

# • YAḤATZ • יַחַץ •

## INCOMPLETENESS

*Nothing is more whole than a broken heart.*

The Kotzker Rebbe

### **Leader:**

Like the washing of the hands, this ritual is not accompanied by words. The only sound we hear is the crumbling of matzah. Our lives seek to recapture a sense of wholeness.

### **All:**

We focus now on what is broken—in ourselves, among our people, and in our world.

*Break the middle matzah into two unequal pieces; the smaller remnant is returned to its place between the two whole matzot. The larger piece is wrapped and hidden (by the seder leader or the children, according to custom); it will be used later for the afikoman.*

### **Participant:**

How fitting it is that the hidden piece is the larger portion of matzah. All too often we fail to see the larger picture. Much of the world is hidden—sometimes by God, sometimes by ourselves—and we must search for the missing piece like the *afikoman*.

### **Reflections**

- Only when we give something up can we make room for the new; only when we admit we are broken can we begin the journey toward healing. Where are we lacking as individuals? Within the community? Where will we begin our search?
- Why do we use three *matzot*, symbolically and halakhically? It is a tradition on Shabbat and Festivals to place two complete loaves of bread on the table (commemorating two portions of manna in the desert). Since we break the middle matzah at this point of the seder, we need a full two “loaves” for later.

### **Activity**

- Try to have three *matzot* at everyone’s plate. Every participant will then break and hide an *afikoman*.



“Replete is the world with spiritual radiance, replete with sublime and marvelous secrets. But a small hand held against the eye hides it all,” said the Ba’al Shem. “Just as a small coin held over the face can block out the sight of a mountain, so can the vanities of living block out the sight of the infinite light.”

*Abraham Joshua Heschel*