

Submitted by Rabbi Fred Scherlinder Dobb (2014)

To be read after the meal, just before the search for the afikomen. (Tzafun)

We have eaten our fill, and been satisfied. To eat more would be folly, despite the temptation of another helping -- if we ingest too much, we undo this seder's blessing of abundance. Now, with the *afikomen*, we put the *Shulchan Orech* (i.e. the meal) behind us, and make peace with the idea of limits.

The food we've eaten is fit for the festival because of its limited ingredients. We may desire *chametz* (that which is puffed-up), but we know tonight that it should not be on our table. The meal is made meaningful through its boundaries. On Pesach, we embrace necessary limits.



The matzah, broken earlier and tucked away, must be shared all around the table. The *afikomen* starts as less than a whole sheet, and gets further divided, yet we are happy with our portion; with it, we move on to blessings and songs and togetherness. *Tzafun* ends the meal with an echo of "*dayenu*", an embrace of limits.

"One who tries to take too much, ultimately keeps nothing (*tafasta meruba, lo tafasta*)", teaches our tradition. Where are we attempting to hold onto more than we should?

This Pesach, let us learn to love living *within* the lines -- Green Lines, and other necessary boundaries. Let us embrace the spirit of *dayenu*. By ensuring "enough" for everyone, may our own abundance endure.