

PASSOVER HAGGADAH

How thankful must we be to God, the All-Present, for  
all the good He did for us.

Had He brought us out from Egypt  
And not executed judgment against them,  
*It would have been enough for us!*

Had He executed judgment against them  
And not done justice to their idols,  
*It would have been enough for us!*

Had He done justice to their idols  
And not slain their first-born,  
*It would have been enough for us!*

Had He slain their first-born  
And not given us their property,  
*It would have been enough for us!*

Had He given us their property,  
And not divided the sea for us,  
*It would have been enough for us!*

Had He divided the sea for us  
And not brought us through it dry-shod,  
*It would have been enough for us!*

Had He brought us through it dry-shod  
And not drowned our oppressors in it,  
*It would have been enough for us!*

Had He drowned our oppressors in it  
And not helped us forty years in the desert,  
*It would have been enough for us!*

Had He helped us forty years in the desert  
And not fed us manna,  
*It would have been enough for us!*

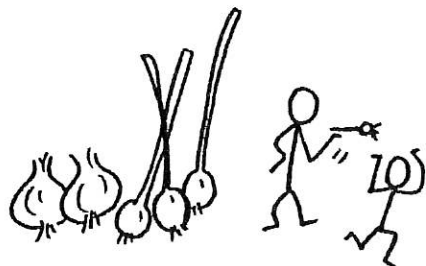
Had He fed us manna  
And not given us the Sabbath,  
*It would have been enough for us!*

## The Afghani Onion Free-for-All

If things at your seder are slowing down and people seem drowsy, try the Afghani custom of distributing green onions.

Beginning with the ninth stanza, *"Even if You had supplied our needs in the desert for 40 years, but not fed us manna from heaven,"* the participants hit each other (gently?) with the green onion stalks, everytime they sing the refrain *"Da-yeinu"*.

Perhaps this custom is tied to the biblical story of the Jews who complained about the manna God had given them and recalled with longing the onions in Egypt. *"We remember the fish that we used to eat in Egypt, the cucumbers, the melons, the leeks, the ONIONS and the garlic. Now our gullets are shrivelled. There is nothing at all. Nothing but this manna to look at"* (Numbers 11:5-6). By beating each other with onions we admonish ourselves **not** to yearn for the fleshpots of Egypt and **not** to forget the Egyptian bondage.



## Is It Ever Enough?

**"H**ad God but split the sea, and not passed us through it on dry land – it would have been enough." How could it have been enough? Had Israel not escaped through the Red Sea, they would have been slaughtered by the Egyptians!

The point of the poem is to express gratitude for every facet of God's miraculous deliverance. There is a sense that the Exodus, which reached its fulfillment in the entry into the Land and the building of the Temple (a process of over 400 years!) unfolded in many steps, each constituting a miracle in itself. The poet feels the living power of each gesture of divine favor, irrespective of the total result. Had You only done this and no more – it would have been enough for me to feel Your divine love. The principle of "dayeinu," of giving thanks even for the partial and incomplete, is crucial for living in this uncertain world in which few dreams ever come to total fruition. We thank God every day for the miracle of being alive. In learning gratitude to God we also learn to show gratitude to parents, teachers, loved ones and friends, even when their efforts fall short of completeness.

## Counting and Recounting Our Own Blessings: An Update

**Dayeinu** establishes a pattern of enumerating our blessings one at a time but it ends with the building of the Temple circa 1000 B.C.E. Suggest another ten national or family events deserving thanks

since then. For example, the Six Day War (1967), or the airlift of Ethiopian Jews to Israel (1991). You may wish to use Rabbi Irving Greenberg's contemporary Dayeinu (see page 109).

Day

Ee-lu na

v'i

Ee-lu ke

v'i

Ee-lu na

v'i

Ee-lu he

v'i