

Satisfied with Desire - A Pesach Thought

There is a paradox at play within the *matzah* experience.

On the one hand, it must be eaten in a state of hunger, symbolic of the destitute spirit yearning for that which it lacks.

On the other hand, the *afikoman* must be eaten in a state of satiation, symbolic of the effulgence of spirit, the fullness wherein we lack nothing but the experience of lack itself.

While the binary of fullness and lack may be applied to two dissimilar aspects of the same *mitzvah*, akin to the analytic distinction of *tzvei dinim*- two distinct aspects that cut the selfsame in half- there is a more difficult insight that can be applied to the *matzah* experience.

As opposed to viewing the act in two distinctive ways, one of plenitude and one of privation; we may view the *matzah* as an act that effectuates the dialectical sway *between* fullness and lack. The *matzah*, and the anxiety of freedom that it represents pushes the individual towards the limit wherein fullness and lack act in unison, producing the sublime affect of satisfaction that leaves room for desire.

Generally speaking, when one is full they do not lack. The object of desire has filled the hole from which desire spreads forth. Redeemed, the individual no longer yearns for the *elsewhere*, standing assuredly in the promised land where all lack is erased. There is a way, a *derech* upon which one may taste the fullness of redemption without negating the exilic desire that pushes the individual beyond the limit. Having and not-having at the same moment. Pushed out of our self-sufficiency born in redemption, we seek without seeking, want without wanting. Yearning for that which can never come. Desire in the space of fullness. To be whole and broken at once.

Satisfied in our hunger, and hungry in our satisfaction.