tahrir Square and talk to people and tell them, "This is enough. Instead of setting ourselves on fire, let us do something positive," it will make a difference, a big difference.

Never say there's no hope. Hope disappears only when you say there's none. So long as you come down with us, there will be hope. Don't be afraid of the government. Fear none but God. God says He will not change the condition of a people until they change what is in themselves. Don't think you can be safe anymore. None of us are. Come down with us and demand your rights, my rights, your family's rights. I am going down on January 25th, and I will say no to corruption, no to this regime.

WELCOME ELIJAH

Open the door and let the spirit Elijah in and pour him a cup of wine.

**Hurry, reconcile the heart, redeem us from
dissonance, gather us in from the exile of argument,
from earthly fracture to eternity, bring us to the
threshold, speedily, revive our mysteries, witness our
desire, ascending, solitary prophet in
a chariot of fire.**

Eliyahu HaNavi, Elijah the Prophet is a song entreating the prophet Elijah, an invited guest at Passover, to return soon with the Messiah.

Eliyahu haNavi	Elijah the prophet
Eliyahu haTishbi,	Elijah the Tishbite,
Eliyahu haGil'adi -	Elijah the Giladite -
Bim'hera v'yameinu yavoh eleinu,	In haste and in our days may he come
im mashiach ben David. x2	to us with the messiah son of David. x2

ASMAA'S JANUARY 24, 2011 POST, THE EVE OF THE PROTEST

It's now 10:30 p.m. on January 24th, 2011. Tomorrow is the 25th, the day we've been waiting for, the day we all worked so hard for. The most beautiful thing about it is that those who worked on this were not politicians at all. It was all of us, all Egyptians. We worked hard. Children no older than 14, they printed the poster and started distributing it after prayers. Old people in their sixties and seventies helped, as well.

People distributed it everywhere they could – in taxis, at the metro, in the street, in schools, universities, companies, and government agencies. **All of Egypt awaits tomorrow.**

I know we are all nervous right now and anxious, but we all want to see tomorrow's event happen and succeed. I'd like to tell everyone that tomorrow is not the revolution and is not the day we'll change it all. No, tomorrow is the beginning of the end.

Tomorrow, if we make our stand despite all the security may do to us and stand as one in peaceful protest, it will be the first real step on the road to change, the first real step that will take us forward and teach us a lot of things. Our solidarity in planning is a success in itself. **To simply know that we must demand our rights, that is success.**

Get Out Of Egypt

by Rebbe Wally

Someone told me you gotta get out of Egypt
The people want to be free so get out of Egypt
We can't take no more no more of Pharaoh
Walk through the door and say, "No more," to Pharaoh

Get out, get out, get out, get out
No more, no more, no more, no more
No more to Pharaoh
Get out of Egypt

Yet it's hard to act while we're riddled with fear
We are shackled in fact, oh get fear out of here
In myself and my kin this seed has been planted
Let's shed us some skin and take no more for granted

Get out, get out, get out, get out
No more, no more, no more, no more
Take no more for granted
Get fear out of here
Say no more to Pharaoh
Get out of Egypt

Well, debt is bought and sold while they're privatizing profit
But Love's more precious than gold so let's bail out our Spirit
We can leave behind this smoldering pyre
Democracy we'll find without American Empire, without American Empire

Get out, get out, get out, get out
No more, no more, no more, no more
Say no American Empire
Bail out our Spirit
Take no more for granted
Get fear out of here
No more to Pharaoh
Get out of Egypt

But someone told me that I've got the wrong subject
Share joy with Mother Earth cause the universe is perfect
We can't take much more of this Patriarchtic order
After 7,000 years let's try no more borders how 'bout no more borders?

Get out, get out, get out, get out
No more, no more, no more, no more
No more borders
The universe is perfect
No American Empire
Bail out our Spirit
Take no more for granted
Get fear out of here
Say no more to Pharaoh
Get out of Egypt

Still Pharaoh's only rule is to stay in his tower
Use the People like tools till we take back our power
We want life today without more violence
Yes change can happen every day with no more silence no more silence

Get out, get out, get out, get out
No more, no more, no more, no more
No more silence

*Take back our power
No more borders
The universe is perfect
No American Empire
Bail out our Spirit
Take no more for granted
Get fear out of here
Say no more to Pharaoh NO MORE!
Get out of Egypt*

Get out of Egypt

Get out of Egypt

ASMAA'S JANUARY 26 POST, THE DAY AFTER THE PROTEST

The people want to bring down the regime. This is what we were all chanting yesterday, January 25th, 2011. Thousands upon thousands – I could not count how many there were. Demonstrations from all sides. Riot police could not control the sheer numbers.

