

Fill Your Own Cup – Year Two Pesach III – Gratitude is the Point!

1) For Happiness In Tough Times, Be More Grateful, [Greg Orme](#), Apr 08, 2021

<https://www.forbes.com/sites/gregorme/2021/04/08/for-happiness-in-tough-times-be-more-grateful/>

Studies show that practicing gratitude for just 5-minutes each day can make you [25% happier](#). Appreciative people feel more joy, pleasure, and optimism in their existence. This leads them to become more generous, compassionate, and forgiving towards others.

Fascinatingly, the pioneering work of psychologists Robert Emmons and Michael McCullough goes further. It shows people who are more grateful build stronger immune systems, experience less pain, and have lower blood pressure. They're better at taking daily exercise and looking after their health. They even tend to get a better night's sleep and are more relaxed when they wake up. On a social level, they feel less isolated.

2) Dayenu (It would have been enough), Passover Hagadah

How much good, layer upon layer, has God done for us!

Had God brought us out of Egypt without bringing judgment upon [our oppressors], that would have been enough for us.

Had God brought judgment upon them but not upon their gods, that would have been enough for us.

Had God brought judgment upon their gods without killing their firstborn sons, that would have been enough for us.

Had God killed their firstborn sons without giving us their wealth, that would have been enough for us.

Had God given us their wealth without splitting the sea for us, that would have been enough for us.

Had God split the sea for us but not brought us through it dry, that would have been enough for us.

Had God brought us through [the sea] dry without drowning our enemies in it, that would have been enough for us.

Had God drowned our enemies in it without providing for our needs for forty years in the desert, that would have been enough for us.

Had God provided for our needs for forty years in the desert, without feeding us with manna, that would have been enough for us.

Had God fed us with manna without giving us Shabbat, that would have been enough for us.

Had God given us Shabbat without drawing us close around Mount Sinai, that would have been enough for us.

Had God drawn us close around Mount Sinai without giving us the Torah, that would have been enough for us.

דיינו, מגיד, הגדה של פסח

כמה מעלות טובות למקום עלינו!

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו.

אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו.

אלו עשה באלהיהם, ולא הרג את־בכוריהם, דינו.

אלו הרג את־בכוריהם ולא נתן לנו את־ממוןם, דינו.

אלו נתן לנו את־ממוןם ולא קרע לנו את־הים, דינו.

אלו קרע לנו את־הים ולא העבירנו בתוכו בחרבה, דינו.

אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו, דינו.

אלו שקע צרנו בתוכו ולא ספק צרכנו במדבר ארבעים שנה, דינו.

אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את־העם, דינו.

אלו האכילנו את־העם ולא נתן לנו את־השבת, דינו.

אלו נתן לנו את־השבת, ולא קרבנו לפני־הר סיני, דינו.

אלו קרבנו לפני־הר סיני, ולא נתן לנו את־התורה, דינו.

Had God given us the Torah without bringing us to the land of Israel, that would have been enough for us.

Had God brought us to the land of Israel without building for us the House God chose that would have been enough for us.

How many and manifold then, God's kindnesses are to us for God brought us out of Egypt, and brought judgment upon [our oppressors] and upon their gods, and God killed their firstborn sons, and gave us their wealth, and God split the sea for us and brought us through it on dry land and drowned our enemies there, and God provided for our needs for forty years in the desert and fed us manna, and God gave us Shabbat, and God drew us close around Mount Sinai and gave us the Torah, and God brought us to the land of Israel and built for us the House God chose,
so we could find atonement [there] for all our sins.

אלו נתן לנו את התורה ולא הכניסנו
לארץ ישראל, דינו.

אלו הכניסנו לארץ ישראל ולא בנה לנו
את בית הבחירה דינו.

על אחת, כמה וכמה, טובה
כפולה ומכפלת למקום עלינו: שהוציאנו
ממצרים, ועשה בהם שפטים, ועשה
באלהיהם, והרג את בכוריהם, ונתן לנו
את ממונם, וקרע לנו את הים, והעבירנו
בתוכו בחרבה, ושקע צרנו בתוכו, וספק
צרנו במדבר ארבעים שנה, והאכילנו
את המן, ונתן לנו את השבת, וקרבו
לפני ה' סיני, ונתן לנו את התורה,
והכניסנו לארץ ישראל, ובנה לנו את בית
הבחירה לכפר על כל עונותינו.

