

משכן
הסדר

Mishkan HaSeder

A Passover Haggadah

CENTRAL CONFERENCE OF AMERICAN RABBIS · NEW YORK



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כַּרְפָּס

Karpas

Blessing over a Green Vegetable

כרפס

In the spring of the year, season of rebirth and renewal, we turn to the Bible's Shir HaShirim, the Song of Songs. Its poetry evokes the themes of hope, promise, and potential — in nature and in our lives.

(Each person takes some greens and dips them in salt water.)

Kumi lach, rayati, yafati,

ulchi-lach!

Ki hineih has'tav avar;

hageshem chalaf — halach lo.

Hanitzanim niru vaaretz,

eit hazamir higia,

v'kol hator nishma b'artzeinu.

קוּמִי לָךְ, רַעֲיָתִי יַפְתִּי,
וּלְכִי-לָךְ.

כִּי-הִנֵּה הַסְתִּיּוֹ עָבַר,
הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ.

הַנִּצְנָנִים נִרְאוּ בָאָרֶץ,
עֵת הַזָּמִיר הִגִּיעַ,

וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ.

Come, my love —
arise and away, my fair one!
Now that winter rains are gone,
flowers burst in our meadows and fields.
Listening to the call of the turtledove,
we enter the season of song.

קַדֵּשׁ
Kadeish

וּרְחָץ
Urchatz

כַּרְפָּס
Karpas

יַחַץ
Yachatz

מַגִּיד
Magid

רֹחֵצָה
Rochtzah

מוֹצֵיא/מִצָּה
Motzi/Matzah

מְרוֹר
Maror

כוֹרֵיךְ
Koreich

שְׁלַחן עוֹרֵךְ
Shulchan Oreich

צַפּוֹן
Tzafun

בָּרֵיךְ
Bareich

הַלֵּל
Hallel

נִרְצָה
Nirtzah

KARPAS כַּרְפָּס. Any leafy green vegetable suffices as *karpas*. This Hebrew word, deriving from the Greek *karpas*, means “fruit of the soil” or vegetable. The Rabbis commented that the meal of a poor person often consisted of no more than bread and salt (BT *B'rachot* 2b). Beginning the meal with *karpas* and salt therefore signals that the celebrants are not the poorest of the poor: they are “rich” in freedom.

The Rabbis also commented on numerous candidates to be used for *karpas*. To some they ascribed health benefits: cabbage is nourishing (BT *B'rachot* 39a); arugula is good for the eyes (BT *Shabbat* 109a); radishes reduce fever and help digestion (BT *Avodah Zarah* 28b). To some they ascribed remarkable influence over human procreation: eating parsley assures one of having beautiful children, while eating cilantro results in chubby children (BT *K'tubot* 61a). Perhaps most peculiar: seeing lettuce in a dream is a sign that one's business will soon enjoy rapid growth or suffer severe decline (BT *B'rachot* 56a). Following the Rabbinic example, you might choose several options for *karpas* — and either assign a symbolic meaning that inspires questions and conversation, or invite those gathered to do so.

COME, MY LOVE קוּמִי לָךְ, Song of Songs 2:10–12.

Kiddush:
Blessings over the
First Cup

Washing the Hands

Blessing over a
Green Vegetable

Breaking the
Middle Matzah

Telling the Story

Washing the Hands
before the Meal

Blessings over
the Matzah

Blessing over the
Bitter Herbs

Eating the
Hillel Sandwich

The Meal Is Served

The Afikoman Is
Found and Eaten

Blessings after
the Meal

Poems and Songs
of Praise

Concluding
the Seder

Sorrow Is Not My Name

No matter the pull toward brink. No
matter the flurid, deep sleep awaits.
There is a time for everything. Look,
just this morning a vulture
nodded his red, grizzled head at me,
and I looked at him, admiring
the sickle of his beak.
Then the wind kicked up, and,
after arranging that good suit of feathers
he up and took off.
Just like that. And to boot,
there are, on this planet alone, something like two
million naturally occurring sweet things,
some with names so generous as to kick
the steel from my knees: agave, persimmon,
stick ball, the purple okra I bought for two bucks
at the market. Think of that. The long night,
the skeleton in the mirror, the man behind me
on the bus taking notes, yeah, yeah.
But look; my niece is running through a field
calling my name. My neighbor sings like an angel
and at the end of my block is a basketball court.
I remember. My color's green. I'm spring.