What we learned yesterday is that power belongs to the people, not to the thugs. Power is in unity, not in division. Yesterday, we truly lived the best moments of our lives. We learned that the Egyptian people are not chaotic or disorderly. The government keeps saying that we are a chaotic people and a revolution will lead to chaos. Yesterday, we were truly one hand, concerned for one another. Yesterday, not even one girl was harassed, even among those thousands. No one stole anything. No one struck anyone. No fights broke out. We were defending each other. Everyone was concerned for one another. Some bought water bottles and distributed them; others distributed sandwiches. We all said it was from our hearts. Long live Egypt! Some boys and girls even cleaned the streets of trash and garbage. This is the Egyptian people that we have always dreamed of. I can now say that I am proud to be Egyptian. I truly wish to kiss every Egyptian's forehead and say, "Thank you for being Egyptian." I never imagined that I would see this.

But we must continue. The riot police was after us until 5:00 a.m., chasing us to beat and arrest us. Yesterday, we saw them scared. Live ammunition and rubber bullets and tear gas and water cannons to break us up. **But we did not break up, and we're still united.**

On February 11, 2011 Pharaoh Hosni Mubarak gave up power after eighteen days of protest. *Breathe. Reflect.*

SITTING IN

— Rabbi Arthur Ocean Waskow

One of the most powerful, and deeply spiritual, ways to work for social change is for us to take action in the present that embodies — right now — the future vision that we seek.

Years ago in the United States of America, the sit-in movement had a vision of the future: integrated restaurants. The sit-ins did not beg legislators to change the law. They did not attack the restaurant-owners. They went, black and white together, to integrate them.

What happened next was up to the owners and the police. They could accept integration, they could beat people up, they could put them in jail, they could kill them or they could change the law. They did all those things, but mostly, ultimately, people changed the law.

The vision of new possibility was not left in the hands of visionaries, for it was embodied in defiant love. It made real the spiritual teaching that the means and the ends are indivisible, for it made the ends themselves into the means, not in a far-off future but in Now.

And it gave actual faces to the "issue." It was no longer a matter of courts and law books but of real live students, restaurant-owners, waitresses, police. So the public responded. **The sit-ins seeded an American politics that is still nourishing us, even in days of war for empire and insatiable wealth.**

CUP #4

We are aware enough to know and understand our dark times. As we reconnect with the past, our roots, can we devise a plan or help in some way to the coming of a new age of equality, justice and peace? What can we do? With this glass we accept personal and communal responsibility to act.

To beginning again.

Make eye contact with each and everyone then drink.

RAMPAGE OF INVINCIBILITY

by Abraham as channeled by Esther Hicks

to the future you

We're going to start where we are then we'll build into the vibration that is necessary for us to be or do or have anything that we want.

I am beginning to understand that **I am more than I see here in this physical body**. I acknowledge that there is a larger part of me - a Source Energy part of me - that is truly the essence of who I am.

And I accept that a part of that consciousness is now flowing in this physical body and so there is a sort of duality going on within me where I have this stable beginning and becoming and then there is the part of me that is focused here in this physical body and **I understand with clarity the value of the two parts of that which I am.**

I can feel the Eternalness of who I really am and I can feel the specifics of who I am in this human form on this time/space platform and I am beginning to feel appreciation for the contrast that surrounds me that once I condemned, now I embrace because I can feel that the contrast is inspiring yet another new idea from me.

And I remember feeling a new idea being born within me and hating the birthing of it, because it was an idea that I did not believe and, therefore, it brought me pain. But now I'm experiencing the thrill of giving birth to ideas and even though I don't know how or when it will come about, I do have faith or belief in the Laws of the Universe and having given birth to this idea **I am knowing that I am a Creator who will be given all of the advantages of the resources of Source in order to accomplish it.**

So while I stand in this place of wanting something that I have no way of figuring out how it's going to be, I am feeling soothed in the awareness of it. No, more than soothed. I not only feel soothed about having given birth to an idea of something that I want, I'm feeling enlivened by it because the larger part of me knows unequivocally that **I am the Creator of my own experience** and that larger part of me is not only looking at it and agreeing with it, but has become the vibrational equivalent of it. In fact, the larger part of me has already become what I'm asking for and so now it's only a matter of the rest of me catching up with it. And now that I know what I know, I don't think this is going to be too much trouble.

When I move in the direction of catching up with it, I feel better. And when I move in opposition of catching up with it, I feel worse. And I am so sensitive to the way that I am feeling these days. I am so proud of myself because **I'm aware of when I'm going with the Flow and when I'm not.** I'm aware of when I'm moving downstream and when I'm moving upstream. I can feel when I'm letting myself be who I have become and I can feel when I'm not letting myself be who I've become.

And I'm no longer mad at myself in the moments that I'm not letting myself be who I've become because those moments only help me to know the difference in the Guidance System. I can feel I'm actually molding the clay. I'm finally in the place where I don't need to be the manifested receiver of everything that I want all at once because **I know that it's all coming**, that there will be a time that I will not be sending more rockets of desire into my future.