3) Divrei Negidim on Dayenu –

Attributed to the Rabbi Loew the Maharal of Prague (15th C)

These fifteen steps can be divided into three groups.
The first group deals with the actual Exodus from the lowliness of slavery in Egypt. There was no ascent here - only the going out of Egypt so that they were no longer slaves. In the first grouping, God took them out, meted judgment out to the Egyptians and to their gods, killed the first born, and gave the Israelites great wealth. This was all part of the actual Exodus.

The middle group of five steps deals with an ascent through the miracles that took place during the Exodus. This grouping deals with the things that happened after they left Egypt: the splitting of the sea and allowing them to pass through on dry land, drowning of their enemies, providing them with food and giving them manna. The final group of five levels is the completion of their unification and Israel's cleaving to God. The final grouping deals with divine commandments which allowed Israel to cleave to God: God gave them the Sabbath (there can be little doubt that the Sabbath is a sign of Israel's covenant and the beginning of their connection to God); The building of the Temple which represented God's dwelling among them so that there was an absolute connection between God and Israel.

דברי נגידים, דיינו, הגדה של פסח

ואלו ט"ו מעלות נחלקות לג' חלקים.
חמש הראשונות כולן מדברות במה שהגיע
לישראל ביציאתם מן השפלות שהיו עבדים
למצרים. ואין כאן התעלות רק שהוציאם ממצרים
שלא יהיו עבדים למצרים...
ולפיכך ה' מעלות הראשונות הוציאנו ממצרים
ועשה בהם שפטים ועשה באלהיהם והרג את
בכוריהם ונתן לנו את ממונם. כל זה בענין
היציאה בלבד. שעד כאן היה להם ביציאתם
ממצרים.
וחמש האמצעיות מדברות בהמעלות שהגיעו
לישראל אחר היציאה. והתחלתן היא קריעת ים
סוף והעבירנו בתוכו בחרבה ושקע צרנו בתוכו
וספק צרכנו במדבר והאכילנו את המן.
...
כל חמש האחרונות מדברות במצות קדושות
אלהיות שעל ידן אנו דבקים בו לגמרי. והתחלת
חמש האחרונות הוא השבת. שאין ספק שהשבת
במה שהוא אות ברית בין הש"י ובין ישראל הוא
התחלת החבור והדבוק בו יתברך. ובית המקדש
באחרונה שהיתה שכינתו בתוכם וזהו החבור
לגמרי. והבן הדברים האלו:

4) A Night of Questions: A Passover Haggadah, Rabbi Shelia Peltz Weinberg

Dayenu signifies deep acceptance and gratitude. We acknowledge the present moment.

In the affirmation of dayenu, we are fully present to the preciousness of each act of redemption and care – dividing the sea, leading us across, caring for us in the desert...we receive each moment with love. This acceptance allows us to move to the next moment and receive the waiting gift. When we greet each moment with conditions, judgments and expectations – “well, this isn't quite where we need to be” or “wait a second, this is not what we were promised” or “hey, what's coming next?” – our expectations keep us tense. We are not free. We are not available to receive the next moment. Our fantasies about the past and our desire to control the future cut us off from the wonders of this moment. They shut us in a prison of disappointment and suffering. Dayenu is a great liberator. It is a jolt into the presence of awe, compassion, attention, and freedom.

5) Dr. Erica Brown, Dayenu: A Jewish Template for Gratitude

<https://www.myjewishlearning.com/article/dayenu-a-jewish-template-for-gratitude/>

Dayenu begins with an experience we had just been through, the Exodus, and uses it to wax lyrical on a host of other experiences, asking us to see the interconnectedness of our blessings. It invites us to break each gift into its multiple components and then put them back together and stare in disbelief at our good fortune: I am grateful for this and for this and for this – until we become saturated with the unfolding of our prosperity and can think only of God's myriad kindnesses.

The writer Melody Beattie beautifully captures what Dayenu is really saying and what all deep gratitude looks like: "Gratitude unlocks the fullness of life. It turns what we have into enough, and more."

We don't realize how lucky we are until we speak our blessings in detail. Dayenu is not merely a reflection on Passover, but a template for true thanks.