

## The Order of the Seder

*The Seder comprises fifteen observances, which have been summarized in the familiar rhyme: Kadesh, Urchatz, Karpas, etc. No day in the Jewish calendar affords a person such a broad selection of mitzvot compacted into a few hours as the Seder evening. Many people therefore recite the entire order before the Seder and then repeat each word when reaching that mitzvah to which it applies, i.e., Kadesh, before Kiddush, Urchatz, before washing the hands, etc.*

- KADESH** - recite Kiddush over wine
- U'RCHATZ** - wash hands without a blessing
- KARPAS** - eat a vegetable dipped in salt water
- YACHATZ** - break middle matzah, put away larger part for Afikoman
- MAGID** - tell the story of the Exodus from Egypt
- RACHTZAH** - wash the hands with a blessing before the meal
- MOTZI** - recite blessing on matzah
- MATZAH** - recite special blessing on the matzah, then eat it
- MAROR** - eat the bitter herb
- KOREKH** - eat a sandwich of matzah and bitter herbs
- SHULCHAN OREKH** - eat the meal
- TZAFUN** - eat the Afikoman
- BAREKH** - recite the Birkhat HaMazon
- HALLEL** - recite the Hallel
- NIRTZAH** - if one performs the above, God accepts our observance

### נִרְצָה...וְעָפָר — HIDDEN GUIDANCE

Throughout the Haggadah, the mention of Moshe's role is conspicuously absent. In fact, the Haggadah emphasizes that God alone delivered the Jewish People without intermediaries.

Yet, we find God saying to Moshe, "If you do not go to redeem them, there is no one else capable of doing so" (*Shemot Rabba* 3:4-5). The pivotal role of Moshe, the Traddik, is indeed glaring throughout the Torah narrative. Why *did* God have to send Moshe at all? Couldn't He have implemented the Exodus without any human involvement?

"God created the world so that man should ultimately come to know Him"

## סימנים לסדר של ליל ספס

קֹדֶשׁ. וְרַחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רַחֲצָה. מוֹצִיא.  
מִצָּה. מָרֹר. פּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צְפוּן. בָּרֵךְ. הַלֵּל.  
נִרְצָה:

על ספס ונפן צורך הסבה על צד שמאל. מרור וכרפס אין צורך הסבה.

(*Likutey Moharan* 1, 37; *Likutey Halakhot*, Edn 5:16). But don't we all know of God already?

Moshe, the Traddik, the pinnacle of mankind, spoke "face to face" with God. He had access to the most profound secrets of the Torah, he knew the mysteries of existence. Moshe *knew* that despite his life-long struggles for spiritual elevation, all his attainments were nothing but Divine Gifts. He perceived of himself as nothing more than a spokesman of the Almighty. In transmitting the Torah, he experienced God.

Our talents, our attainments are also nothing but Divine Manifestation. To elevate Torah learning above a mere ego experience of our intellectual capacities, in coming to know that it is all God, Moshe is our guide.

The Exodus, too, was a manifestation of the Divine. But without Moshe, we could never see it. The Egyptians didn't see it. The Jews who didn't want to believe in Moshe, who refused to accept that a human being could attain such heights, also didn't see it. We need a human example of how to internalize that awareness. Moshe, the Traddik, accomplished so much, yet attributed nothing to himself. It was all God. Our talents are also nothing but a Divine Manifestation. Moshe is our guide.

Moshe was preeminent throughout the Redemption. From start to finish, he performed many miracles.

Moshe was hidden throughout the Redemption. He *knew* it was all God.

Moshe is hidden throughout the Haggadah. But we know he is there to guide us.

KaDeSh and DaT, each has the numerical equivalent of 404. NIRTZaH is MoSheH, they both equal 345. Pervading the Haggadah from start to finish, from Kadesh to Nirtzah, is the *Der Moshe* — the complete and guiding faith of the Traddik (*Oweg Shabbat* p. 149; *Vina Gaon on Haggadah*, "And God took us out").