TEFILLAT TAL – PRAYER FOR DEW – ENOUGH-NESS

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Rabbi Dan Moskovitz Pesach 5779

Dayenu: It would have been enough for us. As this classic Passover song echoes in our ears the morning after the first seder, we add *Tefillat Tal*, the Prayer for Dew to the Amidah, replacing *morid hageshem*, the prayer for rain we have been saying since Simchat Torah.

While the seder-favorite Dayenu looks back in gratitude for historical miracles, the prayer for dew looks forward. In asking for something as small and nearly invisible as dew, we declare: May this be enough for us.

Praying for rain as w ehave been these past 6 ½ months is more instinctual than praying for dew. Rain can be seen and quantified. Metaphorically, rain represents abundance and the flow of life. Who doesn't want to pray for abundance, for sky blessings, for flow from the heavens, even in Vancouver?

But there's something much more difficult about the prayer for dew. We are literally calling in something small, difficult to see, and often fleeting. Praying for the tiny droplets of morning dew invites us to hold on to the Dayenu outlook of enough-ness.

Praying for dew means asking for the capacity to honor this moment and not ask for anything else. What would it look like to stop pushing away the present moment, hoping the next will be more fulfilling? What would it look like to live with a mindset of sufficiency, to allow ourselves to do more with less?

So much of our society defines thriving as acquisition: more money, more possessions, more titles, more education. And yet, as we learn from palliative caregivers, those at the end of life most regret things like overworking or not expressing feelings of love and joy often enough. Dew reminds us that huge life achievements are not the best measurement of happiness.

As we transition the seasons, it's an opportune moment to focus on honoring the shift from abundance to enough-ness. As we recover from our food coma of last night's abundant seders where the food outlasted the our ability to consume it in one sitting what do we tell ourselves is not enough but for which we can still say Dayenu, it is enough and I am grateful?