I'm finally beginning to get it that I never get it done and I cannot get it wrong, because everything that I'm living is causing an expansion and I can tell by the way I feel whether I'm moving toward that expansion or not.

Finally, I'm beginning to understand that it was never about the fulfillment of the manifestation anyway. **These things that I want are only my target to focus upon so that I can ride this River of Life.**

I am fulfilled in the knowing that I am expanding and I'm thrilled in the knowledge that I will never get it done.

And I am satisfied - deeply satisfied - with where I am.

I'm thrilled in knowing that I am where I am and that I'm putting the boat in the water wherever I am and my knowledge that the Stream is flowing downstream - ever flowing - toward all that I have become is enough for me to feel satisfaction in where I am. No more will I nitpick as I measure the distance between where I am and where I want to be. Instead, **I flow on this joyous River and I experience the exhilarating feeling of motion toward my expansion.**

I can feel that the Source within me loves me and adores me **and has become the expanded version and I can feel that there's no remorse or discomfort whatsoever in the Being of my Source.** My Source not for a moment looks at me where I stand and compares where I am to where it is and mocks me in the not achievement. Instead, the Source within me that is expanded as a result of what I have lived stands in loving appreciation of all that I have become and calls me never endingly toward it.

And now I get it that that's what life is. That the duality of me, that the Source Energy that was willing to come forth that expanded out further and now the physical part of me that's willing to catch up, **I now get my place in this Universe.** I'm important to the expansion of the Universe and **it's time for me to receive the benefit of my expansion and now I know how.**

AFIKOMAN FOUND

At this time the children are invited to hunt for the Afikoman. When it is found those who found it hold it up as high as possible.

With love and gratitude we close the circle of our seder tonight by raising the glass one more time as we say, *Everyone raises their glass.*

**Lo! This is the bread of poverty that our ancestors ate.
Let all who are hungry come and eat!
Let all who are in need share in the hope of Passover!
This year we all are slaves,
Next year may we all be free.
Tonight, to redeem the Afikoman:**

**We renew our commitment to help all who are hungry round the world,
So that next year we may all be free.**

*Make eye contact with each and everyone then drink. L'chaim!
The Afikoman is distributed to everyone. Jewelry is returned.*

*ENCORE!!
POETRY and MUSIC FREE FOR ALL!*

Here, root yourselves beside me.
I am the tree planted by the river,
Which will not be moved.
I, the rock, I the river, I the tree
I am yours--your passages have been paid.
Lift up your faces, you have a piercing need
For this bright morning dawning for you.
History, despite its wrenching pain,
Cannot be unlived, and if faced with courage,
Need not be lived again.
Lift up your eyes upon
The day breaking for you.
Give birth again
To the dream.
Women, children, men,
Take it into the palms of your hands.
Mold it into the shape of your most
Private need. Sculpt it into
The image of your most public self.
Lift up your hearts.
Each new hour holds new chances
For new beginnings.

- Maya Angelou
from "On the Pulse of Morning"

TOMORROW from *Annie* by Charles Strouse and Martin Charnin

The sun'll come out tomorrow
Bet your bottom dollar
That tomorrow there'll be sun

Just thinkin' about tomorrow
Clears away the cobwebs,
And the sorrow 'til there's none

When I'm stuck a day
That's gray and lonely,
I just stick out my chin
and grin and say, Oh!

The sun'll come out tomorrow
So ya gotta hang on til tomorrow
Come what may
Tomorrow! Tomorrow!
I love ya Tomorrow!
You're always
a day away!

DONA DONA by Aaron Zeitlin and Shalom Secunda

On a wagon bound for market
There's a calf with a mournful eye.
High above him there's a swallow
Winging swiftly through the sky.

(Chorus) *How the winds are laughing
They laugh with all their might
Laugh and laugh the whole day through
And half the summer's night.*

Dona dona dona dona x4

"Stop complaining," said the farmer,
"Who told you a calf to be"
Why don't you have wings to fly away
Like the swallow so proud and free?"

Calves are easily bound and slaughtered
Never knowing the reason why.
But whoever treasures freedom,
Like the swallow must learn to fly

"... What would it mean to live
in a city whose people were changing
each other's despair into hope? --
You yourself must change it. --
what would it feel like to know
your country was changing? --
You yourself must change it. --
Though your life felt arduous
new and unmapped and strange
what would it means to stand on the first
page of the end of despair?"

- Adrienne Rich, 1983 from the poem *Dreams Before Waking*

"I do not believe a Cause which stands for a beautiful ideal, for anarchism,
for release and freedom from conventions and prejudice, should demand the
denial of life and joy. ... I want freedom, the right to self-expression,
everybody's right to beautiful, radiant things. ... I don't care if a person's
theory for tomorrow is correct, I care if their spirit of today is correct."

- Emma Goldman

Play *I Think I'll Call It Morning* by Gil Scott-Heron.