KARPAS (*facing page*). During the Greco-Roman period (332 BCE–395 CE), when the Rabbis were shaping the traditions of the Passover meal by interpreting what Torah says about Passover night, it was customary to begin a formal meal with appetizers dipped in various condiments. The custom of dipping *karpas* in salt water or vinegar arose from this practice. Ashkenazic tradition is to dip the *karpas* in salt water, while Sephardic tradition is to dip in vinegar. Both water and vinegar symbolize the tears shed by the enslaved Israelites in Egypt.

SORROW IS NOT MY NAME. By Ross Gay (b. 1974).

כרפס

Nashkimah lak'ramim;
nireh im parchah hagefen,
pitach has'madar,
heineitzu harimonim.
Sham etein et-dodai lach.

Off then we'll go!
 Early to the vineyards to see
 if the vine is in flower,
 if its buds have opened,
 if pomegranates are in bloom.
 There my love will be yours.

Baruch atah, Adonai,
Eloheinu melech haolam,
borei p'ri haadamah.

Source of blessing, sovereign God of eternity,
 the fruit of the earth is Your creation.

(Eat the greens.)

נִשְׁכִּימָה לְכַרְמִים,
 נִרְאֶה אִם פָּרְחָה הַגֶּפֶן,
 פִּתַח הַסְּמָדָה,
 הַנֶּצֵו הָרְמוֹנִים.
 שָׁם אֶתֵּן אֶת־דֹּדַי לָךְ.

בָּרוּךְ אַתָּה יי,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא פְרֵי הָאָדָמָה.

קִדֵּשׁ
Kadeish

וּרְחֵץ
Urchatz

כַּרְפָּס
Karpas

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הַלֵּל
Hallel

נִרְצָה
Nirtzah

OFF THEN WE'LL GO נִשְׁכִּימָה, Song of Songs 7:13.

THE FRUIT OF THE EARTH פְּרֵי הָאָדָמָה. The third of the classical Four Questions notes that we dip twice: *karpas* into salt water (or vinegar) and *maror* into *charoset*. The two dippings correspond to two dippings in the Bible that bracket the Exodus story: The act that begins Israel's sojourn into Egypt and enslavement by Pharaoh occurs when Joseph's brothers dip his robe in goat's blood after selling him into slavery in Egypt, so that Jacob will think Joseph had been killed by a wild beast (Genesis 37:31). Slavery ended with the Israelites' dipping of hyssop into the blood of the paschal lamb and smearing it on the doorposts and lintels of their homes, so that the Angel of Death passed over their homes on the night they left Egypt (Exodus 12:21–23, 28). The two dippings that take place during the seder have a beautiful symmetry: the sweetness of *karpas* is erased by the salty water (or sour vinegar) of slavery, but the bitter *maror* of slavery is erased by the sweet *charoset* of freedom into which it is dipped. Freedom and redemption prevail in the end.

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the Seder

“Arise My Love”

Rise up, my love, my fair one, and come away
for, lo, the winter’s past, and the rain is gone;
the flowers appear on earth;
the time of singing is come,
and the voice of the turtle is heard;
the fig tree bringeth forth her green figs,
and the vines in blossom bring forth their fragrance.
Arise, arise my love, my fair one, come away
arise my love, come away.
Rise up, my love, my fair one,
and come away.
Rise up, my love, my fair one,
And come away.
And come away.

Instructions on Not Giving Up

More than the fuchsia funnels breaking out
of the crabapple tree, more than the neighbor’s
almost obscene display of cherry limbs shoving
their cotton candy-colored blossoms to the slate
sky of Spring rains, it’s the greening of the trees
that really gets to me. When all the shock of white
and taffy, the world’s baubles and trinkets, leave
the pavement strewn with the confetti of aftermath,
the leaves come. Patient, plodding, a green skin
growing over whatever winter did to us, a return
to the strange idea of continuous living despite
the mess of us, the hurt, the empty. Fine then,
I’ll take it, the tree seems to say, a new slick leaf
unfurling like a fist to an open palm, I’ll take it all.

ARISE MY LOVE. Lyrics by Debbie Friedman (1951–2011), based on Song of Songs 2:10–13.
INSTRUCTIONS ON NOT GIVING UP. By Ada Limón (b. 1976).